

**The Manuscript of the History of Damascus by Ibn Asaker  
(A Historical Study in its Published Summaries and Investigations)**

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**Abstract**

This research (The Manuscript of The History of Damascus) analyzes published studies and summaries of the manuscript by Ali Bin Al Hassan Bin Hebat Allah Bin Abdullah Al Shafi'i known as Ibn Asaker ((498-571 AH / 1105-1176 AD)). The manuscript remained in the Arabic and international stores manuscript and had only been available in the modern day. However, historians in the Islamic era took care of this manuscript because of its importance. The manuscript narrates the history of Damascus, and biographies for a huge number of stars in the history of Islam since pre-Islamic Ignorance era until the modern day. Because the manuscript is gigantic consisting of eighty volumes, and the inability to read and review it, some historians promised to summarize it. One of them is Ibn Manzoor Muhammad bin Ali Abu Al-Fadl. Jamal Al-Din Al-Ansari ((630-711AH / 1232-1311AD)) whose summary (The Summary of The History of Damascus by Ibn Asaker) without affecting the texts of the Manuscript is twenty-nine parts. Following that summary, Abdul QadirBadran ((1280 - 1336 AH / 1864-1927 AD)) refined it (Refining the History of Damascus by Ibn Asaker) which is in thirteen volumes. It was printed out on the expense of Rawdha-Al-sham press. Then, in the 50s of the late centuries some Arab-Muslim scholars used a solid scientific approach to study it with the assistance of some scientific institutions, and international and Arab publishing houses such as the Arab Language Complex in Damascus. Our research reveals these studies, the supporting institutes and publishing houses the names of some scholar.

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**Introduction**

Certainly, the legacy of a nation is considered a mirror of its civilization over the long centuries. Therefore, The Great History of Damascus for the publisher and editor Ibn Asaker (994-571 AH/ 1105-1175 AD) is one of the great heritage books, which includes the history of scholars the our Arab nation sons in various sciences and humanities who have served their civilization over the last six centuries, since the pre-Islamic era through to the later Islamic ones until the era of the author, and who entered the city of Damascus or passed through its neighborhoods. Therefore, Ibn Asaker expanded his work until he translated the Magmoren of them. Because their importance, the manuscript and the information treasures, it carries, dating the history and civilization of the Levant and Damascus in particular, and the Arab countries in general, researchers and scholars attempted to analyze the manuscript of the history of Damascus, bring it to light. This is possibly to help the scholars and the intelligentsia be aware of the civilization of the Levant. Thus, the work started in the past to summarize this manuscript by the historian Ibn Manzur (630-711AH / 1232-1311AD) years (690-695 AH / 1211-1116AD) and the scholar Abd al-Qadir Badran refining Ibn Asaker's The History of Damascus by (1346-1927 AD).

In the modern era, researchers continued to analyze The Manuscript of The History of Damascus with the assistance of some publishing houses and the Arabic Language Academy in Damascus, according to a solid scientific method.

Therefore, our research explains an important aspect of The Manuscript of The History of Damascus by Ibn Asaker, the most important summarizes of The Manuscript in addition to the refined books and investigations that dealt with parts and different subjects of the manuscript. My research was divided into an introduction, three sections, a conclusion, and a list of sources and margins. The first part included: (1) The Manuscript of the History of Damascus by Ibn Asaker, (2) Its name, (3) Its contents, (4) The date of its creation, (5) The end date and (6) Editions of the examined manuscript.

The second part is divided into: (1) a summarized Manuscript date of Damascus, (2) Naming it, (2) Its content, (3) The investigated manuscript editions, and the third part has: (1) Refining the history of Damascus by Ibn Asaker and finally thank God for His success.

## **The Manuscript of the history of the city of Damascus by Ibn Asaker**

### **1- Name of the Manuscript:**

Hafez Al-Sham Ali Bin Al-Hassan Bin Hebat Allah Bin Abdullah Al-Shafi'i known as Ibn Asaker (499- 571 AH / 1105-1175 AD) (B) (History of the city of Damascus, mentioning its merit and giving the names of whoever lived in it, passed by its provinces and its residents) (1) Despite this title, it is it was not limited to the city of Damascus alone, rather, Ibn Asaker devoted it to all the countries of the Levant and discovered this is from a derived translations of the book. We find him translating for everyone who enters Damascus and Bilad al-Sham from Bilad Mashreq, Maghrib and Al-Andalus, for this reason the historian Salah Al-Din Al-Munajjid went to call this the manuscript is ((The History of the Levant in general)) not ((The History of Damascus)) (2) because of the information and translations of the people of the Levant.

### **2- The Contents of The Manuscript**

The Manuscript of The History of Damascus by Ibn Asaker copy saved in the Al-Assad Library Damascus under No. 3366 is divided into eighty volumes, in (16) thousand papers, which took Ibn Asaker (37) years (529-565 AH / 1134-1169 AD) to compose it (3). Therefore, he dealt in the volume between the first and second the virtues of Damascus and the Levant, its mosques, baths and canals and its palaces, inns, markets, etc. The third and fourth volumes deal with the Prophet's biography, while volume (5) to volume (65) mention the translation of the flags of men, then the nickname from the volume (66) to volume (68), while the volume (69) to volume (70) included translations of women. However, there were some translations mistakes after the discovery of another set of manuscripts which were corrected in volume (71) to (74), after which the indexes were written from volume (75) to volume (80) (4).

### **3- Date of Authorship of the Manuscript**

It is noted that most of the book of historical works in general, and translations in particular, have been neglected the date of the beginning of their works. This baffled the researchers of our time. Therefore, the researchers searched other evidences to infer the history of writing this manuscript, including: the type of paper the manuscript was written on, its shape or the nature of the Arabic letters written in it, or the era of writer of the manuscript, its events and prominent figures or by some mysteries which the author mentions and indirectly refers to the history of the manuscript and other criteria in the hope of determining date based on assumption and guessing according to a well-known scientific calculation formula.

Ibn Asaker was one of those historians who did not mention date of his book, so we resorted to some of the incidents the author experienced to specify the period of authoring his manuscript, depending on guessing such as: Ibn Asaker had begun his history from an early period in his life, which Ibn al-Mundhiri mentioned (5). He stated that the history of Ibn Asaker: ((... this man did not intend to set a date until he recognized himself, and started gathering from that time, otherwise life falls short of being combined in it Man is like this book working and alert ...)) (6).

There is another determination of the history of Damascus through his friend and companion Abu Saad Al-Samani (7) who said ((... he entered Nishapur a month before me, I heard from him, and he heard from me, and I heard from him ("his dictionary") and in Damascus he obtained a copy of it from him and he had started in ((The History of the Great of Damascus)). Then his books reached me)), (8) It was the journey of Ibn Asakrili Al-Mashriq year (9 52 AH / 1134 AD) during which he visited Isfahan, Mero and Nishapur visited (9). It can be assumed from what is said above that it is likely that Ibn Asaker had started writing his history prior to this trip to Nishapur.

### **4- The End Date of the Manuscript**

Ibn Asaker started writing his book for about one year (529 AH / 1134 AD) before his trip to Nishapur until the year (559 AH / 1163 AD) and he was over thirty years old (10), and it took him along time to writing this book passing through three stages: the first, as mentioned by Yaqout al-Hamwi in five hundred and seventy parts of the fragmentation of the original (11). The second stage which Al-Isfahani linked it about the year (562 AH / 1166 AD), when he met Ibn Asaker in Damascus and he stated that he was seven hundred brochure and each consisting of twenty sheets (12), while the third stage was mentioned by his son Al-Qasim who stated it

consists of eighty parts (13). This means there is an increase in each of these stages. Thus, Ibn Asaker completed his book within the year (565 AH / 1169 CE), meaning that the work completed in (37) years and then his son Qasim (14). (T 600 AH / 1203 AD) revised and arranged it for the final shape under his father's supervision and care. He was reading the final drafts of the book to his father. While reading, (15) he would add or correct what is missed, sometimes, provide a description, or delay an issue until the book is ready in its final form and in full parts. (16).

### **5-Editions of the published and examined History of Damascus**

The manuscript (17) of the history of Damascus is important because it searches in the nation's memory and original heritage. It is a testament to keep the nation's deep culture and human civilization over these treasures which confirms the primacy of Arabs and Muslims in the historical writing of knowledge and cultures. For this reason, the history of Damascus received the attention of historians and scholars who worked on the analysis of the manuscript after collecting its different versions and here we will show the most important investigations conducted on parts of the manuscript, as well on the full investigations of the manuscript to the present day. Considering the inventory and survey we have carried out a search for investigating and published nooks in the Arab and international libraries and electronic sites as follows:

-Translations of the governors of Damascus during the Seljuk period extracted from The Manuscript of The History of Damascus, an investigation published by Dr. Salah Al-Din Al-Munajjid, 1st floor, Al-Taraqqi Press, Damascus, 1949, 2nd edition, Beirut, New Books House, 1975 AD.

-The first volume of The Manuscript of The History of The City of Damascus, analyzed by: Dr. Salah Al-Din Al-Munajjid publications of the Arab Scientific Academy, Damascus, 1951. AD (18).

-The second volume, first section - The Damascus plans, analyzed by Dr. Salah Al-Din Al-Munajjid, publications of the Arab Scientific Academy, Damascus, 1954. (19).

-Refining the history of the city of Damascus, texts extracted from the history of Damascus, by: Dr. Salah Al-Din Al-Munajjid, Al-Taraqqi Press, Damascus, 1956 AD (20).

- The tenth volume, the biographies of men beginning with the letter B, T and T from (BASR Ibn Abi Arta to Thabit bin Iqram), Analyzed by Muhammad Ahmad Dahman, Language Council Press Arabia, Damascus, 1963 AD (21).

- The governors of Damascus during the Echidid family era, extracted from the history of Damascus, published and analysed by French orientalist Thierry Bianchi, The French Institute newspaper in Damascus, 1970 Vol. 23, pp. 167-195 (22).

-Dr. Salah Al-Din Al-Munajjid wrote a book that he called ("BaniUmiyyah Dictionary"), extracted translated from the history of Damascus, added to it and put in it alphabetical indexes, which is printed before New Book House, Beirut, 1970, and in its introduction read: ((I proceeded to reading a history Great Damascus to the historians of Islam Al-Hafiz Ibn Asaker, and extracted all of it. The translations of the Umayyads he mentioned, and called it the BaniUmayyah Dictionary)) (23).

-Translation of Noureddine Mahmoud Zanki, edited and published by: French Orientalist Nikita Elissev with translation in Arabic, French Institute newspaper, Damascus, 1972, vol 25, pp. 125--140. (24)

- Translating the volume on the Damascus topography from The Manuscript of The History of Damascus, which is a book in a huge volume in French:

La Description de Damas d'Ibn Asaker

Printings of the French institute for Arabic studies, Damascus 1975 (25).

-Translations of the Caliph Ali bin Abi Talib (Radh), by: Muhammad Baqir Al-Mahmoudi, Beirut: Dar Al-Maarif, 1975 AD (26)

Translations of the poet Abu al-Tayyib al-Mutanabbi, Ahmad ibn al-Hussein, investigation: Mahmoud Shaker, extracted from the history of the city of Damascus, Al-Madani Press, Cairo, 1976

- Dr. Shukri Faisal analyzed a part of the manuscript translations that begin with the letter Al-Ain (27) followed by the letter A (Asim to Aid), Publications of the Arabic Language Academy, Damascus, 1977 (28).

- Dr. Shukri Faisal, Muta'a Al-Tarabishi and others examined the translations of the manuscript that begins from (Abdullah bin Jaber to Abdullah bin Zaid), Academy of Arabic Language Press, Damascus 1981 AD (29).

As for the translations beginning from (Obada Bin Awfi to Abdullah Bin Shoub), analysed by: Dr. My Shukre Faisal and others, The Arabic Language Academy Press, Damascus, 1982 AD.

Studying the translations of the sixty-ninth and the seventy volumes specific to women mentioned Ibn Asaker mentioned in his History, 1st edition, Damascus, 1982 (30).

Translation of Abu Bakr Muhammad ibn Muslim bin Shihab al-Zuhri, who died (125 AH / 742 CE), Analysis: InayaShukrullah Bin Nimah Allah Qujani, extracted from the history of Damascus,

The Resala Foundation press, 1st Floor, Beirut, (311982).

Excerpts from the Manuscript of The History of Damascus, analysis: Abdullah bin Hammam Al-Sluni, press Dar Hisham Press, Damascus, 1984 (32).

- The thirty-eighth volume, biographies, from (Abdullah bin Qais to Abdullah bin Masada),

An investigation: Sakinah Al-Shihabi, Arabic Language Press, Damascus, 1986 (33).

- Thirty-ninth part, biographies, from (Abdullah bin Masoud to Abdul Hamid bin Bakkar)

Analysis: Sakinah Al-Shihabi, Arabic Language Academy Press, Damascus, 1986.

- Forty volume, biographies, from (Abdul Hamid Habib to Abdul Rahman bin Abdullah),

Analysis: Sakinah Al-Shihabi, Arabic Language Academy Press, Damascus, 1986 (34).

The Biography of the Prophet, First Part, by Ghazawi Activity, Arabic Language Academy Press Damascus, Dar Al-Fikr, 1987 (35).

Translation by Caliph Othman bin Affan, may God be pleased with him, by: Sakinah Al-Shihabi, The Arabic Language Academy press, Damascus, Dar Al-Fikr, 1987 AD (36).

- The seventh part, biographies, from (Ahmad ibn Utbah to Ahmad ibn Muhammad ibn al-Muammal), by: Abdel-Ghani Al-Dagar, The Arabic Language Academy Press, Damascus, Dar Al-Fikr.

- The thirty-fourth part, biographies, from (Abdullah bin Masalam to Abdullah bin Abi Aisha), Analysis: Muta'a Al-Tarabishi, Academy of Arabic Language Press, and Damascus.

- Forty-first volume, biographies, analysis: Sakinah Al-Shihabi, Al-Sabah Press Damascus, 1991

- Forty-second volume, biographies, analysis: Sakinah Al-Shihabi, Al-Sabah Press, and Damascus 1992 AD.

Volume forty-three, biographies, investigation: Sakinah Al-Shihabi, Al-Sabah Press,

Damascus: 1993 AD, and there is another investigation of the same volume, which was carried out by: Abdel Aziz

Bin Omair and Abdul Wahid bin Zaid, Academy of the Arabic Language Press, Damascus: 1993.

- The thirty-seventh volume, biographies, from (Abdullah bin Imran to Abdullah bin Qais),

Analysis: Sakinah Al-Shihabi, Al-Risala Foundation, 1st edition, Beirut, 1994.

- Some of the fifty-second and fifty-third volumes of the translation of The Caliph Omar bin Khattab, may God be pleased with him, by: Sakinah Al-Shihabi, Risala Foundation, Beirut,

I 1, 1994 AD (37).

- The forty-four volume, biographies, an analysis: Sakinah Al-Shihabi, Al-Sabah Press, Damascus, 1995.

- The investigator, Amr ibn Fajimah Al-Amrawi, investigated The Manuscript of The History of Damascus by Ibn Asaker Dar Al-Fikr Press, Beirut, 1415 AH / 1995AD, No. of volumes 80 (74 and 6 volumes) Indexes, which is appended to footnotes and is part of the translation service (38).

- Forty-fifth volume translations, an investigation: Sakinah Al-Shihabi, Al-Sabah Press, Damascus, 1996.

- Forty-seventh volume, biographies, analysis: Sakinah Al-Shihabi, The Arabic Language complex, Damascus: 1997 AD, and there is another investigation for the same volume, carried out by each

From Othman bin Ali and Ata bin Abi Riah, Arabic Language Academy Press, Damascus, 1997.

- The Book of the Poets Glossary, extracted from the History of Damascus Manuscript, 1st edition, Damascus, 1999, consisting of three parts (39).

The above texts show that there is chaos and confusion in the analysis and publication of The History Manuscript of Damascus, due to not following the order of the parts of the manuscript, and only specific parts were chosen. Some focused on some specific parts than other. In addition, some parts were analyzed twice, all of this causes confusion among scholars and the readers in contrast the organization by Ibn Mudhoor's summary by the Arabic Language Academy in Damascus. Thus, we can say the manuscript was not fully examined and printed, except in a later period in which Professor Ali Sherry conducted a full analysis of the manuscript. The analysed parts were printed in three stages in the year 1996 AD-1997 AD-1998 AD, Dar Al-Fakr Press, Beirut, which is considered the best work in the study of the manuscript, however, he did not extract the hadiths of the Prophet from the sources of the hadith books, which has the great importance for the analyzer and is a factors that helps in controlling the prophetic text, and the errors in printing, especially in the verses of the Noble Qur'an and hadith, which cannot be neglected. This is in addition to the translations he corrects from Ibn IbnManzoor, which are hundreds (40).

Because of these defects in the work of Dr. Ali Sherry, the scholar Abi Abdullah Ali Ashour Al-Janoubi's analysis of Dar Aldhahrel copy of The Manuscript of The History of Damascus arranged in nineteen parts, which may be the most complete versions according to Ra'ae Al-Jnobi, the summary of Ibn Manzoor printed in Damascus and the manuscript copies in the Amina library in Damascus and the analysis of Dr. Ali Sherry, printed in Beirut, (41). To compile a copy from the collections of the books and the copies mentioned above makes the work more complete and broader due to mistakes in the previous books. (42) Therefore, professor Abi Abdullah Ali Ashour Al-Janoubianalysed, commented and produced the Damascus History Manuscript, 1st edition, Dar Al-Ahyaa Al-Arabiyyah Printing Press, Beirut , 2001 AD, and the folders are (37), (each volume

contains two parts), with two indexes one of which Asaker dealt with in his manuscript, and the other relates to translations arranged by Ibn Asaker according to the Alphabetically. The analysis of Abu Abdullah Al Janoubi was characterized by many features. There are some advantages, including:

- 1- Correcting hundreds of wrong and incomplete translations of various manuscripts and previous editions.
- 2- Extracting and modifying all the hadiths of the prophet that were not mentioned in the published books about the history of Damascus, on their sources.
- 3- Matching the originals, comparing them together, and correcting the mistakes.
- 4- Comparing and matching prophetic hadiths with their sources of the work adopted in his book and evaluating some ambiguous and vague text from them.
- 5- Reviewing books of language and literature, and the benefit the researcher gets from the out puts from abstracts and some parts printed from the history of Damascus.
- 6- Correcting the hadiths from the copies and sources from which the work is taken (43).
- 7- Arranging verses (44), hadiths (45), indexing (46) numbered and indexed accurately (47).

## **A Manuscript Summarizing the History of Damascus by Ibn Asaker**

### **1- The Name, Summary and its Attribution**

Most of the historical books in general and translated ones in particular mentioned that this summarized copy was called a summary of the history of Damascus by Ibn Asaker (48). It was attributed to Jamal al-Din Abu al-Fadl Muhammad bin Makram bin Ali bin Ahmed bin Abi al-Qasim bin Habqa (49) known as Ibn IbnManzoor (50) (630-711AH / 1232-1311AD), who is working on Damascus History Manuscript for the modern historian Al-Sham Ibn Asaker, summarized during two years (690--695 AH / 1211-1216 CE). Ibn Manzoor read and understood the manuscript, then he started to summarize the chapters and contents, and the attribution until there was a bit remained. He also refined the novels and combined many novels in one. Ibn Mashnoor was honest in his work summarizing without adding or changing the verbose. This made him close to the Historian works than the method of the hadith scholars (51).

### **2- The Contents of the Summary**

A summary of the history of Damascus by Ibn Asaker was (29) non-detailed volumes in two parts. The first illustrates the plans of the city of Damascus and its architecture, said in poetry, prose and the Noble Qur'an and hadith. The rest dealt with every famous scientist born in Damascus, lived, died there, or passed by, until the number of translations reached nearly (6527). They included different ranks and classes of the society from the caliphs, ministers, princes, writers, historians, modernists, jurists, writers, preachers, readers, and newsletters (52).

### **3- Studied and Published Summarized Editions**

The historians of the summarized manuscript of history of Damascus by Ibn Manzour attracted a lot of attention because it is a comprehensive encyclopedia of Islamic culture. The Dar Al Fikr Foundation in Damascus has taken out the manuscript to light through the analysis of the subject of studying this great travel, because it serves the original history (The Manuscript of The History of The City of Damascus) by Ibn Asaker and improves it shortcomings. For this purpose, a committee is formed to investigate, review, and publish according to accurate scientific curricula and to develop a methodology for research leading to a correct, documented and clears text without overfilling it with comments, except when necessary.

So, a group of researchers sought to study this summary in a more organized way, as every researcher and scientist had specific parts to analyze two or more parts of the summary, as follows:

Ruheha Al-N. Et al. 1984. The first part, the virtues of the Levant and the plans of Damascus, an investigation. Damascus: Dar Al-Fikr.

Ruheha Al. 1984. Part Two, The Biography of the Prophet, analysis: review by Muhammad Al. Damascus: Dar Al-Fikr Press.

Riyadh Abdul-Hamid. 1984. The third part, Al-Ahmadoun (Aban Bin Said - Ibrahim Al-Khalil), investigation: Review of Ruheha A. Damascus: Dar Al-Fikr Press.

Ibrahim, S. 1987. The fourth part, biographies (Ibrahim bin Ahmad - Shaath bin Yazid). Damascus: Dar Al-Fikr Press.

Ahmad, H. 1984. The fifth part, biographies, an investigation: The First Edition Mamoun Al-Taghraj. Damascus: Dar Al-Fakr Press.

- Muhammad, M and Nizar, A. 1984. The Sixth Part, biographies, (Habir bin Mta'am - Al-Hassan bin Ali), investigation: review of Ruhea A. Damascus: Dar Al-Fikr Press.
- Ahmed, H. and Muhammad, Al. 1985. The Seventh Part, biographies, (Al-Hassan bin Ali - Khalid bin Al-Muhajir). review, Riyadh, M. Damascus: Dar Al-Fikr Press.
- Mamoun, A. 1985. The eighth Part, biographies: (Khaled bin Al-Walid - Al-Zubair bin Al-Arrouh). Damascus: Dar Al-Fikr.
- Naseeb, N. 1985. The ninth Part, biographies: (Zubair bin Ja'far - Saeed bin Ghunaim). Damascus: Dar Al-Fikr Press.
- Riyadh M. 1986. The tenth Part, biographies: Saeed bin Al-Fadl - Noman bin Masroor, investigation. Damascus: Dar Al-Fikr Press.
- Ruhea, A. 1988. The eleventh Part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
- Ruhea, A. 1987. The twelfth Part, Biographies, investigate. Damascus: Dar Al-Fikr Press.
- Sakinah, A. 1989. The thirteen Part, biographies, investigation. Damascus: Dar Al-Fikr Press.
- Ruhea, A. The fourteenth part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
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- Ruhea, A. 1989. The eighteenth part, biographies, Investigation. Damascus: Dar Al-Fikr.
- Ibrahim, S. 1989. Ed. The nineteen, biographies. Damascus: Dar Al-Fikr Press.
- Mamoun, A. 1986. The twentieth part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
- Sakinah, A. 1990. The twenty-first part, biographies, investigation. Damascus: Dar Al-Fikr Press.
- Wafa, T. 1990. The twenty-second part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
- Ibrahim, S. 1989. The twenty-third part, biographies, investigation. Damascus Dar Al-Fikr Press.
- Ibrahim, S. 1989. The twenty-fourth part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
- Mamoun, A. 1989. The twenty-fifth, biographies, an investigation. Damascus: Dar Printing Fikr Press.
- Ahmed, H. and Muhammad, O. 1989. The twenty-sixth part, biographies, investigation. Damascus: Dar Al-Fikr Press.
- Ruhea, A. 1990. The twenty-seventh part, biographies, an investigation. Damascus: Dar Al-Fikr Press.
- Sakinah, A. 1989. The twenty-eighth part, biographies, investigation. Damascus: Dar Al-Fikr Press.
- Abraham, Z. 1988. The twenty-ninth part, biographies, investigation. Damascus: Dar Al-Fikr Press.

## Refining the Manuscript of The History of Damascus

The scholar, investigator and interpreter, Sheikh Abdul Qadir bin Ahmed bin Mustafa bin Abdul Rahim al-Hanbali, known by his book *Ibn Badran (Refining The Great History of Damascus)* (d. 1346 AH / 1927 CE) as predecessors (53) by Imam Al-Hafiz, the historian, Thiqah Al-Din Abu Al-Qasim Ali Bin Al-Hussein, Hebat Allah Al-Shafie known as Ibn Asaker, and the book is in thirteen volumes, from which he printed five parts on life the author (54), at the expense of the Rawda Al-Sham press in the city of Damascus, by its owner, Khaled Farsli between the year (1329-1332 AH / 1911-1914 AD) (55), while the sixth and seventh parts whose printing was supervised by Professor Ahmed Obaid in the year (1349 AH / 1931 AD) and (1351 AH / 1933 AD). However, the other parts are still unpublished (56).

Also, Salah al-Din al-Munajjid stated that the most serious thing that is considered in al-Muhadhdh by Ibn Badran was the deletion of the chapters and a lot of important news, which confirmed his religious affiliation and the Hanbali belief. Moreover, when compared with the original copy, Sheikh Abdul Qadir Badran often omits words he did not understand and replace them with other words. In addition, this refining is not reliable in scientific studies because of its distance from the original in many things (57).

This opinion or judgment is not reliable deserving our contemplation, particularly a prominent investigator, such as Dr. Salah Al-Din Al-Munajjid, has analyzed some parts of the history of Damascus. Perhaps for historical honesty, we show through our experience in using the book of refinement and compare it with the analyzed book of the history of Damascus, we do not accept what our great and upholstered professor wrote for reasons:

- 1- It is a six decade old opinion, especially after the appearance of the modern tool historical research.
- 2- In relation to Al-Munajjid's statement that Sheikh Badran deleted a series of events and many important pieces of news in support his religious belief and Hanbali thought, we say that this came in line with the approach of Sheikh Badran in summering and selecting topics he feels are important according to others' beliefs. In relation to the deletion of repeated sources, which were the reason of the magnitude of the book, creating boredom for the reader? At this point, Sheikh Badran found it helpful to refine this History and remove

the attributes in a way that attracts the reader's attention to him, as we see it in our time browse the published refined book than browsing the book "The History of Damascus" itself.

3- The omission and replacement of some words he did not understand do not affect the general context of the event or translation, and the fact that Sheikh Badran did this work because of the ambiguity of these words in the original version, therefore he used more suitable words for the context and text, and not according to his inclinations ((it is similar to the work of the researcher in our present time)). Even if we assumed that Sheikh Badran changed some words according to his inclinations, he did not change the meaning of the whole text. So, what he does he change? Is it on the Hanbali translations mentioned by Ibn Asakar who are very few in his era, so we found that this is an exaggerating opinion and it is not the right method make such judgments solely on words change with all love and respect for our great scholar.

4- Then, the wonder is in upholsterer's decision content on the refined book when he produced such a general judgment not to rely on it in scientific studies, so how does the upholsterer arrive at this ruling. Was it because of word change? Or are there other reasons behind that. Then, why do some science students, researchers and our great historians did not obey the decision of the upholstered? That is because they are not convinced with his ruling on such a book, which is considered a civilized heritage fortune of the nation. Also, Sheikh Badran excreted this effort when he found that the reader cannot read the huge History of Damascus book, thus he put his book in the hope of bringing the reader to the history of his Islamic nation. In addition, the sources did not state, in past and present, that Sheikh Badran Ali is biased on the historian Ibn Asaker. Perhaps what supports our opinion in not accepting this ruling is that some scholars and historians use the refined book in their scientific research admitting its importance when they finding a trouble getting a manuscript copy.

## Conclusion

The study has come up with the following conclusions:

- 1- The manuscript of the history of Damascus by Ibn Asaker is one of the heritage books that drew a comprehensive picture on different aspects of life the Levant since the pre-Islamic, modern Islamic and passed through the Umayyad and Abbasid one, until the era of the current century-the sixth century AH / twelfth century A.D. such as: political, cultural, economic and social aspects.
- 2- The manuscript of the history of Damascus has attracted the attention of researchers and scholars in the modern era, as well as the attention of the historians in the past in terms of a footnote, and excerpts, starting with the son of Ibn Asaker Al-Qasim. (D. 600 AH / 1203 AD), whose referenced it and extracted from it, ending with the refining of the historian Abd Al-Qadir Badran (1346 AH / 1927 CE), although some parts were not published.
- 3- The summary of the history of Damascus by Ibn Manzur has a lot shortage in copies of the manuscript, especially in relation to the elided translation in the analyzed copies by researchers and scholars of some parts of the manuscript.
- 4- The manuscript of the history of Damascus is an example of the extent of the evolution of history in the century (AH 6 / AD 12), especially on the level of biographies and biographies of men, because it contains a large number of biographies of various scientific and professional levels within a period not more seven decades (501-571 AH / 1116-1176 AD).

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