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Historians of the Levant in the 7th Century AH/13th Century AD

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ABSTRACT: The Levant witnessed a remarkable revival in historical writing during the 7th century AH (13th century CE), a consequence of the momentous political and military events that swept through the region, such as the Crusades, the Mongol invasion, the fall of the Ayyubid dynasty, and the rise of the Mamluk Sultanate. These circumstances compelled historians to record the events they experienced, resulting in historical works characterized by accuracy and objectivity, which became among the most important sources relied upon by researchers studying the history of that period. The writings of Levantine historians were characterized by their reliance on direct observation, their use of official documents and letters, and their meticulous attention to chronological accounts of biographies and events, which endowed their works with significant scholarly value. Their writings were not limited to recounting events but also included interpretations and analyses of their causes and consequences, thus providing a clear picture of the political, social, and cultural life in the Levant during the seventh century AH. The importance of the historians of the Levant lies in the fact that they preserved a significant part of the region's history during a period characterized by numerous transformations and conflicts. Their works became essential references for scholars and contributed to building historical knowledge related to the Crusades, the Ayyubid state, and the beginnings of the Mamluk era, and they continue to hold great scholarly value in modern historical studies.

HISTORIANS OF THE LEVANT IN THE 7TH CENTURY AH/13TH CENTURY AD

The Levant region witnessed profound political, social, and cultural transformations during the 7th and 8th centuries AH / 13th and 14th centuries AD¹this included, among other things, the Mongol attack on the Levant and the occupation of Baghdad, the capital of the Islamic Caliphate (656 AH - 1258 AD), and a number of neighboring regions.² As for the Levant, from the beginning of the seventh century AH until the year (685 AH/1260 AD) it was under the rule of the Ayyubids, the descendants of Saladin, who ruled Aleppo, Damascus, Jerusalem, Hama and the rest of the inland cities of the Levant.³ The Tatar attacks on the Islamic world, from Persia through Iraq to the Levant, had a two-pronged impact: one negative, represented by the destruction inflicted on those lands, their cities, libraries, and scientific, literary, and cultural heritage; and the other positive, which was the migration of scholars, jurists, writers, judges, and even princes and common people to Egypt, so that Cairo and the rest of Egypt became repositories of the world's knowledge after they fled with the most important books before the danger of the Tatars.⁴ As for the Levant, the Crusades left behind a strong religious fervor that gave Islamic sciences a special place in the curricula of its institutes, and its cities witnessed a renaissance in the rational sciences as well, and there was a scientific exchange between Egypt and the Levant.⁵

Firstly - The role of historians of the seventh century AH:

Levantine historians played a pivotal role in that era, distinguished by their meticulous documentation and rich analysis, drawing on the strategic location of the Levant as a crossroads of civilizations and trade, and a stage for major events.⁶ Their writings were not limited to the political aspect alone, but also included cultural, social, and economic aspects, making them a rich source for understanding the history of the region.⁷ During the seventh century AH, the Levant witnessed a wide-ranging scientific and cultural renaissance in terms of the quality of science, the nature of the writings, the activity of scholars, and the

work of educational institutions. Thus, the Levant became a free platform for science and knowledge, and the scholars of the nation, in their various nationalities and languages, rose to prominence.⁸ Following the efforts of these historians allows the reader not only to understand historical facts but also to grasp the intellectual and cultural dimensions that shaped their consciousness and writings.⁹ The seventh century AH is considered one of the most turbulent and influential periods in the history of the Islamic world.¹⁰

In conclusion, the Levant was not merely an arena for political and military events, but also a prominent scientific and cultural center during this period. Damascus, Aleppo, and Jerusalem were home to major centers of learning, such as schools and libraries, which attracted scholars and students from across the Islamic world. These centers served as hubs for intellectual exchange, where historians moved between cities to document events and consult diverse sources, enriching their intellectual output. The nature of the Levant as a multicultural center of civilization was reflected in the style of its historians. This research will review the most important historians of the Levant in the seventh century AH, namely:

Secondly - The most important historians of the seventh century AH:

1- IBN QUDAMAH AL-MAQDISI (541-620 AH / 1146-1223 AD)

His biography:

He is Abu Muhammad Muwaffaq al-Din Abdullah ibn Ahmad ibn Muhammad ibn Qudamah al-Maqdisi al-Hanbali. He was born in the year (541 AH/1146 AD) (1 in the village of Jamma'il (2). He came to Damascus with his family when he was ten years old. The family of Imam Muwaffaq took care of him from a young age. He read the Qur'an and memorized the abridged version of al-Kharqi by Abu al-Qasim, who died in (334 AH/945 AD). He studied the sciences of the Qur'an.¹¹ He is one of the prominent figures and one of the leading scholars of the Hanbali School.¹² There was no one in his time more knowledgeable than him, and he studied the school of thought of Ahmad ibn Hanbal (d. 855 AH/1451 AD).

From the above, it is observed that the scientific environment and cultural upbringing in which Ibn Qudamah grew up contributed greatly to his scientific and intellectual achievement and increased his knowledge and sciences.

His sheikhs:

Ibn Qudamah traveled to Baghdad three times in pursuit of knowledge. He studied with Sheikh Abdul Qadir al-Jilani (d. 561 AH/1165 CE), learning al-Kharqi's abridgment at the al-Aziziyah School of Jurisprudence. This school is known as Dar Munqidh, founded by the emir Abubak al-Mu'azzami. It was formerly known as Dar Ibn Munqidh. Judge Majd al-Din al-Tur taught there until his death, after which his son Izz al-Din took over until his death. al-Mu'azzami, Tarikh al-Daris, vol. 1, p. 427. He also studied with Abu al-Faraj Abdul Rahman Ibn al-Jawzi (d. 597 AH/1200 CE), who was one of the distinguished scholars in Hadith and history.¹³ Abu al-Hasan Ali ibn Abdullah ibn Hamid al-Harbi (d. 562 AH/1167 AD) was one of the most prominent scholars of jurisprudence and hadith from whom he benefited.¹⁴ Abu Muhammad Abdul Aziz bin Ahmad Al-Saadi (d. 588 AH/1192 AD) was one of the Hanbali scholars in Baghdad from whom Ibn Qudamah learned.¹⁵ He traveled to Egypt and went to the Al-Ala'iyya School in search of knowledge. He studied grammar and hadith with Abu al-Mafakhir al-Ma'muni (576 AH / 1180 AD), and he learned from Ibn Taymiyyah (728 AH / 1328 AD) and al-Dhahabi (748 AH / 1348 AD).¹⁶

Culturally, they deepened the dissemination of the school of thought of Imam Ahmad ibn Hanbal in Damascus and its surroundings, and they authored books on the jurisprudence of this school that are still considered fundamental to the Hanbalis, such as Al-Mughni Ibn Qudamah and Al-Muqni' and others. They also revived a comprehensive cultural renaissance through the schools and public libraries they built. Then he returned to his village of Jamma'il.¹⁷ He was a preacher in her mosque, and a teacher of the Qur'an and Hadith there, and his fame spread among her people and the neighboring villages because of his asceticism, righteousness and courage.¹⁸

His disciples:

As for his students who studied under him, learned his knowledge, and continued to spread the Hanbali school of thought, some of his most prominent students include:

Diya' Al-Din Muhammad ibn Abd al-Wahid al-Maqdisi (d. 643 AH/1245 CE), studied jurisprudence and hadith in Damascus. He also contributed to the construction of the Dar al-Hadith school. The Diya'iyya al-Muhammadiyya is a

scientific institution dedicated to teaching prophetic hadith and its sciences. It was built by the scholar Diya' al-Din Muhammad ibn Abd al-Wahid al-Maqdisi (d. 643 AH) and is located in the al-Salihiyya district of Damascus, Syria. It was their center for students of knowledge. His cousin, Abd al-Ghani ibn Abd al-Wahid al-Maqdisi (d. 660 AH/1203 CE), known as Ibn Qudamah, who was one of the leading Hanbali hadith scholars, heard about him in Damascus. He studied jurisprudence and hadith with him.¹⁹ And Al-Hafiz Sharaf Al-Din Abu Muhammad Abd Al-Wahhab Ibn Abd Al-Wahid Al-Maqdisi (d. 643 AH/ 1245 AD) was among those who learned from him the science of Hadith and jurisprudence.²⁰ Al-Baha' Abd al-Rahman ibn Ibrahim ibn Abd al-Rahman al-Maqdisi (d. 661 AH/1262 AD) was a relative of Ibn Qudamah and studied under him in Hanbali jurisprudence.²¹ And Ibn Abi Umar Abdullah ibn Muhammad al-Maqdisi (d. 682 AH/1283 AD), his nephew, was one of the most prominent Hanbali scholars of his time, and he was one of al-Nawawi's teachers, from whom he learned jurisprudence and its principles.²² Shams al-Din ibn Abd al-Rahman ibn Abi Umar al-Maqdisi (d. 682/8312 CE) was one of the great scholars of Hadith, from whom he learned jurisprudence and some fundamental principles.²³ This was in Damascus, where he explained it to him, and he was given permission to teach it, and he studied and issued fatwas, and the leadership of knowledge in his time ended with him. And Taqi al-Din Abu al-Baqa' Musliman ibn Abd al-Ghari al-Hanbali (d. 716 AH/1316 AD), in Egypt, took jurisprudence and its principles from him.²⁴

His works:

Ibn Qudamah's works exceeded thirty, the most important of which are:

Al-Khallal's Mukhtasar al-'Ilal is a huge volume, and Al-Mughni fi al-Fiqh, which is considered an encyclopedia of Islamic jurisprudence, mentions in every issue the sayings of the scholars of the Companions, the Successors, and the jurists of the Ansar, along with their evidence. It is an eloquent book on the school of thought, ten volumes, on which he toiled and excelled, and in which he summarized the school of thought.²⁵ In ten volumes, Al-Kafi in jurisprudence in four volumes, Al-Muqni' in jurisprudence, and a volume of Mukhtasar Al-Hidayah and Al-Umdah, all of which are volumes in jurisprudence, as they are considered among the important books, each of which begins with a sound hadith, in addition to many issues that instill in the reader's mind a love for hadith and its explanation.

Among his works are: Al-Tibyan fi Ansab al-Qurayshin, Al-Istibsar fi Ansab al-Ansar, Kitab al-Tawwabin, Fada'il al-Sahaba (two parts), Minhaj al-Qasidin fi Fadl al-Khulafa' al-Rashidin, Al-Qur'an (two parts), Mas'alat al-Ghuluww (two parts), Al-Itimad (one part), Dhamm al-Ta'wil (one part), Kitab al-Qadar (two parts), and other works.²⁶

His scientific standing:

Al-Dhahabi (d. 748 AH/1348 AD) said about him: He was a chaste imam, a prolific author with numerous texts, an inexhaustible ocean of knowledge. Imam Ahmad's knowledge culminated in him, and there was no one in his time more knowledgeable or more learned than him in all the schools of thought.²⁷ Al-Diya' al-Maqdisi (d. 643 AH) summarizes his scholarly status and specialization by saying: "He was an imam in the Qur'an and its interpretation, an imam in the science of Hadith and its problems, and an imam in jurisprudence, indeed the most unique of his time in the laws of inheritance, the principles of jurisprudence, grammar, arithmetic, the stars, and the mansions."²⁸

Sheikh Al-Diya' Al-Maqdisi was a scholar of Hadith, jurisprudence, inheritance laws, and grammar. However, his work in serving the humanities was greater than classification and authorship. He established two institutions that played a major role in serving the Sharia sciences, especially the Qur'an, Hadith, and jurisprudence. These two institutions are: 1- The Al-Umariyya Al-Shaykhiyya School: which he built and endowed for the Qur'an and jurisprudence. At first, the sons of the immigrant Al-Maqdisi studied there, then it developed and students of knowledge from all over the country began to frequent it.²⁹

2- The Hanbali Mosque (Al-Muzaffari Mosque): Its construction began in the year (598 AH/1201 AD) in Al-Salihiyya, and he was its first sheikh. Then this mosque became a school where scholars would come to teach, especially in the sciences of the noble hadith.³⁰

His travels:

He traveled to Baghdad in the year (561 AH/1165 AD) to complete his studies, where he studied under Sheikh Abdul Qadir al-Jilani (d. 561 AH/1166 AD) and some prominent scholars in Baghdad. He authored several works, including Al-Mughni.³¹

He had scientific journeys during which he traveled to many places, such as Damascus, Alexandria, Jerusalem, Egypt, Baghdad, Harran, Mosul and others, where he traveled to Baghdad, where he studied jurisprudence and the principles of Hadith.³² He read the Qur'an and worked in his youth, and he listened to his father, wrote, compiled, and excelled in jurisprudence and religion, and he taught and his fame and mention spread.⁶

His poems:

He has many long poems, including:

The further the hair turns white, the more prosperous the dwelling.		Except for the grave, if I did that, there would be no blame.
My gray hair tells me that I am dead.		And soon he will lament me to the one who believes
It is as if my body is lying on my bier.		So, whether silent or a tool, it burns ³³

His death:

As for the death of Ibn Qudamah, Sheikh Muwaffaq al-Din al-Maqdisi, one of the eminent imams, Abdullah ibn Ahmad ibn Muhammad ibn Qudamah al-Hanbali, author of numerous works, passed away in the year (620 AH/1223 AD) on Saturday, the day of Eid al-Fitr, and was buried in Damascus on Mount Qasioun behind the al-Muzaffari Mosque. Damascus gave him a grand funeral procession.³⁴

From the above, we can deduce the great scientific status of the historian Abu Qudamah al-Maqdisi. He was a scholar and historian, famous for his high scientific status in his time, as he was one of the imams of the Hanbali school of thought, and he played a great role in the cultural renaissance in the Levant, through his numerous writings, and he contributed greatly to the scientific movement in Damascus, and many scholars were his students.

2- IBN AL-HAJIB (593-630 AH/1197-1233 AD)

His biography:

He was born Ibn al-Hajib al-Hafiz al-Rahhal Izz al-Din ³⁵ Abu al-Fath Umar ibn Muhammad ibn Mansur al-Amini al-Dimashqi, in the seventh century AH/thirteenth century AD, was a scholar of Hadith and geography, born and died in Damascus. He moved to Baghdad and the Hijaz to further his knowledge.³⁶ He lived during a period marked by significant political and religious tensions in the Levant, including the surrender of Jerusalem to the Crusaders and the alliance with them in 626 AH/1229 AD). This occurred when the ruler of Damascus, King Salih Ismail, allied with the Crusaders against his brother, Salih Ayyub. He was one of the sultans of the Fatimid Caliphate in Egypt, having succeeded his brother, al-Adil II ibn al-Kamil. He inherited a throne burdened with many challenges, but he managed to overcome many of these difficulties. He then turned his attention to confronting the Crusaders and succeeded in recapturing Jerusalem from their grasp. The Sultan of Egypt, along with religious and political strife and a confrontation with the authorities, were the driving forces behind this alliance, which was instigated by the scholars of Damascus.³⁷ He was religious, virtuous, possessed a good memory, intelligence, and a high ambition in seeking Hadith; few were as accomplished in his time.³⁸ He is a trustworthy historian.³⁹ He was intelligent, learned, and collected many works. He had a good ambition and was knowledgeable about Hadith and countries. He was interested in Hadith and traveled extensively in pursuit of it. His grandfather was Mansur.⁴⁰ Al-Hafiz was known for his valuable contributions to jurisprudence and the Arabic language. He was a Shafi'i jurist and historian, distinguished as one of the great scholars. He received his education in Egypt and the Levant, specifically in Cairo and Damascus, where schools and mosque study circles were the primary centers for seeking knowledge.⁴¹ His practical environment contributed to his acquisition of much knowledge and science, so he delved deeply into the fundamentals of religion, its principles and branches, and the Arabic language, and he established the foundations of those buildings and became so learned that he surpassed the people of his time and was one of the stars of guidance.⁴²

His sheikhs:

Naturally, Ibn al-Hajib studied under the leading scholars of his time, including: Hibat Allah ibn al-Khidr ibn Hibat Allah ibn Tawus (d. 654 AH/1256 AD), ⁽⁴³⁾ And Musa ibn Abd al-Qadir ⁽⁴⁴⁾ He studied at the Salahiyya, Muwaffaq, and Fath schools, wrote and classified many works, and did not reach forty years of age. He heard hadith from Al-Shatibi Abu Al-Qasim.⁴⁵ (d. 572 AH/1177 AD), and Al-Fadl ibn Al-Faznawi ⁴⁶ (d. 599 AH/1203 AD), and Abu al-Hasan al-Shadhili, jurisprudence and hadith sciences (d. 656 AH/1258 AD) ⁴⁷.

His disciples:

Ibn al-Hajib studied in Cairo, Jerusalem, and the Umayyad Mosque in Damascus. He then returned to Cairo and taught at the al-Fadiliya School, a school in Palestine that is considered one of the landmarks of the Ottoman state and is one of the most famous schools in Palestine. It is located in the city of Tulkarm in the West Bank and was established in 1882 AD. The school was used as a camp for the Ottoman army and later for the British army. From there he moved to Alexandria. Among his most famous students was al-Mundhiri (d. 656 AH/1258 AD), who was a great scholar, jurist, and man of letters. He authored al-Tarhib wa al-Tarhib and abridged Sahih Muslim.⁴⁸ Ibn al-Munir (d. 683 AH/1285 AD), also known as Nasir al-Din Abu al-Abbas, was a leading scholar of exegesis. He studied under Ibn al-Hajib and received permission to issue fatwas.⁴⁹ Sharaf al-Din Abd al-Mu'min ibn Khalaf (d. 705 AH/1306 AD) al-Dumyati, who was a memorizer of hadith, grammarian, linguist, and one of the imams of hadith and history, studied at the al-Mansuriyya School, and narrated from Ibn al-Hajib and transmitted hadith from him by permission (d. 705 AH/1305 AD).⁵⁰ And Kamal al-Din al-Zamalkani (727 AH/1327 AD), and Sheikh Jamal al-Din Muhammad ibn Abdullah, author of Al-Alfiyya (672 AH/1257 AD), and Sharaf al-Din Abdullah ibn Muhammad ibn Muflih al-Maqdisi (834 AH/1430 AD), and King Nasir Dawud (656 AH/1257 AD), and his students learned many sciences from him, including jurisprudence, hadith sciences, Arabic language sciences, principles of jurisprudence, and Maliki jurisprudence, and Ibn al-Milli Najm al-Din Ahmad ibn Muhsin al-Ansari al-Baalbaki, who died (699 AH/1300 AD), and Muwaffaq al-Din ibn al-Ala al-Nasibi ⁽⁵¹⁾ (695 AH/1296 AD).

His works:

He has many works in the science of Hadith and geography, including: the book "Al-Jami' Bayn Al-Ummahat"⁵²—which was praised by many scholars, and scholars in the East and West took care to explain and teach this book, and his book "Those of Knowledge in the Arabic Language," known as Al-Kafiya, which is a brief introduction to grammar, and its commentaries reached 67, and Al-Shafiya, which is a brief introduction to morphology, and scholars took care of it, and the number of its commentaries reached 26, and it was printed in many editions, and the blessing of these two books appeared on the students, and scholars turned to them with study and explanation, and the Dictionary of Sheikhs, which is a book that includes biographies of more than one thousand one hundred and eighty sheikhs from whom he heard, and the Dictionary of Places and Countries, in which Ibn al-Hajib deals with the places that he visited and heard hadiths in them.⁵³ In Damascus, Alexandria, Mosul, Aleppo, and the Two Holy Mosques, and the book 'Awali Malik, in which he compiled the hadiths with high chains of transmission from Malik ibn Anas.⁵⁴ (d. 179 AH/795 AD), and the History of Damascus, classified as an appendix to the book History of Damascus by Ibn Asakir (d. 571 AH/1176 AD). In addition, he specialized in the sciences of grammar and morphology, and he also excelled in jurisprudence and its principles, including Al-Kafi in grammar. This book is distinguished by its focus on the basic rules ⁵⁵ This made it an important reference for students; the book demonstrates his skills in summarizing and simplifying scientific concepts.⁵⁶.

His death:

On the eighth of Sha'ban in the year (630 AH/1232 AD), Al-Hafiz Ibn Al-Hajib Abu Hafs Omar Ibn Al-Hajib Al-Dimashqi died, not having reached the age of forty.⁵⁷.

From the above, we conclude that Ibn al-Hajib reached a great scientific position. He was a linguist, a scholar of principles, a hadith scholar, and a Maliki jurist. He excelled in the sciences of the Arabic language, principles, Maliki jurisprudence, and hadith. He taught in many schools and had many writings that contributed to the scientific renaissance and the revival of religious sciences in the Levant. Ibn al-Hajib was known for his ability to summarize and his wealth of information.

3- Ibn Hamawayh (572-642 AH / 1177-1244 AD) :

His biography:

He is Taj al-Din Ibn Hamawayh ⁵⁸ Sheikh of Sheikhs Abu Muhammad Abdullah, also known as Abd al-Salam ibn Umar ibn Ali ibn Muhammad al-Juwayni al-Sufi, was born in Damascus in the year (572 AH/1177 AD) ⁵⁹ There is a difference of opinion regarding his birth date; other historians have stated that he was born in 566 AH/1170 AD). He was of Khorasani origin, belonging to a distinguished scholarly family. He was known for his Sufism and was a researcher and historian, the Sheikh of Sheikhs in Damascus. He was in contact with King Al-Mansur Yaqub.⁶⁰ So he treated him well and gave him precedence over a group of people, and this was their custom, they would appoint scholars and virtuous men to lead the war, and he made him responsible for those who went to the Maghreb from the Levant, and he stayed in his service until Yaqub died, then he returned to the Levant.⁶¹

It becomes clear after discussing Ibn Hamawayh's biography and his intellectual and scientific contributions, which were evident through his great role in reviving the sciences of religion and jurisprudence. He also made it a point to accustom his students to asceticism, chastity, and attention to good works. This great scholar was one of the pillars of thought and history in his era, as he combined knowledge, asceticism, and societal influence. His life formed a model to be emulated in society between religiosity and scientific work, which left a clear mark on the history of Islamic thought.

His sheikhs:

Ibn Hamawayh received his education from the most prominent scholars, combining the sciences of Sharia, language, and Sufism, which made him a unique figure combining the jurist, the hadith scholar, and the Sufi. Among his most important teachers were: Al-Hafiz Abu al-Qasim Ibn Asakir (d. 571 AH/1203 AD) ,⁶² And from Shahda bint Ahmad ibn al-Faraj ibn Umar al-Baghdadi⁶³ (d. 574 AH/1178 AD) , he also studied jurisprudence and religious sciences at the Salahiyya School, and heard in Damascus from his uncle Abu Saad Abdul Wahid bin Ali bin Muhammad Hamawiyeh al-Juwayni (d. 529 AH/1134 AD) ⁶⁴ He heard from Abu Muhammad Ibn Hawt Allah (d. 612 AH/1215 AD) and a group of its scholars, and he learned from them, and some of them learned from him as well. Sheikh Al-Mundhiri (d. 656 AH/1258 AD) , Sheikh Zaid Al-Din Al-Fariqi (d. 703 AH/1303 AD) , Abu Abdullah Ibn Ghanim (d. 190 AH/806 AD) , Abu Ali Ibn Al-Khallal (d. 526 AH/1131 AD) , Al-Rukn Al-Tawus (d. 664 AH/1265 AD) , and Abu Al-Maali Ibn Al-Bali (d. 678 AH/1279 AD) narrated from him.⁶⁵ .

His disciples:

MANY SCHOLARS HAVE STUDIED UNDER HIM, INCLUDING

Abu Bakr ibn Ali al-Sufi ⁶⁶ (d. 674 AH/1275 AD) ,⁶⁷ And Muhammad Sadr al-Din Abu Abdullah al-Umawi (d. 700 AH/1301 AD) ,⁶⁸ And Muhammad Shams al-Din Abu Abdullah al-Maqdisi al-Shafi'i ⁶⁹ (d. 1006 AH/1598 AD) , Ismail ibn Nasr Allah (d. 711 AH/1311 AD) , Ahmad ibn Rashid ibn Abi al-Hasan, Abdullah ibn Marwan, Abu Muhammad Zayn al-Din, and Muhammad ibn Abd al-Mun'im ibn Abi al-Ghanayim al-Qazwini (d. 704 AH/1304 AD) .⁷⁰

His works:

Among his books is "Mamluk Politics in the Management of the Kingdom: The Astronomical Work of Ibn Hamawayh," which includes advice for kings or princes. These are books specifically written for rulers and sultans to guide them in managing the affairs of the country. This book deals with the principles of governance, legitimate politics, the qualities of a ruler, and leadership qualifications.⁷¹ He classified it for the perfect king⁷² Muhammad and the works on the tail, paths, kingdoms, and the companionship in the origins of things, and the dictations, and a journey to Morocco.⁷³

Scholarly opinions on this:

Ibn Kathir said about him⁷⁴ At the beginning and end, he was one of the virtuous historians and classifiers. SibT Ibn al-Jawzi said about him: He was virtuous, honest, chaste, and noble of soul, high in ambition, little greed, and he did not pay attention to anyone among God's creation for the sake of worldly matters.⁷⁵

His travels:

He traveled to Morocco in the year (593 AH/1196 AD) and contacted the king of Marrakesh, Al-Mansur Yaqub, often known as Al-Mansur Ibn Abi Amir Murad, whose name was Muhammad Ibn Abi Amir Ibn Abdullah Al-Maafiri, and he was one of the most prominent military figures in the history of Andalusia, Ibn Yusuf Ibn Abd Al-Mu'min. He stayed until the year (600 AH/1203 AD) and returned to Damascus, passing through Egypt.⁷⁶ He had many works, the most important of which are: the history book called Atf al-Dhayl, in which he explained the origins of the king of Marrakesh, Abu Yusuf Yaqub

ibn Yusuf Tashqin (d. 500 AH/1106 AD), what happened in his state, and Mamluk politics, which he wrote for King al-Kamil Muhammad al-Ayyubi (d. 636 AH/1238 AD), and the book *The Journey to Morocco, the Routes and Kingdoms*, and *The Companion in the Origins of Things*, eight volumes, and the book of Dictations, and others.⁷⁷

His death:

He was buried the next day in the Sufi cemetery.⁷⁸ Al-Zahir Baybars (d. 676 AH/1277 AD) prayed over him and he was buried at the end of al-Qarafa, or what is known today as the cemeteries of Imam al-Shafi'i or the City of the Dead. It is one of the oldest and largest historical Islamic cemeteries in the world and is located in the heart of Cairo in Egypt. It was established with the Islamic conquest of Egypt in 641 AH and its name came in reference to the Bani Qarafa tribe, which is next to the mountain on the side of the pool. He was prayed over in mosques and other mosques on the Levant on Friday.⁷⁹

CONCLUSION

It is clear from the foregoing that the historians of the Levant in the 7th century AH/13th century CE made a significant contribution to preserving the history of the Levant and documenting its events during a period marked by major political and military transformations. Their works were distinguished by their accuracy, reliance on direct observation, and dependence on reliable accounts and documents, which earned them a high scholarly standing among historical sources. Their efforts were not limited to recording events but extended to analyzing them and explaining their causes and consequences, making their works a fundamental reference for researchers of the Ayyubid and Mamluk periods and the Crusades. Therefore, studying the works of these historians is essential for understanding the historical developments that the Levant witnessed and for highlighting the scholarly role they played in enriching Islamic historical heritage..

FOOTNOTES

(1) Salem, Abdul Aziz, *History and Arab Historians*, p. 17.

(2) Ibn Kathir, *Al-Bidaya wa Al-Nihaya*, p. 246.

(3) Abu Shama, *Al-Mudhayyal 'ala al-Rawdatayn*, Vol. 2, p. 156; Ibn Wasil, *Mufarrij al-Kurub fi Akhbar Bani Ayyub*, Vol. 6, p. 294.

(4) Abu Shama, *Al-Mudhayyal 'ala al-Rawdatayn*, Vol. 2, p. 133.

(5) Ibn Wasil, *Mufarrij al-Kurub*, Vol. 6, pp. 70-86.

(6) Al-Diya' al-Maqdisi, *Selected Hadiths*, Vol. 1, p. 138.

(7) Al-Kutbi, *Eyes of Histories*, Vol. 1, p. 47.

(8) Ibn al-Qalanisi, *Supplement to the History of Damascus*, p. 204.

(9) Al-Nawawi, *Explanation of Sahih Muslim*, Vol. 15, p. 229.

(10) Al-Mizzi, *Tahdhib al-Kamal wa Asma' al-Rijal*, Vol. 1, p. 53.

(11) Al-Dhahabi, *Siyar A'lam al-Nubala'*, Vol. 43, p. 267.

(12) The Hanbalis: They are the followers of the school of Imam Ahmad ibn Hanbal, who is a famous imam in the Sunnah and the Jama'ah, and one of the four schools of jurisprudence. See: Ibn Abi Ya'la, *Tabaqat al-Hanabila*, Vol. 1, p. 115.

(13) Ibn Rajab, *Al-Dhayl 'ala Tabaqat al-Hanabila*, vol. 1, p. 304.

(14) Ibn Rajab, *Al-Dhayl 'ala Tabaqat al-Hanabila*, Vol. 1, p. 297.

(15) Ibn al-Imad, *Shadharat al-Dhahab*, vol.5p. 70.

(16) Ibn Tulun, *Al-Qala'id Al-Jawhariya*, Vol. 1, p. 68.

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(18) Ibn Rajab, *Al-Dhayl 'ala Tabaqat al-Hanabila*, Vol. 2, p. 105.

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- (19)Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 23, p. 9.
- (20)Al-Dhahabi, Al-Ibar fi Khabar man Ghabar, Vol.4p. 27.
- (21)Ibn al-Imad, Shadharat al-Dhahab, Vol. 5, 4.
- (22)Ibn Rajab, Al-Dhayl 'ala Tabaqat al-Hanabila, Vol. 2, p. 182.
- (23)Al-Dhahabi, Tadhkirat al-Huffaz, Vol. 4, p. 1464.
- (24)Ibn al-Imad, Shadharat al-Dhahab, Vol. 6, p. 41.
- (25)Ibn Qudamah, Al-Mughni, Vol. 1, p. 6.
- (26)Al-Munjid, Dictionary of Damascene Historians, p. 74.
- (27)Al-Khatib Al-Baghdadi, History of Baghdad, Vol. 15, p. 212.
- (28)Al-Dhahabi, History of Islam, p. 483.
- (29)Ibn Tulun, Al-Qala'id Al-Jawhariya, Vol. 1, p. 248.
- (30)Abu Shama al-Maqdisi, Al-Rawdatayn fi Akhbar al-Dawlatayn, Vol. 3, p. 214.
- (31)Al-Yafi'i, Mir'at al-Jinan wa 'Ibrat al-Yaqzan, Vol. 4, pp. 47-48.
- (32)Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 17, p. 166.
- (33)Al-Safadi, Al-Wafi bil-Wafayat, Vol. 17, p. 23.
- (34)Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 22, p. 166; Al-Safadi, Al-Wafi bi'l-Wafayat, Vol. 18, p. 143; Al-Zarkali, Al-A'lam, Vol. 4, p. 67.
- (35)Ibn al-Imad, Shadharat al-Dhahab, Vol. 5, p. 128; Ibn Taghri Bardi, Al-Nujum al-Zahira, Vol. 6, p. 283; Al-Yafi'i: Mir'at al-Jinan, Vol. 4, p. 70; Al-Dhahabi, Al-Ibar fi Khabar man Ghabar, Vol. 3, p. 207.
- (36)Al-Dhahabi, Tadhkirat al-Huffaz, Vol. 3, p. 207.
- (37)Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 17, pp. 280-281.
- (38)Al-Dhahabi, Tadhkirat al-Huffaz, Vol. 3, p. 209.
- (39)Al-Munjid, Dictionary of Damascene Historians, p. 77.
- (40)Mansur ibn Masrur: The grandfather of Ibn al-Hajib, who was the chamberlain of the ruler of Basra, Amin al-Dawla. See: The Book of the Classes of Scholars, Vol. 4, p. 241.
- (41)Ibn Khallikan, Wafayat al-A'yan, Vol. 3, p. 248.
- (42)Ibn Khallikan, Wafayat al-A'yan, Vol. 3, p. 248.
- (43)Hibatullah ibn Abi Talib: The venerable, reliable, and trustworthy sheikh, originally from Baghdad but residing in Damascus, from a family of scholars and narrators. See: Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 22, p. 152.
- (44)Musa ibn Abd al-Qadir: He was renowned for his knowledge of jurisprudence and religious sciences. He had many students and possessed an extraordinary ability to memorize. His fame spread far and wide. See: Ibn Khallikan, Wafayat al-A'yan, Vol. 5, p. 122.
- (45)Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 13, p. 10; Ibn Taghribirdi, Al-Nujum Al-Zahira, Vol. 6, p. 136; Ibn Al-Imad, Shadharat Al-Dhahab, Vol. 4, p. 301.
- (46)Al-Suyuti, Hassan Al-Muhadarah, Vol. 1, p. 498; Ibn Taghribirdi, Al-Nujum Al-Zahirah, Vol. 6, p. 184.
- (47)Ibn Khallikan, Wafayat al-A'yan, Vol. 2, p. 455.

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- (48) Al-Dhahabi, History of Islam, pp. 268-270.
- (49) Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 13, p. 202.
- (50) Al-Kutbi, Fawwat al-Wafayat, Vol. 2, pp. 409-411.
- (51) Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 17, p. 300.
- (52) Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 22, p. 371.
- (53) Al-Suyuti, Tabaqat al-Huffaz, p. 516.
- (54) Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 22, p. 5897.
- (55) Al-Suyuti, Tabaqat al-Huffaz, p. 512.
- (56) Ibn Khallikan, Wafayat al-A'yan, Vol. 3, p. 248.
- (57) Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 22, pp. 370-371; Al-Dhahabi, Tadhkirat al-Huffaz, p. 1455; Ibn al-Imad, Shadhat al-Dhahab, Vol. 7, p. 243; Al-Dhahabi, Al-Ibar fi Khabar man Ghabar, Vol. 3, p. 207; Al-Yafi'i, Mir'at al-Jinan, Vol. 4, p. 56; Al-Suyuti, Husn al-Muhadarah, Vol. 1, p. 456.
- (58) Ibn al-Imad, Shadharat al-Dhahab, vol. 5, p. 214; Ibn Kathir, Al-Bidayah wa al-Nihayah, vol. 13, p. 165; Al-Yafi'i, Mir'at al-Jinan, vol. 4, p. 105; Al-Dhahabi, Siyar A'lam al-Nubala', vol. 1, p. 435
- (59) Al-Dhahabi, Al-Ibar, Vol. 3, p. 243; Al-Munjid, Dictionary of Damascene Historians, p. 81.
- (60) King AlMansur: He is the Great Sultan, King Al-Zahir Rukn al-Din Baybars, Sultan of Egypt and Syria, the fourth Sultan of the Mamluk State and its true founder. He was nicknamed King Al-Salih Ayyub, and after his arrival in Damascus, he gave himself the title of King Al-Zahir. During his life, he achieved many victories against the Crusaders and the Mongols, including the Battle of Mansoura and Ain Jalut. During his rule, he eliminated the Assassins and also seized the Crusader Principality of Antioch. See: Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 5, p. 125.
- (61) Al-Tirmisani, Nafh al-Tayyib min Ghushn al-Andalus al-Ratib, Vol. 3, p. 101.
- (62) Ibn Asakir: The Imam, the scholar, the hadith master of the Levant, the trustworthy religion of Abu al-Qasim al-Dimashqi al-Shafi'i, the author of the History of Damascus. For more information, see: Al-Dhahabi, Siyar A'lam al-Nubala', vol. 20, p. 555.
- (63) She is Shahda bint Ahmad bin al-Faraj bin Omar Fakhr al-Nisa bint Abi Nasr al-Dinawari al-Asl al-Baghdadi al-Katiba, a noble and righteous woman with religion, piety, and worship. She heard a lot, and her father took care of her and brought her to listening sessions with the sheikhs. She lived a long life and became the most reliable of the people of her time. She died on the thirteenth of Muharram in the year (d. 574 AH/1179 AD) and she was ninety years old. For more information, see: Ibn al-Najjar, Dhayl Tarikh Baghdad wal-Muhtaj Ilayh minhu, 131.
- (64) Abd al-Wahid ibn Ali ibn Muhammad ibn Hamawayh al-Juwayni al-Nisaburi, who was a hadith scholar and a good sheikh from a Sufi family. See: Ibn al-Najjar, Dhayl Tarikh Baghdad, Vol. 1, p. 149.
- (65) Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 23, p. 96.
- (66) Abu Bakr ibn Ali al-Sufi: He is Abu Bakr al-Shibli, a famous Sufi scholar and one of the most prominent figures in the history of Islamic Sufism. See: Al-Dhahabi, History of Islam, Vol. 31, p. 107.
- (67) Al-Dhahabi, History of Islam, p. 248.
- (68) Muhammad ibn Umar ibn Makki: A jurist and hadith narrator, he had many excellent debates with Ibn Taymiyyah. He was also a poet and a scholar of jurisprudence, and possessed an extraordinary memory. See: Ibn Khallikan, Wafayat al-A'yan, Vol. 5, p. 143.
- (69) Al-Dhahabi, Al-Mu'jam Al-Kabir (Mu'jam Al-Shuyukh), Vol. 2, p. 192.
- (70) Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 23, p. 97.

(71) Ibn al-Imad, Shadharat al-Dhahab, Vol. 5, p. 214.

(72) Al-Malik al-Kamil: He is Al-Malik al-Kamil Nasir al-Din Muhammad ibn al-Malik al-Wazfar Shihab al-Din Ghazi ibn al-Sultan al-Malik al-Adil. He took control of the waters of Farqin after his father in the year 645. He was a wise, dignified, and benevolent young man who was a warrior, a warrior, and a pure and devout man. See: Al-Dhahabi, Siyar A'lam al-Nubala', Vol. 23, p. 201.

(73) Ahmad al-Muqri, Nafh al-Tayyib, Vol. 3, p. 99.

(74) Ibn Kathir, Al-Bidaya wa Al-Nihaya, Vol. 17, p. 275.

(75) Al-Maqri, Nafh al-Tayyib, Vol. 3, p. 99.

(76) Al-Zarkali, Al-A'lam, Vol. 4, p. 110.

(77) Al-Zarkali, Al-A'lam, Vol. 4, p. 110, Al-Munjid, Dictionary of Damascene Historians, pp. 81-82.

(78) Ibn al-Imad, Shadharat al-Dhahab, Vol. 1, p. 371.

(79) Abu Shama, The Tail of the Two Gardens, p. 216.

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