

Alwization in Islamic Heritage with application on Mamluk mosques in Cairo

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Abstract

Almost all members of the Alawite dynasty - Muhammed Ali's dynasty- gave an obvious interest to Islamic monuments and heritage remains of former rulers in Egypt during islamic states and dynasties. They did not only build new buildings bearing their names, but also renovated, added, or restored already existing buildings to commemorate their rule. In this paper, we introduce the theory of Alawization as a major factor on Alawis' contributions in Egypt generally. Alwization is a new term refers to a process of society's shifting towards Alawi touches and influences; Alawization is totally different from Alawism which defines followers of imam Ali. It can be used to describe the overtly Alawi interest with society where they live including heritage. Although Egypt enjoys with variety of heritage and richness of historical eras' leavings, Alawis focused in islamic monuments in particularly. It couldn't be named as Islamization because Egypt was already a Muslim country before their coming. Motivations in that case could be interpreted as a desire to leave their influence on such heritage, to assure their existence and strength their nearness from Egyptians whose major religious performance was throughout those remains and traces. The main debate of this article is to determine the motives of this quantity of restorations held on islamic monuments by Mohamed Ali's dynasty rulers, pashas and khedives by application on Mamluk mosques which occupies a great percentage of those restorations and interest. The article deals with the most important participations and analyzes driving forces of these restorations proving our claim of being a kind of Alwization.

Tags

Mohamd Ali Dynasty – Alwization – Mamluks – Islamic archeology – New Terms – Islamic Cairo

Introduction

All involvers in islamic architecture in Cairo easily notice the huge amount of restorations passed through the history in various heritage aspects; Muslim dynasties in Egypt restored islamic mosques belonging to their predecessors, may be with the motivation of re-flourishing those monuments if they are symbolizing a determined period like Amr ibn EL Aas mosque as a symbol of Islam first coming to the country, Al azahr as a symbol of islamic educational sciences. Or aiming to converting sect beliefs like Fatimides in Ibn Tulun mosque or re-flourishing back others like Ayuubids in Amr Ibn Elaas¹. Or motivating restoration after disasters

¹The Fatimids restored for Shi'i purpose previous mosques: Amr Ibn Al'as and Ibn Tulun, but they had their own Fatimid monuments. While, for re-flourishing Suni purpose, the Mamluks restored Al-Azhar and Ibn Tulun in

or damage like Al fustat fire in 565 A.H², and Earth quake of 702 A.H³ as examples. On other hand, all restoration works were introduced by rulers and sultans who had they own architectural contributions.

At Mohamed Ali's dynasty, it was totally different, all above mentioned motivations couldn't be applied this time; they restored mosques without having enough importance, with no symbolism; nor they had any religious goals to do, nor natural disasters led them to those works; nor they had any own mosques and islamic heritage architectural works with the exception of its founder Mohamed Al Pasha⁴.

Main investigated debate in this paper is the purpose of restorations not the action itself. Restorations' process is a normal action in islamic Monuments. Especially after studying other purposes of restorations during pervious islamic dynasties. To prepare for such investigation, it's necessary to analyze all probable reasons and motivations who led rulers of Mohamed Ali dynasty to restore islamic monuments, the followings results are found:

- They didn't aim to nationalism referring to the Egyptian nation; otherwise they would also care the same about restoring the Coptic and pharaonic monuments⁵, and they didn't.
- It was not also issue of islamization or religious thoughts, as Egypt was already an Islamic country, same religion and sect of its rulers; both were Sunnis⁶.
- They didn't target any of political purpose, as they restored the mamluk monuments despite the conflict between the founder of the dynasty and the Mamluks themselves led to Mamluk massacre in 1811⁷.

Actually, the social purpose is what's left; they aimed to shift the society towards Alawi touches and influences. Their motivations were to make them belonging to their dynasty, may be to assure their existence and strength their nearness of Egyptians whose major religion was Islam.

Almost all the members of the Alawite Dynasty (Muhammed Ali's Dynasty) worked on the Islamic monuments of the former rulers in Egypt. They did not only build new buildings with their names, but also renovated, added, or restored the already existing buildings to

addition to building their own new monuments. For further information, See: Edrmond, Pauty, La mosque d'ibn toulun et ses alentours, (Cairo : le Caire, instituto farancis del Cairo, 1936).

² عبدالرحمن زكي، حواضر العالم الاسلامي في الف واربعمئة عام، القاهرة منارة الحضارة الاسلامية، (القاهرة: 1979)، 6-9.

³A foundation text in Al hakim mosque in Cairo mention the restoration works after earth quake of 702 A.H.: Creswell, K.A.C., the great Salient of the mosque of Al-Hakim at Cairo, Journal of Royal Asiaficue Society (JRAS) (1923), 573-584

⁴ Referring to Mohamed Ali Mosque in the citadel.

علي مبارك الخطط التوفيقية، ج5، (القاهرة: الهيئة المصرية العام للكتاب، 1983)، 84

⁵ A lot of Egyptian pharaonic pieces were presented to abroad under the reign of the Alawite Dynasty. For further reading see:

أشرف العشماوى، سرقات مشروعة. حكايات عن سرقة آثار مصر و تهريبها و محاولات استردادها، (القاهرة : الدار المصرية اللبنانية، 2012).

⁶ For further reading about the religious life at Muhammed Ali see:

السيد محمد عبدالعال، الحياة الدينية في مصر في عصر محمد علي 1805-1848، رسالة ماجستير غير منشورة، كلية الآداب، جامعة جنوب الوادي، 1992.

⁷ For further reading about the Mamluk massacre see:

عبد الرحمن الرفاعي، عصر محمد علي، (القاهرة: دار المعارف، 1989)، 108-116.

commemorate their rule. In this paper, we introduce the theory of Alawization as a major factor on Alawis – Muhammed Ali’s Dynasty – contributions in Egypt.

The Term of Alawization

Actually, Alawization is a new term refers to a process of society’s shift towards Alawi touches and influences, it can be used to describe the overtly Alwi interest with Society where they live including Heritage. The Encyclopaedia of Islam mentions ‘**Alawī**’ (‘Alluwī Ahl ‘Alī) as a tribe and district on the caravan route ‘Adan-Ḳa‘ṭaba-Ṣan‘ā’, the smallest among the "nine cantons" of the Western Aden Protectorates. It lies between ‘Āmirī (N) and Ḥawshabī (S) territory and formerly belonged to ‘Āmir, but later it became semi-independent and signed a treaty with the British in 1895.⁸ While ‘**Alawīs**’ is used in the same encyclopedia to refer to (‘Alawīyya), the reigning dynasty in Morocco.⁹

Alawites is used in this encyclopedia to refer to Nuṣayrī, which is a Shī‘ī sect widely dispersed in western Syria and in the south-east of present day Turkey; the only branch of extreme (*ghuluww*) Kūfan Shī‘ism which has survived into the contemporary period.¹⁰

The Historical Dictionary of Egypt (Joan Wucher King) does not mention alawization of Alawism of alawite¹¹. The Cambridge History of Egypt and the Historical Dictionary of Egypt (Arthur Goldschmidt JR. Robert Johnston) also did not use these terms¹².

Mamluk Architecture

It’s meant in the title to enlarge the idea to include all Heritage aspects, on the other hand, Mamluk mosque in Cairo is chosen to be applied on.

Egypt enjoys variety of heritage and eras, but Alawis were interested in Islamic Monuments in particularly. It couldn’t be named as islamization because they were already Muslims.

As mentioned above, the main argument is to determine the motives of this quantity of restorations held on Islamic monuments by Mohamed Ali’s dynasty rulers, pashas and khedives by application on Mamluk mosques which occupies a great average of those restorations and interest. The article deals with the most important restorations of the rulers of Muhammed Ali’s Dynasty and analysis their motivation proving our claim of being a kind of Alawization.

The study applied on the Mamluk monuments because of its richness and variety, in addition to the strength of their heritage and its affinity and familiarity with the Egyptians.

⁸H. A. R. GIBB, J.H. Kramers, E. Lévi- Provençal, J. Schacht, ed., *The Encyclopaedia of Islam* (Leiden: E. J. Brill, 1960), s.v. "‘Alawī" by O. Löfgren.

⁹H. A. R. GIBB, J.H. Kramers, E. Lévi- Provençal, J. Schacht, ed., *The Encyclopaedia of Islam* (Leiden: E. J. Brill, 1960), s.v. "‘Alawīs" by H. Terrasse.

¹⁰C. E. Bosworth, E. van Donzel, W. P. Heinrichs and G. Lecomte, ed., *The Encyclopaedia of Islam* (Leiden: E. J. Brill, 1995), s. v. "Nuṣayriyya" by H. Halm.

¹¹Joan Wucher King, *Historical Dictionary of Egypt*, (Cairo: American University in Cairo Press, 1989).

¹²Joan Wucher King, *Historical Dictionary of Egypt* (Cairo: American University in Cairo Press, 1989) , M. W. Daly, *The Cambridge History of Egypt Vol. II Modern Egypt From 1517 To the End of The Twentieth Century* (Cambridge: Cambridge University Press, 2008) , Arthur Goldschmidt Jr., *Biographical Dictionary of Modern Egypt* (London: Lynne Rienner Publishers, 2000).

Restorations of rulers, pashas and khedives at the Alawite dynasty on Mamluk mosques could be mentioned as the following:

First: Bahari Mamluk monuments

The Bahari mamluks took over Egypt and ruled from 1250 to 1382 when Shajar Al-Durr got married to the Mamluk commander Aybak¹³, they originally had their barracks on the Rawda island over the Nile in Cairo referring to (Bahr)¹⁴. Cairo of Bahari Mamluks grew quickly with the construction of numerous buildings. Bahari Mamluk Art had a variety never seen before in Cairo related to all artistic aspects, among was architecture which had influences in all Islamic designs and motifs¹⁵.

Rulers of Alawite dynasty gave clear interests for Bahari Mamluk monuments could be summarized and focused as following:

Muhammed Said Pasha (1854-1863)

In 1861, Olfat Qadin ألفت قادين, the mother of Mustafa Fadel Pasha¹⁶, ordered the renovations of Bashtak mosque in occasion of the construction of their house nearby. She entrusted Niyazi Bey for this work¹⁷. He rebuilt the interior and kept the old main door and the minaret, in addition to adding a new door and façade¹⁸. In the southern wall locates the burial place of Ahmed Roshdy who died in 1879.¹⁹ She constructed also a *sabil* and *kutab* in part of the *khanqah* in 1280 A.H. 1863 A.D. and covered the façade with marble decorated with inscriptions²⁰.

Khedive Tawfiq (1879-1892)

Although Khedive Tawfiq tried to placate the Europeans, exiling Jamal Al-Din Al-Afghani²¹ and imposing the financial stringencies demanded by Egypt's creditors, during his reign many mosques and other religious buildings were restored and the *awqaf* was reformed.²²

¹³ William, Lyster, *The citadel of Cairo, A History and guide*, (Cairo: Palm press, 1993), 18-20.

¹⁴ Sheila, Blair and Jonathan, Bloom, *The Art and Architecture of Islam, 1250-1800*, (Yale university press, 1994), 70.

¹⁵ Ira, Lapidus, *Mamluk Patronage and the arts in Egypt: concluding Remarks In Muqarnas, Col.2, The art of the Mamluks*, (New Haven :Yala University Press, 1984),180

¹⁶ Mustafa Fadel is son of Ibrahim Pasha (grandson of Muhammed Ali).

(https://ar.wikipedia.org/wiki/%D9%85%D8%B5%D8%B7%D9%81%D9%89_%D9%81%D8%A7%D8%B6%D9%84_%D8%A8%D8%A7%D8%B4%D8%A7, 18-11-2018, 11:56pm.)

¹⁷ زكي،، 299-300.

¹⁸ كراسات لجنة حفظ الآثار العربية، المجموعة العشرون لسنة 1903م، (القاهرة: الهيئة العامة للآثار، 2001)، 97.

¹⁹ حسن عبد الوهاب، تاريخ المساجد الأثرية، ج1، الطبعة الثانية، (القاهرة: 1993)، 145.

²⁰ Andre, Raymond , *Cairo city of History*, translated by Willard Wood, (Cairo: American university in Cairo press, 1993) 133.

²¹ Jama Al-Din Al-Afghani was a pan-Islamic agitator, philosopher and teacher. He was invited to Egypt by Mustafa Riyad and he taught in Al-Azhar. In 1879 he helped to find a secret political society, one of whose members was Prince Tawfiq. But when Tawfiq became khedive he exiled Al-Afghani from Egypt. He went to India, Paris and then to Munich. After that he moved to Istanbul as guest of the Sultan Abdulhamid. His speeches and articles were his main legacy. His death was ascribed to cancer.

²² Arthur Goldschmidt Jr., *Biographical Dictionary of Modern Egypt*, Lynne Rienner Publishers, (London: 2000), 207- 208.

The Committee of the Conservation of Arab Antiquities was established on 18 December 1881 (26 Muḥaram 1299) to preserve the Islamic monuments in Egypt. It worked on the renovation of damaged or destroyed parts of the monuments.

In 1884 the Committee of the Conservation of Arab Antiquities renovated the Mosque of Altinbugha Al-Maridani and restored the *minbar*, windows and *mihrab*. In addition to the construction of the dome above the *mihrab* and the restoration of the dome and its inscriptions. These restorations and renovations continued till 1896.²³

Khedive Tawfiq in 1308 A.H. renovated the minaret of Mosque of Aqsunqur and then the Committee of the Conservation of Arab Antiquities renovated the inscriptions and restored the *minbar*²⁴.

Khedive Abbas Hilmy II (1892-1914)

The Committee of the Conservation of Arab Antiquities and Hertis Basha²⁵ renewed the decorations, windows, wood work of Qalaun Dome and Madrasa and reconstructed the dome between 1903 and 1911²⁶.

The Committee of the Conservation of Arab Antiquities restored the interior and exterior of the Khanqah Āljāwlya in Ālshalība street in 1892. It also repaired the marble, the stone, plaster and wooden windows and decorations²⁷.

In 1892 the Committee of the Conservation of Arab Antiquities restored the brass door and the windows of the dome of Khanqah of Sultan Baybars II (al-Gashankir). They also removed the shops that block the façade of the dome. In addition to, restoring the windows and adding brass sheets.²⁸

The Committee of the Conservation of Arab Antiquities ended its restoration in the mosque of Ālmās Ālhājib in 1911. The work included the columns, the arches, the brass door and the marble work²⁹.

King Fouad I (1922-1936)

Fouad I spent most of his youth in Naples and was educated in Geneva and the military academy in Turin. He had a dissolute life for a time.³⁰

In 1923 the Committee of the Conservation of Arab Antiquities worked in Mosque of Amir Shaykhu, restoring the *minbar*, Quran stoel, the *mihrab* and the windows. In addition to the reconstruction of the columns and walls of the western *iwan* and the restoration of the marble floors³¹.

²³ عبدالوهاب، 153 ؛ زكي، 330.

²⁴ سعاد ماهر، مساجد مصر وأولياؤها الصالحين، ج 5، (القاهرة: المجلس الاعلي للثنون الاسلامية، 1984) 199-204.

²⁵ He worked in the Committee of the Conservation of Arab Antiquities between 1890 and 1914.

²⁶ زكي، 277-279.

²⁷ كمال الدين سامح، العمارة الاسلامية، (القاهرة: الهيئة العامة للكتاب، 1991)، 40.

²⁸ عبدالوهاب، 135.

²⁹ ماهر، مساجد مصر، ج3، 174-179.

³⁰ Goldschmidt Jr., *Biographical Dictionary*, 59.

³¹ زكي، 316-318.

Then in 1934 the Committee of the Conservation of Arab Antiquities worked in Madrasa of Sarghatmish. They dismantled the minaret and reconstructed it. Moreover, they built a small house beside it to beautify the area. During the reign of Farouq the dome above the *mihrab* was reconstructed and the marble floor of the *sahn* was restored³².

The Committee of the Conservation of Arab Antiquities and Hertis Basha made huge restorations in the complex of Al-Sultan Hassan and spent 40 thousand Egyptian pounds for this work³³.

King Fouad restored the dome and the minaret of Al-Jay Al-Youssify. King Farouq cared about the façade and strengthened the building. The Committee of the Conservation of Arab Antiquities withdraws the ownership of the nearby shops, lifted the rubble and demolished the buildings flanking the northern *iwan*.³⁴

Second: Charcassian Mamluk monuments

The Charcassian Mamluks took over in the fourteenth century, they were named as Burjis which is derived from the Arabic word burj meaning tower referring to citadel towers which are used as their barracks³⁵.

The collapse of Bahari Mamluks denomination started actually by the murder of Sulatn Hassan in 1361, the Mamluks brought from the Caucasus started to occupy high positions in the army, their numbers are swelled, and they became disruptive under Barquq³⁶. In 1382, Barquq was fully in charge and was enthroned inaugurating the Charcassian rule in Egypt³⁷.

The architecture of this period was distinguished by several notable developments, especially in funerary complexes which were occupied the major building type due to this time. Obvious progress in arts of architecture was seen in their monumental heritage; huge numbers of mosques, madrasas, khanqahs, sabils are introduced by Charcassian sultans with an updated style of islamic architecture in general.

Alawite dynasty ruler didn't leave these treasure without shifting society's interest to their restoration in. Almost all Pashas, Khedives and kings added their print in the Burji mosques and monuments in Cairo as mentioned in coming lines:

Muhammed Ali Pasha (1805-1848)

Under the reign of Muhammed Ali Egypt was still forming a part of the Ottoman Empire, but assumed an increasingly independent stance, and was granted as a **hereditary domain** to Muhammed Ali in 1841. Muhammed Ali invited his family and friends to resident in Egypt to secure his position in it³⁸.

³² زكي، القاهرة، 272 .

³³ عبدالوهاب، 181-179؛ ماهر، 317-316.

³⁴ عبدالوهاب، 191.

³⁵ Lyster., 32.

³⁶ He was the first to kill his own emir and display a total disagree for a Mamluk order.

³⁷ Lyster, 30-33.

³⁸ Khaled Fahmy, "The Era of Muhammad Ali Pasha, 1805-1848", in *The Cambridge History of Egypt vol.II Modern Egypt, from 1517 to the end of the twentieth century*, ed. M. W. Daly, 139-179, (United Kingdom, Cambridge University Press, 2008), 139, 145.

Muhammed Ali managed to end the Mamluk power in Egypt and create in its stead a loyal elite composed of members of his own family, friends and acquaintances from his home town of Kavalla, and of members of the expanding bureaucracy that he founded in Egypt. He transformed Cairo and its environs from a provincial capital within the Ottoman empire into the center of expansive empire.³⁹

In 1818 the wooden dome was established in Al-Ghury, then it was replaced by and the recent ceiling. In addition to restorations between 1902 and 1907, which cost 3332 Egyptian pounds to restore the mosque and the dome⁴⁰. Then in 1934 the Committee of the Conservation of Arab Antiquities re-erected the dome to its original form. King Farouq cared also about its restorations⁴¹.

Abbas Hilmy Pasha I (1848-1854)

Although Abbas Hilmy I was motivated by parsimony and paranoia, peasant taxpayers benefited from his reduced imposts and rates⁴².

In Al-Madrassa Al-Fakhria (mosque of girls), the first restorations of the dynasty of Muhammed Ali was done by the mother of Hussin Bey son of Muhammed Ali in 1851. She restored the western façade and established the still remaining minaret at the right side of the door. She constructed also *sabil* in front of the *madras* in 1853 and commemorated its work in a marble panel above the main entrance⁴³.

In 1895, under **Khedive Abbas Hilmy II**, the *madrasa* was put under the supervision of the Committee of the Conservation of Arab Antiquities, which did many renovations in this year, restored the eastern and western *iwans*, built new ceilings, reinforced the buildings, restored the *minbar*, windows and copper doors⁴⁴.

Khedive Ismail (1867-1879)

Khedive Ismail was visionary and willful. He was ambitious for Egypt's development and his own aggrandizement. His achievements were eclipsed by his fiscal mismanagement⁴⁵.

In the 19th century, in 1872, monsieur Pascal Coast and monsieur Mehren mentioned that the mosque of al-Mu'ayyad Shaykh is destroyed completely except the eastern *iwana*⁴⁶. In 1874, khedive Ismail ordered the renovations of the southern, northern and western facades. In 1881 the Committee of the Conservation of Arab Antiquities renovated the destroyed parts and preserved the remains and removed the shops by the eastern façade. In the garden of the mosque stands a historical panel refers to work of khedive Tawfiq in 1302 A.H./1884 A.D.⁴⁷

³⁹Fahmy, , 139- 145.

⁴⁰ ابو الحمد فرغلي، الدليل الموجز للآثار الاسلامية والقبطية، (القاهرة: الدار المصرية اللبنانية، 1996)، 183-184.

⁴¹ عبدالوهاب، 294.

⁴² Goldschmidt Jr., *Biographical Dictionary*, 2.

⁴³ عبدالوهاب، 217.

⁴⁴ عبدالوهاب، 216:218.

⁴⁵ Goldschmidt Jr., *Biographical Dictionary*, 91.

⁴⁶ الجبرتي، عجائب الآثار، ج1، (بيروت: دار الجيل، 1973)، 24.

⁴⁷ عبدالوهاب، 214.

In 1877 A.D. Ismail Bey son of Ratib Pasha Al-Kabir constructed *mihrab* and *minbar* and renovated *Qibla iwan* in Moaque of al-Imam al-Lais.⁴⁸

Khedive Abbas Hilmy II (1892-1914)

The Committee of the Conservation of Arab Antiquities in 1314 A.H. renovated 8 columns in the fountain of the open courtyard *sahn* of Madrasa and *khanqah* of al-Zahir Barquq⁴⁹. In 1311 A.H./1893 A.D. the committee renovated the dome and kept its colored and gilded decorations. Then after three years the committee renovated the dome of the *sahn*. Hassan Abdelwahab appreciated the role of the committee in preserving this monument and the other Islamic monuments⁵⁰.

In 1907 Al-madrassa al-Basitīa became under the supervision of the Ministry of Endowments (*Awqaf*). Then restorations began in the madrasa from 1909 till 1912 in the facades, *iwans*, windows and marble floors. King Farouq restored the *sabil* and completed the destroyed parts of the minaret and cared about the *minbar* and its decorations and door⁵¹.

In Madrasa of Al-Ashraf Barsbay, The Committee of the Conservation of Arab Antiquities repaired the marble *minbar* and floor in 1912, then in 1915 repaired the *minbar* and the Quran stool. During the reign of Farouq the committee restored the dome, completed the minaret, constructed new windows in the eastern *iwans*⁵².

The committee cared about the *minbar* and Quran stand of *Khanqah* of Al-Ashraf Barsbay⁵³.

Also Mosque of Al-Ashraf Barsbay was registered by the committee as monument in 1894. King Fouad restored the facades, completed the *sabil*, repaired the marble floors, completed the *minbar* and *mihrab*, restored the marble of the *sahn* and the reliefs in the eastern *iwan*. King Farouq opened it after restorations for prayers and prayed there Friday prayers on 15 Muharam 1364 and 29 December 1944⁵⁴.

Madrasa of Qaitaby in the eastern *Qarafa* was one of the mosques that were in a good state⁵⁵. It was the best of the monuments of *Qarafa* but the committee care about it in 1897 A.D.⁵⁶

In the Dome of Yahbak ibn Mahdy, Mustafa Pasha Fadel constructed a cylindrical minaret in 1861 under supervision of Niyazi Bey. It locates nearby the Quba Palace, this way the dynasty of Muhammed Ali after Khedive Ismail including the king Farouq ordered the evacuation of the area and transforming the surrounding area into gardens⁵⁷.

⁴⁸ مبارك،، 97.

⁴⁹Beherns, Abouseif, *Cairo of the Mamluks, A history of the Architecture and its culture*, (Cairo:American university in Cairo press, 2007), 231 ; Blair and Bloom, *The Art and Architecture*, 88.

⁵⁰ عبدالوهاب، 197.

⁵¹ عبدالوهاب، 206 .،

⁵² زكي، 268.

⁵³ Abouseif, , 252.

⁵⁴ عبدالوهاب، 233.

⁵⁵ سامح، 49-47.

⁵⁶ عبد الوهاب، 257.

⁵⁷ زكي، القاهرة، 195.

In the Madrasa of Qagmas Al-Ishaqy⁵⁸, the Committee of the Conservation of Arab Antiquities cared about the *madrasa*, completed the minaret, restored its *minbar*, marble, windows and added glass lanterns inscribed with date 1894⁵⁹.

The Committee of the Conservation of Arab Antiquities cared also about Al-Fidawia Dome and added a new door in the eastern façade in 1899 A.D. The Committee removed the surrounding buildings (*al-dikhulia*) that were constructed during the reign of khedive Ismail to collect taxes from everything (seeds, vegetables, fruits) that arrive Cairo. The works of the committee is documented on a restoration panel inside the dome. In 1907 the committee restored the *minbar* of the mosque of Katim al-Sir and moved it to this dome.⁶⁰

Sultan Hussein Kamel (1914-1917)

Hussein Kamel was one of the leaders of the Islamic Benevolent Society. He was sympathetic to Egypt's peasants and hostile to the National Party.⁶¹

The Committee of the Conservation of Arab Antiquities cared as well as about the Mosque of Qanibay Al-Ramah in 1914, removed the shops in front of its façade, restored the façade, rebuilt the western *iwan*, repaired the base of the minaret in 1916 A.D., strengthened the buildings bearing the mosque in the ground floor⁶². The most important restorations were done under Farouq in 1939. The minaret and *sabil* were rebuilt and the western *iwan* was restored.⁶³

King Farouk (1936-1952)

Farouk was the first member of his family who could make a formal speech in Arabic. He was bright and charming but he lacked education and mental discipline. He occasionally led Friday congregational worship at mosques, traditionally a caliph's prerogative.⁶⁴ King Farouk, on 29 Dhul-Qadah 1357 A.H., was the imam of worshipers in Friday prayer in Qouson Mosque at a historic event⁶⁵.

He gave in 1936 one third of his allocations, which amounted to one hundred and fifty thousand pounds for charity, before taking over his constitutional powers. In addition, he sent a letter and a thousand pounds to the Sheikh of Azhar to buy carpets for the Al-Azhar Mosque. He donated 4325 pounds in 1937 for poor people in Cairo and Alexandria and for charities. He ordered the recruitment of Arab and African students to study at Al-Azhar at his own expense⁶⁶. He presented hundred books form the royal library to the Muslims in China and ordered to send 20 students form there to learn in Egypt on his own expense. He renovated also the mosque Al-Mursi Abu Al-Abbas in Alexandria in 1942. In 1984 he constructed the mosque of Al-Qaid Ibrahim القائد ابراهيم in Alexandria. In 1952, he established the city of Farouk I of the Islamic

⁵⁸, Caroline Williams, *Islamic Monuments in Cairo, The practical Guide*, (Cairo: American university in Cairo press, 2008), 249.

⁵⁹ زكي، 327.
⁶⁰ عبدالوهاب، 271.

⁶¹ Goldschmidt Jr., *Biographical Dictionary*, 83.

⁶² فرغلي، 136-133؛ الجبرتي، 159.
⁶³ عبدالوهاب، 285.

⁶⁴ Goldschmidt Jr., *Biographical Dictionary*, 54-55.

⁶⁵ عبدالوهاب، 142.
⁶⁶ سامح، 26-24.

envoy مدينة فاروق للبعوث الإسلامية. He donated also from his own money to establish the Great London Mosque and supported the Islamic community there.⁶⁷

In addition, the Committee of the Conservation of Arab Antiquities cared a lot about the Mosque of Gany Bey Al-Ashraf. King Farouk prayed Friday prayers there and ordered the reparations of the marble floors.

King Farouq prayed Friday prayers in Mosque of Qaitbay in Roda which affected positively on the restoration plan for this mosque⁶⁸.

Conclusion

To conclude a study covering a new term of Alawization, it's normal to be the head of its results and conclusions. The new term represents a future chance for more investigation around other aspects of Heritage upon the Alawite dynasty. The term confirms as well, the motive of this large amount of restoration works and renovation held by the rulers of EX royal family in Egypt.

During the reign of the Alawite Dynasty, around 26 Mamluk monuments were restored and renovated to leave its mark on the Mamluk constructions in Cairo. They were done by rulers themselves or according to their supervision or by Alawite family members (mothers for examples) of the royal family. Alawites didn't distinguish to whom the monument belonging to; both Burji and Bahari were renovated comparing plenty of constructions at each.

Nine rulers of actual 10 Pashas, Khedives and Kings were interested in restoring Mamluk monuments and mosques in Cairo; the only was Ibrahim pasha whose period of throne didn't exceed 8 months. In other words, it's claimed that 146 years of Alwite throne of all 147 witnessed interest and involvement of renovating Mamluk monuments with a percentage of 99.3 % proving the concept of Alawization and approve its usage.

Muhammed Ali Pasha, Khedive Ismail, Khedive Tawfiq, Khedive Abbas Hilmy II, Sultan Hussein Kamel, King Fouad I and King Farouk were interested in the Mamluk monuments in Cairo. But the most prominent achievement could be the establishment of the Committee of the Conservation of Arab Antiquities under the reign of Khedive Tawfiq. According to the amount of the monuments where restorations were taken place, came Abbas Hilmy II in the first place, followed by King Farouq and the then King Fouad I.

It is worthy also to be mentioned that some monuments were restored several times, ex. Al-madrassa al-Basitiya which was restored by Khedive Abbas Hilmy II and King Farouq. And Madrasa of Al-Ashraf Barsbay which was restored by Abbas Hilmy II, King Fouad I and King Farouq. In addition, the Mosque of Qanibay Al-Ramah was renovated by both Hussein Kamel and King Faoruq. Moreover, both Madrasa of Sarghatmish and Al-Jay Al-Youssify were resotred by both of King Fouad I and King Farouq.

Not only rulers but also royal women gave interest in restorations, additions and renovations in Mamluk monuments. The mother of Hussin Bey son of Muhammed Ali and Olfat Qadin the

⁶⁷ https://www.faroukmisr.net/farouk_achievements.htm, 1-10-2018, 09:00 am.

⁶⁸ عبدالوهاب، 275؛ الجبرتي، 191.

mother of Mustafa Fadel Pasha ordered several restorations during the reign of Abbas Hilmy I and Muhammed Said Pasha.

More investigations are still needed for the works of Muhammed Ali's Dynasty in the Fatimid monuments and the social side including customs and traditions, under Alawization definition umbrella.

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