

Kinnasrin

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"KINNESRIN"

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Halep
Kinnasrin

التراث العثماني

من تاريخ قنسرین

علي جمعة الخويلد*

الجنوب الغربي من حلب وعلى بعد ثلاثين كيلو متراً تقع مدينة قنسرین وليس ثمة أثر لمدينة انما هي تلال عالية من التراب * هي اطلال تلك المدينة العظيمة وقد طمرتها الأتربة *

كانت في يوم من الأيام عاصمة الإقطار العليية * وقبل الفتح الاسلامي ضارعت انطاكية عظيمة واتساعاً وفخامة بنساء * وظلت كذلك بعد الفتح الاسلامي ، وتقوم اليوم على اطلالها قرية صغيرة تسمى العيس ، أرجو أن يتاح لمديرية الآثار أن تقوم بالحفر في هذه المنطقة لتكشف عن كثير من آثار هذه المدينة العريقة الغريقة تحت التراب *

□ تسميتها :

قال أبو بكر بن الأنباري : أخذت من قول العرب قنصري أي مسن *

وأنشد للعجاج :

أطربنا وأنت قنصري والدهر بالانسان دوازي

وأنشد غيره :

وقنصرته أمور فاقسان لها وقد حنى ظهره دهر* وقد كبرا

(* مهندس من سوريا)

وأمدته بالماء عبر قناة منحوتة في ميازيب لها شكل أعناق الثيران ورؤوسها ، وبين رؤوس الثيران تماثيل لأسود وأجراس من البرونز الذي بلون الذهب ، وكلها مزخرفة بالزخارف الجميلة ، وجعل فيه بهو استقبال ومجال ندوة واسعاً أقامه مظلاً يسقف مزخرف على أعمدة مزخرفة ، ثم انه نصب في أرجاء القصر وحوله تماثيل لأناس ولأوعال ولأسود ولنمور ، وكلها من البرونز الذهبي النفيس . وفي هذا الوقت نفسه فان الملك شرجبيل يعفر يعلن أنه قام أيضاً بترميم وتجديد وتنظيف العرم الذي في مأرب - سد مأرب - بكل أجزائه وبصديه ومصارفه ، ومن البدء الى الختام ، وتم له كل ذلك في عام واحد ، وذلك بنصر وعون الرحمن رب السماوات والأرض ، وبقوة ورفد شعبه وخميسه سبأ وحمر وحضرموت ويمنة ، وسطر هذا في شهر ذي ايلان سنة ٥٧٣ هـ *

وهذا التاريخ اليميني القديم يقابل ٤٥٧ م . ونقول : انه اذا كان هذا هو ما صنعه الملك شرجبيل يعفر في قصر ثان بناه بجانب القصر القديم (ريدان) في ظفار ، فماذا كان في قصر ريدان ؟؟ واذا كان قصر (غمدان) أشهر من قصر ريدان ، فماذا كان في قصر غمدان ؟؟

وهذا هو ما تبادر الى ذهن كاتب المقال ، حينما قرأ خبراً نشرته جريدة الثورة يوم الأحد ٢٤/١٠/١٩٩٣ عن قرار جمهوري صدر في صنعاء تلبية لخطة وزارة الثقافة ، ويقضي بانشاء (قصر غمدان للثقافة والفنون والسياحة) بالقرب من موقع القصر القديم ، والحمد للرحمن رب السماوات والأرض ، فقد اكتملت دورة الزمان بغمدان ، وارتفعت عقارب ساعته من حضيض النقصان الى أوج السعادة والتمام ، وهذا هو ما أوحى بكتابة هذا المقال ، تذكيراً للقيارئ العربي بمرز عظيم من رموز تاريخه القديم *

دمشق في ٢٧/١٠/١٩٩٣

مطهر علي الارياني

* * *

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D. T. POTTS

Kinneshrin
QINNISHRIN (Ar., "eagle's nest"; Chalcis ad Belum), settlement located in North Syria about 28 km (17 mi.) south-southwest of Aleppo (39°46' N, 41°10' E). The local name for the place was already attested in the Talmud and has always remained alive among the Arab population; it certainly derives from the widely visible, striking limestone mountain on whose south slope the settlement lies. It was one of many new Syrian cities founded by Seleucus Nicator (Appianus, *Syria* 57; Kai Brodersen, *Appians Abriss der Seleukidengeschichte*, Munich, 1989, p. 156).

The identification of the city is supported by the *Itinerarium Antonini* (Antonine Itinerary), according to which it lies 29 km (18 mi.) south of Beroea (Aleppo) on the way to Emesa (Homs), and by the *Tabula Peutingeriana* (Peutinger map), which on the way from Antioch to Beroea incorrectly gives a distance of 47 km (29 mi.). It is at least clear that Chalcis lay on a geographical crossroads and formed one of the centers in North Syria. Claudius Ptolemaeus (*Geog.* 5.18) mentions it as the chief city of the district of Chalcidike, a region he places between the Chalybonitis and the Apamene, proceeding from east to west. To differentiate it from Chalcis ad Libanum, Pliny (*Nat. Hist.* 5.19) calls the place in question Chalcis ad Belum. According to a new and convincing interpretation, Belus refers to the Qoueiq River and not to the easternmost foothills of the Syrian limestone mountain range opposite the flat, arable land stretching toward the Euphrates River (Balty, 1982). Strabo (16.2.11) mentions only the district of Chalcidike, which he says is inhabited primarily by the Skaenites (tent dwellers), a nomadic population expressly differentiated from the Arabs that displayed only a low standard of civilization. This remark, recorded during the Augustan period, is pertinent because it contrasts with numerous pieces of archaeological evidence from the imperial and early Christian periods. That evidence bears witness to dense settlement of the area and suggests a change from a nomadic mode to a larger and more fixed one, which in turn should have had an effect on the makeup of the population of Chalcis.

The first concrete historical events after the founding of the city are recorded for the year 145 BCE, when Diodotos Tryphon from Apamea, at the beginning of a revolt against Demetrius II, captured Chalcis with the help of the native leader Malchos, or Iamblichos, and then became the first non-Seleucid to ascend the Seleucid throne (Grainger, 1990). [See Seleucids.] In 92 CE the coins show the beginning of a new era, providing a basis for the plausible supposition that at this time the city was "freed" by a native dynast (who could have been a successor of Iamblichos or Malchos). Like many other places ruled by local dynasts, it was made

completely subject to Roman administration (Grainger, 1990, pp. 132, 162). In 256 CE, Sapor I overran the "limes of Chalcis" (Malalas 295.17), whereupon he completely captured Syria and Antioch. This historical notice provided modern researchers with a name for the section of the limes between the Euphrates and the mountains of Palmyra (Poi-debard and Mouterde, 1945). After that, however, Chalcis must have again been considered a secure place because, in 363 CE, the population of the Euphrates fortress Anatha was resettled there (Ammianus Marcellinus 24.1.9). In 529 CE it was again devastated by the Ghassamid leader al-Mundhir (cf. D. Feissel, "Remarques de toponymie syrienne," *Syria* 59 [1982]: 326).

During Justinian's Persian wars, his general, Belisarius, moved south via Chalcis (Procopius, *De Bellis Persicis* 1.18.8; 90.21; 181.3). After being captured by Chosroes, the city had to ransom itself with 200 pounds of gold (Procopius, *De Bellis Persicis* 1.205.5). Furthermore, Procopius reports in two places that after the withdrawal of the Persians, the fortifications of Chalcis were renewed under Justinian in 550 and were also supplemented with an outwork. If there is no oversight on the part of the author here, perhaps both Chalcis ad Libanum and Chalcis ad Belum are meant (Procopius, *De Aedificiis* 2.11.1.8). An inscription from Qinnishrin preserved in situ as a door lintel (Jalabert and Mouterde, 1939, no. 348) further specifies that the city wall was built by Isidorus of Miletus, a nephew of Justinian's chief architect of the same name (cf. Procopius, *De Aedificiis* 1.1.24). After the Battle of the Yarmuk in 636, the city was finally conquered by Abu Ubayda in the course of his conquest of North Syria. Furthermore, in the Umayyad period the city possessed a military garrison and remained the chief city of the djund Qinnishrin. After being destroyed a number of times, in the eleventh century it finally lost its significance to Aleppo (Elisséeff, 1986).

The ancient settlement, like the modern one, lay on a plain between two mountains. The Nebi Is, a foothill of the northern limestone mountain range, lies to the northwest; to the south there is a fortified tell. To the north, the Qoueiq River forms a natural boundary. The remains of the settlement that are visible on the surface have been mapped and described (Monceaux and Brossé, 1925; Jean Lauffray in Poi-debard and Mouterde, 1945, p. 7, plan 1). No excavations have been carried out. Accordingly, it can only be reasonably assumed that the pre-Greek settlement lay on the eastern tell. This still shows an approximately trapezoidal fortification wall along the flanks of the hill and can be designated as the upper city. Its wall is certainly older than the walling off of the lower city that can be ascribed to Isidorus of Miletus; however, it would be difficult to provide a more precise date. Only a number of unconnected traces of foundations and ruins have been preserved of the city's architecture. The massiveness of the foundations and the use of columns of Egyptian granite show that presentation architecture was a element here. The large quarries on the

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ished up to the Mongol invasions of the 7th/13th century. At about that time, most of the *Salḍjūk* remains were destroyed by fire, and there seems to have been virtually no building on the site from *Ilkhānid* to *Timūrid* times, and little under the *Safawids* and *Kādjārs*.

In general, the Islamic geographers refer to *Kangāwar* as *Qaşr al-Luṣūṣ* ("Robbers' Castle"). *Al-Ṭabarī*, i, 2649, says simply that it acquired this name because the Arab army on the way to meet the Persians at *Nihāwand* (21/642) had some of its baggage-animals stolen there. Centuries later, this reputation of the people of *Kangāwar* still prevailed: *Ḥamd Allāh Mustawfī*, *Nuṣḥat al-ḥulūb* (ed. M. Dabīrsiyāqī, Tehran 1336/1957) states that they were "first-class thieves" (Le Strange's translation in *Ḥamd Allāh Mustawfī*, *Nuṣḥa*, 107, is inaccurate). From the name *Qaşr al-Luṣūs* derived the *nisba* "Qaşrī" (see *Barbier de Meynard*, *Dictionnaire de la Perse*, Paris 1861, 450).

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For the Islamic period, the principal references are listed in Le Strange, *Lands*, 188-9; see also 'Alī Razmārā, ed., *Farhang-i Djuḡhrāfiyā'i-yi Irān*, v, Tehran 1331/1952, 378.

(R. M. SAVORY)

KINNASRĪN, an ancient town and military district in Syria; the name is of Aramaic origin and appears as *Kenneshrin* in the Syriac texts. Composed of *kinnā* "nest" and *nasrīn* "of eagles", it is mentioned in the Babylonian Talmud in the form of *Kannīshrayyā* and the European historians of the Middle Ages called the area *Canestrine*. A distinction must be drawn between the town and the *djund*.

1. The town. At the present day, *Kinnasrīn* is nothing more than a little village surrounded by ruins, a day's journey to the south of *Aleppo*, on the right bank of the *Ḳuwayḵ* which flows into the nearby marshy depression of *al-Matkḥ*. The Arab geographers place it in the fourth climate. *Yāqūt*, who gives various explanations for the origin of the name, says that the place was already populated in the period when the *Amalekites*, coming from the south, sought refuge there, and that the town had once been prosperous and strongly fortified, but that in his time (beginning of the 7th/13th century) it was nothing more than a village, owing its survival to its position in the centre of a district where a number of highways converged. In ancient times the town, founded by *Seleucus Nicator*, was called *Chalcis ad Belum*, and gave its name to the Syrian-Arab *limes*. In the 4th century A.D. *Kinnasrīn* was a commercial centre and a prosperous agricultural market-town.

Set at a highway intersection and with a much-frequented *khān*, the town occupied an important position in the defensive system of the Syrian frontier from *Antioch* to the *Euphrates* and from the *hamad* toward *Tadmur*. It played a strategic role of some importance for the Byzantine empire and at the

end of the 6th and the beginning of the 7th century A.D. it came under attack from the Persians.

After their victory on the *Yarmūk* [q.v.], the Muslim Arabs went on to conquer northern Syria. At *Kinnasrīn*, the garrison of local militia offered some resistance to the troops of *Abū 'Ubayda*, [q.v.] and in *Shābān* 17/August-September 638, the town was taken. Under the reign of *Yazid b. Mu'āwiya*, the town's defences were dismantled. Profiting by the experience of the Byzantines, the *Umayyads*, in their turn, installed a military headquarters at *Kinnasrīn*, which rapidly became the capital of the rich agricultural region of which it was the centre. Until the 4th/10th century, the history of the town was not marked by any event of importance.

In 331/943, it was one of the most solidly constructed localities of the region. Two years later, in the spring, the *Ḥamdānid* prince *Sayf al-Dawla* was defeated there by the troops of the *Ikḫshīd* of *Cairo*. In the second half of the 4th/10th century, *Kinnasrīn* became the object of contention in the struggle between the Byzantines and the *Ḥamdānids*. At the approach of the Byzantines, in 351/963, the inhabitants fled from the city in panic. After the *Ḥamdānid* period, *Kinnasrīn* began to decline to the benefit of *Aleppo*. In 355/966, when *Nicephorus Phocas* advanced against *Aleppo*, *Sayf ad-Dawla* fell back upon *Kinnasrīn*, but being unable to defend it, he evacuated the town and the Byzantines came and burned the mosques. Part of the population settled to the East of the *Euphrates* and the rest took refuge in *Aleppo*. Shortly after, the town was repopulated, but in 389/998 it was burnt down and reconstructed once again. In 422/1030, it was again sacked by the Byzantines. Rebuilt at the end of the 5th/11th century by *Sulaymān b. Ḳuṭulmush* [q.v.], it was destroyed by his enemy *Tādī ad-Dawla Tutuṣh*, [q.v.] brother of the sultan *Malik Shāh* [q.v.]. It remained virtually uninhabited. *Nāsir i-Khusraw*, passing that way in *Radjab* 438/January 1047, saw nothing but a poor village.

In the period of the *Crusades*, *Kinnasrīn* was to play only a strategic role and was scarcely populated at all. In *Muharram* 513/April-May 1119, without occupying *Aleppo*, *Il-Ghāzī* installed himself in *Kinnasrīn*, made it a depot for military equipment and made raids against *Ḥārim*, the *Rudj* and *Djabal Summak*.

Some years later, *Tuḡhtakīn* of *Damascus* joined forces with *Aḳsunḳur* and together they attacked *Aleppo*. *Sawār*, *amir* of *Aleppo* in the name of *Zankī*, made *Kinnasrīn* an operational base. In 529/1134-5 *Pons* of *Tripoli* laid siege to the place, which was relieved by *Zankī*, arriving in haste from *Ḥimṣ*. The traveller *Ibn Dīubayr* (end of the 6th/12th century) describes the town as being in a state of abandonment and ruin.

From the time of the *Ayyūbid* period (7th/13th century), *Kinnasrīn* is no longer mentioned as a town, but its *khān* is noted as a halting-place for caravans journeying from *Aleppo* towards the south, and, beyond the crossroads of *al-Aḥārīb*, towards the west. Pilgrims continued to make their way to *Tell Nabī 'Isā*, one of the hills of the town, to the tomb (*maqām*, *kaḅr*) attributed to the prophet *Ṣālīḥ* [q.v.] which is in fact the burial-place of the *amir* *Ṣālīḥ b. 'Abd Allāh b. al-'Abbās*. In the Ottoman period, *Kinnasrīn* was nothing more than an impoverished village, bearing the name *Eski Haleb*. At the present day, it has returned to its original name.

2. The *djund*. Around *Kinnasrīn* there extends a