

## The Historical and Cultural Description of the city of Maarat al-Numan during the fifth century AH, poetry as an example

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### **Abstract**

**Objectives:** The research aims to explain the role played by the intellectual movement in Maarat al-Numan, explaining historical and geographical information about this important city in the Levant, and then mentioning the most prominent poets who became famous and whose poetry spread throughout the Islamic Arab country .

**Methodology:** The descriptive analytical approach was followed in writing this research, which is based on analyzing the historical narrative collected from the sources of general history books and biographies, and then linking it to historical events.

**Results:** The study concluded that the city of Maarat al-Numan is a city with a distinct historical and intellectual influence that was the focus of competitors' ambitions. Its role has emerged in many fields, most notably the poetry movement, as poets whose names and poetry collections have been immortalized in various fields have emerged there .

**Conclusion:** The historical and intellectual role of Maarat al-Numan has emerged since the Arab-Islamic liberation of it in the year (15 AH/636 AD) during the era of the Rashidun Caliph Omar ibn al-Khattab (may God be pleased with him). After the liberation, that city was exposed to a series of various historical incidents that contributed to its burning and the destruction of its heritage. A generation of poets composed poems against the aggressors of their city as an intellectual movement that became a prominent title for that city, as well as different colors of poetry .

**Keywords:** Maarat Al-Numan, Al-Maarri, poetry.

### **Introduction**

Researchers devoted themselves to studying ancient cities in detail from all aspects, especially the cultural aspect, as each city has its own distinctive feature. They delved into the depths of the sources, extracting the facts contained in the writings of early historians and analyzing those facts in a way that serves the research and scientific aspect. Among those cities is the city of (Maarat al-Numan), which we decided to be the title of our research, and we tried to collect historical information and then answer questions that were placed under the problem and hypothesis of the study:

Problem and hypothesis of the study: The study attempts to answer several questions, the most important of which are:-

1. What is the reason for naming Maarat al-Numan with this name?
2. What are the incidents that Maarat al-Numan was exposed to?
3. What is Maarat al-Numan famous for intellectually?

### **The research structure:**

The study was divided into an introduction, two chapters, and a conclusion in which we put the conclusions and recommendations that the study reached by diving into the depths of historical sources and biographical books, trying to answer all the questions. If we dealt in the first chapter with a historical and geographical description of Ma'arrat al-Nu'man, then we touched on the name, its meaning and origin, the reason for the name, and the names by which Ma'arrat al-Nu'man was known. As for the second chapter, it came under the title of Poets of Ma'arrat al-Nu'man during the fifth century AH, and it included mentioning the most prominent poets of Ma'arrat al-Nu'man during the fifth century AH.

### **The first section: A historical and geographical description of Ma'arrat al-Nu'man:**

#### **First: The name:**

- 1- Meaning of the name: The word Ma'arra has many different meanings, some of which we will mention. As Ibn Manzur mentioned, it means the largest planet in the sky due to the large number of stars in it (Ibn Manzur, 2005, 556/4). The word Ma'arra also means: "evil and sticky unpleasantness, taken from the word 'ar, which means difficult scabies" (Al-Marzouqi, 1417AH, 258). It also means severity, misery, and hardship that afflicts a person (Al-Khattabi, 1982, 83/3). Here it must be stated that the word "Ma'arra" was mentioned in the Holy Quran in the Almighty's saying: "And had it not been for believing men and believing women whom you did not know, that you might trample them and there would befall you on their part some disgrace without knowledge." (Al-Fath, 25). Ibn Kathir interpreted the word "Ma'arra" in this verse as meaning sin, fatigue, and hardship (Ibn Kathir, 1419AH, .(319/7
- 2- The origin of the name: There is an agreement among some foreign researchers and historians, headed by Margoliouth, that the origin of the word Ma'arra is Syriac (Al-Jundi, 1994, 22). While Taha Hussein comes to oppose this opinion, saying that these people must provide a historical text to prove the truth of their opinion, otherwise what they say is not true (Hussein, 1995, .(117
- 3- The names by which Ma'arrat al-Nu'man was known: It is known that this name was attributed to the companion al-Nu'man bin al-Bashir, but before it was attributed to him, Ma'arrat al-Nu'man was known by many names, including: It was known as al-Maghara during the Seleucid era (Jones, 1987, 38), while it was known as Khalis during the Roman era (Wasif Bey, 1996, 108), and it was also known as Ma'arrat Halab before its Arab Islamic liberation (al-Waqidi, 1997, 101), but during the Crusader occupation it was known as Mara (al-Chartrey, 1990, 68). While Ibn al-Athir mentions that it was known as Ma'arrat Homs (Ibn al-Athir, 1997, 323/2), and this difference between what al-Waqidi and Ibn al-Athir mentioned is that Ma'arrat used to move between the two cities, sometimes belonging to Aleppo and other times to Homs.

#### **Second: Geography of Maarat al-Numan:**

- **Location:** The city of Maarat al-Numan is located in Syria between Damascus and Aleppo (Charbel, 1998, 553), and Yaqut al-Hamawi mentioned that it is located on Hama and Aleppo on the other side (Yaqut al-Hamawi, 1995, 323), and it is located on a latitude ( 40 - °35north) and a longitude ( 40- °36east), and it is approximately 58km away from the city of Hama and 80km away from the city of Aleppo (Al-Jundi, 1994, .(311/1

#### **Topography:**

Ma'arrat al-Nu'man is famous for its unique geographical nature that helped in the

growth of life and population activity in its neighborhoods. As for its soil, it is fertile and has many types of crops (Ibn Jubayr, n.d., 229). As for the mountains, it was mentioned that there is one mountain in Ma'arrat al-Nu'man called Al-Sumaq (Sheikh al-Rabwa, n.d., 205). Ma'arrat al-Nu'man also contains a large number of valleys famous for the fertility of their lands and the abundance of their water. Examples of these valleys are Wadi al-Janan and Wadi al-Muhaya. (Al-Jundi, 1994, 428/1), in addition to the presence of a number of surrounding hills, the most famous of which are Tell Mansour Pasha and Tell Bnasra. (Al-Jundi, 1994, .(436/1

1- Climate: Ma'arrat al-Nu'man enjoys a moderate climate, which made it a center of attraction for people from various other cities in the Levant. The air there is pure and free of dust (Ibn al-Adim, n.d., 129/1; al-Ghazi, 1419AH, 324). As for the rains, they fall heavily in the winter and spring, which made the people of Ma'arrat al-Nu'man rely on the rain for their water needs (al-Marwazi, 1983, 45). The reason for this is that Ma'arrat al-Nu'man is devoid of springs or rivers (Ibn Hawqal, 1938, .(178/1

Third: The Arab-Islamic liberation of Ma'arrat al-Nu'man and the events that took place after it: The liberation operations of the cities of Bilad al-Sham began during the reign of the first Rightly-Guided Caliph Abu Bakr al-Siddiq (may Allah be pleased with him) (al-Waqidi, 1997, 5/1), but his death, may Allah be pleased with him, prevented the completion of the liberation operations. After him, the Caliph Omar bin al-Khattab (may Allah be pleased with him) took over the caliphate, who continued with the plan of Caliph Abu Bakr (may Allah be pleased with him) to complete the liberation of Bilad al-Sham. The city of Ma'arrat al-Nu'man was liberated during his reign in the year ( 15AH/ 636AD), as the task of liberating the cities of Bilad al-Sham was assigned to the noble companion Abu Ubaidah Amir bin al-Jarrah (Abu al-Fida, n.d., 160/1). Abu Ubaidah chose the noble companion Khalid bin al-Walid for the task of liberating Ma'arrat al-Nu'man, and the number of those who participated with him in the liberation operation amounted to approximately 4,000 fighters from various tribes (al-Waqidi, 1997, 101/1). After that, Abu Ubaidah marched and entered Ma'arrat al-Nu'man, peace was made with its people, and tribute and land taxes were taken from them. (Abu al-Fida, n.d., .(160/1

After that, Ma'arrat al-Nu'man was exposed to a series of historical incidents, the most prominent of which was what happened during the reign of the Abbasid Caliph Al-Ma'mun ( 218-198AH), when Abdullah bin Tahir came to it and seized it, demolishing the city wall and a number of its forts (Ibn al-Adim, 1996, 39). Ma'arrat al-Nu'man was also exposed to an attack by the Qarmatians in the year ( 290AH/ 902AD), burning a number of its neighborhoods in addition to killing many of its residents (Al-Adhimi, 1984, 274). In the year ( 357AH/ 967AD), Nicephorus, the Roman king, raided Ma'arrat al-Nu'man, setting fire to the Ma'arrat Mosque and a number of its houses, which caused fear and panic in the souls of its residents, who fled to the mountains to protect themselves from this danger (Al-Antaki, 1990, 125). One of the prominent incidents that Ma'arrat al-Nu'man was exposed to was the Crusader attack on it and its complete desecration in the year ( 492 AH/ 1099AD) When Western Europe directed its crusades towards the Levant (Ibn al-Adim, 1996, 244), the reason that prompted them to the idea of occupying Ma'arra was what they had achieved in controlling most of the cities of the Levant, so the second destination was the city of Ma'arra al-Nu'man due to its important and distinguished strategic location between Homs and Aleppo, on the one hand (al-Sarjani, 2008, 129), and on the other hand, the crusader leaders wanted to search for economic and sovereign gains,

especially after a number of them were deprived of obtaining spoils in the cities they had occupied before Ma'arra, so they found in Ma'arra al-Nu'man the desired goal, as it is an agricultural land famous for growing various agricultural crops and the great wealth that its residents enjoyed, in addition to that, it was to obtain new lands that would be at their disposal (Ashour, 1971, 219/1), and indeed a small crusader campaign was launched from the Principality of Antioch led by Prince Raymond al-Sanjili, intending to go to the city of Ma'arra, and that was in the year ( 491AH/ 1098AD) (Taqoush, 2011, 112), and Ibn al-Adim tells us the details of this attack, which failed, that a group of Crusaders launched an attack on Ma'arrat al-Nu'man, but the arrival of a military group from the city of Aleppo turned the outcome of this attack in favor of the Islamic army, so a number of Crusaders were killed and the rest fled (Ibn al-Adim, 1996, 241). This was the first failed attack on Ma'arrat al-Nu'man, but the Crusaders did not abandon the idea of occupying Ma'arrat al-Nu'man to avenge their defeat and to break the power of the residents of Ma'arrat al-Nu'man, who began to underestimate the capabilities of the Crusader army. This matter was enough to ignite enthusiasm in their souls and plan again to occupy that city (Ashour, 1964, .(35/2

The Crusaders began to mobilize the crowds and make appropriate plans to make the occupation of Ma'arrat al-Nu'man a success. A number of their leaders, who were known for their status and military acumen, such as Godfrey, Tancred, and Bohemond, came out and laid a strong siege around Ma'arrat al-Nu'man (Al-Souri, 1992, 34). This siege lasted for days. This siege began on ( 29Dhu al-Hijjah 491AH/ 28October 1098AD) and continued until ( 14Muharram 492AH/ 11December 1099AD) (Ibn al-Qalanisi, 1983, 221). The Christians and Armenians participated with the Crusaders in this attack, and it ended with the surrender of the people of Ma'arrat al-Nu'man because they did not receive help and supplies, as happened in the first attack (Ibn al-Shihna, 1984, 216). The reason the Crusaders did not enter Ma'arrat al-Nu'man directly and remained for days laying siege around the walls was: Ma'arrat al-Nu'man is the result of the large and strong fortifications of that city (Al-Souri, 1992, 34/2). The Crusaders committed a horrific massacre against the residents of Ma'arrat al-Nu'man and those who entered it and sought refuge there from other cities fleeing the brutality of the Crusader army after they had given the residents assurances that they would not be harmed, but they betrayed them, killed its residents, and raised crosses on its buildings (Foucher, 1990, .(68

The number of martyrs who fell in that massacre was approximately one hundred thousand. This number is not large if we know that many of the residents of the neighboring cities had taken refuge in Maarat al-Numan, thinking that the Crusaders would not come to Maarat al-Numan (Ibn al-Athir, 1997, .(420/8

The ugliness of that massacre alone prompted a number of poets to write verses that depicted the horror of what the Crusaders did to the defenseless residents of Maarat al-Numan who had no power or strength except that they were safe in their homes. We will mention a number of these poets in the following section dedicated to the intellectual movement. However, the Crusaders did not stay in Maarat al-Numan for more than a month and a few days. They left after burning it to the ground and demolishing its walls, mosques and homes, because their goal was to occupy Jerusalem (Ibn al-Adim, .(244

#### **The second section: Poets of Maarat al-Numan during the fifth century AH**

- 1- Ma'arrat al-Nu'man was famous for the emergence of various rational and transmitted sciences thanks to the great interest of its inhabitants in these sciences and thanks to the

geographical environment which helped attract people from different cities and villages, so scientific centers, schools, mosques, preaching councils and judicial councils were established. What concerns us in this research is poetry as one of the linguistic sciences that historical sources and biographies of the poets of Ma'arrat al-Nu'man dealt with extensively. It was reported that Caliph Omar bin al-Khattab (may Allah be pleased with him) urged the learning of poetry by saying: "Learn poetry, for in it are virtues that are sought and vices that are denied, and wisdom for the wise, and it indicates noble morals" (Al-Sam'ani, 1981, 71). He wrote to Abu Musa al-Ash'ari: "Those who came before you learned poetry, for it indicates noble morals, sound opinion and knowledge of lineages" (Al-Yusi, 1981, 46). Ammar bin Yasser said: "When the polytheists satirized us, the Messenger of God (peace be upon him) said: 'Say to them as he said to you.' So we taught it to the female slaves in Medina" (Al-Yusi, 1981, 47). From here we deduce that poetry has conditions for its learner to be praised. Among its characteristics is that it conveys noble morals and raises enthusiasm in the souls of the mujahideen to defend the religion. We will talk about the most prominent poets who emerged in Ma'arrat al-Nu'man during the fifth century AH, and they are as follows:

2- The poet Abu Nasr Al-Ma'arri Mahna bin Ali bin Al-Mahna, known as Al-Nazir (d. 454 AH), a poet born in the year 383AH in Ma'arrat Al-Nu'man. He moved to Damascus and died there (Ibn Asakir, ). 1995, 309/61 Among his poems are

3- May God bless you, Ibn Butlan, for you have shown in the Levantine the skill of a skilled man. The fall of his foot from a creator did not come in his back with his intention from a creator.

He also has the following poetry:

Ghada left her eyes in my heart, like a fierce, raging fire. It rises in her bright moon, as it glides in the bend of her soft branch. In the glance of her eye, a disease emerges from her, making the healthy sick. The lover adores her with his soul, while he sees that he is a world through her.

4- Ibn al-Adim mentioned: "Abu Nasr al-Muhanna bin Ali bin al-Muhanna al-Tanukhi al-Ma'arri, nicknamed al-Nazir, entered upon Abu al-Fadl bin al-Di'as al-Halabi the minister one day upon his arrival from Egypt, greeting him. There was a monkey with him that he had brought with him from there, and there was a joke between them, so he gestured to the monkey and slapped it, so it lowered its head for a moment, then recited two verses to it, so Abu al-Fadl regretted his action and asked him to hide them, so he said: Suppose I had hidden them, then those present would not have memorized them?!"

5- Say to Abu al-Fadl, "Forever like this... someone like you has increased in loftiness."

6- Well done, O warm-eyed one, as... you went as a minister and returned as a thief." (Ibn al-Adim, 2016, (383/10

#### **The writer and poet Abu al-Fath, known as Ibn Abi Hasina al-Ma'arri (d. 457AH)**

He is Al-Hussein bin Abdullah bin Ahmed bin Abdul Jabbar, Prince Abu Al-Fath known as Ibn Abi Hasina Al-Maari, the literary poet: He died in Saruj in the middle of Shaaban in the year 457 AH. The reason for his advancement and attainment of the emirate was that Prince Taj Al-Dawla bin Mirdas sent him as a messenger to the presence of Al-Mustansir Al-Ubaidi in the year 437 AH. He praised Al-Mustansir with a poem in which he said:

Guidance has appeared and Islam has been embellished... and the son of the Messenger is a

caliph and an imam.

Mustansir Billah does not miss... a request and no goal is impossible for him (Yaquut Al-Hamawi, 1993, 1118/3)

When the Romans attacked the city of Aleppo in the year 426AH, its owner Shibl Al-Dawla Nasr bin Saleh bin Mirdas confronted them, and followed them to the city of Azaz, where he fought them and took booty from them. So Ibn Abi Hasina recited poetry about that, and among what was in it:

The homes of the neighborhood are desolate and barren... As if the drawings of its dung were a book

The rabab has moved away from it and the rabab has been wandering... Over it after its inhabitant (Ibn Abi Hasina, 1999, 347).

And also what he said about that incident:

To Nasr, and what a young man like Nasr... When the riders arrive at his resting place

The cross was violated the day it remained... A wreck among them are the brown and solid ones (Al-Tayeb, 1431 AH, 966/2)

And also from it:

And your mention is all beautiful mention... And your action is all amazing action (Sibt Ibn Al-Ajami, 1417AH, (191/1

He has a poem in which he mourned Abu Al-Ala Al-Maarri, and among what it says is:

Knowledge after Abu Al-Ala is lost... and the earth is empty and barren

He died and filled the country with strange things... that flow like the rising stars

I did not know when he was placed in the soil... that the soil contains the planets

A mountain whose pillars I thought had shaken... that the steadfast mountains would be shaken

If souls overflowed on the day of his death... it would not be plentiful for him, so how would tears be

An eye that stays awake for the sake of the meeting and the piety... forever, and a heart that is submissive to the sovereign

The characteristics that beautify him are for his glory... a crown, but with praise he is adorned

May your soil be blessed, Abu Al-Ala, with a cloud... like the dew of your hands and a rain that never ceases. (Louis Cheikho, 1913, 311)

When Mahmud bin Nasr bin Salih bin Mirdas took over Aleppo in the year fifty-two, it was mentioned earlier that the emirate was directed to him in the year fifty-one from the office of Al-Mustansir in Egypt. There is no contradiction between the two accounts, as the direction of the emirate to him by Prince Mahmud bin Nasr was subsequent to its direction to him from Al-Mustansir and confirmed and supported him.

When (Ibn Abi Hasina) praised Nasr bin Salih in Aleppo, he said to him: Make a wish

He said: I wish to be a prince, so he made him a prince who would sit with the princes and be addressed as prince, and he brought him close and he began to attend his council in the group of princes, then he also gave him a place in Aleppo before the Wasani Bath, so he made it a house and displayed it and decorated it and completed its construction and perfected its condition and engraved on the balustrade:

A house we built and lived in... In peace from the Al Mirdas family

A people who erased my misery and left no... On me in the days of hardship

Tell the people of the world, is it not like this... So let people do with people

When the construction was completed, he held an invitation that was attended by Prince Mahmud bin Nasr. When he saw the beauty of the house and read the previous verses, he said:

O Abu al-Fath, how much did you spend on building the house? He said: O my master, this man took charge of its construction, and I do not know how much he spent on it. So he asked the architect, and he said: He spent two thousand Egyptian dinars on it. So he ordered the bringing of two thousand dinars, a satin robe, a golden turban, a horse with a golden collar, and a golden sarfsar. He handed it over to Ibn Abi Hasina and said to him:

Tell the people of this world, "This is not how it is... Let people be good to people" (Ibn Abi Hasina, 1999, 361; Al-Safadi, 2000, 54/12). A few days later, a man from the people of Ma'arra called Al-Zaqqum, one of the rabble and the lowest of the people, came and asked for a soldier's salary. He was given that and was made one of the soldiers of Ma'arra. Ahmad ibn Muhammad, known as Ibn Al-Duwaida Al-Ma'arri, said about that:

The people of Ma'arra are under the ugliest plan... and the calamity has come upon them, and it is serious. The leadership of Ibn Hasina was not enough for them... until Zaqqum was mobilized after him.

Oh people, our souls are tired of that... Oh people, where are the Turks? Where are the Romans? (Yaqut al-Hamawi, 1993, 1118/3)

And among what was said in poetry about Ibn Husayna al-Ma'arri is what the poet Ibn al-Munajjim said:

Oh my brother, how the nights have changed us... And prolonged what was between us in an impossible way

God forbid that I should befriend a friend... So that he sees me as flawed in his friendship

They claimed that I composed a satire... Expressing the most hideous words about you

Do not think that the hump of your back is a defect... While in beauty it is one of the characteristics of the crescent moon

7- And the bows are also humped... and they are more deadly than the gazelles and the high-headed ones (Al-Shihab Al-Khafaji, 1967, (37

8- The poet Maysar bin Hibat Allah bin Muhammad bin Musa'ar Abu al-Hasan al-Tanukhi al-Ma'arri (d. 478AH): He was from the people of Ma'arrat al-Nu'man, where he grew up and then traveled to Damascus, where he lived and wrote a book on the meanings of poetry that he invented and excelled in, and he called it "Abkar al-Ma'ani al-Mu'tamidiyah." He wrote it for the judge Mu'tamid al-Dawla Abu al-Husayn Yahya bin Zayd al-Husayni, and he finished writing it in the year 450AH. Abu al-Hasan al-Tanukhi died in the year 478AH at the age of 67 years (Ibn Asakir, 1995, (323/61

The poet Al-Hussein bin Hamid bin Al-Hussein Al-Hamawi Al-Ma'arri Al-Nahwi (d. 500AH:(

He was one of the poets of Ma'arrat Al-Nu'man. He was blind. He traveled to Egypt and settled there. He had a circle in the Amr bin Al-Aas Mosque in Egypt to teach the Qur'an and grammar. He used to listen to the hadith from trustworthy sheikhs (Al-Qifti, 2004, (357/1

He has a poem that he composed when he arrived in Egypt, which says:

I saw the grave of Al-Shafi'i Muhammad... I saw a grave that contained the best speaker

And my eyes shed tears when I saw him... As if I could see him in the sky of refinement

And who is he who does not shed tears for a moment... When he sees Gemini under the stars

A pious, learned, and devout Imam... He fortifies the religion of God from every heretic

He established piety, patiently facing harm... He abandoned the world to attain the truths

And whoever knows the world, its matter will be realized... Drink and what is in it is not dazzling

And all the enjoyment of clothing and other things... Makes the people of remembrance forget the good character

So the pleasure of God is his guide... To a paradise surrounded by gardens for him (Al-Salfi, n.d., (72

- 9- The poet Abu Al-Muqaddam Wajih bin Abdullah bin Misaar Abu Al-Muqaddam Al-Tanukhi Al-Ma'arri (d. 503AH): He is one of the prominent poets of Ma'arrat Al-Nu'man. He lived in Damascus and died there (Ibn Asakir, 1995, 339/62). He has sad verses that he composed when the Crusaders entered Ma'arrat Al-Nu'man and after they destroyed and burned it. He recited, saying:

This is a town that God has decreed... as you can see, to be destroyed.

Stop the camels and weep for those who were there, both old and young.

Consider that if you ever enter it... it was the home of the beloved ones (Ibn Taghri Bardi, 1963, 200/5) He also has:

I see myself and the waste is running out... On a journey and I have no provisions.

My fresh youth has become apparent... And gray hair has come with no turning back.

If the crops are uprooted and their ears become apparent... The harvest is near.

Abu al-Muqaddam died in the year 503 or 504. (Ibn Manzur, 1984, (259/26

-10 The poet Muhammad bin Al-Khader bin Al-Hassan bin Al-Qasim Al-Ma'arri, known as Ibn Abi Al-Mahzul (died after 500AH)

From the people of Ma'arra, he was known as "a great poet, eloquent in speech, beautiful in meanings, and elegant in words. He entered Baghdad, and sat with Ibn Naqia, Al-Abiwardi, and Al-Khatib Al-Tabrizi, and recited his poetry to them. He entered Ray and Isfahan and met the poet Ibn Al-Habariya, and wrote a letter called "Tahiyat Al-Nadman" in which he presented every strange meaning, including ten notebooks" (Ibn Shaker Al-Kutubi, 1974, (374/3

He had poetry that included satire and glorification, and he was known to be a scholar of language and grammar; and he benefited and benefited everyone who sat with him. (Al-Qifti, 1970, (348/3

He went to Damascus, and narrated some of his poetry there; and some of his poetry and prose were read to him; and some of his poetry:

I dreamt about the fool, so he became more aggressive... and then he returned, so his foolishness stopped him from doing good. Doing good is part of my nature, but... I did evil, driven to it (Al-Safadi, 2000, (34/3

### **Conclusions and recommendations:**

The study reached, through the axes it presented and what it included in terms of presentation and analysis of historical narratives, a number of important conclusions that represent adequate answers to the questions that the research problem and objectives presented, the most prominent of which are the following:-

-1 It became clear to us that its name dates back to the Rashidun era after the battles of the Islamic conquest of the Levant, and its name came in reference to one of the companions, Al-Nu'man bin Bashir Al-Ansari (may Allah be pleased with him.)

-2 It became clear to us through our humble study that Ma'arrat Al-Nu'man was one of the important Levantine cities that is considered a cultural oasis, especially poetry, which is considered a distinctive feature of its residents.

-3 Its people had a special status as they held important positions in the Arab Islamic state.



- 4- The epic poetry played an important role for the residents of this city, and the reason for that is that it was exposed to Crusader attacks, as it was exposed to multiple attacks that claimed the lives of thousands of its residents during the years ( 491and 492AH), which motivated its people to confront this danger. 5- Ma'arrat al-Nu'man was influenced by the culture of those around it, and this came as a result of its proximity to the city of Aleppo, which was a source of knowledge and scholars, and this was reflected positively in the cultural life of Ma'arrat al-Nu'man.

**-6Recommendations:**

Through this study, we propose the following recommendations:

- 1Conducting comprehensive modern studies on the history of the city of Maarat al-Numan and all historical eras that have not been studied, especially the civilizational aspects that are suitable to be an independent study that serves the academic and cognitive aspect.
- 2Conducting field visits to the city of Maarat al-Numan, especially its historical and civilizational landmarks, to get a clear idea about the conditions of that city and compare it with ancient eras.

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