



Anbar University/ College of Arts/ Department of History Shaker Mustafa's efforts in writing the history and civilization of the Levant:

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Abstract:

Shaker Mustafa tried to give a clear picture of the history of the Levant, especially Damascus, in which he was born and raised, and lived most of his life enjoying its air, water and bounties, so he wrote about it with the blood of the heart and was able to depict it as a beautiful artistic picture that was suppressed with the fingers of a creator, pictures of the social, economic and political life that Damascus passed through And during its Islamic eras and the circumstances and tribulations it went through and the transfer of the caliphate to Iraq.

The introduction

Shaker was very interested in writing Levantine history because he tried to give a clear picture of the Levant, and we presented a clear feature on his important topics about the Levant. Which was associated with the name of Ibn Asaker (d. 571 AH / 1176 AD) in his book (History of the City of Damascus) and is back and back and back, rather it is an old sign, but it was Doha in a desert⁽¹⁾.

He tried to put Ibn Asaker in his place and to gather from the darkness, and sometimes from the corridors, a lot around Damascus, just as he wanted to employ information about the Levant in a beautiful literary language.

(1) Mustafa, in the Levantine history, p. 15.

The efforts of Shaker Mustafa in his book on Levantine history⁽¹⁾

The results of the research came in separate stages of time, carrying it, carrying it, carrying it, carrying it itself to give it an integration to reach the desired goal⁽²⁾

A related topic entitled (On Shami's History),

First: (Al-Sham Historical School)⁽³⁾: Shaker Mustafa gave a clear picture of it, and referred to the important names in it, especially the names of the companions and followers during the Islamic conquest⁽⁴⁾, and he mentioned among them (Abu Umamah Al-Bahili)⁽⁵⁾, and (Ubadah Ibn Al-Samit)⁽⁶⁾, and (Abdul-Rahman bin Nafir)⁽⁷⁾, and he clarified the general features of the school in terms of its distribution to cities, and indicated

(1) A book on Levantine history consisting of two parts. The first part included main headings, the number of pages of the first part is 201 pages, while the second part also carried other titles, the number of pages of the second part is 256 pages.

(2) Mustafa, in the Levantine history, introduction, p. 9.

3 It is one of the great schools that appeared in Damascus, and there were great names in it, Mustafa, Arab History and Historians (a study in developing the science of history and knowing its men in Islam, 3rd Edition, Dar Al-Ilm for Millions (Beirut, 1983), Part 1, pp. 191 to 134.

4 Because of the length and breadth of the topic, the author focused on giving brief information, and some of those important names of the school were mentioned, then focusing on the fourth century AH, Mustafa, in the Levantine History, Part 1, pg. 15 to 23.

5 Abu Umamah Al-Bahili: He is Sada bin Ajlan from Bani Sahm, and it was said Sada bin Ajlan bin Wahb, (d. 86 AH / 704 AD), the companion of the Messenger of God (PBUH) and heard from him and narrated from him. He turned to the Levant and descended it, Ibn Saad, the major classes 6, p. 211; Ibn Qutaybah, Al-Ma'arif, Part 1, pg. 309.

6 Ibn Qays al-Ansari al-Khazraji al-Walid al-Madani (d. 34 AH / 654 CE), a companion from Bani Ghanam, who witnessed the two calamities and all the scenes, brother of the Messenger of God (PBUH) between him and Abu Murthad, one of the captains of the Ansar who pledged allegiance to the Messenger of God (PBUH), used by the Messenger of God (ﷺ) Peace be upon some alms, Ibn Hajar al-Asqalani, al-Isaba, vol. 1, pg. 292.

7 Abd al-Rahman bin Jubair bin Nafir, a follower of Basri, (d. 118 AH / 736 CE) and one of the narrators of the noble hadith of the Prophet. He was trustworthy. He died in the caliphate of Hisham bin Abd al-Malik. He narrated on the authority of Anas bin Malik, on the authority of his father Jubair bin Nafir, and Khalid bin Maadan and others narrated from him Ismail bin Ayash and Thawr bin Yazid, Ibn Saad, Al-Tabaqat Al-Kubra, vol. 7, p. 317; Ibn Hajar al-Asqalani, Tahdheeb al-Tahdheeb, vol. 6, pg. 54.

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that Damascus acquired the largest share of this school, but we do not overlook the role of the city (Harran)⁽¹⁾ Homs⁽²⁾ and other cities that supplied this school with scholars⁽³⁾.

Shaker Mustafa pointed out: that the Levantine historical composition used to proceed within the framework of the well-known historical genres, however, there was a discrepancy in interest in one type rather than the other, as we find that the focus is directed in some regions to translations and dictionaries of sheikhs and memorizers, and we find that the Levantine school tends opposite to that to see the events⁽⁴⁾, and this, in the opinion of Shaker Mustafa, is the main reason for the expansion of projects in the fields of histories of cities and general histories, from which great works of the great scholars of Damascus and Aleppo came out, including the history of Damascus by Ibn Asaker, and the history of Aleppo by Ibn al-Adim⁽⁵⁾, and other works.

A number of great historians mentioned among them, Abu Zara'a (d. 280 or 282 AH / 895 CE)⁽⁶⁾, Abu al-Hasan al-Razi (d. 347 AH / 958 CE)⁽⁷⁾,

1 It is a country from the lands of Mudar, named after Harran bin Ather, brother of Ibrahim (peace be upon him), and it was built after the flood. Haran built it, and the Arabs Arabized it, and they said: Harran. Allah bin Abd al-Aziz bin Muhammad al-Andalusi (d. 487 AH / 1094 AD), Lexicon of the Names of Countries and Places, 3rd edition, Alam al-Kutub (Beirut, 1982 AD), Part 2, p. 435.

2 It is one of the bases of the Levant, built between Aleppo and Damascus on the plateau of the Orontes River, occupying an important strategic location.

3 Mustafa, in the Levantine history, vol. 1, p. 18.

4 Mustafa, in the Levantine history, vol. 1, p. 21.

5 Mustafa, in the Levantine history, vol. 1, p. 30.

6 Abu Zara'a: Abd al-Rahman ibn Umar ibn Safwan ibn Zara'a al-Nasri al-Dimashqi (d. 280 or 282 AH / 895 CE) is one of the well-known great hadith scholars. He has many books that made him tweet alone in representing the school of Sham in the third century AH, Al-Fasawi, Knowledge and History, Part 1 p. 17; Ibn al-Imad al-Hanbali, Abu al-Falah Abd al-Hay ibn Imad (d. 1089 AH / 1678 CE), gold nuggets in news of gold, Dar al-Fikr for printing, publishing and distribution, (Beirut, D.T), part 1, p. 27.

7 Al-Razi: Muhammad bin Abdullah bin Jaafar bin Abdullah bin Al-Junaid (d. 347 AH / 958 AD, settled in Damascus, so he was known as Ibn Al-Razi, and he was one of the great hadith scholars, Ibn Semi, Tabaqat Al-Shafi'i, edited by: Dr. Al-Hafiz Abdul-Aleem Khan, 1st edition, World of Books For printing and publishing, (Beirut, 1986 AD), part 1, p. 132.

Ibn al-Qalanisi (d. 555 AH / 1160 CE)⁽¹⁾, and Ibn Asaker (d. 571 AH) / 1175 AD), and other evacuation scholars⁽²⁾

However, this school began to lose its luster and development, and its vitality ceased with the demise of the Umayyad caliphate from Damascus, the transfer of political activity to Iraq, and the declaration of the Abbasid caliphate. Thus, the growth of the Levantine School was not completed and its foundations were not crystallized so most of its scholars whom history mentions are usually mentioned among the men of history. In Iraq and Medina, no one pays attention and studies this obsolete school⁽³⁾.

Second: (Damascus, if told and thoughts about the Umayyad art, and once upon a time):

These terms are included in the book of Shakir Mustafa in his book *The Levantine History*, which talks about the Levant in general and (Damascus) in particular. , who tried hard to express that relationship and love in a literary expression, reflecting himself from that lover who is fascinated by his beloved whom he described as (the Levant)⁽⁴⁾, she came up with a beautiful historical narration like it with wonderful pieces of art, including (Damascus if she spoke), as Damascus, which he wore the dress The green period is represented by the renewed youth, and despite the waves of misfortunes that swept over Damascus, it returned its strength and pride⁽⁵⁾

1 Ibn al-Qalanisi: Abu Ali Hamzah bin Asad bin Ali bin Muhammad al-Tamimi (d. 555 AH / 1160 AD), and he is the son of a well-to-do Damascene family that remained evident in the city from the fourth century until the ninth century, with its own properties and estates. The presidency of Damascus was for some of its men. On a literary and religious culture, Ibn Al-Mustafi, Al-Mubarak bin Ahmed Al-Mubarak Al-Khami Al-Arbili (637 AH / 1239 AD), *History of Erbil*, edited by: Sami bin Sayed Khammas Al-Saffar, Ministry of Culture and Information (Baghdad, 1980 AD), vol. 2, p. 753; Al-Nuaimi, Abd al-Qadir bin Muhammad al-Dimashqi (d. 927 AH / 1520 CE), *The Study in the History of Schools*, Ibrahim Shams al-Din, 1st edition, Dar al-Kutub al-Ilmiyyah, (1990 CE), vol. 1, p. 72; Badran, Abdul Qadir, *Compassionate Ruins and Compromising Imagination*, edited by: Zuhair Al-Shawish, The Islamic Bureau (Beirut, 1985 AD), Part 1, p. 53.

2 Mustafa, in the *Levantine History*, Part 1, pp. 23-38.

3 Mustafa, in the *Levantine history*, vol. 1, p. 16.

4 Mustafa, in the *Levantine history*, vol. 1, p. 12.

5 Mustafa, in the *Levantine history*, vol. 1, pg. 96.

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The contemplator realizes how Damascus had a political center that the conquerors coveted⁽¹⁾, then Shaker Mustafa stressed that Damascus is still Damascus, despite the transfer of the caliphate⁽²⁾ in the new ages, but it still maintains its luster and beauty⁽³⁾, and despite what it has been subjected to. He has many calamities, but it is steadfast in the face of these ordeals, and Shaker Mustafa mentioned a beautiful literary piece about (Umayyad art) in Damascus Levantine, to translate huge urban monuments whose effects are still to this day, and although Shaker Mustafa acknowledged and admitted that he is not an archaeologist, he tried To give a picture of those monuments from the angle of artistic history⁽⁴⁾, as he referred to palaces and castles⁽⁵⁾, forts, walls and theaters⁽⁶⁾, and he mentioned that there are architectural and artistic types in building, including (cities)⁽⁷⁾, and (mosques)⁽⁸⁾ And the shortcomings⁽⁹⁾ .

Shaker Mustafa wanted to convey a message to the effect that there is a very prosperous aspect, which is the artistic side of the Umayyad life

1 Referring to the Egyptian conquerors of the Pharaohs in the era of Tell el-Amarna (15 BC), then mentioning the Greek and Roman domination of Damascus, Shaker Mustafa, in the Levantine History, Vol. 1, pp. 95-103.

2 Intent on the transfer of the caliphate from the Levant to Baghdad in the year (132 AH / 749 CE) after the Battle of Lazab and the defeat of the Umayyads in it and the killing of the Umayyad caliph Marwan bin Muhammad, Al-Asiri, Ahmed Al-Mamouri, Brief Islamic History since the time of Adam (peace be upon him), the history of pre-Islam to our time Al-Hader, 1st Edition, Dar Al-Bashir for Printing and Publishing, (Beirut, 1996 AD), p. 139; Mustafa, in the Levantine history, vol. 1, p. 85.

3 Mustafa, in the Levantine history, vol. 1, p. 103.

4 Mustafa, in the Levantine history, vol. 1, p. 80.

5 Mentioning many palaces of the Umayyads, including the palaces in Damascus and Palestine, Mustafa, in the Levantine History, Part 1, pg. 81-88.

6 Shaker Mustafa referred to the theaters in the Umayyad art, such as circus games and theaters in which plays are shown, and which contain amphitheaters as a use, Busra and Jerash: Mustafa, in the Levantine History, Part 1, p. 83.

7 The mention of the construction of Basra, Kufa, and Fustat attributed to the Rashidun era, and there were only well-known mosques in it. As for the Umayyad monuments, their traces remain.

8 Including the Great Mosque, which is considered one of the most prominent mosques of the Umayyads, Mustafa, in the Levantine History, Part 1, p. 89.

9 Mustafa, in Levantine History, Part 1, pp. 87-88-89.

in Damascus⁽¹⁾, then he mentioned the civilization of the Levant and called it (whatever it was), which he referred to as not present, but pictures and stories about the past of Damascus in the shadow of The Crusades, but he did not want to talk about them but portrayed the situation of the people in the shadow of those wars⁽²⁾.

Third: (From the Crusader invasion to the Zionist invasion and vice versa, and 700 years after the Crusaders left Syria):

They are titles and contents that I took a lot from Shaker Mustafa, so we find him linking the two projects, analyzing the political, economic, and social reasons behind these projects, and revealing the similarities between these two projects⁽³⁾

The Crusades, and the occupation of Palestine by the Jewish groups, which, in the opinion of Shaker Mustafa, resembled the legitimate occupation of the country, as this event was reflected in the Crusader invasion and occupation, therefore, according to the opinion of Shaker Mustafa, it began to be treated seriously from the scientific perspective as a pioneering experiment⁽⁴⁾.

In this shift from the Crusader invasion to the Zionist invasion and vice versa, the Jews immersed in the (Torah) and in the historical truth, according to their claim, find a ritual of worship, and it is a shift between history and the future⁽⁵⁾, so the Zionists began to study the meaning of Islamic jihad, and how it was awakened in the East Al-Arabi, an attempt

1 Mustafa, in the Levantine history, vol. 1, p. 82.

2 Mustafa gave many pictures of the condition of people under the shadow of those wars, and portrayed their conditions, their fighting, and their desperation, Mustafa, in the Levantine History, Part 1, pp. 113-123.

3 Mustafa, in the Levantine history, vol. 1, pg. 7.

4 Mustafa mentioned the extent of cooperation between Zionist scholars, headed by the scholar Joseph Prawer, the author of the two-volume book History of the Latin Kingdom in Jerusalem, published in Hebrew in 1963, and these teams seek the help of Zionist scholars in Western universities for this purpose, Mustafa, in Levantine History, Part 1, pp. 143-160.

5 Mustafa, in the Levantine History, Part 1, pg. 144.

by all of this to avoid an end like the end of (Hattin), and with this, Shaker Mustafa explained the extent of the lessons and lessons that the Israelis (the Zionist entity) tried to learn from the past and benefit from for the present, and this, if it indicates anything, indicates the bond between the Crusaders and the Zionists.

Fourth: (Saladin's strategy in the peace of Ramla):

Here, in this beautiful phrase, I am not about to defend Salah ad-Din in his peace treaty, but rather as indicated by Shaker Mustafa: about the state of Salah ad-Din during the period of reconciliation, which is a stage in the width of the heavens and the earth that separated between his dream and the reality, so the dream of Salah ad-Din mentioned by Shaker Mustafa: "in My soul is that whenever God Almighty facilitates the conquest of the rest of the coast, the country will be divided, bequeathed and deposited, and I will ride this sea to their islands (the Crusaders) and follow them in it until I do not leave on the face of the earth those who disbelieve in God or die"⁽¹⁾

And if we examine the contents of the reconciliation, we find that Shaker Mustafa did not call it a peace treaty, but rather referred to it as a (truce) for a period of three years, starting in the year (588 AH / 1192 AD) and ending in the year (591 AH / 1194 AD)⁽²⁾, and he also saw in that truce an interest For the Muslims, when people were overwhelmed by weakness and longing for homelands, and he left the coastal depressions to the Crusaders, and Saladin was hating this truce, rather he was forced by it⁽³⁾

And after all that, the suspicious and spiteful pens came to talk about a leader who vowed himself in the way of God, and God honored him by conquest of Jerusalem at his hand, and expelling the greedy from him.

Fourth: (The popular movements in Damascus and the entry of the invading Turks⁽⁴⁾ into the Levant and the emergence of the Atabeg regime)⁽¹⁾:

1 Mustafa, in the Levantine history, part 1

2 Mustafa, in the Levantine History, Part 1, pg. 169.

3 Mustafa, in the Levantine History, Part 1, pp. 169 to 184.

4 Ghaz, a term applied to those who give birth to non-Arabs in cities from their women, and a term applied to the Turkish, Turkmen, gender and newborn, synonymous with the term Ghaz in our

Here, he talked about the popular national spirit in the Levant in general (and Damascus in particular) and their view of the Abbasids, given that the Levant did not describe them and that it was fueling the revolutions in the hope of restoring the Umayyad rule to it, as the Abbasids were not able to win the people of the Levant despite their harshness and severity in many from time to time, the Levant was always a source of concern for the Abbasids⁽²⁾.

He also sequenced the discussion of popular movements⁽³⁾, as he indicated: "Is it not possible to trace this Levantine civil institution and its first formation, as we were surprised by its presence in the cities in the form of ready-made local military blocs, and its arming was not difficult, as weapons are available and most likely primitive and to the point of knives."⁽⁴⁾

Fifth: (The entry of the invading Turks into the Levant (in the second half of the eleventh century)

Shaker Mustafa pointed out that: The entry of the Turks into the Levant had major turns, the most important of which was the change that occurred in the population during nine centuries, as the Turks were the

present understanding Turkmen, and the origins of Ghaz are due to the tribes that migrated from Central Asia because of their abundance in search of water, pastures and security and stability, and that they are uncivilized people who used to live in houses of poetry, the roughness of their lives made them owners of hardship, strength, invasions and raids, so they were able to enter the countries of the Islamic East, Al-Maqrizi, Suluk, vol. 1, p. 31; Al-Momani, Muhammad Khaled, The Fitna of Ghaz and Sultan Sanjar the Seljuk (548-552 AH / 1153-1157 AD), Journal of Human and Social Sciences (Jordan): Article: Article 42, p. 24, (2015 AD), p. 2.

1 Atabek, a Turkish word consisting of two words: (Ata) meaning the father and the respected sheikh of his age, (wabek) meaning the prince and he is the ruler of the kingdom, as it is a high-ranking military position equivalent to the commander-in-chief of the armed forces or the minister of defense in the terminology of contemporary armies, and often Known as Atabek al-Askar, or the Great Prince, and he is the greatest of all princes, Ibn Taghri Bardi, al-Manhal al-Safi after al-Wafi, edited by: Ahmed Youssef Nagati, Egyptian Book House (Cairo - 1956 AD), vol. 2, p. 187; Hamad, Yasser Yassin Marzouk, Ibn Duqmaq's methodology and resources through the book Nuzhat al-Anam fi Tarekh al-Islam) (Tikrit-2021 AD), unpublished master's thesis, p. 16

2 Mustafa, in the Levantine history, part 2, p. 7.

3 They are civil groups that tried to defend the Levant with several movements, and Shaker Mustafa pointed out that external hands alternated in ruling the Levant with an arbitrary, military, sabotage, and retaliatory rule, which made this movement think about defending the cities, and many revolutions emerged from it, including the revolution of Ibn Asuda The Dahaqin movement, and the revolution of Ibn al-Maroud, Shaker Mustafa, in the Levantine History, Vol. 2, pg. 11 to 65.

⁴ Mustafa, in the Levantine history, vol. 2, p. 11.

most important element in this change⁽¹⁾, ending sectarian anxiety⁽²⁾, and introducing a new historical element (military). – a politician) in which the Turkish element was allowed to rule⁽³⁾

He also clarified their projects in the Levant, and the reasons that helped their entry, and explained them as follows:

1- Political vacuum, Bedouin conflict, and military weakness⁽⁴⁾.

2- Before the invasion, the region was in a very bad state because of the economic crises that caused extreme poverty⁽⁵⁾.

He also referred to the late Arab awakening, which he represented by the Banu (Kilab) to fight the invading Turks and push them away from the country, but they could not because of the rivalry between them⁽⁶⁾.

Sixth: (Tugtkin, the head of the Burian family and the founder of the Atabeg regime)

Shakir Mustafa referred to Tugtkin⁽⁷⁾ and the Al-Buri family⁽⁸⁾ that ruled Damascus for more than a quarter of a century. The events and within the translations, and Shaker also added: that even its founder himself does not single out a special translation for him, except for some

1 Mustafa, in the Levantine History, Part 2, pp. 81-90

2 The anxiety that appeared since the second century AH with the entry of Shiite thought in various forms on the Islamic group (Fatimi, Qarmati, Druze, Alawite, Imami, Ismaili) and the establishment of the Sunni doctrine in general for the majority after the entry of the Turks, Mustafa, in the Levantine History, vol. 2, p. 81 -83.

3 Shaker Mustafa, in the Levantine history, vol. 2, p. 82.

4 Shaker Mustafa, in the Levantine history, vol. 2, p. 83.

5 Mustafa, in the Levantine History, Part 2, pp. 159 to 163.

6 Mustafa, in the Levantine history, vol. 2, p. 153.

7 He is Tugtkin bin Abdullah bin Ayyub bin Shadi, a Turkish slave of the Seljuk king in the Levant, Tach bin Alb Arslan, the founder of the Burian state, Ibn Khalkan, Shams al-Din Abu al-Abbas Ahmed bin Muhammad bin Abi Bakr bin (d. 681 AH / 1282 AD), the deaths of notables and news Abnaa Al-Zaman, edited by: Muhammad Muhyiddin Abd Al-Hamid, Al-Saada Press, (Cairo - 1949 AD), vol. 5, p. 184; Mustafa, Shakir, in the Levantine History, Vol. 2, pp. 176, 190.

8 It is a Turkish family that ruled Damascus between the years (497-549 AH / 1104-1154 AD), which was founded by Tugtkin. Al-Asiri, Brief Islamic History, Part 1, pg. 350

who translated for him with all his children within the translation of Tach⁽¹⁾.

This is one of the things that prompted him to carry out this study, in which he gave an overview of Tughtkin and his family, who ruled the state of Bakr⁽²⁾, in Rabi` al-Awwal in the year (486 AH / 1093 AD).

After that, Shaker Mustafa referred to Tughtakin's accession to power in Damascus in the year (497 AH / 1104 AD), during which he was able to consolidate the Atabeg regime, and remove all greedy people from inside and outside⁽³⁾, as Shaker Mustafa mentioned: He used a number of methods, including diplomacy on the one hand, and war on the one hand. Others, if necessary, all these matters and long complications, Tughtkin was able to overcome them and establish the Atabeg regime officially⁽⁴⁾.

Conclusion

What Shaker Mustafa wrote about Levantine history with different titles is nothing but magic for those who wanted to see it, as he presented artistic images in a literary language mixed with historical events. The aim was to present what is more comprehensive and beautiful in an eloquent and creative language and style through which he tried to refer to the encyclopedic sources specialized in the history of the Levant. And the hadiths scattered in the folds of books and pamphlets so that he can come out with the unity of the subject and present to the reader a comprehensive comprehensive impact of what he seeks of knowledge, and what he wants to reach in terms of certainty, and this is an approach and method that we are used to seeing in all the works of Shaker Mustafa and in his huge historical production, especially in his book on the history of Levant.

And when we stand on the titles of this book, we see that it presents itself by itself to be an integrated group in order to reach what is desired and

1 Mustafa, in the Levantine History, Part 2, pp. 175-177.

2 It is a large and spacious country attributed to Bakr bin Wael, and it is one of the lands of the Euphrates island, its border is west from the Tigris to the mountain overlooking Nisibis and from the fortress of Kaifah, Amd and Miya Faraqin, it inhabited it after the Islamic conquest and the Rabia tribe settled there. C 2, p. 494.

3 Mustafa, in Levantine History, Part 2, pp. 199-217.

4 Mustafa, in the Levantine history, vol. 2, pg. 22.

required, which in our opinion is according to Shaker Mustafa in looking at those who preceded him to write on the subject, as he contemplated and meditated and subjected the previous sayings to reason and criticism, so if it is proven to him that there is any deficiency or defect Or omission, he hastened to discover the truth and took it so that the speech in this field is complete, just as he used the descriptive analytical scientific method in presenting historical facts, so if he found a deficiency, he referred to it justifying that and adding a lot.

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