

## **tomb of the family of prince hajo bey “an artistic architectural archaeological study”**

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### **summary:**

The tomb contains tombstones, the oldest of which bears the date of the death of Prince Saleh Agha Bin Prince Hajo Bey, which is in the year 1234 AH / 1819 AD. Therefore, the date of the construction of the cemetery can be traced back to before this date, especially since the rest of the tomb tombstones above the southwestern side of the structures that almost adjoin the southwestern wall of the cemetery, whether tombstones or their equivalents, has been fixed with its written face facing inward so that the person standing in front of the composition can see and read the inscribed text, and so that it is not facing the wall that already exists, meaning that the walls of the tomb were built first and then the structures were added inside in subsequent periods.

The tombstones in the cemetery bear the names of the sons of Hajo or Hajj Bey, males and females. The oldest of these tombstones bears the name of Prince Saleh Agha bin Amir Hajj Bey, and the date of his death is in 1234 AH / 1819 AD, followed by another gravestone in the name of Sitt Nafisa, daughter of Prince Hajj Bey and the date of her death in 1235 AH / 1820 AD, and there are two other tombstones, the first: bearing the name of Prince Khalil Bey, Hajo Azramli, son of the late Prince Mikhail Al-Azramli, and the second: in the name of his brother, Prince Muhammad Agha bin Amir Hajj Bey, and it is likely that the date of their death is deep in the structure and is not apparent, and it is needed to remove the two tombstones and re-install them in order to show the dates, but it can be weighted that the first of them (for Prince Khalil) date of his death comes before 1250 AH / 1834 AD, the second (concerning Prince Muhammad) is likely that the date of his death comes after 1250 AH / 1834 AD. Based on a comparison of the texts of the writings on the two tombstones to the writing of another tombstone, above the third structure in the cemetery, which belongs to the Mrs. and bears the date of her death on the 22<sup>nd</sup> Jumada al-Akhir 1250 AH / October 22, 1837 AD. There are also traces of another tombstone that was removed from its place, perhaps the place of the tombstone of Hajo Bey, but it was removed from its place at a later time, so the study will call the cemetery the name of "the burial of the family of Prince Hajo Bey", and thus Mustafa Salih Bey was mentioned and the owner of the plate installed on the entrance from the outside is the son of Saleh Bek bin Hajo Bek, and the cemetery is still used to bury family members.

The full name of Prince Hajo or Hajj Bey, whose name is mentioned on all the tombstones in this cemetery, was not mentioned except in the tombstone of Prince Khalil, in which it was stated that he was Prince Khalil Bey, Hajo Azramli, son of the late Prince Mikhail Al-Azramli. References, except for one person mentioned in Al-Jabarti by his name only “Hajo Bey” in various places, and his full name was not mentioned, and everything that was mentioned about him indicates that he was an important military in the era of Muhammad Ali, and it is possible

that he was the same name mentioned in the evidence of this burial, because the dates of the death mentioned in the tomb is close to the historical periods in which al-Jabarti referred to him. Hajo was among the army that Muhammad Ali Pasha sent to al- Hijaz to fight the Wahhabis under the leadership of his son Toson in the year 1227 AH / 1812 AD, and this army was defeated, and in the year 1230 AH / 1815 AD, Hajo Bey became the emir of a group of impostors, and because this sect was of the perfection of the regime, the Pasha ranked them with the nationality of Turks that differs from other nationalities, and this confirms that Hajo Bey Albani is of the same gender as Muhammad Ali. When the year 1231 AH / 1816 AD began, Hajo Bey was one of the most prominent notables of the provinces, and al-Jabarti did not mention the date of his death.

From the writings of the tombstones, we knew the names of his children or some of them and the date of the death of some of them, including Prince Saleh Agha bin Amir Hajo Bey and the date of his death in 1234 AH / 1819 AD, as well as his daughter Nafisa and the date of her death in 1235 AH / 1820 AD, and from his sons also Prince Khalil Bek Hajo Azramli bin Prince Michael Azramli, who is likely to have died before 1250 AH / 1834 AD, and Prince Muhammad Agha bin Prince Hajo Bek, likely died after 1250 AH / 1834 AD, and the texts of the guide confirm that his son Prince Khalil freed one of the slave girls, sit (lady) Hamida bent Abdullah, and that his brother Prince Muhammad Agha married her, and she died in 1250 AH / 1834 AD. We did not find a tombstone for him in the yard in which his sons were buried, perhaps his tombstone had been removed as there is a trace of a hole in the structure where a tombstone was installed.

It may come to mind that the dates of the death of his sons mentioned on the tomb tombstones are close to the years that Al-Jabarti refers to about events related to Hajo Bey, especially the death of his son Prince Saleh Agha 1234 AH / 1819 AD, and his daughter Nafisa 1235 AH / 1820 AD, and close to the last mention of him in al-Jabarti and Husna 1231 AH / 1816 AD, but this is possible for one of the sons to die during the life of his father or after him, especially since his death date is not certain for us so far, and it is likely that one of his two other sons, Khalil Bey, died before 1250 AH / 1837 AD, and the other Prince Muhammad died after this date, meaning that they lived after the last mention of him for about 19 years or more.

We can also suggest that Hajo Bey extended his life even after the death of his son Khalil, as his witness mentioned the name Hajo without referring to him with the sentence “mercy be upon his soul”, while the name of his grandfather was referred to him by this sentence.

The tomb is an area with irregular sides, its walls are built of limestone and it has one entrance at the northern end of the northwestern side, and it has a wooden roof made of veins and panels. The tomb contains five structures, the first of them is small and modern in construction, topped with marble plaques and witnesses bearing recent dates of death, which is to the right of the interior of the tomb directly and will not be included in the study, with a large terrace surmounted by two structures, the first and the second

Above them are a number of tombstones, one of these tombstones has recently been removed and a deep hole in the structure was left instead, and on the western end is the third archaeological structure, which is for lady Nafisa Al-Bayda, Matooke Prince Khalil bin Prince Hajo Bey, and about halfway between the southern terrace and the third western structure is the composition of the fourth archaeological site, which is simple and devoid of inscriptions and

decorations. As for its tombstone, a building block was built in front of it from the southwestern side that hid its writings, from which we saw the date of “the year 1301”.

#### **First combination (structure):**

Its southwestern side has been marbled, and its remaining three facades are decorated with Qur’anic inscriptions representing the verse of the Chair, and various vegetal motifs surrounding inscriptions calling for reading al-Fatihah, and the names of some of the Messenger’s companions who were promised heaven such as Talha, al-Zubayr and Saad.; It also contained two tombstones that were matched in Quranic inscriptions and phrases of monotheism, as well as some plant decorations

It also contained three adjoining real tombstones, the last of them bearing the name of Prince Saleh bin Prince Hajo Bey, and it ends with the date of his death in the year 1234 AH. As for the third tombstone, it is the left one and bears inscriptions in the name of Prince Muhammad Agha bin Amir Hajo Bey. The date of death disappeared with the composition during its installation, and it is likely that after the year 1250 AH, based on his name being mentioned by the tombstone of his wife, Hamida al-Bayda, as her husband, who died in 1250 AH.

The tombstones contain some plant decorations, and the top of the tombstones looks like the head and wings of an eagle.

#### **The second combination(structure):**

It is located adjacent to the first from the northwestern side and is similar in shape and size, as well as in the floral and inscription motifs, in addition to the appearance of the names of the four rightly-guided caliphs, our master Abu Bakr, Omar, Uthman and Ali, in addition to the names of Hassan and Hussein. One tombstone bears its head or a huge top bearing the name of Prince Khalil bin Hajo Bey Izramali bin Mikael Azramli, and he is the only witness bearing the full name of Hajo. His death came on Monday, and the rest of the text is sunken in the composition.

We can suggest that his death was before 1250 AH, when it was stated on the tombstone of Sitt Hamida al-Bayda that Prince Khalil freed her, and since her death date was mentioned, it is certain that he died before that because the phrase “the late” was written.

#### **The third combination(structure):**

It is distinguished by its three-tiered levels. The lower one is made of stone, the two longitudinal sides are decorated with identical decorations, and in the middle is a round bowl with fine, fan-shaped indentations, and it is surrounded by two pivoting cypress trees, each of them resting on a small triangle, each row has six squares and each square has a prominent chord that extends between two corners of the square, and on the other side it is replaced by the decorations of Al-Maqli, and the rib is surrounded by two cypress trees pivoting from nature.

The northeastern side has an opening with a top in the form of a lobed arch executed in an innovative way. It consists of two quarter fans, each of which consists of four prominent fan shapes. Each of them is placed in one of the two corners at the top of the opening, thus forming the lobed shape of the arch, and its koshtiha are a round bowl with decorations of prominent lines and geometric shapes.

The second level has smaller stones, devoid of any decorations and is considered a base for the third level made of marble, and its four sides are decorated with prominent floral motifs of various leaves and flowers interspersed with written decorations from Qur'anic verses and the chair verse, in addition to medals and geometric motifs.

Above the composition are two long marble slabs, one of which is a tombstone bearing the name of lady Hamida al-Bayda Matoaka, the late Prince Khalil Bey Hajo Azramli and the wife of Prince Muhammad Agha Hajo Azramli, who died in 1250 AH, in addition to some of her nicknames. Inscriptions and decorations, and its rounded top is carried by a circular neck that is adorned by a distinctive necklace or breastplate for women's adornment.

As for the fourth combination (structure), it came in smooth stone devoid of any decorations, so that the tombstone that tops it which has exquisite vegetal decorations, a stone part was built, preceded by obscuring the writings on the tombstone.

- The study suggested that the lifespan of Prince Hajo Bey extended after the death of his son, Prince Khalil, according to the formula of names on the tombstone of Prince Khalil, who stated that he was Khalil Hajo Bey, while calling his grandfather the title of the late and the forgiven.

- The study also confirmed that the nickname "Sit (lady)", which was given to Egyptian women and Turkish women who lived in Egypt, was also given to freed women in the period of the thirteenth century AH / nineteenth century AD, as witnessed by the lady, Hamida al-Bayda, Matoka Khalil Bey bin Amir Hajo.

- The study confirmed that the Arabic letter ta' al-marbouta (circular t), which was written in a simple form (Ta' open (opened t), which was common on many tombstones of the first centuries of migration, and some indicated that it gradually disappeared after that, during Syriac and Palmyra before Islam and continued at the beginning of the Islamic era, and did not disappear gradually, as some mentioned, and that the writing of the letter ta'a continued in a simple form during the 13<sup>th</sup> century AH / 19 AD, and this may be due to the writer return to the origins of the Nabataean writing whose influence continued till the nineteenth century and it was not a mistake from the writer as some may see.

- The study also confirmed that the debater of the gravestones in the cemetery made many spelling and linguistic errors, perhaps because of his lack of practice or lack of proficiency in the rules of the Arabic language.

- The study recommended registering the cemetery within the list of Islamic antiquities to be preserved at the Ministry of Antiquities in order to preserve it and not to lose its status and structures or tamper with them.