

# About the Information About Forest and Forest Products in the Islamic World in Medieval Sources

Tunay KARAKÖK<sup>1,\*</sup>, Selman KARAYILMAZLAR<sup>2</sup>

<sup>1,\*</sup> Bartın University, Faculty of Literature, Department of History, Bartın, Türkiye

<sup>2</sup> Bartın University, Faculty of Forestry, Department of Forest Products Engineering, Bartın, Türkiye

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## Araştırma Makalesi



**Abstract** – With the emergence of humanity, the first human learned to make all kinds of tools and equipment he needed with the goods he obtained from these sources, especially from the forests and the sources that contain nutrients around him, to sustain his life. Thus, the first use of forests and the resources obtained from forest products by humans and the first way of living in forest areas emerged. However, forests in particular were in the position of resources that were used freely and irregularly in the beginning. In time, it has become necessary to determine the ownership status of forests in order to regulate the use of forests by administrative formations created by people and to protect forests. In the course of time, these political or administrative mechanisms have put an end to the concept of common ownership that allows everyone to benefit from forests as they wish. Established states, emirates, or whatever the name is, political mechanisms whose function is to manage societies have even had to include forest areas within the state land structure by the state. However, the increase and spread of settlement units called rural or village, which are called out of city centres, and the pressure of the population on the forests in such places has caused frictions between the villagers and the mechanisms that own the forests. In this study, the Information about Forest and Forest Products in the Islamic World according to the Medieval Sources is presented based on the information within the appropriate sample obtained from the sources of the period by using the qualitative research method. When we look at this information obtained through information and document analysis, it is seen that there are data that support and form the basis for the developments and changes in the relevant field today about forest and forest products in the world of the period. It is another finding that we have products in which forest and forest products are effective in many fields, from architecture to art, from shipping to kitchen tools, from heating to commerce.

**Keywords** – Middle Ages, Islamic World, Forests, Forest Products

## Ortaçağ Kaynaklarında İslam Dünyasındaki Orman ve Orman Ürünleri Hakkında Verilen Malumatlara Dair

<sup>1,\*</sup> Bartın Üniversitesi, Edebiyat Fakültesi, Tarih Bölümü, Bartın, Türkiye

<sup>2</sup> Bartın Üniversitesi, Orman Fakültesi, Orman Endüstri Mühendisliği, Bartın, Türkiye

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## Research Article

**Öz** – İnsanlığın ortaya çıkışı ile birlikte ilk insan yaşamını sürdürebilmek için ihtiyaç duyduğu besin maddelerini başta ormanlar olmak üzere, etrafındaki besin barındıran kaynaklardan, devamında ise bu kaynaklardan elde ettikleri eşyalar ile ihtiyaç duyduğu her türlü araç ve gerecini ağaç başta olmak üzere yapmayı öğrenmiştir. Böylece ormanlar ve ormanlardan elde edilen ürünlerden elde edilen kaynakların insanlar tarafından ilk kullanım şekli ve orman alanları içindeki ilk yaşama biçimi ortaya çıkmıştır. Ancak özellikle ormanlar başlangıçta serbest ve düzensiz bir şekilde yararlanılan kaynak konumundaydılar. Zamanla ise insanlar tarafından oluşturulan idari oluşumlarca ormanlardan faydalanmayı düzenlemek ve ormanları korumak için, ormanların mülkiyet durumunu belirleme gereği ortaya çıkmıştır. Aradan geçen zaman içinde ise bu siyasi yahut idari mekanizmalar ormanlardan herkesin dilediğince yararlanmasına olanak veren ortak mülkiyet anlayışına son vermiştir. Kurulan devletler, emirlikler, yahut adı ne olursa olsun işlevi toplumlari yönetmek olan siyasi mekanizmalar özellikle orman alanlarını devlet tarafından devlet arazisi yapısı içerisine almak zorunda bile kalmışlardır. Fakat, şehir merkezleri dışı diye tabir edilen taşra yahut köy adı verilen yerleşim birimlerinin artması ve yaygınlaşması ve bu tarz yerlerde nüfusun ormanlar üzerinde baskı oluşturması, köylüler ile ormanları sahiplenen mekanizmalar arasında sürtüşmeler yaşanmasına neden olmuştur. Bu çalışmada nitel araştırma yöntemi kullanılarak dönem kaynaklarından elde edilen uygun örneklem dahilindeki bilgilerden hareketle, Ortaçağ kaynaklarında İslam dünyasındaki orman ve orman ürünleri hakkında verilen bilgiler sunulmuştur. Bilgi ve doküman analizi yapılarak elde edilen bu bilgilere bakıldığında da, dönem dünyasında orman ve orman ürünleri hakkında bugünkü ilgili alanındaki gelişmeleri ve değişimleri destekleyici ve bunlara temel oluşturabilecek verilere ulaşıldığı görülmüştür. Mimariden, sanata, gemicilikten, mutfak araç gereçlerine, ısınmadan ticarete kadar pek çok sahada orman ve orman ürünlerinin etkin olduğu ürünlere sahip olunduğu da yapılan bir başka tespit olarak karşımıza çıkmıştır.

**Anahtar Kelimeler** – Ortaçağ, İslam dünyası, Ormanlar, Orman ürünleri

<sup>1</sup>  [tkarakok@bartin.edu.tr](mailto:tkarakok@bartin.edu.tr)

<sup>2</sup>  [selmankzku@yahoo.com](mailto:selmankzku@yahoo.com)

\* Corresponding Author / Sorumlu Yazar

## 1.Introduction: On Method, Aims and Sources

The Middle Age is seen by historians as a separate period between the Ancient World and modern times. It is generally accepted that the Middle Ages began with the “*Kavimler Göçü* or *Migration Period*” in 375 AD or the collapse of the Western Roman Empire in 476. It ended with the conquest of Istanbul by the Ottoman Empire in 1453, the collapse of the Byzantine Empire, or the discovery of the Americas in 1492 (Agibalova – Donskoy, 2017). Medieval historical studies contain important difficulties due to the scarcity of resources and the problems they contain. Unfortunately, many sources written in the Middle Ages have not reached the present day. The sources that have reached today are sufficient to illuminate only a small part of the events. This naturally requires the careful collection of all the different types of resources that have survived to the present day by researchers, their comparison with each other and their evaluation within a certain method. A researcher who wants to do scientific research on a subject about medieval history has to apply to many sources of different types. This difficulty was also encountered during this study. In order to overcome this difficulty, the study was carried out based on the sources of medieval Islamic history. The study was carried out in the light of the information obtained from the period sources of Islamic historiography, which developed in the form of general dates, city and region dates and special dates (Hizmetli, 1991; Şeşen, 1998; Lewis – Holt, 1962). As stated in the summary section, the study, which is a qualitative research, was written with the document-document analysis method by making appropriate sample selections and the information about the subject was tried to be presented to the researchers.

When we look at the Islamic geography in the Middle Ages, which covers a period of approximately 1100 years, we see that the Arab tribes, especially in the Arabian peninsula, tried to create the political life of the peninsula with states such as Ghassanids (200 AD-636 AD), Himyerians (115 BC-525 AD), Mainians (1400 BC-650 AD), Nabatis (300s BC-106 AD), Lahmians (200s BC-633 AD) and Sabaeans (750 BC-115 BC) established within the principle of asabiyya (Günaltay, 2013; Cahen, 1990). In this peninsula,. It evolved into a different period with the establishment of the Islamic State, was founded in 622 by the Prophet Muhammad. Afterwards, this geography, which is inhabited by societies trying to survive with both the new state and the new religion called Islam, and a lively and rapidly changing lifestyle and style (Wellhausen, 1989). With the death of Prophet Muhammad, he was entered a new period called *the period of the four caliphs*. With Caliphs who are Abu Bakr, Omar, Osman and Ali, the Islamic State of Medina, whose borders expanded to Syria, Iraq, Khorasan, Egypt, North Africa and even the Caucasus, outside the Arabian peninsula both politically, religiously and socio-culturally, would re-emerge in 661 under the name of the Umayyads (661-750) (Cahen, 1990; Hodgson, 1993; Aktan, 2016). On the other hand, under the name of the Abbasids (750-1258), it will be seen that he has now ensured the control of the entire Middle East, Near East, Anatolia, North Africa and the Arabian Peninsula (Uluçay, 2002). In the middle of the VIIIth century, with the struggle of the Turkish communities with the Muslim Arabs in the Battle of Talas in 751 and thus meeting with the religion of Islam, a new process will have started for both Islam and the Islamic world. Because the Turks will get to know this new religion very quickly, they will get used to it in a hundred years, and they will enter this religion in masses and become one of the strongest defenders of this religion in a short time. This event will enable the Turks to become the strongest of the religion of Islam and the Islamic geography after the 1000s. As a result of this situation, while Islam turns into a religion that rises in the hands of the Turks and is exported to new places, it will also find the opportunity to expand its sphere of domination. Turks, together with the Karakhanids (840-1212), Ghaznavids (963-1137), Seljuks (1040-1157), Tolunids (868-905), İhşidhies (935-969), Sultanate of Rûm (1077-1308) and Anatolian Principalities (1071-1522) established in the Anatolian geography will dominate the Islamic geography in various periods and by spreading their own culture and civilizations to these geographies, they will provide the birth of a new synthesis called Turkish Islamic civilization (Uluçay, 2002; Cahen, 1990; Kesik, 2018; Turan, 2003). Based on this information, the situation that should be considered when considering the term medieval Islamic world can be summarized in this way. In the light of all this information, then, when medieval Islamic sources are mentioned, both Arab, Turkish and Persian sources come to mind. Within the scope of this study, by using the works of *Al-Belazuri*<sup>3</sup>, *Ibnü'l-Esir*<sup>4</sup>, *Ibn Hişam*<sup>5</sup>, *El-*

<sup>3</sup> El-Belazuri, Ahmed b. Yahya b. Câbir, *Ensâbu'l-Eşraf*, (Thk. Muhammed Hamidullah), Mısır, 1959.

<sup>4</sup> İbnü'l-Esir, İzzuddin Ebu'l-Hasan Ali b. Muhammed b. Abdulkerîm el-Cezerî, *el-Kamil fi't-Tarih*, Beyrut, 1979.

<sup>5</sup> İbn Hişam, Ebu Muhammed Abdulmelik el-Mu'afirî el-Himyerî, *es-Sîretü'n-Nebeviyye*, (Thk. Mustafa es-Sakka, İbrahim el-Ebyârî, Abdulhafiz Şelebî), Beyrut, 1990.

Kazvini<sup>6</sup>, Ibnu'l Mücavir<sup>7</sup>, Ibn Sina<sup>8</sup>, Ibn Havkal<sup>9</sup>, Ibn Battuta<sup>10</sup>, Al-Makrizi<sup>11</sup>, Al-Belazuri<sup>12</sup> and et-Taberi<sup>13</sup>, within the data obtained from these works, determinations about forest, forestry and forest products in the Islamic geography of the period are included in this study.

## 2. Forest and Forest Products in Islamic Geography in Medieval Resources

When the medieval Islamic world is mentioned; a world that includes the period of the Umayyads, Abbasids, Andalusian Umayyads, Seljuks, Fatimids, Ayyubids and Mamluks comes to mind. When we look at forest and forest products in Islamic geography in medieval sources; It is noteworthy that there are many movements and changes in the field, especially in trade.

The life of the first people started in the forests, which is the most suitable environment for living, and completely depended on the opportunities provided by the forests. In order to survive people learned to take advantage of the fruits and animals in the forests and to make all kinds of tools from trees. When it comes to dealing with forestry and forest products, the first profession that comes to mind has always been carpentry. This profession, which was the occupation of even the prophets and sultans in different periods of history, has been practiced throughout history in geographies where the forestry sector has come to life. From the first moment that mankind began to dominate nature, he had an interest in forests and forest products. As a result of this interest, professions that require an occupation related to forest products have emerged. Carpentry, inlay, wood carving, carpentry and lumbering are among the most well-known of these professions. Many of these professions have emerged since the beginning of history due to the need of people to make the items they use in their daily work. People living in cities and villages need to make the roof of their houses, the locks of their doors, and their seats and chairs for sitting. At the same time, those who lived a nomadic life needed wood to make stakes and supports for their tents, arbors and camellias for their wives to sit in, or spears and arrows to use as weapons. The raw material of all these items is wood and the boards prepared from it. In this situation, forestry and forestry profession has gained importance by itself (Bakır, 2011).

In the early VIIth century, when Islam emerged, woodworkers will continue to exist in the Islamic geography. Based on this information, very interesting information about carpenters in Islamic geography has been reached. As mentioned in the sources, the people of Mecca and Medina were not very skilled in carpentry, so they had their slaves or Jews and Greeks do their carpentry work. When we look at the news about the construction of the roof of the Kaaba before the revelation to the Prophet and during his time, it can be easily understood that this was the case. Even in the sources, For Abu Rafi, the freed man of the Prophet Muhammad, there is a record in Ibn Hisham, Ibn Sa'd and al-Kettani that "I used to make chalices (glasses) from wood, I carved them in the zamzam room" (İbn Hişam, 1990; el-Kettani, 1991). A woman from the Muslims during the time of the Prophet Muhammad, "Prophet Muhammad, I have a carpenter child maid, shall I make you do something to sit on it?" he asked. When the Prophet Muhammad replied, "Make it if you want", the woman had the pulpit built. This pulpit in question was made of tamarisk wood with three steps (el-Kettani, 1991). In the Middle Ages, some of the wood used for all kinds of needs in the Arabian Peninsula was supplied from abroad, especially from India and Africa. Boards in this category were of good quality, hard, strong, durable and also very expensive. For this reason, they were often used in the manufacture of luxury goods and in important buildings, mansions and places of worship that required durable wood. The most important of these were the woods called sheet or single (Indian oak), ebony and sandalwood. The boards in the other part were inferior in quality and durability and were used for normal carpentry work and as fuel (el-Kazvini, (n. d.); İbnul-Mücâvir, 1951). According to what Ibnu'l-Mucavir narrated, there were many forests that were difficult to overcome in Yemen, and the woods were cut from the trees to prepare wood for the carpenters. In addition, the divan, who took care of the forests, sold a sack of these woods to the carpenters for two dinars. Citrus, citrus, lemon and banana trees were grown in these unowned forests. Very high quality bucket threads were produced from the al-hazem

<sup>6</sup> El-Kazvini, Zekeriyya b. Ahmed b. Mahmud, *Asâru'l-Bilâd ve Ahbâru'l-İbâd*, Beyrut, (n. d.).

<sup>7</sup> İbnul-Mücavir, Cemâleddin Ebu'l-Feth Yusuf b. Ya'kub b. Muhammed, *Tarihu'l-Müstabsir*, Leiden, 1951.

<sup>8</sup> İbn Sina, Ebu Ali el-Hüseyn b. Ali, *el-Kânûn fi't-Tib*, Beyrut, (n. d.).

<sup>9</sup> İbn Havkal, Ebu'l-Kâsim Muhammed el-Havkalî el-Bağdadî, *Suretü'l-Arz*, Leiden, 1967.

<sup>10</sup> İbn Battuta, Şerefuddin Ebu Abdullah Muhammed b. Abdullah et-Tancî, *Rihletü İbn Batuta*, Mısır, 1938.

<sup>11</sup> El-Makrizi, Takiyyuddin Ebu Muhammed Ahmed b. Ali b. Abdulkâdir b. Muhammed b. İbrahim b. Muhammed b. Temim eş-Şâfiî, *Kitabu's-Sülûk li Ma'rifeti Düveli'l-Mülûk*, Mısır, 1957.

<sup>12</sup> El-Belazuri, Ahmed b. Yahya b. Câbir, *Füthûhu'l-Buldan*, (Çev. Mustafa Fayda), Ankara, 1987.

<sup>13</sup> Et-Taberi, Ebu Ca'fer Muhammed b. Cerir b. Rüstem, *Tarihu'l-Ümem ve'l-Mülûk*, Kahire, 1939.

tree, which grows in the Tihame mountains in Arabia and whose leaves resemble the leaf of the berdi (papyrus) tree in Egypt and its trunk resembles the trunk of the date palm (İbnul-Mücâvir, 1951; Bakır, 2011).

Real forest areas were very limited in the Islamic world. The forests of the southern coast of the Caspian Sea consisted of the continuation of the eastern parts of the Pontic forests. They extended from the northern coast of Asia Minor to the southern coast of the Caspian Sea in the direction of the Alpine mountain range. The forests of Northern Syria were like an extension of the thin striped forest of Anatolia, which continued from the southern coast of Asia Minor to the Anti-Taurus and Lebanon mountains. However, there were some forests on the island of Sicily, the Maghreb (Morocco), and Spain. In areas beyond these forest areas, such as al-Jazeera, the Arabian Peninsula, Palestine, Egypt, and Tripoli and the Great Sahara, there were no forests (Bakır, 2011). Despite all these negative developments, forests in the Middle East in the VIIIth, IXth and Xth centuries did not reach the terrible size they are today. To give an example, at least at that time, the Alevi mountain in Lebanon still had forests. But it was destroyed as a result of the export of trees on a large scale in the X-XIth centuries and today it almost resembles empty spaces. In the Middle Ages, the demand for wood was constantly increasing in order to meet the new needs, and this situation created a great problem for the Muslim states established in the Middle East. Because the fuel needs of industries such as iron, glass and sugar, which showed a significant development in this region, were enormous. In addition, wood was widely used in the construction works and implementation of irrigation projects in the developing big cities, especially in the production of water closets and the internal wooden lining of the wells (el-Kazvini, (n. d.); Bakır, 2011).

In the Islamic world, three ways were generally used to solve the wood problem. Maximum care was given to the use of domestic production, the amount of which was very small. For example, during the Fatimid period, every piece of wood that could be used in the navy in Egypt was taken under protection for state monopoly shipyards. There were some forests on a small scale on the banks of the Nile and these were under the protection and control of the state. At the same time, the cutting of trees here was subject to the permission of the state. From time to time, the state would organize military operations on the Byzantine beaches in Anatolia and Dalmatia with ships in Egypt and Syria in order to seize the wood obtained from pine, wormwood and cypress trees. Finally, wood for carpentry was imported from countries rich in forests and relatively far away. Thus, Armenian trees were brought to Baghdad via the Tigris via rafts. These trees were transported to Iraq via the Arabian Gulf, to Egypt via the Red Sea and via the caliph or sultan channel. The trees that came by maintaining their normal height were collected in the tree warehouses or on the beach allocated to them (Bakır, 2011).

In Baghdad and all eastern provinces, Indian oak was preferred as the most expensive timber for house construction, and the rich wooden decorations of all wealthy people's houses were made from this tree. For the same work, pine wood was used in the countries of the Mediterranean basin; Syria's pine timbers were collected in the direction of et-Tinât near Iskenderun, and from there they were exported to Egypt and the island of Sicily via other Syrian ports. In the city of Rey, very thin and beautiful combs were made from wood and these were sent to other countries as gifts. Trees called *halaciye* in Tabaristan were brought to the city of Rey, where very beautiful chests, plates, bowls, household goods and furniture were made by carpenters. The beech tree was also grown in the forests of the Mazenderan region, some parts of which have survived. In the Xth century, very beautiful household items and furniture were produced from this slightly reddish white wood. At the same time, the people living in the mountainous regions of Tabaristan were making kitchen utensils from very hard wood by chipping them. The famous chairs came from the city of Qom; they were also imitated in the town of Sirjan in Kirman, but these last ones were not of very good quality for some reason (İbn Havkal, 1967; el-Kazvini, (n. d.)).

Bowls, cabinets and chests were made from beech wood grown in Ardabil, Azerbaijan, and many carpenters in the city were engaged in this business. While introducing this place, the wooden products made by the craftsmen are not good in terms of workmanship and that most of them have a visible manufacturing defect, whereas the ones manufactured in the city of Rey are of even higher quality and are free of defects. The houses of the city of Siraf in Iran were usually made of Indian oak and some type of timber brought from Central Africa. These houses, which were built on top of each other in the form of today's apartments, were built by the sea. The merchants living here could pay more than 30,000 dinars for a normal wooden house without taking any loans from anywhere. In the XIIIth century, wooden dinner plates and spoons were produced in the city of Aleppo, which has no equal in any country. These dinner plates, called *ed-Dusût*, were made smaller in size than the other, then placed together, and then they looked like a plate. It was possible to see ten plates

nested in this way. Wooden spoons were also made in this way. In addition, these sets, consisting of ten spoons, had a leather case each, so that a person could easily carry them on his belt. In Aleppo during the Ayyubids, carving and inlay were very advanced. The best lecterns and lectures were held there. The railings of the houses also took on a very elegant appearance. For this reason, it is necessary to prioritize Aleppo and its surroundings as the development cradle of arabesque motifs (Et-Taberi, 1939; İbn Havkal, 1967; İbn Batuta, 1938; Bakır, 2011).

In Jerusalem, some simple items made of wood were manufactured that could be purchased by Christians as a result of pilgrimage ceremonies. The raw material of these souvenirs was usually olive trees, and there were skillful carpenters who performed this carving work very well. These items, which consisted of writing materials (pencils, etc.), children's toys, ornaments, jewelry and religious gifts that would attract the attention of Europeans, were a good source of income for these carpenters, who were also members of the same religion. In the mountains of Lebanon, besides many useful trees used in the wood industry, chairs, spoons, and wonderful household items with gold and silver inlay were made from a kind of tree called hackberry. In the city of Turtusa, Spain, there were very rich pine forests. The timber of these trees was light bark and red. At the same time, they were not of the robust and easily rotten type. The ceiling of the Cordoba Ulu Mosque was also made of this Turtusha pine. In the Middle Ages, the craftsmen scattered in the various bazaars of the cities, wood, horn, ivory, etc. they would process things, make lots of art or objects to use. The same craftsmen carved spoons and ladles from varnished wood. These very light spoons had flowers and various patterns on their handles. In some workshops, items from mimosa wood were made, in others balconies with wooden lattices, chess boards, chests made of precious woods with mother-of-pearl, silver or ivory inlaid, chess sets carved from ivory, and a host of other artfully crafted items (Bakır, 2011).

In the Middle Ages, carpenters made men's and women's combs from wood, usually from the boxwood tree grown in Anatolia. Because this type of wood was very suitable for making combs. At the same time, they made the combs not from the green of this tree, but from the dried one. Because the combs made from the green of the boxwood tree were bent and broken when they dried. While combs made of other trees (such as orange) were used for combing, some wood particles were spilled from them, pulling people's hair out (Bakır, 2011). The industry of rosaries, which every Muslim happily drew, was also very developed. Specialized craftsmen made rosaries of all kinds: from the rosary made of boxwood or lemon wood to expensive models made of ebony, rosewood, amber, agate, ivory or mother-of-pearl. Wood was also used as a raw material in the weapon industry, and arrows, bows, spears and catapults were made from it. The spears produced on the shores of the Persian Gulf were very famous and were sent from here to other regions. The best of these were the spears called el-Hattiyya, er-Rüdeniyye and es-Semheriyye. These spears were made of bamboo wood imported from India (Bakır, 2011; el-Makrizi, 1957).

The arrows were made from trees growing in the Arabian Peninsula, among which the arrows of Medina had a special place (el-Makrizi, 1957). Very beautiful bows were made from the tree called ash-shikb, which grows in the Tihame mountains and has sticks like long lines on its face (Bakır, 2011). Another place where wood was used skillfully was the ceilings of houses. It was made of as much stone as inside the houses, but as soon as the fifth and sixth floors were reached, the masons would sometimes be replaced by the carpenters. Because only wood was used for the upper floors. These boards were covered with oil paint. This was done both to protect the wood and to color it. However, this would have increased the fire hazard. Often many neighborhoods were burned to the ground without the possibility of helping, for fire spread quickly in narrow mansions. As a result, entire cities were burned (el-Belazuri, 1987; Bakır, 2011). Lumberjacks would often sell directly or well-wiped boards at retail. They had the opportunity to buy a whole tree and turn it into lumber in their homes as they wished. The cutters team consisted of three people. Two of them pulled the frame, the third sharpened the saws.

In the Middle Ages, Muslims made admirable progress in the field of woodworking. At the same time, they were performing the art of processing wooden products with ivory and mother-of-pearl very well. It takes a lot of money to imitate the magnificent doors of some old mosques, the masterpieces of the minbars and the interlocking embroidered ceilings today. From the works that have survived to the present day, we see that this art reached the level of maturity before the XIIth century. The best example of these is the exquisite pulpit of the al-Aqsa Mosque in Jerusalem (et-Taberi, 1939; Bakır, 2011). The woodworking industry and the art of carving, which were in an important situation in the Tolunids and Ihsidies periods in Egypt, reached their peak in terms of technique, style and ornamentation in the Fatimid period. The woods used in this industry were

obtained either from the trees in the local forests or by importing them from outside. All these woods were used in various factories and workshops of Egypt in the manufacture of ships, boats, furniture, mills, looms and tools and equipment used in various branches of industry. However, Egyptian carpenters showed superior dexterity and skill in the construction of house ceilings, doors, windows and domes, as well as gaining fame in the manufacture of luxurious household goods, magnificent ornaments and haberdashery. Also in this period, Egyptian carpenters and craftsmen began to masterfully engrave plant branches, leaves, pictures of animals and birds on wood (İbnü'l-Esir, 1979; El-Belazuri, 1959; Bakır, 2011).

The Seljuks were also very interested in wood, as they used it as a building material in architecture, they created wooden pulpits, lecterns, lecterns, Qur'an cases, drawers, coffins and other works of high artistic value. Seljuks mostly applied carving (relief), grid carving and painting techniques in their woodwork. The woodworking of the Seljuks continued with the same style, technique and workmanship during the Principalities period. Towards the end of the XIIIth century, a very developed wooden art is encountered in the Ankara region (Bakır, 2011, Turan, 2003). Another area where wood, which has a rightful place among forest products, is used as an important material is the shipping industry. Looking at the geography of the period, Siraf, located in the country of Umman in the Middle Ages, was a storage center for goods traded especially between Iraq and India, and it also had an excellent shipyard where large merchant ships were built. Ships manufactured here were usually made of single wood imported from Western India. However, Persian Gulf, South Arabian, Red Sea ships and even some parts of the Egyptian navy were also made from this tree. After the Arabs conquered Egypt and Syria, they wanted to operate the shipyards in Alexandria and Akka with a better capacity. For this reason, they became interested in the forests of Asia Minor, which had a large tree resource for use in shipbuilding. Realizing this, Byzantium took action to prevent their efforts, and thus, a naval war called "Zātu's-Savari" took place between the two sides in 634. The Mamluks also paid great attention to the Egyptian shipyard. According to a news report, the Mamluk sultan Baybars forbade people to buy the wood used in shipbuilding and had 20 ships built in this shipyard. According to the accounts, this ruler personally controlled the shipbuilding works in the Egyptian tray and meticulously followed the work of the workers (Çağatay, 2002; Cahen, 1990; Hodgson, 1993; Aktan, 1993; Turan, 2003; el-Makrizi, 1957; Bakır, 2011).

As for Anatolia, after the Seljuk sultan Kayqubad I (1220-1237) captured Alanya (1221), the Seljuk sultans used the city as a winter capital, navy base and vice versa. In the first period of the Ottomans, there were small shipbuilding and maintenance areas in Izmit, Karamürsel and Edincik. The first Ottoman shipyard was built in Gallipoli under the supervision and supervision of Saruca Pasha during the reign of Bayazid I (1389-1402). During the Mehmed I period, the importance of the Gallipoli shipyard increased even more. Also, after Mehmed I conquered Istanbul (1453), he had a small reverse consisting of a few rooms built in the Aynalı Kavak district on the Golden Horn (Turan, 2003; Çağatay, 2002).

## **Conclusion**

In this study, which we have determined to contain information on the subject and therefore has limited resources; according to medieval Islamic sources, inferences were made about forest, forest products and the activities of the society and states of the period in particular for these two elements. Forest products, which are used in the production of kitchen and ornaments that can be used in daily life, especially household materials, have become a material used in the production of war tools, in the construction of ships and ships, and even in the construction of transportation and communication tools. Especially the trees to be used in defense and transportation areas and the regions where these trees are located were tried to be protected with different measures taken by the dominant elements from time to time, and they were tried to be used for defense needs with deterrent measures in the form of taxation or punishment. From the first emergence of Islam to the Ottoman Empire, forests have been an important source of reference in every geography of Islam. The Islamic countries that could not have this resource, on the other hand, had to fight for this cause from time to time, while trying to meet their needs from neighboring countries or cities. However, based on the data we have obtained, it is also an important fact that Muslims have sufficient knowledge and equipment about what kind of forest product is needed to meet or meet all kinds of needs and what can be done with the products at hand for this need. As a result, while the sources have more information on this subject, the information on the subject will increase as a result of adequately examining these sources and reviewing them in more detail by experts.

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