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The Domed Shrine of ibn al-Fāriḍ [avec 3 planches].

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THE DOMED SHRINE OF IBN AL-FĀRID

جز بالقرافة تحت ذيل العارض وقل السلام عليكم يا ابن الفارض

Cross over to the Qarāfa beneath the hem of al-ʿĀriḍ and say: "Peace be upon you Oh Ibn al-Fāriḍ!" ¹

The celebrated Egyptian Ṣūfī poet 'Umar Ibn al-Fāriḍ died in Cairo on the second of Ğumādā I 632/1235. According to our earliest sources, he was buried the next day in Cairo's al-Qarāfa cemetary below the al-'Āriḍ mosque at the foot of Mt. Muqaṭṭam². This mosque, no longer extant, was originally the site of a cave cut into the mountain by a certain Abū Bakr Muḥammad "the grandfather of Muslim al-Qārī." There, Abū Bakr had experienced a vision of the prophet Muḥammad and so, built the mosque to which was later added a minaret by the Fatimid caliph al-Ḥākim (r. 386-411/996-1021). According to one tradition, Ibn al-Fāriḍ frequented the cave for spiritual retreat, and this may account for his burial in the area. Whatever the case, a stone was placed on the poet's grave soon after his death, though a shrine was not erected 3.

Interestingly, Ibn al-Fāriḍ's grandson, Sibṭ 'Alī (fl. 735/1334), claimed in his hagiography of Ibn al-Fāriḍ that the Ayyubid sultan of Egypt, al-Malik al-Kāmil (r. 615-635/1218-1238) proposed to construct a tomb for the poet beneath al-Šāfi'ī's dome and next to the grave of the sultan's mother. When Ibn al-Fāriḍ declined this proposal, al-Malik al-Kāmil offered to build the poet his own personal shrine. But according to Sibṭ 'Alī, Ibn al-Fāriḍ likewise refused this offer, committing his death, and burial to God's keeping and not to some corruptible earthly sovereign 4.

Sibt 'Alī deeply venerated his grandfather, and he may have related this story in an attempt to explain why Ibn al-Fāriḍ's tomb had not been patronized in a manner befitting a holy man. This is undoubtedly the point of a second story from Sibt 'Alī which tells of some respected šayhs who once visited Ibn al-Fāriḍ's tomb and found

4. Sibţ 'Alī, p. 35.

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^{1.} Sibţ 'Alī, "Dībāğat *Dīwān Ibn al-Fāriḍ*," in *Dīwān Ibn al-Fāriḍ*, ed. 'Abd al-Ḥāliq Maḥmūd (Cairo: Dār al-Ma'ārif, 1984), p. 25.

^{2.} See Zakī al-Dīn al-Mundirī, al-Takmila li-Wafayāt al-naqala, ed. Baššār 'Awwād Ma'rūf (Cairo: Maṭba'at 'Īsā al-Bābī al-Ḥalabī, 1968), 6:13, and Ibn Ḥallikān, Wafayāt al-a'yān, ed. Iḥsān 'Abbās (Beirut: Dār al-Ṭaqāfa, 1968), 3: 454-456.

^{3.} Al-Maqrīzī, al-Mawā'iz wa'l-i'tibār bi-dikr al-hiṭaṭ wa'l-āṭār, (Bagdad: Maktabāt al-Muṭannā, 1970), 2: 456, and Ibn al-Zayyāt, al-Kawākib al-sayyāra, ed. Qāsim Muḥammad al-Raǧab (Bagdad: Maktabat al-Muṭannā, 1967), p. 296. Perhaps the site of the al-ʿĀriḍ mosque was the limestone cliff which now supports the ḥānqāh of šayh Šāhīn Ḥalwatī (10th / 16th c.).

the stone piled with dirt. This sorry state of the grave did not surprise these religious men who knew that the world was rarely kind to the spiritually elect who had left the world for God. So, out of respect for the saintly Ibn al-Fāriḍ, the šayḥs personally cleared away the dirt ⁵.

Sibţ 'Alī also noted in his hagiography that the poet was buried below al-'Āriḍ because this was the gravesite of his grandfather's mystical teacher and guide, the Šayḥ al-Baqqāl, the old greengrocer. Though sources earlier than Sibţ 'Alī — including accounts by some of Ibn al-Fāriḍ's students — are silent regarding this figure and any reason for burying Ibn al-Fāriḍ beneath al-'Āriḍ, Sibţ 'Alī went on to recount fabulous tales involving the funerals of the two men there. The miraculous wonders which were said to have occurred on these occasions were clear proof to trusting believers that the greengrocer and Ibn al-Fāriḍ were among God's chosen Friends and this, in turn, sanctified the site and imbued it with sacred power ⁶.

That Ibn al-Fāriḍ's grave was increasingly regarded as holy ground is evident from guidebooks on the Qarāfa, written during the 8-9th/14-15th centuries. Al-Muwaffaq Ibn 'Utmān (fl. 770-779/1369-1378) related several stories of Ibn al-Fāriḍ's spiritual powers in his guidebook, while Ibn al-Zayyāt (d. 805/1402) quoted large portions of Sibṭ 'Alī's hagiography of Ibn al-Fāriḍ'. Significantly, Ibn al-Zayyāt mapped out the tombs and shrines near Mt. Muqaṭṭam in terms of their positions in relation to Ibn al-Fāriḍ's tomb thus implying that the poet's grave was the spiritual center of the area. A later Mamluk writer Ḥalīl ibn Šāhīn al-Ṭāhirī (d. 872/1467), went so far as to compare the holiness of this site to that of Abraham's shrine in Hebron 8.

Given Ibn al-Fāriḍ's rising popularity, it was only natural that his grave would become the recipient of Mamluk patronage. No doubt Mamluk patrons endowed this and other tombs in order to secure the esteem of their subjects and to enrich family members who might oversee the endowments. But, as importantly, this Mamluk elite hoped to gain religious reward through their attentions to holy persons whether living or dead. In Ibn al-Fāriḍ's case, the endowments began around 864/1460, as noted in the Qarāfa guide compiled by 'Alī al-Saḥāwī (fl. late 9th / 15th c.) 9:

The šayh's grave was without a screen ($h\bar{a}giz$) for a long time. But, then, during the reign of the sultan Ināl (r. 857-864/1453-1460), one of the Turks, named Timur al-Ibrāhīmī — the emancipated slave of the sultan Barsbāy — was entrusted with the visitation ($ziy\bar{a}ra$) of the grave, along with his protégé Barqūq al-Nāṣirī — the emancipated slave of sultan Jaqmaq — and a group of their party. The two of them began to administer its endowments ($awq\bar{a}f$) and to feed

- 5. Sibţ 'Alī, p. 41.
- 6. *Ibid.*, p. 23-25, 40-41. See n. 1 for earlier sources.
- 7. Al-Muwaqqaf Ibn Utmān, *Muršid al-zuwwār ilā qubūr al-abrār*, ms. 5129 (*Ta'riḥ*), Cairo: Dār al-Kutub al-Miṣrīya, fols. 204 b 205 b; Ibn al-Nāsiḥ, *Miṣbāḥ al-dayāği*, ms. 1416 (*Ta'riḥ*), Cairo: Dār al-Kutub al-Miṣrīya, fol. 135 b,
- and Ibn al-Zayyat, p. 297-300.
- 8. Ḥalīl ibn Šāhīn al-Ṭāhirī, Zoubdat Kachf el-Mamālik, ed. Paul Ravaisse (Paris: Imprimerie Nationale, 1894), p. 30.
- 9. 'Alī al-Saḥāwī, *Tuḥfat al-aḥbāb wa-buġyat al-ṭullāb fī'l-ḥiṭaṭ wa'l-mazārāt*, ed. Maḥmūd Rabī' and Ḥasan Qāsim (Cairo: Maṭba'at al-'Ulūm wa'l-Ādāb, 1937), p. 382-383.

and give alms to the mendicants ($fuqar\bar{a}$) there. Then in the 860's/1460's, Timur endowed the šayh with portions of his $iqt\bar{a}$ ° which he purchased from the treasury, and he had a blessed shrine ($maq\bar{a}m\ mub\bar{a}rak$) built for (Ibn al-Fāriḍ), establishing there a paid care-taker ($h\bar{a}dim$), and he made Barqūq the overseer.

Then Timur died in Cyprus, killed fighting the Franks, and Barqūq administered the splendid endowments at this shrine — which went toward preparing food and reciting the Qur'ān — until the sultan Qa'it Bāy was invested (872/1468). For he made Barqūq viceroy of Damascus (al-Šām), appointing another person as his substitute for (administering the endowments) until Barqūq died in Damascus. Then his son took his place in overseeing (the shrine) until this day.

It would appear from 'Alī al-Saḥāwī that the Mamluk amirs Timur al-Ibrāhīmī and Barqūq al-Nāṣirī were the major patrons of Ibn al-Fāriḍ's grave, and we are fortunate that Timur's endowment deeds have been preserved in Barqūq's own waqf document dated, 875/1470. From this to we learn that one-ninth of the revenues accruing to Timur's properties was to pay for the building and maintenance of a zāwiya, a Ṣūfī hostel, on the site. Any surplus funds were to be spent on bread, water, and other basic food-stuffs for the mendicants at the zāwiya and, after their needs were met, on the mendicants of Mecca and Medina. A second Timur endowment donated 225 dirhams annually for Ibn al-Fāriḍ's mawlid, or saint's day, to be held at the shrine every 14 Rabī' I. This sum helped to feed the poor and those in attendance at the event, and paid the Qur'ān chanters 10.

Unfortunately, Barqūq's valuable document says nothing about the architectural features or materials used in the erection of the zāwiya, but the Egyptian historian Ibn Īyās (d. ca. 930/1524) noted that it was Barqūq who had the dome raised over Ibn al-Fāriḍ's grave prior to 877/1472 11. This small dome (Index no. 601; Pl. 1) is typical of the period; it is made of stone blocks with a carved masonry zig-zag pattern 12. The dome rests on four stalactite pendentives which descend into the small square shrine room. Between the pendentives and within each wall is an arch which reaches to the floor. The shrine may be entered by a door in the arches on the southeast and southwest. The arches on the northeastern and northwestern sides have large windows; the northwestern window is flanked by two stone columns on its exterior 13.

The erection of this dome was a prestigious sign of Ibn al-Fārid's religious reputation. Although more conservative religious scholars occasionally denounced the poet for monistic doctrines associated with his verse and rebuked the visitation of his tomb, this did little to limit Ibn al-Fārid's fame throughout the Islamic world, and when the

University Press, 1976), p. 26-29.

13. The dome's diameter is approximately $2 \, \text{m}$. 65 cm.; the dome rises about $4 \, \text{m}$. above the sides of the shrine which measure approx. $4 \, \text{m}$. 70 cm. \times 3 m. ht. I would like to thank Dr. Ahmad Harīdī, Minya University, for helping me to measure the shrine.

^{10.} Al-Sayfī Barqūq, Waqf 169 (Ḥuǧǧat Šarʿiya), Cairo: Dār al-Waṭā'iq.

^{11.} Ibn Īyās, Badā'i' al-zuhūr fī waqā'i' al-duhūr, ed. Paul Kahle and Muḥammad Muṣṭafā (Istanbul: Maṭba'at al-Dawlah, 1936), 3: 80.

^{12.} See Christel Kessler, The Carved Masonry Domes of Mediaeval Cairo (Cairo: American

Ottoman traveller Evliyā Çelebī (d. ca. 1095/1684) visited Cairo around 1080/1670, he paid a visit to Ibn al-Fāriḍ's shrine 14:

It is a large shrine with a *tekye*, a congregational mosque (*ǧāmi**), with a soup kitchen (*ʿimāret*) with mendicants attached. All the endowments are the pious works of al-Malik al-Kāmil since (Ibn al-Fārid) died at the end of his reign in 632/1235.

It would appear that Evliyā Çelebī confused the story of al-Malik al-Kāmil's offer to build Ibn al-Fāriḍ a shrine with Timur's awqāf, but what is more significant in Evliyā's accounts is his specific reference to the mosque and other structures accompanying the poet's shrine. Evliyā also observed large crowds visiting the shrine every Friday in order to listen to recitations of Ibn al-Fāriḍ's verse and to seek his blessings ¹⁵. Evliyā Çelebī's descriptions of the site and the religious gatherings there were echoed by another traveller, 'Abd al-Ġānī al-Nābulusī (d. 1143/1731) who visited the shrine twice in 1105/1693 ¹⁶. He observed that the mosque had a minbar, a miḥrāb, and a sudda for the muezzins. He further noted that he had watched the Friday session (ḥaḍra) there from a high gallery (riwāq) overlooking the participants, many of whom experienced ecstasy during the poetry recital ¹⁷.

About seventy years later, in 1173/1760, the Qāzduġlī Amīr al-Ḥaǧǧ, 'Alī Bāy al-Ġazzāwī, renovated the mosque and repaired the dome ¹⁸. While this attests to Ibn al-Fārid's continued popularity, it also suggests that Timur's endowments were no longer operative since they were to pay for any needed repairs at the shrine. The warring Mamlūk factions of this period frequently appropriated endowment monies for themselves, and this may have been the fate of the shrine's revenues ¹⁹. It is also likely that Timur's awqāf were formally annulled and replaced by a nominal stipend in 1807-1809 as Muḥammad 'Alī (d. 1262-1848) attempted to control the religious establishment and increase his financial power ²⁰.

14. Evliyā Çelebī, Seyāhetnāmesi, (Istanbul: Devlet Matbassi, 1938), 10: 238, 573. I am grateful to Dr. Robert Dankoff, University of Chicago, for his translations of Evliyā's accounts of the shrine.

15. Ibid., 10: 238, 469-470, 573.

16. Al-Nābulusī, al-Ḥaqīqa wa'i-majāz fī riḥlat al-Šām wa-Miṣr wa'l-Ḥiğāz, ed. Aḥmad Harīdī (Cairo: Al-Ḥay'a al-Miṣrīya al-ʿĀmma lil-Kitāb, 1986). p. 195-198.

17. *Ibid.*, p. 279-280. For a detailed account of Evliyā Çelebi's experiences and those of al-Nābulusī at the shrine see my "Ibn al-Fāriḍ, a saint of Mamluk and Ottoman Egypt," in *Saints and Sainthood in Islam*, ed. Carl Ernst, forthcoming.

18. See 'Alī Mubārak, al-Ḥitāt al-Tawfīqīya

al-ğadida (Būlāq: al-Matba'a al-Kubrā al-Āmīrīya, 1887), 5:59, and Muhammad Mustafā Hilmī, Ibn al-Fārid wa'l-hubb al-ilāhī, 2nd ed. (Cairo: Dār al-Ma'ārif, 1971), p. 55. There were two 'Alī Bāys at this time; the patron of Ibn al-Fārid's mosque appears to have been the elder of the two since he was Amīr al-Haǧǧ in 1173/1760. See John Livingstone, "The Rise of the Šayh al-Balad 'Alī Bey al-Kabīr: A Study in the Accuracy of the Chronicle of al-Jabartī," Bulletin for the School of Oriental and African Studies 33 (1970): 283-294.

19. See Peter Gran, *Islamic Roots of Capitalism*: *Egypt*, 1760-1840 (Austin: University of Texas Press, 1979), p. 13.

20. *Ibid.*, p. 31, and see 'Alī Mubārak's comments which follow.

In any case, Ibn al-Fāriḍ's shrine was dilapidated when the topographer 'Alī Mubārak (d. 1311/1893) visited it in 1292/1875. His account of the site, however, contains our best extant description of the original mosque ²¹:

(The mosque) has a pulpit (minbar) and four marble columns bearing two stone arches ($b\bar{a}'ika$). Its roof is an indigenous one made of wood and palm-stocks. It has two prayer niches (qibla), one of which is old flanked by two small black stone columns and inside of which is a small stone column; there are also traces of old mother-of-pearl work inside. The other (niche) is a new one of stone. (The mosque) has a minaret, but most of its structures are in ruins. Inside is the tomb of the master 'Umar Ibn al-Fāriḍ, and it receives a stipend (murattab).

'Alī Mubārak's account makes no mention of the zāwiya or soup kitchen and, probably, they were the ruins of which he spoke. No trace of them or the minaret remains, but as for the mosque itself, it was largely rebuilt in 1307/1889. This restoration project was financed by Ğamīla Hānim, daughter of the Hedive Ismā'il (r. 1280-1290/ 1863-1873), who built her own large domed crypt directly adjacent to the new mosque 22. Whereas Ibn al-Fārid's shrine had been in the southeastern corner of the older structure, his grave was incorporated into the middle of the northwestern wall of Ğamīla's mosque. Ibn al-Fārid's shrine, then, is no longer situated on the qibla side of the mosque but, rather, opposite the mihrāb and pulpit which date from Ğamīla's reconstruction. Gamila also had a wood frame erected over the grave and this, in turn, bears her original and successive kiswas, ceremonial shrouds commemorating Ibn al-Fārid's mawlid (Pl. 2). The roof of this newer mosque is made of wooden beams and supported by four octagonal stone pillars. Ğamīla's mosque for Ibn al-Fārid is a small one and lacks the gallery observed by al-Nābulusī in the original structure; other structures were not rebuilt. On the shrine side, the mosque opens into a spacious courtyard where ablutions are made and which may have been the site of the earlier mosque and zāwiya.

Though rebuilt late in the eighteen hundreds, Ibn al-Fāriḍ's mosque has languished, through this century with little monetary support. As elsewhere in the modern world, a more secular scientific education has led many in Egypt to regard the saints and their cults as bearers of ignorance and superstition. This view gained the support of many reform minded religious authorities and, so, both the numerous pilgrims and generous financial resources that once graced the shrine have rapidly declined ²³. By

21. 'Alī Mubārak, 5:59.

22. See the report of the Comité, Comité de conservation des monuments de l'art arabe 5 (1887-1888), p. 61, and Louis Massignon in Revue des conférences française en orient 11 (janvier, 1938), p. 36. and Hilmī, p. 55. Sadly, the Comité permitted Ğamīla Hānim to remove the original structures surrounding Ibn al-Fāriḍ's shrine because they considered them to be of no artistic importance. Su'ād Māhir, Masāğid Miṣr

wa-awliyā'uhā al-ṣāliḥūn (Cairo: Maṭābiʿ al-'Ahrām al-Tiǧārīya, 1976), 2:212, incorrectly ascribes the present mosque to ʿAlī Bāy, not to Ğamīla Hānim.

23. See Louis Massignon, "La cité des morts au Caire," in *Opera Minora* (Paris: Presses Universitaires de France, 1969), 3:271, and Ernest Bannerth, *Islamische Wallfahrsstatten Kairos* (Wiesbaden: O. Harrassowitz, 1973), p. 58-60.

12 A

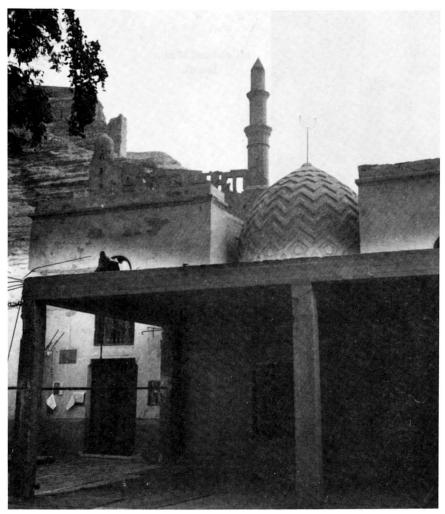
the 1960's, the *mawlid* was no longer held, but interest in Ibn al-Fāriḍ and his shrine was renewed by a branch of the Rifā'īya Ṣūfī order which held a weekly session at the mosque ²⁴.

After years of petitioning the Rifā'ī caretaker of the shrine, Šayh Ğād, was finally given permission by the Ministry of Awqāf to hold again the *mawlid* beginning in 1981. This annual event has brought new revenues used to improve the shrine and its mosque which have been painted. A public address system and fans have been installed, and an ablution area with a water tank, a basin and latrines was constructed in the courtyard. A cement and metal awning was then erected below the dome and adjoining the shrine to shade pilgrims wishing to pray by the tomb in the courtyard (Pl. 1, 3). To what extent the *mawlid* and these renovations mark a renaissance of Ibn al-Fāriḍ's saintly reputation remains to be seen but, clearly, his shrine has not been forgotten ²⁵.

24. See F. De Jong's review of Bannerth in *Journal of Semitic Studies* 21 (1976), p. 235.

25. I would like to thank Nora Walter for photographs 1-2, 5, and Stephen M. Goodman for photographs 3-4. I would also like to thank the late Šayh Ğād, his wife Na'īma, and their oldest son 'Umar for their invaluable assistance

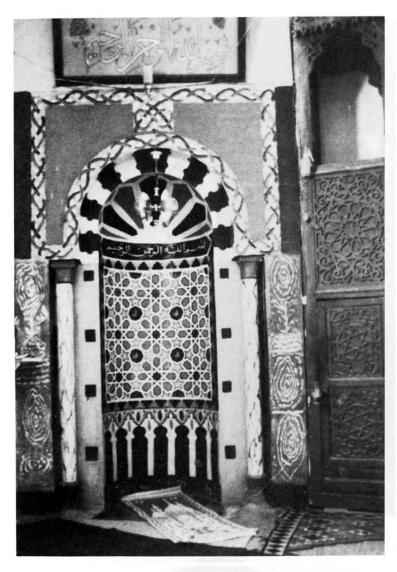
and kindness at the shrine. I am also grateful to the Binational Fulbright Commission for their support in 1983-1984, 1988-1989, and to Dr. Ayman Fu'ād, Arab League Manuscript Institute, and Dr. Aḥmad Harīdī for their comments on an earlier draft of this paper.



The Domed Shrine.



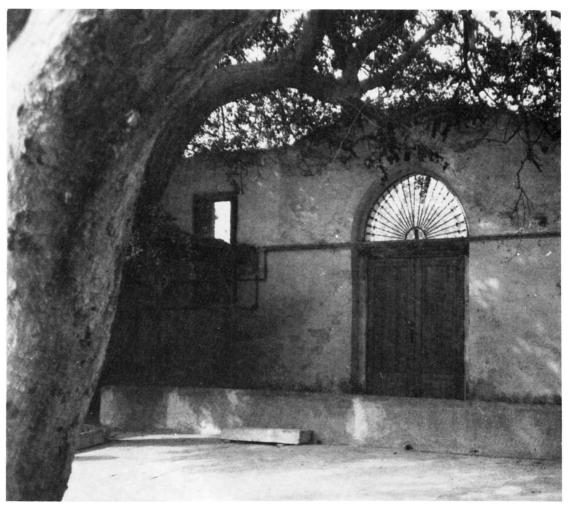
The Dome. Detail.



Miḥrāb and Minbar. Detail.



In the Shrine.



The Court yard.