

## SATURA EPIGRAPHICA ARABICA I

UNDER this title we propose to edit from time to time Arabic inscriptions, both unpublished and inadequately published, of which photographs or squeezes have been deposited in the Records Office of the Department of Antiquities.

## NABLUS

Shrine locally known as Shaikh Budrān.

## I

Inscription<sup>1</sup> over the entrance door. Cf. Plate XXXI, 1.

(1) إِنَّمَا بَعُمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ

(2) الْآخِرِ جَدَّدَ هَذَا الْمَسْجِدَ فِي أَيَّامِ مَوْلَانَا السُّلْطَانَ الْمَلِكِ

(3) الظَّاهِرِ رُكْنَ الدُّنْيَا وَالدِّينِ بَيْبَرَسَ عَزَّ اللَّهُ أَنْصَارَهُ بِإِشَارَةِ

الْمَجْلِسِ الْكَبِيرِ جَمَالَ الدِّينِ الدِّمِياطِي بِعَوْنِ اللَّهِ

(4) وَكَانَ النَّاطِرُ فِي أَمْرِ هَذِهِ الْعِمَارَةِ الشَّيْخَ عِمَادَ الدِّينِ وَلَدَ

الشَّيْخِ الشَّهِيدِ بَدْرِ صَاحِبِ هَذَا الضَّرِيحِ رَحِمَهُ اللَّهُ

(5) وَذَلِكَ بِتَأْرِيخِ سَنَةِ اثْنَتَيْنِ وَسَبْعِينَ وَسِتِّمِائَةَ مِنَ الْهَجْرَةِ

النَّبَوِيَّةِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ [1 word]

... Qur'ān IX. 18 up to: and the last day ... *This mosque was renewed in the days of our lord the Sultan al-Malik az-Zāhir, Rukn ad-dunyā wa-d-dīn Baybars,*

<sup>1</sup> Published by the Rev. Father J. A. Jaussen, *Inscriptions arabes de Naplouse* (BIFAO, t. 27, 1927), No. 9, pp. 96 f. As a new squeeze taken by the Department of Antiquities in 1929 enabled us to establish several names and the date, we have thought advisable to reproduce it here and to publish the inscription for a second time.

may God make his victories glorious, under the direction of the Grand Councillor *Jamāl ad-dīn* of *Damietta*, with the help of God. The supervisor of this construction was *Shaikh 'Imād ad-dīn*, son of the late *Shaikh Badr*, whose tomb this is, may God have mercy on him, in the year 672 of the *Hijra* of the Prophet (1273-4) . . .

Line 3. There can be no doubt with regard to the proper reading of the name *Baybars*. The half-round first stroke is misleading, but the *ن* in *أنصاره*, the *ب* in *بشارة* in the same line, and the *ب* in *بدر* in the next line are built in the same way. Furthermore the reading *قد أعزّ الله أنصاره* besides being out of keeping with the usual wording of this formula, leaves us with an unexplained letter *س* which does not belong to any word in the neighbourhood. At the end of the same line there is the *nisbeh* *الدمياطى*, the middle part of which is quite legibly placed above the *dāl* and the *tā* of this word; by reading it *الدوماني* no account is taken of the *د*, of the vertical stroke of the *ط*, and of the *نى* which has to be written as a separate syllable. The last word but one presents some difficulty as it looks more like *عرف* than like *بعون*, but as the former reading would make no sense, I venture to suggest that in this word, squeezed at the end of the line, the head of the *و* has been cut off.

#### TIBERIAS

Shrine,<sup>1</sup> to the south of the town, marked on the P.E.F. Map (1 : 63,360) Sheet VI. Q.h. *Sitti Sekīneh*.

#### 2

CONSTRUCTION TEXT. 694 A.H. Slab of marble embedded in the western wall of the shrine. Dimensions, measured on squeeze, 93 × 56 cms. Five lines of elegant mamluk *naskhi*, many differentiating signs, some of them in the shape of ornaments filling the intervening spaces.<sup>2</sup> Cf. Plate XXXI, 2.

(1) بِسْمِ اللَّهِ . . . إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا

<sup>1</sup> Other tombs of *Sukaina* are shown at *Damascus* and *Madina*.

<sup>2</sup> *Frei* reported the discovery of this inscription in *Beobachtungen vom See Genesareth* (ZDPV, IX, 1886, p. 88); *J. B. van Kasteren*, *Nachträge und Correspondenzen* (ZDPV, XII, 1889, p. 130) and *Schumacher*, *Von Tiberias zum Hüle-See* (ZDPV, XIII, 1890, pp. 65 f.), transcribed portions of lines 2-5, but with many mistakes.

(2) امر بعمارة هذا المشهد المبارك وهو مشهد الستّ السكينة بنت الحسين بن  
على بن أبي طالب

(3) وعبد الله بن العباس بن على بن أبي طالب عليهم السلام العبد الفقير لله  
تعالى

(4) فارس الدين البكى الساقى العادلى المنصورى نائب السلطنة بالممالك

(5) الصفديّة والشقيفيّة والساحليّة وذلك فى غرة شهر رجب سنة اربع وتسعين  
وستماية

. . . Qur'ān XXXIII. 33. . . . Ordered the building of this blessed shrine of the Lady Sukaina, daughter of Ḥusain b. 'Alī b. Abī Ṭālib, and of 'Abdallāh b. al-'Abbās b. 'Alī b. Abī Ṭālib, peace be upon them, the servant yearning for God the Exalted, Fāris ad-dīn Ilbakī, the cup-bearer, (officer) of (al-Malik) al-'Adil and of (al-Malik) al-Manṣūr, Governor of the provinces of Safad, Shaqīf and the Maritime Plain. This (was done) on the 1st Rajab 694 [= 17 May 1295].

3

ENDOWMENT TEXT. Rajab 694–Muḥarram 696 A.H. Slab of marble, embedded in the western wall of the shrine below the previous inscription. Dimensions measured on squeeze, within the frame, 103 × 90 cms. Eight lines of elegant *naskhi* with many differentiating signs, often disguised as ornaments filling the intervening spaces. Unpublished, cf. Plate XXXII, 3.

(1) بسمه . . . هذه الأماكن الموقوفة على مصالح مشهد الستّ سكينة  
بيوت بمقتضى ذلك مجلس الحكم

(2) العزيز وهى مجرّ فدائين من أرض طبرية من جملة ثلاثين فدانا  
وقطعتا أرض تعرفان بالحرثيتين والأرض

(3) المعروفة بالمنبر وارض تعرف ببستان القسيس وحاكورة تعرف بالقصيل  
وحاكورتان مجاورتان لهذا المشهد

(4) المبارك وحاكورة كرم دار مسرور وقطعتا أرض إحداهما تعرف بالبئر والأخرى  
بالرجم الكبير

(5) وحاكورة تعرف بأم رجم وأرض تعرف بالبستان والذي وقفه العبد الفقير  
الى الله تعالى

(6) الأمير فارس الدين البكى الساقى المنصورى العادلى منشى هذه العمارة وهى

(7) جميع بستان الحنّانة المجاور لمدينة طبرية وبحيرتها وحدود ذلك مبينة  
بكتابى الوقف

(8) فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ

. . . These are the sites founded as waqf for the benefit of the shrine of Lady Sukaina according to the decision of the court, viz., two faddans of Tiberias land out of a property containing thirty faddans in all, two pieces of land each known as al-Ḥarithiyya, the land known as al-Minbar, the land known as Bustān al-Qassīs, the garden known as al-Qaṣīl, two gardens in the neighbourhood of this blessed shrine, the garden Karm Dār Masrūr, two pieces of land, one known as al-Bi'r, and the other as ar-Rujm al-Kabīr, a garden known as Umm Rujm, a land known as al-Bustān; and the one who made them a waqf was the servant yearning for God the Exalted, the Amir Fāris ad-dīn Ilbakī, the cup-bearer, (the officer) of (al-Malik) al-Manṣūr and (al-Malik) al-Adīl, founder of this building, (the waqf) consisting of the whole of the Bustān al-Ḥannānah, in the vicinity of the town of Tiberias and its lake. The boundaries of this are made clear in the two waqf deeds. 'But he who alters it after that he has heard it—

*the sin thereof shall be upon those who alter it; verily God doth hear and know'* (Qur'ān II. 177).

The main interest of this inscription is of course of a topographical nature. An investigation conducted on the spot showed that some of these place-names are still known at Tiberias; all identified sites are either within the present city walls, or at a distance not exceeding 2 kms. from the centre of the town. *Al-Harithiyah* (= track of ploughed land) is a plot of land below the so-called *Qasr bint al-Malik*, between the latter and the wadi immediately to the south. *Al-Minbar* (= the pulpit) is near the sea-shore, to the south of the new Government School. *Al-Qaṣīle*, an open space opposite and north of the Governorate, serves to-day as a playground, especially for football. The property known to-day as *Bustān al-Ḥannāneh* (= artificially watered garden) or *Ḥannānet al-Qassīs*, cannot be identical with the one mentioned in the inscription, as the latter—if I understand rightly—refers to a garden in which the shrine was situated, whereas the *Bustān al-Ḥannāneh* indicated to me by two natives of Tiberias, a shaikh and a broker in lands, was to the north of the town, about a quarter of an hour's walk from the Hotel Tiberias. The garden pointed out to me as *Bustān al-Qassīs* (= garden of the priest) is evidently modern, the plot of land now so called owing its name to the Scottish Missionary Station. There are several places called *al-Bi'r* (= the well) or *al-Bustān* (= the garden), so that in the absence of more specific details, the places under reference could not be identified.

There is nothing to indicate the exact date of this inscription.

It should be assumed a priori that the two inscriptions are not contemporary, Ilbakī being styled in one as al-Ādilī al-Manṣūrī and in the other as al-Manṣūrī al-Ādilī. The fact that in the first inscription, dated within the reign of al-Malik al-Ādil Kitbughā, the *relatif d'appartenance* al-Ādilī precedes al-Manṣūrī, suggests that the first relative indicates the reigning sultan,<sup>1</sup> and consequently that the second inscription was made under one of the two sultans, called al-Malik al-Manṣūr, who reigned during Ilbakī's lifetime, viz. either Qalāūn or Lājīn. Qalāūn is ruled out, as Ilbakī calls himself in the inscription 'founder of this building' which proves that it was written at least five years after Qalāūn's death, and that the possibility of al-Malik al-Manṣūr referring to Qalāūn and al-Malik al-Ādil to Salāmish need not be considered.

<sup>1</sup> Similar cases in van Berchem, *Inscriptions Arabes de Syrie*, pp. 466, 484; 'Arabische Inschriften aus Syrien' (in *Mitteilungen und Nachrichten des Deutschen Palästina-Vereins*, 1903, p. 46); Sobernheim, *Baalbek in islamischer Zeit*, No. X, p. 19; cf. van Berchem, 'Notes III' (in *Journal Asiatique*, 1904, p. 36), but Yalbughā was called an-Nāṣirī al-Ashrafī on a lamp made under al-Ashraf Sha'bān (Wiet, *Lampes*, p. 174, no. 117) and Asandamur was called al-Manṣūrī al-Ashrafī on a coffin made under al-Ashraf Khalīl (Ja'far al-Ḥasanī, *Dalil*, p. 41).

Lājīn seems to be equally ruled out, as Ilbakī fled on the former's accession to the throne and returned only after Lājīn's death. Therefore we shall have to conclude that in cases where there are several *relatifs d'appartenance* their sequence does not necessarily indicate which of them refers to the reigning Sultan, and consequently that in the case under discussion, both inscriptions have been made under Kitbughā.

#### BIOGRAPHY OF ILBAKĪ<sup>1 2</sup>

Fāris ad-dīn Ilbakī b. 'Abdallāh az-Zāhirī,<sup>3</sup> the cup-bearer, dubbed amir under Baybars, held many important offices up to the time of his imprisonment by his master. Qalāūn set him free and appointed him Governor of Safad, a post he held until Lājīn's accession ten years later. Having ill-treated Lājīn while in Safad, Ilbakī fled to Ghāzān (697) whose service he entered. On his return to Syria (699) he was favourably treated by the Sultan, who appointed him Governor of Hims in 700, which office he retained until his death on 8th Dhu-l-Qa'da 702 (24 June 1303).

#### 'ARĀQ AL-MANSHIYYEH

Ruined shrine to the north of the village, marked on the P. E. F. Map (1 : 63,360) Sheet XX. H.v. *Sh. Ahmed el 'Areinī*.

#### 4

FOUNDER'S TEXT, 717 A.H. Slab of limestone embedded in the northern wall of the shrine to the left of the entrance door. Dimensions within the frame measured on squeeze, 40 cms. × 51-2 cms. Elegant provincial mamluk *naskhi*.

<sup>1</sup> Abu-l-Fidā', ed. Reiske, Vol. V, pp. 132, 140, 164, 166, 176, 190, ed. Constantinople, IV, pp. 36, l. 16; 38, l. 5 b (from bottom); 44, l. ult.; 45, l. 14; 47-8, 51, l. ult.; Zetterstéen, *Beiträge*, pp. 47, ll. 9, 17, 19; 48, ll. 2, 25; 55, l. 16; 79, l. 14; 80, l. 9; Mufaddal, ed. Blochet, pp. 438 and n. 1, 444, 455, n. 2, 470, n. 1, 490, n. 1; Ibn Ḥabīb, pp. 295, 298; Quatremère, *SM*. II b, pp. 222 f.; Ibn Ḥajar, *Durar*, s.v. (MS. Br. Mus. Or. 3043, fo. 76<sup>r</sup>); Ibn Taghribirdī, *Manhal*, s.v. (MS. Paris, Ar. 2069, fo. 8<sup>r</sup>); Weil, IV, 234, 236.

<sup>2</sup> In Zetterstéen, l.c., p. 47, l. 9; 80, l. 9, this name is spelt الألبكي; in Ibn Ḥabīb, p. 295 البكي; In Ibn Ḥajar, l.c. البكي; Blochet, l.c., p. 438, n. 1, remarked that the Persian spelling of this name gives the full form, namely ايل بيكي, the name meaning 'très puissant', van Berchem (*MCLA., Jérusalem, Ville*, p. 267, n. 6) explained it as *le prince du pays*.

<sup>3</sup> Not to be confounded with Fāris ad-dīn Ilbakī b. Quṭlūmalak b. 'Abdallāh, Governor of Gaza, and its hinterland (نائب السلطنة بالأعمال الساحلية والجبليّة ونائب غزة), who flourished half a century later, cf. Mujīr ad-dīn, *al-Uns al-jalīl*, II, p. 390, l. 10 b.



FIG. 1. Nablus. Shaikh Budrān. 672 A.H.



FIG. 2. Tiberias. Sitt Sukaina. 694 A.H.



FIG. 3. Tiberias. Sitt Sukaina. 694-696 A.H.

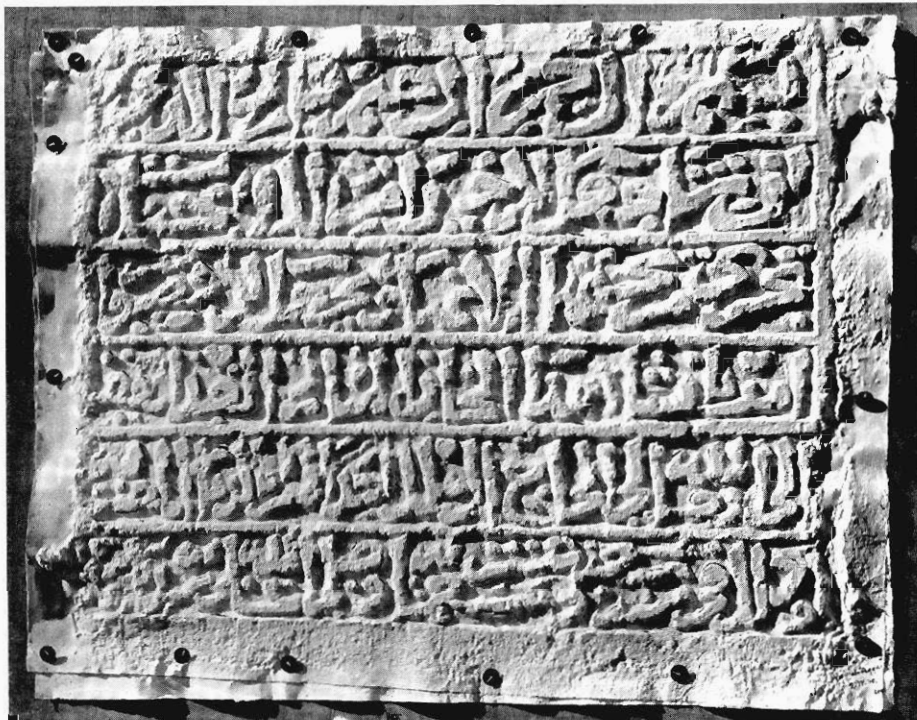


FIG. 4. 'Arāq al-Manshiyyeh: Sh. Aḥmad al-'Arainī. 717 A.H.

Diacritical points almost throughout, a few differentiating signs and filling ornaments partly disguised as vowel-signs. Unpublished; cf. Plate XXXII, 4.

(1) بِسْمِ (1) الرَّحْمَنِ الرَّحِيمِ تَبَارَكَ الَّذِي

(2) إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ

(3) تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا

(4) امر بإنشاء هذا الخان المبارك العبد الفقير

(5) إلى الله تعالى الحاج ال ملك أحد الأمراء بالديار المصرية

(6) وذلك في سنة سبعة عشر وسبعماية وصلى الله على سيدنا محمد وسلم

... Qur'ān XXV. 11 ... Ordered to build this blessed caravanserai the servant yearning for God, the Exalted, the pilgrim Almalik, one of the amirs in the province of Egypt. This was done in the year 717 (began 16 March 1317) ...

A glance at the ruin shows that the inscription, made to commemorate the erection of a khan, is not in situ. Erected on the top of a mound accessible only by means of a steep path, neither suitable nor wide enough for a caravanserai, the present shrine could never have formed part of such a building, nor could it have been built over the ruins of one. No trace of a khan was found in the village of 'Arāq al-Manshiyyeh, although the latter is situated on the very important road leading from Gaza to Kerak via Bait Jibrin and Hebron. The post stations of this road are well known from various contemporary sources and as 'Arāq al-Manshiyyeh is not mentioned in any one of them I venture to suggest that the above inscription refers to a caravanserai that once existed in the now abandoned Umm al-Laquis, which, in the Middle Ages, was the nearest post station to 'Arāq al-Manshiyyeh.

Our inscription furnishes us with an additional detail of Almalik's biography.<sup>1</sup> It has hitherto always been assumed that he made only one pilgrimage to Mecca, viz. in 728, and van Berchem pointed this out as the reason why Almalik is not called *ḥājj* in his inscription in Cairo, dated 719. But our present text, written about ten years before Almalik met Ibn Baṭṭūṭa in Mecca, shows that he must have made an earlier pilgrimage prior to the end of the year 716.

L. A. M.

<sup>1</sup> Almalik's biography and the reasons for transcribing his name Almalik and not Yl-malak will be found in my *Saracenic Heraldry*, chap. Armorial Roll, s.v.

## A MEDIEVAL ARABIC DESCRIPTION OF THE HARAM OF JERUSALEM

THE first volume of the encyclopaedia *Masālik al-absār* by Aḥmad b. Faḍl-Allāh al-'Umarī contains descriptions of many important buildings, religious and otherwise, erected before the middle of the fourteenth century. Among others there is a detailed description of the Haram in Jerusalem, to a great extent copied from the *Silsilat al-'asjad fi šifat aš-šakhra wa-l-masjid*<sup>1</sup> by the vizier Tāj ad-dīn Abu-l-Faḍā'il Aḥmad b. Amīn al-Mulk and added to from his own observations, made either during several journeys from Cairo to Damascus, or, what is more probable, during his 'small' pilgrimage.<sup>2</sup> As the information contained therein seems to be worthy of being made known to a wider public, an English translation has been attempted, and in order to preserve the character of the original it has been made as literal as possible. All technical terms and words with regard to the translation of which there is any doubt have been accompanied by their Arabic equivalents transcribed within brackets. The translation has been based on Ahmad Zeki Pasha's edition, Cairo, 1924, p. 140 ff., and checked with the manuscript of Oxford (Bodl. MS. Pococke 191).

(140).<sup>3</sup> We will begin with the description of the Noble Rock and the structure surrounding it, and say:

The blessed BUILDING stands in a court paved with polished (*maṣqūl*) flag-stones; it is 18 ells in height, and above this rises the tambour (*kursiyy al-qubbah*) 10 and  $\frac{1}{4}$  ells high, with a circumference of 103 and  $\frac{2}{3}$  ells. The drum wall is pierced with 16 gilded glass windows, covered externally with gratings. (The whole building) is octagonal in shape. Each side of the octagon (*tathmīnah*)<sup>4</sup> is 29 and  $\frac{2}{3}$  ells long. On the outside it is covered with white, veined (*mushajjar*) marble to a height of seven ells. Above it, reaching as far as the rain-water spouts, that is, to a height of seven ells, the entire

<sup>1</sup> Mujir ad-dīn, *al-Uns al-jalil*, p. 378, l. 13 ff. quoted it under the slightly different title of *Al-'asjad fi šifat al-aqṣā wa-l-masjid* by Tāj ad-dīn Aḥmad, son of the vizier Amīn ad-dīn Abū Muḥammad 'Abdallāh, the Hanafi. Tāj ad-dīn (†755) was a contemporary of the author of *Masālik*.

<sup>2</sup> Šafadī, *A'yān* s.v. (MS. Berlin, Codex Wetzstein, II, 298, fo. 20<sup>v</sup>, l. 4) mentions that when the plague made its appearance in Damascus, Ibn Faḍl-Allāh intended to make the pilgrimage to Mecca, but changed his mind and went to Jerusalem, where his wife died. In Dhu-l-Ḥijja 745 he visited Hebron, *Masālik*, p. 170, l. 3 from bottom.

<sup>3</sup> The numbers indicate the pages of the Cairo edition.

<sup>4</sup> This word is used *promiscue* for 'octagon', 'side of an octagon', and 'the octagonal space between the wall and first row of columns', or 'between the first and the second rows of columns'.