



جامعة الموصل  
كلية التربية للعلوم الإنسانية  
قسم التاريخ

**الوصف المكاني في كتاب بغية الطلب  
في تاريخ حلب لمؤلفه ابن العديم  
(ت ٦٦٠هـ / ١٢٦١م)**

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رسالة ماجستير  
التاريخ / التاريخ الإسلامي

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## المستخلص بلغة الرسالة

امتازت الحضارة العربية الاسلامية عن غيرها من حضارات العالم بالنتاج الادبي المتمثل بالمؤلفات وكتب التراث العربي الاسلامي، ومما امتازت به عن غيرها من الحضارات هو أدب التراجم الذي يُعدّ إسهاماً عربياً اسلامياً خالصاً بامتياز، إذ زخر التراث العربي بكمّ لا حصر له من هذه الكتب التي كانت على مضامين وموضوعات مختلفة ، منها ما اختص بتراجم رجال الحديث التي مثّلت حجر الاساس في تدوين التاريخ وتراجم الفقهاء والقضاة و الاطباء وغيرها من المهن وكذلك كتب تراجم المذاهب، وبرزت كتب تراجم المدن التي تترجم للأشخاص الذين عاشوا في المدينة او دخلوها أو مروا بها، ومن تلك الكتب ، كتاب (بغية الطلب في تاريخ حلب).

وتكمن أهمية الرسالة أنها كشفت عن عشرات النصوص التي كانت في متون كتب فُقدت في عصرنا، لكنها كانت متوفرة في عصره ، وتلك الكتب هي التي أخذ منها مادته الجغرافية وغيرها، فضلاً عن إن كثيراً من النصوص التي حواها الكتاب وُجدَ ان المنشور منها في كتب وصلتنا كاملة واغلبها محقق يختلف عما كان في كتابه بغية الطلب لابن العديم وما نقله منهم ، وهذه الفروقات تجعلنا نشك بصحة معلومات بعض الكتب المنشورة ونصوصها، وهناك نصوص نسبها الى مؤلفيها وهي الآن تُنسب الى غيرهم، كما كشفت عن التعقيبات القيمة التي حواها الكتاب من جهة افراد ابن العديم بها عن غيره من المؤرخين، كما استطاعت الرسالة الكشف عن كثير من كتب التراث التي كان يزخر بها التراث العربي الاسلامي لكنها لم تُعد متوفرة لنا.

أمّا عن إشكالية الموضوع ، فتتمثل في كيفية التحقق و التثبت من ان النصوص التي وُجدت في الكتاب هل هي منشورة ومتوفرة ام هي مفقودة، ومن هذه الاشكالية جاءت آلية ومنهجية البحث ، فقد اعتمدت دراستنا المنهج الاستقصائي القائم على البحث عن النص الجغرافي الذي في كتاب البغية في مصدره المنشور فإن وجد فيه اختلاف يتم ذكره وتحليله ، وان لم يوجد يُبحث عنه في المصادر الاخرى ، وباعتماد المقارنة مع ما هو متوفر من كتب التراث ثم التوصل الى النتائج.

## Abstract

The Arab Islamic civilization was distinguished from other civilizations of the world by the literary output represented by the books of the Arab Islamic heritage. What distinguished it from other civilizations is the literature of biographies, which is a purely Arab and Islamic contribution par excellence. The Arab heritage was rich in a large number of these books that were on different contents and topics, including those related to the biographies of the men of hadith, which represented the cornerstone in the codification of history and the biographies of jurists, judges, doctors and other professions, as well as books of biographies of doctrines. There were books of city-biographies that were translated for people who lived in, entered, or passed through the city. Among these books is a book entitled “Bughjat ut-Talab fi Tarikh Hallab” (The Desired demand in History of Aleppo).

It is no secret to the student of history that a large number of these books have been lost and did not reach us, while we have received others, even if incomplete due to many factors that are partly known. Among these books, which arrived as incomplete is a book “Bughjat ut-Talab”, two thirds of which were lost.

This book “Bughjat ut-Talab” written by Omar bin Ahmed bin Hebat u-Allah bin Al-Adim (660 AH / 1262 AD) is considered the most important source for studying the history of the northern section of the Levant, including Aleppo and its environs. Its importance lies in the fact that it contains historical information about the region for a long period that stretches from the first Hijri/seventh century AD to the seventh Hijri/twelfth century, which is the age of its Author. By doing this, he followed his predecessors, namely al-Khatib al-Baghdadi (d. 463 AH/1020 AD) in his book “Tarikh Baghdad” (the History of Baghdad) and Ibn Asaaker (d. 571 AH / 1175 AD) in “Tarikh Dimashq” (The History of Damascus), while he differed from them in that he translated for everyone who was present in Aleppo from the modernists and others and presented in the rest of the parts the biographies of the men who were born In Aleppo, lived there or passed through it throughout the first seven centuries after Hijra.

Before starting to talk about the title of the thesis, it is necessary to review the studies that have been written about this book. The book was studied in many ways. The most important of which was from a scientific point of view. A letter entitled Bughjat ut-Talab fi Tarikh Hallab was written by Kamal al-Din Ibn ul-Adim (d. 660 AH / 1662 AD) as a source for the study of the scientific life in Aleppo in the Zinke and Ayyubid eras) by Muhammad Muhsin Hassan Ghaib. In addition, a thesis entitled “The Historical Resources of Ibn ul-Adim and his Approach in Writing “Bughjat ut-Talab fi Tarikh Hallab” was also written by Maryam

Muhammad Khair Al-Dara', and many researches were published on this book and its Author, but the geographical aspect of the book did not receive the due attention it deserves by. The present study was thus given the title "The Spatial Description in Ibn ul-Adim's Book Bughjat ut-Talab Fi Tarikh Hallab". to the best of our opinion, the study of the geographical value of any biography book has not been addressed before.

The student of history is well-aware that geography is inseparable from history and its events. Therefore, history cannot exist without geography. This can be called the term (space-time). It is noted in this book that the spatial description had a large space in it, and that is it's a rich and large introduction, even during the biographies in the book. The orientalist Krachkovsky referred to this value in his book, History of Arabic Literature, when he described the material of the book as a precious geographical treasure, and that its raw material from the texts of the lost heritage books is worthy of interest and excitement.

Some may ask how a book of biographies contains a spatial description? Here it can be answered that the Author has made the introduction to his book a geographical introduction to the city and the districts that follow it. Also, the spatial description came in the biographies in the book. The Author has followed a method rarely followed by the Authors of biographies. So, when presenting the biography, he mentions at the beginning of the biography the place to which the translator belongs, the distances and the adequate description to identify the places. He also followed the method of commenting on each geographical information contained in his book, especially in its first part. The commentary comes after presenting the texts from various sources, whether oral, audio, or written. And many of these comments we find unique in the information provided. The reason for the comment was due to confusion by the Author of the original text, or a difference because of obsolescence. For example, when he cited a text by al-Muhallabi saying that the people of Aleppo drank from the Queiq River, he corrected that not all the people of Aleppo were but those who were close to it and that the majority of its people drank from the Hilan Canal. Thus, through these texts and comments, Ibn ul-Adim was the only scholar to tell certain details that no one else mentioned. This is the result of his live observations or his accurate information.

The importance of this thesis lies in the fact that it reveals dozens of texts that were in the body of books that are missing now, but were available in his time. These books are from which he took his geographical material and other material. Likewise, many of the texts contained in the book were found to be published in books that are intact, and most of them are edited and differ from what was in his book and what he quoted from them. These differences make us doubt the validity

of some published books and their texts. There are texts that he attributed to their Authors and are now attributed to others. It also reveals the valuable comments contained in the book, as it is considered unique to Ibn ul-Adim from other historians. The thesis was able to bring to light many heritage books that the Arab and Islamic heritage included, but they are no longer available to us.

As for the problem of the topic, it is how to verify and prove that the texts found in the book are published and available or are they missing. From this problem we elicit the methodology of the research. The investigative method was followed based on the search for the geographical text in this book. If there is a difference in it, it is mentioned and analysed; and if it is missing, it is sought in other sources through comparison with what is available from the heritage books and then arriving at the results.

As for the contents of the thesis, it was divided into an introduction, three chapters, a conclusion, appendices, and a list of sources and references. The first chapter of the research deals with the life of Ibn ul-Adim by relying primarily on his books and seeking to extract his biography from his texts in an attempt not to imitate those who preceded, and then compensate for the lack of some texts about his life from other biography contemporary books or that came after him. The chapter begins with mentioning his name and his lineage preceding his family, because he is the one who tells us about his family. And then, it talks about his many nicknames, with an explanation of the reason for each nickname given to him as well as talking about his family, which has a wide reputation, and about the positions they held in the Zangid and Ayyubid states, and then it talks about his upbringing and early life (Perhaps what distinguished our chapter from many of those who wrote about Ibn ul-Adim and his life was that his activities and early life were dealt with in chronological order), then it talks about his marriage, grandchildren and children, and after that entering into his political and administrative life represented by his many embassies to the princes of the neighbouring cities of Aleppo as well as his taking the office of the ministry and his deputy of authority in Damascus. This chapter also deals with his travels and residence in chronological order. Thus, it can be said that timing enabled us to know the movements of Ibn ul-Adim during one year. This chapter also deals with his culture, starting with his elders who taught him during different periods of his life. The study carried out a comprehensive inventory of the book and was able to obtain a large number of sheikhs who were not mentioned by any of the previous researchers, especially with regard to Aleppo and Damascus. Then, he mentioned his sheikhs whose biographies he listed in his book, referring the rest of them to the appendices. Then, it talks about his doctrine, and

finally his works, which were in several fields, including the historical, poetic and medical, which were written because they were needed as in the book of “raf’u u-Thulm wa-Tajjari” Al-Ala Al-Maarri, as well as the book “Tabreed Hararat ul-Akbad.

As for the second chapter, which represents the core of the thesis is divided into seven main sections. The first relates to the cities that only Ibn ul-Adim mentioned, which amounted to fourteen cities, the districts of the cities, which amounted to six, the cities of the frontiers, which amount to nine cities, the fortresses, which amount to thirteen forts, then the rivers, which are five. He was unique in mentioning the Levant Sea and Anznet Lake, then the seven mountains, and finally other places, most of which are isolated villages, numbering ten.

As for the third chapter, it was dedicated to his comments on the geographical texts that appeared in his book. The chapter is divided into seven main sections. The first one talked about the cities that Ibn ul-Adim commented on, which amounted to twelve cities, then the districts of the cities, which amounted to six, as well as the cities of the Levantine and Jazira frontiers, which numbered eight cities, then the fortresses located in Aleppo and its surroundings, which numbered four, and then the rivers and the seas that surround Aleppo, which are three rivers, and then the mountains that surround Aleppo, which are five mountains. And the last section is on other places that Ibn ul-Adim commented on, represented by villages, hills, monasteries and churches.

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**The Spatial Description in ibn ul-adim's  
book bughjat ut-ṭalab fī tārīkh Ḥallab  
(D.660 A.H./1262 A.D.)**

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