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المستخلص بلغة الاطروحة

ظهر الإسلام في شبه الجزيرة العربية في بيئة غنية حضارياً، فقد عرفت الحجاز منذ القدم أعمالاً عمرانية ومعمارية ذات شأن، وقامت بها دول وحضارات اشتهرت بفن العمارة والبناء والنحت ، ولذا فإن الفاتحين العرب الذي قدموا إلى بلاد الشام نقلوا معهم فناً معمارياً كان معروفاً لديهم واهتموا بتجديد الأساليب القديمة وتطويرها كي تتسجم مع أذواقهم وقيمتهم وعاداتهم وتحقق رغبتهم وقد ساعدتهم في ذلك هو امتلاكهم الرغبة القوية الى الانشاء والتعمير .

تم تقسيم البحث على أربعة فصول، فضلاً عن تمهيد وخاتمة وملاحق، خصص التمهيد للحديث عن الطبيعة الجغرافية والتاريخية لبلاد الشام من حيث التسمية، والموقع، ومن حيث السطح والمظاهر الطبيعية التي كانت تتميز بها بلاد الشام، كالسهول، والجبال، ومنطقة الهضاب، وما سادها من مناخ، وطبيعة الأمطار فيها، ثم أستطرذ الحديث عن أصل سكان بلاد الشام وأنواع القبائل التي هاجرت إليها قبل الإسلام وأستوطنت بها. فيما تناول الفصل الأول عوامل نمو وتطور الحركة العمرانية في بلاد الشام، والمتمثلة بثلاثة عوامل هي: العامل السياسي، والعامل الإقتصادي، ثم العامل الحضاري والمقصود به الخلفية الحضارية التي أمثلتها بلاد الشام قبل الفتح العربي الإسلامي لها، والتي كان لها الأثر الكبير في نشأة وتطور العمارة الأموية في ذلك الإقليم.

أما الفصل الثاني فتم فيه دراسة العمارة الدينية في بلاد الشام والمتمثلة بالمساجد التي كانت على نوعين: مساجد جامعة، ومساجد العامة، فأما المساجد الجامعة فشملت خمسة مساجد هي مسجد قبة الصخرة، والمسجد الأقصى، والجامع الأموي الكبير في دمشق، والمسجد الجامع في حلب، والمسجد الجامع في حمص، أما مساجد العامة فإن المصادر التاريخية لم تسعفا بمعلومات عن تلك المساجد سوى ورود إشارة إلى مسجدين، الأول مسجد خان الزبيب، والثاني مسجد أم الوليد بالرغم من انها لا بد وان تكون كثيرة قياساً الى حكم دام قرابة القرن من الزمن .

وإشتمل الفصل الثالث دراسة العمارة العسكرية في بلاد الشام، والتي قسمت إلى مبحثين أساسيين، تناول المبحث الأول الثغور، تعريفها لغة وإصطلاحاً، ثم بيان اهميتها وأهمية الجهاد والمرابطة بها، والتي قسمت بدورها إلى أولاً: ثغور برية، ثانياً: ثغور بحرية، حاولنا من خلالها إعطاء صورة واضحة عن عمارة الثغور البرية في بلاد الشام وأهم التحصينات والوسائل الدفاعية التي حظيت بها طول فترة الحكم الأموي، أما الثغور البحرية فهو موضوع متشعب، فبالإضافة إلى المدن الساحلية وما جرى فيها من عمران وإعادة بناء المتهم منها طلبة العصر الأموي، يدخل ضمن سياقها صناعة السفن باعتبارها جزءاً من الأسطول البحري الذي أنشأ في عهد الخليفة عثمان بن عفان (رضي الله عنه) (13-634-643م)، وبما أن السفن تعد من الصناعات وليس من العمران، لذا حاولنا قدر الإمكان عدم الخروج عن موضوع بحثنا واكتفينا فقط بالحديث عن الدار الذي كانت تصنع فيه تلك السفن، وتطرق المبحث الثاني من العمارة العسكرية بالحديث عن الحصون وما جرى عليها من عمليات عمرانية من قبل الأمويون.

وعالج الفصل الرابع دراسة العمارة المدنية في بلاد الشام في ثلاثة مباحث، تناول المبحث الأول القصور، والذي أشتغل بدروه إلى أربعة نقاط أساسية هي: أولاً: أسباب بناء القصور، ثانياً: أنواع القصور 1- القصور الرسمية (قصر الخضراء) 2- القصور الخاصة، وثالثاً التصميم المعماري للقصور، ورابعاً: المرفقات العامة للقصور وتشمل 1- المساجد، 2- الحمامات، فيما تناول المبحث الثاني بناء المدن في بلاد الشام 1- مدينة الرملة 2- مدينة الرصافة (رصافة هشام)، وتضمن المبحث الثالث دراسة الخدمات العامة للمدن والتي إشتملت على الطرق والأرصفة، والآبار وقنوات الري، والأسواق، وأخيراً البيمارستانات. وجاءت خاتمة البحث لتحتوي بين طياتها كل ماخرج به البحث من إستنتاجات، كما أرفقت بالبحث ملاحق أحتوت على بعض الخرائط والصور لبعض المشيدات العمرانية في العصر الموي، والتي إستعنا بها زيادة في التوضيح.

تأييد المشرف

أؤيد بأن مستخلص الاستمارة مطابق للمستخلص في الأطروحة
أ. م. د. عبد الستار إسماعيل عبد الرحمن

مسؤول الدراسات العليا

أ. م. د. صفوان تاج الدين علي

Abstract

Praise to Allah, the Lord of the Worlds, prayers and peace be upon of the messenger Mohammed and his family and companions.

After completion of writing of the chapters of this thesis through the preliminary sources of texts , writings and comparing them with each other with what the secondary references and the research opinions, we had to come out of the results we reached during the course of this research, including:

1. The location of the Levant, its boundaries and climate which have had a significant impact on the polarization of many of the nations and the various races that migrated to and settled in it since ancient times, as well as to counter of many invasions and occupation of the rule of Persian, Greek, Roman and Byzantine. As a result of coexistence and the connection among the original people and those nations the phenomenon of mutual influence between the two sides is produced, thus diversifying its cultures and integration with each other. So, the cities that were built in the Levant in the Roman period (63 BC - 324 AD) are the best evidence for that. As the many effects were characterized by the nature of integration between the Syrian local technique and Phoenician with the classical art style, a technique which remained in use even after the proclamation of Christianity as an official religion in (324 AD) through the Byzantine period, and then the Islamic era.
2. There are several factors that led to the growth and progress of urban movement in the territory of the Levant. The witnesses of the period of political demolition and stability come in the forefront of the region, especially in the first period of the beginning of Umayyad Caliphs of the reign of the Caliph Muawiyah bin Abi Sufyan (742 AD -723 / 6-41

H) until the period of Hisham bin Absul-Malik(742- 723AD /125H-105), in which the stability that reflected on all aspects of religious, economic, social and cultural life. Whereas, the urban side had a share of it, as well as the economic prosperity, where the Levant witnessed under the rule of The Umayyads were economic progresses unlike any other. The Islamic conquests increased and the Islamic Arab and Muslim territory expanded. Many victories of the muslims led to the gains and the spoils. As a result of that there were flourishing and progress of agriculture, industry and trade, all of this has had a great impact on the aspects of luxury and wealth that have emerged in Damascus, the capital of the Umayyad caliphate. This encouraged the caliphs and the privileged to advance the state of civilization on the urban side.

This is what became obvious when Muslims opened it, as it flourished in cities and beautiful monuments. Its temples and churches were distinguished by the beauty of its architecture and the splendor of its decoration and engravings. This made the Arab Muslim conquerors stand up in front of the greatness of these monuments, This prompted the Umayyad caliphs to the establishment of the great mosques and palaces in their desire to show the appearance with the luxury, and keep up with what was already existing of the buildings to enhance confidence among the Muslims to be proud of their religion and their state. Moreover, we have not to forget that the establishment of such huge constructions is to express their social status and property. Their expression on all through these beautiful mosaic paintings and landscapes which contained their projects was referring to the high social status of the owner of that construction or symbolizes their capacity to enable them to carry out that project.

Finally, the religious factor has a great impact on the establishment of such projects, especially mosques and as it is known that the urban

movement came in conjunction with the movement of Arab Islamic conquests. Since the target of the Muslims of these conquests is to spread of the Islamic religion, so they were keen to establish mosques in each city. Therefore they had to continue to do so be worshiped the Muslims and to receive the teachings of the Islamic religion with the spread of the Islamic culture. Because the mosque at the time played a religious, social and cultural role and this increased the need to build more mosques.

3. After the opening of the Levant and the result of the integrating of the Muslims with the other nations, and coming to acquaintance to the nature of the cities of the urbanization all of these led to their being influenced by the methods and urban designs in the opened cities. They did not stumble to refer to them in urban designs and combine them with the local art traditions of Syria and the Eastern and the Sassanian's traditions which they were obvious in their structures, as if they wanted through this combination to send a message to the world that Islam is a civilized religion that accepts all beautiful from other nations regardless of their religions and doctrines. However, they did not deliver those methods as they are, but they were taken and formulated by a new character based on the general basic features ordered by the Islamic religion. They were away from all the animals drawing or human images in mosques and replaced them with plant motifs and the holy Quranic verses that characterized the Islamic architecture of other buildings.

Moreover, the use of not only the designs and styles of urban in the opening countries is limited, but also included the use of a large number of Christians Sham workers, in addition to Arab workers who were from the two cities of (Kufa and Basrah). Some of the workers were from Egypt, even from the Byzantines and the Sassanid Persians to participate in the process of building of mosques and palaces. This is

a normal thing if we know that some of these projects were of the greatness with a great capacity which made the construction takes nearly six years as a mosque of Qubat Al-Sakhra and seven years for the construction of Great Umayyad Mosque in Damascus.

4. The Umayyads are the first to introduce the new architectural elements in the Islamic architecture represented by the minarets which took many forms, the domes decorated with mosaics, the towers, the columns, the crowns and the arches. The towers in the city architecture were used as a palace not only as a defensive element but also to give a distinctive aesthetic and decoration of the walls. Endocrine Square we observe in the palaces of the Byzantines as well as the use of ratchets at the entrance doors as in the Eastern Heer Palace.
5. The building materials used in Umayyad architecture varied and progressed in addition to the stones that were available in the Levant and were used extensively in most of the buildings. The red limestone from the hills was used as well as in the Western Palace. The towers were described in the form of decorations similar to the decorations used in Byzantine castles and palaces. The Umayyads did not do so, but they used the regular blocks of stones with the square bricks at the same time in the construction process as we found in Al-Mashta Palace which was a new style of Islamic architecture. Besides of they used along with stone bricks and milk (which is non-brick roast) both as in Twba Palace.
6. Military architecture, in addition to religious and civil architecture, has received widespread attention from the Umayyad caliphs, princes and leaders who have mastered the use of various means and methods to fortify the rich cities (land and sea) as well as the fortifications of their construction of new cities. The old anchorages, especially the Roman regions which were destroyed by its people and demolished it which is

considered as a serious strategic areas of the point which had direct contact with the Romans by the sea.

They also used a new method of settling in the Fortified in order to transfer them to many Arab Muslims, non-Muslims to these areas and cutting off the sects for their stability in those areas to build mosques for them. Thus, they led to an expansion in those cities which led to their prosperity and urban development.

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Urbanism Movement in the Levant During the Umayyad period

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Historical Study of Civilization

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