### Building Name

**Khaled Library.**

| 1. Name of Building | 1a. Original: Turbat Barakat Kifan  
| 1b. Local Name: Khaled Library |

| 2. Founder's Name | Unknown |

| 3. Location | 3a. Pal Grid Co-Ord.: 17 2 70, 13 150B.  
| 3b. Street: Taif  Bib al-Sulida (The Street of the Chain).  
| 3c. Quarter: Modern |


| 5b. Heraldic Device: Device most unusual at either end of Restoration inscription. |

| 6. Other Notes: Archeological Analysis: see Wall.  

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**Date of E. S. A. J. Survey:** 1968 AD.
Literati Library

N. van Berchem: *C.I.A. Memoriae UdC* (1925), 115-36.
L. A. Mayer: *Saracenicicon Historia* (1923), 158.
Pierotti: *Jesuicen Explorat* (1861) pl. XLIV.

Palestine Archaeological Museum: ref. 54/63: for notes on repairs to grained windows carried out in 1942.


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| 8. PHOTOGRAPH REFERENCES |
In Tokis bab el-silsila, on the S. side, opposite the Taziyya (No. 86) and a few metres E. of Darai el-maghara, Sandreczki, p. 69, plan Sch.

The N. facade, facing the street, is in fine stone, dressed with care, but damaged by water and faulty repair work. In the centre there is a large window with a bronze grille. Its straight monolithic lintel which bears inscription no. 83 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. 79, 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-columns, 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 tapers 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 Khalid family installed the Khalidiyya 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

FUNDAMENTAL 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 nabati
naskh script; small characters, large and flat. Indentation
slight; some points and signs. Unedited. PI XIX

[Arabic text]

"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.(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 abuse 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. (3) This is the mausoleum of Allah's servant Beggr for His mercy and pardon, Barket 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. Para, ve came from nothing, and we became impure. We entered this world quietly and we became anguished. We were formed of black earth, fire, and water, and we have returned to the earth.

60

EPITAPH OF BARKAT-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. Undated. Pl. 121, fig. 3.

{Arabic text}

"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 saints, Barket-Khan. He died in the year 644 (1246), May Allah have mercy on him, on his father and mother, and on all Muslims. Amen."

Barket-Khan was one of the four great leaders, and probably the chief, of those bands of Khurazmiens 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 Ayyeb, who was related by marriage to Buhayy, or some time later by the sultan Balbar, 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 theamirs, 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

EPITAPH OF KARA BUK, SON OF BAHAKAT-KHAM 661 A.H. 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 46 cm. Five lines of the same type, with
identical characters to those of no. 59, a little smaller.

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, because you were patient. Fair is the Ultimate Dwelling. (9) This is the tomb of Allah's servant, devout and desirous of His pardon, Husayn al-din Kura Beg, (10) son of Baqarat Khan. May Allah illuminate his tomb. He died on the 3rd of Dhu-l-hijja in the year 661 of the Hijra. (8th October, 1261) 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 Balbar, died in Cairo and was buried there; his tomb is therefore merely a cenotaph, like his father's. (11)

EPISTAPH OF EMIR MUHAMMAD BEG, SON OF BAQAT KHAN 678 A.H.

This is again a marble slab, set in the wall near the previous one, between the door and the window. Dimensions about 65 x 40 cm. Six lines of the same type, the last shorter than the rest. Same characters. Unedited.
"In the name of Allah, the merciful, the compassionate; their Lord gives them good tidings of mercy from Him, and good pleasure; for their gardens are waiting where a lasting bliss, to dwell there for ever and ever; indeed with Allah there is a 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 al-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 Raibars. 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 Nalik-Sa'id he was imprisoned because he had given him sound advice; he was released a little later, and died at Damascus. (4) Thus his tomb is perhaps only a cenotaph, like those of his father and his brother. (6) 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 at the 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
is led to believe, I am tempted to attribute its construction to the widow of Balburs, 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.

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

On the marble lintel of the barred window in the centre; dimensions 145 x 92. Two lines in naskhi manuluk; small, elegant characters, some points and signs. Undated. See p. 1. XCV.

[Arabic text]

This window and cupola were built on (9) the mausoleum of the deceased, the martyr, the prince hassan el-din Barakat Khan, together with the arch and floor above, and the hallowed portal, and a cell and the shoes and the roof above, and five books at the sign of the establishment (wajf), by him who is devout towards Allah, Muhammad ibn Ahmad ibn Yuan (?) el-Ali. May Allah be gracious to him. 1st Bhu-l-qa'ba, the holy, in the year 792 (11th October 1390)." (15)

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 the site of the actual open-air enclosure, whose funeral room was lit by this window. The word for "mausoleum" perhaps read 'turba' or 'biturbati'. In the first case the word is merely in opposition 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-Shan,
widow of the sultan Balbars, 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 'hollow-
owed portal' is in the front door, and as for the cell, we see
it still between the door and the window; it is sunk in a mon-
olith 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 5th (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 'ki-dari-l-waqfi' mean? We could read 'ul-waqfi',
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-waqfi. The founder would then be this Muhammad, who would
have established a waqf for the purpose of preserving the
a 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 diwana-l-awqafi of modern administrations, where the deeds of the foundations
were kept. The chronicler describes in 729 (1328) 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-aiyakhut) 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 diwana-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 manluk of one Ala - al-din - perhaps the young sultan
Malik Nasrur 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. 50) 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 area can
belong only to Muhammad who was 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 be 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. 84); the date of its construction is the year 792 and it had been built after his death." The words turbatu-′alakhi, the same as those of no. 65 (20), and the evasive formula by which the author avoids the problem of the origin of the mausoleums, (imaratih), 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, show 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 mausak should have erected a mausoleum in memory of Barakat-Khan long after his death when he could complete it so as to relieve the boredom of a forced retirement (buat), 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 fastened joints, at the centre of which the word 'Allah' is sunk in large characters.
1) Line 7 is in Persian
2) Quran, LV, 207
3) Quran, III, 46
4) Quran, III, 182
5) Quran, XXIX, 54 (minus the first word)


For the date of his death, most authors give the 1st Muharram 684, as the inscription does, but not the day of the week, except Sibt (p. 504, 1.12 - Friday, without giving the date).

7) Sibt-Jewett, p. 567, 1.9 and Abu-l-Mahasin, Nujum, ad. loc., say that the two became brothers-in-law. This marriage no doubt took place at the time of Malik Salih, his father's viceroy in Nusaybin. While making political and military connections with the Marmarons; see Ibn wasil, PP. 1702 and 1703, pp. 630ff., passim; Saffari, PP. 5807, fol. 166a; Kanal al-din, Massignon and Abu-l-Mahasin in R.O.I., V, pp. 89, 1.1, and 104, X, pp. 897, 1360, 1377, and passim, and other authors cited above, in note 6).


9) Quran, 13, 25

10) This name is possibly a variant of Qura bag 'the black prince'; the title 'bag', no longer used at this time in Siro-Egyptian protocol, betrays the oriental origin of the
deceased, like his father's title, Khan.

11) Maqrizi, Suluk, pp. 172, fol. 157a and in S.M. I, p. 222: "On Wednesday the 9th dhu-l-hijja (661), the emir Husayn el-din, son of Bara'at 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 and the date is decisive; Kara died on 3rd (no. 61) and was buried on the 9th (Maqrizi).

12) Qaraa, 9, 21-22

13) See Maqrizi in S.M. II, p. 191, and III, 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. 127ff.

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

15) In the meaning of shahid, see van Deventer, p. 84, n. 5, and in the correspondence of mulki and khan, see p. 185, n. 5 and 189, n. 5.


17) The intendant of the two harams at Jerusalem and Hebron had the title nazar al-haramain al-sharifain, which one finds often in the inscriptions; see Al-Qasimy, VI, p. 187, l. 7; 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) Mujir al-din, p. 396, l. 11 (161 above)

946, No. 65, 48
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Article No. 5
Al Maktahab Al Khalidiyah Established 1900 A.D. 12000 classification: Arabic, English, French, Persian and Turkish.

Translation: Established by Sheikh Ragheb Al Khalidi, a donation from his mother Mrs. Khadijah Bent Masa Al Khalidi, classification was done by the late, the blessed Sheikh Faher Al Jazri who was living in Jerusalem under detention.


Maktahab Al Sheik Khalil Al Khalidi: It is a branch of the band students' association in the town of the lands, its collection was from the late Mosul, its collection about five thousand drafts and its value is high, valuable Arabic, with great sorrow it is kept in closed boxes until today.

Translation: Established by late blessed Al Sheikh Khalil Al Khalidi the Ex. Head of Shar'iyeh Appeal Court, outstanding figure in Theology, died 1941. Its collection about five thousand drafts and valuable Arabic, with great sorrow it is kept in closed boxes until today.

Article No. 10 p. p. 312, List of Turba and Cemeteries.

Translation: Tushbat Al Malek (King) Husam Eldin Barakah Khan opposite Al Madrasah Al Taziyyeh, King David Rd.
near Rab el-Silsileh (straight the)
Built in year 792 A.H. - 1389 A.D. It is Al Maktabah Al Khalidiyyeh nowadays.
Harriri el-Khalidi St. A. Kilian
Under el-Khalidi, Saint James
Detail at both sides of entrance door.

Arch details above door.

Detail of fountain to the right of door.