

THE ASPECTS OF ECONOMIC ARCHITECTURE IN MEDINA THROUGH THE ISLAMIC AGES

Ban Saheb Hasan Fakhruddin

Supervised by: Prof. Dr. Balqees Edan Lewis AL-Rubaiee

Baghdad University-College of Education for Girls

ABSTRACT:

The economic architecture in Medina was addressed among the urban facilities mentioned by Al-Samhoody in his book (Wafa al-Wafa), reviewing the most important markets that existed in Yathrib before Islam, determining their places and names, most of which were in the hands of the Jews, but after the migration of the Prophet (Sala Allah alayhy wa alihy wa salam) to the madina Al-Munawarah collected Muslims in one of their own market known as the city market and made it a vast courtyard without building then converted in the Umayyad era to a group of shops and the specialization appeared in the economic activities in it and became for each profession a market called by its name and continued existence of this market until the time of Samhoody and reminded us of the most important changes and Developments in construction and architecture throughout the Islamic eras, the samhoody gave us an almost clear and comprehensive picture of the city's markets, activities and importance before and after Islam.

ECONOMIC ARCHITECTURE IN MADINAH THROUGH THE BOOK (WAFALWAFAL)

The Prophet's Emigration (Sala Allah alayhy wa alihy wa salam) was not in vain but was chosen by God to attribute to his messenger a fertile diaspora that has all the elements of civilization, stability and prosperity since the foot has abundant fruits and rich orchards and many yields⁽¹⁾ and many markets and large trade and a route for the commercial convoys passing by them⁽²⁾, Crowded in its markets with different goods, wetsavkt, sales and Contracts⁽³⁾. These varied activities had to be sourced and diversified from places for sale and storage, and for the reception and accommodation of merchants and rest for travellers, pilgrims and visitors⁽⁴⁾.

Al-Samhoody did not refer to most of the economic buildings that were in Medina, but mentioned the most important of what existed before and after Islam,

specifically during the reign of the Prophet (Sala Allah alayhy wa alihy wa salam) and the Umayyad Caliphate (41 – 132 AH/661 – 749 AD). Its whereabouts and the stages of development of its design and construction have not been traced, possibly because of the loss of its commercial status after the relocation of the caliphate. They are as follows:

Markets:

Market: Noteworthy, plural, markets⁽⁵⁾ and shopping of the folk sold and bought⁽⁶⁾. The markets are mentioned in the saying: ((They eat food and walk in the markets.))⁽⁷⁾.

In the architectural term, it is the place where needs and goods are sold and purchased and includes a large central courtyard surrounded by a group of shops overlooking the road⁽⁸⁾.

Samhoody's department markets in Medina are divided into two parts:

1 – City markets before Islam:

The yathrib of Arabs before Islam did not have a large market in which to sell and buy, but there were several markets apart from each other and the distribution of those markets was associated with the areas of stability in Yathrib, and most commercial markets were in the hands of the Jews⁽⁹⁾. The most famous of them as Samhoody are:

1. **Bani Qanqaa Market:** This market is owned by the Jews of Bani Qanqaa and is located near their homes next to the Wadi Bthan bridge from the following Al aalia position. So it was also called the bridge market⁽¹⁰⁾.

The market was one of the most important yathrib markets in that period, with sales and purchases overcrowded very crowded. He is renowned for the manufacture of gold and silver jewellery, the manufacture of war weapons, household equipment and others⁽¹¹⁾.

The market continued to remain until the year (2 AH/623 AD) Al-Samhoudi mentions the reason why this market was removed was: ((That an Arab woman came with her material, And sold it to the market of Bani Qinqaa, and sat down to a jeweler, so they made her want to reveal her face She refused, So the jeweler went to the end of her dress and tied it to her back, when she did woke up she discovered... , So They laughed at her, she shouted, and a Muslim man had to jump on the jeweler and kill him, so that the Jews were attracted to the Muslim and killed, and the evil occurred between them and the Muslims)⁽¹²⁾. Looking at this novel, there is no mention of the name of the woman, the name of the slain goldsmith, nor the name of the murderous Muslim, Therefore, there is doubt about its validity⁽¹³⁾. In particular, the son of Isaac⁽¹⁴⁾ pointed out that the reason for the invasion of the Prophet (Sala Allah alayhy wa alihy wa salam) to Bani Qinqaa was to invite them to Islam and the need to recognize his prophecy in their books, They stiffer the answer to him and they broke between them and the Prophet (Sala Allah alayhy wa alihy wa salam) and fought him between Badr and Uhud This was all a motivation for their fight them. The Messenger of God (Sala Allah alayhy wa alihy wa salam) surrounded them (15) nights until they got away from his

reign and evacuated them from the Medina ⁽¹⁵⁾ to have women and offspring and leave the rest of the money to the Prophet (Sala Allah alayhy wa alihy wa salam), including the weapon, five of their money and found in their homes a weapon many of them arches, shields and swords⁽¹⁶⁾.

2-**Zibala market:** It is one of the oldest markets in the city and is located north between the two sides of Wadi Canat to the side of the Al jurf Hand, also known as Yathrib market⁽¹⁷⁾. Samhoody said about him: ((the city was in ignorance a zibala market from the standpoint called Yathrib))⁽¹⁸⁾.

3-**League market:** This market is located west of Qubaa City⁽¹⁹⁾.

4 –**muzahem market:** Located near the Otman muzahem behind the houses of Bani al- hubal⁽²⁰⁾, Al-Samhoody said: (In the alley of Ibn hobeen, a market based in ignorance and the first Islam, which was said the muzahem)⁽²¹⁾.

2- The city market in Islam:

The Muslims markets until the year (2 AH/623 AD) were scattered and spaced – as we mentioned – the Prophet (Sala Allah alayhy wa alihy wa salam) wanted to collect in one of their own market⁽²²⁾. The idea of making it in the same location as the Bani Qinqaa market after expelled them from Madina Al-Munaura⁽²³⁾. He chose a position located west of the prophetic mosque at Baqi al-Zubair, where a tent was struck and part of this tent was inside a land belonging to the Jewish Ka'b ibn al-Ashraf. The ka'b came and cut the tent ropes⁽²⁴⁾.. The Prophet (Sala Allah alayhy wa alihy wa salam) did not exposed to it even say (Sala Allah alayhy wa alihy wa salam): ((There is no offense to bring her to a place where he is most angry with him))⁽²⁵⁾. The Apostle (Sala Allah alayhy wa alihy wa salam) moved it to the place of the city market and said (Sala Allah alayhy wa alihy wa salam): (This is your market, it does not detract from it and does not strike an abscess)⁽²⁶⁾. Some of the land adjacent to the market belonged to bna's saida, and the Prophet (Sala Allah alayhy wa alihy wa salam) asked them to give it to expand the market space and Al Samhoudi describes this incident as saying: ((The Prophet (Sala Allah alayhy wa

al-ihy wa salam) came to the market and said: I came to you in need: Give me the place of your tombs, make it a market, ... some people gave him and prevented some of them and said, "Our graves and the exit of our women, then they were blamed and given to him and made him a market)"⁽²⁷⁾. The market area extends from the Al Arafat Mosque south to the Sala mountains north⁽²⁸⁾.

It appears from the above accounts that the creation of the Prophet (Sala Allah alayhi wa alihy wa salam) a market for Muslims in Madina Al-Munawara was affecting the markets of the Jews and this raised the tip of Kaab Bin Al Ashraf, and objected to the choice of the Messenger (Sala Allah alayhi wa alihy wa salam) for this position. The Prophet (Sala Allah alayhi wa alihy wa salam) created a market for the city away from the Jewish markets in order to allow Muslims to harm and harass Jews⁽²⁹⁾.

The Prophet (Sala Allah alayhi wa alihy wa salam), in his choice of the market location, followed the homes and houses, and made it to the outskirts of the city to give the next traders and their Camels a greater opportunity for the movement as the houses are kept from noise and the remnants of the sale and purchase and market busting⁽³⁰⁾. The land of the market was an open yard that could not be built upon. Al-Samhudi tells an incident in which the Prophet (Sala Allah alayhi wa alihy wa salam) prohibited building on the market, saying: (The messenger of God (Sala Allah alayhi wa alihy wa salam) passed a tent... He said, "What is this tent?" They said: A tent for a man from Bani Haritha who was selling dates, said (Sala Allah alayhi wa alihy wa salam) burnt it, They burnt it,)"⁽³¹⁾. The fact that (Sala Allah alayhi wa alihy wa salam) has done so is perhaps a reference to the need to preserve the market as a vast building with no buildings.

The traders came to this market every day in the morning and from where to put his goods in it and traded to the end of his day, where he transferred his goods to return the next day, so the market was mobile and available to everyone to sell and buy it. No one can monopolize a place of his own⁽³²⁾. As the Prophet (Sala Allah alayhi wa alihy wa salam) believes the Muslims in their markets, it is not taken as a reward⁽³³⁾.

Al-Samhudi did not mention a specific area for the market exactly as it did not offer its dimensions in terms of length and width, especially in the first stages of construction, but the market was surrounded by buildings and specific sites mentioned Samhudi: ((The city

market width between the chapel to the Saad's jars, and these jars were watered people water after the death of mother, we offered that the one who is likely to be the prayer unit from the side of the Qiblah, and that the Saad's jars unit from the side of sham, the Saad's jars unit from the side of sham and be a Saad's jars near the Thaniat Al wadaa)⁽³⁴⁾. Al-Samhudi describes the market's capacity saying: ((The passenger was going down the city market and put on his goods, then roam the market and his goods of a certain sight, do not miss him something))⁽³⁵⁾ This means that the market space is neither large nor small, so that the visitor sees his goods.

The aim of the Prophet (Sala Allah alayhi wa alihy wa salam) is to create a market for the city to apply the principles of Islam and its legislation to familiarize Muslims with the rules of buying and selling as God Almighty and what was denied and the control system was approved. He was passing by himself on the market and inspecting it.

The Apostle (Sala Allah alayhi wa alihy wa salam) prevented the raising of prices, as was the monopoly of goods and the characterization of their A polytheist⁽³⁷⁾. Undoubtedly, these great Islamic legislations and others have greatly helped to grow and flourish the economy in the right direction. New economic foundations have been laid, based on humane and honest dealing, away from exploitation, cheating, lying, Usury and monopoly. In that period, the city knew the beginning of the greatest economic system known to all people, which served all segments of society It is not a monopoly on a particular class⁽³⁸⁾.

Righteous Caliphs (Radhia Allah Anihum) are keen to follow the Sunnah of the Prophet (Sala Allah alayhi wa alihy wa salam) and the provisions and legislation that Islam has adopted⁽³⁹⁾.

The market remained an open, construction-free yard in which tents were erected until the Umayyad period⁽⁴⁰⁾. As this market expanded and the housing houses were included, the first attempts to build the Houses of the market were the time of the Caliph Mu'awiya ibn Abi Sufyan (41-60 AH/661-679 AD). Samhudi mentions this: ((That Muawiya ibn Abi Sufian built two houses for the market of the city is said to one of the al-Qutran house and the other house of the Al-nuqsan house and put the abscess on them))⁽⁴¹⁾. During the reign of Hisham ibn

Abd al-Malik (105-125 AH/723-742 AD) The governor of the city Ibrahim bin Hisham referred to the Caliph to build a house to enter the city market, the Caliph Hisham agreed and built it and took the whole market⁽⁴²⁾ This market ended from the conclusion of the court at the house of Abbas bin Abdul Muttalib to the south and Thania Al-wadaa to the north⁽⁴³⁾. And make the market wall between them and the Prominent Houses on it width (3 arms), which equals (1,5 m) Block the road on the houses⁽⁴⁴⁾ erected nine gates that reached the residents' homes⁽⁴⁵⁾ The streets appeared in the markets to facilitate the movement of individuals and their goods, The alleys leading to their places in the market were named by each profession, such as the alley of the Suaghein⁽⁴⁶⁾ and the alley of the Galladians⁽⁴⁷⁾ and others. It also organized its stores to be a fixed market so there is a specialization in the sale of goods and we have different names, depending on the type of sold and each of them identified a place of their own such as the Goldsmiths market⁽⁴⁸⁾, and the Attarin market for the sale of drugs and perfumes⁽⁴⁹⁾. The woodcutter market⁽⁵⁰⁾ and the Dates market for the sale of various types of dates⁽⁵¹⁾ And to the market of owners of cloaks who sell cloaks⁽⁵²⁾.

As built in shops in the ground floor and houses in the upper floor described by Samhoudi saying:((And to make the market house shops at the bottom and the highest is rented for housing))⁽⁵³⁾ The water eye also flowed⁽⁵⁴⁾. And an employee appointed by the name of the market owner or the accountant who monitors its affairs⁽⁵⁵⁾.

Then the Samhoody mentions how it demolished and removed Hisham Market house in the city saying:((still-that house- on that in The life of Hisham ibn Abd al-Malik, and the traders, and take the rent from them, until Hisham died, came after his death Ibn Makdam al-Thaqafi, When he was at the Thaniat Al-wadaa head he shouted: that squint is died, and the Commander of the Faithful, Al-Walid Bin Yazid, was chosen. When he entered that Hisham's house, he was shouted at by people: What do you say in the house? He said: Destroy it, and the people fell and destroyed it, and stole its doors and wood and its leaves, did not spend a third until it was put to the ground))⁽⁵⁶⁾.

It seems that the reason people were called to demolish this House was because it closed the roads leading to the houses of the tribes by doors, which hindered them from

this freedom of movement on the one hand and on the other it blocked the way to the Houses facing the market as well as imposing the rent on merchants and sellers led to higher prices of goods so The people of the city did not accept the existence of this market and demolished it. However, disciplines continued to exist in the market and the city created markets other than the city market but did not know the date of its creation or location, and some houses in the Abbasid era turned into hotels or agencies. Among them was the House of Justice, which belonged to the Caliph Omar Ibn al-Khattab (Radhia Allah Anih), and then became a house of governors in the era of Bani Omayya, and the presenter of the Abbasids became the houses of Sawafi, which returned to the House of Money. it was renting of merchants until the year (138 AH/755 AD) where it was admitted to the mosque of the prophet yard⁽⁵⁷⁾.

The market area seems to have shrunk from the time of the Prophet (Sala Allah alayhy wa alihy wa salam), it was reported that most merchants were coming from outside the city and then returning home without having to remain there⁽⁵⁸⁾. The relocation of Government from the city to Damascus and then to Iraq affected the market's commercial function.

The city market was named Al-manakha after several names mentioned by Samhoody, including the al-Zawraa market, the Musselaa market, Batha Market and Baqi Al Khail market⁽⁵⁹⁾.

CONCLUSION:

At the conclusion of this study, which is marked by (the economic architecture of Madina Al-Munaura through the book (Wafa al Wafa News of Dar al-Mustafa) for Samhoody (911 AH/1505 AD)), the most important findings of the researcher are:

- 1-The book (Wafa al-Wafa) reveals a level of intellectual and advanced urban, in which Samhoody excelled in the way of viewing, experience, listening and travelling in order to obtain the information he was documenting.
2. The pre-Islamic markets appeared to be the backbone of the economic life of Yathrib's people, which were distant and small markets, most of which were in the hands of the Jews, who had dominated their commercial life.
- 3-The Prophet Muhammad (Sala Allah alayhy wa alihy wa salam) was able to gather Muslims in one big market,

the city market, which made it an open yard without construction and free of money, where tents are concentrated until the Umayyad era, where the first attempts to build the houses of the market.

4- Specializations appeared in the city market and each profession has its own market named by its name and the city market was called several markets, including Al-Zawra, Musalaa, Batha and Baqi Al-Khail, and follow samhoody what became the condition of this market until its time.

MARGINS:

- (1)Al-Mudarres, Abdulrahman, Madina Al-Munaura in the Mamluk period (Saudi Arabia, King Faisal Center for Research and Islamic Studies, 2001AD), p. 85; Ali, Jawad, detailed in the history of the Arabs before Islam, 4th (Beirut, Dar al Alam for millions, 1971 AD), 4, p. 131.
- (2)Al-Mallah, Hashim Yahya, the mediator in the history of the Arabs before Islam, (Mosul, Dar al-Kutub, 1994), p. 26, p. 27; Sharif, Ahmed Ibrahim, Mecca and Medina in Jahiliyah and the reign of the Prophet (Sala Allah alayhy wa alihy wa salam), (Cairo, Dar al-Fikr al-Arabi, 1965),p.366.
- (3) Douah, Hamid Abdel Karim, Madina Al-Munaura of Islamic Thought, I 1, (Beirut, Scientific Books House, 2006), p. 178; al-mallah, mediator in the prophetic biography, p. 25-26.
- (4)Osman, Shawqi abdulqwi, Indian Ocean trade in the era of Islamic sovereignty (Kuwait, Knowledge World, 1990), p. 120.
- (5)Ibn Seeda, Abu al-Hasan Ali bin Ismail al-Morsi (458 AH/1065 AD), an investigation: Khalil Ibrahim Jalwal, 1 (Beirut, Arab Heritage Revival House, 1996), 3, p. 435.
- (6)Al-Razi, Mohammed ibn Abi Bakr bin Abdulqader, (666 AH/1267AD), Mokhtar al-Sahah, (Cairo, Dar el Hadith, 2003), p. 183.
- (7)Surat Al-Furqan, verse 20.
- (8)Rizk, Asim Mohammed, glossary of Islamic architecture and arts, I 1, (Cairo, Madbouli Library, 2000 AD), p. 155, Dilly and Wlferd Joseph, Arabic architecture in Egypt explaining the structural characteristics of the Arabic model, translation: Mahmoud Ahmed, (Egypt, Amiri Printing Press, 1923 AD), p. 27.
- (9)Badr, Abdel Baset, the comprehensive history of Medina, I 1, (Medina, 1993 CE), H 1, p. 235.
- (10) Samhoody, Nouredine Ali bin Ahmed (911 AH/1505AD), Wafa al Wafa News Dar al-Mustafa, investigation: Mohamed Mohieddin Abdel Hamid (Cairo, Dar al-Tala'i, 2010), C 1, p. 133, C 2, p. 246, p. 54. And about his resources see: Ibn Zibala, Mohammed bin Hasan (199 AH/814 AD), City News, collection and documentation: Salah Abdulaziz bin Salama, 1st, (Saudi Arabia, Center for Research and Studies of Medina, 2003), p. 239; Ibn shaba, Abi Zaid Omar Al-numary Al-basri(262AH/875AD), , News City, supervision: Abdul Aziz bin Ahmed Al Mashakh, (Madina Al-Munaura, Dar al-Alyat, D. T.), c 1, p. 289.
- (11) Al-Mallah, mediator in the prophetic biography, p. 27.
- (12) Samhoody, Wafa Alwafa, C 1, p. 214. He is looking for his resources: Ibn Hisham, Abi Muhammad Abdulmalik ibn Hisham al-Hamiri (218 AH/833 AD), biography of the Prophet (Beirut, Knowledge Foundation, 2007), p. 402.
- (13)That the Ibn Ishaq in his biography and Ibn Saad in his classes and the Tabari in his history did not refer to this incident. For more details see: Ibn Ishaq, Muhammad ibn Yassar (151 AH/731 AD), biography of Ibn Ishaq, investigation: Muhammad Humaid Allah, (Blam, Institute of Studies and Research, 1985), 1, p. 545; Ibn Saad, Mohammed bin Saad bin Manea Al-zahri (230 AH/844 AD), Grand classes (Beirut, Dar sader) c2, p. 28; al-Tabari, Muhammad ibn Jarir (310 h/922 AD), History of the Apostles and Kings, review and Correction: Selected scholars (Beirut, Advertising Al-A'alami for Publications, 1987), C 2, p. 209.
- (14)Biography of Ibn Ishaq, c. 1, p. 545.
- (15) Samhoody, Wafa Alwafa, C 1, p. 214.
- (16)Samhoody, Wafa Alwafa, C 1, p. 215. Also seen: Ibn Saad, classes, C 2, p. 29.
- (17)Samhoody, Wafa al-Wafa, C 2, p. 246; C 4, p. 196. And about his resources seen: Ibn Shaba, City news, C 1, R 289.
- (18)Samhoody, Wafa al-Wafa, C 4, p. 196. Also seen: Al-Fyruz Abadi, Majd al-Din Muhammad ibn Yaqoot (817 / 1414AD), the singer in the sights of Tabah, realization, Investigation: Hamad Jasser, 1, (Riyadh, Dar al-Yamamah, 1969), p. 89.

- (19)Samhoody, Wafa Alwafa, C 2, p. 246, C 4, p. 135. Also seen: Ibn shaba, City news, C 1, R 289; yaqut Al-Hamwi, Dictionary of Countries, C 4, p. 128.
- (20)Samhoody, Wafa al Wafa, C 2, p. 246, C 4, p. 171. Also seen: Yaqoot al Hamawi, Shahabuddeen Abi Abdallah al Roumi (626 AH/1229 AD), Dictionary of Countries (Beirut, Dar sadir, 1995), C 5, p. 118.
- (21)Samhoody, Wafa al Wafa, C 2, p. 246, C 4, p. 171. And about his resources seen: Ibn shaba, City news, C 1, r 289; Al-fyruz Abadi, Maganem al-Mataba, p. 380.
- (22)Mustafa, Shaker, cities in Islam up to the Ottoman era, I 1, (Kuwait, 1987), C 1, p. 307; Osman, Mohammed Abdul Sattar, Islamic City (Kuwait, 1988), p. 57.
- (23)Samhoody, Wafa Alwafa, C 2, p. 246.
- (24)Samhoody, Wafa Alwafa, C 2, p. 246.
- (25)Samhoody, Wafa Alwafa, C 2, p. 246. Also seen: Al-Hithami, Nouredine Ali ibn Abi Bakr (807 AH/1404 AD), the compound of the appendages and the source of interest, (Cairo, Al-Qudsi library, D. T), 4, p. 76
- (26)Samhoody, Wafa Alwafa, C 2, p. 246. Also seen: Ibn Maajah, Abu Abdullah Mohammed bin Yazid al-Qzououni (275 AH/888 AD), Sunan ibn Maajah, investigation: Mohamed Fouad Abdelbaki, (Cairo, Scientific Books Revival, 1952), 2, p. 751.
- (27)Samhoody, Wafa al-Wafa, C 2, p. 246, p. 247. And about his resources seen: Ibn Zibala, City News, p. 239.
- (28)Samhoody, Wafa al-Wafa, C 2, p. 246, p. 247.
- (29)Osman, Islamic City, p. 57; Mustafa, cities in Islam, C 1, p. 307.
- (30)Badr, comprehensive history, C 1, p. 307
- (31)Samhoody, Wafa al-Wafa, C 2, p. 247.
- (32)Badr, Mass history, C 1, p. 236; Osman, Islamic city, p. 58.
- (33)Samhoody, Wafa al-Wafa, C 2, p. 247. And about his resources seen: Ibn zibala, City News, p. 240; I'm semi-city news, C-1,
- (34)Samhoody, Wafa al-Wafa, C 2, p. 247. And about his resources seen: Ibn al-Trash, City News, p. 240.
- (35)Samhoody, Wafa al-Wafa, C 2, p. 247.
- (36) Abi Dawood, Sulaiman bin Al-Ashaath al-Sijistani (275 AH/888 AD), Sunan Abi Dawood, Hanet: Mohammed Abdulaziz Al-Khalidi (Beirut, Scientific Books House, 2007), p. 541, Al-Tirmidhi, Abu Issa Mohammed bin Issa (279 AH/892 AD), Sunan al-Tirmidhi, investigation and correction: Abdulrahman Osman P. 291; Samhoody, Wafa al-Wafa, C 2, p. 253.
- (37)Al-Hakim Al-Nisapuri, Abu Abdullah Mohammed bin Abdullah (405/1014 AD), afterthought on the correct in Hadith, supervision: Abdulrahman al-Marashli, (Beirut, Dar al-Maarifa, D. T), C 2, p. 12; samhoody, Wafa Alwafa, C 2, p. 253.
- (38)Badr, comprehensive history, C 1, p. 237.
- (39)Samhoody, Wafa al-Wafa, C 2, p. 247, p. 253.
- (40)Osman, Islamic City, C 2, p. 57, p. 58, Mostafa, cities in Islam, C 1, p. 307.
- (41)Samhoody, Wafa Alwafa, C 2, p. 248. And about his resources seen: Ibn zibala, City News, p. 240; Ibn shaba, City news, C 1, pp 257-258.
- (42)Samhoody, Wafa Alwafa, C 2, p. 248. And about his resources seen: Ibn zibala, City News, C 1, p 240; I'm semi, City news, C 1, p. 258.
- (43)Samhoody, Wafa Alwafa, C 2, p. 248. And about his resources seen: Ibn zibala, City News, p. 241.
- (44)Samhoody, Wafa al-Wafa, C 2, p. 249.
- (45)Samhoody, Wafa Alwafa, C 2, pp 248-249. And about his resources seen: Ibn zibala, City News, p. 241.
- (46) Samhoody, Wafa Alwafa, C 2, p. 238.
- (47) Samhoody, Wafa Alwafa, C 2, p. 254, p. 255, p. 259.
- (48) Samhoody, Wafa Alwafa, C 2, p. 238.
- (49) Samhoody, Wafa Alwafa, C 2, p. 238.
- (50)Samhoody, Wafa Alwafa, C 2, p. 259.
- (51)Samhoody, Wafa al-Wafa, C 2, p. 259, c 3, p. 14.
- (52)Samhoody, Wafa Alwafa, C 2, p. 245.
- (53)Samhoody, Wafa Alwafa, C 2, p. 250. And about his resources seen: Ibn zibala, City News, p. 242; Ibn shaba, City news, C 1, p. 258..
- (54)Samhoody, Wafa Alwafa, C 2, p. 250.
- (55)Samhoody, Wafa Alwafa, C 2, p. 250.
- (56)Samhoody, Wafa Alwafa, C 2, p. 250. And about his resources seen: Ibn shaba, City news, C 1, p. 258.
- (57)Samhoody, Wafa al-Wafa, C 2, p. 197, p. 213, p. 215.
- (58)Al-Wady, Hazem, the economic system in Islam, (Amman, the Cultural Book House, 2008), p. 188-189; Abatha, Nizar, in the city of the Prophet (Beirut, Contemporary House of Thought, 2009), pp. 58-59.
- (59) Yaqut Al-Hamoui, Dictionary of countries, C 1, p. 474; Samhoody, Wafa al-Wafa, C 2, p. 251-252, C 4, p. 35