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/ معصومه میر سعیدی /

رقم (۲) ← عدد / عدد نویسی

رقم (۳) ← فرمان

رقه، شهری تاریخی در شمال سوریه، امروزه مرکز استانی به همین نام. رقه در حدود ۱۷۵ کیلومتری شرق حلب\* در

سبب که امضا نداشتند تا مدت‌ها نادیده می‌گرفتند (← پرایس<sup>۱</sup> و ولز<sup>۲</sup>، ص ۳۹؛ ولز، ص ۳۵۰). با عبور از دوره مدرن، هنرهای معاصر شکلی تازه به خود گرفتند. هدف هنرمند معاصر ایجاد ارتباط با مخاطب به هر شکل ممکن است. نمایشگاهها مملو از آثار نقاشی، عکس، و ویدئو است که از آنها فقط فیلمها و عکسهایی می‌ماند. در این شکل تازه، که مفهوم اصالت اثر هنری را به پرسش گرفته‌است، امضای اثر هنری معنا و مفهوم پیشین خود را به کلی از دست داده‌است.

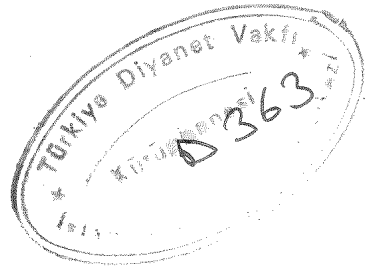
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15. Nile Green: *Bombay Islam: The Religious Economy of the West Indian Ocean, 1840–1915.* By Faisal Devji. 399
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## STUDIES ON THE JAZĪRA. III. THE HISTORY OF AL-RAQQA BY AL-QUSHAYRĪ

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University of Exeter

✓ Raqqa 170131  
Kushayri Muh. Sa'id 111246

### I. INTRODUCTION

This study complements the two previous studies on local histories of the Jazīra, which treated of Ḥarrān and Dunaysir respectively.<sup>1</sup> It was noted in these that there was a particularly flourishing genre of local history writing in Syria, the Jazīra and Iraq from at least the fourth/tenth century onwards, culminating in the magisterial works of Ibn 'Asākir and Ibn al-Qalānīsī for Damascus, Ibn al-'Adīm for Aleppo and al-Khaṭīb for Baghdad.<sup>2</sup> The authors approached their subjects in various ways, including eulogies for the special characteristics, excellences and beneficial aspects (*khaṣā'is*, *faḍā'il*, *manāfi'*) of their city, town or region and some elements of straight historical narrative, but more often adopting a biographical approach, dealing with the notable religious leaders, scholars, literary men and statesmen who were natives of the place or who had migrated thither and become connected with it. The history dealt with here falls firmly into the category of biographical information about religious scholars and, specifically, deals with the jurists or legal scholars (*fuqahā'*) and traditionists (*muhaddithūn*) of al-Raqqa (see below, section IV).

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<sup>2</sup> Bosworth, 'Studies on the Jazira. I', 13.

**170131**

**RAKKA**

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22 Haziran 2015



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Rakka  
170131Miqarnas, vol. 30, 2013 Leiden, p. 73-94

D162

AYŞİN YOLTAR-YILDIRIM



## RAQQA: THE FORGOTTEN EXCAVATION OF AN ISLAMIC SITE IN SYRIA BY THE OTTOMAN IMPERIAL MUSEUM IN THE EARLY TWENTIETH CENTURY

The site of Raqqa in northern Syria was first excavated in the early twentieth century by the Ottoman Imperial Museum. It was, indeed, the first and only Islamic site to be excavated by that institution. However, until recently the very fact that these early excavations in Raqqa took place was overlooked in the scholarship. It is now possible not only to document these excavations concretely but also to assert that Raqqa was among the earliest Islamic sites subject to archaeological investigation.

### RAQQA AS AN ARCHAEOLOGICAL SITE

Traditionally, Samarkand, first excavated in 1885 by the Russian scholar N.I. Veselovsky,<sup>1</sup> has been regarded as the first Islamic site to undergo archaeological investigation.<sup>2</sup> However, since the areas excavated by him were in the oldest part of the Islamic city and his focus was on the ancient Soghdian center of Afrasiyab,<sup>3</sup> it is necessary to reassess the purpose, duration, methods, and finds of this excavation—particularly in light of original Russian publications and documentation related to it—in order to understand its significance for Islamic archaeology.

The other notable early excavation of an Islamic site is Qal'at Bani Hammad, in Algeria, in 1898.<sup>4</sup> However, it appears that the excavations begun there under the auspices of the Archaeological Society of Constantine, with very modest resources, lasted only a few days.<sup>5</sup> More methodical excavations were conducted later, in 1908, by Beylié, under the auspices of the French society of archaeological excavations.<sup>6</sup>

In comparison with the two excavations above, Raqqa appears to have been a relatively long one, conducted with a focus on the medieval Islamic city and

especially its ceramic production, which was thought to date to the late eighth century of the Abbasid era. While determining the earliest excavation of an Islamic site has some importance in terms of the scientific methods employed, the duration of the expeditions, and the outcomes achieved, it is possible that today none of these would be regarded as scientific digs based on current standards.

For the historiography of Islamic archaeology, I believe it is important to understand the relative significance of these early excavations of Islamic sites in their own context. Leaving the large task of Afrasiyab to other scholars, in this article I will focus on the case of Raqqa.

The old town of Kallinikos, which was rooted in Hellenistic, Roman, and Byzantine times, was renamed Raqqa after the Arab conquest in 639–40. The Umayyads (661–750) built two palaces and a mosque, along with a new market, a bridge, and a canal to supply water to the city. In the eighth century, a larger establishment in mudbrick was built to the west as a companion town, Rafiqa. In fact, what is mostly referred to as Raqqa throughout this study actually concerns Rafiqa. This new town in the shape of a horseshoe was designed to house troops. Later, between 786 and 808, the Abbasid caliph Harun al-Rashid, well known from the tales of *The Thousand and One Nights*,<sup>7</sup> built a complex of palaces further to the north along with canals. A separate industry of ceramics was established in 771 outside the old city walls of Raqqa in the northeastern extremity to satisfy the everyday needs of the garrison city of Rafiqa. This activity more or less ceased in the ninth century due to security problems in northern Mesopotamia, but a similar industrial development picked up pace after

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

23 MAYIS 2015

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Rakka

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Rakka

Rahma

٧٣١- «تاريخ الرقة» - لأبي علي:

أخبرنا أبو العباس أحمد بن أبي بكر بن العز إجازة  
مكاتبة، أنبأنا يحيى بن محمد بن سعد إجازة إن لم يكن  
سماعاً، عن عبدالرحيم بن يوسف بن الطُّفَيْل، أنبأنا أبو طاهر  
السُّلْفِي، أنبأنا أبو الحسين ابن الطُّبُورِي، أنبأنا الحسين بن  
جعفر، أنبأنا أبو أحمد محمد بن عبدالله الدهان<sup>(١)</sup> أنبأنا  
أبو علي محمد بن سعيد الرُّقِّي، به.

(١) في المخطوطة الدهقان وهو خطأ انظر: «تاريخ بغداد»  
٤٧١/٥.

29 MARE 2000

شهابالدين ابو الفضل احمد بن محمد بن علي بن حجر العسقلاني، المعجم الفهرس أو تجريد  
اسانيد الكتب المشهورة والاجزاء المنثورة، تحقيق، محمد شكور محمود الحاجي امير الميادينني،  
بيروت ١٤٦٨ هـ / ٢٠١٩ م، ص. ١٨١ / ISAM Ktp. 61756.



Adıyatu Haleb, El. Muhammed Kucce vd. Camiatu  
Halep, 8-9. c, Halep 1998.

07 AĞU 2007



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- Raqqa

## ar - Raqqa - die islamische Stadt

Michael Meinecke

Die Stadt ar - Raqqa ist in ihrer historischen Entwicklung durch die zentrale Lage am mittleren Euphrat bestimmt :  
ar - Raqqa gilt als Hauptstadt der Jazīra / die Insel genannten Region zwischen Tigris und Euphrat im Schnittpunkt von Syrien und Mesopotamien mit den benachbarten und rivalisierenden traditionsreichen arabischen Kulturzentren Aleppo und Mosul . Diese dominierende geographische position , die gleichermassen den Zugang zu Syrien wie zu Mesopotamien und nach Anatolien im Norden gewährleistete , veranlasste den <sup>c</sup>abbāsīdischen Kalifen Hārūn ar - Rašīd von 180 / 796 bis 192 / 808 seine Residenz von Bāgdād nach ar - Raqqa zu verlegen . In dieser Zeit , also für 12 Jahre , war ar - Raqqa'a das Machtzentrum der gesamten islamischen Welt .

Ihrer historischen Bedeutung als einer der Hauptstädte des frühislamischen Weltreichs entsprechend , hat sich ar - Raqqa neuerdings zu einem , Schwerpunkt der archäologischen Feldforschung entwickelt . Bereits 1907 wurden alle Ruinen der Stadt von den deutschen Forschern Friedrich Sarre und Ernst Herzfeld ausführlich dokumentiert und bearbeitet . Darüber hinaus werden die Denkmäler von ar - Raqqa seit fast fünfzig Jahren systematisch von französischen , deutschen und vor allem syrischen Kollegen archäologisch untersucht und seit über einem Jahrzehnt auch in zunehmendem Maße restauriert . Im Rahmen dieses umfassenden Forschungs - und Restaurierungsprogramms ist seit 1982 auch das Deutsche Archäologische Institut Damaskus in ar - Raqqa tätig . Die Grabungen finden in dem von der rezenten Stadterweiterung bedrohten frühislamischen Palastareal statt , das mit dem Kalifen Hārūn ar - Rašīd in Verbindung gebracht werden kann .

### I - Tuttul , Nikephorion , ar - Raqqa und ar - Rāfiqa

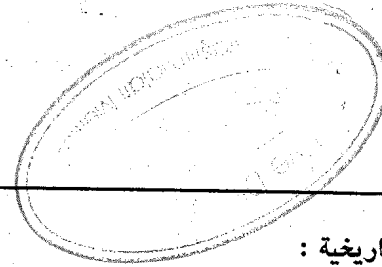
Da die Gesamtopographie der Stadt für die Einordnung und Bewertung der Grabungsbefunde von grundlegender Bedeutung ist , sollen einleitend zunächst die drei Hauptphasen der Stadtentwicklung kurz definiert werden , bevor schließlich die wesentlichen Grabungsergebnisse vorgestellt werden . Diese drei topographischen Hauptkomponenten sind auch heute noch deutlich

Sere: X / sayr: 39-40 (1410-1411 / 1990)

Dimeşk, s. 202-215.

## إحياء مدينة الرقة

د. عفيف البهاسي



□ الرقة في الجغرافية التاريخية :

خلال الصورة الفوتوغرافية الجوية التي أخذت للرقة عام ١٩٢٤ (١)، يتبين لنا أن الرقة امتدت خارج حدود أسوار الرافقة الإسلامية والرقة القديمة ووصلت في الشرق إلى حدود تل البيعة الذي يقع عند ملتقى نهر الفرات والبلخ ، وهو تل أثري يبعد ١٣ كم عن مدينة الرقة ويمتاز بموقعه المائي الذي يجعل من المدينة القديمة التي كان اسمها توتول على الأرجح (٢) مدينة تجارية زاهرة ، ولقد تم الكشف عن هذا التل الذي تبلغ مساحته ٦٠٠ × ٧٠٠ متراً ولكن تغير مجرى النهرين أثر على مخطط المدينة القديمة التي ترجع إلى الألف الثاني ق.م ولقد كانت مدينة توتول هامة في مملكة ماري .

وفي عهد يحدون ليم ملك ماري حاول ملك توتول باخلوكوليم أن يتحرر من تبعيته لماري ففشل ، وأصبح ملك ماري ملكاً على توتول وحانا ( تل العشارة ) (٣) ، ولقد تبين أن توتول كانت مدينة محصنة يهتم سكانها بصناعة المراكب النهرية .

وقد تكون هذه الحاضرة التي تعود إلى أكثر من أربعين قرناً من يومنا هي أصل مدينة الرقة أو شقيقة محاذية لها .

وما يؤكد أن البيعة أو توتول كانت ضمن حدود الرقة ، ان العرب المسيحيين أنشأوا فيها ديراً عرف باسم دير زكا أو دير زكي . واستمر هذا الدير مركزاً علمياً حتى القرن العاشر ، يقصده المسلمون أيضاً للعلم والاستجمام (٤) .



■ مدينة الرقة الجديدة ■

ان أقدم ما عرف عن الرقة انها كانت حاضرة بين موقعين ، ففي عهد الرومان كانت تحمل اسم نقفوريون أيام الاسكندر ٣١٠ ق.م وإلى جوارها أو هي نفسها حملت اسم كارلنيكوس في عهد سلوقس الثاني عام ٢٤٤ ق.م . ويتكرر هذا التزاوج في العصر العربي . إذ أخذت الرافقة اسم الرقة وأخذت دورها .

وفي أواخر العهد البيزنطي كانت تحمل اسم الرقة ، يبدو ذلك واضحاً من المهددة التي قدمها عياض بن غنم عام ١٧ هـ وتضمنت « هذا ما أعطى عياض بن غنم ( أهل الرقة ) ٠٠٠ أماناً لأنفسهم وأموالهم وكنائسهم ٠٠٠ الخ .

كان سكان الرقة المسيحيون عرباً من مضر ، شأنهم في ذلك شأن سكان مدن عامرة أخرى هي حران وسميساط وأديسا (الرها) وأورفه . وكانت الرقة عاصمة ديار مضر وكانت الرقة بموقعها التجاري زاهرة ، فهي مرفأ المراكب النهرية الواصلة إلى بغداد عبر نهر عيسى الذي يصل الفرات بدجلة ، أو هي ممر تجاري على ( طريق الفرات ) يصل حلب وبالس ( مسكنة ) غرباً بالمواقع الشرقية حتى بغداد .

ومن الرقة كانت تمر القوافل الذهبية إلى مناطق أخرى وبخاصة الموصل عبر نصيبين ، وإلى آمد ( ديار بكر ) عبر حران والرها .

ser: XXI / aded: 85 (1423/2002) Dimek, s. 111-136.

العربي الذي توج عصر النهضة العربية الإسلامية، وهي في أوجها والذي أصبح يستحق منا كل ثناء وتقدير.

## الرقعة نبي عهد الرشيد

عمر الحمود

**بحث تاريخي يحاول تسليط الأضواء على فترة مزدهرة من التاريخ العربي، فترة حكم الرشيد للدولة العربية الإسلامية والأيام التي عاشها في الرقعة، هذه الأيام التي لم تأخذ حقها في دراسات الباحثين.**

(الرقعة هذه المدينة الصغيرة الآن، نافست في أمس أمهات المدن كبغداد ودمشق والقاهرة وخاصة في أيام الرشيد ومع هذا ظلمتها كتب الدارسين، وظلت أخبارها متناثرة في بطون الكتب ولعلنا في هذا البحث الموجز نعطيها جزءاً يسيراً من الإنصاف أو نلفت الانتباه إليها).

**1-نسب الرشيد:** هارون بن محمد المهدي بن عبد الله المنصور بن محمد بن علي بن عبد الله بن العباس بن عبد المطلب، فهو فرع فاضل من شجرة مباركة، شجرة عبد المطلب جد النبي محمد "ص" فلا عجب أن يكون عصره العصر الرطب يعقب فيه نسيم الرخاء والطيب.

والخيزران الجرشيبة اليمينية أمه، والرعي حاضرة فارس مولده /150هـ/ 767م  
-تولّى الخلافة بعد وفاة أخيه موسى الهادي/ 14 ربيع الأول سنة 170هـ/ 786م  
وتفاهلت العامة والخاصة من عرب ومن عجم برفاه وإنصاف يستمر على يديه لما عُرِف عنه من حسن أخلاق ودفاع عن البلاد ومداومة على الصلاة والحج.

**2-الرشيد في سطور:** هو أعظم خليفة عرفته الدولة العربية الإسلامية في العصر العباسي وراعسي حضارتها الذهبية، جمع بين جمال الوجه وجمال العلم والتقى، ونال من القوى والرحمة ما جعله قادراً على قيادة دولة عظمى بحزم ورشاد وتوجيهها بأمجاد خالدة.

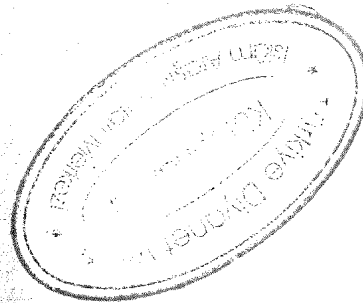
بصلي في اليوم مائة ركعة، يغزو عاماً ويحج عاماً، وهو أول خليفة حج ماشياً من الرقعة إلى مكة<sup>(1)</sup>.

أديب من سورية

(1) النجوم الزاهرة في ملوك مصر والقاهرة: ابن تغري بردي الأتابكي ج 2 حوادث سنة 170 هـ. تم محمد علي الدرويش.

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Handwritten signature and date: 14/11/2003

Treasure comes from Takht-i Sangin, as opposed to the nearby site of Takht-i Kavād as suggested by nineteenth-century English and Russian sources (see now, on the provenance of the Oxus Treasure, M. Caygill and J. Cherry (eds), *A.W. Franks: Nineteenth-Century Collecting and the British Museum*, London, 1997, pp. 230–49). Then, although there are drawings of both the Eshmunazar sarcophagus and the Alexander sarcophagus, and references to them in the text (pp. 209, 490, 503, 608, 912, 952), he nowhere discusses the cemetery now in the suburbs of Sidon from which they come. All he says of the Eshmunazar sarcophagus (p. 952) is ‘on the date and the circumstance of the allocation to Sidon, see Kelly 1987...’. Nor is there any mention of the impressive sanctuary of Eshmun on the outskirts of Sidon, which is one of the best examples of an Achaemenid stone building outside Iran.

On the grounds that such a valuable book will surely be reprinted and updated from time to time, it may be useful (and the author of this review hopes he will be forgiven for doing so) to draw the attention of the author and publisher to a few areas where modifications might be considered. The references or footnotes are presented in 174 pages of ‘Research notes’ at the back of the volume which are gathered in sections following the order of the main text. They are not further linked to the text, which makes them difficult to use. It is also difficult to find out more about the illustrations. For example, the information that the Cypriot-Phoenician bowl illustrated in fig. 50c comes from Praeneste in Italy is buried in the notes on p. 983. The overall quality of the illustrations, which are all in the form of line-drawings, is regrettably poor. This criticism also extends to the maps. The translation on the whole is excellent, although there are a few slips—e.g. gold ‘plate’ for gold ‘plaque’ on p. 501, and Oxus ‘Treasury’ for Oxus ‘Treasure’ throughout (on pp. 215, 254, 501, 954, 1025). These are minor blemishes, however, and do little to detract from what is a magnificent achievement.

JOHN CURTIS

#### THE NEAR AND MIDDLE EAST

STEFAN HEIDEMANN and ANDREA BECKER:

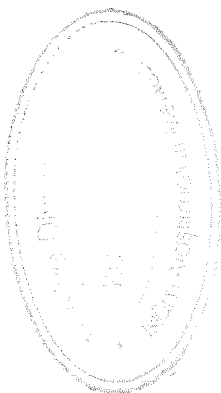
*Raqqa II: die islamische Stadt.*

vii, 318 pp., 60 plates. 3 fold-out maps. Mainz-am-Rhein: Philipp von Zabern for Deutsches Archäologisches Institut, 2003.

This second volume, of a projected five, of the report by the Deutsches Archäologisches Institut, covers the historical evidence relating to the site of al-Raqqa. Situated in Syria on the east bank of the Euphrates, the complex lies close to its confluence with the eastern tributary, the Balikh. Originally the Seleucid foundation of Callinicum, the city maintained importance as a Byzantine frontier stronghold, being restored and briefly renamed Leontopolis under Leo I (AD 457–474) in 465–66. Its history after the Arab conquest is comprehensively surveyed by Heidemann (pp. 9–56). The Arabic name, al-Raqqa ‘The floodplain’ referred not only to this foundation, but also to a smaller settlement further downstream, and possibly, according to Herzfeld and M. Hasūn, on the Euphrates’ west bank, whence, in Umayyad poetry, the designation *al-Raqqatān* ‘The Two Raqqas’. They were distinguished as the ‘White Raqqa’ (*al-Raqqa al-Baiḍa*) for the celebrated city, and the ‘Black Raqqa’ (*al-Raqqa*

*al-Sawḍā*) for the more obscure one. After the battle of Šiffin, the fallen from ‘Alī’s army were brought to Raqqa for burial (pp. 19–20), their graves remaining to the present day a place of Shiite pilgrimage. With the advent of the Abbasids, the site again acquired strategic importance. Even as early as 135/752–53, as governor-in-chief under his brother al-Saffāh, the future Caliph al-Manṣūr, began to build, west of the old city, a new town for the accommodation of his Khurasan soldiery, to be known as al-Rāfiqa ‘The companion (city)’. Reportedly, Persian was long spoken by their descendants in the area. After al-Manṣūr’s accession to the Caliphate in 136/754 he sent his successor al-Mahdī to Raqqa to supervise the construction. The massive horse-shoe-shaped circumvallations were built on the scale of those at Baghdad, and possibly employing the great teams of architects and builders who had completed most of that project by 149/766. This stronghold was to provide not only a base for the control of restlessness among Umayyad sympathizers in Syria and the Jazīra, but a headquarters for operations on the Byzantine border, already utilized in turn by al-Manṣūr, and again by al-Rashīd as crown prince. In the popular mind, Hārūn al-Rashīd, at the zenith of the Abbasid Caliphate, is inseparably associated with Baghdad. Yet he spent twelve years (180/796–97 to 192/807–08) of his twenty-three year reign (170/786 to 193/809) at al-Rāfiqa, with brief interruptions. It was here that the notorious arrest and execution of the minister Yahyā b. Khālīd al-Barmakī took place and where his tomb is reported to have stood, though the attempts of visiting scholars to identify it seem to have been unsuccessful.

Two substantial chapters deal with the inscriptions and the coins found at the site. The single Byzantine Greek epitaph of Nonnos and Raphtha (sixth–seventh century AD) is discussed by Thomas Weber (p. 97), and reflects the Christian heritage of the region. The quite numerous Arabic inscriptions are conscientiously studied, many being the modest, and often broken, gravestones of private individuals, from around the saintly burials outside the city. A tantalizing fragment of superb floriated Kūfī (Insc. no. 27) reads possibly ... *qāmi* ‘al-ku[farā] ... (rather than *al-kā[farīn]* ‘subjugator of the infidels’, from some seventh/thirteenth-century royal protocol. Here (pl. 27.2) as in possibly one or two other cases, there is a numbering discrepancy between the plate caption and the photo—no problem, of course, to the Arabist readers of this material. The most substantial inscription (no. 35; pl. 32) records the restoration of the congregational mosque of al-Rāfiqa by Nūr al-Dīn Maḥmūd b. Zangī (541/1146–569/1174). The text, on four rows of squarish terracotta plaques, is illustrated *in situ* and substantially intact from an old photograph, but only five plaques are said to remain at present. Inevitably, quality of reproduction is uneven in these illustrations taken from old sources, as in several other cases where the originals are no longer accessible. It is disappointing, perhaps, that there are no monumental inscriptions from the Abbasid palaces beyond the circumvallations to the north, today largely built-up with modern housing. However, an unglazed pottery bowl from this area (Palace A) bears a simple Kūfī inscription naming ‘the Amir Sulaimān, son of the Commander of the Faithful’, and a potter ‘Ibrahīm the Christian’. This Sulaimān was a son of the Caliph al-Manṣūr, who besides other governorships was reported by al-Sūlī to have governed al-Raqqa, probably including al-Rāfiqa (pp. 33–4), under al-Rashīd and his successor al-Ma’mūn. Also, unexpectedly in this Arabic-speaking region, there is reported (pp. 110–11) an Ottoman Turkish verse inscription of 1094/1683, mentioning the unfortunate besieger of Vienna, Kara Muṣṭafā Pasha, and one Faḍl Allāh Pasha, provincial governor (*mīr livā*), apparently officials authorizing the (re)construction here of a fort.



A.D. A. Bivar  
S. 230-232

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BSOAS, vol: 67/2 (2004)

# تَايِيحُ الْقُرْآنِ

وَمَنْ نَزَلَهَا  
مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَالثَّابِعِينَ  
وَالْفُقَهَاءَ وَالْمُحَدِّثِينَ

تَأْلِيفُ

الْإِمَامِ الْحَافِظِ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ

الْقَشِيرِيِّ الْحَكَرَائِيِّ

الْمُتُوفَى سَنَةِ ٤٣٤ هـ

عَنْ بَعْضِهِ

إِبْرَاهِيمَ مَصَالِحَ

دَارُ الْبَشَائِرِ

لِلطَّبَاعَةِ وَالنَّشْرِ وَالتَّوْزِيعِ

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الطَّبْعَةُ الْأُولَى

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دَارُ الْبَشَائِرِ

لِلطَّبَاعَةِ وَالنَّشْرِ وَالتَّوْزِيعِ

هاتف ٢٣١٦٦٦٨ - ٢٣١٦٦٦٩

رئيس ص.ب ٤٩٢٦

Kapalı ve 57/502

Damas

Rakka

## توسع مدينة الرقة والتراث العمراني

المفارقات بين منطلقات التنظيم وتجاوزات التطبيق

مأمون الفحام  
جامعة دمشق

## تمهيد

هذا الموضوع هو محاولة لتسليط الضوء على جانب من جوانب المشكلة العمرانية والمعمارية الأساسية التي تعاني منها معظم البلدان النامية التي تشهد تطورات اقتصادية واجتماعية متسارعة تسبب توسعاً عمرانياً مفاجئاً، وخاصة البلدان العربية المتعددة الجذور والحضارات؛ حيث تتعدى المشكلة مجرد تأمين المتطلبات الآنية اقتصادياً وفنياً بدخول عوامل أشد تعقيداً وحساسية مثل التنوع، وأحياناً التناقض، في المؤثرات الحضارية، والعبء الظاهري المتمثل في الحفاظ على التراث بكافة أشكاله، وإحيائه في المجالات المتغيرة والمتطورة. وتنطبق هذه النواحي على المثال المطروح حول مدينة الرقة الواقعة في منطقة الجزيرة شمال شرق القطر السوري.

والمثال المطروح هو مشروع دراسة تنظيمية لمدينة الرقة، قمنا به ضمن مجموعة عمل جامعية في أوائل الثمانينات بتكليف من محافظة المدينة وبالتنسيق مع وزارة الإسكان. ويتم تنفيذه حالياً على مراحل. ويمكن اعتبار هذا المثال أحد أهم حالات التوسع العمراني المفاجئ في القطر من حيث ضخامة التزايد السكاني في فترة قصيرة بعد ركود دام قروناً عديدة، انعدمت فيها تقريباً فعالية مدينة الرقة حضرياً. وذلك على الرغم من أهمية منطقة الجزيرة الاقتصادية بشكل عام، حيث لا يتناسب المستوى المنخفض للخدمات الحضرية في هذه المنطقة مع المستوى الإنتاجي المرتفع الذي تقدمه للاقتصاد القومي.

فإذا كان القطر بحاجة لبذل الجهود في توسيع نطاق الخدمات لتحقيق النمو والتقدم بالمقارنة مع المستوى العالمي المتسارع، فإن هذه المنطقة بحاجة لمضاعفة هذه الجهود في المناطق الحضرية إضافة للمناطق الريفية لتحقيق التوازن في النمو على المستوى الإقليمي.

Tamam

## CENTRE AND PERIPHERY THE CASE OF RAQQA PROVINCE \*

BY

Annika RABO

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### 1 - Introduction

In the social sciences, there is a long tradition of ambivalence towards development studies and the post World War II optimism of 'modernization' and 'take-off'. The dependency school of thought (cf. Frank 1970) had great impact in many countries. In this debate which surged in the late 1960s and early 1970s, there was much discussion about the relation between metropolis and periphery. Many social scientists were quick to take sides with the periphery against what was felt to be imperialistic or centre exploitation. In Scandinavia, many students with a general interest in development issues came to study social anthropology. We tended to see people living in rural areas in Third World countries as victims of processes emanating from the metropolises. In the 1980s however, there has been a move away from this rather narrow outlook of the dependency school. As more and more students in the social sciences have done field-work in Africa, Asia, Latin America and Europe, there has been a move away from the quite paternalistic conception of inhabitants in the periphery viewed as victims of development. We have come to realize that the periphery is not simply reacting to forces coming from above and the outside (cf. Nash 1981, Long 1977, Cancian 1974). The periphery is not homogeneous ; different groups of people react differently to processes, which, in large, emanate from powerful centres. Furthermore, we have noted that people are often very active in trying to cope with new economic situations. Social anthropologists, with their methodology involving long periods of field-work, have in the last decade been especially able to analyse different grass-roots strategies concerning large scale economic processes.

Another factor of theoretical concern in the social sciences today is the renewed interest in the State. There is more of an effort to analyse the importance of the State in terms of development plans and development projects. In the analysis of the role of the State in the Middle East, we are also witnessing a general move away from the typical orientalist approach. On a very general level, we notice that scientists today are more concerned with studying fundamental similarities between States in the Middle East rather than searching for a *prima facie* look for structural differences ; such is the case, for example, in Europe. The increased importance of the State as an agent with influence over the lives of citizens is a near

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\* Ce travail est déjà paru, dans une version abrégée, dans la revue *Études Orientales*, n° 9/10, hiver/printemps 1991, p. 101-110.

Tamamı

## الرقتان

مصطفى الحسون  
الرقّة

*Raketa*

### المعنى اللغوي

الرقّة ، بفتح أوله وتشديده في المعاجم<sup>١</sup> ، كل أرض إلى جنب واد ينسبط عليها الماء أيام المد ، ثم ينضب ، وجمعها رقاق . أو إنها « الأرض اللينة التراب » . وقال الأصمعي : « الرقاق ، الأرض اللينة من غير رمل » ، وأنشد :

كأنها بين الرقاقِ والخَمَرِ إذا تبارتنَ شأيبُ مطرُ

وأورد ابن فضل الله العمري<sup>٢</sup> - نقلاً عن الثعالبي في فقه اللغة - : « فإذا كانت الأرض لينة ، من غير رمل ، فهي الرقاق. » وفي الأعلام الخطيرة<sup>٣</sup> ، عن هشام بن الكلبي ، قال : « إنما سميت الرقّة لأنها على شاطئ الفرات . وكل أرض تكون على الشط ملساء مستوية فهي رقّة . » ذكر ياقوت الحموي الرقتين ، بالتثنية ، وذهب إلى أنهما الرقّة والرافقة . وربما كان ما ذهب إليه ياقوت صحيحاً في الفترة التي تلت تأسيس الرافقة ، وبناءها في العصر العباسي ، وازدهارها كمدينة حديثة في ذلك العصر . وهي لا تعدو أن تكون إحدى الرقاق التاريخية التي نشأت على أرض هذه المدينة . فقد جاء في ياقوت<sup>٤</sup> : « أظنهم ثنوا الرقّة والرافقة كما قالوا : العراقان للبصرة

١. معجم البلدان ، ط مصر ، سنة ١٩٠٩ ، لفظ الرقّة ، مجلد ٤ ، ص ٢٧٢ . ومقال م. أبو الفرج العشي في الحوليات الأثرية العربية السورية ، ط دمشق ، مجلد ٧ لعام ١٩٥٧ ، ص ٥٦ .

٢. مسالك الأبصار في ممالك الأمصار ، ط القاهرة ، ١٩٢٤ ، ج ١ ، ص ٣٥ .

٣. ابن شداد ، ط دمشق ، ١٩٧٨ ، ج ٣ ، ص ٦٩ .

٤. معجم البلدان ، لفظ الرقتين ، مجلد ٤ ، ص ٢٦٩ .



8467	1089/1678
678	1089/1678
3839	1098/1686-87
22395	1109/1697-98
2802	1111/1699-1700
19081	1111/1699-1700

*Kâmil Kepeci Tasnifi Mevkufat Bölümünde Yer Alan Halep Eyaleti İle İlgili Avarız-Hane Defterleri*

<u>Defter No</u>	<u>Tarihi</u>
2566	1032/1622-23
2575	1043/1633
1653	1043/1633
2604	1053/1643
2614	1057/1647
2626	1067/1656-57
2664	1086/1675
2684	1089/1678
2802	1111/1699-1700

*Maliyeden Müdevver Defterler Tasnifinde Yer Alan Halep Eyaleti İle İlgili Cizye Defterleri*

<u>Defter No</u>	<u>Tarihi</u>
7281	1037/1627-28
2519	1071/1659-60
3486	1102/1690-91
1215	1103/1691-92

956.3  
ORT. D



## OSMANLI DEVLETİNİN RAKKA İSKAN POLİTİKASINDA ÖNEMLİ BİR KAYNAK: MÜHİMME DEFTERLERİ

Yrd. Doç. Dr. Murat ÇELİKDEMİR\*

### Giriş

Rakka, Kuzey Suriye'de Belih ırmağının Fırat nehri ile birleştiği bölgede kurulmuş olan bir şehirdir. Şanlıurfa ilinin güney komşusu olan ve bugün Suriye sınırları içerisinde kalan Rakka, dört yüz yılı aşkın bir süre Osmanlı hakimiyetinde kalmıştır.

Osmanlı Devleti, 17. yy sonlarından itibaren Rakka'ya birtakım sosyal, siyasi, askeri ve iktisadi sebeplerle Türkmen aşiretlerini iskân etmeye başlamış ve bu iskân faaliyetleri 18. yy sonlarına kadar devam etmiştir.

Osmanlı Devleti, aşiretleri harap ve atıl durumdaki bölgelere iskân ederek buraların her bakımdan canlanmasını hedeflemiştir. Yerleşik halka zara veren aşiretler iskân edildiğinde bu sorun ortadan kalkacak ve ayrıca iskân edilen aşiretlerden yararlanılarak Arap aşiretleri eşkıyası tehdidindeki yerleşim birimleriyle kara ve nehir ticaret yollarının güvenliği sağlanacaktı.<sup>1</sup>

Osmanlı Devleti'nin 1691'den itibaren başlattığı ve yaklaşık yüz yıl kadar devam eden Rakka'daki iskân faaliyetleri ile ilgili olarak İstanbul Başbakanlık Osmanlı Arşivinde birçok kaynak mevcuttur. Bunlar: Mühimme Defterleri, Tapu-Tahrir Defterleri, Maliyeden Müdevver Defterler, Ahkâm-Şikâyet Defterleri, İbnü'l-Emin Dahiliye Vesikaları, Cevdet Dahiliye Vesikalarıdır.

Ben, tebliğimde Osmanlı Devleti'nin Rakka iskân politikasında önemli bir kaynak olan Mühimme Defterleri hakkında bilgi vermeye çalışacağım.

\* Gaziantep Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü / Gaziantep

<sup>1</sup> Murat Çelikdemir, "Osmanlı Devleti'nin Aşiretleri Rakka'ya İskân Etmek İstemesindeki Temel Sebepler", *Türk Dünyası Araştırmaları*, S. 143, İstanbul, 2003, s. 141-154; Murat Çelikdemir, "Rakka Mukavelesi (19 Aralık 1692)", *Gaziantep Üniversitesi Sosyal Bilimler Dergisi*, C. 5 / No: 1, Gaziantep, 2002, s. 245-258. Ayrıca Osmanlı Devleti'nin iskân politikası ve aşiretleri yerleştirmesi ile ilgili olarak bkz. Cengiz Orhonlu, *Osmanlı İmparatorluğunda Aşiretlerin İskânı*, Eren Yayınevi, İstanbul, 1987; Yusuf Halaçoğlu, *XVIII. Yüzyılda Osmanlı İmparatorluğunun İskân Siyaseti ve Aşiretlerin Yerleştirilmesi*, TTK, Ankara 1991.

## Red Fort (Lal Qila)

Jerusalem. The city was founded in 712 by the Umayyad caliph Sulayman as an alternative to nearby Lydda which had a predominantly Christian population.

Little remains from the early Islamic period, although the White Mosque to the north-east of the modern town preserves the shape of the Umayyad mosque, whilst the cistern known as Birket al-'Anaziya was built during the reign of the Abbasid caliph Harun al-Rashid. The city suffered from a series of earthquakes and the Crusader occupation of the twelfth century so that by the Mamluk period (1250s) it was at least a quarter of its former size. Although the White Mosque was rebuilt by Sultan Baybars, this area of the town never recovered. Instead, the south-east part of the city became the centre of the town with the Crusader church of St John functioning as the Great Mosque. This has remained the town centre to the present day and contains a number of interesting Mamluk and Ottoman buildings.

**See also:** Mamluks, Palestine

**Further reading:**

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A. D. Petersen, 'A preliminary report on a survey of historic buildings in Ramla', *Levant* 25: 1995, 75–101.

**Raqqa**

*Prominent Abbasid and medieval city located on the Euphrates river in Syria.*

Raqqa was founded by Alexander the Great and was known as Leontopolis in the Byzantine period. In 639 the town was captured by the Arabs and renamed Raqqa. In 772 the Abbasid caliph al-Mansur founded a new city, west of the old one, which he enclosed with a wall similar to that of Baghdad, with an inner and an outer wall and a moat or ditch. The remains of the walls can still be seen and form a rounded enclosure with a straight wall on the south side. The inner wall still survives to a height of 10 m in places and is studded with half-round towers at regular intervals. There is a gap of 20 m between this and the outer wall of which little survives. In the middle of the enclosure are the remains of the Great Mosque which was built in 772. This is a huge rectangular enclosure measuring 90 by 110 m, with a large central courtyard containing a minaret of later date (twelfth century).

The outer walls of the mosque are made of mud brick supported by solid semi-circular buttress towers. The prayer hall consisted of three arcades supported on cylindrical piers, whilst the other three sides were lined with double arcades. The building was decorated with stucco, traces of which survive.

The famous Baghdad gate which stands at the south-east corner of the city is now thought to date to the twelfth century. It is a baked-brick construction with a main gateway set below a row of two-tier blind niches separated by engaged columns. The gateway itself and the upper tier of arches are of a four-centrepiece design which makes its first appearance in the late ninth century at Samarra.

**See also:** Abbasids, Baghdad, Samarra, Syria

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J. Warren, 'The date of the Baghdad Gate at Raqqa', *Art and Archaeology Research Papers* XIII: 22–3, 1978.

**rauza**

Persian term for mausoleum.

**Red Fort (Lal Qila)**

*Mughal palace in Delhi built by the Mughal emperor Shah Jahan between 1638 and 1648.*

The building derives its name from the use of red sandstone as the main building material. The palace forms the core of Shah Jahan's new city of Shahjahanabad. The fort is located next to the Jumna river and surrounded on all four sides by a high crenellated wall which on the landward side is enclosed within a moat. The two main entrances to the palace are the Lahore and Delhi gates both of which were enlarged by Jahan's successor Aurangzeb. The internal layout of the palace is symmetrical and was probably based on that of the Agra fort. The Lahore gate was the main form of public access and leads into a large square with the imperial audience hall on the opposite side. The private apartments were made up of a series of pavilions and gardens arranged in a rigid geometry. The decoration of the palace is of outstanding quality and refinement and with the Alhambra is

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## **RAKKA MUKAVELESİ (19 Aralık 1692)**

**Murat Çelikdemir\***

### **ÖZET**

Rakka, Kuzey Suriye’de Belih Irmağı’nın Fırat Nehri ile Birleştiği bölgede kurulmuş olan bir şehirdir. Şanlıurfa ilinin güney komşusu olan ve bugün Suriye topraklarında kalan Rakka, dörtyüz yılı aşkın bir süre Osmanlı hakimiyetinde kalmıştır. Osmanlı Devleti Rakka’ya bir takım sosyal, kültürel, siyasi, iktisadi ve askeri sebeplerle Türkmen Aşiretlerini iskân etmeye başlamış ve bu iskân faaliyetleri VXIII. Yüzyıl sonlarına kadar devam etmiştir. Bölgedeki Arap Aşiretleri bu iskânı kabullenmemiş ve Türkmen Aşiretleriyle mücadele etmeye başlamışlardır. Aşiretlerin kanun dışı hareketlerinden dolayı Rakka ve çevresi her bakımdan büyük bir tahribata maruz kalmıştır. Osmanlı Devleti bölgedeki sosyal barışı ve iç güvenliği sağlamak, ekonomiyi güçlendirmek ve otoritesini sağlamlaştırmak amacıyla Türkmen ve Arap Aşiretlerine 19 Aralık 1692 tarihinde Rakka Mukavelesini imzalatmıştır.

### **ABSTRACT**

Rakka, a city in North Syria, is built on the banks of Euphrates and Belih rivers. Rakka was located on the South of Şanlıurfa city and is now part of Syria, but was under Ottoman sovereignty over 400 century. Ottoman Empire had settled Turcoman tribes in Rakka due to some social, cultural, political, economical and military reasons, and it continued until the end of 18. Arab tribes in this region did not accept this settlement and started to struggle with Turcoman tribes. Rakka and its neighbor had been subjected to enormous destruction due to illegal activities of tribes. Ottoman Empire signed a Rakka agreement in 19 December 1692 between Turcoman and Arab tribes to provide social peace, security, economical strength and to enforce its authority.

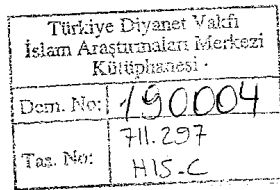
\* Yrd. Doç. Dr. Gaziantep Üniversitesi, Fen-Edebiyat Fakültesi, Atatürk İlkeleri İnkılap Tarihi Bölümü

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# Historic Cities of the Islamic World

edited by

C. Edmund Bosworth



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RAQQA

Rabat seems to have turned its back on the countryside, as befits a relatively new and probably still to some extent artificial town.

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**RAQQA**, in Arabic al-Raqqa, a mediaeval Islamic city of Mesopotamia on the left bank of the Euphrates, at its junction with its tributary the Nahr al-Balikh, now in the Syrian Republic. It is situated in lat. 35° 57' N., long. 39° 05' E. It flourished under the caliphs and the succeeding provincial dynasties, and thereafter until Ottoman times, when it was largely abandoned. However, it revived in the 20th century and is now the administrative centre of a provincial governorate (see below, Section VII.). In mediaeval

Islamic historical geography, it was considered as the capital of the region of Diyār Mudar in the province of the Jazīra or northern Mesopotamia.

## I. ORIGINS AND HISTORY IN EARLY ISLAMIC TIMES

The origin of settlement on opposite sides of the Nahr al-Balikh is attested by the Tall Zaydān and the Tall al-Bī'a, the latter identified with the Babylonian city of Tuṭṭūl (excavated since 1980). To the south of the Tall al-Bī'a, on the border of the Euphrates, Seleucus I Nikator (301–281 B.C.) founded the Hellenistic city of Nikephorion, later probably enlarged by Seleucus II Kallinikos (246–226 B.C.) and named Kallinikos/Callinicum after him. Destroyed in A.D. 542 by the Sasanid Khusraw I Anūshirvān, the emperor Justinian (527–65) soon after rebuilt the town in the course of an extensive fortification programme at the Byzantine border alongside the Euphrates.

The classical city was conquered in 18/639 or 19/640 by the Muslim army under 'Iyād b. Ghanm, who became the first governor of the Jazīra (in this connection, see W.E. Kaegi, *Byzantium and the early Islamic conquests*, Cambridge 1992). Renamed Raqqa, the Muslim faith was heralded by a congregational mosque, founded by the succeeding governor Sa'īd b. 'Āmir b. Hīdhaym, which was subsequently enlarged to monumental dimensions of c. 73 × 108 m. Recorded by Ernst Herzfeld in 1907, the mosque, together with the square brick minaret (Fig. 70), supposedly a later addition from the mid-4th/10th century, has since vanished completely.

In 36/656 'Alī crossed the Euphrates at Raqqa on his way to Šiffin, the place of the battle with Mu'āwiya b. Abī Sufyān, the governor of Damascus and founder of the Umayyad dynasty. Located near the village of Abū Hurayra opposite the mediaeval citadel of Qal'at Ja'bar ca. 45 km/28 miles west of Raqqa, the burials of 'Alī's followers remained venerated places of Shī'ī pilgrimage (listed extensively in al-Harawī's *Kitāb al-Ṣiyārāt*). The last of those tombs located in the Muslim cemetery on the western fringes of the early Islamic city of Raqqa, the mausoleum of Uways al-Qarani, recently had to give way to a huge pilgrimage centre. Another witness from the early days of Islam, a stone column supposedly depicting an autograph of 'Alī from the

- Rabika  
- Ayyubid

02 Mars 2011

MARILYN MADINA JENKINS-MADINA Marilyn, avec les contributions de YOLTAR-YILDIRIM Aysin et SMITH T. Dylan, *Raqqa Revisited: Ceramics of Ayyubid Syria.*

The Metropolitan Museum of Art, New York, New Haven-London, Yale University Press, 2006, XI-247 p., 308 ill. dont 119 en couleur. ISBN: 978-0300111436

Raqqa, connue depuis plus d'un siècle par la légende autant que par sa céramique, est au cœur de cet ouvrage. Marilyn Jenkins-Madina, conservateur émérite du département d'art islamique du Metropolitan Museum of Art, nous conte l'histoire de la collection de céramique de Raqqa du Metropolitan, l'une des plus importantes au monde, depuis les premières découvertes par les Tcherkesses installés sur le site médiéval par le gouvernement ottoman, jusqu'aux collections de riches New-Yorkais, en passant par les marchands d'antiquités d'Alep et de Paris. Elle fait revivre le milieu des antiquaires, les familles de marchands alépins, elle nous fait marcher sur les pas des voyageurs du début du XIX<sup>e</sup> siècle, percevoir la difficulté de la mise en place de la loi ottomane sur les antiquités... Mais elle propose également une brillante synthèse des publications et des archives disponibles sur le sujet: documents de l'Empire ottoman, premiers inventaires du Musée impérial d'Istanbul, photographies anciennes, correspondances entre les collectionneurs et les revendeurs, récits des voyageurs. Le récit est captivant, avec un certain suspense qui tient en haleine tout au long de la lecture. On éprouve immédiatement l'envie d'en savoir plus sur le mystérieux « vase De Lorey », sur la réalité des preuves de la présence d'ateliers de fabrication de céramique à Raqqa, sur la « Great Find » (60 vases retrouvés ensemble, répartis dans plusieurs grosses jarres), sur les contradictions des chercheurs à ce sujet...

Dès l'introduction, MJM défend son idée phare: l'histoire des acquisitions est essentielle pour expliquer la présence des céramiques de Raqqa en Turquie, notamment à Konya. C'est par un mouvement concomitant d'orientalisme, à l'ouest, et d'occidentalisme, à l'est, que ces objets se sont retrouvés là. L'argument lui permet d'infirmer définitivement l'hypothèse d'un atelier de céramique siliceuse à Konya à l'époque seljoukide.

Dans le chapitre 1, joliment intitulé « The Lore and Lure of Raqqa », MJM montre comment s'est créée la confusion entre céramique de Raqqa et céramique abbasside, avec, d'une part, la position des antiquaires qui faisaient appel à l'imaginaire des *Mille et Une Nuits* comme argument de vente (le palais du

calife Hārūn al-Rašīd à Raqqa, la céramique qui ne peut donc dater que de cette période de faste...) et, d'autre part, les historiens de l'art qui relativisaient, à la fois, la datation (comparaisons avec les *bacini*, histoire de la ville, déchiffrement des inscriptions...) et la provenance des céramiques « de Raqqa ».

Le chapitre 2, « Raqqa démythifiée », présente d'une manière chronologique les archives relatives aux premières mentions d'objets originaires de Raqqa, à partir de 1899. Les documents en question sont restés à Istanbul, capitale de l'Empire ottoman à l'époque des faits. Plusieurs fonds ont été dépouillés et traduits en anglais par Aysin Yoltar-Yildirim (comme l'indique la note 6, p. 192). Ce dernier publie, dans l'appendice 150 documents datés entre 1899 et 1914, extraits des archives du Musée impérial, à la bibliothèque du Musée archéologique d'Istanbul et des archives du ministère des Affaires intérieures, conservées aux Archives du Premier Ministre (*Istanbul Prime Ministry Archives*), en turc ottoman écrit en caractères arabes, ainsi que des cahiers d'inventaires des objets turcs islamiques du Musée impérial, rédigés en français et conservés à Topkapı. MJM nous fait vivre les différentes étapes de son enquête et l'on assiste à une passionnante reconstitution du circuit des antiquités entre Raqqa, Alep, Istanbul, Paris et New York, qu'éclaircit les figures des antiquaires (Vincenzo Marcopoli & Co., Houry à Alep, Fahim Kouchakji à Paris et New York), du directeur du Musée impérial (Osman Hamdi), des fouilleurs ottomans du site (Théodore Makridy en 1905, Haydar Bey en 1908), des collectionneurs (Charles L. Freer), des voyageurs et archéologues (Max Von Oppenheim, Friedrich Sarre et Ernst Herzfeld en 1907, Gertrude Bell en 1909), sans oublier la population Tcherkesse arrivée à partir de 1905 qui, associée à la population locale, formait ces « cinq cents voleurs qui ont pillé la ville en fer à cheval » (p. 24-25)... MJM a retrouvé, dans les archives de Gertrude Bell, un lot de photographies de céramiques dont 9 (sur 13) sont des copies de celles qui avaient été envoyées par Marcopoli à Freer et conservées à New York (ensembles de « belles pièces » dont certaines posées sur des verres à vin: fig. 2.6, p. 30 et sur les gardes). Une dizaine de ces céramiques illustrées sont maintenant au Metropolitan. La collection du MMA a été constituée au paroxysme de la passion pour la céramique de Raqqa, c'est-à-dire dans les trois premières décennies du vingtième siècle.

Les documents consultés attestent la provenance des céramiques conservées à Istanbul (de Raqqa) mais pas de celles du musée de Konya. Ces dernières pourraient constituer une partie des antiquités achetées par von Oppenheim à Raqqa, qui lui ont été confisquées et dont la trace a été perdue (p. 35). C'est à Konya que MJM a pris conscience de la

Rakka

for the present article of the contributions in this volume by Michael L. Ryder, Menahem Haran, Gerhard Endress, Robert Fuchs, Ursula Dreihholz, J. Visscher and of the bibliography by Stefan Janzen and Angelika Manetzkı. For Arabic language publications, see A. Gacek, *A select bibliography of Arabic language publications concerning Arabic manuscripts*, in *MME*, i (1986), 106-8.

(J.J. WITKAM)

AL-RAKKA, a mediaeval Islamic town on the left bank of the Middle Euphrates, at the junction of its tributary the Nahr al-Balikh. Today it is the administrative centre of the al-Rakka governorate of the Arab Republic of Syria; in mediaeval Islamic historic topography it was considered to be the capital of Diyār Muḡar [q.v.] in al-Djazīra/Northern Mesopotamia.

The origin of settlement on opposite sides of the Nahr al-Balikh is attested by the Tall Zaydān and the Tall al-Bī'a, the latter identified with the Babylonian city of Tuṭṭūl (excavated since 1980; reports published in *MDOG*, cxiii [1981] and later). To the south of the Tall al-Bī'a, on the border of the Euphrates, Seleucus I Nikator (301-281 B.C.) founded the Hellenistic city of Nikephorion, later probably enlarged by Seleucus II Kallinikos (246-226 B.C.) and named Kallinikos/Callinicum after him. Destroyed in A.D. 542 by the Sāsānid Khusraw I Anūshirwān [q.v.], the emperor Justinian (527-65) soon after rebuilt the town in the course of an extensive fortification programme at the Byzantine border alongside the Euphrates (on the pre-Islamic city, see the article by M. al-Khalaf and K. Kohlmeyer in *Damaszener Mitteilungen*, ii [1985], 133-62).

The classical city was conquered in 18/639 or 19/640 by the Muslim army under 'Iyād b. Ḡhanm, who became the first governor of the Djazīra (in this connection, see W.E. Kaegi, *Byzantium and the early Islamic conquests*, Cambridge 1992). Renamed al-Rakka, the Muslim faith was heralded by a congregational mosque, founded by the succeeding governor Sa'īd b. 'Amir b. Hidhyam, which was subsequently enlarged to monumental dimensions of c. 73 × 108 m. Recorded by the German scholar Ernst Herzfeld in 1907, the mosque, together with the square brick minaret (Pl. XXVI, 1), supposedly a later addition from the mid-4th/10th century, has since vanished completely.

In 36/656 'Alī crossed the Euphrates at al-Rakka on his way to Şiffin [q.v.], the place of the battle with Mu'āwiya b. Abī Sufyān, the governor of Damascus and founder of the Umayyad dynasty. Located near the village of Abū Hurayra opposite the mediaeval citadel of Ka'at Dja'bar [q.v.] ca. 45 km/28 miles west of al-Rakka, the burials of 'Alī's followers remained venerated places of Şhī'ī pilgrimage (listed extensively in al-Harawī's *Kitāb al-Ziyārāt*). The last of those tombs located in the Muslim cemetery on the western fringes of the early Islamic city of al-Rakka, the mausoleum of Uways al-Karānī, recently had to give way to a huge pilgrimage centre. Another witness from the early days of Islam, a stone column supposedly depicting an autograph of 'Alī from the Mashhad quarter of al-Rakka, was already in the 6th/12th century transferred to Aleppo, where it was incorporated in the Masjid Ḡhawth (E. Herzfeld, *CIA*, part ii, Northern Syria, *Inscriptions et monuments d'Alep*, i, Cairo 1955-6, 271-2 no. 142).

Throughout the Umayyad period al-Rakka remained an important fortified stronghold protected by a garrison, occasionally involved in revolts and internal fighting over supremacy in the Djazīra, as described by al-Ṭabarī. Opposite al-Rakka, near the

south bank of the Euphrates, the Umayyad caliph Hishām b. 'Abd al-Malik (105-25/724-43), residing mainly at al-Ruṣāfa [q.v.] ca. 50 km/31 miles further to the southwest in the Syrian desert, created the agricultural estate of Wāsiṭ al-Rakka, irrigated by two canals named *al-Hanī wa 'l-Marī*. Further north, at a distance of ca. 72 km/45 miles, near the river al-Balikh, another member of the Umayyad family, the famous military commander Maslama b. 'Abd al-Malik (d. ca. 121/739 [q.v.]), a half-brother of the caliph Hishām, founded the residential estate of Hiṣn Maslama, which served as an advanced outpost towards the Byzantine frontier (on the ruins of Madinat al-Fār, probably to be identified with Hiṣn Maslama, see the report by C.-P. Haase in *Bilād al-Shām during the Abbasid period. Proceedings of the fifth International conference on the History of Bilād al-Shām*, ed. Muḡammad 'Adnān al-Bakḥīt and R. Schick, Amman 1991, 206-13).

Though the treaty between the inhabitants of al-Rakka and the victorious Muslim general 'Iyād b. Ḡhanm, as quoted by al-Balādhurī, 173-4, stipulated that the Christians should retain their places of worship but were not allowed to build new churches, the non-Muslim community is recorded to have thrived well into the Middle Ages. Till the 6th/12th century a bishop is attested to have resided there, and at least four monasteries are frequently mentioned in the sources, the most famous of which, the Dayr Zakkā, can be identified with recently excavated ruins on the Tall al-Bī'a (on the Christian sources and the newly-detected remains, see M. Krebnerik, in *MDOG*, cxiii [1991], 41-57). To this monastery belonged the estate of al-Şālihiyya, a favourite halting place for hunting expeditions (described by al-Bakrī, iii, 582, and Yākūt, ii, 644-5), possibly to be associated with the ruins of al-Şuwayla near the river al-Balikh, ca. 4 km/2.5 miles to the northeast of al-Rakka (recently investigated archaeologically and recorded in *Damaszener Mitteilungen*, ii [1985], 98-9). There also existed a large Jewish community maintaining an ancient synagogue, still operating during the visit of Benjamin of Tudela in about 1167 (see his *Travels*, tr. M.N. Adler, London 1907, 32).

The early 'Abbāsīd period. Early in the 'Abbāsīd period the programme of border fortifications in all of the Muslim empire resulted in the construction of an entire new city about 200 m/660 feet west of al-Rakka. Named al-Rāfiqa, "the companion (of al-Rakka)", the city, according to al-Ya'kūbī (*Ta'rikḥ*, i, 238) was already conceived in the time of the first 'Abbāsīd caliph al-Şaffāḥ (132-6/749-54); nevertheless, al-Ṭabarī attributes the foundation of al-Rāfiqa to his brother and successor al-Manşūr (136-58/754-75), who in 154/770-1 decided on the construction of the city, which was eventually implemented by his son and heir-apparent al-Mahdī from 155/771-2 onwards. Construction work was still continuing when, in 158/775, al-Mahdī was summoned to Baghdād to be invested as caliph upon the sudden death of his father. Purposely modelled after the only recently completed residential city of Baghdād, the partly surviving city fortifications testify to the military might of the 'Abbāsīd empire. In the form of a parallelogram surmounted by a half circle with a width of ca. 1300 m/4,265 feet, the city was protected by a massive wall of almost 5000 m/16,400 feet in length (Pl. XXV, 1). Fortified by 132 round projecting towers, an advance wall and a moat further improved the defence system (see Murhaf al-Khalaf, in *Damaszener Mitteilungen*, ii [1985], 123-31). Originally accessible by three axial entrances, the recently ex-

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J. P. DESSEL

**RAMLA**, site located at the crossroads leading from Israel's western seacoast (Jaffa) to Jerusalem on the east, and from Syria in the north to Egypt in the south, about 4 km (2.5 mi.) south of Lod (map reference 138 × 148). The name *ar-Ramla* is believed to derive from the Arabic word *raml*, meaning "sand," referring to the sand dunes of the region. Ramla was the only new city founded in Palestine during the Islamic period; its founder was Sulayman, son of 'Abd al-Malik, who, as governor of the Jund Filastin, established his capital there. This must have taken place sometime between 712 and 715, when Sulayman became caliph after his brother Walid I.

The first excavation at the site was conducted by Jacob Kaplan in 1949, on behalf of the Ministry of Religious Affairs and the Department of Antiquities of Israel. The excavation focused on the White Mosque, which was at the core of the first buildings constructed at the site in the eighth century. Excavation established that the mosque was built in the form of a quadrangle (93 × 84 m), with its walls oriented to the cardinal points. The right half of the mosque deviates some 6° to the north of the traditional east-west orientation. The major remains are the foundations of the east and west porticoes, the *qiblah* wall (the wall oriented toward Mecca) on the south with its *mihrab* (niche) in the middle, and two rows of massive pillars running parallel to the *qiblah* wall. These remains appear to be from a later

restoration under the Ayyubids, after the Crusader period, as there are clear remnants of cross vaulting for the roof. The mosque's most prominent feature is its square minaret, which was rebuilt in the Mamluk period and still preserves an inscription giving the name of Sultan Muhammad ibn Qala'un and the date AH 714/1318 CE. Another building was discovered in the center whose function is as yet unidentified (it may be an ablution basin). Three subterranean cisterns were revealed in the courtyard.

In 1965 Myriam Rosen-Ayalon and Avraham Eitan, on behalf of the Israel Department of Antiquities and Museums, conducted an excavation that concentrated on the southwestern part of the town; they also made several smaller-scale trial soundings that contributed to understanding the city's topography and urban development in antiquity.

A large number of finds—mainly pottery, but also glass, stone, and metal—were recovered immediately beneath the surface. The material was homogeneous in character and could be ascribed to the eighth or beginning of the ninth century CE. Although this suggests a relatively brief period of occupation, four settlement levels were distinguished, the lowest resting directly on virgin soil. The nature of the finds, together with evidence of elements of installations, points to what might have been a potter's workshop.

In 1973, in the southeastern part of the town, (the Old Quarter), in the courtyard of a private house, Magen Broshi excavated a mosaic pavement comprised of three "carpets." Two are geometric compositions reminiscent of pre-Islamic patterns; the third bears an inscription of a Qur'anic verse in an early Kufic script set within an arch supported by two columns. The ceramic material found with the mosaic also lay on virgin soil, confirming the eighth-century date.

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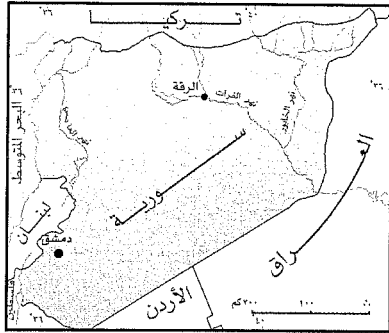
MYRIAM ROSEN-AYALON

*Kakka*

**RAQQA, AR-**, site located on the eastern (left) or Mesopotamian (Syrian Jezireh) bank of the Upper Euphrates River, where the river meets its tributary, the Balikh River. Facing Deir az-Zor, Mari is to the east and Hama to the

## Rakka

## ■ الرقة



بشكل أساسي، وبشكل ثانوي العدس والحمص والذرة والسمسم. وفي العشرينيات من القرن العشرين أدخل الفرنسيون زراعة

بمساحتها، لكنها شهدت في الستينيات والسبعينيات من القرن العشرين هجرة من المناطق المتاخمة لها، ولاسيما بعد بدء العمل في مشروع سد الفرات وبعد إنجازه.

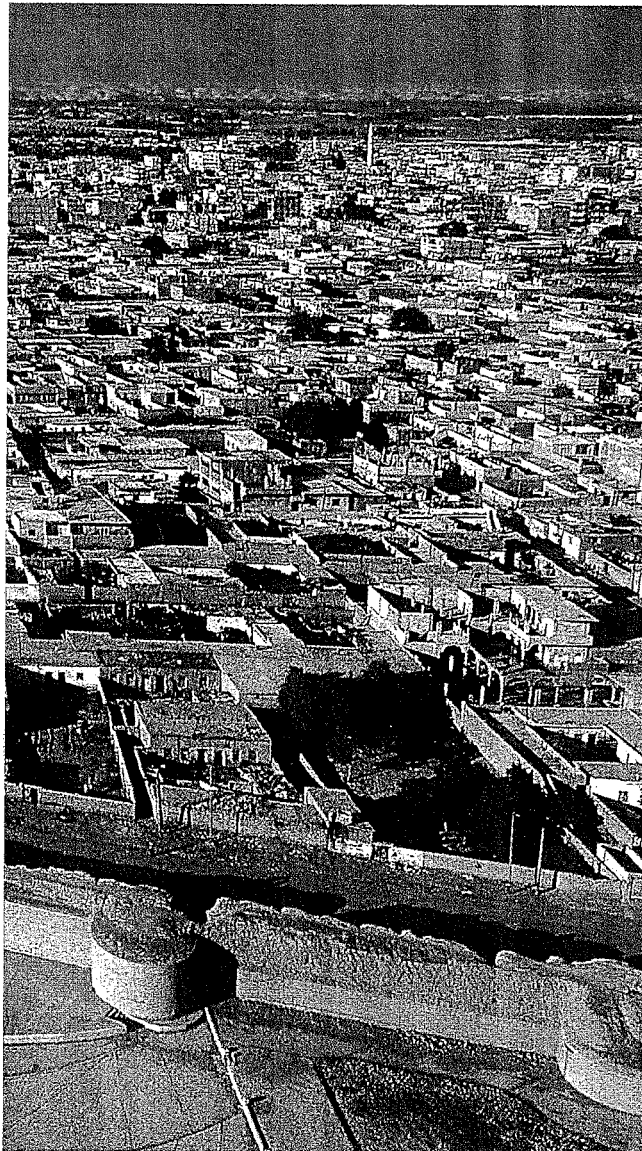
يعمل معظم السكان بالزراعة وتربية الحيوان والتجارة بالمنتجات الزراعية والحيوانية، وكانت الزراعة في المحافظة قديماً متركزة على ضفاف الأنهار، أي الفرات والبليخ، وكانت تعتمد الأساليب القديمة، وتزرع أصناف محددة هي القمح والشعير

الرقعة محافظة سورية تقع في المنطقة الشمالية الشرقية من الجمهورية العربية السورية على الحدود التركية. السورية، تحيط بها محافظتا دير الزور والحسكة شرقاً، ومحافظتا حماة وحمص جنوباً، ومحافظة حلب غرباً. مساحتها نحو ٢٠ ألف كم<sup>٢</sup> وتقسم إلى منطقة الطبقة ومنطقة تل أبيض، ومنطقة الرقة مركز المحافظة، عدد سكانها ٧٠٠ ألف نسمة لعام ٢٠٠٣.

تتكون أراضيها عموماً من رواسب بحرية وبحيرية نتجت من انحسار مياه الخليج العربي الذي كان يغمر تلك المنطقة في الحقب الجيولوجي الثالث وما قبله، وهذه الرواسب توضع على شكل سهول واسعة، تمتد على الجزيرة السورية برمتها وعلى وادي الفرات والبليخ وسهول حوضي الرصافة ومسكنة.

يخترق أراضيها نهر الفرات [ر] الذي لا تخفى أهميته في تاريخها الطويل، ونهر البليخ بطول نحو ١٠٠ كم، وتجري فيها بعض الأودية السيلية مثل الأحمر والأعيوج والسلماني، ولهذه الأودية دور كبير في الزراعة وتربية الحيوان وفي إغناء المنطقة بالمياه الجوفية.

مناخها متوسطي شبه جاف، صيفها حار قد ترتفع الحرارة فيه حتى تجاوز الـ ٤٠ مئوية، وشتاؤها بارد ممطر، وأمطارها قليلة عموماً، إذ يبلغ أعلى معدل للهطل فيها في منطقة تل أبيض ٣٥٠ ملم/ سنة، ويقتصر غطاؤها النباتي على الأعشاب، كالشبح والحرمل والقيصوم، وعلى جانبي الفرات أشجار الحور الفراتي، وعلى جانبي البليخ الطرفاء والصفصاف. عدد سكانها قليل إذا ما قورن



منظر جوي للرقعة داخل السور القديم



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## Bālis

**Bālis** was a city located on the western bank of the Euphrates, to the west of al-Raqqā, in present-day Syria. The Romans called it Barbalissos but its roots are in the Hittite settlement of Emar. Its location at a bend in the Euphrates close to Aleppo made it a natural entrepôt between the ports of the eastern Mediterranean and the riparian trade towards and into the Gulf. According to the third/ninth-century historian al-Balādhurī, around 14/636 the city surrendered to the Arab armies under the command of Abū ‘Ubayda (d. 18/639). Citizens were offered the choice of paying the *jizya* (poll-tax on non-Muslims living in a Muslim area) or evacuating to Byzantine territory; most chose the latter. Yāqūt (d. 626/1229) notes that as the Euphrates had shifted eastwards, Bālis was no longer on the riverbank; when this shift occurred is unclear. Under the Umayyads, Maslama b. ‘Abd al-Malik (d. 121/738) was put in charge of the city and, to foster agricul-

ture, he built a canal, which was named after him. Under the ‘Abbāsids, Bālis was part of the province of al-‘Awāšim, created by the caliph Hārūn al-Rashīd (r. 170–93/786–809). In 245/859–60 an earthquake destroyed Bālis, but the city was eventually able to recover. It subsequently came under the sway of a series of potentates, including, among others, the Ṭūlūnids (r. 254–92/868–905) and the Ḥamdānids (r. 293–394/906–1004). By the fourth/tenth century Bālis had become a predominately Shī‘ī enclave and evidence of a pilgrimage mosque for al-Khidr (also al-Khaḍīr, “the Green Man,” a popular figure in Ṣūfism) has been discovered (see Sourdel and Sourdel-Thomine). The city was abandoned when the Mongol forces approached in the late 650s/1250s. Resettlement would occur nearby at Meskéné but Bālis itself would never be prominent again. The site became the focus of intensive archaeological activity in the early 1970s, when the waters of the man-made Lake Asad began to rise, inundating much of the site. This activity has continued, and in addition to the surviving Ayyūbid-era minaret, which was moved to avoid the flood, an Umayyad palace has been unearthed.

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THE PROVINCE OF RAQQA UNDER OTTOMAN RULE, 1535–1800:  
A PRELIMINARY STUDY\*

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Few cities of the Near East have had as changeable a history as that of Raqqā. Lying just above the Euphrates' flood plain near the confluence of the Balīkh River, Raqqā (ancient Kallinikos) was captured by the Arabs in 639 A.D. and had become an important military center by the late Umayyad period. The court city of al-Rāfiqa, which the 'Abbasids built west of the old town in 771–772, would serve as caliph Hārūn al-Rashīd's capital and later as the administrative center of the entire western half of the empire, gaining renown for its intellectual scene as much as for its ceramics and glassware industry. With the decline of 'Abbasid power, however, Raqqā and its desert hinterland slipped under the control of local Bedouin dynasties in the tenth to eleventh centuries, before the resurgence of central state authority under the Saljuqs and the Ayyubids helped restore the city to a situation of political and economic significance. Yet this period of glory was again to be short-lived, as the city and its surroundings were devastated by a renewed nomad invasion, that of the Mongols in 1259, and remained abandoned in the Mamluk period.<sup>1</sup>

The study of Raqqā under Ottoman rule presents somewhat of a paradox. On the one hand, our literary sources suggest that the city was all but forsaken, its outback seen as hostile and its history ignored; a place in every sense peripheral from the Ottoman imperial perspective. By the same token, however, the district marked this empire's last frontier, and at times attracted intense interest on the part of state officials for its strategic situation and as an axis of tribal control. This paper draws on Ottoman archival documents to provide a first basic outline of Raqqā's political and administrative history, as the nominal center of a *sancak* and later an *eyalet*, from the sixteenth through the eighteenth century. It seeks to show how Raqqā, being the arguably least developed province of the empire, remained especially attuned to the ebb and flow of central government authority, and it proposes a four-part periodization of Ottoman dominion over the city and its surrounding region:

1. Raqqā as a *sancak* of Diyarbekir (1535–1586), which was fully integrated into the empire's military-administrative structure with both the city and its hinterland under the direct control of Ottoman officers;

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<sup>1</sup> See Stefan Heidemann, "Die Geschichte von ar-Raqqā/ar-Rāfiqa: ein Überblick," in S. Heidemann and Andrea Becker, eds., *Raqqā II: Die islamische Stadt* (Mainz, 2003), pp. 9–51.