

The Sage of Mongol Court Ye- lü-'e -liu- tch'ou- ts'ai (612 - 624 A.H/1215 -1226 A.D)

¹DR.PROF. WALEED ABOOD MOHAMMED AL-ADULAIMI &

²DR.PROF. SUAAD HADI HASSAN AL-TAAI

^{1&2}University of Baghdad/ College of Education Ibn Rushed for Humanities / Department of History

ABSTRACT

Genghis Khan and his successors were highly skilled and had important administrative and political contributions, and the Chinese were at their forefront, so they were appointed as advisors and governors. They were more admired and trusted by the Mongols themselves. The minister, the wise man and the counselor "Ye- lü-'e -liu- tch'ou- ts'ai" in their lead, as he over time became the right arm of Genghis Khan, and to diversify his skills and pluralism he called him "the Sage".

Although Ye- lü-'e -liu- tch'ou- ts'ai was the devout man of the Mongols, he did not receive their care, and he explained this through his relentless pursuit of their service, especially since he had been interested in Genghis Khan since the very first moment of his service. On the other hand, the accompaniment of Yi-Liu-ju-tsai has contributed to the Mongols in most of their military campaigns to be visible and reliable everything he wrote them, and the exposure of most of the residents of the cities that were subjected to them.

The research focused on the biography and the political and administrative role of one of the most important sages of the Mongol court, Ye- lü-'e -liu- tch'ou- ts'ai (D. 640 A.H / 1242 A.D), Prince, The Mughal tiles for many years were mostly spent with Genghis Khan (D. 624 A.H / 1226 A.D) Meanwhile, Ye- lü-'e -liu- tch'ou- ts'ai took note of all his observations in his works, which became an important reference for a number of scholars, not only a doctor, He has made many administrative, political, military and architectural achievements that were admired by historians and those interested in studying the history of the Mongols.

It is worth noting that the original historical sources, especially those interested in the study of Mongol history, did not refer to this minister, since we have not found any reference to it in the history of jhankshay for al- Jouini (D. 681A.H / 1282A.D) or the " Jami' al-tawarikh " of al- Hamadani (718 A.H / 1318 A.D) Even though they lived in the Mongol court and provided great services to him. It seems that the reason for this is due to the origins of the Chinese minister Ye- lü-'e -liu- tch'ou- ts'ai. The Persians did not receive the attention of the Persians because they are more civilized than they are, and there is no need to refer to him and show his role to bias their nationality.

INTRODUCTION

The domination of Genghis Khan over China had its military, Civilized and Political impacts appeared significantly in supporting the Pillars of Mongol empire whether in era of (Genghis Khan 1206 - 1226 A.D) or in his successors' era. Where the Fusion of chines' with Mongols has left behind a new element which had creative capabilities played important role in drawing new historic milestones and also drew the features of bright Future for both people.

Genghis khan and his successors' got benefit of creative efficiencies that had important political and administrative contributions, Chinese were at the beginning of them, so he set back a lot of them and appointed them as his magistrates and Consultants. For him, they were trust worth and point of admiration more than Mongols themselves. At the top were the sage, Consult and minister (Ye- lü-'e -liu- tch'ou- ts'ai) Where he became the right arm of Genghis Khan And his successors'. He was called (the Sage) for the Variety and multiple skills he had within time.

The research deals with the biography of this minister and his lineage and also deals with the most important positions he held in the Mongol empire only in the age of Genghis Khan. This search focus on the most important administrative Political, military and architectural achievement's by this Minister. As to his sage and cleverness in doing his duties, he subjected to many slanders contrived by many spiteful trying to get rid of him and shake the trust of Mongol governor of him. Many of them managed to achieve their target by is isolating him of his Position, But his multiple achievements remained as a station of admiration of historians and those who are concerned of Mongol history.

Historical summary about the life of Ye- lü-"e- liu- tch'ou- ts'ai

Before going into the details study of the Political and administrative role to the sage of Mongolian court Ye- lü-"e- liu- tch'ou- ts'ai, it is important to mention his historic assets and his lineage and his most important features referring to his wide knowledge and education. The assets of Ye- lü-"e- liu- tch'ou- ts'ai belong to the Turkish

¹⁾ tribe Al-Khata ⁽²⁾, so he is one of the inhabitants of Northern China ⁽³⁾ for this, he was Alkhataei Chinese ⁽⁴⁾. He was born in 586 A.H/1190 A.D ⁽⁵⁾ His father was a minister of the Jinn or Kin governing dynasty in china (1115 - 1234 A.D) ⁽⁶⁾. It was mentioned that Ye- lü-"e- liu- tch'ou- ts'ai was one of the Princes of the governing dynasty in China (Liao 907-1125). One of the historians referred that he was working in serving Al-Khata ⁽⁷⁾. It can be said Both views are far from accurate, for he might be the upper dignitary of his People; especially his father was the minister of ruling dynasty in China.

Ye- lü-"e- liu- tch'ou- ts'ai took over governing Beijing city around 612 A.H/1215 A.D ⁽⁸⁾ He was mention in 614A.H/ 1215A.D ⁽⁹⁾, that he was smart man ⁽¹⁰⁾ where he showed his desire in his early youth to get knowledge and wisdom ⁽¹¹⁾. He was aware about Chinese sciences and traditions ⁽¹²⁾, He acquired China's literature and gained her culture ⁽¹³⁾ where he was so famous in his high culture and comprehensive study ⁽¹⁴⁾. He studied wisdom, astronomy, Geography and literature ⁽¹⁵⁾. He classified many books in most specialization and arts ⁽¹⁶⁾. For this, Ye- lü-"e- liu- tch'ou- ts'ai was a minimized image of the Chinese philosopher (Confucius 551 B.C - 479 B.C) ⁽¹⁷⁾. His most important Physical capacity was his tall body, his long beard and his sonorous voice ⁽¹⁸⁾.

His administrative and Political role in the era of Genghis Khan (612-626A.H/1215-1228A.D)

Ye- lü-"e- liu- tch'ou- ts'ai Played Political Important role in the Mongolian court since he started serving Genghis khan till his death. His efficiency and various high educations had big impact in supporting the pillars of Mongolian empire and its foundations whether this was in the era of Genghis khan and Ye- lü-"e- liu- tch'ou- ts'ai. Played important administrative and Political role in his era which led him to be impressed for his capabilities, so Genghis khan raised his position and granted him all his attention. Ye- lü-"e- liu- tch'ou- ts'ai was the governor of Beijing city in 612A.H/1215A.D ⁽¹⁹⁾. When the Mongols gained control over it in the same year, he was captured by them ⁽²⁰⁾.

When he was shown to Genghis Khan, he attracted his attention for his loud voice, When he asked him ⁽²¹⁾ about his name, he knows he was Ye- lü-"e- liu- tch'ou- ts'ai. Genghis Khan asked him (why did you stayed with

a king whom was your old house enemy. The Princes answered, my father was at the service of the Shen (Chinese religion) and so were the others of my family and it is not correct to do what they haven't done)⁽²²⁾. Genghis khan said to him (you served your former master truly and you are good to Serve me truly, So be one of my men).Genghis khan ordered to kill others who left their king and fled realizing that they are unreliable and not trust worthy⁽²³⁾.

Soon, Genghis khan realized the efficiency and experience of Ye- lü-"e- liu- tch'ou- ts'ai for the capabilities he has, He ordered to release him⁽²⁴⁾ and join him to his service because of the hatred towards keen's Family held by Al-Khata people for their governing to China where he worked for them⁽²⁵⁾. His courage and presence of mind were impressed by Mongol khans. He knew how to effect them⁽²⁶⁾, Then he became his concubine⁽²⁷⁾ and since that time he had a big status with Genghis khan⁽²⁸⁾. He continued living with him as a dignified one⁽²⁹⁾ where he was the most important one who effected the life of Genghis khan⁽³⁰⁾. He was appreciated for his knowledge and integrity⁽³¹⁾. So he was ordered to hold the important and highest Positions in the Mongolian empire⁽³²⁾. He became his consultant⁽³³⁾ and the most important of his ministers⁽³⁴⁾ and his secret keeper⁽³⁵⁾ and also allowed him to govern Beijing as he was doing previously⁽³⁶⁾.

Perhaps what made it more important to Genghis khan in particular and Mongols in general is his knowledge about as astronomy where Mongols respect highly the Astronomers and astrologers doubt his Position was getting higher Day after day they have⁽³⁷⁾. So he was called the wise astronomer⁽³⁸⁾ and he did a favor in making great effect for his city for Genghis khan⁽³⁹⁾ where he defined Mongols bout china's civilization and literature⁽⁴⁰⁾, He thus gave the Chinese appearance of the Mongol Empire⁽⁴¹⁾.

Genghis khan got benefit of him through standing on the Pillars of Chinese civilization and her foundations⁽⁴²⁾. This man made Mongolian empire as an organized country sponsored by laws and disciplines⁽⁴³⁾. For that, he Held a hard and important role in the First stages of the emergence of Mongolian empire⁽⁴⁴⁾. He started to organize a new organization and imposed prestige all over the Mongolian empire⁽⁴⁵⁾. For this Point, he was called the talented administrative man⁽⁴⁶⁾.

His thoughts and experience had a great impact to Genghis Khan. He managed to gain the admiration of his leading team where Ye- lü-"e- liu- tch'ou- ts'ai at the top of them, where it was known that Genghis khan was admiring and respecting civilized educated peoples specially those who were having various experiences. He got advantage of them when he set the assets of Mongolian administration based on the ideas and cultures of civilized People especially their consultants and experts, in the foreground they were Chinese⁽⁴⁷⁾. He showed general

inclination toward civilized People of cultures. For this, he was approaching Chinese and other Muslims. He treated other Peoples harshly, where He would beat them and alienate them ⁽⁴⁸⁾.

Accordingly, Most of Genghis khan consultants and in front of them was Ye- lü-"e- liu- tch'ou- ts'ai Participated in reconstruct what Mongols had destroyed ⁽⁴⁹⁾. For the high trust of Genghis khan of them, he accompanied him in most of his military expeditions on Islamic countries ⁽⁵⁰⁾. He was the First Chinese philosopher join Mongolian army ⁽⁵¹⁾. Dr. Fouad Abdel -Muti alsiyad confirmed the Ye- lü-"e- liu- tch'ou- ts'ai fortunately described accurately the military expeditions made by Mongols on the propeties of Khwarizmi prinedom (490-628 H.A/ 1096-1230 A.D), as the most accurate description told and written about her ⁽⁵²⁾. He accompanied him in his military expedition on west Asia ⁽⁵³⁾ and Saw himself the terrible events of killing ⁽⁵⁴⁾. For this, his writings about the expeditions of Genghis khan are the most important and accurate historic sources ⁽⁵⁵⁾. So it can be said this point he is the most important Chinese who were concerned about writing Mongols history⁽⁵⁶⁾.

On the other hand Ye- lü-"e- liu- tch'ou- ts'ai classified a book describing the countries violated by Mongolian armies as an eye witness. The name of this book is "**Si Yu Lu- Account of journey to the west**" ⁽⁵⁷⁾. In this book he described the military expeditions for Genghis khan all over the Islamic countries ⁽⁵⁸⁾. He registered the geography of the expeditions and the army battles made by Mongols accurately ⁽⁵⁹⁾, where he was witty about the places he moved around them ⁽⁶⁰⁾. He had favor in stopping the slaughterers tone by Mongolian army to the inhabitants of the countries dominated by them ⁽⁶¹⁾.

In the same context, He seeks to save Poor from killing as much as he could ⁽⁶²⁾. He dared not to offend the Policy of Genghis khan despite his sincerity. He took in charge whenever it was possible to save poor and reduce their Pains and woes. He was giving Food and medicine to who was survived of death ⁽⁶³⁾. He could hide his feelings toward, the inhabitants of these countries which exposed to the Mongols military attacks. He was continuously asking for mercy to them ⁽⁶⁴⁾. He seized every possible opportunity to stop comprehensives killing which was paving the way of Mongolian army ⁽⁶⁵⁾.

As well, He carefully interfered Pleasing for givens for any city or region was about to be punished by Mongols ⁽⁶⁶⁾. His wit and sage had an impact to stop many unavoidable procedures or reforming them ⁽⁶⁷⁾. Since he belonged to Mongol's element and saturated in the Chinese Civilization, he is a natural mediator between defeated and tyrants ⁽⁶⁸⁾. He sought directly at Mongols to defend on humanitarian case fearing of not hearing about it. He tried to prove them that mercy is the most important Pillar for Peaceful Policy, and by this way he

achieved his targets ⁽⁶⁹⁾. He did all best to stop killing People by Mongols till there are other ways to achieve their targets without shedding bloods ⁽⁷⁰⁾.

Ye- lü-"e- liu- tch'ou- ts'ai was seeking continuously through the military expeditions of Mongols to save books from burning and stealing ⁽⁷¹⁾. He collected astrological books and medicinal herbs while others were busy collecting booty ⁽⁷²⁾, And doing great service for culture and science ⁽⁷³⁾. He had the favor of inventing medicine drugs through his researches about the remains of victim's bodies which leave behind diseases and plagues ⁽⁷⁴⁾. He got the opportunity of getting revenge of the officers who mocked at him when he healed them of the plague spreader among Mongol soldiers by watering them the water of his herbs ⁽⁷⁵⁾.

His turn was clear when Genghis khan was subjected to economic crisis through his military campaign made against one of Chinese cities where one of his leaders consulted him through his campaign against Gansu city (Northwest of the China) ⁽⁷⁶⁾ in 622 A.H/1225 A.D that it is useless to retain new nationals Chinese for being useless e specially in wars and it was better to terminate all those in habitants whom were ten billion People. This matter will ease Mongols to reclamation their lands and change some of them to pastures to soldiers' horses. Genghis Khan realized the importance of what this leader Consulted about ⁽⁷⁷⁾.

It was mentioned that when Genghis khan ended his domination over all Islamic countries and back to Mongolia in 622 A.H/1225 A.D, he was informed that huge economic crisis swept over Chinese regions. Grains stores were empty and the state's budget was empty either and the lack of Precious clothes which were the essence of trade as well ⁽⁷⁸⁾. The economic crisis was factual and Genghis khan was satisfied about killing most inhabitants of Gansu to stop the aggravation of this crisis. This procedure effected the anger of Ye- lü-"e- liu- tch'ou- ts'ai, He declared to the Mongols who had no doubt about his loyalty to them, Telling that it is necessary to benefit from these nationals in fertile lands explaining them that the taxes imposed on these lands will give back a lot of money for the state's budget which amounts to 500 ounce ⁽⁷⁹⁾ of Silver and 80 thousand silk dress and grains as well ⁽⁸⁰⁾.

Ye- lü-"e- liu- tch'ou- ts'ai said to Genghis khan" **if you kill these, who will help you and fund your sons?** ⁽⁸¹⁾ Genghis khan replied, "**So you are the master of the subordinate peoples, and serve my sons a faithful service**". He said he told him "**that our armies lived along these years in China on the efforts and harvests of those People so if we terminated them what the benefit we will get of Poor lands**"⁽⁸²⁾. So, Ye- lü-"e- liu- tch'ou- ts'ai was able to save one million and half Chinese of massive killing ⁽⁸³⁾.

One historian pointed out that His attitude sprung from his human desire Firstly and his love to his country secondly ⁽⁸⁴⁾. So be it Ye- lü-"e- liu- tch'ou- ts'ai Good measure his sage of Preventing a lot of Scandals by Mongols in his country china. He kept a special Spiritual relation with Genghis khan ⁽⁸⁵⁾. For the favor of this man and consultants who Served Genghis khan for both Chinese and Muslims and other civilized People, a merciful element was found to be an important base to manage Mongolian empire ⁽⁸⁶⁾. Genghis khan was totally satisfied for what he said ordering him to set rules to know the amount of taxes ⁽⁸⁷⁾.

Ye- lü-"e- liu- tch'ou- ts'ai appointed number of educated Chinese in the administration ⁽⁸⁸⁾. For the Sage of this man, he governed the eastern Part of Mongols king dooms on china gradually ⁽⁸⁹⁾. He was managing the Public money and administration and Precious thing organizing the administration in the Mongolian empire totally supervised by Ye- lü-"e- liu- tch'ou- ts'ai. Genghis khan set the basis of the administration of Mongolian empire through his military expeditions. Ye- lü-"e- liu- tch'ou- ts'ai had a great role in doing this job perfectly ⁽⁹⁰⁾.

It was a lot of competitors for his role in governing and administration where Mongols didn't pave the way to him to gain knowledge in philosophy, medicine and astronomy ⁽⁹¹⁾. Most historians mentioned that Ye- lü-"e- liu- tch'ou- ts'ai had a great Political wisdom and intelligence. **"It is said that someone From Tangut sect [Northwest China] who was famous in the craft of making arrows and bows whom was highly honored by Genghis khan said (What is the benefit of a Scientist and Scholar like Ye- lü-"e- liu- tch'ou- ts'ai for folk they care only about fight and leading armies. When Ye- lü-"e- liu- tch'ou- ts'ai heard that Said to him: the state needs both a skillful professor in making arches and arrows and experienced Scientist s to run the king. When Genghis khan heard about his reply, increased in his pride and honor ⁽⁹²⁾.**

When Ye- lü-"e- liu- tch'ou- ts'ai accompanied the Mongol army who was headed to west, he wrote: **"the snow and ice were accumulated evening Summer over these mountains, the army was making his way through snow, Pine trees were so huge and rivers run to west"** ⁽⁹³⁾. Genghis khan asked him about the reason of falling snow ear before its time and this was the opposite of what astrologers expect ⁽⁹⁴⁾ he replied him: **" that that indicates that master of cold and cold countries will defeat the master of hot weather"** ⁽⁹⁵⁾.

There was a mythical story **"that Genghis khan saw once in Himalaya traits a strange animal like deer has green color and one horn. He called this Chinese man to ask him. He replied with a descent voice this is Qu Twan which knows all world languages and love human beings and disgust a lot of killing. His appearance without a doubt is a warning to you my Lord Khan and an invitation to stop killing"** ⁽⁹⁶⁾. This

novel refers to what Ye- lü-"e- liu- tch'ou- ts'ai had great in intelligence. He tried in directly to Persuade Genghis khan to stop killing and giving mercy to the inhabitants of the countries he gained control over.

The death of Ye- lü-"e- liu- tch'ou- ts'ai

He died in 640 A.H/1242 A.D ⁽⁹⁷⁾ in Karakorum city- the capital of the Mongol Empire (1235 - 1260 A.D) ⁽⁹⁸⁾. For the large number of his enemies, a number of Mongol officers inspected his house after his death where they accused him of gaining money and great wreath for his service to Genghis khan. But they didn't find this fortune and found only musical instruments and wasp and transcripts and engraved written Stone⁽⁹⁹⁾.

CONCLUSION:

According to the above, the research reached several results, the most important of which are:

- 1- Interaction of most People who submitted to the Mongols authority whether were Chinese or Turks or Persian Muslims and others. The Fusion of their civilizations had a great effect on changing Mongolian society to civilized society varied in its culture.
- 2- The Concern of Genghis khan and his successors by the creative efficiencies despite their nationalism and religion and Preferring them on Mongols themselves. He believed in the importance of building fundamental civilized features for civilization is the core of any state. This confirm us what farsightedness Genghis khan had since he was eager for the civilized constructional excellence and not military one only.
- 3- sincerity Ye-lü- "e- liu- tch'ou- ts'ai of the Mongols, although he was defeated, and this may be illustrated by his relentless pursuit of their service, especially since he had been interested in Genghis Khan since the very first moment he entered to serve him.
- 4- The accompaniment of Ye- lü-"e- liu- tch'ou- ts'ai for Mongols in most of their military expedition as the most important eyewitness and trusted for all what he was writing about him and what most urban had exposed to which submitted to their authority.
- 5- Ye- lü-"e- liu- tch'ou- ts'ai exploit Genghis Khan's trust of him trying to Persuade him about changing his military Policy from expansion abuse Policy to balanced Peaceful Policy. So he Contributed in saving thou Sands of discontented Public whom their Cities were exposed to Mongols invasion and he managed in achieving this target.
- 6- Ye- lü-"e- liu- tch'ou- ts'ai entered the administrative Civilized Chinese features and constructional in most of Mongols empire Pillars. He dazzled most of Mongols khans by his capabilities and Mongol

empire had balanced and developed tax system and also luxurious cities and administration absorbed many elements through Polarizing educated and learned People giving them important Status in the state establishment especially those who learned and studied in the Scholl's established by Ye- lü-"e-liu- tch'ou- ts'ai in most cities submitted to the authority of Mongols.

RESEARCH FOOTNOTES AND SOURCES:

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- (7) Harold Lamb, Genghis Khan Emperor of all people, translated by Bahaauddin Nuri,(Baghdad, Iraqi Al Sikak al Hadidiya Press, 1946), pp. 77-79.
- (8) Al- Ariani., Op.Cit., p.150; Al-Sayyad., Op.Cit., p. 155.
- (9) Iqbal., Op.Cit., p. 112.
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- (13) Wakim., Op.Cit., p. 96.
- (14) Al- Ariani., Op.Cit., p.150; Al-Sayyad., Op.Cit., p. 155; Al-Salabi., Op.Cit., P. 90., Mohammed., Op.Cit., p. 107.
- (15) Al- Ariani., Op.Cit., p.150; Al-Sayyad., Op.Cit., p. 155; Iqbal., Op.Cit., p. 112; Mohamed Suhail takosh, The history of great Mongols and Elijanians (602-772A.H/ 1206-1379A.D), (651-756 A.H/ 1253A.D),1st.ed.,(Beirut, Dar El Nafais For Printing, Publishing & Distribution, 2007), p. 309.
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- (17) Wakim., Op.Cit., p. 96.
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- (47) Mohammad., Op.Cit., pp. 107- 109;Al-Salabi., Op.Cit., P. 70, 90.
- (48) Al-Sayyad., Op.Cit., p. 158.
- (49) Essam ad-Din shbaru, Sultans in Eastern Arab, the Features of their civilized Political role, the Mamluk_ (648-923 A.H/ 1205-1517A.D),(Beirut, Dar Al Nahda Al- Arabia Publishing House, 1994), P. 69.
- (50) Iqbal., Op.Cit., p. 112; Hamdi., Op.Cit., p. 71, 228; Al Araini., Op.Cit., p. 151; Al-Sayyad., Op.Cit., p. 156.
- (51) Al-Sayyad., Op.Cit., p. 156.
- (52) Al-Nasawi., Op.Cit., p. 21.

- (53) Iqbal., Op.Cit., p. 112; Al-Sayyad., Op.Cit., p. 156.
- (54) Al Araini., Op.Cit., p.151.
- (55) Safa., Op.Cit., p. 318; Al-Salabi., Op.Cit., P. 90.
- (56) Al-Nasawi., Op.Cit., p. 21.
- (57) Al Nasawi, Op.Cit., p. 21;Hamdi., Op.Cit., P.71.
- (58) Hamdi., Op.Cit., P.71.
- (59) Safa., Op.Cit., p. 318; Al-Salabi., Op.Cit., P. 90; Mohammed., Op.Cit., p. 107.
- (60) Lamb., Op.Cit., p. 106.
- (61) Al Araini., Op.Cit., p.151; Mohammed., Op.Cit., p. 108.
- (62) Iqbal., Op.Cit., p. 112.
- (63) Al-Sayyad., Op.Cit., p. 157; Iqbal., Op.Cit., p. 112.
- (64) Al Araini., Op.Cit., p.151; Al-Salabi., Op.Cit., P. 91.
- (65) Safa., Op.Cit., p. 318; Al-Salabi., Op.Cit., P. 91; Mohammed., Op.Cit., p. 108.
- (66) Al-Sayyad., Op.Cit., p. 157.
- (67) Al Araini., Op.Cit., p.151; Al-Salabi., Op.Cit., P. 91.
- (68) Al-Sayyad., Op.Cit., p. 157; Al Araini., Op.Cit., p.151; Al-Salabi., Op.Cit., P. 91; Mohammed., Op.Cit., p. 108.
- (69) Al Araini., Op.Cit., p.151; Al-Salabi., Op.Cit., P. 91.
- (70) Al-Sayyad., Op.Cit., p. 157.
- (71) Al Araini., Op.Cit., p.151; Al-Sayyad., Op.Cit., p. 157; Iqbal., Op.Cit., p. 112.
- (72) Al-Salabi., Op.Cit., P. 90;Safa., Op.Cit., p. 319.
- (73) Safa., Op.Cit., p. 319.
- (74) Al Araini., Op.Cit., p.151; Al-Sayyad., Op.Cit., p. 157.
- (75) Safa., Op.Cit., p. 318; Mohammed., Op.Cit., PP. 107- 108.
- (76) Gansu: Kan Chou, was the main and most important Chinese Cities. It is huge wide city. It locates in the high stream of Yellow River in North West china. Its land is narrow and long. Its area is 376,000 km². It's Capital is Lan Chu- (Cowlan currently), Lived by many nationalists like hawaa, Tibet and others. Its Population is 13 million.

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1964), p. 146; Hassan Sayed Ahmed Abou El Enein, *Asia Seasonal and Pacific World*, (Alexandria, University culture establishment, N.D), P. 452, 457.

(77) Al Araini., *Op.Cit.*, pp.151-152; Al-Sayyad., *Op.Cit.*, pp. 157-158; Iqbal., *Op.Cit.*, pp. 112-113; Lamb., *Op.Cit.*, p. 158.

(78) Al-Sayyad., *Op.Cit.*, pp. 157-158 ;Iqbal., *Op.Cit.*, pp. 112-113.

(79) Troy Ounce: It is one of the most famous scales that were common among Arabs and equal 40 dirhams, although it is equivalent to 1/12 of a pound, but the amounts of weights varied according to sects and diameters.

Jamal ad-Din Abul-Fadl Mohammed bin almukram Ibn Manzur

(711 A.H/ 1311 A.D), *Lisān al-‘Arab*,(Qum, Literature of the Hawza, 1963), Ch., E, article. N, vol. 6 p. 353; Walther Hinz, *Islamic weights and their equivalents in metric system*, translated from Germany by kamil aleisli, (Amman, Jordanian University Publications, N.D), p. 19.

(80) Al Araini., *Op.Cit.*, p.152; Al-Sayyad., *Op.Cit.*, p. 158; Iqbal., *Op.Cit.*, p. 113.

(81) Lamb., *Op.Cit.*, p. 158.

(82) Safa., *Op.Cit.*, p. 282; Lamb., *Op.Cit.*, p. 164.

(83) Lamb., *Op.Cit.*, p. 158.

(84) Al-Sayyad., *Op.Cit.*, p. 158.

(85) Iqbal., *Op.Cit.*, p. 112.

(86) Al-Sayyad., *Op.Cit.*, p. 158; Al Araini., *Op.Cit.*, p. 152.

(87) Al Araini., *Op.Cit.*, p.152; Mohammed., *Op.Cit.*, p. 109.

(88) Wakim., *Op.Cit.*, p. 96.

(89) Iqbal., *Op.Cit.*, p. 113.

(90) Safa., *Op.Cit.*, p. 281, 329.

(91) Lamb., *Op.Cit.*, p. 165.

(92) Safa., *Op.Cit.*, p. 318; Al-Salabi., *Op.Cit.*, p. 90, Mohammad., *Op.Cit.*, p. 107.

(93) Al-Sayyad., *Op.Cit.*, p. 156; Iqbal., *Op.Cit.*, p. 112.

(94) Safa., *Op.Cit.*, p. 227; Lamb., *Op.Cit.*, p. 101.

(95) Lamb., *Op.Cit.*, p. 99.

(96) *Ibid.*

(97) Safa., *Op.Cit.*, p. 319; Al-Salabi., *Op.Cit.*, p. 91.

(98) Hamdi, *Op.Cit.*, p. 228;Wakim., *Op.Cit.*, p.98.

⁽⁹⁹⁾ Wakim., Op.Cit., p.98.