

## History Of Wasit In The Book Marasid Alaitilae Ealaa 'Asma' Al'amkinat Walbiquae

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### Abstract:

The city of Wasit has received adequate care and attention by authors, historians and archaeologists, as they prepared the literature and glossaries of *mu'jam al-buldan*, spots and places to introduce this ancient city, which dates back to its foundation in the first century AH, to describe the city in a comprehensive way as regards its surrounding villages, rivers and palaces, in addition to mentioning its events and its historical antiquities . The city of Wasit played many roles as it combined political, civilizational, historical, military and administrative factors, and the reason that prompted me to choose the city of Wasit is the importance it bears, as many researchers and politicians have explained that the political stability of Iraq is due to building this city; on the other hand the reasons for building the city of Wasit differ from that of the construction of both Kufa and Basra, and this difference is represented in the method of construction .The city of Wasit is fortified with a fence or wall, as many historians have mentioned, and there is also a ditch in it. The construction of the city of Wasit was the beginning of thinking about building cities with fortifications and military advantages.<sup>(1)</sup>

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## Introduction:

The city of Wasit is considered one of the important Iraqi cities which al-Hajjaj al-Thaqafi built, to be the seat of his rule and also a camp for its soldiers, and the city of "Wasit" remained even after the pilgrims died, and continued to perform important purposes, and its fortification continued for tens of years, and evolved from an administrative city till it became a city characterized by several other factors, such as agriculture and trade, and its role has not ended at all, and this confirms the accuracy and validity of choosing "Wasit City" from among Iraqi cities because of its rich and distinguished history that has continued until the present time. <sup>(2)</sup>

This research aims at getting acquainted with the city of Wasit, with reference to its naming and its history through the book "*marasid al-istittla*" and what this ancient city contains in terms of rivers, areas, villages and markets. To accomplish this research, it has been divided into three sections and a conclusion, and it has relied on the *marasid al-istittla* book, which is a summary of *mu'jam al-buldan* by Yaqut al-Hamwi, and it includes important information about the city of Wasit, in addition to many other sources for documenting historical information in this research. Therefore, the historical and descriptive analytical method has been used to clarify the facts of the city of Wasit through the book "*marasid al-istittla*."

## The First Topic

Ibn Abdul Haqq Al-Baghdadi, his life and his biography <sup>(3)</sup>

### First: his name, lineage and birth:

He is Imam Abd al-Mumin bin Abd al-Haq bin Abdullah bin Ali bin Masoud al-Quta'i, al-Baghdadi, Safi al-Din Abu al-Fadhil Ibn al-Khatib, Kamal al-Din Abi Muhammad. Imam Saf al-Din al-Baghdadi was born on the seventeenth of the month of Jumada al-Akhira in the year 658 AH in Baghdad.

### Second: His knowledge upbringing, his sheikhs and disciples: :

The father of Imam Safi al-Din al-Baghdadi was a preacher at Ibn Abdul Muttalib Mosque in Baghdad in terms of reckoning and his grandfather was known as Ibn al-Shamayel, and he was raised in a house full of knowledge and

learning, where he received his religious instructions from Ibn Abi Talib Abdul Rahman al-Basri, and he remained with him until he excelled and gave religious verdicts (*fatwa*) and worked at the beginning of his life in secretarial works and writing, and then he abandoned it and embraced knowledge and learning, and he adhered to the scientific march in terms of writing, reading, classification, working and giving religious verdicts until his death. He wrote many manuscripts with his nice attractive handwriting.

## Sheikhs:

Sheikh Safi al-Din listened attentively to the *hadith* (prophet's tradition) in Baghdad from Abd al-Samad Bin Abi al-Jaish, Abu al-Fadl ibn al-Dabab, al-Kamal al-Bazar and Ibn al-Kassar, and others, and he also listened attentively to the *hadith* from al-Sharaf Ahmad ibn Heba Allah ibn Asaker, and the Sit al-Ahl Bint Alwan and others in Damascus, and in Mecca he listened attentively to the *hadith* from Al-Fakhr Al-Tawzari, and Ibn al-Bukhari, Zainab bint Makki and Ibn Waddah licensed him in addition to many people from Iraq, the Levant and Egypt. <sup>(4)</sup>

Sheikh Safi al-Din al-Baghdadi saw the Sheikh of Islam, Taqi al-Din Ibn Taymiyyah, in Damascus, and met with him, and when he compiled his book in *Sharh al-Muharrer*, he sent to Sheikh Ibn Taymiyyah, to ask him about several issues in this book, and when the Sheikh of Islam "Ibn Taymiyyah" - may God have mercy on him - died, Sheikh Safi al-Din al-Baghdadi mourned him in an elegy, as the narrator Ibn Tulubaga quoted from the line of Sheikh al-Baghdadi: "The poor servant Abd al-Mumin bin Abd al-Haq said when he received the news of the death of Sheikh Imam Taqi al-Din" Ibn Taymiyyah - may God have mercy on him -:

In the shrine of the nearness (to God) with the pious, good is your resting-place, Seal of Scholars

Then he mentioned the rest of the lamentation poem which was in forty-eight lines <sup>(5)</sup>.

## His disciples:

Many people have taken from him, including Al-Hafiz Al-Barzali. Ibn Al-Faseeh and Omar Bin Ali, the dean of Al-Hanbalis, also attended his lessons circles and took from him. He also licensed for Al-Hafiz Ibn Rajab Al-Hanbali all

that is permissible to be narrated. He also taught at the Bashiriya School of Al-Hanbalis.

It was said that he was unique and genius in his time in arithmetic and obligatory prayers in Baghdad, to such an extent that it was said: Al-Zirirani used to be in touch with him in that matter, and benefit from him, as Judge Burhanuddin Al-Zara'i said: "He is our imam in the science of algebra, corresponding components, and obligatory prayers," and he used to praise him saying: "If I could make the trip to him, I would have departed to him.. "

### Third: His qualities and scientific standing:

Sheikh Safi al-Din al-Baghdadi was of a burning mind and acumen, and he - may God have mercy on him - was interested in knowledge and paying attention to it since the beginning of his life, as he cared a lot to the *hadith*, and he copied and copied many of its parts, and he also compiled a dictionary for his Sheikhs by permission and hearing for about three hundred sheikhs, but most of them for license; he spoke in this dictionary about their conditions and deaths, and spoke of that, and much of his heard things and much more regarding license.

Al-Dhahabi said about him - may God have mercy on him -: "Baghdad died its scholar, the imam with branches of knowledge, Safi al-Din Abdul-Mumin, who had religion, chivalry, ethics, and mysticism, and has clear composition" <sup>(6)</sup>, as Ibn Rajab said of him: "Sheikh Safi al-Din al-Baghdadi was a virtuous imam, with good deeds, magnanimity, and chivalry, of good shape and appearance, honorable and chaste, alone in his house; he did not fear the chieftains nor those with influence and did not mingle with them, nor did he contend with them in positions, but that it is the chieftains who come closer to him." <sup>(7)</sup>

Saeed Al-Dhahli said on the authority of Ibn Hajar Al-Asqalani: "Sheikh Safi al-Din was an ascetic imam, with virility and humility, and he had many merits, casting off artificiality in the manner of the predecessor, and he was the sheikh of Iraq at large." <sup>(8)</sup>, and by Abu Nasr Mohammed bin Touleubga said of him: "He was the imam narrating the tradition of the prophet(P.B.O.H) the virtuous skillful writer" and Ibn Badran said: "the artful jurist specializing in ordained religious obligations." <sup>(9)</sup>

Fourth: His scientific works:

The Sheikh and Imam Safi al-Din al-Baghdadi classified in the sciences of jurisprudence, arithmetic, controversy and genealogy, wills, ordained obligations, medicine and hadith, and many other books, and he also summarized many books, and among his most important compilations are the following:

1. Sharh al-muharrar of jurisprudence: He explained it in six volumes <sup>(10)</sup>
- 2- *Sharhal-u'mda* jurisprudence: He explained it in two volumes <sup>(11)</sup>
- 3- Sharh al-masa'il al-hisabiya of the great patronage of Ibn Hamdan and he explained it in a volume.
- 4- *'idrak al-ghaya fi 'ikhtisar al-hidaya* in jurisprudence: He explained it in four volumes, and he called it the preamble <sup>(12)</sup>.
- 5-Editing al-'amal in the sciences of theology and controversy.
- 6 -Summarizing *al-munaqah* in the controversy: It is an abbreviation of the book Abi Al- Ikari Al-Akbari, called the revised, from the error in the science of controversy.
- 7- *qawa'd al-usul wama'aqid al-fusul*.
- 8 – *tashil al-wusul i'la 'ilm al-usul*
- 9 - Asrar al-mawarith
- 11- *al-matalib al'iwal litaqrir minhaj al-istiqama wal-'itidal*: it is an abbreviation for the method of the Sunnah of the Prophet of Islam for Ibn Taymiyyah, in response to Al-Rafidhi, and it has been shortened in two volumes.
- 12 - *marasid alaitilae ealaa 'asma' al'amkinat walbiqae*: it is a shortening for the *mu'jam al-buldan* for Yaqt al- Hamwi.
- 13 – shortening of *tarikh al-tabari*:in four volumes

Ibn Rajab said of him: "Imam Safi al- Din had many contemplations in his works, even in the ordained religious obligations, in terms of interpreting issues and directing them; he was the most advantageous of his time in Iraq" <sup>(13)</sup>.

### Fifth: His death:

Imam Safi al- Din al - Baghdadi died – may God bestow mercy on him - on Friday night on the tenth of the month of Safar, in 739 AH, and funeral prayer was for him the next day and he was carried on the heads and hands, and was buried in Imam Ahmad cemetery , war gate, and his funeral was memorable <sup>(14)</sup>

### The Second Topic

*marasid alaitilae ealaa 'asma' al'amkinat walbiqae*

(Observatory of access to names of places and spots)

General synopsis about the book " *marasid alaitilae ealaa 'asma' al'amkinat walbiqae* ":

Sheikh Safi al-Din al-Baghdadi made it clear in the introduction to the book " *marasid alaitilae ealaa 'asma' al'amkinat walbiqae* " that the purpose of writing the book is to clarify and clarify an show science that is intended ; So as not to confuse it with others, which is explained in another science, and so that it does not diverge and understanding multiplies, and speech lengthens which leads to boredom upon hearing it, and I may not write it in view of its length, so one becomes unable to obtain it.

And the book "*mu'jam al-buldan*" by Yaqut al-Hamwi, whose purpose is to know the names of the spots and the places on the inhabited quarter of the earth, and that was reported by news or came in poetry, and to clarify its direction from the ground and its position from its administrative units , so what exceeds this amount is a virtue that is not needed for what is meant by it, and in the book *mu'jam al-buldan* is an excessive knowledge of what is required and is outside the purpose, such as: derivations that he mentioned in many names, whether they are Arabic or non-Arabic<sup>(15)</sup> .

In many countries there are non-Arabic names , and many know that they are not derived from Arabic, and language and structure books contain it, and mixing it with this is an unnecessary lengthening, and also most of what has been mentioned from the horrors of the countries , is not true, except that mentioning the length and width of the country may be known from what is meant, but most of what has been mentioned needs to be edited and verified, as well as mentioning the people affiliated with the places, so their position is not this glossary" Ar.mu'jam", but rather its

position is the books compiled in knowing men, so Al-Hamwi mentioned all of this in his book, which led to the large number of volumes of the book, which made the viewer tired and made the writer bored and thus made it difficult for the student to obtain what desired. <sup>(16)</sup>

The book "*marasid alaitilae ealaa 'asma' al'amkinat walbiqae*" is considered a summary of *mu'jam al-buldan* by Yaqut al-Hamwi, and the author's method in this book is to clear the *mu'jam* of what has been forced on it and added in other than its subject-matter, so that it becomes limited to what the reader and researcher need to know the names mentioned in the narrations , works , books of conquests, books of expeditions and others, where the reader is able to set the names and speak about them in a correct and knowledgeable manner, and also knows their locations and their destinations regarding the regions on earth. Imam "Safi al-Din al-Baghdadi" restricted what he restricted, and neglected what he neglected, and fixed what was wrong in mentioning some places. Al-Baghdadi explained in the introduction to his book, saying: "So I restricted what he restricted, and neglected what he neglected because I could not collect it at the time, and I repaired what I was alerted about a defect I found for some places, either because it conveyed it from others in that way, or he thought so, and I defined and verified it and asked about it the people of knowledge from among its residents, its neighbors and the travelers to its destination, and it may be what I saw in my travel, especially in the administrative units of Baghdad, because it has great mistake in it, and I did not accept the condition he imposed, nor did I adhere to his prohibition which he also imposed in shortening and changing it, so it was done in such a way that the reader could see it, and that writing it does not become hard , out of my desire to spread knowledge and scholarship and persevere in facilitating the benefit and I called it (*marasid alaitilae ealaa 'asma' al'amkinat walbiqae*). <sup>(17)</sup> .

Sheikh Safi al-Din al-Baghdadi summarized the "*mu'jam al-buldan*" for Yaqut al-Hamwi as we mentioned earlier, and limited it only to geography, and he called it *marasid alaitilae ealaa 'asma' al'amkinat walbiqae*(lit. *Observatories for Knowing the Names of Places and Spots*"), and it was printed in Leiden in 1850 in four volumes <sup>(18)</sup>

### The Third Topic

History of Wasit in the book "*marasid alaitilae ealaa 'asma' al'amkinat walbiqae*"

First: The Naming of Wasit :

The naming of Wasit, which was established by Al-Hajjaj , was mentioned in *mu'jam al-buldan* for al-Hamwi, and its summary which is *marasid alaitilae ealaa 'asma' al'amkinat walbiqae*, and its naming was the subject of a difference between al-Hamwi and al-Baghdadi, and this difference lies in many of the names by which it was called, namely :<sup>(19)</sup>

1- It was called "Wasit" in many places, including Wasit of Al-Hajjaj, where it was named so because it is in the middle between Basra and Kufa, where each one has fifty leagues in distance.

2- It was called "Wasit" because there was a place called Wasit Al-Qasab (lit. reeds)<sup>(20)</sup> ,so when Hajjaj constructed his city, he called it by this name.

3- Wasit in Riqqa opposite it from the western Euphrates.

4- Wasit was also in Dujail, three leagues from Baghdad.

5- Wasit was a township before the Wasit of Al-Hajjaj was in place.

6- Wasit was a township in the Tigris of Mosul where there was a distance of two miles between them.<sup>(21)</sup>

It is clear that most of the opinions held that the name "Wasit" was coined due to the centrality of the city between the two cities, Kufa and Basra, and between the suburbs and Al-Ahwaz, and this opinion is the closest to correctness .The location of the city of "Wasit" was the main reason behind this naming , but more than one city and township was given that name as we mentioned earlier, but when the word "wasit" is mentioned, the Iraqi city of "Wasit" comes to mind, as it is the most famous of these cities<sup>(22)</sup>

Second : Water resources:

\* Jafar River<sup>(23)</sup> : It is a river between Wasit and the Tigris River; on it there are townships of one of the outfall sewers<sup>(24)</sup> of the Tigris..

\* Al-Fadhl River: it is a river from the Wasit administrative units, on which there are townships<sup>(25)</sup>

\* Al-Amir River: It is in Wasit and it is attributed to al-Abbas bin Muhammad bin Ali bin Abdullah bin al-Abbas, and it is attached to him.<sup>(26)</sup>

\* The Maymon River: meaning the blessed, in two places: one of them was a river from the administrative units of Wasit , Rusafa suburb, and its mouth when dug was called the village of Maymon, which was distorted after that and it was called Al-Maymon so as the quality of *yumn*( being blessed) was not eroded.<sup>(27)</sup>

\* Al-Silah River : a river in Wasit, which the Mahdi instructed to dig, and revive the lands on it, and made its yield devoted to the contacts with the people of the Two Holy Shrines .<sup>(28)</sup>

\* Sabis River: it is a river on Wasit in a distance of a day walk, on which there are townships<sup>(29)</sup>

\* Wan River: It consists of three rivers: up, middle and in the bottom, and it is a wide township below Baghdad from east Tamra, slopping to Wasit.<sup>(30)</sup>

\* Zab River: It has several places in Iraq and elsewhere, and between Baghdad and Wasit there are two other "river Zab" , called the high and the lowest, and they flow from the Euphrates, the highest at a notch at Zerfamiya, while the lowest is a suburb whose township is Numaniyah on the Tigris. As for the lowest it is the suburb of the Sabis River near Wasit, and on every one of these village there are townships and lands.

\* Zabia: a river dug by the Hajjaj on the city of Wasit<sup>(31)</sup>

\* River Zabian: River between Wasit and Baghdad near Numaniyah. He said: I think it is Qusan River and perhaps Zab is called also Zabain<sup>(32)</sup> as it came in poetry<sup>(33)</sup>

\* The mouth of Sulh River : it is a large river on Wasit, between it and Jabal, on which there are several villages, and at its mouth was the house of Hassan bin Sahel, and in it are Bani Mamoun in Buran bint Al Hassan bin Sahel, which is now a ruin<sup>(34)</sup>

\* Quraish River: in Wasit <sup>(35)</sup>

The Nile River: (it is pronounced similarly to the dye of the clothes): in places one of which is *Bulaida* in the townships of Kufa, near the Hilla of Bani Mazyad, which is penetrated by a river that empties from the Great Euphrates. It was dug by Al-Hajjaj bin Youssef who built the city of Wasit, and he called it the Nile(of Egypt) , which is a pole made into two arches the remainder of it pours into the Tigris below Numaniyah <sup>(36)</sup>

### Wells:

\* Wells: not added to the townships of Wasit

### Third: Villages and Suburbs of Wasit City:

It was mentioned in the *marasid al-istittla* book that there were several suburbs and townships belonging to the city of Wasit, as follows <sup>(37)</sup>

\* Al- 'arha: (pl. of "raha"): the name of a village near Wasit <sup>(38)</sup>

\* Badraya: : Suburb in Nahrawan, which is a small village near Baksaya , between the Bindinigen and the townships of Wasit <sup>(39)</sup>

\* Bathinin: it is a large township like a town below the city of Wasit on the bank of the Tigris River <sup>(40)</sup>

\* Baghand: it was said it was from the townships of Wasit . <sup>(41)</sup>

\* Putsabour: a spot from the townships of Wasit. <sup>(42)</sup>

\* Burjulan: from the townships of Wasit, and Burjulaniya: a locality in Baghdad <sup>(43)</sup>

\* Birza Mumal: a township of the administrative units of Wasit <sup>(44)</sup>

\* Hoz Barqa <sup>(45)</sup>: A locality or village opposite Wasit.

\* Bazaq : a place before Fahar hill , from the administrative units of Wasit, mentioned under

Bassaq.

\* Zubaydiah: a village in the mountains between Qarmissin and Marj al-Qala, and another in Wasit , a distance of two or three leagues is between them and a locality in Baghdad near the shrine of Musa bin Jaafar from <sup>(47)</sup> Umm Jaafar's feudatory.

\* Jathar: it is considered one of the townships of Wasit <sup>(48)</sup>

\* Jaban: from the townships of Wasit, of the Jaafar River <sup>(49)</sup>

Al-Jamida: it is a large comprehensive village, from the administrative units of Wasit, on the road to Basra <sup>(50)</sup>

\* Jabbul <sup>(51)</sup>: it is a small township on the Tigris side from the eastern side between Numaniyah and Wasit <sup>(52)</sup>

\* Jitha:, it is of the townships of Wasit <sup>(53)</sup>

\* Hadidiya: attributed to a large township in Al-Butaiha, from the administrative units of Wasit <sup>(54)</sup>

\* Al-Hazamon: it is a locality of Wasit, in its east, vast and large <sup>(55)</sup>

\* Haouz: a village in the eastern city of Wasit against it, connected to Al-Hazamain(lit.two straps): it is like a station for it , and it is called Hoz Barqa <sup>(56)</sup>

\* Khusrawiyeh: it is one of the townships of Wasit.

\* Khosrosabur: The laymen say: Khasabur, a well-known township near Wasit, between them is a distance of five leagues . <sup>(57)</sup>

\* Daordan: of the suburbs of eastern Wasit, between them is a distance of one league , Ibn Abbas said in the verse: " Have you not seen those who came out of their homes and they are in thousands vigilant of death" <sup>(58)</sup> ;such were the people of a village called Dawardan which the plague befell, so they went out and they were some thirty thousands, and when they came down to the place they intended, which is the valley of Avih, an angel called them from the bottom of the valley, and another from above them saying:" Die" ; so they died and God revived them with Ezekiel in their clothes in which they died . They returned to their people alive, knowing that they were dead until they died at the terms prescribed for them, and he built in the place where they lived a monastery known as the Monastery of Hercules, but it is Ezekiel. <sup>(59)</sup>

\* Deroughara <sup>(60)</sup>: A country that was in Iraq, and was destroyed by Al-Hajjaj, and its machine was transferred <sup>(61)</sup> to Wasit.

\* Dibtha: near Wasit, it is also pronounced as Dubaitha.

\* Dandanah: a village from the suburbs of Wasit <sup>(62)</sup>

\* Wadawarran: from the townships of the mouth of Al-Sulh from the suburbs of

Wasit <sup>(64)</sup>

\* Dawqarah: a city which was near Wasit, .It was destroyed upon the construction of

Waas. <sup>(65)</sup>

Dimas: a prison that was used for Al-Hajjaj in Wasit. <sup>(66)</sup>

\* Rusafat Wasit <sup>(67)</sup>: A village from the administrative units of Wasit, Iraq, between it and Wasit is a distance of ten leagues <sup>(68)</sup>

\* Zarfamiyah: and it was pronounced Zurfamiyah , a large township from the suburbs of Qusan, which are the suburbs of the upper Zab between Wasit and Baghdad, and it is now a ruin with wells at the mouth of the upper Zab <sup>(69)</sup>

\* Al- Zandurd: The author mentioned that al-Zandurd was a city in Wasit from Kaskar. <sup>(70)</sup>

\* Zandaward: which is a city that was near Wasit from what follows Basra, ruined as a result of Wasit urbanization , it has a suburb and region in Kaskar . It was said: When Al-Mansour constructed Baghdad, he moved its gates and installed them on his city .<sup>(71)</sup>

\* Suleiman's stream: a famous townships from the Wasit suburbs <sup>(72)</sup>

\* Sabus: the Sabus River, a famous village on <sup>(73)</sup> ( Wasit on the western side )<sup>(74)</sup>

\* Sassi: a village below Wasit <sup>(75)</sup>

\* Souiqa Abi 'Ayayna: a locality in the east of Wasit al-Hajjaj <sup>(76)</sup>

\* Shafiya: from the townships of Wasit, from the suburbs of the Jaafar River, between Wasit and Basra, and it is pronounced also Shifya <sup>(77)</sup>

\* Al-Shurta: a large village of the administrative units of Wasit's between it and Basra on the right of the slope to Basra, and its people say: Al-Shurta. <sup>(78)</sup>

\* East of Wasit: Those who reside in it are called the Easterners , and some people were attributed to the eastern city of Nishapur. <sup>(79)</sup>

\* Shalmaghan: from the suburbs of Wasit

\* Sarayfun al-Ukhra: from the townships of Wasit, now known as the township of Abdullah; it is large in its capacity as a city. <sup>(80)</sup>

\* Al-Silh: and it is a village on top of Wasit, which has a river that flows from the Tigris on the eastern side, called the mouth of Al-Silh <sup>(81)</sup>.

\* Al- Sulaiq: Places that were in the lands of Battaihat Wasit, between it and Baghdad, and they were for Imran Ibn Shaheen, and were a refuge for all those who feared that if someone escaped and took refuge in them, there was no way to reach to them nor can they be brought back by overwhelming. <sup>(82)</sup>

\* Al-Siniyah: a town below <sup>(83)</sup> Wasit <sup>(84)</sup>

\* Al- Ummar: It was for Christians and one of their worship places , and it is like a monastery, except that the monastery is the one in which there are *Qalalis* which are residence places for the monks, and this Al-Ummar is in the east of Wasit, between it and the city is a distance of one league at a village called Barjouniyah. In this Ummar is the bishop's seat, which belongs to the Christians in Wasit .It is a great Ummar, good, well-built and famous among Christians <sup>(85)</sup>

\* Ummar of Wasit <sup>(86)</sup> : It is the Ummar of Kaskar.

\* Al- Gharraf: from Arabic ghuraf "lit: rooms" , which is a large river below Wasit, with a town of many villages <sup>(87)</sup>

\* Euphrates: it is the well-known river called in Persian *Phalathrooth* , and the small rivers flow into it: the Kisum River, the Wisaf River and Sinja, and its access pours into Al-Bataeh, which is from the mainland of Kufa from the outskirts of Najaf to Basra, till the administrative units of Wasit connected to the Ahvaz going round near Numaniya and the Nile and then returns to the Euphrates. These Bataah are the mainland of the Euphrates, and the mainland of the Tigris where they poured into it <sup>(88)</sup>

\* Frith: from the townships of Wasit <sup>(89)</sup>

\* Abdullah Village: a city with markets, a large mosque, and architecture bellow Wasit, between them is a distance of five leagues in which there is a grave claimed to be the tomb of Masroq bin Al-Ajda <sup>(90)</sup>

\* Qasr Al-Rumman: from the suburbs of Wasit <sup>(91)</sup>

\* Qanad: it is located in the east of Wasit Al-Hajjaj near Al-Hawz <sup>(92)</sup>

\*Kakus: a township from the administrative units of Wasit <sup>(93)</sup>

\* Matharaya: it was said to be a township in Basra, and he said: the truth is that it is a township in upper Wasit, from the administrative units of the mouth of Al-Sulh, close to the River Sabus, which is of the cities of lower Nahrawan <sup>(94)</sup>

\* Kaskar: it means a wide county and its suburb is Wasit Al-Qasab between Kufa and Basra, and its suburb was known Khosrosabur <sup>(95)</sup> before Al-Hajjaj made Wasit a city.

\* Garajuk : a township on the Wasit gate. <sup>(96)</sup>

\* Al- Afshouliyyah: a township west of Wasit between it and the country is a distance of about three leagues <sup>(97)</sup>

\* Al- Muwafaqi: attributed to the Al-Muwaffaq Abu Ahmad bin al-Mutawakkil, the father of Al-Mu'tadhid ,a large river, the upper part of it was in Zofar, and the suburb of it, Khosrow Sabor was below it near Wasit and Khosrow Fayrouz <sup>(98)</sup>

\* al-Nu`maniyah: attributed to a man named al-Nu`man <sup>(99)</sup> , between Wasit and Baghdad, in the middle of the road on the bank of the Tigris which is the suburb of the Zab, which is the work of two arches, and its people are rawafidh (lit: rejectionists) <sup>(100)</sup>

\* Naghuba: a name of a village in Wasit <sup>(101)</sup>

\* Harut: In the name of the angel , a village in lower Wasit <sup>(102)</sup>

\* Alhamamiah <sup>(103)</sup> : a town from the suburbs of Wasit, between it and Khuzestan, which has a river that takes from the Tigris, attributed to the Hammam Al-Dawlah Bin Mazyad <sup>(104)</sup>

\* Al-Hurth: a village on the Jaafar River of the administrative units of Wasit. It is wide <sup>(105)</sup> and famous, and it is pronounce mostly with genitive case i.e. *kasra* ( Al-Hirth) <sup>(106)</sup> .

## Conclusion

Building the city of Wasit is considered one of the important things in the history of Iraq, as it occupied the forefront position among the provinces of Iraq and the Islamic East. So Wasit attained during the era of Al-Hajjaj a distinguished and prestigious place, and it was the will of the Almighty that this city had to play an important political, historical and civilized role in the history of Iraq. The current study has arrived at some of the findings and recommendations, which are as follows: .

## Findings

1. Imam Safi al- Din al - Baghdadi was raised in a house full of scholarship and knowledge which in its turn led to his accompaniment of march towards knowledge in terms of reading, writing ,classification and giving the *fatwa* until he passed away. .

2. Sheikh Safi al-Din al-Baghdadi was characterized by his intelligence, his acumen, his good manners, his manliness and his magnanimity. Rather, he was the sheikh of Iraq at large during his time.

3. Imam Safi al -Din al - Baghdadi compiled many of the works in many branches of knowledge such as theology, jurisprudence, dialectics, arithmetic, inheritance , wills, and *hadith*, as well as summarizing many books.

4. The book *marasid alaitilae ealaa 'asma' al'amkinat walbiquae* is considered one of the most important summaries of books that Imam Al-Baghdadi has compiled; rather it is one of the most important "Dictionaries of Countries" at all, It is a summary of "*mu'jam al-buldan*" by Yaqut Al-Hamwi .

5. There are differences in opinions as regards naming Wasit in *marasid alaitilae*, but the most likely opinion is due to its centrality between Kufa, Basra, suburbs, and Al-Ahwaz.

6. The variation and diversity of the information that was mentioned in "*marasid alaitilae ealaa 'asma' al'amkinat walbiquae* " as regards the

naming of the city of "Wasit" is an indication to its historical value and its deep-rooted civilization.

7. Interest in mentioning the geographical location of the city of Wasit in addition to its water resources.

8. Attention is given to mentioning all suburbs and townships of the city of Wasit.

### Recommendations

1. Preparing further studies and research on the city of Wasit and its ancient history in the Umayyad and Abbasid era.

2. More sources, information and historical documents about the city of Wasit and the history of its construction over the ages should be made available.

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<sup>(1)</sup> Shaimaa Badr Abdullah Nasr Serail: *eulama' wast wa'athruhum fi alhayat alaijtimaeiat walsiyasiat waleilmia walaiqtisadiat fi aleasr aleabasii*, Master Thesis published , 2006, p . 12.

<sup>(2)</sup> Salman Almaadida: *wast fi aleasr alebasy: dirasatan fi tanzimatiha al'iidariyat wahayatiha alaijtimaeiat walfikria*, Casablanca Arab Encyclopedias, Beirut 2006, p. 45 - 48.

<sup>(3)</sup> consider translating the author in the following references:

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Burhanuddin Ibn Muflih, *Al-Maqsad Al-Arshad*, v(2), Al-Rushd Library, Riyadh, p. 167.

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Ibn al-Imad, *shadharat aldhahab*, v(8), Dar Ibn Katheer, Damascus - Beirut, p. 231.

Ibn Nasir al-Din *alradu alwafir*, Islamic Office, Beirut, p. 109.

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<sup>(4)</sup> See) *thayl tabaqat al-hanabila*, v(2), p. 428 and beyond, and scholars of Baghdad, p. 122, and the inherent pearls, v(3), p. 32.

<sup>(5)</sup> mentioned in *al-'uqud al-durriya* , p . 507.

### FOOTNOTES

<sup>(6)</sup>Al-Dhahabi , *aleibar fi khabar min ghabar wayalih dhuyul aleibar*, op . Cit . , P . 114.

<sup>(7)</sup> Ibn Rajab, *thayl tabaqat al-hanabila*, a reference earlier, p . 79.

<sup>(8)</sup> Ibn Hajar, *aldurar alkamina* , V(3), op. cit . , P . 224.

<sup>(9)</sup> Mohammed Bin Touleubga, *alradu alwafir*, p . 111.

<sup>(10)</sup> Some of it was edited in thesis and dissertation at the Islamic University.

<sup>(11)</sup> Abd al-Rahman al-Uthaymeen - may God have mercy on him - said: "I do not know of any existence for him , See: Ibn Rajab, *thayl tabaqat al-hanabila*, v(5), p. 79.

<sup>(12)</sup> Printed and Ed.by Dr. Yasser Al Mazroui, in one volume, Ghrass for Publishing and Distribution, 1429 AH.

<sup>(13)</sup> Ibn Rajab, op . Cit . , P . 80.

<sup>(14)</sup> Abdul Hakim Anees , *marasid alaitilae ealaa 'asma' al'amkinat walbiqae lays lilsayuti*, network Alalokh , 2016.

<sup>(15)</sup> Al-Dhahabi, *aleibar fi khabar min ghabar wayalih dhuyul aleibar*, Ibid., p . 115.

<sup>(16)</sup> Safi al- Din al - Baghdadi, *marasid alaitilae* , p . 4.

<sup>(17)</sup> See *marasid* , Introduction, p . 5.

<sup>(18)</sup> Georgi Zidane, *'adaba allughat alearabia*, V3, p . 89.

<sup>(19)</sup>Safi al- Din al - Baghdadi, *marasid alaitilae ealaa 'asma' al'amkinat walbiqae*, p . 1419.

<sup>(20)</sup> in Yaqut: Wasit of reeds (wasit al-qasab)

<sup>(21)</sup>Baghdadi, see ) *marasid alaitilae*, op . Cit . , P 1420.

<sup>(22)</sup>Zafar Akram Kaddouri and Samaher Mohi Musa *wast 'awal madinat mudawarat fi al'islam: dirasat tarikhiat fi shakl almadinat wabinayih*, Lark for philosophy and linguistics, social sciences, "The Fourth International Proceedings of the Conference of the Faculty of Arts Annual, Part I", No. 28, 2017 P. 173.

<sup>(23)</sup> *marasid alaitilae*, v3, p . 1401.

<sup>(24)</sup> in Yaqut: thanabib.

<sup>(25)</sup> *marasid alaitilae*, v3, p . 1404.

<sup>(26)</sup> *marasid alaitilae*, v3, p . 1400.

<sup>(27)</sup> *marasid alaitilae*, v3, p . 1345 .

<sup>(28)</sup> *marasid alaitilae*, v3, p . 1403

<sup>(29)</sup> *marasid alaitilae*, v3, p . 1403.

<sup>(30)</sup> *marasid alaitilae*, v3, p . 1407.

<sup>(31)</sup> *marasid alaitilae*, v2, p . 653.

<sup>(32)</sup> *marasid alaitilae*, v2, p . 653.

<sup>(33)</sup> )the term in Yaqut ) : It is said for the two rivers near Irbil al-Zabian, and they were mentioned by Ubayd Allah Ibn Qais Al-Raqiyyat( in this line of Arabivpoetry)

Arraqatni bilzabayni humumun yata'awaranni  
ka'anni gharimu

Translation: "I was licked by the worries of the Zabis,\*\*\*\* as if I were an opponent "

<sup>(34)</sup> *marasid alaitilae*, v3, p . 1044.

<sup>(35)</sup> Ibid . , P . 1086.

<sup>(36)</sup> Ibid . , P . 1413.

<sup>(37)</sup> *marasid alaitilae* see, v1, p . 1.

<sup>(38)</sup> Ibid . , P . 53.

<sup>(39)</sup> Ibid . , P . 149.

<sup>(40)</sup> Ibid . , P . 149.

<sup>(41)</sup>Ibid . , P . 155.

<sup>(42)</sup> *marasid alaitilae*, V1, p . 161.

<sup>(43)</sup>Ibid . , P . 178.

<sup>(44)</sup> Ibid . , P . 183.

<sup>(45)</sup> Ibid . , P . 187, in Yaqut: barqat of Hoz

<sup>(46)</sup> Ibid . , P . 192.

<sup>(47)</sup>In Yaqut ): in place of

<sup>(48)</sup> *marasid alaitilae*, v1, p . 305.

<sup>(49)</sup> Ibid . , P . 304.

<sup>(50)</sup> Ibid . , P . 307.

:Translation

<sup>(51)</sup> Ibid . , P . 312.

<sup>(52)</sup> This what Al-Bahtari when he said (in a line of Arabic poetry):

hnanik min hwl albatayih sayrana \*\*\*\*\* ealaa  
khatar walriyh hwl duburiha

layin 'awhashtani jabal wakhisasuha\*\*\*\*\* lamaa  
anastuni wast waqusuruha

Translation:

"Your compassion! of the horror of the  
sacrifices\*\*\*\*\* walking in danger and the wind of  
the horror of its horns

While a mountain got tricky about me\*\*\*\*\* when  
Wasit and its palaces entertained me"

<sup>(53)</sup> *marasid alaitilae*, v1, p . 365.

<sup>(54)</sup> Ibid . , P . 384.

<sup>(55)</sup> *marasid alaitilae*, v1, p . 397.

<sup>(56)</sup> Ibid . , P . 436.

<sup>(57)</sup> Ibid . , P . 466.

<sup>(58)</sup> Chapter II (Baqra) , verse 243.

<sup>(59)</sup> *marasid alaitilae*, v2, p . 511.

<sup>(60)</sup> Ibid . , P . 524.

<sup>(61)</sup> In *mu'jam al-buldan*: his family) ahlahu)

<sup>(62)</sup> *marasid alaitilae*, v2, p . 537.

<sup>(63)</sup> Ibid . , P . 539.

<sup>(64)</sup> in Yaqut: a *shaddah*( ّ ( on the *waw* and open  
*ra'* (Arabic sounds for correct pronunciation)

<sup>(65)</sup> *marasid alaitilae*, v2, p . 541.

<sup>(66)</sup> Ibid . , P . 581.

Jahdar al-luss said, and he was locked up with him  
(in lines of Arabic poetry):

'iina alliyalia nht bi fahi muhsina\*\*\*\*\* lashk fih  
min aldiymas wal'usudi

wa'atlaqtini min al'asfad mkhrjtanun \*\*\*\*\* min hwl  
sjn shadid albas dhi rasdi

"The nights carve me, they are undoubtedly doing  
favor\*\*\*\*\* from Demas and Assad

They released me from the handcuffs, coming out  
of\*\*\*\*\* the horror of a very strong prison under  
observation"

<sup>(67)</sup> A poet said about it (in a line of Arabic  
poetry):

yuqaru bieayni 'ana tughazlly alsaba \*\*\*\*\* 'iidha  
masa judran alrusaft laynuha

Translation:

"My eyes acknowledge that I will flirt with  
boyhood\*\*\*\*\* if its softness touches the walls of  
Rusafa"

<sup>(68)</sup> *marasid alaitilae*, v2, p . 618.

<sup>(69)</sup> Ibid . , P . 662.

And in which Ali bin Nasr bin Bassam says (in a  
line of Arabic poetry)

wadahqan tay tawalaa aleiraq\*\*\*\*\* wasaqaa alfurat  
wzrfamyah

Translation:

"And the chief of Tay took over Iraq\*\*\*\*\* and  
watered the Euphrates and Zorfamia "

<sup>(70)</sup> *marasid alaitilae*, v2, p . 563.

<sup>(71)</sup> Ibid . , P . 672.

<sup>(72)</sup> Ibid . , P . 684.

<sup>(73)</sup> in Yaqut: *qurb* (near)

<sup>(74)</sup> *marasid alaitilae*, v2, p . 680.

<sup>(75)</sup> Ibid . , P . 683.

<sup>(76)</sup> Ibid . , P . 759.

<sup>(77)</sup> *marasid alaitilae*, v2, p . 774.

<sup>(78)</sup> Ibid . , P . 790.

<sup>(79)</sup> Ibid . , P . 792.

<sup>(80)</sup> Ibid . , P . 839.

<sup>(81)</sup> Ibid . , P . 849.

<sup>(82)</sup> Ibid . , P . 850.

<sup>(83)</sup> in Yaqut : *bulaida*(small village or township) .

<sup>(84)</sup> *marasid alaitilae*, v2, p . 861.

<sup>(85)</sup> Ibid . , P . 961.

<sup>(86)</sup> Mentioned by Ibn al-hajjaj as saying( in a line of Arabic poetry):

fi aleumr min wast wallayl ma ainbasatat\*\*\*\*\* fih  
alnujum wadu' alsubh lm yaluhi

Translation:

"At Wasit, at night, the stars dazzled in it,\*\*\*\*\* and  
the daylight was not breaking"

<sup>(87)</sup> *marasid alaitilae*, v2, p . 987.

<sup>(88)</sup> Ibid . , P . 1021

<sup>(89)</sup> Ibid . , P . 1034.

<sup>(90)</sup> Ibid . , P . 1089.

<sup>(91)</sup> Ibid . , P . 1098.

<sup>(92)</sup> *marasid alaitilae*, v3, p . 1123.

<sup>(93)</sup> Ibid . , P . 1144.

<sup>(94)</sup> Ibid . , P . 1218.

<sup>(95)</sup> *marasid alaitilae*, v3, p . 1165.

<sup>(96)</sup> Ibid . , P . 1153.

<sup>(97)</sup> Op. cit, v1, p . 101.

<sup>(98)</sup> Op. cit, v3.1334.

<sup>(99)</sup> He said( in a line of Arabic poetry):

wa'aghaniij biha law ghuniijt \*\*\*\*\* easim  
nuemanaan 'iidha anhtt tushud

Translation :

"She has flirting if she flirts\*\*\*\*\* (like) the bracelet  
of Nu'man, if put on, it locks(by itself)"

<sup>(100)</sup> *marasid alaitilae*, v3, p . 1380.

<sup>(101)</sup> Ibid. ) , P. 1381.

<sup>(102)</sup> Op. cit, v3, p . 1448.

<sup>(103)</sup> Ibid . , P . 1464.

<sup>(104)</sup> in Yaqut: Hammam is attributed to the Himam al-Dawla Mansour bin Dubies bin Afif al - Asadi, and this is not the owner of Hilla Zaidi ; rather these are the princes in those areas during the days of Bani Mizyad as well .

<sup>(105)</sup> He said( in a line of poetry in Arabic)

qad mnet alhurth daraan fi al'adhaa  
bialfiarfii fi ghyr dar alhwn rahla

Translation:

"I have been prevented from the *Hurth* as a  
dwelling amid hurt\*\*\*\*\* in vast deserts my  
departure is to the house of no humiliation"

<sup>(106)</sup> *marasid alaitilae*, v3, p . 1455.