



## A New Historical Overlooking of Al-Rifai Mosque through Archaeological Writings

**Eman Mostafa Ismail**

*Ph.D. Researcher, Tourist Guidance Department, Faculty of Tourism and Hotels,  
Minia University*

### Keywords

Al-Rifai  
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### Abstract

The idea of establishment the Al-Rifa'i Mosque is considered an important desire of Khoshyar Hanim, the wife of Ibrahim Pasha chose that small corner known as Zawiyat Al-Rifai for building a huge architectural group, that includes a mosque to perform religious rites and a luxurious shrine for Sheikh Ali Al-Rifai, which she believed inha, son of Muhammad Ali, and the mother of Khedive Ismail.

She chose that small corner known as Zawiyat Al-Rifai for building a huge architectural group, that includes a mosque to perform religious rites and a luxurious shrine for Sheikh Ali Al-Rifai, which she believed in.

The research sheds light on the importance of the Al-Rifai mosque. The current study also investigates of the reasons for choosing that place of the architectural group to be a burial place for her and her family.

The study applies historical and descriptive approaches.

The study reached many conclusions, the most important of which are: to be a tomb for the family of Muhammad Ali.

### **Introduction:**

The mosque, known today as the Al-Rifai mosque, occupies an area of 6,500 square meters, of which the mosque is allocated 1776 square meters and the rest of the area for the burials of Muhammad Ali's family, the cost of construction until 1880 amounted to 500000 pounds.

Al-Rifai mosque is the first to use cement in its construction, with the family's Alawi tombs Khoshyar Hanm, Her son, Khadive Ismail, his sons and daughters, as well as the tomb of Iranian Shah Mohammad Reza Pahlavi, former Iranian Shah, The mosque is characterized by the Mamluki architecture that Al-Walda Pasha saw to be the same as the mosque and school of Sultan Hassan The mosque is an architectural masterpiece of Cairo's Islamic monuments, with King Farouk and all Egypt's presidents after him. This is due first to its unique architectural model and then to its historical background and the stories woven around it.

### **The reasons for choosing a research topic are due to:**

- \* Al- Rifai mosque has an important archaeological place among the Islamic mosques of Cairo.
- \* The significant historical period in which the mosque was built.
- \* The unique geographical location of the mosque.
- \* The historical events that accompanied the mosque from the Arab revolution until the revolution of July 23 in the Fifties of the twentieth century.
- \* The mosque was the Tomb of the Alawite family, and the Shah of Iran.
- \* The mosque is characterized by a unique architectural style in which Mamluk, Ottoman and Fatimid architecture were mixed.

### **The significance and objectives of the topic:**

- Highlighting the art of Islamic architecture and highlighting its artistic aesthetics
- Providing a vivid picture that illustrates the relationship between the Egyptian ruler at that time and the people in the Egyptian country.
- Highlighting the importance of the holy place such as mosques and tombs in the psychological structure of the Egyptian personality and Islamic culture.

### **Research Methodology**

The researcher relied on the descriptive analytical approach to identify the important role played by the Rifai mosque, and to know the political and social events that contemporary its construction.

- **historical introduction to the research:**

The firman of 1841 AD increased the ambition of Ibrahim Pasha and his wife, Hoshyar Qadin, towards the throne of Egypt, but it seems that the relationship between Muhammad Ali and his son Ibrahim was going through a period of tension. In favor of Ibrahim, which is evident in the "Memoirs of Nubar Pasha": "Upon our arrival at Muharram Bey, Muhammad Ali refused to receive his son, so we went directly to Saray Ras al-Tin, where the notables who would participate in the work of the meeting had gathered<sup>(1)</sup>

But Ibrahim Pasha's<sup>(\*)</sup> disease was earlier in his exclusion from the throne, as his conditions deteriorated completely, and his visits were repeated to France and England, to receive treatment and enjoy the medical care provided by England and France at the time, which made Muhammad Ali think about the fate of the Egyptian throne and the fate of the Egyptian ruler after him. Ali for a while, then turned a little towards Kamel Pasha, as if he was talking to himself: "They are wrong, I am an old man, and Ibrahim is older than me because of his illness! I am like a broken wing, and after him Abbas, he is a happa (Turkish word for lazy and reckless) after him there are only children. How will they be able to preserve Egypt<sup>(2)</sup> The Ottoman ruler, so it seemed as if the dreams of the elderly Turkish woman were diminishing and fading, at this time her son Ismail was still a young child, and "Abbas" Pasha<sup>(\*)</sup> was thinking fully about amending the inheritance law over the state of Egypt and making it in favor of Ismail instead of the eldest son of the Muhammad Ali family, even if Abbas's life extended, and he certainly succeeded in obtaining this matter, and "Saeed" was also thinking of the same idea, but it remained with him, like many things in the beginning phase, and it was just intentions.

The historical inevitability wanted the circumstances to coincide with the aspirations of "Khoshyar" and her son Ismail would attain the throne, so the idea of amending the hereditary law over the state of Egypt took on a serious character for Ismail, and he was ready for any sacrifice in order to reach his goal, and Ismail's accession to the throne of the Egyptian state was expected and destined, "so the man knelt before him And he handed him the incoming telegram, and he (Ismail) read it, and as soon as he came to what was written in it, he got up and joy spread over his face, so when the sign was released from his grasp, he praised God loudly for everything He had done for him, including rising him to be the leader of Sunni Egypt. After that, he showed his uncle long-sought clemency. As a result, the men who were around him rejoiced with him, intensified their prayers for his long life and continued glory, and both congratulated one another and

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<sup>(1)</sup> لطيفة محمد سالم، مذكرات نوبار باشا، ط1، دار الشروق، القاهرة، 2009، ص66.

<sup>(\*)</sup> Ibrahim Pasha bin Muhammad Ali Pasha bin Ibrahim Agha (1789 - November 10, 1848), the eldest son of the governor of Egypt, Muhammad Ali Pasha. See: [https://ar.wikipedia.org/wiki/Ibrahim\\_Pasha](https://ar.wikipedia.org/wiki/Ibrahim_Pasha)

<sup>(2)</sup> لطيفة محمد سالم، مذكرات نوبار باشا، ص88.

<sup>(\*)</sup> Abbas Helmy II bin Muhammad Tawfiq bin Ismail (July 14, 1874 - December 19, 1944), Khedive of Egypt from January 8, 1892 to his dismissal on December 19, 1914, he is the seventh ruler of Egypt from the family of Muhammad Ali, and the last Khedive of Egypt and Sudan, and his mother is Amina Hanim Ilhami, the granddaughter of the Ottoman Sultan Abdul Majeed I. See: [https://ar.wikipedia.org/wiki/Abbas\\_Hilmi\\_Thani](https://ar.wikipedia.org/wiki/Abbas_Hilmi_Thani).

him<sup>(1)</sup>

However, the new Khedive was not with the same great ability of intelligence in leading the Egyptian lands that his predecessor Muhammad Ali enjoyed, despite Ismail's ambition and great dreams of building a modern Egyptian state, as he wanted Cairo to touch the best cities in Europe at that time, but he neglected the economic situation and accumulated Debts on the Egyptian treasury and dealt with them with the unfortunate continuation of loans from European banks. Khedive Ismail and before him his predecessor Saeed had blind confidence in the integrity of the kings of Europe and France in particular, unlike the founder of the Alawite family, Muhammad Ali<sup>(\*)</sup>, who was very careful in terms of European ambitions and did not allow them to penetrate in the affairs of the country under the guise of common projects and interests<sup>(2)</sup>

"Khoshyar Qadin<sup>(\*)</sup>" was called "Mother Pasha" during the reign of her son, Khedive Ismail, and Khoshyar had made a vow to God Almighty that if the difficult circumstances the country was going through during her son's rule passed, she would build a mosque, and this is what actually happened, and she had a major role in The kitchen of the royal palace. Khedive Ismail showed her all signs of appreciation and respect, as he paid attention to her opinions and ideas. She was among those who advised him behind the scenes to sign the firman establishing the Shura Council of Representatives within his great project to modernize Egypt, and other projects such as establishing girls' schools, spreading education, the opera, and the House of Books ... etc.

It seems that her role and her advice to the Khedive was not sufficient, nor an intercessor, for the aspirations of Ismail<sup>(\*)</sup> who plunged the Egyptian lands into vortices of loans in favor of the great powers Britain and France at the time. It did not take months until the covenant was broken, and borrowing was taken as an annual habit that remained with him until the loans at the end of his reign amounted to 126 million English pounds<sup>(3)</sup> so the overthrow of Ismail and the appointment of his son Tawfiq as his successor to rule Egypt was the fruit of a malicious conspiracy plotted by England, and the rest of Europe followed and followed. The Ottoman Empire, so they made the argument of foreign debt a justification for his removal.

<sup>(1)</sup> مكاوى سعيد، القاهرة وما فيها، الدار المصرية اللبنانية، القاهرة، 2018، ص5.

<sup>(\*)</sup>Muhammad Ali Pasha Al-Masud bin Ibrahim Agha al-Qulli (in Ottoman Turkish: Kavalalı Mehmet Ali Paşa in modern Turkish; in Albanian: Mehmet Ali Pasha), nicknamed the Aziz or the Aziz of Egypt, is the founder of the Alawite family and the ruler of Egypt from 1805 to 1848, "The founder of modern Egypt," it is commonly described to himself, and he was the first to propagate, and it continued after him in an organized and striking manner. See: [https://ar.wikipedia.org/wiki/Muhammad\\_Ali](https://ar.wikipedia.org/wiki/Muhammad_Ali)

<sup>(2)</sup> جمال بدوى، محمد على واولاده(بناء مصر الحديثة)، مكتبة الاسرة، القاهرة، 1999، ص136  
<sup>(\*)</sup> KHoshiar Kadin Efendi or "Khushyar" in Arabic, of Circassian origin, is one of the wives of Ibrahim Muhammad Ali Pasha, the Ruler of Egypt and the son of Muhammad Ali Pasha the Great, she is the mother of Khedive Ismail. See: [https://ar.wikipedia.org/wiki/Hoshyar\\_Qadin](https://ar.wikipedia.org/wiki/Hoshyar_Qadin)

<sup>(\*)</sup>Khedive Ismail (1245 AH / December 31, 1830 - 1312 AH / March 2, 1895), the fifth ruler of Egypt from the Alawite dynasty, from January 18, 1863 until he was overthrown by the Ottoman Sultan under pressure from England and France on June 26, 1879. In During his reign, he worked on developing the urban, economic and administrative features in Egypt greatly to deserve the title of the second founder of modern Egypt after the achievements of his great grandfather Muhammad Ali Pasha. See: [https://ar.wikipedia.org/wiki/Khedive\\_Ismail](https://ar.wikipedia.org/wiki/Khedive_Ismail)

<sup>(3)</sup> جمال بدوى، محمد على واولاده(بناء مصر الحديثة)، ص215.

### **1.1 Pasha's mother's role in the Arab revolt:**

"Khoshyar" Hanim confronted her grandson, the Khedive Tawfiq, during the Urabi revolution and helped the Urabi revolution, and supported the revolution that fiercely stood in the face of the Khedive; Where she donated the horses needed for Urabi's army and provided them with huge amounts of money for financing and food.

Khedive Tawfiq did not forget her attitude towards him during the Arab revolution, when the elderly Circassian woman died in 1885 AD, i.e., 3 years after the failure of the Arab revolution.

Khedive Tawfiq did not complete the construction of the Al-Rifai Mosque in revenge for it until he died in 1892 AD at the age of 40, and he did not want to be buried in the Al-Rifai Mosque, so he chose for himself a private cemetery away from his family's tombs in the place known today as Dome Afandina in the Mamluk desert.

The Al-Rifai Mosque continued to be incompletely built, until Khedive Abbas Helmy II completed its construction and opened it in 1912 AD, twenty-seven years after the death of Khoshyar Hanim.

Anyone who follows the personality of the founder of that important archaeological building and that historical cemetery, "Khoshyar Hanim," finds that she is a Turkish woman who was always on an appointment that was not destined to take place with history. She married Ibrahim Pasha, the eldest and favorite son of Muhammad Ali, and she thought at the time that her appointment with history was about to come to an end. She was happy when the fame of "Leader Ibrahim" spread across the horizons after his victorious battles in the Arab countries, the Levant and the interior of Turkey, and he became the heir to the throne of the young state founded by Muhammad Ali, but the hands of Al-Munun kidnapped Ibrahim and missed the opportunity for "Khoshyar Hanim" to capture the title of First Lady.

Then came the opportunity again to set a date with history, when her son Ibrahim took over the rule of Egypt, and won the title of Khedive, and "Ismail" became a symbol of the luxury of the East and its aspiration for modernization in the European style. Her name is in the family of Muhammad Ali, and she chose to build an architectural project that hits it (three birds with one stone).

Khoshyar Hanim estimated that the era of her son Ismail deserves to be built in it as an architectural masterpiece that simulates the school of Sultan Hasan al-Mamluki, and that the building plays the role of a mosque in order to seek the reward of building a house for God in which His name, the Almighty, is mentioned, and finally that the facility that achieves prestige in this world and the Hereafter is like a (kindergarten) Or a burial for the bodies of Muhammad Ali family members.

In the year 1869 A.D., Al-Walda Pasha gave her unanswerable orders to the Undersecretary of the Awqaf Office and the brilliant architect (Hassan Pasha Fahmy) to start planning construction on a piece of land facing the Sultan Hassan School , after demolishing an old dome of Sheikh Ali Abi Shabak, the grandson of the famous mystic (Al-Rifai) and bought other areas around it, which in total were close to the size of the Sultan Hassan School<sup>(\*)</sup>

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<sup>(\*)</sup>The Sultan Hassan Mosque and its school, the Sultan Hassan School, or the Sultan Hassan Mosque is one of the famous ancient mosques in Cairo. It is described as the jewel of Islamic architecture in the East, and it

"It is noticeable that there is a street named "Walda Pasha", whose name was later changed to Aisha al-Timuriyyah, which is a tribute to the name of "Khushyar Khadin Effendi", Ibrahim Pasha's wife and Khedive Ismail's mother<sup>(1)</sup>

## **1.2 The beginning of the construction of the mosque**

The architect Hassan Fahmy developed an architectural design that won the satisfaction of Al-Walda Pasha, as it contained a mosque, a royal burial, and two domes, one for Sheikh Ali Abu Shabak, and the second for Sheikh Ansari, who is said to have been buried in the same spot.

After 10 years of work on the construction of the foundations of the mosque and its annexes, "Khushiyar Hanim" saw that the construction does not achieve the luxury that you see in the Sultan Hassan school, so the work stopped in 1880 to make changes to the design.

Al-walda Pasha died in 1885 before the construction work was completed and was buried according to her will in a compartment inside the Royal kindergarten that was under construction.

The ambitious architectural project lost its sponsor, the enthusiasm died down and the Khedive was soon removed from the throne and died after a while to be buried next to the body of Al-walda Pasha, and the building is not yet completed. The construction remained stalled for almost a quarter of a century until Khedive Abbas Helmy II took the throne of Egypt, so he decided in 1911 to complete the construction and entrusted it to the German (Hertz Pasha), the director of Egyptian Antiquities, who hired two Italian engineers (Carlo Virgilio Silvani) and the young architect (Mario Rossi), who later converted and lived an Egyptian Muslim before he died in Alexandria in the sixties of the last century and had a prominent role in the construction of many mosques, he had the engineering design in several mosques and schools in Cairo, Alexandria, and other provinces, the most famous of which are the Al-Rifai mosque in Cairo, the Fouley mosque in Minya, the Qanaei mosque in Qena, and the Mursi Abu Abbas mosque in Alexandria, which is The mosque where he was buried.

The private property bought the finest types of marble from Europe and entrusted an Italian factory to weave carpets imitating those decorations executed on the ceiling of the mosque and the most skilled carpenters and metalworkers worked on the construction according to a new plan to finish the work and open the mosque for prayer on Friday, Muharram in

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is considered the most consistent and harmonious monument of Islamic Cairo, and it represents the stage of maturity of Mamluk architecture. It was established by Sultan Al-Nasir Hassan bin Al-Nasser Muhammad bin Qalawun during the period from 757 AH / 1356 AD to 764 AH / 1363 AD during the era of the Bahri Mamluks rule of Egypt. The building consists of a mosque and a school for the four schools of thought (Shafi'i, Hanafi, Maliki and Hanbali), and the sciences of interpretation of the Qur'an, the hadith of the Prophet, the seven readings were also taught there, in addition to two libraries for memorizing the orphans of the Qur'an and teaching them calligraphy. See: [https://ar.wikipedia.org/wiki/Mosque\\_of\\_Sultan\\_Hassan\\_and\\_his\\_school](https://ar.wikipedia.org/wiki/Mosque_of_Sultan_Hassan_and_his_school)

<sup>(1)</sup> مكاوى سعيد، القاهرة ومافيها، ص118.

1330 Ah /1912 ad.

Khushyar Hanim's dream is real after 27 years of her death and 42 years after she started working on it with her life.

- **(Al-Rifai Mosque):**

The reason for the naming: the reason for the naming is due to the famous Sufi sheik Rifai (E), who is (Ahmad ibn Abi Al-Hassan Ali son of Ahmad ibn Yahya Ibn Hazim ibn Ali ibn Refaa al-Rifai), his father came from Morocco, and Al-Bataih lived in the village of Umm Obayda and married the sister of Mansur ascetic, and Sheikh Ahmed and his brothers survived from her. Abu al-Hassan was a reader, believed in Sheikh al-Mansur, and his son Ahmed died, and his son Ahmed Jenin, his God Uncle, said that his birth was in the first year five hundred and twelve years, Sheikh Izz al-Din al-Sayadi said: Twelve and five hundred years in the village of Hassan in Al-bataih<sup>(1)</sup>. Although the mosque bears the name of the Sheikh, the Sheikh's grave is not in the mosque, but there is the body of Ali Abu Shabak, a descendant of Al-Rifai.

The mosque, known today as the Al- Rifai mosque, occupies an area of 6,500 square meters, of which 1,776 square meters allocated to the mosque and the rest is for the tombs of the family of Muhammad Ali, the cost of construction until 1880 reached an amount of up to 500,000 pounds.

Ali Mubarak says of him in his plans: "This name is now called the high-rise construction opposite the school of Sultan Hassan... He was ordered to be built by Khadive Ismail's mother, six Khushyar, but was not known by her name, but remained known by his old name, which was in place for the corner in which he was built. "The book of the mosques of Egypt about this mosque reads as follows:" in general, this mosque is considered one of the most expensive decorative and engraved mosques from the inside architect took great care of its beauty and decoration so that it became the picture we are seeing now .<sup>(2)</sup>

In the book Mosques of Egypt, this mosque was mentioned as follows: "In general, this mosque from the inside is considered one of the most expensive mosques in decoration and engraving<sup>(3)</sup>

### **2.1 Entrance to the mosque:**

There is no doubt that Fatimid Islamic architecture had a main role in the construction of the Al-Rifai mosque, as it was as already mentioned, it was closely associated with the mosque and the Sultan Hassan School, which is characterized by the Mamluk and Fatimid character in Islamic architecture,"the doors of the mosque, which

(1) يوسف بن محمد عادل جيجة، الإمام الرفاعي وطريقته في التصوف، د. ط. د. ت، ص3.

(2) على مبارك، الخطط التوفيقية الجديدة لمصر: القاهرة ومدنها وبلادها الشهيرة، دار المعارف، 1892، ج4، ص237.

(3) وزارة الأوقاف، مساجد مصر من سنة 21-1365 هـ، مجموعة من المناظر الملونة وغير الملونة لأهم المساجد في مصر، الجيزة، 1948، ص141.

were embodied of teak wood, which was overshadowed by the aesthetics of the material and its Islamic inscriptions, which the artist chose Islamic and a geometric decorative innovation that draws the eye from the point of movement of the door, and even looking at the decorations as a whole in a sense covered by the color technique The walls of the mosque were filled with more than (60) circles along the Al-Rifai mosque (Pl. No. 1).



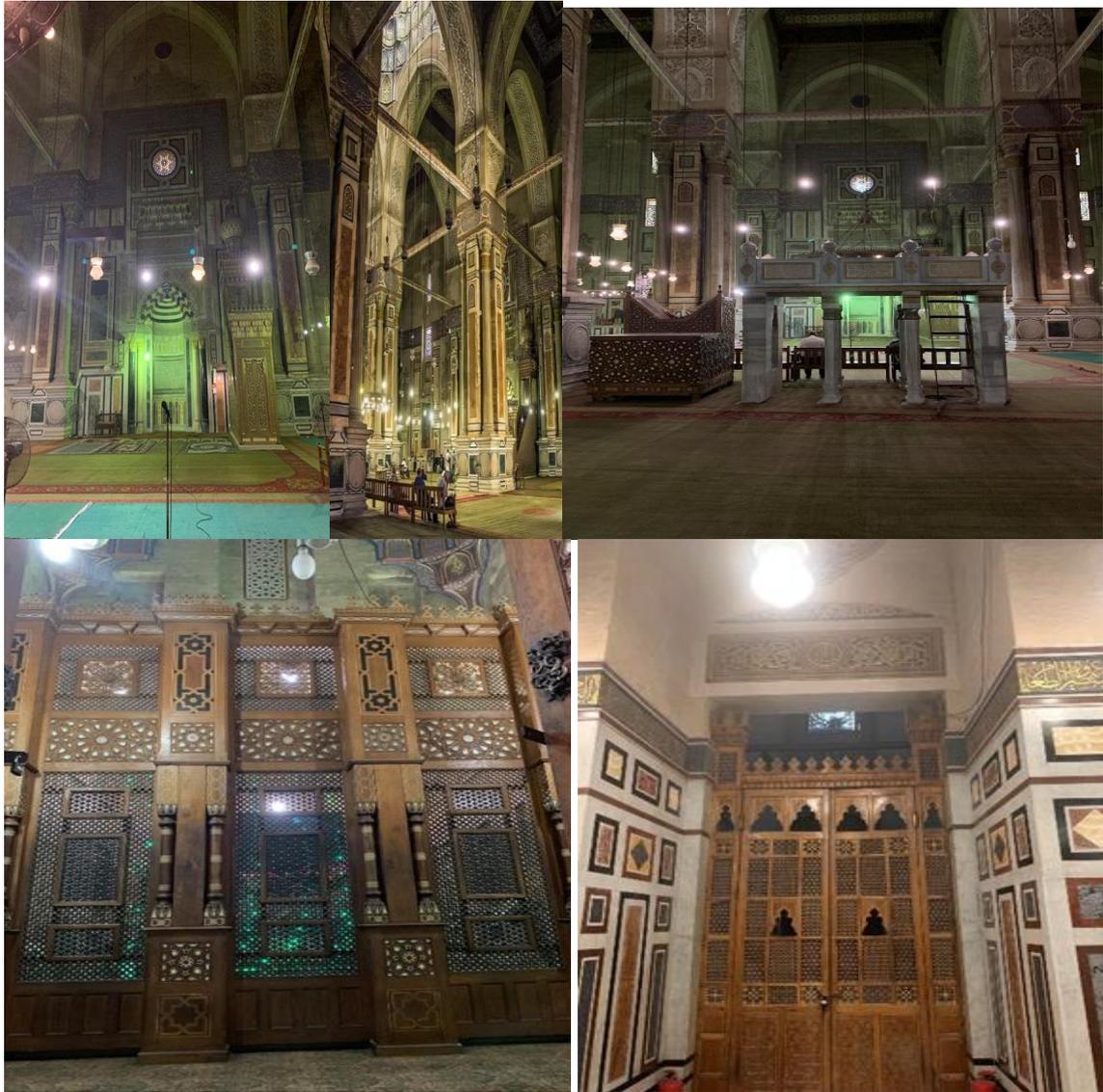
(Pl.No.1) The entrance to the Al-Rifai Mosque in Cairo( by researcher)



(Pl. No. 2) The exterior of the mosque (by researcher)

with a variety of plant motifs so that they do not resemble one another and their decorations are adapted from the plant motifs of the diverse religious establishment located in Cairo, and their decorations are adapted from the plant motifs of the various religious establishment located in Cairo the entrance consists of a large door based on four columns every two to the side and the oval-shaped opening on both sides of the opening is a wall decorated with ornaments and leaves Another frieze with decorative inscriptions and zigzag Quranic verses according to the sequence of the friezes to the top of the door, then

comes another frieze of Muqarnas and beautiful grooves in Islamic motifs, then comes another strip of stone board design called brides along the facade of the Al- Rifai mosque composed of this composition that harmonizes with space and the sky, which gives harmony with each frieze of the Islamic decorative ribbons is an Islamic and spiritual character, when looking at the facade and its foundations of repetition, symmetry and proportion in the decorative and stone-carved form, which He gave prestige to the place and its splendor in Mamluk Islamic architecture <sup>(1)</sup>



(Pl. No.3) (The interior of the mosque (by researcher))

Al- Rifai mosque is the first mosque to use cement in its construction in the history of Islamic architecture "The book of the mosques of Egypt about this mosque reads as follows:" in general, this mosque is considered one of the most expensive decorative and engraved mosques from the inside architect took great care of its beauty and decoration so

<sup>(1)</sup> خولة عبد الرازق عبد الوهاب, جماليات الفن الاسلامي في ابواب المساجد التراثية القديمة(المساجد الفاطمية نموذجا), مجلة نابو للبحوث والدراسات، كلية الفنون الجميلة-جامعة بابل -بغداد، ص226.

that it became the picture we are seeing now” he said. Where there was an Ammunition Mosque occupying an area of the mosque's land, where there were tombs of the descendants of Imam Rifai, and the mosque is distinguished by its towering stone facades, although it lacked aesthetic proportions when creating entrances that seemed narrow compared to their height. The mosque has a special royal entrance in the northern rib leading to the royal tombs, while the main entrance is located in the center of the Western Wall to face the entrance to the Sultan Hassan School. This entrance leads to a chamber to the right of the interior, covered with a dome whose wooden corners are decorated with gold paint, and it opens to a second chamber containing the Tomb of Sheikh Ali Abu Shabak, and a third for Sheikh Ansari.

### **2.2Mamluk architecture:**

As for the mosque, which occupies a rectangular space, it has a mihrab in the middle of the southern rib, which covered with colored marble, and on both sides of its knotted APSE are four integrated marble columns, and next to the mihrab is a wooden pulpit of fillings assembled in the form of star dishes, used in its decoration inlaid with ivory and Ebony, and the pulpit is a masterpiece crafted according to the artistic styles prevailing in the Mamluk era. This is something that the government of Abbas Hilmi II has been keen on in all its architectural and artistic works. There is also a similar wooden masterpiece, the reciter's chair of the Holy Quran. And the Qur'an chair is of the type of making the pulpit, both of which are valuable and luxurious, and the bench of the sum of marble is erected on marble pillars, and it is filled with gilded inscriptions, and the Almighty is written on it: (in the name of Allah, the Most Merciful the most merciful <sup>(1)</sup>). Arabic copper chandeliers and enameled glass chandeliers were also chosen for him, and in short, no matter how much the descriptor liked him, and the images of his beauties, do not meet his right from the description, as for the seaward side of the mosque, six doors were opened into it; four of them lead to the tombs, and two lead to two spaces between those tombs.

The Eastern marine chamber has four graves, one of which is for the late Ali Jamal al-Din, the son of the late Ismail Pasha, who died in 1893 and has a marble composition with verses in Precision, Industry, Arabic inscriptions, and gilding, the second is for the late Mrs. Tawhida Hanim, the daughter of the late Ismail Pasha, who died in 1888 and has a composition of wood covered with silver and Mrs. Zeinab Hanim, the daughter of the late Ismail Pasha, who died in 1875, is made of marble and decorated with gilded lush decorations, and the Fourth of the late Ibrahim Helmy, the son of the late Ismail Pasha, born on Thursday the first Shawwal in 1276 ah and died on the 12th of Ramadan in 1345

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(1) سورة الكهف، الايه (30).

1345 AH, 1926 AD<sup>(1)</sup>.

In confirmation of this revival trend of the Mamluk Arts, the mosque was provided with a bench for the whistleblowers who chant takbirs, it was made of white marble imported from Italy, and it rests on graceful marble columns and despite its apparent Majesty, it is less original than its predecessor in the Sultan Hassan School, the ceiling was decorated with exquisite colorful carvings in the form of gilded four of them lead to the burial chambers of the kings, princes, Princesses of the Muhammad Ali family, while two of the doors lead to two spaces between those Burials.

Four children of Khadive Ismail (Wahidi Hanim, Zainab Hanim, Ali Jamaluddin, and Ibrahim Hilmi) were buried in the Eastern Chamber.

The first dome was followed by two graves, one of them was Pasha's mother, Khushyar Hanem, who had the idea of building construction, and the second grave was her son, Khadive Ismail.

After the second open space there is the third dome which included the graves of three of Ismail's wives.

Next to that dome is a room where Sultan Hussein Kamel of Khadive Ismail was buried.

- **Burials of members of the family of the Shah of Iran:**

It is known that those royal tombs also contained at some time the body of the Shah (Reza Pahlavi)<sup>(\*)</sup> the ruler of Iran, when there was royal marriage between the two families when (Mohammed Reza Pahlavi) married (Princess Fawzia), but the divorce that took place quickly made the king expedite the transfer of his father's body to Iran.

Then fate wanted Muhammad Reza to lose his throne in the eighties of the last century after the Iranian Islamic Revolution, and he found no refuge for him except Egypt, and after his death, the late President Muhammad Anwar Sadat did not find a place worthy of being buried except for that cemetery that previously included the remains of his father. The tomb remains to this day and bears the emblem of the sun disk and the lion carrying the sword, which is the emblem of the Pahlavi family, along with the name of the Shah and the date of his birth and death in Persian.

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(1) حسن عبد الوهاب، تاريخ المآجد الأثرية التي صلى فيها فريضة الجمعة حضرة صاحب الجلالة الملك الصالح فاروق الأول، دار الكتب المصرية، 1946، ص 369.

(\*) Muhammad Reda Pahlavi (Persian: Mohammad Reza Pahlavi) (October 26, 1919 to July 27, 1980), was born in the Iranian city of Tehran. He is the eldest son of Reza Pahlavi, who ruled Iran in the period (1925-1941), and we called him the heir to the throne in 1926. He was the last Shah (king) to rule Iran before the Islamic Revolution in 1979, and his rule lasted from 1941 to 1979. He was called (Shahanshah), meaning the King of Kings. See: [https://ar.wikipedia.org/wiki/Mohammad\\_Reza\\_Pahlavi](https://ar.wikipedia.org/wiki/Mohammad_Reza_Pahlavi)



(P.No.4) (The burial of Reza Pahlavi, Shah of Iran) (by researcher)

- **Writings of Khedive Ismail's tombstone:**

It is a cylindrical stele made of marble with prominent engravings in Thuluth script and the inscriptions executed in gilding. It consists of nine lines in Arabic in the form: My date of birth: The house of Ibrahim Tuwa has the light of Ismail 1244 My travel date: The Khedive, the dear of Egypt, rested in the Garden of the Wonderful and Brilliant Light.<sup>(1)</sup>



(Pl.No.5) (Tomb of Khedive Ismail's and his wife's) (by researcher)

**As for the writings of Khoshyar Hanim's tombstone, they were as follows:**

This is a shrine covered by the sun of our country  
Mother of Khedive Ismail Anwara  
It has become like the highest sphere and has increased in age  
Namir Al-Fadl watered it abundantly  
Poplars and light has surrounded its sides  
It has become a memorial to Kamal victory  
Whoever visited him, praying for the good, let him rest  
Al-Ali neighborhood, Haz Khchiara.  
She died in 1303 AH

<sup>(1)</sup> مصطفى بركات محسن على، النقوش الكتابية على عمائر مدينة القاهرة في القرن التاسع عشر، (دراسة فنية أثرية)، رسالة دكتوراة - جامعة القاهرة كلية الآثار، 1991، ص4.

- **The ceremony of transferring the body of Queen Farida:**

According to The National newspaper, Queen Farida, the wife of monarch Farouk I, the last monarch of Egypt, had her bones moved to the Al-Rifai Mosque, where the majority of the Muhammad Ali dynasty was interred, in a ceremony that was seen by two of her grandsons.

According to the newspaper, "the remains of King Farouk I's wife, Farida, were transferred from the nearby al-Rifa'i mosque to the nearby Imam al-Shafi'i cemetery in Old Cairo last Monday<sup>(1)</sup>

- **"King Farouk's<sup>(\*)</sup> Care of Al-Rifa'i Mosque":**

The kings and princes of the Alawite family continued to care for Majd Al-Rifai, and the most caring of them was King Farouk. Fouad the First - may Allah have mercy on him - so he clad the walls of its entrances with types of luxurious marble and wrote the verses of the Noble Qur'an in his loincloth, and he also ordered the repair of marble at the top of the mihrab and on the sides of the mosque, and during his happy reign the facades were repaired and its stones and the stones of the two minarets were not damaged, all of which were works that had the greatest impact on the maintenance of this mosque. The great one, rather, increased his splendor over his splendor. May God extend his happy life and keep him as an asset for Islam and Muslims<sup>(2)</sup> until the July Revolution came and the presidents of Egypt continued to take care of the Al-Rifai Mosque and turn it into an Islamic Museum.

### **Results:**

The research has concluded to clear that the Al-Rifai Mosque has an influence that has its own unique nature among the remains of ancient Cairo and a life full of historical events in Egypt's modern history. The Alawite family, on the other hand, is a marvel of architecture and one of Egypt's most significant ancient relics, together with the mosque. Instead, it appears from all of this that all of these historical events are not connected by the memory of one place save for that one spot, which is the Al-Rifa'i Mosque in Cairo, just as the mosque's tombs embraced the bones of the Iranian Shah, Muhammad Reza Pahlavi.

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<sup>(1)</sup> <http://www.dostor.org/3716182> "ذا ناشيونال" تبرز نقل رفات "الملكة فريدة" زوجة اخر ملوك مصر لمسجد الرفاعي . الساعة 1:20 صباحا. 2023/3/11

<sup>(\*)</sup> King Farouk (February 11, 1920 - March 18, 1965), the last king of the Kingdom of Egypt and the last to rule Egypt from the Alawite family of Albanian origin. His rule lasted for sixteen years until he was overthrown by the Free Officers Organization in the July 23 revolution and forced him to abdicate in favor of his child son Ahmed Fouad, who was then six months old, and who was soon deposed on June 18, 1953 by converting Egypt from a monarchy to a republic. After abdicating the throne, he resided in exile in Rome, and he used to visit Switzerland and France from there, until he died in Rome on March 18, 1965. King Farouk's will. See: [https://ar.wikipedia.org/wiki/King\\_Farouk](https://ar.wikipedia.org/wiki/King_Farouk).

<sup>(2)</sup> حسن عبد الوهاب، تاريخ المساجد الاثرية التي صلى فيها فريضة الجمعة حضرة صاحب الجلالة الملك الصالح فاروق الاول، ص371.

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