

MCMXLIII c)

- Nizamiyye Medresesi (Horasan)
- Medrese (Gyarsize Medresesi)
- Kervansaray (Zaferan)

DAMASCUS: STUDIES IN ARCHITECTURE—II*
BY ERNST HERZFELD

- Houn (Horne ham)
- Ribat (Emisirevan ribat)
- Mimari (Nuwe)
- Halep ulu court
- Maabratun Numa
- Saman
- Mehdi
- Hams (Humus)

THE CRUCIFORM PLAN

THE DIFFERENCE BETWEEN MĀRISTĀN—NŪRĪ AND KĀTMARĪ—AND MADRASA IS THAT IN THE latter a prayer hall, necessary in a strictly religious institution such as the madrasa is, but not in a hospital, takes the place of one of the four open iwāns. With this exception, only secondary elements, the corner rooms, differ: in the one instance bedrooms for the sick, in the other living rooms for the students. It is the practical needs that enforce emphasis on certain parts, the neglect of others, and in analogy to biological causation make them assume peculiar shapes. But the mārīstān is not an architectural type in its own right; both are varieties of the same species. It follows that the broad prayer hall actually replaced the fourth iwān of a more original phase of the type. Neglecting for the moment the question in which land this substitution took place—not in Baghdad (Mustanşiriya without prayer hall) nor in Iran—we are entitled to group under madrasa the subspecies of mārīstān, and to include the three works of Nūr al-Dīn at Damascus all in the architectural family of the cruciform madrasa. One must never forget that cruciform here does not refer to a room, but only and always to a court with four iwāns, counterpart of an atrium with two alae.

There is nothing I could add to van Berchem's classical exposition, "Origine de la madrasa."¹ Without knowledge of it one can neither write nor read things written on the subject.

The madrasa, i.e., school or college, is not the continuation of the old dār al-'ilm of the early Abbasid caliphate, a universal academy of arts and sciences, itself a survival of Greek and Iranian academies. The madrasa is a product of orthodox scholasticism, of the "réaction sunnite" against internal heresies in Islam and against attacks from outside. Its beginnings were the private schools in the houses of the teachers, mostly in Khurasan, the East of the Muhammadan world; and the great grand vizier of the sultans Alp-Arslan and Malikshāh, Nizām al-Mulk, the author of the *Siyāsatnāmah* ("Book on Politics"), was the man who had the vision of what could be achieved by developing such beginnings. He created the madrasas as political institutions of the state. They are mosques and theological seminaries, they are law schools where the doctrines founded in orthodox religion and approved by the church and the state are taught. They are under complete control of the founders and are, therefore, often chosen as their burial places. Professors and students, selected according to the provisions of the waqf, receive salaries and live in madrasas. The teachers, faḳīh, all theologian-juriconsults, are school teachers and at the same time judges, financial administrators, diplomats, ministers, and also spiritual guides. They educate the coming generation, there is no civil career but through the madrasa. The dār al-ḥadīth is a subservient institution, for studying the oral tradition and preparing it for the use of the faḳīh.

* See "Damascus: Studies in Architecture—I," *Ars Islamica*, IX (1942), 1-53.

¹ *Matériaux pour un Corpus Inscriptionum Arabi-*

carum, I, Egypte, *Mém. mission arch. franç. au Caire*, XIX (1894-1903), 254-69 (1896) and 533-36 (1900). (Hereinafter cited as *M CIA*.)

NOT: Makalenin devamı @KERVANSARAY>>
poşetindedir

مدينته وتاريخه



فيا برق ليس الكرخ داري ، وإنما
فهل فيك من ماء المعرّة قطرة

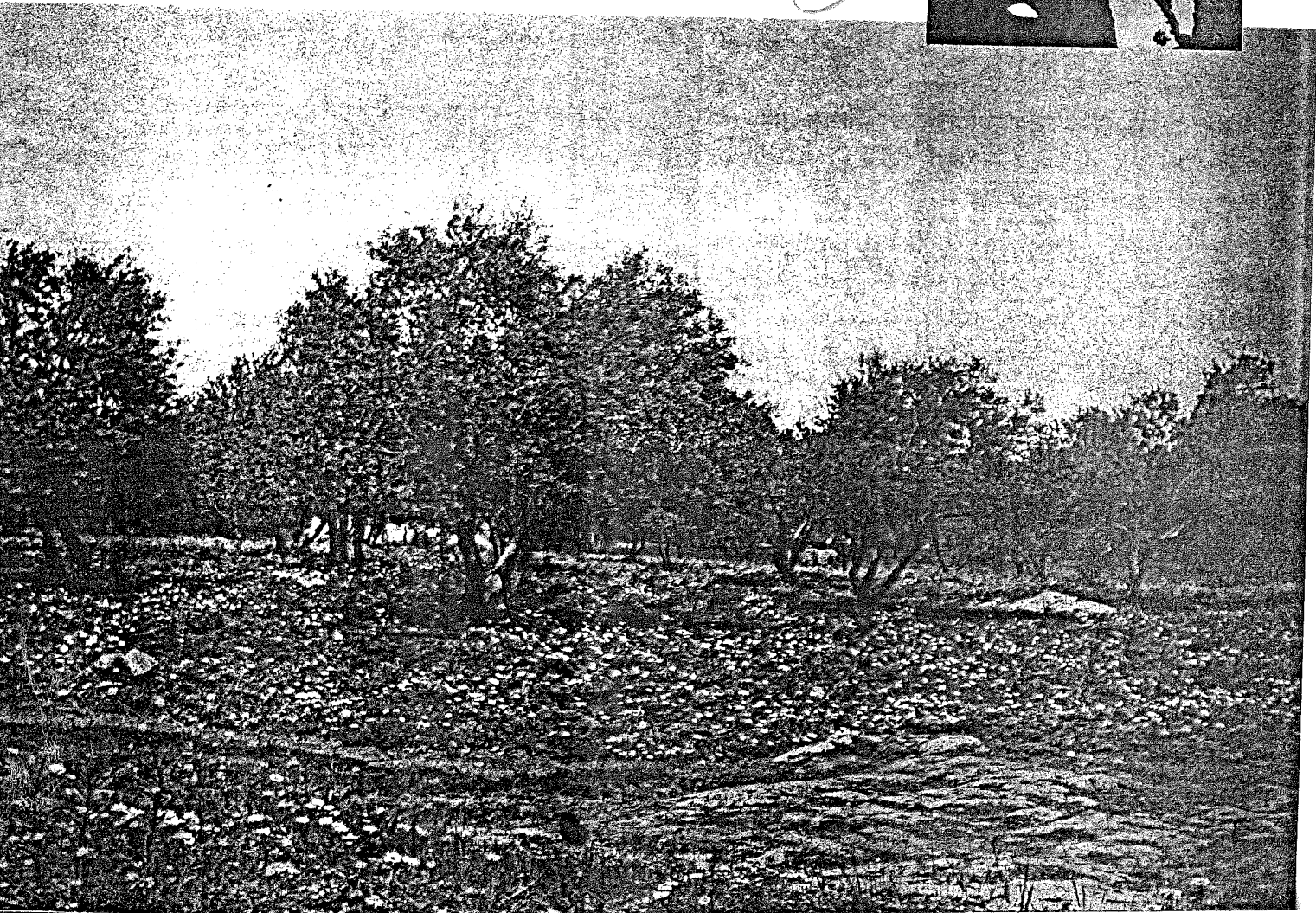
رماني إليه الدهر منذ ليسان
تغيث بها ظمآن ليس يسأل

بهذه الكلمات العيقة برسيس التطلع ، ودفقة الخنين ولهب الصبابة ، أطلق شاعر الفلاسفة وفيلسوف الشعراء أبو العلاء المعري شوقه إلى بلدته « معرة النعمان » ، وهو لما ينزل في بغداد متمنياً لأحشائه الظمأى ، وجوارحه العطشى قطرة من مياهها لعلها تطقُ نيران الشوق وأواره في حنايا ابنها الذي لم ينسها مطلقاً .. وهي التي استقبلته حين دلف إلى الحياة ، وأهلتته من مائها وغذته بجيرانها حتى استوى ، وكانت من بعد مرتع شبابه ، ومنبع تجاربه ، ومورد علمه ، وماوى كهولته ، وموطن عزله .. إلى أن ودع الحياة فاحتضنه ترابها .

معرّة النعمان مدينته المعري

بمّتم : وليد قنبار

★ أشجار الزيتون بمئات الآلاف تنثر في رحاب سهل المعرة ★



Faysal , c.46 , s. 35-50 , 1981 (RIYAD)

Dergi Ans. kütüphanesinde mevcuttur.

Maşrīn; they retreated several days later to their territory because of their lack of provisions.

For several years, the region of the Djazzir was to witness the constant passage of Crusaders and Muslims. In 524/1130, 'Imād al-Dīn Zangī, having become *atabeg* of Mawşil after the assassination of Aḳ Sunḳur, profited from the conflict which broke out between Alice of Antākiya, widow of Bohemond, and her own father Baldwin II, to attack the outlying parts of Athārib and Ma'arrat Maşrīn, which he captured for a while from the Franks. In 527/1134, the *amīr* Sawār, lieutenant of Zangī in Ḥalab, undertook a plundering expedition against the Djazzir and the citadel of Zardānā; he surprised the Franks near Ḥārim, invaded the territories of Ma'arrat Maşrīn and Ma'arrat al-Nu'mān, and returned to Ḥalab loaded with booty.

In 571/1175, Ṣalāḥ al-Dīn, in order to bring the Ismā'īlī Ḥaṣhīshīyyīn to reason, mounted a punitive expedition against their territories of Sarmīn, Ma'arrat Maşrīn and the Djabal al-Summāk whose inhabitants he massacred; he then entrusted to Shihāb al-Dīn al-Ḥārimī, his maternal uncle, the district of Ḥamāt [q.v.], which was rich in fortresses.

In the Ayyūbid period, Ma'arrat Maşrīn often changed masters; in Djumādā I 619/July 1222, al-Malik al-Ṣāliḥ, son of al-Malik al-Zāhir Ḥāzī, acquired the territories of Shuḡhr and Bakas, Rūḍī and Ma'arrat Maşrīn, which he was to exchange later, around 624/1227, for some places situated to the north-west of Ḥalab, such as 'Ayntāb [q.v.] and Rāwandān. In 637-8/1240, the region was devastated by the Kh̲wārazmians (see KH̲WĀRAZM-SHĀHS).

In the modern period, the town seems only rarely to have been visited by travellers. The consul J.-B. Rousseau speaks of it in 1814 in his description of the *paşhallik* of Ḥalab. At the end of the 19th century, Jullien says of Ma'arrat Maşrīn that it was a large village situated in the midst of fields of sesame and olive-trees in a rich plain, whose great fertility, before 1914, was praised by Garrett.

Bibliography: Arabic texts: Ibn Ḥawḳal, *Ṣūrat al-ard*, tr. Kramers-Wiet, Paris 1964, i, 164, 175; Muḳaddasī, *Aḥsan al-takāsim*, tr. A. Miquel, Damascus 1963, 159, 299; Ibn al-Ḳalānisī, *Dhayl Ta'rīkh Dimashk*, tr. Le Tourneau, *Damas de 1075 à 1154*, Damascus 1952, 41, 132; Abu 'l-Fiḏā', *Muḳhtaṣar*, Cairo n.d., iii, 168; Ibn Shaddād, *al-Aslāk al-ḫalīfa*, ed. D. Sourdel, Damascus 1953, 153; Yāḳūt, *Buldān*, Beirut 1957, v, 155. General works: Cl. Cahen, *Syrie du Nord*, Paris 1940, 156 and index; M. Canard, *Histoire de la dynastie des H'amdānides*, Algiers 1951, 831, 833; P. Deschamps, *La défense du Comté de Tripoli et de la Principauté d'Antioche*, Paris 1973, 89, 92, 93, 103, 110; R. Dussaud, *Topographie historique de la Syrie*, Paris 1927, 170, 172, 183, 193, 213, 216; N. Elisséeff, *Nūr al-Dīn*, Damascus 1968, 203, 204, 321, 343; Garrett, *A.A.E.S.* part I, New York 1914, 119; M. Gaudefroy-Demombynes, *La Syrie à l'époque des Mamelouks*, Paris 1923, 29-30, 109; R. Grousset, *Histoire des Croisades*, Paris 1934-36, see index to vol. iii; Jullien, *Sināi et Syrie*, Lille 1893, 184; G. Le Strange, *Palestine under the Moslems*, repr. Beirut 1965, 36, 39, 80, 497; K. S. Salibi, *Syria under Islam*, Delmar 1977, 70, 115-17; K. M. Setton and M. W. Baldwin, eds., *A history of the Crusades*, Philadelphia 1955, i, index.

(N. ELISSÉEFF)

MA'ARRAT AL-NU'MĀN, chef-lieu of a *ḡada'* of North Syria comprising the southern half of the Djabal Zāwiya, which consists of the

southern part of the Belus massif with numerous villages. Ma'arrat al-Nu'mān, famous as the birth-place of the blind poet al-Ma'arrī [q.v.], is situated at about 500 m. altitude, in lat. 35° 38' N. and long. 36° 40' E. Falling within northern Phoenicia, two days' journey to the south of Ḥalab or Aleppo (70 km.), it is situated on the eastern fringe of a massif rich in archaeological remains. From west to east, we have Eocene limestones which provide cut stone, cretaceous marl, and, about 12 km. to the east, Pliocene basalts which, to the south, take the form of a flow which traverses the Djabal Zāwiya as far as the Orontes.

There is no running water in the vicinity, and the inhabitants have to collect rain water in cisterns. The contributions of rainfall and wells have allowed a rich agriculture without irrigation since antiquity. According to Ibn Djubayr, it used to take two days to cross the area covered by gardens which stretched all around the town. This land was, in the Ayyūbid period, one of the most fertile and rich in the world. To the west of Ma'arrat al-Nu'mān, since classical times there has been cultivation of olive trees and vineyards; near the town, in the gardens, grow pistachio and almond trees, while to the east, stretch fields of cereals (corn and barley). The region produces three essential commodities: corn, olives and raisins for immediate export, which leads to "recurring concentrations in great masses of these specialised products" (Tchalenko, *Villages*, i, 98).

If one accepts the identification of Ma'arrat al-Nu'mān with Ara, the existence of a human settlement on the site of the present town very near to Tell Mannas dates back to the first millenium B.C. In fact, Ara is mentioned in the Assyrian texts among the conquests of the empire in 738 B.C. There is no doubt that it is the same town which appears under the name Arra as one of the Graeco-Roman cities of the Antonine itinerary which is identifiable with the Megara of Strabo and which becomes Marra in the Latin chroniclers of the Middle Ages, while the Western historians of the Crusades call it La Marre or La Maire. According to the Arab authors, the form Ma'arrat al-Nu'mān designated in the Umayyad period a town and a district situated in the fourth climātē and belonging to the ḡund of Ḥims; then, from the time of Ḥārūn al-Raṣīd, it was incorporated in that of Kinnasrīn [q.v.]. This is why the geographer Ibn Khurrādādhbih (d. before 272/885) considers this region as one of the 'Amāsīm [q.v.]. According to al-Balādhurī (d. ca. 279/892) and al-Ya'ḳūbī (d. ca. 278/891) and repeated by Ibn Baṭṭūta (756/1355) and Ḳhalīl al-Zāhirī (872/1468) (*Zubda*), the town was at one time called Dhāt al-Ḳusūr "the town of palaces", al-Dimashkī speaks of Dhāt Kaşrayn, "the one with two palaces".

The second part of the name of the town, according to al-Balādhurī, repeated by al-Harawī, is taken from a Companion of the Prophet, al-Nu'mān b. Baṣhīr al-Anṣarī [q.v.], who, in the caliphate of Mu'āwiya, was governor of Kūfa and the region of Ḥims and whose son died in Ma'arra; on the death of Yazīd, the governor of Ma'arra is said to have been Nu'mān b. Baṣhīr, who himself died in 65/684. There is another tradition according to which this second name is taken from al-Nu'mān b. 'Adī al-Sāṭī', of the Banū Tanūkh family who lived in the town and the region.

Ma'arrat al-Nu'mān, since its establishment, has been an important crossroads and active economic centre. The town is situated on the north-south axis, which, from Kūrus at the foot of the Taurus, goes as far as Palestine passing via Ḥalab, Ḥamāt, Ḥims