THE ERALIM LIBRARY

& THE MAUSOLEUM

OF THE

ANTE NUBAKI


SIMPLEX MUNDITIIS
ARCHIBALD GEORGE
WALLS

BUILDING NAME	MASTER SHEET	1
Khalidi Library.		

1. NAME OF BUILDING
   (a) ORIGINAL: Turbat Barakat Khān
   (b) LOCAL NAME: Khalidi Library.

2. FOUNDER'S NAME Unknown.

3. LOCATION
   (a) PAL. GRID CO-ORD.: 172170, 131508.
   (b) STREET: Ṭarīq Bāb al-Silsila. (The Street of the Chain).
   (c) QUARTER: Maqam.

4. ARCHITECTURAL SURVEY NO.

5. DATING
   (a) INSCRIPTIONS: On exterior of building one funerary and one Restoration inscription.
   In Courtyard three epitaphs.
   644/1264 — 792/1390.
   (b) HERALDIC DEVICE: Device most unusual at either end of Restoration inscription.
   (c) OTHER MEANS: Architectural Analysis: see Walls Levant VI, 1974, pp. 25–49.

DATE OF B. S. A. J. SURVEY 1968 ahd.

BUILDING NAME	BIBLIOGRAPHY	11
Khalidi Library		

Mujir al dīn.: Al-uns al-jalil. p. 396 (Sauvaire's trans.) p. 161.

M.S. Briggs: Moslem Domestic Architecture in Egypt and Palestine (1924) p. 105.

M. van Berchem: C.I.A. Jerusalem Ville (1922). 185-86.

L.A. Mayer: Saracenic Heraldry (1933). 158.

Pierotti: Jerusalem Explored (1864) Pl. XLIV.

Sandreczki: Einbeitrag zur kenntniss der Arabischen Sprache in ihrer gegenwartigen Fortbildung. ZDMG 27. (1873) pp 533-552

Palestine Archaeological Museum. ref A6/63. for notes on repairs to grilled windows carried out in 1942.

Walls: The Turbat Barakat Khan or the Khalidi Library, Levant VI (1974) pp 25-43.

Aref al Aref.: A Hist. of Jerusalem (1961). p. 449, 451, 512.

BUILDING NAME	PUBLISHED PLANS AND ILLUSTRATIONS	III
Khalidi Library		

BUILDING NAME	INSCRIPTIONS	IV
Khalidi Library.		

1. C.I.A. NOS.	2. TYPES	3. DATE
59 – 63.	Funeral Epitaphs & Restoration	644 to 792.

4. COPY OF TEXT

See over.

5. TRANSLATION

See over.

6. HERALDIC DEVICE S.H. NO. 8.

Emblem on undivided shield of Muḥammad b. Aḥmad.

7. POINTS OF DISCUSSION

8. PHOTOGRAPH REFERENCES

MAUSOLEUM OF THE EMIR BARAKAT-KHAN 644-792 A.H.

In Tariq bab el-silsila, on the S. side, opposite the Taziyya (no. 86) and a few metres E. of Harat el-magharba; Sandreczki, p. 69, plan Sch.

The N. facade, facing the street, is in fine stone, dressed with care, but damaged by usage and faulty repair work. In the centre there is a large window with a bronze grille. Its straight monolithic lintel which bears inscription no. 63 is relieved by a second matching lintel, scalloped with superficial joints. Window and lintels are encased in a delicately profiled moulding, surmounted by a recessed area covered by inscription no. 59, and an oculus whose edges are sculpted with little palms. All this is included within a great relieving arch which forms part of the facade; its keystone, common to the two semi-curves, almost touches the cornice of the first storey.

To the left of the window is a niche under a broken arch which decorates a succession of canals bordered by a moulding that stands out,

At the bottom of the niche is a low door with a straight lintel in white marble. All of this is within another relieving arch, of the same dimensions as the first, and whose apex touches four carved supports for a balcony or a projecting window. This, however, has been entirely destroyed as has been the whole of the upper part of the facade.

The door opens into an uncovered funerary enclosure which still contains several tombs hidden under trees and climbing plants, bearing the inscriptions nos. 60-62. It was in this charming sanctuary that the Khaldi family installed the Khaldiyya library. The enclosure has been cleaned - perhaps a little too much - and transformed into a paved courtyard, from which the tombs jut out. The three

inscriptions have been put into the walls at the right and left of the door which gives access to the library. The library itself is situated in a room adjacent to the W. side of the courtyard.

59

FUNERAL TEXT 644 A.H. This is a marble slab sealed into the area above the window, five metres from the ground. Dimensions are 123 x 55 cm. Seven lines in ancient nashki mamluk script; small characters, large and flat. Indentation slight; some points and signs. Unedited. Pl XLIX

(1) بسم الله الرحمان الرحيم كل من عليها فان ويبقى وجه ربك ذو
الجلال والإكرام (2) ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا
مع الشاهدين ربنا وآتنا ما وعدتنا على رسلك ولا تخزنا يوم القيامة
إنك لا تخلف الميعاد (3) يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من
رحمة الله إن الله يغفر الذنوب جميعا إنه هو الغفور الرحيم (4) هذه تربة
العبد الفقير إلى رحمة الله وغفرانه بركات بن نور الله ضريحه توفي يوم الجمعة سلخ
المحرم سنة أربع وأربعين وستمائة غفر الله له ولوالديه ولمن دعا له بالمغفرة آمين رب العالمين
وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم (5) پاك از عدم آمديم وپاك شديم
آسوده در آمديم وغمناك شديم بوديم زخاك تيره وزآتش آب باز
در خاك شديم.

" In the name of Allah, the mercixful, the compassionate; all that is upon the earth perishes, yet the face of thy Lord remains, majestic and splendid.(2) Our Lord, we believe in what Thou hast sent down, and we follow the Apostle; inscribe us therefore with those who bear witness.(3) Our Lord, give us what Thou hast promised us through Thy messengers, and do not abase us on the Day of Resurrection; Thou wilt not fail the appointment.(4) O my faithful servants, who have been prodigal against yourselves, do not despair of Allah's mercy. Indeed, Allah forgives sins altogether - He is the forgiving,

the compassionate.(5) This is the mausoleum of Allah's servant eagrer for His mercy and pardon, Barakat-Khan. May Allah illuminate his tomb. He died on Friday 1st Muharram, 644 (19 May, 1246); may Allah pardon him, his father and mother, and whoever asks for his pardon. Amen, Lord of the world. May Allah bless our master Muhammad, and his family, and his companions, and may He give peace. Pure, we came from nothing, and we became impure. We entered(this world) quietly ans became anguished. We were formed of black earth, fire, and water, and we have returned to the earth."

60

EPITAPH OF BARAKAT-KHAN 644 A.H. This is a marble slab sealed in the W. wall of the enclosure, to the right of the door leading to the library. Dimensions about 65 x 42. Six lines of the same type, same characters. Unedited. Pl XLIX

(1) C, 27, 26-27 (2) والإكرام هاذ(ذ) قبر الفقير
إلى رحمة الله (3) تعالى حسام الدين ملك الأمراء
بركة خا(4)ن توفي في سنة أربع وأربعين و(5)
ست مائة غفر الله له ولو(6) الديه ولجميع المسلمين أمين.

"In the name of Allah, the merciful, the compassionate; all that is upon the earth perishes, yet the face of thy Lord remains, majestic and splendid. This is the tomb of him who desires the mercy of Allah, Husam el-din, the prince of emirs, Barakat-Khan. He died in the year 644 (1246). May Allah have mercy on him, on his father and mother, and on all muslims. Amen."

Barakat-Khan was one of the four great leaders, and probably the chief, of those bands of Kharizmiens who ravaged Mesopotamia and Syria from the north in 638 (1240-41). In 642 he was in charge of those who traversed the whole of

Syria as far as Gaza. The following year he took part in the siege of Damascus and was killed in the battle of Homs, on the 1st Muharram, 644 (19th May, 1246).(6) Since his head had been cut off on the battlefield and taken to Aleppo, it is difficult to see why his body should have been interred at Jerusalem, where the only memories he left were of the damage done by his drunken soldiers in 642. In my opinion, the tomb was only a cenotaph, and the mausoleum was constructed afterwards, either by Malik Salih Ayyub who was related by marriage to Brakat-Khan, or some time later by the sultan Baibars, who married one of his daughters. This hypothesis, to which I shall return later, seems to be confirmed by the fact that the characters in inscriptions nos. 59 and 60 betray a style a little too advanced for the year 644.(7)

The title 'malik el-umara'(prince of the emirs)in no. 60 might also betray the posthumous origin of the epitaph, since it is a rare designation except under the mamluks, when it designates high-ranking emirs, and in particular, governors of provinces.

The Persian verses which terminate the prayer of the deceased in no. 59 recall that in his native land, that was the language of poets and intellectuals. Even in Persia and Asia Minor, the epigraphy of this period is almost entirely Arabic, and Persian appears only exceptionally in elegies and funerary texts.(8)

61

<u>EPITAPH OF KARA BEG,SON OF BARAKAT-KHAN 661 A.H.</u> This is also a marble slab, sealed in the same wall, under the window to the left of the door leading to the library. Dimensions 80 x 40 cm. Five lines of the same type, with

identical characters to those of no. 59, a little smaller.

Unedited.Pl. XLIX.

(1) جسعله ... 27 - 26 ,C (2) (آلدّار ... 24 (jusqu'à والملائكة ... 23 (depuis
(3) C, XIII هذا قبر العبد الفقير الراجى رحمة الله وغفرانه حسام
الدين كره بك (4) ابن بركتخان نوّر الله ضريحه توفى ثالث ذى
الحجّة سنة أحد وستين وستمائة هجريّة (5) غفر الله له
ولوالديه ولجميع المسلمين وصلّى الله على محمّد وآله
الطيّبين الطاهرين .

"In the name of Allah, the merciful the compassionate; all that is upon the earth perishes, yet the face of thy Lord remains,majestic and splendid. And the angels shall enter unto them from every gate; peace be upon you, becuase you were patient. Fair is the Ultimate Dwelling.(9) This is the tomb of Allah's servant, devout and desirous of His pardon, Husam el-din Kara beg, (10) son of Barakat-Khan. May Allah illuminate his tomb. He died on the 3rd of Dhu-l-hijja in the year 661 of the hijra. (8th October, 1263) May Allah pardon him, and his father and mother, and all muslims; and may He bless Muhammad and his family, and the good and pure."

The deceased, an emir in the service of the sultan Baibars, died in Cairo and was buried there; his tomb is therefore merely a cenotaph, like his father's.(11)

62

EPITAPH OF EMIR MUHAMMAD BEG, SON OF BARAKAT-KHAN 678 A.H.

This is again a marble slab, sealed in the wall near the previous one, between the door and the window. Dimensions about 65 x 40cm. Six lines of the same type, the last shorter than the rest. Same characters. Unedited.

6

(1-3) C, IX, 21-22 — هذا قبر الفقير إلى (4) الله الراجي
رحمته وغفرانه الأمير الكبير (5) بدر الدين محمد بك
بن بركتخان توفي مستهل ربيع (6) الأول
سنة ثمان وسبعين وستمائة.

"In the name of Allah, the merciful, the compassionate; their Lord gives them good tidings of mercy from Him, and good pleasure; for them gardens are waiting wherein is lasting bliss, to dwell there for ever and ever; indeed with Allah there isia mighty recompense.(12) This is the tomb of him who is devout towards Allah, who hopes for His mercy and pardon, the great emir Badr el-din Muhammad Beg, son of Barakat-Khan. He died on the first of rabi I in the year 678 (12 July, 1279)."

The deceased had a brilliant career which he owed to the marriage of his sister to the sultan Baibars. In 663 (1265), he took part in the conquest of Caesarea, and in such a rôle he figures in the list of dependent territories which the sultan at that time handed to his emirs in the vicinity of that city. At the accession of Malik Sa'id he was imprisoned because he had given him sound advice; he was released a little later, and died at Damascus.(6) Thus his tomb is perhaps only a cenotaph, like those of his father and his brother.(4) In fact, none of the three died in Jerusalem, and no inscription gives the date of the building of the mausoleum, since no. 59 is only a funeral text. Besides this, the style of the monument gives no precise indication, since it was entirely restored atthe end of the following century. The style of the characters of no. 59 suggests the latter half of the 7th century A.H.(13th A.D.) , but this is rather a vague indication. If the mausoleum is a posthumous foundation, as one

وخمس حيوت بدار الوقف الفقير إلى الله تعالى
محمد بن أحمد بن يمن (؟) العلاى لطف الله به في مستهل
الفطرة الحرام سنة اثنين وتسعين وسبعمائة.

is led to believe, I am tempted to attribute its construction to the widow of Baibars, the daughter of Barakat-Khan, who would have had it erected in memory of her father and brothers. The silence which the inscriptions maintain on this point would fit well with the circumstances of a dethroned sultan who lived no doubt in hiding until his death, and had perhaps not the time to achieve his work, as the following inscription seems to indicate.

63

RESTORATION OF THE MAUSOLEUM AND NEW FOUNDATION 792 A.H.

On the marble lintel of the barred window in the centre; dimensions 145 x 22. Two lines in nashki mamluk; small, elegant characters, some points and signs. Unedited. See pl. LXXIV.

(1) أنشأ هذا الشباك والقبة بتربة المرحوم الشهيد الملك حسام الدين بركة خان والقنطرة وعلوها والبوابة المباركة والمسقاة والحوانيت وعلوهم (وغيره)

" This window and cupola were built on (?) the mausoleum of the deceased, the martyr, the prince Husam el-din Barakat-Khan, together with the arch and floor above, and the hallowed portal, and a cell and the shops and the room above, and five houses at the office of the establishment (waqf), by him who is devout towards Allah, Muhammad ibn Ahmad ibn Yumn (?) el- Ala i. May Allah be gracious to him. 1st Dhu-l-qa'da, the holy, in the year 792 (11th October 1390)." (15)

all must be through

Line 1; the "window" is that whose lintel bears no. 63. As for the cupola, it disappeared with the greater part of the mausoleum, which covered thesite of the actual open-air enclosure, whose funeral room was lit by this window. The word for "mausoleum" perhaps read'turbata' or 'biturbati'. In the first case the word is merely in apposition to'qubba' , and must be translated "... and the cupola, that is, the mausoleum". This will mean that the titular of no. 63 was also the first

founder. In the second case, the sense is, "....and the cupola, which is on the mausoleum", implying that the latter existed already. The comparison with other scripts similar to this inscription supports rather the second alternative. Besides, if this person had built the entire new structure, the inscription would no doubt have indicated this in clearer terms. Thus, the constructions of 792 amount to a restoration and perhaps completion of the mausoleum which I have, for other reasons, attributed to the daughter of Barakat-Khan, widow of the sultan Baibars, and mother of Malik Sa id.

By the words "the arch and the floor above", the writer denotes without doubt the great arches in relief which, laid in the wall of the facade, relieve the window and the door, and on which rests the first floor, now destroyed. The "hallowed portal" is the front door, and as for the cell, we see it still between the door and the window; it is sunk in a monolith and rests under a little contrived niche in the facade wall. Indeed, the style of the preserved parts of this facade appear to me to reveal the end of the 8th (14th) century rather than the preceding one.

Line 2; It is less easy to find the "shops and the floor above" of which the writer did not specify the location, and the "five houses at the office of the waqf". What do the words'bi-dari-l-waqfi' mean ? We could read 'al-waqifi', supposing the omission of an alif, and translate "five houses at (or near) the house of the founder"; but who was this founder ? To explain this, one would have to read the words al-faqiri and what follows in the genitive, in apposition to al-waqifi. The founder would then be this Muhammad, who would have established a waqf for the purpose of preserving the

mausoleum which he completed. But then the verb ansha'a has no subject! It is better to adhere to the text. This daru-l-waqfi was perhaps an office like the diwanu-l-awqafi of modern administrations, where the deeds of the foundations were kept. The chronicler describes in 729 (1338) an intendent of the Haram whom he calls mushiddu-l-awqafi "keeper of the waqfs"(16), but he does not say whether this title designated an office at Jerusalem. Nowhere does he tell us, either, where he read all the deeds which he quotes in his book. Perhaps they were kept at the house of government (daru-l-niyabati) or with the qadi (at the mahkama), or in a specially-named daru-l-waqfi. One would rather expect to find daru-l-awqafi in the plural, however, like diwanu-l-awqafi or mushiddu-l-awqafi,etc. On the other hand, the chronicler calls the Haram, or, rather, its financial administration, simply"al waqf." Now, if the intendent of the Haram did not administer all the waqfs in Jerusalem, he certainly administered the one.(17) Thus, the daru-l-waqfi could have been the office of the intendent and his employees. Where this might be found, I have no idea.

It can be seen that this reading raises no problems; if I cannot indicate the precise meaning of the term, it certainly referred to an institution well enough known for no explanation to be required

The restorer is an otherwise unknown person, with no title to indicate his identity. The word ala'i means that he had been the mamluk of one Ala - al-din - perhaps the young sultan Malik Mansur Ali, who died in 783 (1381), and who bore this surname. This seems to be confirmed by the sculptured blazon in relief in an inset, on two cartouches put at each end of the lintel.(see fig. 30) I believe that this emblem represents, in a form slightly different from that which we usually meet, a pair of racquets for the game of jukan.(18) These arms can

belong only to Muhammad who would be denoted here by the title jukandar if he had completed this court function at the time of the inscription. I conclude that he had been jukandar of the sultan Ali.

The date could be read as 772, but the reading 792 seems to me confirmed by examination of the script of the ten numbers; also, I believe that is what the chronicler read(19)- "...The mausoleum of the prince Husam al-din Barakat-Khan faces the madrasa Taziyya (no. 86); the date of its construction is the year 792 and it had been built after his death." The words turbatu-l-maliki, the same as those of no. 63 (28), and the evasive formula by which the author avoids the problem of the origin of the mausoleum, (imaratiha) , seem to indicate that the very brief description which he gives has no other source than the inscription itself. As he makes no allusion to the funeral text or the epitaphs (nos. 60-62), I believe that he read no. 63 in passing, it being more accessible than the others, and concluded without further ado that the mausoleum was not built until 792. But in the absence of any other clue, the style of the characters of nos 59-62, which suggest the 7th (13th) century, shows that these inscriptions are the material remains of a mausoleum prior to the end of the 8th (14th) century. Besides, one hardly sees why this obscure mamluk should have erected a mausoleum to the memory of Barakat-Khan long after his death when he could complete it so as to relieve the boredom of a forced retirement (battal), or in order to provide himself with a burial-place.

Above no. 63 the keystone of the lintel in relief is formed by a wedge--shaped arched stone in white marble, much larger than the others, decorated by a darker rosette at the festooned joints, at the centre of which the word 'Allah' is sunk in large characters.

Notes

1) Line 7 is in Persian

2) Quran, LV,26-7

3) Quran, III,46

4) Quran, III,192

5) Quran, XXXIX,54 (minus the first word)

6) See Sibt-Jewett, p. 486,l.5,504,l.11ff;507,l.8 and passim: Abu Shama,Dhail,Pa 5852,fols. 196bff.; Kamal al-din in R.O.L. VI,p.3 at foot, and p.12; Ibn wasil,Pa 1702,fol.339aff. and 1703,fol. 29ff.,esp.346a and 53b; Reinaud,Bibliographie, p. 549ff.;Extraits,p.445; Abu-l-fida,III,p.175ff.,esp. 183,and in R.H.C. Or. I, p. 124; Ibn Kathir,Pa.1516, fols. 53b-56b,esp. 54a; Ibn Khaldun,V,p. 356ff.,esp.358,l.18; Maqrizi,Suluk,Pa.1726,fols.95a-101b,and in R.O.L.,X,p.339-369,esp.latter; Aini,Pa.1543,fols.97b,101a and passim; Abu-l-Mahasin,Nujum,Pa. 1780,fols.140ff,esp.141b and 150.

For the date of his death,most authors give the 1st Muharram 644, as the inscription does, but not the day of the week, except Sibt (p.504,l.12 - Friday, without giving the date).

7) Sibt-Jewett,p.507,l.9 and Abu-l-mahasin,Nujum, ad.loc, say that the two became brothers-in-law. This marriage no doubt took place at the time when Malik Salih, his father's viceroy in Mesopotamia was making political and military connections with the Kharizmiens; see Ibn wasil,Pa 1702 and 1703, years 638ff,passim;Safadi,Pa.5827,fol.166a; Kamal al-din, Maqrizi and abu-l-mahasin in R.O.L. V,p.89,n.1 and 104; X, pp.285,300,357,and passim, and other authors cited above,in note 6).

8) See M.C.I.A.,III (Siwas),p. IV,nos.3 and 26;Inschriften des Pergamon,p.6; Diez,Denkmaler,I,p.107,n.4; Iacobsthal,Mittelalterliche Backsteinbauten zu Nachtschewan,Be.,1899,p.21

9) Quran, 13,23

10) This name is possibly a variant of Qara beg 'the black prince'; the title 'beg', no longer used at this time in Syro-Egyptian protocol, betrays the oriental origin of the

deceased, like his father's title, Khan.

11) Maqrizi,Suluk,Pa.1726,fol.153a and in S.M. Ia,p.222;"on Wednesday the 5th dhu-l-hijja (661),the emir Husam el-din, son of Barakat-Khan, died, and the sultan (who was then at Cairo), was present at the funeral." Although the author does not give the personal name, the double coincidence of the surname al-din andthe date is decisive; Kara died on 3rd (no. 61) and was buried on the 5th (Maqrizi).

12) Quran, 9,21-22

13) See Maqrizi in S.M. Ib,p.161, and IIa,p.17, where the author makes him die on the 9th of Rabi I, eight days after the date of the inscription. The previous year he had built at Cairo a mosque which no longer stands;see M.C.I.A. no.80, and p. 123ff.

14) Barakat-Khan had another son, Salah al-din Yusuf, whom Maqrizi in S.M. Ib,p.17 mentions,also in 678; but I have found no trace of him in Jerusalem.

15) On the meaning of shahid,see van Berchem,p. 84,n.5, and on the correspondence of malik and Khan,see p. 188,n.5 and 189, n.3

16) Cf. Mujir al-din,p.607,l.4 (265)

17) The intendent of the two harams at Jerusalem and Hebron had the title nazir al-haramain al-sharifain, which one finds often in the inscriptions ;see Qalqashandi,VI,p.187, l.3; Mujir al-din,passim; M.C.I.A. I,p. 127,n.2 and 497,n.1 He had supervision of the two sanctuaries, their buildings and revenues and personnel.

18)

19) Mujir al-din,p. 396,l. 11 (161 above)

~~20) No. 63 in~~

NOTES

BUILDING NAME	HISTORY OF PEOPLE INVOLVED	V
KHALIDI LIBRARY.		

1. LIFE OF PATRON

2. HISTORICAL BACKGROUND

3. CRAFTSMEN

BUILDING NAME	HISTORY OF ARCHITECTURAL OR DECORATIVE FEATURES	VI
Khalidi Library.		14

BUILDING NAME	PHOTOGRAPHIC NEGATIVE RECORD	VII
Khalidi Library / Turbe Barakat Khān		

Arif el Arif: Jerusalem

List of Libraries in Jerusalem pp 449.

Article No. 8

Al Maktabah Al Khalidiyah Established 1900 A.D. 12000 classification : Arabic, English, French, Persian and Turkish.

N.B. same page : أنشأها الشيخ راغب الخالدي بمال تبرعت به أمه السيدة: خديجة بنت موسى الخالدي وعمل على ترتيبها المرحوم الشيخ طاهر الجزائري وكان يومئذ يعيش في القدس منفياً

Translation: Established by Sheikh Ragheb Al Khalidi, a donation from his mother Mrs. Khadijeh Bent Musa Al Khalidi, classification was done by the late, the blessed Sheikh Taher Al Jazai'ri who was living in Jerusalem under detention.

Article No. 36: p.p. 451.

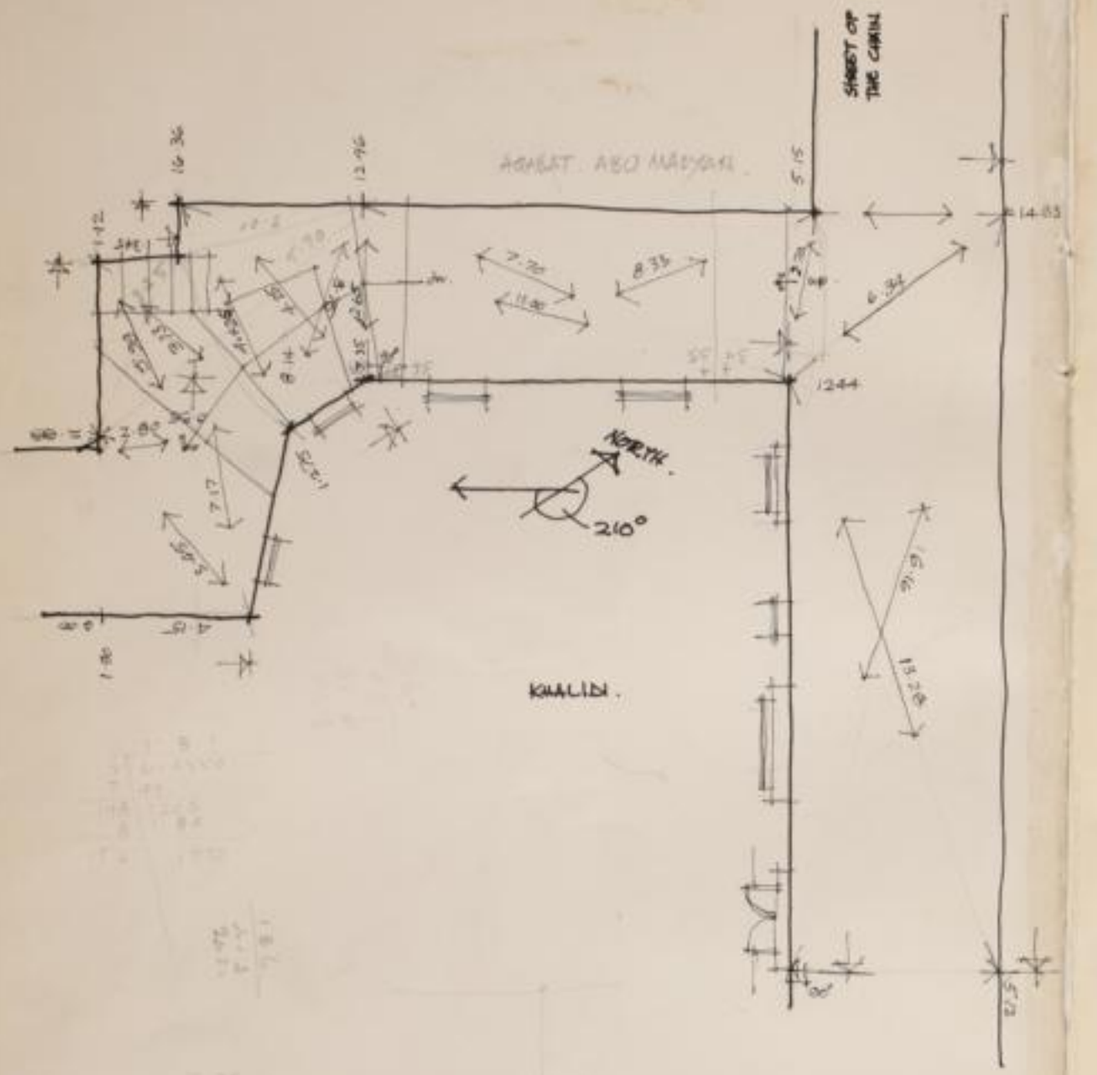
Maktabah Al Sheikh Khalil Al Khalidi: أسسها المرحوم الشيخ خليل الخالدي: وهو رئيس سابق لمحكمة الاستئناف الشرعية. إنه من الدعة الأعلام، أطلقه الله الى جواره سنة ١٩٤١. وقد جمع قبل ما يقرب من خمسة آلاف مخطوط كلها في المخطوطات العربية القيمة. وكلها - وبالأسف محفوظة في يومنا هذا في صناديق مقفلة.

Translation : Established by late blessed Al Sheikh Khalil Al khalidi the Ex. Head of Shar'ieyeh Appeal Court, out standing figure in Theology, died 1941, its collection about five thousands drafts and Mamuscripts of classical valuable Arabic, with great sorrow - it is kept in closed boxes until today. to investigate whether it is kept aside or transfered to

Article No. 10 p.p. 512. List of Turba and Cemeteries.

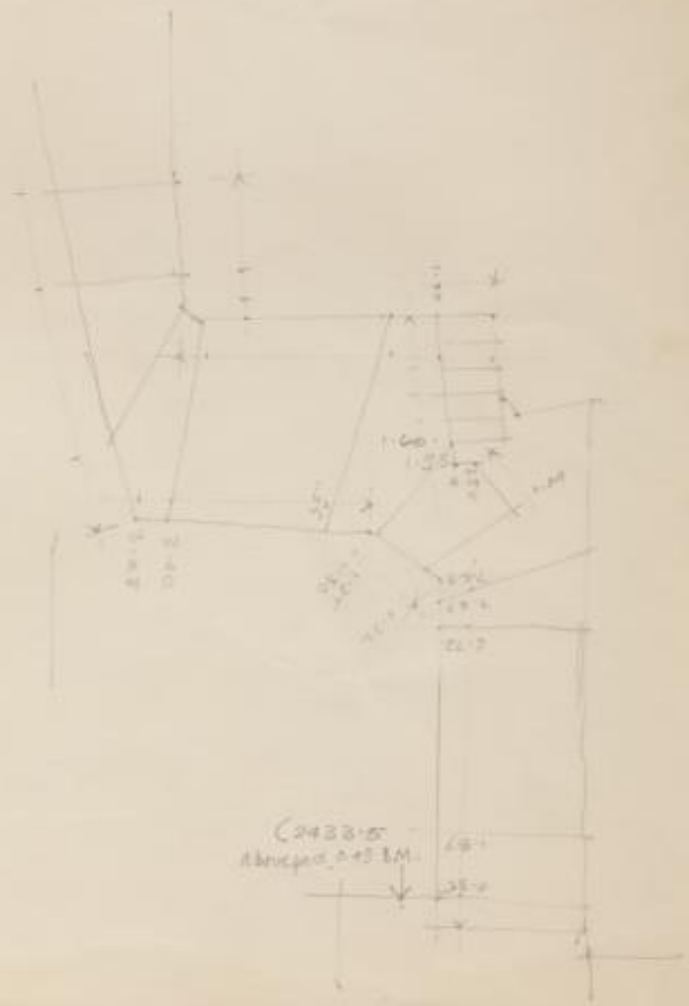
تربة الملك حسام الدين بركة خان - مقابل المدرسة الطازية بخط داود بالقرب من باب السلسلة. عمرت هذه التربة سنة ٧٩٢هـ قبل الآن المكتبة الخالدية ١٣٨٩م.

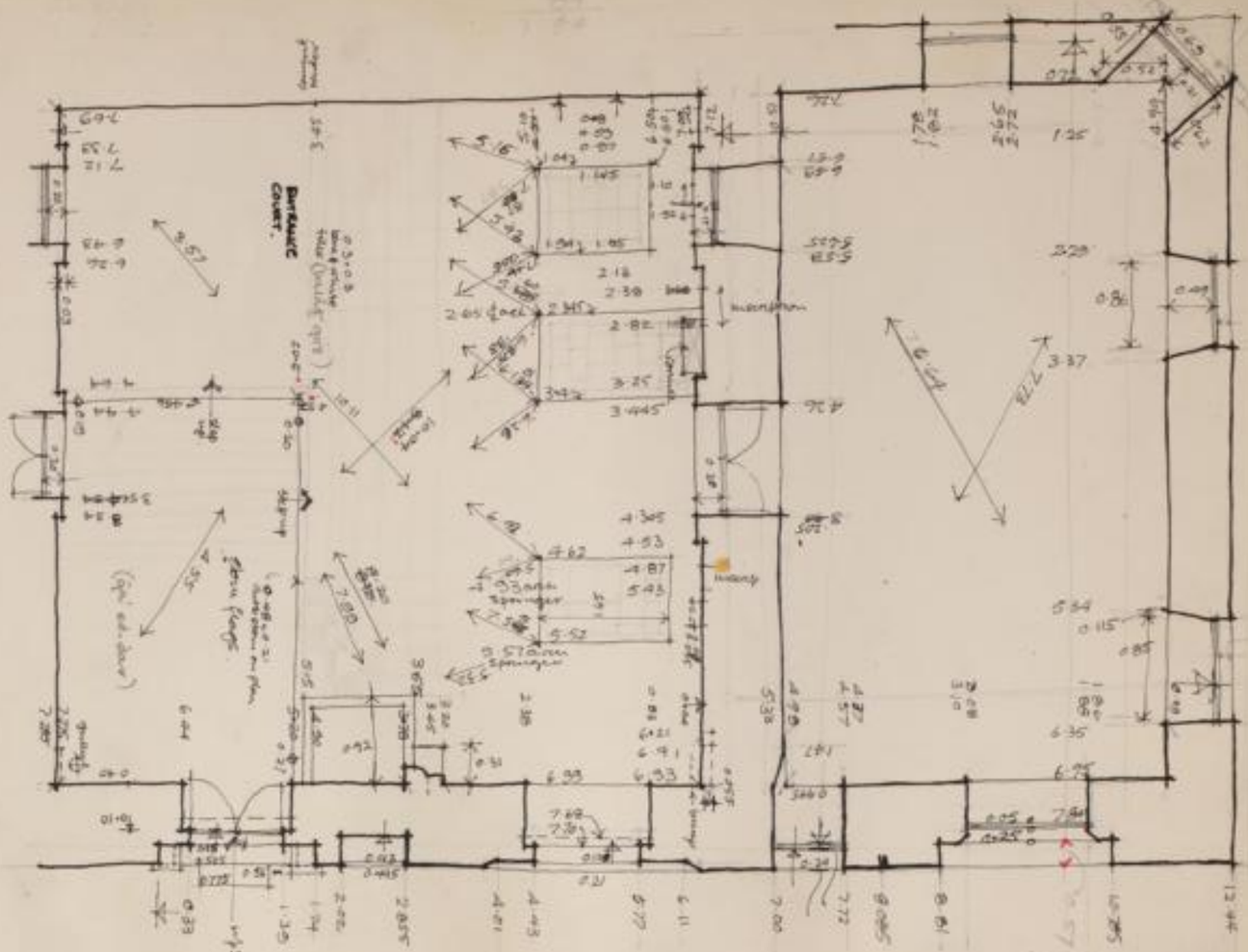
Translation : Turbat Al Malek (King) Husam Eldin Barakah Khan
opposite Al Madrasah Al Taziyeh, King David Rd.
near Bab el-Silsileh (straight the).
Built in year 792 A.H. - 1389 A.D. It is Al Makatabah Al
Khalidiyeh nowadays.

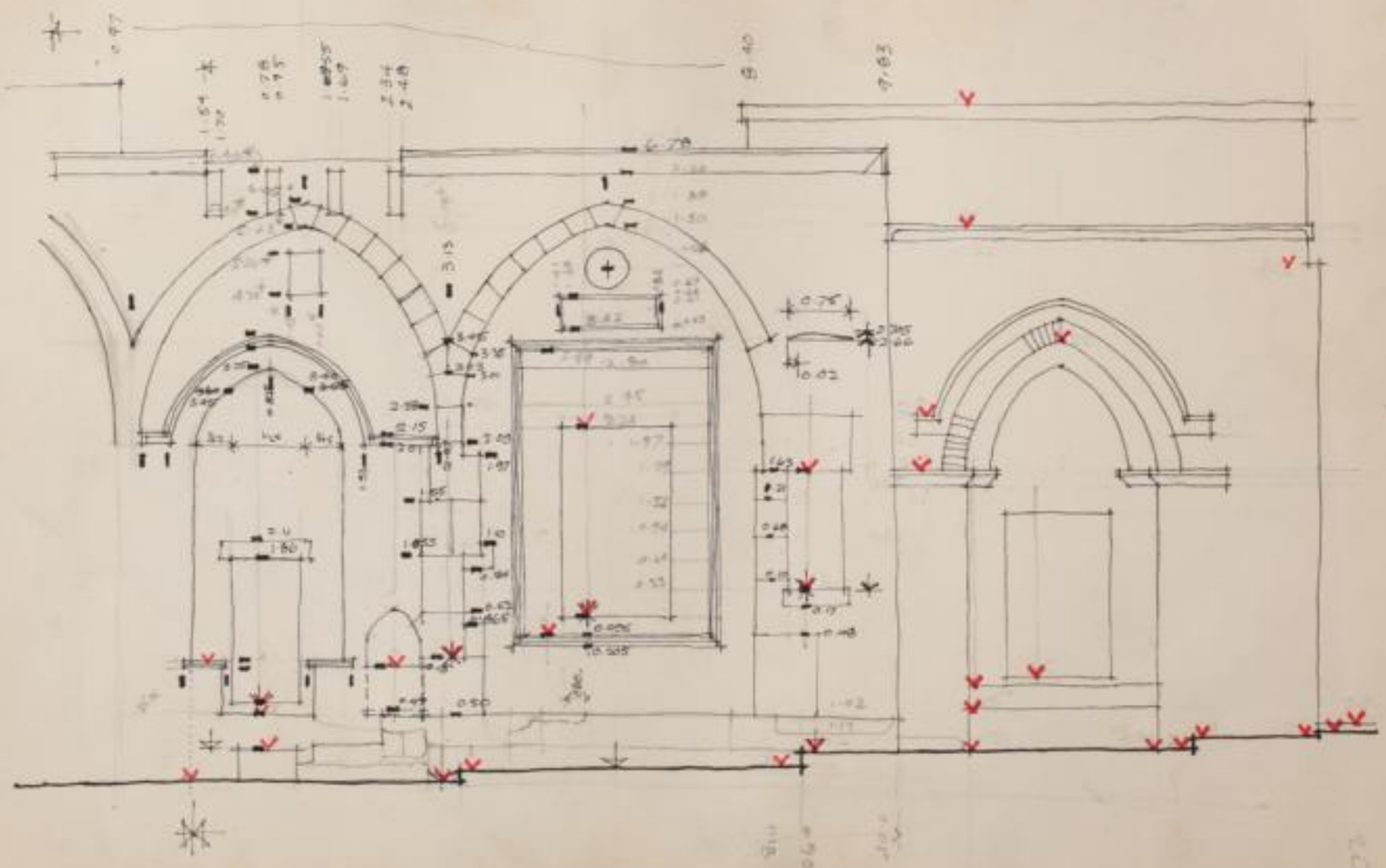


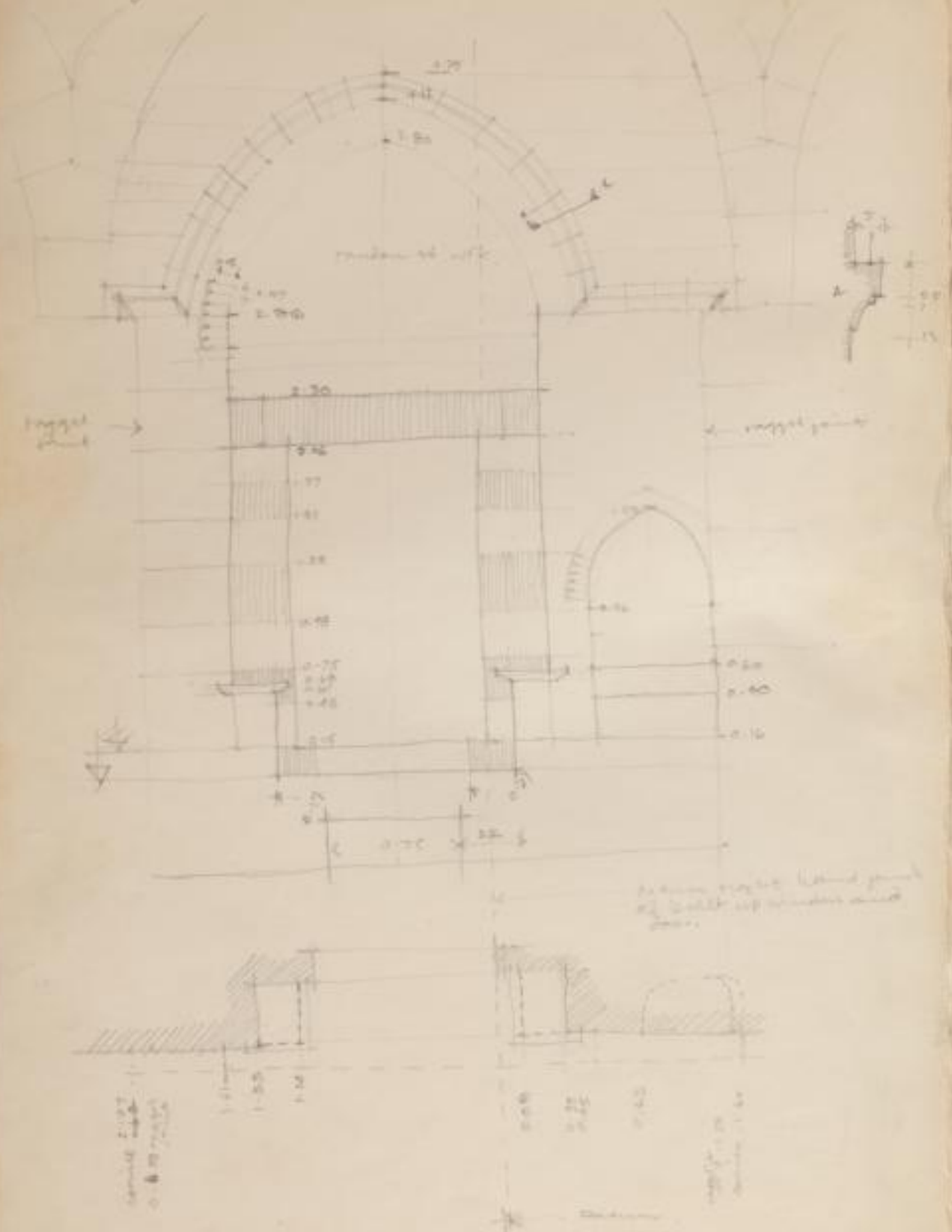
Hazim el Khalidi. St. of the Chain

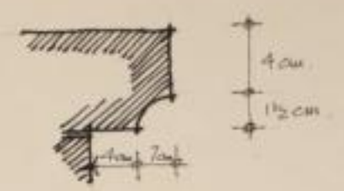
Hader el Khalidi. Quick Survey



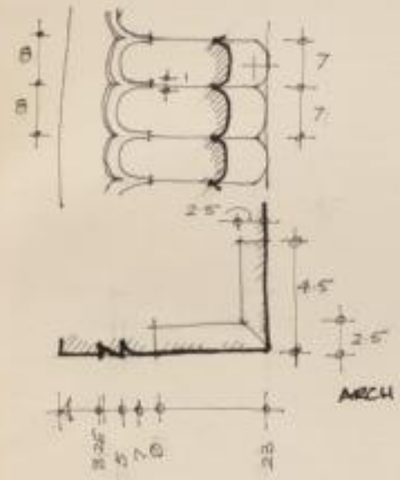

DIPLOMATIC COURT.
Indoor
Indoor

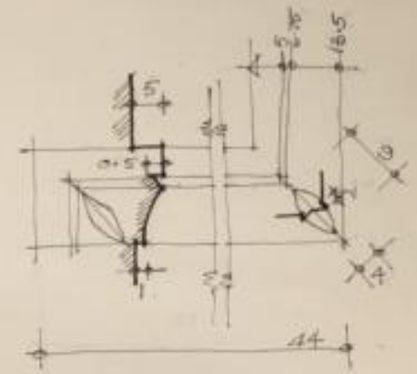




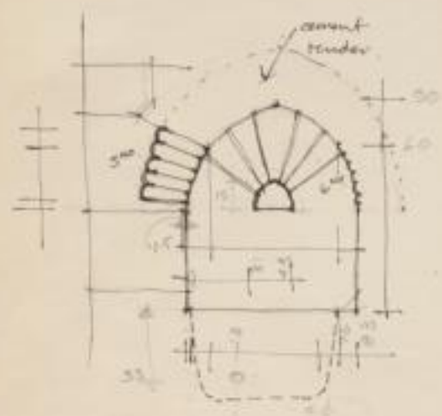


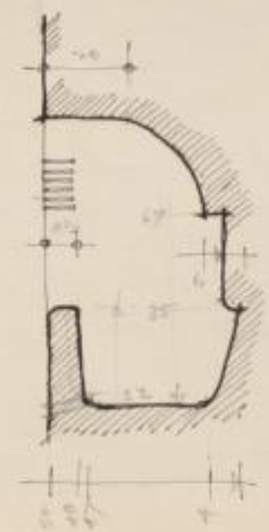
DETAIL AT BOTH SIDES OF ENTRANCE DOOR.

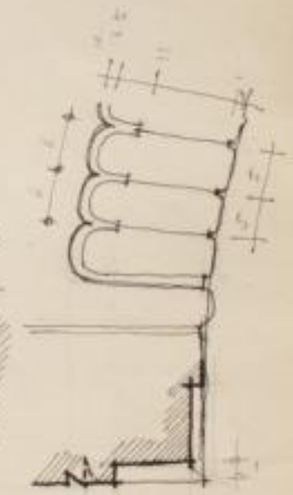




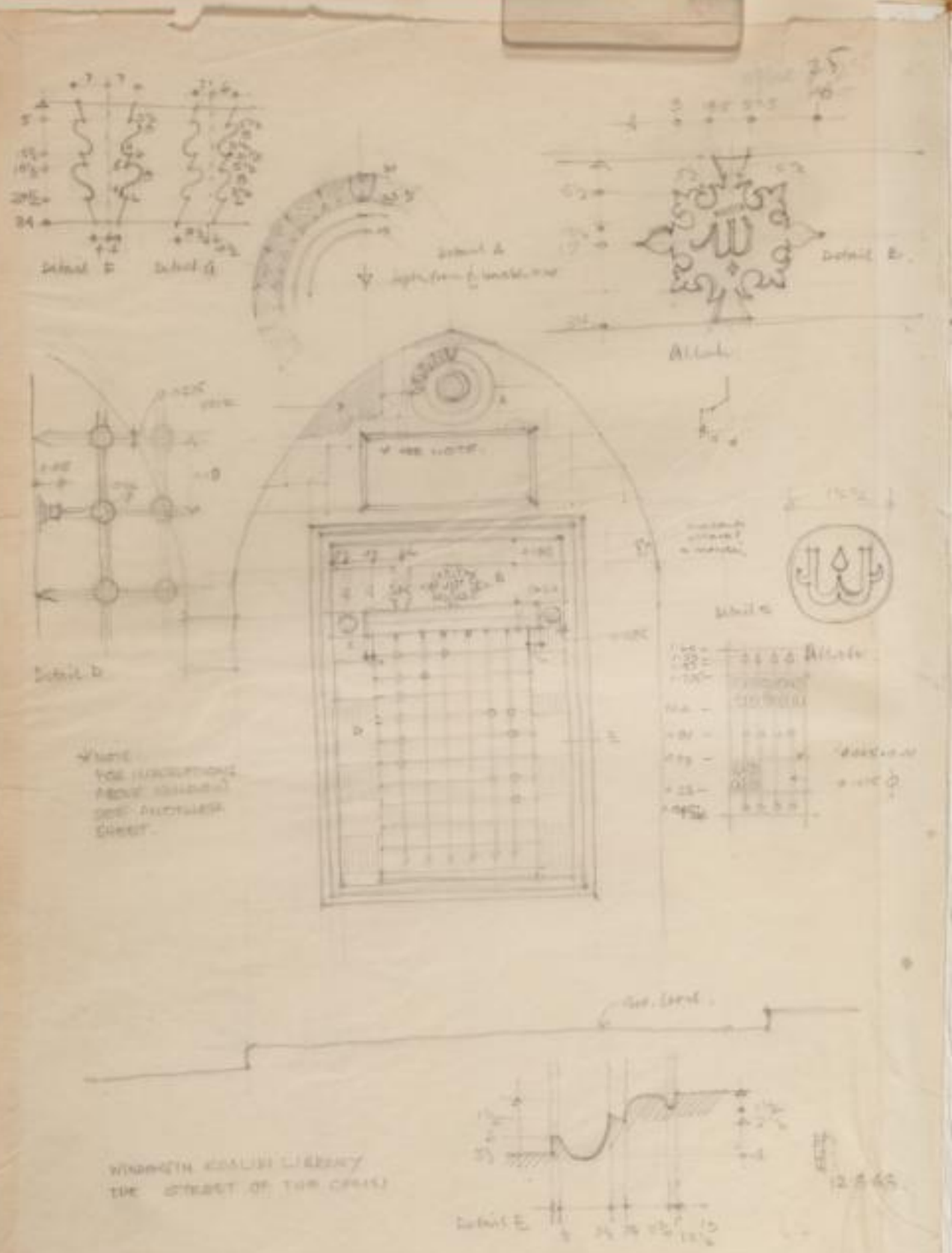
ARCH DETAILS ABOVE DOOR.



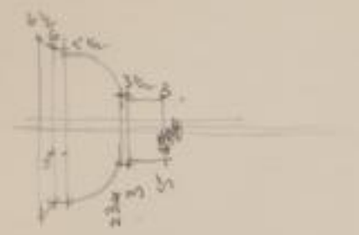




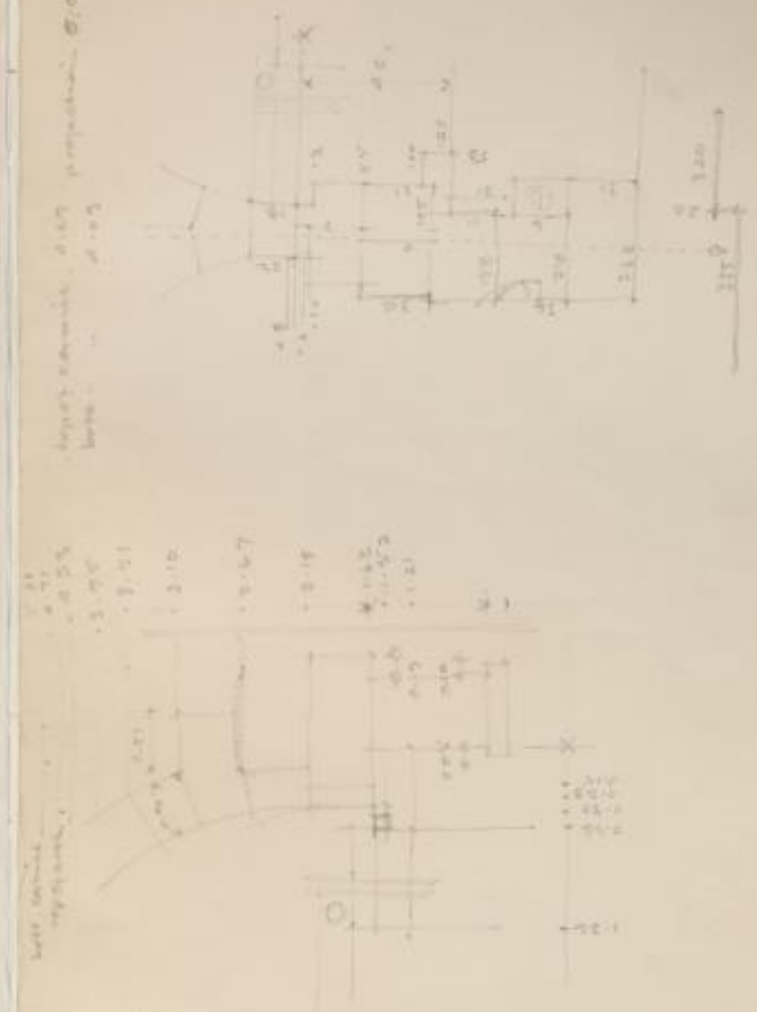
DETAIL OF FOUNTAIN TO THE RIGHT OF DOOR.


Detail E
Detail G
Detail A
Detail B.
Detail D
Detail C
Detail F
Detail E
WINNIPEG PUBLIC LIBRARY
THE STREET OF THE CANALS

Knowle Library

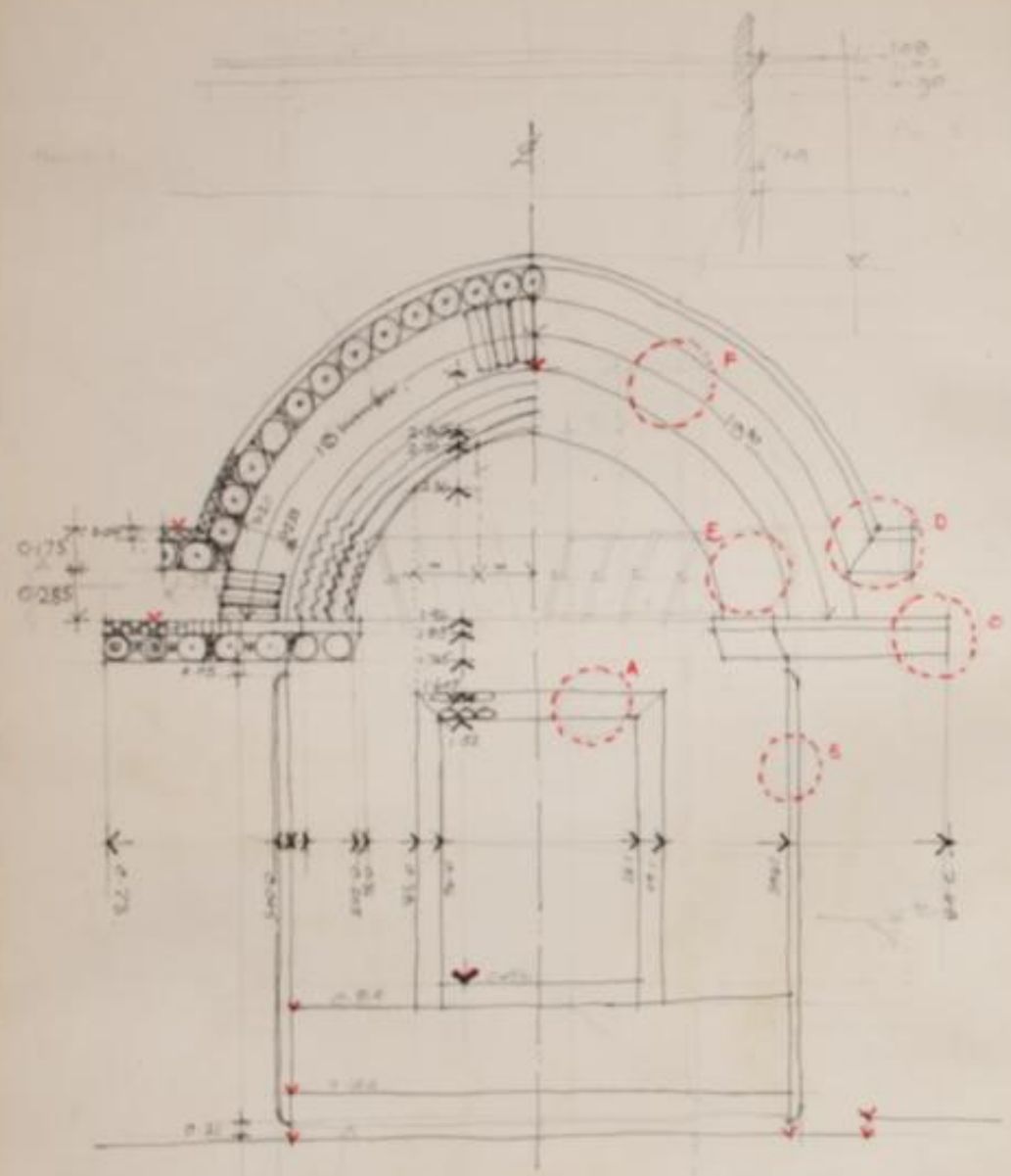


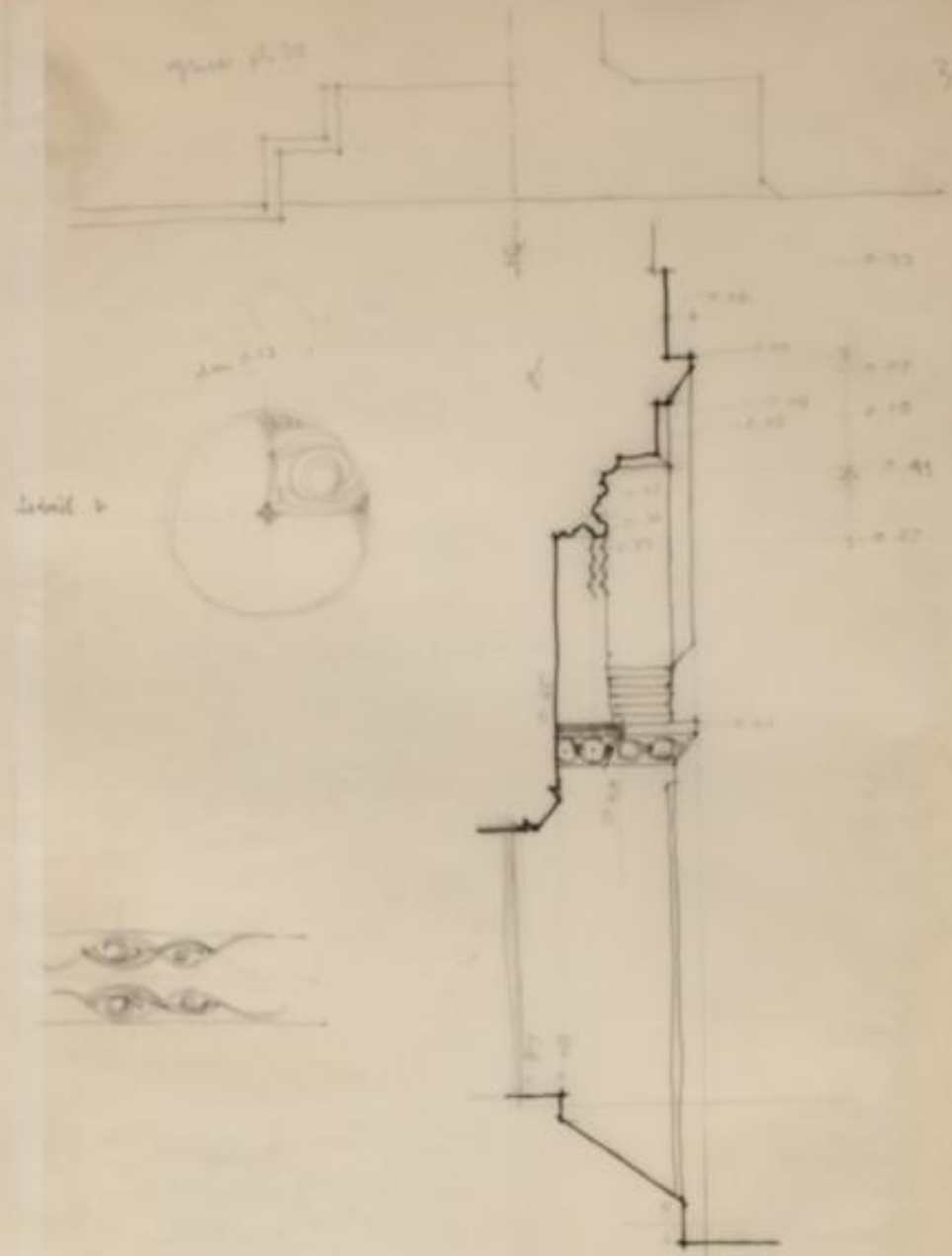
Downwards to floor of court 012 deep.



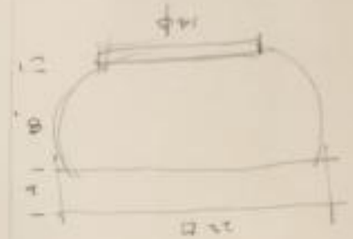
the 2 cubicles

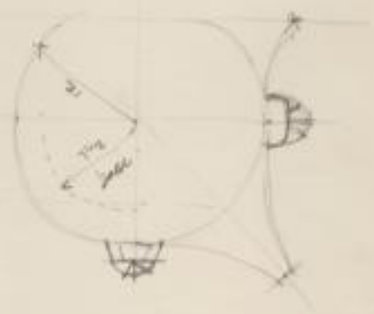
the 2 circles

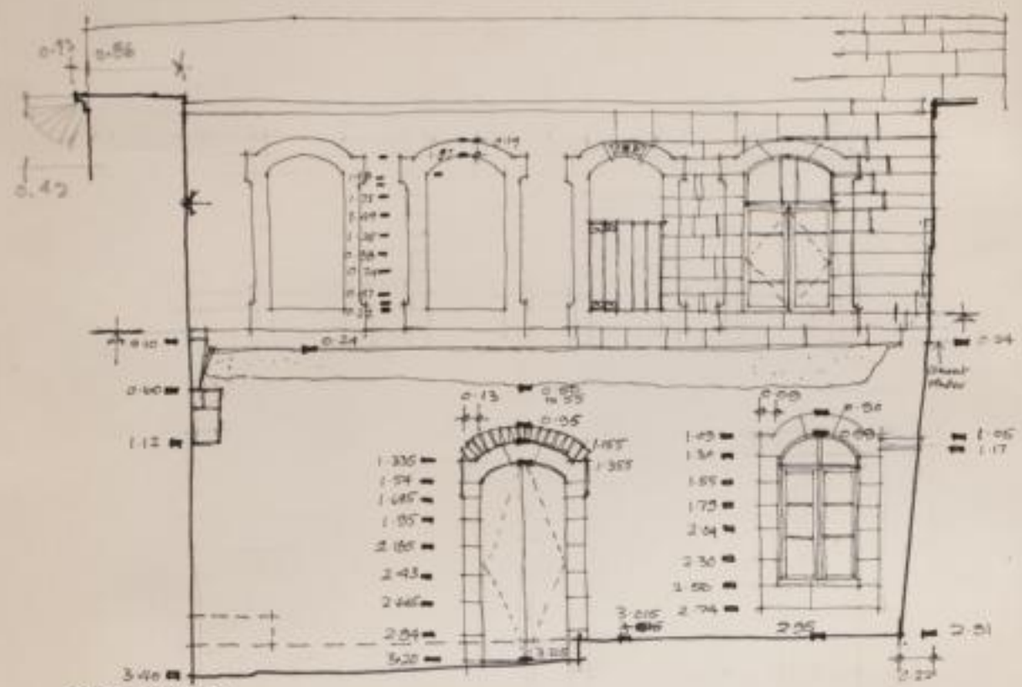

A
B
C
D
E
F
0.175
0.285



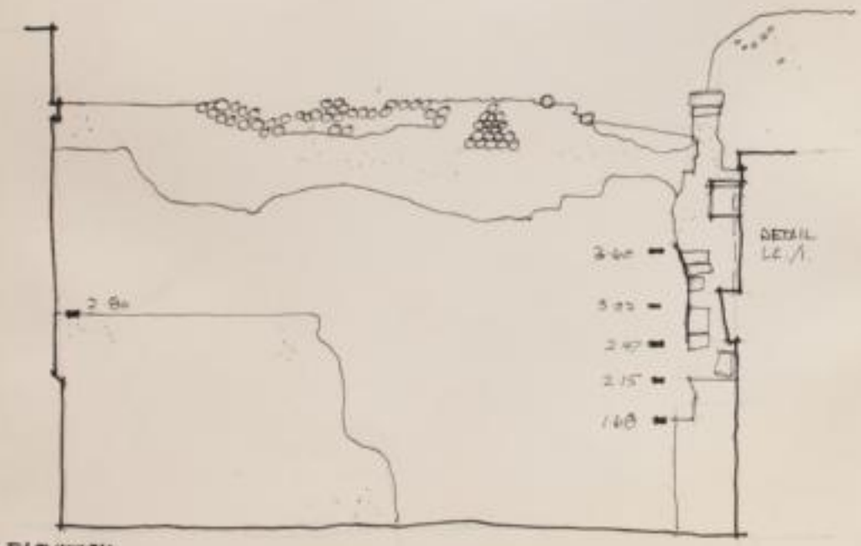
Kinetic Wooden





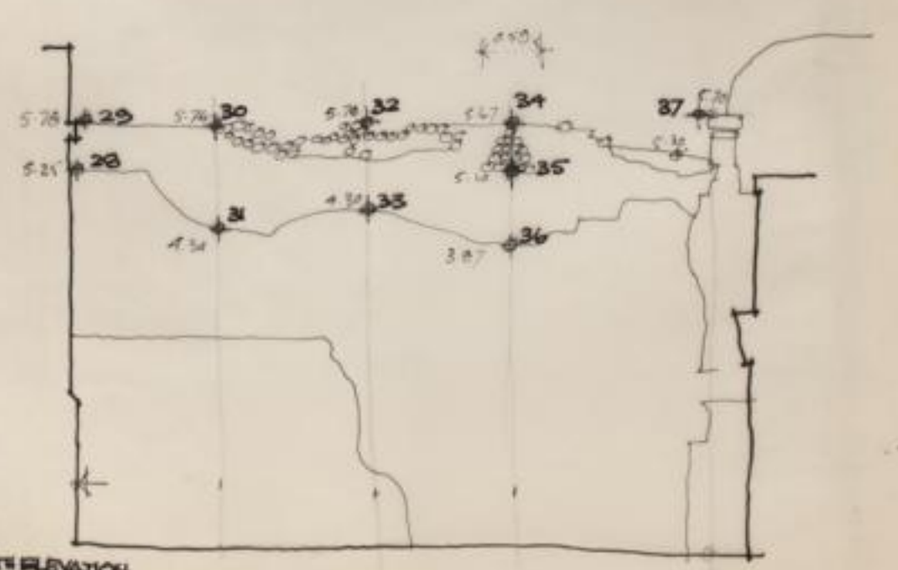


EAST ELEVATION
OF LIBRARY COURT.

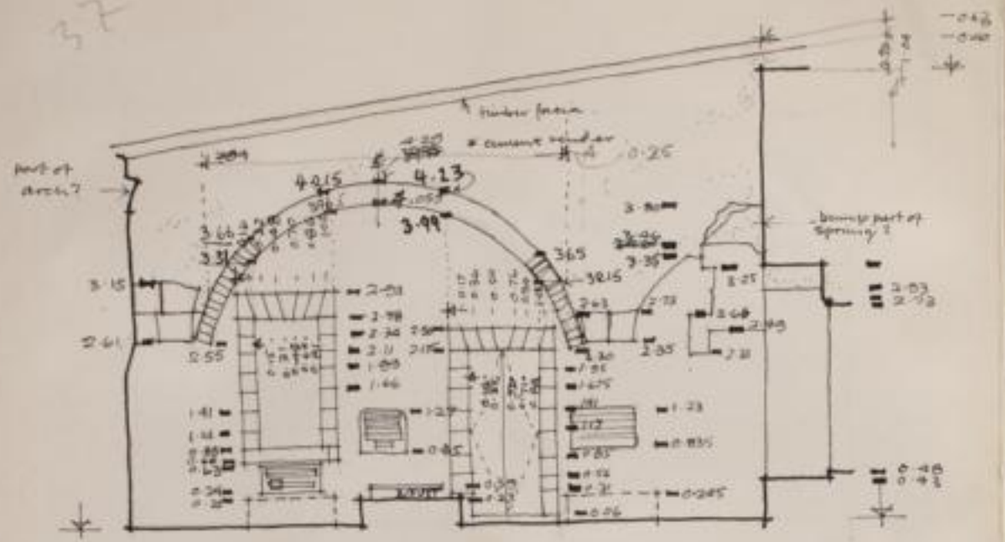


SOUTH ELEVATION
OF LIBRARY COURT.

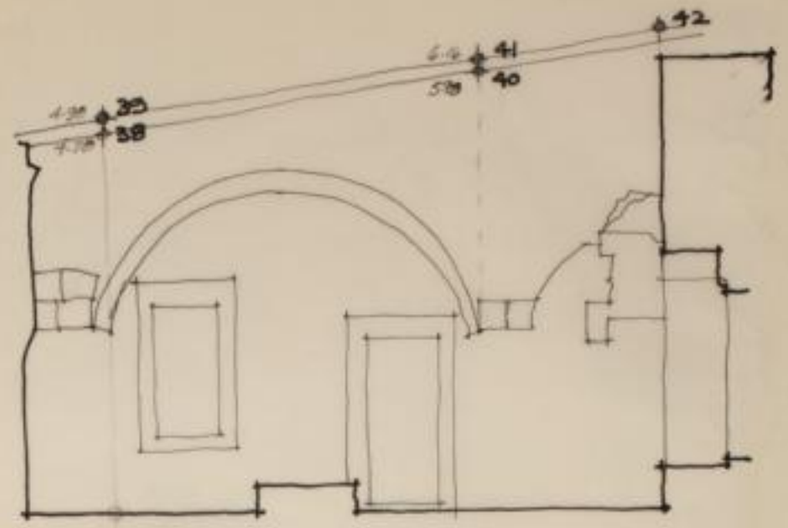
EAST ELEVATION
OF LIBRARY COURT.



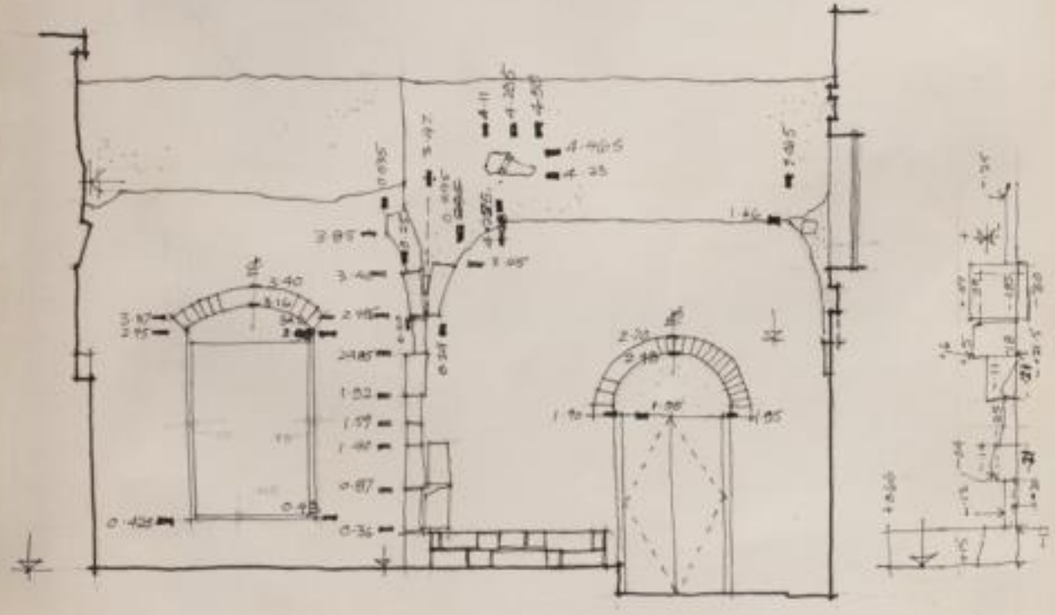
SOUTH ELEVATION
OF LIBRARY COURT.



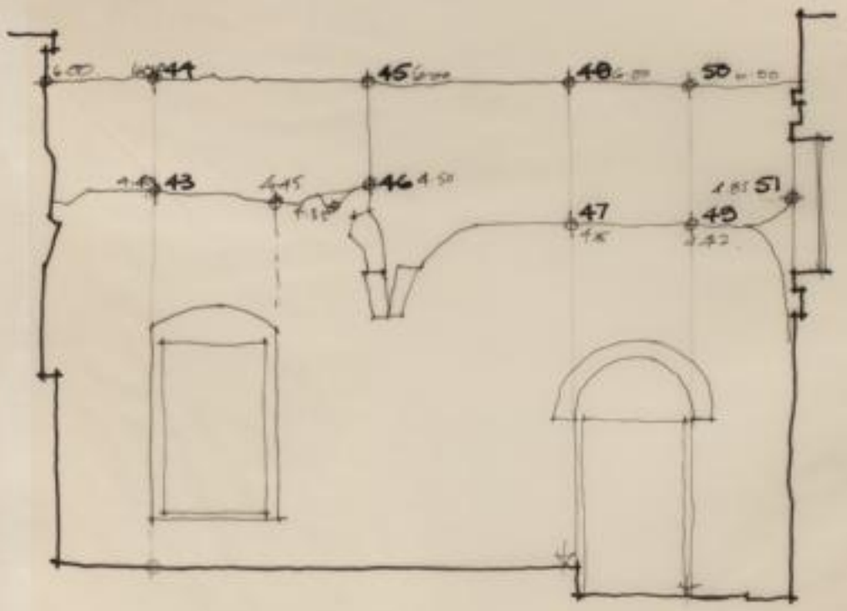
WEST ELEVATION
OF LIBRARY COURT.



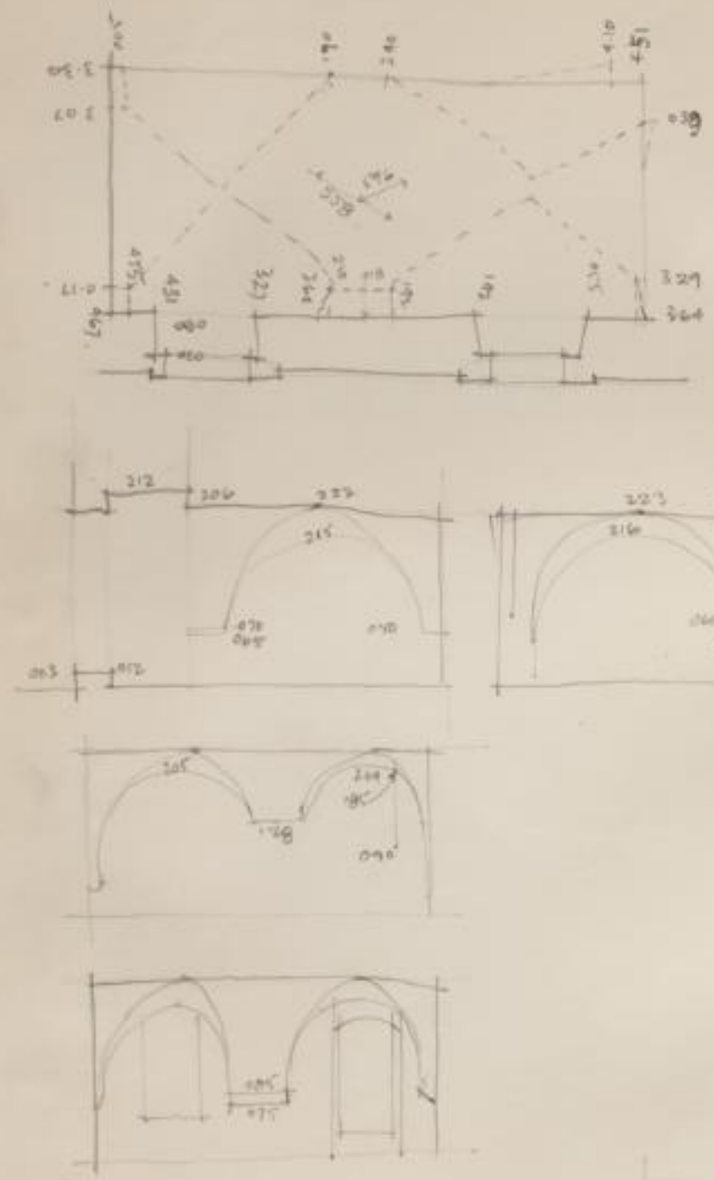
WEST ELEVATION
OF LIBRARY COURT.

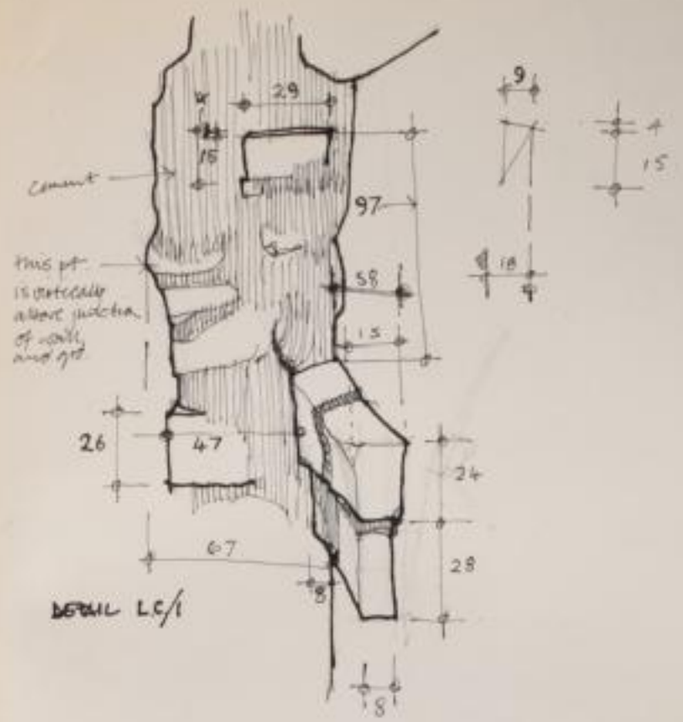


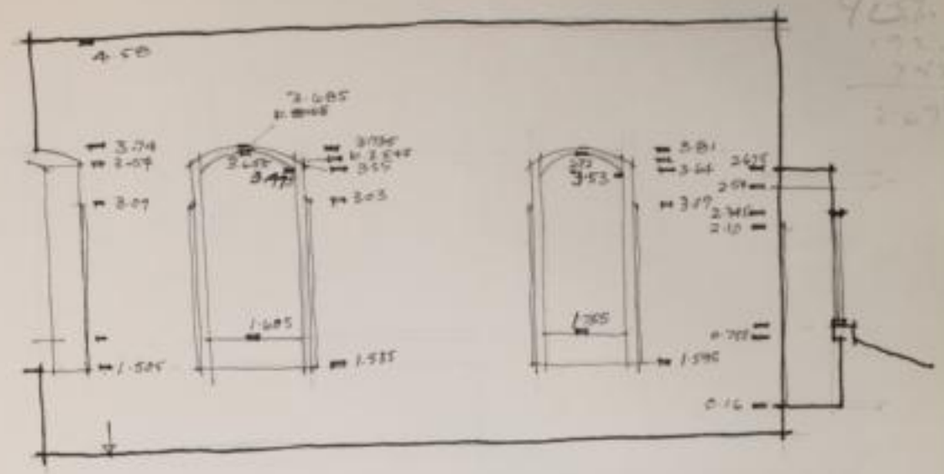
NORTH ELEVATION
OF LIBRARY COURT.

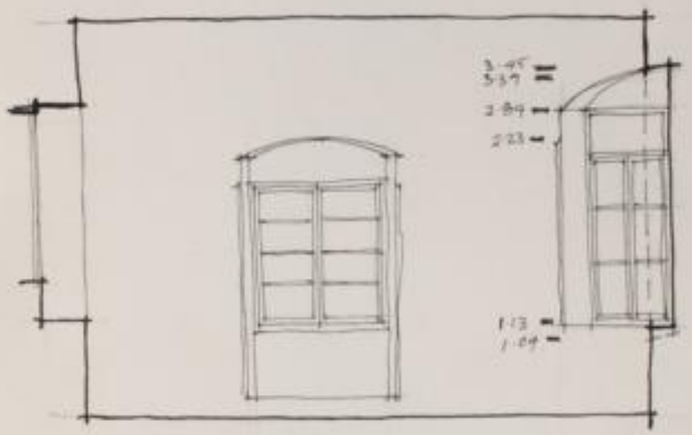


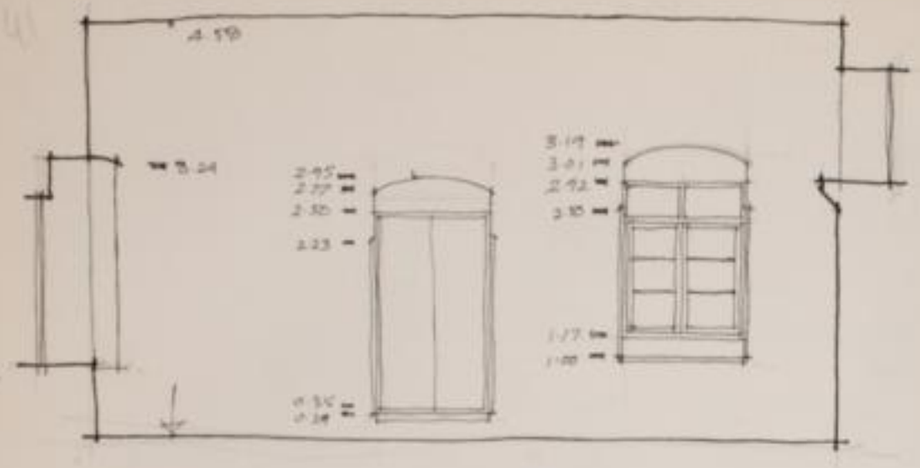
NORTH ELEVATION
OF LIBRARY COURT.

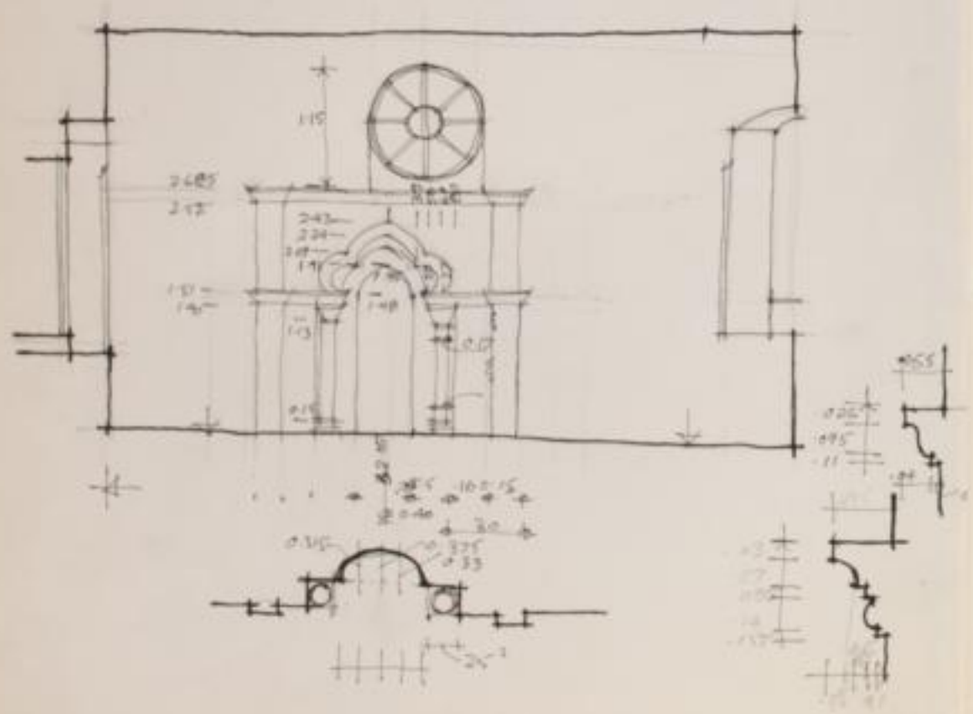



29
16
cement
97
this pt
is potential
where junction
of walls
and pit
58
15
26
47
24
67
28
8
9
4
15
18
DETAIL LC/1


4.58
3.74
3.09
1.505
1.685
1.585
3.03
3.53
1.705
1.595
2.625
0.16


3.95
3.37
2.84
2.23
1.13
1.04





BUILDING NAME	MASTER SHEET	1
Mausoleum of Mehmet Ali Agha Ali Kubaki		

1. NAME OF BUILDING
   (a) ORIGINAL :
   (b) LOCAL NAME :

2. FOUNDER'S NAME

3. LOCATION
   (a) PAL. GRID CO-ORD. :
   (b) STREET :
   (c) QUARTER :

4. ARCHITECTURAL SURVEY NO.

5. DATING
   (a) INSCRIPTIONS :
   (b) HERALDIC DEVICE :
   (c) OTHER MEANS :

DATE OF B. S. A. J. SURVEY