

The Professions and Crafts of Scholars in Damascus during the Rule of Burid and Zangid Dynasties (497-569 AH/1103-1173 AD)

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This study describes the professions of scholars who lived in Damascus (i.e., those who were born and died in it), and those who travelled to it from the Islamic countries during the rule of Burid and Zangid dynasties (497-569 AH/1103-1173 AD). Some of those scholars worked as carpenters, jewellers, weavers or blacksmiths, etc. for satisfying their financial needs, providing a good living for their families and serving the community during the historical period, in which political and military conflicts spread, especially the crusades against Damascus from time to time. This lasted until political stability was achieved through the control of Nour Al-Din Mahmoud Al-Zenki over Damascus, the unity of Sham and the end of crusades against Damascus. Later, Damascus attracted scholars' attention for scientific benefit and interest at the same time. This was due to its ruler's sponsorship and encouragement for scientific orientation and practising professions. So, they organised their time to achieve their interests.

Key words: *Medical professions, carpentry profession, Damascus city, mullet family, zinc family.*

Introduction

In the name of Allah, the Most Gracious, and the Most Merciful: (And say (O Muhammad SAW) Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers) (Surah At-Taubah: 105) (Abdul, 2015).

Based on this holy verse, the Islamic position regarding professions is clear. Al-Mighty Allah has ordered Muslims to work and made it worship. Labour is a sign of a nation's progress and advancement. There are many evidences in the Qur'an, Sunnah, and sources of Islamic history that the prophets have professions as their Holy Messages, which did not obstruct their labour. The companions (may Allah be pleased with them), followers and scholars have practised their professions besides seeking knowledge. Accordingly, this paper deals with the topic of the professions and crafts of scholars in Damascus during the rule of Burid and Zangid dynasties (497-569 AH/1103-1173 AD). It aims at clarifying examples of economic activities of scholars in Damascus during the mentioned period. These are practical applications for activities that Islam has considered them to be the best ways for facilitating a good living for community members. This study includes two sections; the first section consists of five subsections: 1) (Al-Baghdadi, 1951). The importance of labour in the Glorious Qur'an; 2) the importance of labour in Sunnah; 3) the importance of labour in the life of companions; 4) the linguistic and conceptual definition of profession; and 5) the linguistic and conceptual definition of craft. Concerning the second sections, it presents the professions and crafts of scholars in Damascus during the period under study. It includes two subsections: 1) scholars residing in Damascus and 2) scholars travelling to Damascus. Finally, the conclusion is presented at the end of this study (Al-Bukhari, 1966).

Section One

The Importance of Labour in the Glorious Qur'an

The Islamic religion has a clear position on the subject of labour. Labour is one of the basics that Al-Mighty Allah has emphasised in (Al-Bukhari, 1978) several Quranic verses urging man to work in obedience to the words of Al-Mighty Allah:

- a. (And say (O Muhammad SAW) Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers) (Surah At-Taubah: 105) (Al-Dhahabi, 1377).
- b. (And surely, we gave you an (Al-Dhahabi, 1963) authority on the earth and appointed for you therein provisions (for your life). Little thanks do (Al-Dhahabi, 2001) you give) (Surah Al-A'raf: 10).
- c. (O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (Al-Dhahabi, 1961) (the results of your deeds which you did)) (Surah Al-Inshiqaaq: 6).
Al-Mighty (Al-Fairozbadi, 1963) Allah rewards every man has good labour as much as they deserve degrees that the Al-Mighty says: (Al-Farabi, 1998).
- d. (And for all, there will be degrees according to that which they did, that He (Allah) may repay them in full for their deeds. And they will not be wronged) (Surah Al-Ahqaf: 19).

The Qur'anic verses clarify that the Prophets (peace be upon them) have professions; they work to face the demands of life within the legitimate limits that do not affect the rights of people and society; besides, they are responsible for informing people of the message of Islam and Islamic law. Allah has ordered the Prophet Adam (peace be upon him) to get down from heaven to earth as stated in this holy verse (Al-Farahidi, 2014):

e. (We said: Get down all of you from this place (the Paradise) ...) (Surah Al-Baqara: 38).

So, he cultivated the earth and planted it to earn his living. While the Prophet Idris (peace be upon him) was a tailor and the Prophet David (peace be upon him) was a blacksmith as clarified in this holy verse (Al-Hafidh, 1971):

f. (And indeed (Al-Hanafi, 2012) we bestowed grace on Dawud (David) from us (saying): O you mountains. Glorify (Allah) with him! And you birds (also)! And we made the iron soft for him.) (Surah Saba: 10).

And this verse (Al-Hanbali, n.d):

g. (Saying: Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, (Al-Maqari, 1949). I am All-Seer of what you do.) (Surah Saba: 11).

Moreover, there are many verses in the Holy Qur'an that has an explicit call for labour, which is still the sign of progress of human and physical civilization (Al-Misri, 1986).

The Importance of Labour in Sunnah

The Hadiths of Prophet Mohammad (peace be upon him) also emphasised the importance of labour, as clarified in this Hadith (Al-Qazwini, n.d):

a. It was narrated from Aisha: The Messenger of Allah (peace be upon him) said: Allah loves that whenever any of you does something, he should excel in it. (<http://turntoislam.com>) (1), concerning the wage assigned to the work, the Prophet Mohammed (peace be upon him) said:

b. Give the worker his wages before his sweat dries. (<https://sunnah.com/urn/1325380>) (2).

Additionally, the Prophet Mohammed (peace be upon him) used to shepherd the sheep as indicated in his Hadith (Ar-Razi, 1999):

c. Narrated Abu Huraira: The Prophet said, Allah did not send any prophet but shepherded sheep (3). His companions asked him, did you do the same? The Prophet replied, yes, I used to shepherd the sheep of the people of Mecca for some Qirats. (As-Saboni, 1157) (p. 507) (4).

Also, the Prophet Mohammed (peace be upon him) practised the profession of trade with the funds of Khadija (may Allah be pleased with her), when she charged him with a trip to Sham to trade in her money. The Prophet Mohammed (peace be upon him) went with her servant Maysarah in a commercial caravan of Quraish to Busra in Sham. He sold the goods there and bought the goods he wanted and then returned to Mecca. (As-Sama'ani, 1975) Then, Khadija (may Allah be pleased with her) (Ibn Al-Jawzi, 1975) gained twice the amount she had

earned before. So, she gave the Prophet Mohammed (peace be upon him) double wages for carrying out this trip (Ibn Al-Jawzi, 1988) (5).

The Importance of Labour in the Life of Companions

The companions followed the way of Prophets (peace be upon them) in their support and encouragement to work. They had professions and crafts in accordance with this holy verse:

a. (He is who has made the earth subservient to you (i.e., comfortable for you to walk, to live and to do agriculture on it); so, walk in the path thereof and eat of His provision. And to Him will be the Resurrection) (Surah Al-Mulk: 15).

And this Hadith:

b. Narrated Al-Miqdam: The Prophet said, Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David, used to eat from the earnings of his manual labour. (p. 470) (6).

Thus, the companions (may Allah be pleased with them) had worked along with fighting for the Cause of Allah (Jihad). (Ibn Asakir, 2006) Caliph Abu Bakr (may Allah be pleased with him) was a cloth merchant (7). In addition, Caliph Othman ibn Affan traded in dates and said about his trade: (I bought the dates from a Jewish tribe known as Bani Qayniqa'a, then I sold it with profit). Then, the Prophet Mohammed (peace be upon him) knew about this and said: (O Othman, if you buy something, then the seller shall weigh it; and if you sell it, you shall consider it) (8) (Ibn Duraid, 1987).

Furthermore, the companion Abdul Rahman bin Auf (may Allah be pleased with him) was a first-class merchant and earned a lot of money from the trade. He was saying that: (if I carry a stone, I wish there were gold or silver under it) (9).

The companions found that labour is not only worship that brings them closer to Allah, but also Jihad for the Cause of Allah. Scholars and authors of the ancestors of this nation followed the path of the Prophets, companions and followers. So, the figures of this nation had practised the professions and crafts. They sought for earning their living by practising their professions along with their knowledge and religiosity. The next part presents the linguistic and conceptual definitions of profession and craft (Ibn Hanbal, 2015).

The Linguistic and Conceptual Definition of Profession

Linguistically, profession refers to service, and it refers to the proficiency in performing service and work manually (10). It is any work that requires experience and skill (11). Profession originally means work by hand (12). Al-Razi stated that profession is service (13).

As a term, it is a set of works that require skills and are performed by man through training practices. The meaning of the word may extend to include all aspects of human activity, or it is narrowed to indicate the one who does manual work and needs manual skill (14). It is also defined as the profession that is practised by man for his benefit. It requires a theoretical study and long technical training (Ibn Ishaq, 1976) (15).

The Linguistic and Conceptual Definition of Craft

Linguistically, it is derived from the noun craft, and a craftsman is a person who is skilled in a particular craft. Also, it means gain (16), and the gain is based only on labour (17). Al-Jawahri stated that craft refers to work and way of earning, and the craftsman means the worker. (18) Additionally, craft means the work whereby man earns his living. Arab named any work (Ibn Kutabi, 1970) performed by man as a craft because he tends to it (19).

As a term, it refers to the means of selling and buying of the grocery and roaming with goods that do not need machinery, tools and engineering and mechanical works (20). Moreover, it refers to the production processes that are performed by hand and are often carried out with simple tools, including an ax, hammer, and so on (21). It seems that the concept of craft is broader and more comprehensive than the concept of the profession because craft refers to any work done by man for profit.

Section Two

The professions and crafts of scholars in Damascus during the rule of Burid and Zangid dynasties (497-569 AH/1103-1173 AD)

During the rule of Burid and Zangid dynasties, Damascus witnessed a remarkable development in different areas of life. This is due to those Muslim leaders, especially the Burid and Zankid sultans, having given it the utmost attention. Hence, peace and stability have been established in it, leading to the growth of economic situation and employment opportunities. This has been in combination with the appearance of a vast collection of scientists, scholars and authors. Those scholars have sought their living by themselves along with their scientific achievements and piety. Consequently, they have been named with names of their crafts and professions that they have performed during their life.

This section includes two subsections: firstly, scholars residing in Damascus, (i.e., those who were born and died in it). Secondly, scholars travelling to Damascus from the Islamic world during the study period. Those scholars are mentioned in accordance with the year of their death as follows:

Residents

1. Abu Mohammed as-Salami Abdul Karim bin Al-Musallam bin Mohammad bin Sadaqa (died in 501 AH/ 1107 AD): (22) he was famous for being a perfumer because he used to sell perfume in Damascus, in which he heard the Hadith from his senior scholars, such as Abu Al-Qasim Al-Hinai. Al-Dhahabi has said about him that he has few narrations (23).
2. Abu Al-Hasan Al-Khashu'i Ali bin Barakat bin Ibrahim bin Mohammad bin Ahmad bin Al-Abbas bin Hashim (died in 510 AH / 1116 AD) was born in Damascus, where he grew up and heard the Hadith from its senior scholars, and many Damascenes approved of him (24). Ibn Asaker said that he was a porter in food hotels (25).
3. Abu Abdullah Ahmed bin Al-Hassan bin Mohammed bin Ali bin Yahya Al-Khayyat (died in 517 AH/1123 AD) (26) was born in Damascus. He was a scholar and poet and had a famous collection of poems. He earned from the profession of sewing, which he had learned from his father (27).
4. Abu Al-Hassan Ali bin Al-Hasan bin Ali bin Saeed Al-Dimashqi (died in 522 AH/1128 AD). He was famous for being a perfumer (28). He heard the Hadith from scholars of Damascus in his time like Abu Al-Qasim Al-Smisati and Abu Al-Qasim Al-Hinai and others. (29). Also, he was a singer singing in the bars. However, he had repented and left singing in the late age (30).
5. Abu Mohammed Abdul Karim bin Hamza bin Al-Khidhr bin Al-Abbas as-Salmi Al-Haddad (died in 526 AH/1132 AD) was a good scholar, recited the Holy Qur'an and heard the Hadith from his scholars in Damascus (31). Al-Ktbi said about him: he is the narrator of Sham (32). He was a blacksmith and practised it skillfully; thus, he was called Al-Haddad (the blacksmith) in relation to the profession he had practised (33). The references did not mention the type of blacksmithing that he was practising as a profession.
6. Abu Al-Majd Ma'ali bin Hibat Allah bin Al-Hasan bin Al-Habbobi Al-Dimashqi Al-Bazzaz (died in 528 AH/1134 AD) had sold cloth and was one of the scholars of Hadith in Damascus and heard the narration of Abi Nasr Al-Maqdisi (34). The scholar of Sham Al-Hafiz bin Assaker had narrated in his time (35).
7. Abu Abdullah Al-Hussein bin Mohammed bin Ahmed bin Ja'afar Al-Dimashqi (died 530 AH/1136 AD) was a Shafi scholar and reciter, born in Damascus (36). He worked in agriculture to earn his living from agricultural crops as he was a farmer in Haditha village, which was a business village in Damascus (37). The references that dealt with his biography had neglected to mention the names of crops that he planted on his farm.
8. Abu Ya'li Al-Azdi Hamza bin Al-Hasan bin Mufrij Al-Dimashqi (died in 534 AH/1140 AD) was a good scholar, famous in the science of Hadith. He practised the mediator profession in selling books (38). However, bin Assaker did not praise him and said about him: his handwriting was poor (39).
9. Abu Ya'la bin Abi as-Saqr Hamza bin Mohammed bin Ahmed bin Salama Al-Qurashi Al-Dimashqi Al-Bazzaz (died at 535 AH/1141 AD) had heard the Hadith from scholars in

Damascus and taught people reading. His efforts were clear in the science of Hadith. (40) He was a cloth merchant and was named Al-Bazzaz in relation to the profession he practised (41).

10. Abu Al-Qasim Ismail bin Ahmed bin Omar bin Al-Ash'ath (died in 536 AH/1142 AD) was born in Damascus (42). He was distinguished in the science of Hadith and described as being discerning in Hadith and its narrators. Ibn Al-Atheer said about him that: he used to narrate Hadiths of supreme narrations (43). He was famous for selling books during his time and had copies and assets (44). Ibn Al-Adim has provided sufficient information about the profession of Abu Al-Qasim in selling books, saying that: he was lucky in selling books; he had once sold Sahih Bukhari and Sahih Muslim in a good volume written by Abi Abdullah as-Swari Al-Hafidh with 20 dinars, and told me that he signed this volume with one carat because he bought it along with another book with one dinar and carat, then he sold that book with one dinar and this volume with one carat (45).

11. Abu Al-Ghna'im Muslim bin Al-Hussein bin Al-Hassan Al-Dimashqi (died in 544 AH/1150 AD) heard the Hadith from scholars of Damascus and was permitted to narrate it. It was stated that he was famous for being a baker (46).

12. Abu Ali Al-Hilali Al-Hasan bin Ni'ma bin Yazeed Al-Hourani Al-Dimashqi Al-Tajir (died in 546 AH/ 1152 AD) had efforts in the science of Hadith and recitations as he recited many narrations for Abi Mohammed bin Tawos and others. A reference has attributed his name to the profession of trader (47) without mentioning the details about the type of trade from which he earned his living.

13. Abu Al-Waqa Mahfoudh bin Sultan bin Al-Motawaj bin Abdulbaqi Al-Najar (died in 549 AH/1155 AD) was born in Damascus and heard the Hadith from a group of scholars like Sahl bin Bishr and Abi Al-Barakat bin Tawos (48). The need had motivated him to be a carpenter to meet his needs (49).

14. Abu Al-Fatih Al-Qurashi Nasser bin Abdulrahman Al-Dimashqi (died in 550 AH/1156 AD) had heard and written the Hadith. He worked in carpentry and made it a source for earning money (50).

15. Abu Al-Qasim Al-Assadi Al-Hussein bin Al-Hassan bin Mohammed known as bin Al-Bun (died in 551 AH/1157 AD) was born in Damascus. He was a scholar, memoriser, and had understanding, and familiarity with the narrators. He heard the Hadith in Damascus from scholars like abi Al-Fatih Nasr bin Ibrahim and Abi Abdullah bin Abi Al-Hadeed (51). He was one of the scholars who had practised the profession of making copies by writing the Holy Qur'an and books of Fiqh (52), which means that he had good handwriting.

16. Abu Mohammed bin Al-Hussein Abdulkarim bin Taher Al-Muqri'a Al-Tajer (died in 554 AH/1160 AD) was jurist and narrator, heard from famous scholars in Damascus, and had permission. He was famous for his trade and travelled to many countries (53).

17. Abu Ya'li Hamza bin Ali bin Al-Hassan bin Ali known as ibn Al-Habobi (died in 555 AH/1161 AD) was from Damascus (54), known as the Merchant (55) for practicing the profession of the cloth trade (56). He paid attention to the Hadith and narration, heard and

learned from his scholars in Damascus and was permitted as well as he had permitted others to narrate his narrations (57).

18. Abu Al-Qasim Fdha'il bin Al-Hassan bin Al-Fatih bin abi Mohammed Al-Ansari Al-Kitani (died in 555 AH/1161 AD) was born and grew up in Damascus and had narrated in it. He had narrated from his scholars. He practised the profession of trade as he went to the villages around Damascus and exchanged linen with yarn to earn his living (58).

19. Abu Al-Hajjaj Al-Harithi Yusuf bin Maki bin Ali bin Yusuf (died in 556 AH/1162 AD) (59) was born in Damascus, memorised the Quran and jurist Abu Al-Hassan as-Salmi had educated him. He inherited the profession of weaving from his family because his father was a weaver (60).

20. Abu Al-Majd Al-Hamadhani Mohammed bin Abdullah bin Al-Muslim bin abi Suraqah Al-Dimashqi (died in 560 AH/1166 AD) (61) had efforts in narrating the Hadith in Damascus. Abu Al-Hassan bin Al-Mwazini and Abdul Muni'm Al-Kilaby, and others had heard from him. Additionally, he had undertaken the management of the mosque endowments, collateral inheritance, and tax in Damascus (62).

21. Abu Al-Hassan as-Sousi Ali bin Ahmed bin Muqatil bin abi Nasr (died in 560 AH/ 1166 AD) was from Damascus and living in ash-Shaghour. He heard the Hadith from abi Al-Qasim bin Abu Al-Ala'a (63). He undertook to collect the money taken from Shaghour farms (64).

22. Mubarak bin Ali bin Mohammed bin Khidhr (died in 562 AH/1168 AD) (65) was known as as-Sairafi (exchanger) for practising the profession of money exchange; as well as hearing the Hadith. He was permitted to narrate the Hadith. Al-Hafidh Muwaffaq bin Qudamah had narrated from him (66).

23. Abu Al-Qasim Wahab bin Faraj bin Muflih Al-Dimashqi Al-Nasikh (died in 562 AH/1168 AD) was Hanbali. He was making copies for a wage for a long time. He read the Quran with the seven modes of recitation (67).

24. Abu Nada Al-Zayat Hassan bin Tamim bin Nasr as-Sairafi was a Damascene scholar. He had heard the Hadith from scholars of Damascus (68). He had practised the profession of money exchange during the reign of Nur Al-Din Mahmoud Zangi had in Damascus. He had left the profession of money exchange before he died (69).

25. Abu Tamim ar-Ruhbi Salman bin Ali bin Abdul Rahman was one of the famous reciters of Damascus during the reign of Nur Al-Din Zangi. He was known as Al-Khabaz (baker) (70). He practised the profession of baking as a source of earning money along with his scientific efforts as he heard the Hadith from Abdul Rahman bin Al-Hassan Al-Hina'i. Al-Dhahabi said about him: "... he was a good reciter" (71).

26. Abu Mohammed Al-Asfra'eni Tahir bin Sahl bin Bishr bin Ahmed bin Sa'id as-Sayegh was one of the narrators of Hadith in Damascus who lived the reign of Nur Al-Din Zangi (72). He had a considerable level of knowledge and was famous for demanding the narration of Hadith. He heard his father and Abdul Karim bin Al-Hassan and ibn abi Al-Hadid and others. He was a jeweller in Damascus for practising the profession of selling gold (73).

Travelers to Damascus

1. Mohammed bin Ali bin Maimon (died in 510 AH/1116 AD) (74) was from Kufa. He travelled to Damascus to hear the Hadith and narrate it. During leisure, he practised the profession of copying books (75) for learners and society for a wage to earn his living as he had a family (76). He had good handwriting among scholars at his time.
2. Abu Al-Hassan Mohammed bin Marzouk bin Abdul Razak bin Mohammed Al-Baghdadi (died in 517 AH/1123 AD) was a Shafi'i jurist and narrator. He travelled to Damascus for trade and scientific benefit. He heard the Hadith from its scholars (77) including Abi Naser bin Tallab (78). Al-Thahabi said about him: "he was a roaming merchant" (79). Then, he returned to Baghdad and died there.
3. Abu Al-Hassan Ali bin Abi Al-Qasim Mohammed Al-Tamimi (died in 519 AH/1125 AD) (80) was one of the Moroccan scholars who came to Damascus and heard the Hadith in it and then wrote and narrated it. The jurist Abu Al-Hassan Al-Maqdisi taught him jurisprudence. During his stay in Damascus, he practised the profession of making gemstones until his death (81).
4. Ibn as-Sibt Al-Hassan bin Al-Mudhaffar bin Yazeed abu Ali bin abi Sa'ad Al-Baghdadi (died in 523 AH/1129 AD) travelled to Damascus and heard the Hadith in it from its scholars (82). He did not stay long in Damascus, to which he came as a merchant, but returned to Baghdad and died there (83).
5. Abu an-Najim Badr bin Abdullah Al-Armani (died in 532 AH/ 1138 AD) was a narrator from Baghdad, descended from a family famous for knowledge and the narration of Hadith (84). He travelled to Damascus several times for trade; so, he was renowned for frequent travelling for trade. Then, he returned to Baghdad and died there (85). He was a scholar of valid narration and had permission.
6. Abu Al-Hussein Mohammed bin Kamil bin Daysam an-Nadhari Al-Asqalani (died in 536 AH/1142 AD) was from Jerusalem. He was a good, honest, sincere, and trustworthy scholar (86). He travelled to Damascus and learned the Hadith from its scholars. He practised (87) the profession of sealing luggage and the house of the agency. He earned his living from taxes (88).
7. Abu Al-Qasim Issa bin Ahmed bin Hiba bin Ahmed bin Al-Mufadhal Al-Wa'idh (died in 542 AH/1148 AD) was a Hanbali jurist and narrator. He was born and raised in Mosul and had heard the Hadith from its scholars. He travelled to Damascus and lived and died there (89). He met with senior scholars of the Hadith there. He earned his living from practising the profession of publicising the goods and their prices to people in Damascus and urging them to buy these goods (90).
8. Abu Ghalib Mohammed bin Ali bin Abi Al-Hassan (died in 543 AH/1149 AD) was born and raised in Baghdad. He was a good scholar famous for the science of Hadith. He travelled to Damascus to learn the Hadith. He learned from its scholars and wrote a lot. He lived in

Damascus for a period of time for the purpose of trade, then went back to his country and died there (91).

9. Abu Al-Dur Atiq Obeid Allah bin Ahmed Al-Rumi (died in 543 AH/1149 AD) was from Baghdad. He was a scholar and narrator of Hadith. He travelled to a number of Islamic regions for science and knowledge (92) including Damascus, to which he travelled several times for trade. He lived in Damascus and died there. Ibn as-Sama'ni said about him: "He was a righteous scholar..." (93).

10. Abu Al-Hakam Obeid Allah bin Al-Mudhaffar bin Abdullah bin Mohammed Al-Bahli Al-Andalusi (died in 54 AH/1155 AD) was known as Al-Maghrbi (94). The origin of his family was from Andalusia, but he was raised in Damascus and died there. He was a doctor famous for the medical industry and distinguished in literature (95). He was living in Jairon, one of Damascus' gates, to practice his medical profession and treat patients (96). Also, he served the Sultan Mahmoud bin Malik Shah in 521 AH/1127 AD who had established a mobile clinic moved by (40) camels for him. He was his favourite doctor (97), which means that he was skillful in medicine in his time.

11. Abu Abdullah Mohammed bin Nasr bin Saghbir bin Khalid Al-Kaisarani (died in 550 AH/1156 AD) was born in Aka and raised in Kaisaria; thus, his surname is attributed to it (98). He had full knowledge of the language and literature (99). He travelled to Damascus and lived there. He praised its leaders. He had managed the clocks at the gate of the Umayyad Mosque. He continued practising this career until his death (100).

12. Abu Al-Hassan Ali bin Asakir bin Saro Al-Maqdisi (died in 553 AH/1159 AD) (101) was one of the imams of Hadith. He heard from Abu Al-Fatih Nasr bin Ibrahim in Jerusalem (102) and Abu Abdullah Al-Hassan bin abi Al-Hadeed in Damascus, to which he came as a trader then lived in it and died there (103).

13. Abu Mansur Issa bin Ma'bad bin Al-Fadhil at-Tajir (died in 558 AH/1164 AD) was born and raised in Mosul where he learned the science of Hadith by senior scholars, such as Abu Nasr Mohammed bin Ali bin Obeid Allah (104). He heard from scholars in different countries. He had travelled to Damascus two times for trade; so, he became famous for his frequent travels for trade. Then, he returned to Mosul and died there (105).

14. Abu Mohammed Abdul Aziz bin Issa bin Ali (died in 560 AH/1166 AD) was from Sicily. He travelled to Damascus for scientific benefit. He was a Shafi'i jurist and a poet. Ibn Asakir gave an example of his poetry (106). He had practised the profession of observing tanning (leather) in Damascus. Therefore, he became rich because of this profession (107).

15. Abu Al-Mudhaffar Sa'id bin Sahl bin Mohammed bin Abdullah (died in 560 AH/1166 AD) was from Neysabour, known as an astronomer. He travelled to Damascus in (553 AH/1159 AD) (108) where he heard the Hadith and narrated a part of the narration of Ibn Al-Hassan Al-Madani. He was sponsored by the king Nur Al-Din Mahmoud Zangi who greeted him and brought him to live in ss-Simisati (109). He assigned him the profession of considering the endowments of Al-Khanqat in Damascus, where he died and was buried in the cemeteries of as-Sufi (110).

16. At-Tajir' Mubarak bin Ali bin Mohammed bin Ali bin Khidhr (died in 563 AH/1169 AD) (111) was one of the prominent narrators of Baghdad in memorisation and mastering. He travelled to Damascus as a merchant in (519 AH/1125 AD). He was known to be a travelling merchant. He heard the Hadith from the famous narrators of Damascus like Abu Mohammed Al-Akfani and Abu Al-Hassan Ash-Shahrazori. Then, he returned to Baghdad and died there (112).

Appendix (1)

Table 1: The professions and crafts of scholars in Damascus during the rule of Burid and Zangid dynasties (497-569 AH/1103-1173 AD)

Residents		Travelers	
Type of profession	Number	Type of profession	Number
Perfumer	2	Book copier	1
Carrier	1	Merchant	8
Tailor	1	Maker of gemstones	1
Merchant of cloth	2	Stamper	1
Farmer	1	Advertiser	1
Bookseller	2	Doctor	1
Baker	2	Manager	1
Carpenter	2	Endowments administrator	1
Book copier	2	An observer of tanning (leather)	1
Merchant	4		
Weaver	1		
Endowments officer	1		
Collector	1		
Exchanger	2		
Jeweller	1		
Blacksmith	1		

Conclusion

1. This study attempted to reveal the nature of the works and activities practised by scholars in the period under study. These scholars were professionals and skillful.
2. By reviewing the studies contained in this research, surnames of some scholars were attributed to the profession they practised.
3. During the period under study, Muslim scholars were communicating in various fields, including the economic area. They did not find that there are obstacles and limitations in their path towards knowledge; on the contrary, they felt that they were citizens in one country.



Their life affairs were organised by the Islamic rules whose provisions were applied to all regardless of gender, colour and religion.

4. The professions are part of the nation's heritage, history, and civilization. They must be documented, and the activities of scholars have to be kept for the benefit of future generations.

5. During the period under study, scholars were collecting between seeking knowledge and practising their works. They managed their time in a way that was in their interest on both sides.

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