

# THE HUMAN CONSTITUENTS OF ARCHITECTURE IN ILLUMINATING OF A BOOK " SERIOUS BELONGINGS IN THE MENTION OF THE PRINCES OF BILAD AL- SHAM AND THE AL-JAZEERA" BY IBN – SHADDAD (684AH/1285AD)

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## ABSTRACT

*Architecture in Bilad Al-Sham and Al-Jazeera has alot of care and attention from the authority and its representative, And individuals of all kinds especially the rich people and the wealthy and Righteousness and piety. Being the mainstay of the urban movement at all times and places and an indicator of the development of nations and the advancement of its civilization, the Architecture has Constituents, And its human Constituents are no less important than their material Constituents in terms of the impact of the quality and value of Architecture works. In this research we will illuminating on the level of human Constituents and their impact in the urban aspects in Bilad Al-Sham and Al-Jazeera illuminating of a book Serious belongings by Ibn –Shaddad (684AH/1285AD) The content of these Constituents varied within this book according to their nature and importance in supporting urban work.*

## INTRODUCTION

The aim of the research is to present the most important human Constituents that underpin the architecture in Bilad Al-Sham and Al-Jazeera through a book " Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera" for Author Ezzeddine Ben Shaddad (684AH/1285AD), that its workbook (belongings) One of the important workbooks documented for the conditions of these different countries, including political, social, economic and others, Where he revealed through his workbook on the side of architecture and mentioned the most important Constituents that were based on them, Perhaps it was in line with the previous historians and Interested in

countries and interested in the arts and antiquities and beauty and showing it, This is because architecture is the trace, and is the expression of its civilized, artistic and spoken side, Through this workbook, Ibn-Shaddad revealed a number of human Constituents included in architecture, He showed great care in mentioning and codifying novels that write down the most prominent and various events that took place in the Bilad Al-Sham and the Al-Jazeera, Through which we were able to extract the material of Constituent of the architecture there, He showed us brilliantly the whole components of human architecture, which we will reveal through this search for its role and its usefulness in the service of urban aspects, The nature of the research necessitated dividing it into three main axes, the first came to introduce the author

Ibn-Shaddad, It was a brief summary in which we shed illuminating on his life and his scientific career and touched upon the importance of the historical book, The second axis includes the directors of the urban work and their role in the construction and architecture in his book (Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera), The third was about the supervisors and workers of the architecture and their important and supportive role of architecture in those areas, This is in addition to the contents of the research to clarify the most important things that came out, with a list of the most important sources of primary and recent references adopted in this research.

### THE FIRST TOPIC

About the personal life of Ibn Shaddad his name and proportions and nickname and titles and scientific status and the importance of his historical book:

#### First: His name, lineage and nickname:

Our historian Ibn-Shaddad (684AH/1285AD) gave us his name when presenting his book "Serious belongings". He said at the outset of his workbook:" The poor servant says to Allaah, Rich by god, Muhammad ibn Ali ibn Ibrahim ibn-Shaddad<sup>(1)</sup>.

As for he belongs is (Ansari Halabi), Halabi belongs to the city of Aleppo where he was born, and raised and lived his childhood there, The Ansari because it is probably from the Bani-Shaddad, who are due to the companion of the great Shaddad bin Aws bin Thabit Khazraji Ansari (58H / 678AD), so he belongs to them<sup>(2)</sup>.

Our historian is best known for Ibn Shaddad, and in fact he was not the only one among his fellow historians who carries this name, There is Judge Bahaa al-Din bin Shaddad (632 AH / 1234 AD) Musli-born, Halabi origination and the Citizenship, the author of the book (The Rare of Royal and Al-Yousifia Beauties)<sup>(3)</sup>.

His nickname was Ibn Shaddad (Abu Abdullah) <sup>(4)</sup>.

The above is the most prominent information indicated by our sources about this part of the life of our historian, according to his name is Abu Abdullah Mohammed bin Ali bin Ibrahim bin Khalifa bin Shaddad Ibn Ibrahim bin Shaddad Ansari Halabi.

We do not know anything about Ibn Shaddad's first life, He did not translate for himself the translation of his predecessors from the historians Like yakut al-Hamwi (d. 626 AH / 1222 AD), and his contemporary Ibn al-Adeem(d.660AH/1262AD) And others, Were it not for the nuggets that we found among the folds of his workbooks (Serious Alaq, Al-Rawd al-Zaher) in which he spoke about himself and revealed some hidden aspects of his life, His past was unknown to anyone who wanted to look at his early upbringing, and even these nuggets did not mention anything about his father either from a distance or from afar because the image of his existence disappeared, perhaps he died in the womb of his mother or in the early years of his childhood, or for some other reason unknown.,

We also did not know anything about other members of his family, brothers or sisters, or about his wives and children, Most of their news was unknown, He did not refer to them anything or news so we can identify their conditions, nor did any historians mention a translation that speaks of his family's news except for simple references about them, One of them was reported by al-Kutbi (d. 764 AH / 1363 AD), who stated in his work that Ibn Shaddad and his family were "the greatest of Aleppo houses"<sup>(5)</sup>, which indicates that Ibn Shaddad was one of the well-known and famous people in Aleppo and that they are the owners of the prestige and high positions.

#### Second: His titles and scientific status

Ibn Shaddad carried many titles that indicate the elevation of his status and bone among the scholars of his time, including: title (Sheikh)<sup>(6)</sup> This title indicates that the holder of the amount of legitimate science, a good amount, which demonstrates that the holder of this degree of knowledge that more than Translated<sup>(7)</sup> to Ibn Shaddad stated that he was (a religion), and perhaps this description increased his appreciation to the princes, notables and sultans to the extent that he was (not scarring only for senior missions)<sup>(8)</sup>.

Ibn Shaddad was also called (the Imam al-'Alamah)<sup>(9)</sup>, a reference to his many readings and his knowledge of many workbooks of historians, geographers, and the circles of biger poets who had personal links with each other<sup>(10)</sup>.

Not to mention his fondness and passion for history, he left a rich heritage in the field of history and geography - historical reached us some of which fell to the rest of the loss and loss so it is no wonder that many historians called him (historian<sup>(11)</sup>), and when Ibn Katheer translated Ibn Shaddad said that he was "caring By history"<sup>(12)</sup>.

Ibn Shaddad received his first education in the city of Aleppo at the hands of senior scientists and modernists, especially mentioning his Shaikha and his contemporary and the toxicity of Bahaa al-Din Ibn Shaddad (D. 632 AH / 1234 AD)<sup>(13)</sup>, and Sheikh Mohammed bin Abdul Moneim Harrani<sup>(14)</sup>, and Abdul Malik bin Ajami Shafi'i<sup>(15)</sup>.

did not mention Ibn Shaddad pupils who received the knowledge on his hands, and draw from his diverse knowledge, whether in jurisprudence, hadith, interpretation, language, literature, history, geography and others, And because of the scarcity of information in this aspect, we have only found one news that a senior historian, Ibn Khalkan (d. 681 AH / 1282 AD) received jurisprudence at the hands of Ibn Shaddad<sup>(16)</sup>, Another information we understand is that Ibn Shaddad after his asylum in Egypt after the Mongol occupation of the city of Aleppo in (658 AH / 1260 AD), he gave lessons in jurisprudence, talk and novel to the people of Egypt, but that information did not mention or name one of them<sup>(17)</sup>.

During his lifetime, Ibn Shaddad presented many works that distinguished him and formed part of his intellectual history that has existed to this day. Some of these works include history, geography, jurisprudence and interpretation, Which shows the capacity of his culture and multiple talents in the authorship, and his books (Rawd Alzahir Fi Syrat Al-Dhaheer)<sup>(18)</sup>, and the book (Jany Al-Janatyn Fi Akhbar al-Dawlatyn)<sup>(19)</sup>, and (Kurum Al-Tahani Fi tafseer Al-sab'e AlMathani)<sup>(20)</sup>, and (Al-Qura'a Al-Shidadiyah Al-Himyariah Au tuhfat Al-Zaman Fi Taraf Asil Al-Ymen)<sup>(21)</sup>, and the book (Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera)<sup>(22)</sup>.

The book (Serious belongings ) of the great books of fate and consideration being the best classified in the history and geography of the Bilad Al-Sham and the Al-Jazeera, and does not match any book on the subject in the Arab Library, in which the author established topographical planning structures for cities of the Bilad Al-Sham and

mothers of the cities of the Al-Jazeera and revealed the history of each city<sup>(23)</sup>, The book included the geography of the country and the history of the events that fluctuated over these quarters, it is a history, geography and literature, Images through which the Bilad Al-Sham and the Al-Jazeera during the seven centuries, including the role of science, worship and asceticism, and an accurate description of its cities, doors and walls in the Nice composition does not miss the accuracy and provisions, It does not lack clarity and tab, as if the evidence of this country flips pages<sup>(24)</sup>.

A number of historians of Damascus after him quoted him and increased what they saw in their time and they conveyed everything that was related to pigeons, schools, gorges, linkage and mosques And who took the teaching in these schools of sheikhs and scientists, and of these historians: Al-Hassan bin Ahmed bin Zafar Arbali(d.726AH/1329AD)<sup>(25)</sup>, and Abdul Qadir bin Mohammed al-Naimi (d. 726 AH / 1329 AD) and others can not mention the field<sup>(26)</sup>.

This book also received the attention of modern writers, in the forties of the last century, quoted by the late Professor Mohammed Kurd Ali in his book (Damascus plans) and stated that he relied on the book Ibn Shaddad in relation to Damascus<sup>(27)</sup>, and thus Ibn Shaddad book since the end of the seventh century to the present day A source and a source from which many of the writers wrote about Damascus and the Al-Jazeera Al-Furatia region, and discussed their plans<sup>(28)</sup>. The first Arab writer to talk about (Serious belongings) is Mr. Habib al-Zayyat Damascus, where he published an article in the magazine of the Orient in the thirties of the twentieth century, and said:

"Whoever wrote after him on Aleppo and Damascus and wanted to enumerate the mosques and sale in each of them, schools, corners, bathrooms, shops, lanes, channels and other buildings and factories did not find indispensable to rely on Ibn Shaddad and citing his words"<sup>(29)</sup>.

## THE SECOND TOPIC: HUMAN COMPONENTS

Before entering the statement of the human underpinnings of the architecture of the Bilad Al-Sham and the Al-Jazeera, we see it appropriate to clarify the

meaning of (architecture) in the dictionaries of the Arabic language, and linguists knew many definitions.

Architecture is the architecture of the place, which is derived from the age of the place, its residence and make it public<sup>(30)</sup>, and the architect place is the place inhabited by the inhabitants, as well as everything that is built and built on the face of the earth of the buildings<sup>(31)</sup>, and architecture is the opposite of the destruction of the architecture, and the age of the place<sup>(32)</sup>, Architecture is a term that means what age and built a building either with stones or mud to re-demolish and need cooperation and a lot of manpower<sup>(33)</sup>.

Architecture is one of the important cultural arts associated with the comfort of the parish and their religious, social and health service<sup>(34)</sup>. It is also the correct history that does not deceive or lie<sup>(35)</sup>. It is also the construction, reconstruction, civilization and civilization in any city<sup>(36)</sup>. Moreover, it is a modern obsession to nourish sight, spirit, culture and beauty<sup>(37)</sup>.

The architecture is the true mirror that reflects the state of prosperity and progress of any country, its renaissance and development, and it is an eternal symphony that reflects the arts of man and nation<sup>(38)</sup>, which seems to reflect the reality of the nation, its civilization and its history<sup>(39)</sup>.

The architecture has several components, the most important of which are: physical, human, and the latter have a great role in the completion and maturity of the work and related technical aspects, and therefore its final form beautiful, and without any part of these parts, the urban work will be disrupted and is incomplete and incomplete, because these The parts work together in order to deliver the work to its end and that is (form or urban construction), through manpower and materials available and decorative forms complete the architecture and come to us in the final form that we wanted and we want, it is these components of the architecture, which is the subject of our research.

The human resources are those who are concerned with the design, engineering, management, work and manual effort of the urban workers, (human beings), some of whom carried out direct manual work, and others supervised the work of these workers by managing them to work, in addition to some prominent figures in the

State Rulers, sultans, princes, governors and some of the financially able figures to spend and stand to manage and move the urban process in the country, and through the information reported by Ibn Shaddad in his book (Serious belongings) we can distinguish two categories of those involved in construction and architecture, namely:

### 1- The directors of the urban work.

Ibn Shaddad mentioned in his book (Serious belongings) The names or titles of those who did the urban work directly, but it was very little information, and most of the descriptions he gave to those who started and did the construction work (manufacturer) or (makers)<sup>(40)</sup>, but more than refer to the title of (manufacturer) or (manufacturers), without Often referred to their names, in the news reported on the occurrence of parts of the citadel of Aleppo and the efforts of Shihab al-Din Toghril (d. 632 AH / 1234 AD), He said, ((He gathered and consulted the makers, and they advised him to build from the bottom of the trench on the mountain and go up the building))<sup>(41)</sup>. It was also mentioned during his talk about the (monastery of the king)<sup>(42)</sup> Antioch was made of wood, said the people of Antioch ((monastery known as the monastery of the king and the air, and he played for us in the year of seven and four hundred, breaking most of his wood, We overturned and asked for another wood on the amount did not find Some of the manufacturers pointed to us to offer construction))<sup>(43)</sup>.

In the news that he mentioned about a cleric in the days of Constantine<sup>(44)</sup> called Maroutha, the term "makers" was mentioned, when referring to the vigor of this man in the building of monasteries and Albi, and his efforts in building the city of Mayafarquin<sup>(45)</sup>, where he said:((He gathered the makers and turned the wall and completed the architecture and called Mayafarqin))<sup>(46)</sup>, that is, the makers who built the wall and architecture of the entire city.

In addition, Ibn Shaddad cited another story about the (makers), while talking about the construction of the Damascus Mosque, in the caliphate of al-Walid ibn Abd al-Malik (86--96 AH / 705-715). The latter asked the Roman king at the time to send makers to build the mosque He said: ((Alwaleed wanted to build a mosque in Damascus needed many makers, He wrote to the tyrant to send me two hundred maker of Roman makers, I want to build a mosque did not build from before me and did

not build after me like him))<sup>(47)</sup>. In this statement it is noteworthy that the buildings of the first Islamic role of the Arabs were made by the workers of the country that condemned them, most of them were Persians, Romans and Copts, who changed the features of the churches to be in conformity with the worship of Muslims, and that they built the Arab buildings with the ruins of the churches, But in all their work they had taken into account the taste of the Arabs in their residence, and soon after the Arabs were liberated from foreign influences if their architecture became of special forms and inscriptions that became impossible to mix with others<sup>(48)</sup>, and that the Arabs, who had little experience in the field of arts and architecture soon overtook Their professors, having a broad base of expertise, as a result of mixing with other nations, were able to gradually get rid of every foreign influencer with the change and change in architecture according to their artistic taste<sup>(49)</sup>.

And the term (builder) or (Banayen) is another word used by Ibn Shaddad in his book (Serious belongings) to describe those who contributed to the construction and architecture, when talking about the construction of the mosque dome in Damascus said: ((built Alwaleed bin Abdul Malik dome - means the dome of the mosque of Damascus - When I resigned and was signed, so he cracked him, a man from the masons said to him: I take over the structure, he did so digging corners until the water and then built))<sup>(50)</sup>. Apparently, this method of digging the corners until reaching the water and then build after the methods of construction and architecture then common.

In addition to these nomenclature mentioned by Ibn Shaddad for those who directly worked in construction and architecture themselves, he used other formulas he gave to those who participated in this aspect, Ibn Shaddad pointed to the role of the heads of crafts and industries in the reconstruction of some cities Shami fortresses and other regions and different sites, He mentioned, for example, the fortress of Karak, which, thanks to the masters<sup>(51)</sup> of crafts and industries, became a full-fledged city<sup>(52)</sup>.

Speaking about the urban works sponsored by Al-Zahir Baybars in the city of Safed, Ibn Shaddad briefly referred to the great role played by the owners<sup>(53)</sup> of industries and crafts in the city's architecture.

Saying: ((When Mawlana Sultan went to Syria in Jamadi sixty-five years in the class of his military, recommend that the owners of the varieties of industries and intended (Safed) built Bachoura<sup>(54)</sup>, and built towers, markets and Khanat, and baths, which became the best of castles))<sup>(55)</sup> and prevented If we want to identify the meaning of the industrialists, we find that it is a comprehensive title, and wider than just one person doing a certain work, it refers to a professional group that has built architecture and construction, including making this fortress architecture and construction of the best castles and prevent it, these The most important labels and descriptions launched by Ibn Shaddad in his book (Serious belongings), To those who did the architecture and construction directly through manual labor.

## 2- Supervisors of urban work.

Ibn Shaddad in his book (Serious belongings) in addition to what he said about those who started the construction work and took over the construction work themselves, labels and other titles of people who contributed to the process of construction and construction, but their role is different from those mentioned earlier, these labels and titles and those who did a greater role and important It was the responsibility of these supervisors of the various aspects of construction and architecture, and this is what we will see through the statements of Ibn Shaddad about them, This category has a higher authority than those who are direct to work, construction and architecture in their own hands, they supervise the work of those, and these designations and titles (wali, corset, direct, resident, or values, Khalifa building, professor, beholder, agent) These are all labels listed by Ibn Shaddad In his book (Alaalak) and refers to those who supervised the manufacturers, builders, workers and workers who are one of the components of the urban movement at the time, and these, in addition to the tasks of supervision, had various administrative positions, including the Prince, the Governor, the Minister, the Chief of Police and the official on the offices and the judge and the brow and the President.

The first of these labels used by Ibn Shaddad came when talking about the building of one of the suffocating in the interior of the city of Aleppo, he mentioned the beholder<sup>(56)</sup> on its architecture, he said: ((old khanaqah established by Nur al-Din Zangi, and took a look at its

architecture Shams al-Din Abu al-Qasim, son of Tarsusi)<sup>(57)</sup>, this character She took a look at architecture and construction, perhaps because of her knowledge of the origins of construction and architecture.

As for the so-called direct<sup>(58)</sup> and inherent<sup>(58)</sup>, Ibn Shaddad pointed out its role in the urban process when talking about the construction of a school for the Shafiya in Aleppo, which is called (glass school)<sup>(60)</sup>, saying: ((Sharif<sup>(61)</sup> Zahra bin Ali bin Mohammed bin Abi Ibrahim Ishaqi Husseini, and asked him to start Sharif started construction and lieutenant, until he completed it))<sup>(62)</sup>, and we discern from this text that the role of Sharif was to start construction and take over the matter himself and his presence and control and supervision of the workers, and this is probably due to the fact that this figure has a high profile and religious position because it is supervised Any of (the house of the Prophet) on them and best prayers This may be due to his honesty and keenness, or because he is aware of the origins of construction and architecture, so he took over the supervision of work and workers and all aspects of construction and architecture as a whole, sometimes direct from the Sultan himself, assisted by a number of princes, as Ibn Shaddad said when Talking about the construction of the Aleppo canal (Hailan), it was reported that King Zahir bin Salah al-Din (d. 613 AH / 1216 AD) repaired the canal from Hailan to Aleppo ((He started it himself))<sup>(63)</sup>.

Ibn Shaddad added another title or other designation he used to refer to one of the components and components of architecture on the human side and this name is (Professor)<sup>(64)</sup>. In the events of the year (600 AH / 1203 AD) when the door of the Citadel of Aleppo The city of Aleppo said: ((killed under the creation of many, and among others died under Professor Thabit ibn Shaqwaiq, who built the tribal wall of the Aleppo mosque, which contains the niche))<sup>(65)</sup>. Professorship in construction and architecture is a title that indicates a higher rank and position than the manufacturer, builder and actor, by supervising them and managing the process of construction and architecture.

On the occasion of the talk about the son of Shaqweq, who died under the door of the Aleppo Castle after the fact, Ibn Shaddad reported that a well-off man named Abu Ghanem bin Shaqweq, donated the construction of Iwan Mashhad Hussein (peace be upon him), which is

located on the outskirts of the city of Aleppo from private money In (573 AH / 1176 AD)<sup>(66)</sup>, we do not know whether Thabit, mentioned in the previous news and Abu Ghanem, is one person and that in the second news he came with his nickname, or are two persons. This leads us to say that in the city of Aleppo as in other cities there are certain families who have practiced In the construction craft they are inherited generation after generation, and they have the same vigor in charity.

Ibn Shaddad reported on a judge in Aleppo who had taken over the wall of Antioch after he had fled his city of Aleppo. He said: ((Judge Al-Hassan bin Muj al-Fo'i, he said: I fled from al-Fo'i mad<sup>(67)</sup>, the president of Aleppo to Antioch and served a prostitute<sup>(68)</sup>, leaving me on the wall of the wall and had been demolished earthquake))<sup>(69)</sup>, and this is a clear and explicit indication that the judges were those who took responsibility Supervision of construction and architecture, perhaps because they represent a certain category of society, with a respectable and high rank among the other members or classes of society at the time, with their morals, ideals and religion, as they are the ones who make legislative, judicial and religious judgments, so we see them assume other functions to The main function of the judiciary is the task of supervising Architecture.

In addition, there are other judges' participation in urban works, Ibn Shaddad referred to Judge Muhyiddin Abu al-Ma'ali<sup>(70)</sup>, Chief Justice of Sham, Where he took over the restoration of the Mosque of Damascus Maamur days of Saladin (570-589 AH / 1174-113 AD), Ibn Shaddad said, that: It began with the restoration of the revolving eagle dome, the round decoration on it, the gilded lobe, the energies and the face of the eagle in the days of Nasiriyah. Judge Mohiuddin Abi Maali Mohammed bin Ali bin Yahya Al Qurashi, Judge Magistrates Cham in the year eighty-five hundred)<sup>(71)</sup>, In addition, Ibn Shaddad added in another news about the construction and architecture of a bridge in the Levant, He stated that one of the people who took up this task was ascetic and pious, He referred to this news by saying: ((In the year of forty-one hundred and five hundred, Said Al-Hossam Al-Din<sup>(72)</sup>, in the construction of the Qaraman Bridge<sup>(73)</sup> in Qaitum, assumed<sup>(74)</sup> the asceticism of Abul Hasan Ali))<sup>(75)</sup> Then he started his architecture, Abu al-Khair ibn al-Hakim al-Ghassoul, He made his work to the forty-

eight and five hundred years, and nothing remained of it))<sup>(76)</sup>.

The rulers may have entrusted the task of supervising the construction they had undertaken to a family member, In particular for those who distinguished themselves from others (sufficiently and honestly), as did Al-Walid ibn Abd al-Malik (d. 96 AH / 714 AD) when he started building the mosque of Damascus Mosque, Where he made his brother Suleiman bin Abdul Malik resident<sup>(77)</sup> and general supervisor of the makers<sup>(78)</sup>, In this novel Ibn Shaddad mentioned a new designation (the resident), who had an important share of the supervision of the work and manufacturers in the construction and architecture of the mosque of Damascus at the time, One of them had a prominent position and authority (Sulayman ibn Abd al-Malik), which falls under the clause of the delegation of some rulers to members of their families. Reported by Ibn Shaddad, about Saif al-Dawla al-Hamdani when he was king of the city of Raaban<sup>(79)</sup>, Where ((got up to the soldiers and the makers and spent heavy money until he built in a month, and the war between him and the Roman incident, and his successor on the construction and the army Abu Firas))<sup>(80)</sup>.

Sometimes it is the minister who oversees the construction and restoration work. Saheb al-Din Ibn Shukr<sup>(81)</sup>, during the Ayyubid period, built and renovated some sites in Damascus Mosque. In the year (606 AH / 1209 AD), he paved the outer courtyard of the mosque<sup>(82)</sup>, Minister Jamal al-Din al-Iskandari, known as Ibn Faris, continued the restoration work in (607 AH / 1210 AD), and supervised the paving of the corridors of the Damascus Mosque<sup>(83)</sup>.

Ibn Shaddad continued to mention the various figures who took over the architecture, construction and restoration at the time, which took place in different aspects of the Damascus Mosque at different times. In ((the days of the validity of the star - burned the eastern minaret of the mosque of Damascus at the first arrival in the year forty-five and six hundred, The Sultan ordered its architecture in the early years of forty-seven hundred and sixty, and its architecture was assumed by Shihab al-Din Rashid al-Salhi, the kingdom's deputy The corset on the architecture Fakhruddin Ayaz Rashidi Shad Al-Dawaween Cham Sham Mahrous))<sup>(84)</sup>.

It was clear from the foregoing that Ibn Shaddad called on those who took over the task of supervising the construction of several vigorous, sometimes used the word (corset), and another (resident), and perhaps the diversity in the use of vocabulary has no specific significance, but perhaps the context of speech necessitated it, or that these Vocabulary was common in his time to show who was entrusted with that task.

## CONCLUSION

It was found through the research that the book (dangerous relationship) Ibn Shaddad is one of the greatest and most famous and important books, It is a book directed to reveal the history and geography of each city of the Levant and the island of Euphrates during the seven centuries supported by an accurate description of its architectural features of mosques and linking the Gorges, schools, castles and fences, This gives those interested in this area a large space for quotation from the book Alalak to serve their research points. The second thing is that the information obtained by us about manpower and its role in the management of the urban process produced two types of workers in this aspect, The first category is the directors of the urban work, and the second supervisors, and that Ibn Shaddad used to express these two categories several labels, in the first category mentioned frequency (makers), And (the manufacturer), (the builder), and finally (the owners of the types of industries), He called on those who supervised the construction work the word (corset) and (resident) Perhaps the diversity in the use of words does not have a certain significance, but perhaps the context of speech requires that or that these words were common in his time to show who was entrusted with those tasks.

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13. Consider his translation: Ibn Khalkan, Wafieat Al-A'aian, Sec.2, p.354, Ibn Shaddad, al-Alaq, Sec.1, s.1, p.10.
14. Consider his translation: Ibn Khalkan, Wafieat Al-A'aian, Sec.3, pp. 403-404, Thahabi, Shams al-Din Abu Abdullah Mohammed (D. 748 AH / 1347 CE), Tathkirat Al-hufadh, Ottoman Encyclopedia Printing Press, (Haydar-Abad, 1957), Vol. 4, pp. 60-96.
15. Consider his translation in: Ibn Shaddad, the history of King Al-thaher, p. 43 and p. 144, Al-unini Qutb al-Din Musa bin Mohammed bin Ahmed (D.726 AH / 1325 AD), Thyl Mira'at ul-Zaman, printing press Ottoman Department, (Hyderabad - religion 1954), Sec.3, pp.136-137.
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17. Safadi, Al-Wafi, Sec.1, p. 190.
18. Ibn Shaddad, Alalak, Sec.3, s.1, p.123, Noueiri, the end of Wants, Sec.3, p.356.
19. Ibn Shaddad, Al-Alaq, Sec.3, s.2, p.459, (The book is missing).
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21. Ibn Shaddad, Alalak, Sec.2, s.1, submitted p.27. (The work is still a manuscript preserved in India.)
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23. Ibn Shaddad, Alalak, Sec.1, s. 1, Al-Muqadimah, p. 1.
24. Ibn Shaddad, Alalak, Sec.1, s. 1, Al-Muqadimah, p.10-11.
25. Al-Hasan ibn Ahmad ibn Zimz (d. 726 AH / 1329 AD), schools of Damascus and their connection to mosques and baths, Invest.: Mohammad Ahmad Al-Dahan, (Damascus -1947) The book is located in 30 pages.
26. The student in the history of schools, Invest.: Jaafar al-Hassani, (Damascus-1948), the book is located in two volumes and includes 1497 pages.
27. Sham plans, Sec.1, p.12.
28. Ibn Shaddad, Alalak, Sec.1, s.1, Al-Mukadimah p. 38.
29. Journal of the Orient, Damascus -1934, vol. 32, pp. 504-506.
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31. The same source, p. 3760.
32. Fayrouz Abadi, Majd al-Din Muhammad ibn Ya'qub (d. 817 AH / 1419 AD), the surrounding dictionary, reviewed and took care of: Anis Mohammed and Zakaria Gaber, printed Dar al-Hadith, Cairo-2008, p 1141.
33. Dosi, Renhat, Arabic dictionaries supplement, commented on: Mohammed Salim al-Naimi, House of Freedom, Baghdad - 1976, c 7, pp. 56-57.
34. Shakht, Heritage of Islam, translation: Hassan Habashi, Egypt -1960, c 1, p 358.
35. Tawfik Ahmed, History of Architecture and Islamic Arts, Modern Art Press, Egypt - 1970, Vol. 3, p. 1.
36. Dosi, The Arabic Dictionaries Supplement, Vol. 1, pp. 306- 308;
37. Akkad, Abbas, Islam and human civilization and other articles, edited by: Hassani Abdullah, Saida - DT, p. 143.
38. Al-Yawar, Talaat, Attributes of the Past and the Applications of the Present, Proceedings of the Symposium of Arab-Islamic Architecture, Publications of the Iraqi Scientific Society, Baghdad - 1999, p. 123.
39. Abdul Hamid, Saad Zaghoul, Architecture and Arts in the Islamic State, Victory Press, Alexandria - 1977, pp. 503-510.
40. Makers: The manufacturer is one of the industry craft manufacturer and workmanship and man-made hand, any skillful skillful maker of the work of the hands and man-made and woman makers as they had workmanship work in their own hands and earn them.
41. Ibn Shaddad, Izz al-Din Muhammad ibn Ali ibn Ibrahim (d. 684 AH / 1285 AD), Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera, the investigation: Yahya Zakaria words, printed by the Syrian Ministry of Culture, Damascus - 1991, c 1, s 1, p
42. Monastery of the King: It is a monastery of Antioch built more wood and at the bottom of the building of the people of the Turks of copper in the midst of harsh and crossbow. For more seen: Ibn Shaddad, Alaq, Ibn al-Shuhna, Abu al-Fadl Majd al-Din Muhammad al-Halabi (d. 884 AH / 1468 CE), Durr Elected in the History of the Kingdom of Aleppo, Commentary: Youssef Ben Elias Sarkis, Catholic Press, Beirut, 1919, p. 132.
43. Ibn Shaddad, Al-Aalaq, c 1, s 1, p. 299; Ibn al-Shinah, al-Dur, p. 132.
44. Constantine: Constantine the first great son of Constantine I, was proclaimed emperor at the death of his father in York in (306 AD) tended to Christianity and in the year (325 AD) called the Council of Nicea to convene, and thus created the idea of religious synods, and transferred his capital to Byzantium and rebuilt and named (Constantinople) (330 AD) is likely to be born around the year (288 AD), and his death was in the year (337 AD) seen: Ibn Shaddad, Alaalak, Sec.3, s.1, pp. 262, 263 and 264; Arabic facilitated encyclopedia, supervision: Mohammed Shafiq Ghorbal, Dar Al Alam and Franklin Foundation for Printing and Publishing , I 1, Beirut -1965, p. 1380.
45. Mayafarqin: It is the most famous city of Diyarbakir, which depends on it from the Roman buildings and was in one of its places a great village and had a pledge of allegiance from the era of Jesus (peace be upon him) and left a wall to the time of Yaqt Al-Hamwi (d. 626 AH / 1228 AD) seen: Yaqt Al-Hamwi, Shihabuddin Abi Abdullah Al-Roumi (d. 626 AH / 1228 AD), Dictionary of Countries, presented to him: Mohammed Abdul Rahman Al-Marashli, House of Arab Biology Heritage, Beirut - 1997, vol. 4, pp. 349 and 350.
46. Ibn Shaddad, Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera, investigation: 'Kalimat Yahya Zakaria, printed by the Syrian Ministry of Culture, Damascus-1978, c 3, s 1, p 265;
47. Ibn Shaddad, al-'Alaq, c 2, s 1, p. 58; see also: Ibn Asaker, Hafiz Abi al-Qasim Ali (d. 571 AH / 1175 AD), the history of the city of Damascus, printed Arab Scientific Academy, Damascus - 1954, c 2, p. 26.
48. Le Bon, Gustav, Arab Civilization, translated by Adel Zuaiter, Dar Al-Alam al-Arabi, 1st Floor, Cairo - 2009, pp. 155 and 156.
49. Same Ref., P. 170.
50. Ibn Shaddad, Serious belongings in the mention of the princes of Bilad Al-Sham and the Al-Jazeera, investigation: Sami Dahan, Catholic Press, Beirut

- 1956, c 2, s 1, pp. 59 and 60; see also: Ibn Asaker, the history of the city of Damascus, c 2, p. Religion of Damascus (d. 774 AH / 1372 AD), the beginning and the end, investigation: Ahmed bin Ali and Abdul Rahman Fahmy, Dar al-Ghad al-Jadid, Cairo -2007, c 9, p. 147; Omari, Shihab al-Din Ahmed bin Fadlallah (d. 749 AH / 1348 AD), the paths of vision in the kingdoms of the lands , Investigation: Ayman Fouad Said, French Institute, Cairo -1985, c 1, p. 184; Nuaimi, Abdul Qader bin Mohammed bin Omar Damascene (d. 927 AH / 1564), the student in the history of schools, investigation: Jaafar Al-Husseini, Cairo -1988,, c 2, p 380.
51. Arbab: singled the Lord and is called in the language of the owner and the master and the mastermind and educator and values and Menem and reformer. Seen: Ibn Manzur, The Tongue of the Arabs, Vol. 1, Vol. 2, pp. 1420 and 1421.
  52. Ibn Shaddad, Alaalak, c 2, s 2, p 73.
  53. Varieties: the collection of the word type, which is the kind and multiplication of the thing, and varieties and classes and classification distinguish things from each other, and classification of the thing make it varieties, Valfnv range of everything and each kind of things separately. See: Ibn Perspective, San Arabs, vol 1, c 2 P. 2248.
  54. Bachoura: This is a building with bends between the two fortresses, which hinders the attack during the siege and war, making it difficult to control the country. Seen: Dahman, Muhammad Ahmad, Dictionary of the words in the Mamluk era, Damascus - 1990.
  55. Ibn Shaddad, Alaalak, c 2, s 2, p 73.
  56. Beholder: He is the keeper, a word from the eyes of any good eye, and a man of perspective and perspective and Nador and counterpart is the master seen by his people doing what I comply with, which is the counterpart of any vanguard. Seen: Ibn Manzur, The Tongue of the Arabs, Vol. 2, p. 3953.
  57. Ibn Shaddad, Al-'Alaq, vol. 1, s 1, p. 233.
  58. Direct: a word coming from the initiator of the matter, ie, the guardian himself and directly to bring it yourself and followed by yourself. Seen: Ibn Manzur, The Tongue of the Arabs, Vol. 1, p. 297.
  59. Lieutenant: is the word coming from the necessary thing necessary and necessary and necessary inherent and a man required necessary thing does not leave and perpetuation, which is also the case. Seen: Ibn Manzur, The Tongue of the Arabs, Vol. 2, p. 3565.
  60. The Glass School: It is the first school built inside the city of Aleppo for the Shaafa'is. For more seen: Ibn Shaddad, Alalaq, c 1, s 1, pp. 241-244.
  61. Al-Sharif: The name of al-Sharif was given to anyone who was from the house of the Prophet (peace be upon him), whether he was a descendant of al-Hasan or al-Hussein (peace be upon them), or was generally Alawite. : ((Sharif in Baghdad title Abbasi, Egypt title all Alawi)). See: Enlightenment suspect suspect editing, investigation: Mohammed Ali al-Najjar, review: Ali Bejaoui, the Egyptian Foundation for authoring, translation and publishing, Cairo - dt, c 1, p 132.
  62. Ibn Shaddad, Alalak, c 1, s 1, p 241.
  63. Ibid., C. 1, s 1, pp. 341--342.
  64. Professor: is the teacher and professor of industry and its president, Farsa Astadoa, of which Asta in Turkish and Kurdish, and professors are known Khaddam and Tawashneh, and they had a great place in their country, including the employers of the special functions of the Caliph, and the seasoned veterans, who are turning their turbans on their throats . Seen: Ibn Taghri Bardi, Jamal al-Din Abu al-Mahasin Yusuf (d. 874 AH / 1469 AD), The bright stars in the kings of Egypt and Cairo, Dar al-Kutub al-Masriya, Cairo -1950, c4, margin p. 82; , Al-Alaq, Vol. 1, Vol. 1, p. 82, Vol. 3, Vol.
  65. Ibn Shaddad, Alaalak, vol. 1, s 1, p. 82.
  66. Ibid., C 1, s 1, p. 154; Ibn Shunah, Al-Dur Al-Muntakhab, p. 88.
  67. Al-Fi'i Al-Fi'i: He is Muhyiddin Al-Fu'i Barakat Bin Fares, the president of juveniles in Aleppo. He was first among the thieves, thugs and bandits, then he repented and assumed the presidency of Aleppo for his magnanimity, sufficiency and knowledge of the spoilers in the days of the state partition, Ak Sanqir. He extended his hand and sentenced the judges and the ministers and without them, who killed the minister, Abu Nasr ibn al-Nahhas, during the days of the Qassem al-

- Dawla. Then he weakened and disappeared, then grabbed him, imprisoned and tortured him of various kinds of torture, then King Radwan was referred to his murder, killing him in 491 AH / 1098 AD,
- And handed over the presidency of Aleppo after him to Saed bin Badi. See more: Ibn al-Atheer, Izz al-Din Abu al-Hasan al-Jazari al-Shaibani (d. 630 AH / 1216 CE), complete in history, I take care of him and put his footnotes: Mohammed Arab, modern library, Beirut -2007, vol. 2, p. 2172; Ibn al-'Adim, Kamal al-Din Abu al-Qasim 'Umar ibn Ahmad (660 AH / 1262 CE), milking butter = = In the history of Aleppo, footnotes: Khalil al-Mansur, Scientific Books House, Beirut, 1996, pp. 138-141; Ibn Shaddad, al-'Alaq, vol. 1, c. 1, pp. 188 and 298; c. 1, c. 2, p. 462; Ibn al-Shinah, al-Dur, p. 132.
68. Punk Sian: Baghi Sian bin Alp Arslan Seljuk, has assumed the rule of the city of Antioch in 479 AH / 1085 AD by the Sultan King just Celal state Malchshah Antioch still in his hand until the Franks came out in Muharram in 491 AH / 1097 AD, They besieged him and harassed him, and he begged the Muslims, but in the end he was defeated and fled from Antioch with a group of his Turkish horsemen. He fell from his horse during his escape and was killed by an Armenian man in the village of Armnaz, a village on the outskirts of Aleppo, and handed over his head to the Franks in Rajab that same year. For more seen: Ibn al-Atheer, al-Kamil, vol. 2, pp. 2172-2179 and 2180; Abu al-Fidaa, abbreviated, Vol. 2, p. 210; Ibn al-Adeem, Zebda, pp. 133-135; Ibn Shaddad, Al-Alaq, vol. 1, s 2, pp. 378-389.
69. Ibn Shaddad, al-'Alaq, vol. 1, c. 2, p. 298; Ibn al-Shinah, al-Dur, p. 132.
70. ) 1(Mohiuddin Abi Al Maali: He is Mohiuddin Abu Maali bin Mohammed bin Yahya, the chief judge of Zaki al-Din al-Qurashi, Judge of the judges of al-Sham during the days of Salah al-Din al-Ayyubi (570-558 AH / 1134-1159 CE), He was the first to mention the lesson in the Shafi'i Taqwa school in Damascus, His sons were also judges including Judge Zaki al-Din al-Hussein in Cairo and Alaeddin in Damascus. They were all buried after their death in the ancestral soil of Salhiya in Damascus. look: Ibn al-Hanbali, gold nuggets, vol. 5, p. 328; Ibn Katheer, the beginning, c 13, p. 257; Ibn Shaddad, al-'Alaq, vol. 2, s 1, pp. 235 and 319
71. Ibn Shaddad, Alaalak, c 2, s 1, p. 77.
72. Al-Saeed Hossam Al-Din: He is the happy king, Hossam Eddine Temirtash, son of Necmettine One of the princes of the State of elevation in Mardin was born in 498 AH / 1104 AD, His father took him to Aleppo in 512 AH / 1118 AD He owns the castle of Mardin after the death of his father Elghazi in 516 AH / 1122 AD and succeeded his brother Solomon on Mayafarqin, He participated in the war against the owner of Mosul Imad al-Din Zangi and was defeated in the war. He was buried in Mardin, where he was honored with an honor in Turkmen, intelligent and loving for scholars and literature distinctive like him thanks. Ibn al-Qalansi, Abu Ali Ali Hamza (d. 555 AH / 1159 CE), tail of the history of Damascus, opened: Amrodoz, Jesuit Fathers Press, Beirut - 1908, p. 329; Ibn Shaddad, al-'Alaq, vol. 3, s 1, pp. 54, 121, 133, 148, and s 2, pp. 432-445, 512, 543, 555, 556; Ibn Temri Bardi, Bright Stars, Vol. 5, p. 300; Al-Bandari, the text of the religion Fath ibn Ali (d 642 AH / 1244 AD) History of the State of the Seljuk, Encyclopedias Press, Egypt - 1900, p. 223; Zambauer, The Dictionary of Genealogy, Vol. 2, p. 345.
73. Qaraman Bridge: a bridge built by Husam al-Din ibn Artak in the year 541 AH / 1144 AD in Mayafarqin. Seen: Ibn Temri Bardi, Bright Stars, Vol. 5, p. 278.
74. Take over: It is a single coming from the state, such as the emirate and the victory and the union, and take some people sex industry and work and take over any necessary, and the prince and the work of such, took any work imitated. See: Ibn Manzur, The Tongue of the Arabs, Vol. 2, pp. 4358-4361.
75. Ibn Shaddad, al-'Alaq, c. 3, c. 2, p. 441; Ibn Temri Bardi, Stars, Vol. 5, p. 278.
76. Ibn Shaddad, Alaalak, c 3, s 2, p 441.
77. Resident: It is a single coming from doing the opposite of sitting, determination and preservation and reform and stability in place and stand, any fixed does not advance or delay, and the strength of the order of any order and baptism and staffing which he does, and Mr. and politician command in

- a council. Seen: Ibn Manzur, *The Tongue of the Arabs*, Vol. 2, pp. 3353-3359.
78. Ibn Shaddad, *Al-Alaq*, Vol. 2, S 1, p. 62. See also: Ibn Asaker, *History of Damascus*, Vol. 2, p. 12; Al-Omari, *Paths of Sight*, Vol. 1, p. 185.
79. Raaban: A city in Al-Thaghour between Aleppo and Sumatat near the Euphrates in the capitals, where there is a castle under a mountain ravaged by earthquakes in 340 AH / 946 AD, and Saif al-Dawla implemented his cousin Abu Firas al-Hamdani with the army and re-building it in thirty-seven days. See: Sapphire Hamwi, *Dictionary of Countries*, vol. 2, p. 408.
80. Ibn Shaddad, *al-'Alaq*, vol. 2, s 1, p. 429; Abu Firas al-Hamdani, *al-Harith bin Saeed bin Hamdan* (d. 357 AH / 968 AD), *Diwan of Abu Firas al-Hamdani*, opened: Sami al-Dahan, Catholic Press, Beirut - 1945, vol. 2, p. 162.
81. Ibn Shukr: Abdullah bin Ali bin al-Hussein, the great minister Safi al-Din Abu Muhammad al-Masri al-Dumiri al-Maliki, known as Ibn Shukr, was born in Demera, located between the city of Alexandria and Cairo in 549 AH / 1154 AD, and died in 622 AH / 1228 AD. Seen: Ibn Shaddad, *al-'Alaq*, vol. 2, s 1, margin p. 77.
82. Ibn Shaddad, *Alaalak*, c 2, s 1, p. 77.
83. *Ibid.*, C. 2, s 1, p. 77.
84. *Ibid.*, C. 2, c. 1, p. 78; Abu Shama, *Rawdatain*, p. 183.