

# Intellectual Exclusion in the Emirates of the Islamic Mashreq (The Ghouri Emirate 543 AH / 1148 AD - 612 AH / 1215 AD as a Model)

Nagham Abdul Rahman Hilal Rashid<sup>1</sup>, Prof. Dr. Iftekhhar Abdul Hakeem Rajab Al-Akedi<sup>2</sup>

<sup>1,2</sup>University of Anbar, College of Education for Girls.

## Abstract

Intellectual exclusion: It is the exclusion between the official and the employee. The official seeks to ignore bright and purposeful ideas and opinions. Either because of arbitrariness or a disagreement between the opinion of the excluded and his opinion, he implements his order, so creativity and development decrease. Thus, intellectual exclusion is marginalization and exclusion of opinions and viewpoints between intellectuals and policy holders, and there is intellectual exclusion what is Atonement, treason or prejudice to the life of Al-Musassi.

Islam and its position on science and urging its request and encouraging learning had a great impact on the Muslims' interest in scientific trips and taking them as a good habit and a generous year to provide science and gain knowledge. Scientists and students of science, despite the political division witnessed by cities in the Islamic East, but it did not affect the movement of scholars and their pursuit of science and research and moving from one region to another, desirous of acquiring knowledge and meeting with scholars. To which they are moving.

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## INTRODUCTION

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## Intellectual Exclusion in the Emirates of the Islamic Mashreq

(The Ghouri Emirate 543 AH / 1148 AD - 612 AH / 1215 AD as an example)

The Emirates, which appeared in the body of the Islamic Arab state, has always paid attention to the intellectual and cultural

movement, following the example of the Abbasid Caliphate. Emir of a forum for scholars and thinkers.

The Ghurid Emirate witnessed a boom and progress in the intellectual movement, as this Emirate was known for its good relationship with the Abbasid Caliphate, where its sultans were spiritually subordinate to the Abbasid Caliph. The intellectual movement by encouraging princes to develop science and science, and that the presence of factors that had helped to flourish the intellectual movement were represented by the Arab Islamic environment, which included the abundance and diversity of natural resources, which led to the emergence of a wide trade movement between the countries of the Islamic world. This trade contributed to the supply of scientific missions and the transmission of culture and science among the nations of those emirates through Islamic prose in the areas in which they settled.

Then between the development of Arabic and the spread of Islam became a unique intermarriage because religion opens the way for language to be learned by others and it becomes an important and vivid part of their consciences.

With the spread of Islam, he was able to displace the previous Magian and infidel beliefs, just as Arabic was able to disqualify the previous languages as well.

We will discuss the personalities who were subjected to exclusion and exclusion. At the same time, these personalities were political, intellectual, scientific, and literary personalities who searched for science and scholars, and honored them and brought them closer.

The first figure is Qutb al-Din al-Ghouri 543 AH / 1148 AD - 544 AH / 1149 AD.

Qutb al-Din al-Ghouri was dismissed and removed from the ruling by imprisoning him by order of Bahram Shah al-Ghaznawi. Where the spread of thought, and his court included one of the greatest and most prominent writers, namely, Awra'i Samarkandi author of the book "Jahar Maqala" in which he conveyed a description of one of the literary councils convened by Prince Qutb al-Din Muhammad. So he gave him large sums of money. It is noticeable in the Ghurid Emirate how much attention and care the writers and thinkers were given by the Ghurid princes so Qutb was impressed by what Samarkandi offered me and made him give him fifty lead mines from Eid al-Fitr to Eid al-Adha, and he obtained from them large sums of money and that This indicates something, as it indicates the care and honor on the part of the princes for thinkers and writers.

Although the Ghurids relied on the Persian language as an official language to manage the affairs of the emirate, this did not limit the spread of the Arabic language, as Persian remained the language of the court and the emirate, while the Arabic language was the language of science and culture and it gained great popularity, so the Indians learned it After their Islam because it is the language of religion.

Great scholars of non-Arab origin excelled in Arabic, and they adopted it as the language of communication, in addition to the local languages and dialects prevailing at the time.

As for the second character, he is Alaa al-Din al-Husayn ibn al-Husayn ibn Abbas, who assumed the Ghuri rule in the year 545 AH/1150 AD after the death of his brother Baha al-Din Sam.

After receiving the ruling, he ordered his nephews, Bahaa al-Din Sam, to be imprisoned in compulsory detention, for fear of their aspiration to rule the Ghurid Emirate. Religion and Shahabuddin Muhammad Sam.

Let us return to our main character, which is Ala al-Din al-Hussein bin al-Hussein. He was exposed to captivity in his wars against the Seljuks with his ally Ali al-Buhturi, who was killed by Sultan Singer for betraying him. His nephew Nasir al-Din Hussein became king of the Ghor in his place and on his return, Nasir al-Din Hussein was expelled by strangling him, so Ala al-Din al-Hussein returned to the throne of the Ghurid Sultanate again, and he was known for his passion for literature and his care for writers and thinkers. Al-Hussein brings poets to him, so he used to live in his court, the poet Khaled bin Al-Rabi', a glorious poet who composed poetry in Arabic and Persian. The Sultan's love for literature prompted him to acquire poets' poems, even if these poems were full of praise for his fiercest opponents, and it also affected him that he was a skilled writer who lends Poetry in the Persian language commanded the burning of Ghazni, so it was set on fire for seven days and nights, and most of the city's landmarks were burned. That is why Sultan Alaeddin was called Jahan Souz (the burning of the world).

So, it becomes clear to us that despite the cruelty of Ala

Al-Din Al-Hussein bin Al-Hussein, but he was a patron of science and scholars close to them. The Shahnameh is what Ferdowsi said: "The first thing that a newborn child utters in his cradle, Mahmoud, is represented in his body by the saddle of an elephant, and in his soul is the knowledge of Gabriel... and in his heart is the Nile River."

As for Sultan Ghiath al-Din Muhammad, as soon as the pillars of the emirate were consolidated and he took over its rule in the year 588 AH / 1162 AD - 599 AH / 1202 AD, he was expelled by Sultan Alaa al-Din Hussein bin al-Hussein when he ordered his imprisonment with his brother Shihab al-Din in the year 545 AH / 1150 AD It was known about Ghiyath al-Din had a good handwriting, so he copied the Qur'an in his own handwriting and deposited them in the schools and mosques that he established.

The intellectual movement during his reign witnessed great diversity and popularity, as he was known for being eloquent and loving literature.

Ghiyath al-Din Muhammad combined the jurists of the Karami, Hanafi and Shafi'i sects and was interested in building schools because of their great importance in teaching the Qur'an and spreading Islam and Arab culture and the most prominent of these schools is the Herat School, which was built by Ghiyas ad-Din next to the Jami Mosque ahead Fakhruddin Al-Rarazi.

This feature made the court of Ghiyath al-Din Muhammad a rich intellectual forum attended by poets, scholars and writers, and he was keen to receive intellectuals who came to his country with warmth and honor.

He used to take the khula off and impose gifts to scholars from his treasury, so when he came to his country, his people would be kind to it, especially the people of literature and the jurists, and he was exaggerating in their generosity and giving to them.

He also built a lot of linkages and Khanaqat and endowed for each manhal a waqf, and Sultan Ghiath al-Din was keen that his council would be one of the councils of knowledge, so he held debates between scholars and discussed jurisprudential issues and others, which made his court celebrate the presence of the most prominent scholars.

Through the foregoing, it became clear to us that the sultans, princes and governors paid attention to and nurtured thinkers and contributed greatly to reviving the intellectual movement in the emirate.

As for the ministers who were excluded and expelled and who had a role in the intellectual field and in supporting scholars and writers, he is the minister, Muayyad al-Malik Muhammad bin Abdullah al-Sanjari.

He was a minister of Sultan Shihab al-Din al-Ghouri and then served as a minister to Taj al-Din Yildiz, and he hated this and remained in his position until he was killed by a group of Turks.

Muayyad al-Malik was good-natured, benevolent towards scholars and good people, and he used to attend Friday Friday

walking as he was known for his love for science and those in charge of it, and he had close relations with scholars and poets and was very kind to them.

As for Muhammad ibn al-Mamun al-Lahori (died 603 AH), he is the scholarly sheikh Muhammad ibn al-Mamun ibn al-Rashid ibn Hebat Allah al-Mutawa al-Lahori. He left Lahore for knowledge and lived in Khorasan and heard from the companions of al-Shirazi and al-Qushayri. The hand of an atheist while he was sitting in a council for preaching in the year 603 AH / 1206 AD, and this is the exclusion of a scholar from the scholars of Ghoria.

As for the other person who was eliminated by killing, he is Sharif Hussein bin Abi Abdullah Al-Husseini Al-Mashhadi (d. 607 AH), he was known for his grace and righteousness, and he assumed the religious leadership of Ajmer during the days of the Ghurid rule, and many embraced Islam at his hands. On the tenth of Rajab 607 AH / 1210 AD.

As for the other personality of the scholars, he distanced himself by saying that he abandoned his life and livelihood, left his money and migrated. He is Mu'in al-Din al-Sijzi al-Ajmeri (d. 632 AH), an ascetic sheikh born in the year 537 AH / 1142 AD in Sijistan and his father died at the age of fifteen and inherited from his father an orchard, so he lived with him his luxurious life But he abandoned his life and left to Nishapur to receive knowledge and increase and remained on his travels until he realized the importance of moving to Ajmer to revitalize his call, so many Hindus embraced Islam for his dignity and died at the age of ninety-five years old.

As for Judge Muhammad bin Ata' al-Fakuri (d. 643 AH), a sheikh of an ascetic scholar, one of the men known for virtue and righteousness, his father took over the judiciary in the city of Takur by Shihab al-Din al-Ghouri. He died in Ramadan in the year 643 AH / 1245 AD in Dehli.

As for Ahmad ibn Nasr ibn al-Husayn al-Dibli (d. 598 A.H.), al-Musali al-Anbari, originally known as al-Dibli in relation to al-Dibli, is a Shafi'i jurist who came to Baghdad and assumed the position of judge of judges by proxy. It was held in the year 598 AH / 1201 AD, so he excluded and distanced himself from this position.

As for the last figure among the Ghuri scholars who were expelled by murder and expelled, he is the virtuous Sheikh Abu Jaafar Ahmad Al-Salami Al-Gharnati (d. 618 A.H.), known as Ibn Khawla. He was born in the city of Granada in the month of Ramadan in the month of Ramadan in the year 553 A.H. / 1158 A.D. He moved to Khorasan and settled in Herat. He was killed in the month of Rabi' al-Awwal in the year 618 AH / 1221 AD when the city was exposed to the Mongol invasion, which expelled scholars, destroyed science and eliminated the manifestations of intellectual and cultural development in the areas they invaded.

It is clear from the foregoing that the Ghurid Emirate witnessed a boom in the intellectual movement and moved among students of knowledge seeking knowledge in various Islamic countries in order to stand on the sources of knowledge in order to gain various sciences and knowledge.

To Islam, these scholars vowed themselves for a lofty goal of consolidating the rules of Islam and spreading the Arabic language after thousands of residents of this country were safe from their hands.

## CONCLUSION

The study dealt with an important period of the history of the Arab Islamic state in its eastern parts, which extended until the year 656 AH / 1258 AD, which was marked by the emergence of many political, administrative and intellectual exclusions.

The most important results:

1. The Ghouri Emirate witnessed a boom and progress in the intellectual movement, as this emirate was known for its good relationship with the Abbasid Caliphate, and this contributed to revitalizing the intellectual movement by encouraging the princes to develop science and science.
2. Cases of deportation or exclusion were not limited to imprisonment or removal only, but also went beyond killing to get rid of the excluded, as is the case with Qutb al-Din al-Ghouri and the virtuous Sheikh Abu Jaafar Ahmed al-Salami al-Granati.
3. The study showed the encouragement of the sultans of the desert to the intellectual movement, and this was evident through the construction of mosques, schools, connections and khanqas in different areas of the Emirate.
4. The study revealed that the Ghouri Emirate witnessed a boom in the intellectual movement and movement among students of knowledge seeking knowledge in various Islamic countries.

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