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The Political Features of Al-Qazwini Era and Its Effect on His Intellectual Maturity

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Synopsis

This study deals with the political features of Al- Qazwini era and its impact on its intellectual maturity and scientific role, and Al - Qazwini (1283-682-605-1208 ad) is one of the prominent figures who appeared during the seventh AH- thirteenth century AD, and he is one of the most prominent Arab scientists and historians in that era, where he contributed to the enrichment of the Arab scientific heritage. He was distinguished by many talents and a special ability to compose using a distinct style and approach, where he combined history, geography, astronomy, medicine, literature, plants and animals, and other sciences. He was also accurate in describing events and keen to convey them in their parts, taking into account scientific honesty as much as he could. His books included many scientific facts that he recorded in his two famous books, (The Wonders of creatures and the strangeness of existences,) the book of (Antiquities of the country and the news of worshippers) such as the human sciences, including geography, history, psychology, astronomy, natural sciences and pure sciences, including medicine and chemistry and plants and animals. He also had a prominent role and influence in the science of art, painting and photography.

Keywords: Distinguished, Scientists, Caliphate, Historians, Political, Religious, Economic and Cultural Effects.

Introduction

All praise due to Allah, the Cherisher of the world, and peace and blessing be upon the Prophet of Allah, on his family and all his companions. This study deals with the biography of one of the distinguished personalities that came in though out the seventh century (the thirteenth AD). Who is the jurist and the scholar Zakariya ibn Mohammad Al-Qazwini. He had served as judiciary and a teacher in Al-Sharabia School in Wasit before and after the fall of Baghdad by Mongols. (1258 AD - 656 AH) .

there were a large number of thinkers and historians by that time quite a lot was known about wasit who were their information have been instant as encyclopedic.

They were reclassified in some of the field of knowledge. even as high as taking an important position like the

Ministry, jurisdiction ,calculation and overseeing of collections and others in Abbasid. Then through what we have been mentioned that the studying of those historians and scholars and analyzing their historical approach an essential necessity. And here was the ones we've selected the historian and the scholar Zakariya Al-Qazwini to study his biography and Its scientific implications through out his two famous books titled (Ajaib Al – makhluqat wa gharaib Al-mawjudat) (The Wonders of creatures and the strangeness of existences)

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and (aathar alblad w'akhbar al'abad) (Antiquities of the country and the news of worshippers)

Because of his outward orientation, of his many talents Special ability of writing. Using especial

Systematic method. which had brought together among history, geography, Astronomy, Medicine, literature, animals, plants and so on of other sciences. He was accurate of describing the events and careful and get these in to its parts Taking into account whoever is able to do so.

The politic profile for Al- Qizuini era

The Abbasid Caliphate regained its strength and prestige at the end of the sixth century AH and the twelfth century AD, after Al-Nasir Lidin Allah assumed the caliphate in (575 AH / 1179 AD). He has made it possible to resolve the dispute that broke out between the Seljuk princes in his favour on one side, and the effective reforms that enabled the unification of community and need to tighten the ranks of the subjects (1), which finally enabled him in driving the Seljuks from Baghdad and demolish the house of the Seljuk Sultanate there (2).

Perhaps the relevant factor in the eradication Seljuks was Al-Nasir's alliance and cooperation with the Khwarezmians (3), who were the new political force that emerged in the East, which was finally able to defeat the Seljuks in a battle near Rayy in (590 AH 1193 AD) and kill the Seljuk Sultan Tughrul (4).

Mustaf, Zakaria Al-Qazwini and his scientific contributions, from 147.

Abu Al-Hasan Ali bin Muhammad bin Al-Atheer, Al-Kamil fi Al-Tarikh, reviewed and corrected by Muhammad Yusuf Al-Daqqaq, Dar Al-Kutub Al-Ilmiyya kit (Beirut - 1998 AD) Part 10, p. 233

(3) Al- Khwarezmians (490-628 AH / 1097-1230 AD): They are one of the Islamic sects residing in the Khwarezm Shah region, which is bordered to the west and north by the Gazan country of Turks, to the south by Khorasan, and to the east by Transoxiana. They are several families, the most famous of which is the Anushtkin family, who was able to advance in jobs. He was a Seljuk ruler until Sultan Malikshah appointed him governor of the Khiva region in Shadna (470 AH) (1077 AD). Hafta al-Mitr was able to gain independence from the Seljuk state in the year (523 AH/1128 AD). Finally, Genghis Khan seized control of their state, and they fled from it towards Persia, the Peninsula, the Romans, the Levant, and Iraq. Nafi Tawfiq Al-Abboud, The Khwarezmian State, Its Origins and Its Relationship with Islamic Countries (Baghdad - 1978 AD, pp. 17-31); Rashid Abdullah Al-Jumaili, The History of the Arab Islamic State in the Late Abbasid Ages (Baghdad 1989AD), p. 137; Hafez Ahmed Hamdi, The Khwarezmian State and the Mongols, Invasion Genghis Khan for the Islamic year and its political, religious, economic and cultural effects (Cairo - 1950 AD) pp. 196-198

Ibn al-Atheer, Al-Kamil, vol. 10, p. 233: See: Muhammad bin Abdul-Rahman bin Khaldun, Lessons and the Diwan of Al-Mubtada' and Al-Khabar in the Days of the Arabs, Persians, and Al-Barir. And those of their contemporaries who were among the greatest sultans (Cairo - 1284 AH), vol. 5, p. 94.

Since (590 AH / 1193 AD), Iraq in general has been blessed, and the Abbasid Caliphate in particular, has enjoyed political stability. Caliph Al-Nasser turned, for more than thirty years, to reforming the socio-economic conditions left behind by the Seljuks in about one hundred and fifty years ago (5), but this does not mean the end of the external political risks and threats to Iraq. Two important forces appeared on the political scene: the first: the Khwarezmians, who had previously been an ally of the Caliphate and later its enemy, and the second threat was the Mongols, who began to threaten the Arab Caliphate at the beginning of the seventh century AH (thirteenth century AD). The relationship between Caliph Al-Nasir and the Khwarazmi Sultan Alaeddin Muhammad bin Taksh (596) 617 AH/1199-1220 AD) steadily deteriorated, as the latter accused Caliph Al-Nasir of glorifying the Mongols and Ghurids

(6) against him, which led to the Khwarezmians to attack the Caliphate, as their armies advanced from Hamadan to Baghdad. In (614 AH / (1217)) to came under, Due to blizzards, the campaign have failed so far (7), So Aladdin returned to his home for fear of an attacking on his lands by Al Gore , but he commanded to cut off Caliph presence and

his name from the prayer pulpits and rumored his death (8).

(5) Muhammad Saleh Daoud Al-Qazzaz, Political Life in Iraq in the Last Abbasid Era, 512-656 AH, (Najaf-1971) M p. 343.

(6) The Ghurids (543-605 AH/1148-1208 AD): The Ghurid emirate arose between Herat (from the cities of Khorasan) and Ghazni, and they were able to consolidate their rule in the lands of the Ghurs, the Afghans, and India, then they turned to expanding their influence at the expense of the Seljuks in Khorasan, part of which fell. At the hands of the Khwarezmians, which led to a clash with them. Finally, the Khwarezmians took control of the Ghurians in the year (605 AH/1208 AD) after a series of battles between them. See: Ibn al-Atheer, Al-Kamil, vol. 10, pp. 28-03; Hamdi, The Khwarezmian State and the Mongols 26-25; Al-Aboud, The Khwarezmic State, pp. 121-148; Al-Jumaili, History of the Arab Islamic State, pp. 117-123.

(7) Ibn al-Atheer, Al-Kamil, vol. 10, p. 372.

(8) Vladimir Barthold, Turkestan from the Arab Conquest to the Mongol Invasion, translated by Salah al-Din al-Munajjid (Kuwait - 1981 AD) S .536-535 The Mongols

The Mongols (9) emerged as a second considerable power, headed by Genghis Khan (10), during the reign of Al-Nasir li-Din Allah, whose caliphate was full of work to eradicate any foreign domination of the country until his death in (622 AH / 1225 AD), when his son Abu Nasr could succeed him. Muhammad al-Zahir bi-Amr Allah, whose caliphate did not last long, died after nine months and a few days, when he was succeeded by his son, Abu Jaafar Mansur al-Mustansir Billah, who ruled for seventeen years, and his caliphate extended from the year (623-640 AH / 1226-1242 AD), and finally he He assumed the position of caliphate. The caliphate was his son, Abu Ahmad Abdullah Al-Musta'sim Billah, who ruled for sixteen years (11). Throughout the period of this caliph's rule, the Mongolian forces advanced towards the lands of the Abbasid Caliphate towards Baghdad on the 12th of the month of Muharram in (656 AH / 1258 AD), when Hulagu, the commander of the Mongol forces, besieged the capital. Baghdad on several lines, and on the fourth of Safar's month of the same year, Caliph Al-Mustasim left Baghdad surrendering after he was unable to stand firm in front of Hulagu's army, which later killed the Caliph, and it fell.

(9) Mongols: A tribe in the middle of a group of multiple tribes, all of which were given the name Mongols when one of the sons of this tribe, namely (Genghis Khan), was able to impose his influence on the entire group, and this group of tribes are all Turkic and live in the country of Mongolia in central-south. Siberia, northern Tibet, western Manchuria, and eastern Turkestan. The Mongols practiced herding and hunting. Fouad Abdul Muti Al-Sayyad, Mongols in History from Genghis Khan to Hulagu, Dar Al-Qalam (Cairo - 1960 AD, p. 110 Al-Jumaili, History of the Arab Islamic State, p. 143, Khalil Ibrahim Al-Samarrai and others, History of the State Islamic Arabic in the era Al-Abbasi, 2nd edition (Mosul, 1988, p. 352).

(10) Genghis Khan (558-624 AH / 1162-1226 AD): His name was (Temujin), and he was able, through his cunning and intelligence, to unite all the people of East Asia and northern China under his banner, so they chose him as their emperor in the year (603 AH / 1206 AD). He called himself Genghis Khan, meaning (the greatest ruler or emperor of mankind), and he made the city of Karakorum the capital of

his kingdom, and began to expand southward at the expense of China and westward at the expense of the Arab Islamic state. See: Abu Al-Fida Ismail bin Omar bin Kathir, *The Beginning and the End*, Al-Ma'arif Library (Beirut - 1975 AD) Part 13, pp. 117-1121 Hamdi, *The Khwarezmian State and the Mongols*, pp. 110-164; Al-Sayyad, *The Mongols*, p. 46; Al-Jumaili, *History the Arab State*, p. 143 (

(11) Al-Samarrai, *History of the Arab Islamic State in the Abbasid Era*, pp. 350-351.

Baghdad the capital city (12), was replaced by a political force in the Levant (El-Cham) and Egypt, which was Al- Mamluk state that was established on the debris of Al- Ayyubid state that ruled the Levant and Egypt. Al- Mamluks was accompanied by the presence of the Crusader threat (13) in the region. Historical sources indicate that King Salih Najm al-Din Ayyub (14), whose rule extended from (637-647 AH / 1249-1239 AD), more than purchased Al- Mamluks and made them princes of his state and housed them with him in Rawdah Castle and called them Bahriya, and they were Turks of Bani Ayyub, and their rule extended. Bahri Mamluks from (748648 AH / 1250-1347 AD) (15)

They and their state were credited with Expulsing the Crusaders from Egypt (647 AH / 1249 AD) and from the Levant in (690 AH / 1291 AD) (16). They also succeeded in getting the region out of the danger of Mangol, and it confronted.

(12) Anonymous, *Comprehensive Events and Beneficial Experiences*, edited by Mustafa Jawad (Baghdad - 1351 AH), pp. 312-1314. See: Rashid Al-Din Fadlallah Al-Hamdani, *Jami' Al-Tawarikh*, translated by Muhammad Sadiq Nashat and Muhammad Musa Hindawi (Cairo - 1960 AD), vol. 2, vol. 1, pp. 267-271

(13) The Crusader danger: represented by the wars that took place in the Arab Islamic East during the period (489-692 / 1291-1095) between Muslims and European armies, which came in the form of multiple campaigns led by some of the kings of Western Europe or some of its feudal princes. Or the clergy, at the behest and organization of the papacy, under the declared goal of possessing Jerusalem, and they took the cross as their emblem. Saeed Abdel Fattah Ashour, *The Crusade Movement is a Bright Page in the History of Arab Jihad in the Middle Ages*, Anglo-Egyptian Library (Cairo - 1963 AD) (vol. 1, pp. 25-26 Al-Samarrai, *History of the Arab Islamic State* 254-253

(14) Najm al-Din Ayoub: He King Al-Salih Ayoub bin Al-Kamil Muhammad bin Al-Adil Bakr bin Ayoub ruled Egypt for over nine years. Zain al-Din Omar bin al-Muzaffar bin al-Wardi, the continuation of al-Mukhtasar fi Akhbar al-Bishr, edited by Ahmed Rifaat al-Badrawi (Beirut 1970 AD), vol. 2, p. 235.

(15) Taqi al-Din Ahmad bin Ali al-Maqrizi, *Sermons and Consideration in Mention of Plans and Effects* (Beirut D - T), Part 2, pp. 236-237

(16) Ibn al-Wardi, continuation of Al-Mukhtasar, vol. 2, p. 236

A lot of Mamluks from Banu Ayyub have addressed from both. Mongol and Crusader threats, including Sultan Baybars (17) Al-Bunduqdari, nicknamed (King Al-Zahir), whose rule extended from (658-676 AH / 1260-1278 AD) (18). Among his most important achievements was the annexation of Damascus to Egypt after extracting it from Alam al-Din Sanjar, its ruler (19). He was also able to liberate a number of cities that were under Crusader control, such as the city of Caesarea, Aleppo, Safed, Jaffa, and Acre, after a series of battles that extended from (669661 AH / 1263- 1271 AD) (20) As soon as Baybars was able to repel the Crusader threat, the Mongol threat appeared before him, which threatened the Levant in the year (674 AH / 1276 AD) and they camped at Al-Bireh (21), but they left after Baybars headed to them, so the Sultan walked to Aleppo and then returned to Egypt. (22) But his campaigns against the Tatars continued and he was able to, He finally defeated them in (675 AH / 1277 AD) in the Battle of Caesarea (23).

However, the Tatar invasions of the Levant persist under the rule of King Al-Mansur Qalawun Al-Salihi, whose rule extended from (678-68 AH / 1280-1291 AD), the year in which he died (24).

(17) Sultan Baybars: He is King Al-Zahir Abu Al-Fath Baybars Al-Salihi Al-Najmi, the owner of the Egyptian, Levantine and Aleppo countries. And other things - same source, vol. 2, p. 222221

(18) Al-Maqrizi, Al-Khatat, vol. 2, p. 238

(19) Ibn Kathir, The Beginning and the End, vol. 13, p. 222

(20) Ibn Kathir, same source, vol. 13, pp. 238-256 Allah Al-Hamawi, Dictionary

(21) Al-Bireh: A town near Samisat, between Aleppo and the Roman borders, and it is a fortified fortress. Shihab al-Din Yaqut Al-Buldan, Dar Al-Fikr (Beirut - D-Volume 1, p. 526.

(22) Mustaf, Zakaria Al-Qazwini and his scientific contributions, p. 131

(23) Ibn Kathir, The Beginning and the End, vol. 13, p. 271; See: Ali Ibrahim Hassan, Studies in the History of the Bahri Mamluks, and in the era of Al-Nasir Muhammad in particular, Egyptian Nahda Library, Cairo - 1944 AD) p. 51

(24) Ibn Kathir, same source, vol. 13, p. 316

Secondly: The power of observation and intellectual maturity.

Al-Qazwini transmitted to us in his writings some texts that indicate his observations of some geographical phenomena and historical events, as a result of his travels between countries and his transition in their cities. As the author referred to this in the introduction of his book by saying: "By means of hearing, sight, thought, and sight, I have attained Fascinating wisdom and a strange property., so I loved to bind it to make it firm, and I hated to let go of it for fear that it could get a way with (25). He told us what the saw of the wonders of animals and mountains (26) We find in the written material of his book some expressions indicating sightings that indicate the. occurrence of Al-Qazwini's identity and personality through documenting his observations by saying, "I saw him" (27). This indicates that he adopted on his memory to record some of the events he witnessed. It seems that he was not content with conveying his direct observations of some phenomena, but he also conveyed his observations to us for the people who saw the event by saying: And I saw someone who witnessed this (28). The first half of the seventh century AH also witnessed the revival and awakening of the Abbasid Caliphate, after an era of foreign domination that extended from (247-583 AH / 861-1187 AD), which had a profound impact.

On Al-Qazwini's Intellectual Maturity

The Caliphate carried out economic and social reforms that broke the cycle of isolation between the Caliph and his subjects (29).

As a result of this state of stability and security, the intellectual movement became active in Iraq and the Levant.

(25) Wonders of Creatures, p. 18.

(26) See: same source, pp. 104, 119, 131.

(27) See the same source and page.

(28) Wonders of the Unseen, p. 165.

(29) Badri Muhammad Fahd, The History of Iraq in the Last Abbasid Era 512-656 AH (Baghdad - (1972 AD) Introduction; Al-Qazzaz, Al-Hayat Politics in Iraq, pp. 343-344

Al-Mustansir Billah Abu Jaafar Mansur took over the caliphate from (640-623 AH / 1226-1242 AD), and

he followed the path of goodness and benevolence in the manner of his father, Al-Zahir bi'amr Allah (30), and he was known for his love of knowledge, encouraging his students, and caring for scholars and people of literature (31). His greatest and most prestigious monument is the Al-Mustansiriya School, which was opened in (631 AH / 1233 AD) on the shore of the Tigris in Baghdad and was divided into four quarters according to the four schools of thought (32). Sibṭ ibn Al-Jawzi said about it: There is no school like this in the world, and no one like it was built in the past. Years (33). It had a bookcase full of rarities and valuables, and it was the first school to combine the study of jurisprudence on the four schools of thought (34). The total number of its students was two hundred and forty-eight one (35), and it was found.

Other than the school of jurisprudence, there are two schools, one for the Holy Qur'an and the other for the Noble Prophet's Hadith (36). The feature of scientific activity in Baghdad in this era is what prompted a number of lovers and students of rational sciences to immigrate to it and work at the hands of its scholars, including: Jamal al-Din Ali bin Yusuf al-Ghalati (d. 646 AH / (1248 AD), the author of the History of the Wise Men, who studied medicine with one of the scholars. in Baghdad

(30) Shams al-Din Yusuf bin Qazaw Ali Sibṭ bin al-Jawzi, *Woman of Time in the History of Notables*, Ottoman Encyclopedia in Hyderabad, Deccan (India - 1952 AD), vol. 8, p. 643.

(31) Muhammad Mufid Al Yassin, *Intellectual Life in the Seventh Century AH*, 2nd edition (Baghdad - 1979 AD), p. 66.

(32) Anonymous, *Al-Hawadith Al-Jami'ah*, pp. 55, 58.

(33) *Mirror of Time*, vol. 8, p. 739.

(34) Mustaf, Zakaria Al-Qazwini and his scientific contributions, p. 172

(35) About the Mustansiriya School and its detailed history across the ages, see: Naji Ma'rouf, *History of Mustansiriya* (Baghdad - 1965 AD).

(36) Al Yassin, *Intellectual Life*, p. 68.

He is Abu Al-Khair the Christian bin Al-Attar Al-Baghdadi (d. 608 AH / (1211 AD) (37). Among them is Abu Al-Muzaffar Muhammad bin Alwan bin Muhajir Al-Mawsili (d. 615 AH / 1218 AD). He was appointed as a teacher in the Badriya School in Mosul and had perfected Shafi'i jurisprudence in Baghdad (38). Whose son, Imad al-Din Ahmad, succeeded him in teaching there, and he had previously received his education in Baghdad (39). In the other hand, There are scholars who did not have good luck in Baghdad and left for other countries. Among those who left it in this era, for example: Muwaffaq al-Din Abd al-Latif bin Yusuf al-Baghdadi, when he left it in (585 AH/1189 AD), he went to Mosul, then to Damascus, and from there to Egypt. Then he returned to Aleppo, the Roman state, and returned to Baghdad, where he died there in (629 AH/1231 AD). He was distinguished by his grammar and language, history, and medicine, which he devoted great attention to and was famous for his extensive knowledge (40). Moreover, as a result of the patronage of knowledge by the caliphs, ministers, and princes in Iraq and the Levant for science and its men, it resulted in the appearance of an elite of men of thought, literature, and science who had a high status among the public-private people.

However, Invasions of Mongol left a negative impact on intellectual life, which Al-Qazwini referred to in his writings and from which he gained the power of his observations.

And as those sources suggest, indicated that the Mongols invaded Baghdad in (656 AH. / 1258 AD

(37) Jamal al-Din Abu al-Hassan Ali ibn Yusuf al-qafṭi, the history of the wise men, under the care of Joseph Liebert (Bezeq 1903) pp. 290-291

(38) Ibn Kathir, the beginning and the end, p. 13, p. 82

(39) Kamal al-Din Abu al-Fadl Abdul Razzaq bin Al-Futi, summing up the complex of literature in the dictionary of titles, Mustafa Jawad's investigation 'The Hashemite printing house (Damascus - 1963) C4,

Q2, P.675.

(40) Muwaffaq al-Din Ahmad Bin Al-Qasim bin Abi asaiba, the eyes of the news in the doctors ' layers, met 3, the House of culture (Beirut-1401 Ah /1981) Vol. 3, pp. 330-350

1258 AD) and their use of the sword to the necks and killing the Caliph and the majority of his household, and their plundering of money and their fraud. Some places and other manifestations of invasion and conquest (41). With the exception of Wasit, the rest of the cities of Iraq, such as Al-Hilla and Kufa, which the Mongol leader Buqa Timur entered without a fight, as he appointed a person who has the wherewithal to control them (42), after agreement with its leaders, thinkers and scholars, to avoid a bloodbath(43), which was not avoided in Wasit, which resisted and fought him, but he Has Triumphed over Its people after killing about forty thousand of them (44). As for Basra and its, surroundings they entered into. obey authority Thus, Iraq became one of the states of the Ilkhanid Empire, administered by Abaqa Khan, the eldest son of Hulagu (d. 680 AH). 1281 AD) (45).

Al-Qazwini was influenced by historians of the era of the Mongol invasion, including Rashid al-Din Fadlullah al-Hamdani (d. 718 AH/1318 AD) (46), who is truly considered as the first Mongol historian, and likewise the historian al-Baghdadi Ibn al-Futi.

(41) Gregory bin Harun al-Salti al-Abri, Tarikh Mukhtasar al-Dawla (Beirut - 1958 AD), pp. 271-272; See Al-Hamdani, Jami' al-Tawarikh, vol. 2, vol. 1, pp. 291-294; Anonymous, Al-Hadith Al-Jami'ah, pp. 327-330 Imad Al-Din Ismail bin Ali Abu Al-Fida, Al-Mukhtasar fi Akhbar Al-Bishr, Al-Husayniyya Press (Egypt - 1325 AH), vol. 3, pp. 193-194; Ibn Kathir, The Beginning Al-Nihayah, vol. 13, p. 202.

(42) The shipment and its meaning in the country are sufficient to control it on the part of the Sultan. Majd al-Din Muhammad bin Yaqoub al-Fayrouzabadi, Al-Qamoos Al-Muhit, Dar Al-Kutub Al-Ilmiyyah (Beirut - 1999), vol. 4, p. 234

(43) Al-Hamdani, Jami' al-Tawarikh, vol. 2, vol. 1, pp. 295-296.

(44) The same source and page, and see: Abd al-Rahman Fartus Haider, The Ilkhan Hulagu and his role in the emergence and establishment of the Ilkhanid state (663-613 AH / 1216-1265 AD), unpublished doctoral thesis, submitted to the Council of the College of Arts, University of Baghdad, in the year 2003, pp. 162-163

(45) Muhammad bin Shaker Al-Ketbi, Forces of Deaths, edited by Ihsan Abbas (Beirut - (1974 AD), vol. 2, p. 452). See: Shaker Mahmoud, Islamic History (Mamluk Era), Medicine, Islamic Office (Beirut - 2000 AD), vol. 7, p. 175

(46) Jami' al-Tawarikh, vol. 2, vol. 1, pp. 291-294

(723 AH / 1323 AD) (47), and Abu Al-Fida (732 AH / 1332 (48), there is nothing in their writings that indicates that the Mongols damaged books, but rather they mentioned killing, plundering, and debauchery in general, and this indicates There is an exaggeration in the issue of burning books. As for Wasit, which resisted the Mongol invasion, there is no indication in the sources that the Mongols destroyed its books, which can be used to infer the books remaining. Reflecting This view by Nasir al-Din al-Tusi's visit for it and Basra in (661 AH/1263 AD) and he collected many of Iraq's books for the purpose of monitoring which he created in Maragheh city, Azerbaijan (49)

The effect of the Mongol invasion on schools in Iraq, it shows that they were not exposed to major damage, because there was no mention of what was burned or destroyed due to this invasion. Al-Hamdani says that most of the holy places in the city were burned, such as the Caliph Mosque, the scene of Musa and the Jawad, may Allah have mercy on them and the graves of Caliphs (50). Ibn Al-Futi mentions the date of the.resumption of studies in Al-Mustansiriya after the incident in (657 AH / 1259 AD) (51), It also mentions the return of regular studies in Safar month (658 AH/1260 AD) (52)

Thus, it Looks, obviously that study in Iraqi schools persisted after the Mongol invasion. During the search for Mustansiriya scholars, about two hundred and fifty scholars were found in Mustansiriya.

(47) Summary of Majma' al-Adab, vol. 4, vol. 2, p. 801.

(48) Mustaf, Zakaria Al-Qazwini and his scientific contributions, p. 211

(49) Al Yassin, The Intellectual Movement, p. 108.

(50) Jami' al-Tawarikh, vol. 2, vol. 1, pp. 292-293

(51) Summary of the Complex of Arts, vol. 4, vol. 2, p. 801.

(52) The same source, vol. 4, vol. 1, p. 314.

Most of them during the Mongol era, let alone the scholars in other schools, whether ancient ones where Established before the Mongol invasion, and new schools in the Mongol era. As for Egypt and the Levant in the Mamluk era, despite the disturbed political situation, but it intellectual and cultural activity was in a state of continuous activity, and this is clear from the interest of some kings and princes in scientific centers at that time, which helped in the appearance of scholars, thinkers, hadith scholars, and jurists who participate in building the scientific movement. During the time of King al-Zahir Baybars, Al- Zahiri school between the two palaces in Egypt (53) in which the Hanafi and Shafi'i schools of thought were taught in (662 AH / 1263 AD) (54). . Iraq was ruled after the occupation of the Mongols by Ala al-Din Ata, King of al-Juwayni (55). During the period from (661-681 AH / 1263-1282 AD,)he was generous, experienced in matters, justice, and kind to the people and the people of the country. He was very philanthropy to scholars and virtuous people, and he was regarding for moral and intellectual sciences. If a virtuous person wrote a book and attributed it to him, his reward would be a thousand dinars (56). Our scholar, Imam Zakaria Al-Qazwini (d. 682 AH 1283 AD), referred to the generosity and benevolence of the ruler Ata Malik Al-Juwayni in the preamble to the book (Wonders

(53) Abd al-Qadir Muhammad al-Dimashqi al-Nuaimi, the student in the history of schools, edited by Jaafar al-Husseini, al-Taraqi Press, Damascus. 1948 AD) vol. 1, p. 348. (

(54) Ibn Kathir, The Beginning and the End, vol. 13, p. 242.

(55) Ata Malik al-Juwayni (623-681 AH/1226-1282 AD): He is the owner of the Khorasani Diwan and the brother of the great companion Shams al-Din. They had the solution and contract in the state of Abga, the eldest son of Hulagu, and they attained prestige and decency beyond description. He was just, of good conduct, and a virtuous man of letters. He compiled a history of the Mongols, which he called (Jahankshay). Al-Ketbi, Fawat al-Wafayat, vol. 2, p. 452; Abbas Al-Azzawi, The History of Iraq between Two Occupations (Baghdad - 1935 AD), vol. 1, p. 1309, introducing historians during the era of the Mongols and Turkmens (Baghdad 1957 AD, pp. 102-114) Edward Granville Brown, A History of Literature in Iran from Ferdowsi to Saadi, translated by Ibrahim Amin. (Cairo - 2004) Part 2, of 599

(56) Al-Ketbi, Fawat Al-Wafayat, vol. 2, p. 452 Creatures) which he raised to him by saying. And the affections of the Lord, the Companionate, the Great, the Just, the Victorious Supporter, the sun of the State, the Supporter of the Faith, the top of the religion, the pillar of Islam, the regime of sovereign, the Benefactor of the Ummah, Ata al-Mulk ibn Muhammad ibn Muhammad, may Allah multiply. His Majesty... He is famous for his generosity and benevolence. is mentioned in order to bestow favor upon the people of the time (57). In this political and intellectua milieu the scholar Zakaria bin Muhammad Al-Ansari Al-Qazwini grew up, and he was able to hold a high academic standing among historians and scholars, and a social standing among the people and among the princes of Iraq.

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(57) Al- Qizuini wonders of creatures, P. 18

Conclusion

*The Scientific life in Wasit in the aftermath of Mongol invasion of Iraq was unaffected despite the resistance of Wasit's people to the invasion. And a lot of its people were martyred in order to persistency of studies in its schools, and its books were protected from damage. The evidence for this is Nasir al-Din al-Tusi's visit it and Basra, and his collection of many of his books for the sake of the monitoring he established of Maragheh city, in addition to the many and varied sources that al-Qazwini used in his work. Writing his books after the fall of Baghdad.

*The study also revealed the author's extensive knowledge of sources, including previous and specialized books, which formed the basis of the material that he wrote down in his books. He also worked with other sources such as verbal and observational. We found that he often referred to the source when quoting from it, and that he followed several Methods of referring to resources.

*Al-Qazwini's writings had a considerable impact on European scholars and orientalists, and we saw this through the numerous translations and editions of his writings, especially (The Wonders of Creatures), and can take them in their various researches. This can be seen through the opinions of scholars and orientalists addressed in the sciences that Al-Qazwini dealt with in this book.

* Al-Qazwini's methodology was distinguished by its scientific spirit, the thematic honesty, and legibility in the style

* And within the comparison between the tales of (alf laylah walaylah) and among the writings of Al-Qazwini in his works. It was noted that these stories are not all idle talk or myth, but rather they are hadiths that combine various information and knowledge, as if they were a public encyclopedia of knowledge because they have informations in jurisprudence, Sharia, and history, Geography, poetry and literature. And others.

*Accepting the narratives on their basis, and not analyzing, scrutinizing and criticizing the quoted texts is from Al-Qazwini and get enough with doubting them. This led to exaggeration prevailing in some of his writings, which minimized their value.

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