

Sociology Theories and their Function to Study History Iraqi Society During the Reign of Ilkhans a Sample

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Introduction

This study represents an attempt to understand historical events through what sociologists theories reached in explaining society behaviours during the contemporary days of the two previous centuries. Through applying them on Islamic societies which were contemporary with the middle centuries. An attempt to disclose behaviours of those societies, As the historians didn't offer convincing explanatory to them, we took in this study. The Iraqi society during the reign of the Il-khani occupation. As a pattern can be applied by suitable social theories, which are considered, as a conflicted society grunt under the worst, hard occupation known to the world then, And what has come out of it of assembled behaviours which will be explained through this study in details.

The first research/The means of applying social theories to study history.

Our aim of this study is to subdue history material within social theories to sociology scientists as it is considered as one of assistant science in studying, history. (Societies) in private to explain what historical material didn't answer.

Then to out put this material from the frame of historical narrative. Which is as a diary descriptive to perspective events or taken from others without analysis or induction.

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These theories enlarge the girth of the historian's enquiries which enable him to flash them upon his requirements. Whenever the historian's interests increase with, explanations and exchanged diets causations, his needs greatedened to understand social science¹. In spite of the basic difference between history and sociology sciences. The first is interested in past single events in its time relation, while the other tries to systematize the ancient and present events in theories or descriptive or analytic laws, therefore; the cooperation field between them is wide and it's fruit is beneficial for both of them². Thus employing sociology theories in history, it's values will be known through its results when employed skillfully on a suitable subject³. The sociologists need historical material to combine (join) the human behavior in the past with the present and its improvement and search for the changeable relations among events, then reach it's interrelationships.

Thus , sociology is the science that tries to find descriptive comprehension to the social action as a human behaviour which the doer sheds -self-meaning, whether it was clear or hidden⁴.

If sociology is forbidden from the social historian experiences , while he is the historian who is interested in studying the social life of the countries that he studies. And from the extend of time that this historian comprehends, them, his research will become short sighted, as he will be restricted and binded to those societies and regimes that happened to stay without trying to know the time series to that existance and anthropology (human science)⁵ is more related than a social scientist. In spite of his interest in presenting his studies but his explanation to the present will make him unable without going back to the historical relations and changes that made this present. The social changes the anthropologist is interested in are at the same time historical stages. It means it cannot be separated between them or between History, as both of them are interested in clearing and showing

1 Hugh Atkin, *The Study of History and Its Relationship to The Social Sciences*, trans. Mahmoud Zayad, Subm. Constantine Zuraiq, Dar al-alm, Beirut 1983, p. 101.

2 *Ibid*, p. 3.

3 *Ibid*, p. 3.

4 Theories of Sociology Summary, ouargla.forum.info

5 The word AnthroPology is an English word taken from it's Greek Origin which is combined of two syllables (Anthros) which means human and (locos) which means (science) The science that studies human as he is as a human being lives in society overcome by social systems and rejems in limited Culture , Ahmad Jaffar Sadiq , Introduction to social Anthro-pology. www.arts.uokufa.edu.ig.

the human behaviors and motives at pointed stages⁶. Meanwhile, the historian being away from the theories of sociology prohibits him from the encouraging depth in his research, and the ability to penetrate or pass through social phenomena to see what lies behind. This is the temper or mood that distinguishes the researcher in sociology.

Then the history research will be superficial and trifle from the academic point of view. He finds himself looking for facts in an old way, rolling round himself. Thus, both of the historian and the sociologist will be master of his field, and in an equal level regarding the importance of the research⁷. A huge side of the recorded history is in fact, about kings and wars. The historians don't give much importance to material events or changes that appear through time. Such as the social relationships between man and woman, that they didn't treat the patterns and norms and social systems⁸.

Ibn Khaldun (1332/1406 AC) is considered to be the first who referred to the importance of sociology (science of Urbanism (Alm AL Aumran) in dealing with the study of history as he said. In negligence of historians in criticizing news relying on mind and basis of constructing science led to fall in delusions and prevaricator⁹. Ibn Khaldun opened the first gate in his introduction "Necessity of Human sociology" The wise declared that "The human is civilian in his nature. This means that they have to meet, which it is civility in their idiomatic which means construction"¹⁰. While the socialist (Auguste Conte) (1798/1857 AC) was the first who pointed to this joining after Ibn Khaldun. He proposed that sociology should start with cooperation between the historian and the social researcher.

The historian will discover the facts which have relations with human life, Then the social researcher has to join between those facts through observing the Diets causations according to the experimenting method it means study the human sociology as a whole and in details, from its developments and movements from state to state according to the fourth base in the positive method to (August Comte)¹¹.

6 Maabir, The Relationship of anthropology with other sciences, Taher 78 blogspot.com

7 Atkin, *ibid*, p. 122.

8 Ahmad Ali Nasser, *The Art of Writing History and Ways to Search in It*, Dar al-Nahda, Cairo 1982, p. 1.

9 Abdul Rahman Ibn Khaldun (808 H/1406 AC), *Al-Abar wa Dirwan al-Mubtda wa'l-Khabr*, Vol.1, Dar al-Katab, Beirut, p. 62.

10 *Ibid*, Vol. 1, p. 69.

11 Ahsan Muhammed al-Hassan, *The Pioneers of Social Thought*, Ministry of Higher Educa-

The historians movement in this direction was as an assistance to discover series of concepts and different kinds of new treatments which they wished to return to them ; because they were uneasy to their own traditional paths and routs , specially when studying the condition of society and its behaviour and its revolts through the different perods of time when applying concepts and theories of sociology and anthropology upon that society they wanted to study. It makes it easy to the historian to explain many individual behaviour and collective ones of societies. Thus sociology studies the phenomenon of a society a thorolly study depending on mind, logic experiences previous experiments observations and comparison, Historian interrelationships to events according to their flowing events¹².

So sociology opened the way in front of historians to move from personal study to pattern study, from single event study to basic constructed temple study where events and characters. Also sociology changed the historians concepts and ideas that offer the states a progressive place in their history studies, and consider the society as a secondary factor. Sociologists and anthropologists show the so called superstitious individuality of the historical facts. Because the individual state can't be understood clearly, only in the general condition of the frame.

Few historians being unable to see the generalization in their research subject , due to that they didn't search for it and not because it is unseen in that subject as the ideal¹³ history claims¹⁴.

Sociologists offered the traditional historians uncommon ways to explain what was neglected by history about the life of the simple people, such as peasants, laborers, skilled workers and others to face new enquiries about the past, not that related to personal rulers or those great ones¹⁵.

tion, Baghdad 1991, p. 120-128

12 Al-Hassan, *op.cit*, p. 120; Hashim Yahya al-Malah, *Detailed in the Philosophy of History*, Dar al-Kutob al-Almiyah, Beyrut 2012, p. 463.

13 Idealisim: It is a philosophy to study the history of nations, it is a result of a seriee of historians and philosopher, The most distinguished school attender is German Hegal (1770-1831) who ensured that History exposes the changes that the human society undergo and it is always the best until it reaches perfection and idealistic thought, according to the base (the idea and its contradication, then construct the new Idia (composite), Al-Mallah, *op.cit*, p. 440; Hamid Hamza, *The Philosophy of History and Civilization*, Dar al-Kutob, Baghdad 2004, p.173.

14 Al-Malah, *op.cit*, p. 464.

15 Al-Malah, *op.cit*, p. 464.

The amount analysis is considered to be one of the most important technic (technique) that sociology offered to historians in the field of research that generalization is an amount in its nature¹⁶. The influence of sociology on historical studies appeared precisely after the Second World War that made the French historian (Frederic Mauro) say that history is the reflection of sociology upon the past¹⁷.

The historian has to understand people's life in the past inside the old society frame and it's systems. Then he has got to know that social history is not a branch of sociology, because it doesn't search for scientific knowledge nor descriptive laws nor the principles that rule things or subjects nor generalization prophecy. It is a history branch interested as other branches in limited touchable events , time and place it means taking care in notable societies through limited time and place, studied by the sociological historian as a single subject without seeking for the scientific benefit. If he found that, there was an aim farther than the search which is producing lessons making the people more reasonable and wise.

Here, greater benefit that history offers to knowledge, which is in fact comprehending or understanding the present¹⁸.

Thus, history basically means human's past deeds. Trying to answer the question, "How did things become as it is at present"? We have to describe the events that join the past with present with greater possible details and delicacy.

The historian surpasses the modern and the contemporary in order to explain according to the registered reasons and capable to be tried on as the route of the small and large events which made the present as it is. The American sociologist (C. Wright Milis, 1916-1962 AC) says, "Sociology which deserves this name is (the science of history sociology) and not as a historian but he meant that history offers the subject that sociology must use to construct, through testing many historical expositions of revolts, wars and combinations of traditional families¹⁹.

When history shows its concern to the past events with accuracy within a limited period of time and searches for the causes of those happenings, and pays attention to the life of political and martial leader or to the social

16 *Ibid*, p. 465.

17 *Ibid*, p. 465.

18 An-Nasseri, *op.cit*, p. 122.

19 Robert Nsept, *Sociology*, trans. Zaris Khory, Dar an-Nidhal, Beirut 1990, p. 14.

reformer. The sociologist gives importance to the individual behaviour through fixing the degree of this behaviour frequency and its causes. Also he doesn't care about studying the life of this leader but by the leadership as it is a social appearances.

He doesn't care about the results of those wars, but he pays much attention to the war as it is considered as a social conflict phenomenon and what it may produce of social stability or the opposite²⁰.

Historian sociology is the given activity to discover the general principles that rule the movements of societies or the complete culture and civilizations. Its basic aim is to discover the laws that rule and control the history events and happenings or human sociology²¹.

The aim of sociology and history science is almost considered as one; the first, studies human behaviour at present, while the second studies this behaviour of the past.

The social Ideal historian is the person who has a wide education about culture and education and in all the activities of the society. In spite of all these requirements and severe conditions, social history began to take its place on history studies stage (theatre) and presenting effective things to the learners of other branches.

A team (group) of English historians were called to re-write history from a socialized point of view where the historian focuses on people as human groups, not as individuals only as it is in the political history which concentrates its interest on leaders and chiefs²². Sociology theories can provide us with correct explanations. The task of the historian and all the other scientists of sociology is to discover through test and experiment. In this case the theories will be right partially, or completely and the way of being in touch with the others, in a means which enables us to treat the matter mentally, so as to know the different phenomenon and analyse and separate them²³.

The practical applying to those theories if the historian wanted to do them through the historian's choice to a theory or a proposal that may help him to explain few social events which happen in a certain society

20 www.Uobabylon.edu.iq. Historical sociology.

21 www.star-times.com

22 An-Nasseri, *op.cit*, p. 141.

23 Alkin, *op.cit*, p. 98-99.

and in certain circumstances according to a group of views from the first temporary sources to historical events which are needed to be studied. Such appliance may not always succeed. Not all the theories and historian generalization are acceptable to be tested on this way. There are some kinds of theories are ready to procticle appliance through historical witnesses and at the sametime there are some, which are unacceptable to that²⁴.

The factor of a theory in history is precisely the same in the fields of other researches (it means expose problems and prepare articles which include the requirements. Preparing concepts that can test different explanations. Setting the norms for proving). No theory can provide the researcher with answers; but a theory provides the researcher with questions. The farthest that a theory can do in the first stages is to provide primitive active proposals. As soon as the problem is surrounded, the choice of proposals is done according to witnesses. If the test succeeded , we would have more than a proposal (it means ability to generalize it's probable correction to a high degree). We can find temporary explanation. But if the test fails , suspect should be in the concept or proposal and maybe all the understandable construction that the supposition that had been provided with²⁵.

One of the most important conditions of making the scientific theory capable of describing the phenomenons, relations, changes and ambiguity that are related with its subject which must offer the following conditions.

The theory's concepts , principles and ideas must be related and complete that it's subject should be without contradiction or disturbance. The theory should express an idea or a thought, plain principles; focused and serial. The scientific material of the theory taken from natural social situation that is in it.

It must not be dependable on philosophical or theological concepts, ideas or self ideas. Because such ideas don't submit to analysis methods experiment or ground or spot test. The theory has to be capable to explain all the phenomenon and the disturbance that is interested in studying them analyze them. The explanation ought to be mental and intellectual. It should be received from natural phenomenon or the studied problem and not from imagination, phancies, wishes and advantages.

24 *Ibid*, p. 16.

25 *Ibid*, p. 13.

The theory got to be partial or portionly right not absolute, free, it can be changeable and adjustable. The good and the correct theory is the one that can reach the same facts and sequences, if it's study is checked, it's proofs are repeated during periods of different times and in different geographical places. The theory has to be isolated in explaining the facts that contain it, as there is another theory explaining the same facts that first theory had already done. The scientific importance of both of the two theories will be weakened²⁶.

These mentioned steps to subdue the subject of history which concerns a private society to a certain social theory, mostly was done by socrologists in order to study certain social phenomenon. Although their specialization is far away from history which may make the stumble in mistakes as they overload the statements more than it's capacity or putting it to the benefit of the theory that they want to apply it on the society. It is time to the historians to bear this responsibility from the sociologists in a way that they employ the social theories to explain the social phenomenon which the historians were unable to describe them in the previous time, or explain the behavior of the studied societies. And that through the theories and the rules that the subject of sociology makes it available for them.

The second research.

The Norms²⁷ of the Mongol, hobbits, behavior, and their effect on the defeated peoples.

The hard, severe nature that the Mongol has lived in Mongolia, acted as to make them one of the most hard people , that endure hunger and hard times. The Mongol's tribes witnessed a struggle among themselves which made them fight tribes of the first degree used by the neighbouring cities mercenaries in their armies as the Keraits and Kara – Khitay.

One distinguishable personality (Genghis Khan) could lead this unlimited Mongol , hard – hearted people towards the world that surrounds

26 Ahsan Muhammed al-Hassan - Abdul Monaim al-Hassani, *Methods of Social Research*, Ministry of Higher Education, Baghdad 1981, p. 44.

27 Norms (tradition) in Lingustic It is araised of lifted place as cock crest, mountain, Every thing that one knows of good and being safe, Idiomatically its mean the laws or rules that make people to follow in specific atomospher according its needs in their works, and thay felt that thay respect and obey their rules and never surpass them, Abdul Rahman Al Bazaz, principles of assets law, second edition (Al-Aani. Press, Baghdad 1958, p. 121), wahbah alzuheily, Norms between Sharia and law www.kanatakatj.org .

them to the farthest point that they could reach in order to occupy all the commercial routes which were known at that time, privately the silk route.

Meanwhile, he made this hardship disappearance among them through the traditions that he put in a frame of laws, which were known AL (Yasa) which made them as flexible tools in his hands.

At the same time as poisoned swords on the people's necks that they could defeat, When almost %75 seventy five percent of his conquest was done under his leadership.

What was left was done by his sons and ancestors including Iraq and Iran (Persia) where Hulagu founded his Mongol state related to the Mother Emperor which he named Il-khani that was accompanied by blood – shed which humanity never witnessed before, from their great number of people and being so ugly that it was merciless, even a child a woman or an old man was butchered or slaughtered.

The foreign history studies have become more than expected and then the Arabs began to study the Mongols; their occupation of the Asian and the European continents and the results of destruction, killing, running and the collapse of the civilizations which lasted for centuries. Other researchers didn't forget the positive side of that occupation. Those few, concentrated on the influence of the civilizations of the conquered peoples which participated in their being civilized.

Besides; the Mongols adopted those conquered people's religion when they settled in their lands without giving any attention to those studies. The opposite influence that Mongols has left of inherited traditions on the behaviour of the occupied societies. It also didn't shed a light on the changes that happened to it, according to social description near to that situation. And without exposing unfruitful, and separated articles here and there. Few of those traditions opened it's way to be mixed with traditions and habits of those people as a direct friction. Besides; the forcible method which the Mongol troops followed to impose the laws and acknowledgement that Gengis Khan has put to the Mongol which was as a religion that the Mongols held for good.

In this hard circumstances, the tribes were after little water in the desert of (Jubi) which meant poverty and drought. Juba is a Mongolian utterance means the empty drought desert²⁸.

28 Muhammed Saleh al-Gazaz, *Political Life in Iraq the Area of Mongol Domination*, Al-

So there is no obscurity if this hardness is reflected on the behaviour of these people, whether in their treatments between each other or in their relationship with others. They appeared to the world in this ugly picture which they were known with through time²⁹. We find the historian of a Persian root, a Mongolian attitude and who speaks their language (Juveini) presents the best description of their situation and that's because he accompanied the Mongols in Hulago's mission on Eastern Islam.

The ILKhanian vice in ruling Iraq for a period of about twenty years , points out that they are people live in a valley without plants. At the time of Genghis Khan's departure they didn't have a ruler who gathers them. But they were separated as tribes, each tribe or two had a chief. Those chiefs were not living in peace. On the contrary, hatred and enmity separate them. They were a nation that lives on theft, robbery, violence, corruption and wickedness. Their dresses were dog's mice skin their food was their flesh and other kinds of beasts which were dead , their drink was the milk of the beasts. According to this level they were living in poverty and bad conditions until the flag of Genghis Khan began to rise and wave. Thus the needs and lacks were changed into comfort and softness. They moved from prisons to gardens, from deserts to palaces, from torture to paradise and their clothes and foods to fruit and birds meat³⁰.

From this description which Juveini has presented, we can imagine the life of those primitive people who used to attack and fight each other. They were also used as mercenaries by the neighbouring kingdoms. Those wrangling tribes, it happened that they were united under one leadership to be turned as one nation. This leader who surpassed his people mentally, was wise severe and greedy could unite the Mongol tribes and turn them into an obedient tool in his hand to carry out his dreams to establish an empire which was boarded by seas and oceans only. He put a program that his sons and grandsons should follow. In no more than twenty years , this dream became true and touchable. Vast areas of Asia and Eastern Europe were turned to provinces ruled by Genghis Khan and his sons. The dwellers and settlers who were left or remained there began to live in a situation which they weren't used to it before. Thus their life abilities were turned into the hands of Bedouins and shepherds who didn't taste or feel civilizations. They were accustomed and habituated to robbery, theft and bloodshed. They made a great change with what they bore of habits, impression and temper

Qdhaa Press, An-Najaf 1970, p. 6.

29 Al-Qazaz, *op.cit*, p. 6.

30 Alaa ad-Din Atta Malik al-Juveini (681 AH/ 1283 AD), *History of World Conqueror*, Jahankshay, Vol. 1, Dar al-Malah For Printing, Aleppo 1985, p. 6.

to those occupied nations. Thus their habits were mixed with the traditions of the inhabitants who exceed them in civilization for centuries. They made fast social changes on the manners and temper of those peoples.

The French historian (Joinville) who accompanied Saint (IXth Louis, 1226-1270 AC) in his first mission against the Islamic countries (648-652 H/1254-1250 AC) taken from the missionaries who visited the Mongolian countries who were sent by saint Louis the ninth. The way of Tatar's life was that they never eat bread but meat and milk only. The best kind of meat or flesh to them was horse meat. They soak the meat in sault, then they leave it to become dry until it can be cut as man can cut black bread. Their favourite drink was the milk of a horse mares, while the other people ate all kinds of animals meat that died in their camps.

Those women who had children, they looked after them and tried their best to keep them away from harm and they provide and serve food to the men who were about to leave to fight. The soldiers used to put the uncooked meat among the saddles of their horses and under their long coats. When all the blood completely oozes from the meat, they begin to eat it as it is raw. Those who couldn't eat their meat at that time, they hide it in their leather bags, they, return to them when they feel they were hungry, and eat the old pieces always³¹.

We can say that the traditions of the Mongols and their habits were framed during the reign of Genghis Khan (600-624 H/1203-1227 AC). He who put a system that the Mongol got on with it and didn't try to abide it, except during their late decades or long periods. Even sections of it were adopted by the people of the defeated and occupied countries, even after they have got rid of them such as the Gegtay Mongol. In about a century and a half as it happened in Middle Asia, the (AL Yasa) was kept to be followed by it's people the Turks for a century and a half.

The Turkish conqueror Tamerlane to guarantee his followers loyalty although he pretended to be Muslim³², The reason that made Gingis Khan put a united law to the Mongol is to put them under his will and to certify their loyalty to him. The Uounini pointed out that Gingis Khan was as their prophet³³.

31 Jean de Joinville (1317 AD), *Saint Louis Life, Encyclopedia Over all in The History of Crusades*, prepare and a chiere and trans. Suhil Zakkar, Vol. 36, Dar al-Fakar Press, Damascus 1999, p. 179-180. For more detail about the food and habits of the Mongols seen Christopher Dawson, *The Mongol Mission*, London and New York 1955, p. 97-98.

32 Michael Prawdin, *The Mongol Empire*, London 1953, p. 91; Muhammed SuhiL Taqush, *Mongol Golden Herod History*, Dar an-Nafaas, Beirut 2007, p. 99-101.

33 Qutb ad-Din Muhammed b. Ahmed al-Balbaki al-Unini (726 AH/1326 AC), *Dhail*

A social style is drawn to the Mongol in the Yasa. Which they can go on with. It included laws that can organize the military and family life. He also laid punishments that may reach sentence of death in case of disobeying those laws which he named (Yasa) or (AL yasa) (Ghingis Khan). The most distinguished negative habits of the Mongol that left print and can not be removed by time upon the people who became a prey to their attacks and invasions.

First: Killing, Robbing and Curbing

The Mongol invasions were accompanied by horrible killing, sometimes reached mass perish. Genghis Khan AL- Yasa allowed to kill the enemies from other people (population) who stood against the will of the invaders, women, men, children and old people. The purpose of Genghis Khan was to minimize the figure of the inhabitants of those countries and cities as much as he could. So as to make it easier to occupy them, and to kill any movement that the opposition or resistance may appear in the future. As a result of this procedure ; the enumeration of the people of the cities that the Mongols opened , reduced to a fearful state. Ibn AL Athir metioned about this matter “If it is said that the world since God has created Adam until now that they didn’t face such a disaster. We can say that he is right”. They didn’t leave anybody that they cut open the bellies of pregnants³⁴.

The Mongol sometimes seeks such methods of destruction that nobody has ever done it before them , when they surrounded and besieged the city of Khuarizm and because of the opposition and resistance of the people. As a revenge they opened the city dam on OXUS river. As a result the flood overcomes the whole city including the citizens³⁵.

AL Kurmani described their occupation of the Eastern Islamic cites as she said “They exposed and showed signs of resurrection on the day of dome that they killed the private and the general and robbed their treasures”³⁶. It was the custom of the Mongol, after their humiliation to the cities, they start to make their statictics to those who remained a live, then they divide them among the soldiers to be killed, as it happened in Tirmdh city and

Mivat Az-Zman, Vol. 1, Ottoman Encyclopedia Press, Haidar Abad 1953, p. 86.

34 Azz ad-Din Abu Ali al-Hassan Ibn al-Athir al-Jazari (630/1232), Achieve: Muhammed Joseph ad-Daqaq, Dar al-Kotb al-Almiya, Beirut 1987.

35 Al-Malik al-Muaid Imad ad-din Ismaail Abu al Fadaa (732 H / 1331 AD), *Al-Mukhtasar fi Akbar al-Bashr*, Vol. 3, al-Maarf, ND. Print, Cairo, p. 159.

36 Ahmed b. Yosef al-Qurmany, *Akhbar al-Daul wa Athbar al-Aual fi at-Tarikh*, Vol. 2, Achieve: Ahmed Hatit, Alam al-Kotab, Beirut 1992, p. 491-492.

fortresses of Ismaielya. Nazariah (Assassin) Baghdad and others. In one of the cities the portion of each soldier was twenty four persons³⁷.

The Mongol were used to emigrate the scientists, skilled people, thinkers and qualified ones to their own or mother land to get any advantage from their experiences to apply it on their own country. The craft's men and manufacturers precisely, to the capital (Kara – Kum)³⁸. That was what happened when occupying the city of Khuarisim (617H/1220A.C) during the reign of Genghis Khan and were moved to Mongolia. At the same time that happened to the city of Meia farpheen at the time of Hulgo³⁹.

The French Orientalist (Grousset) illustrated how the Mongol treated the people of the conquered cities as he said, "The evacuation of the people from the city is done to facilitate the actions of robbing, stealing and mass killing to those who remained alive in the city. Then they transfer the skilled crafts men to Mongolia in private to get benefit from their experiences⁴⁰. The robbing action that the Mongol got used to it continued with Mongol soldiers to the end of their time and that reduced the position of the Mongolian Khan who declared that he was the ruler of all the people. That's why he had put severe punishments to those who did such unacceptable deeds and infringe the law without getting permission from the Khan himself⁴¹.

The Mongol had savage and severe methods to carry out their killing to the persons who wanted to get their revenge from them as it was with the Ruler of Utrar city (Eynaljec)⁴². AL Nasawy mentioned the way of his killing". He was brought to Chingis Khan and it was ordered to melt silver and then it was poured into his ears and eyes as a kind of torture to him⁴³.

37 Gregorios Abu Farj b. Aharon, Known as Ibn al Abri (685 AH/1282 AD), *Tarikh Mukhtasr ad-Dual*, Katholik Press, 2th Edition, Beirut 1980, p. 480.

38 Juveini, *Jahankshay*, Vol. 1, p. 218.

39 Rashid ad-Din Fadh al-Fard (718 AH/1318 AD), *Jamia at-Tawarikh, Universal History Which Deals with Mongol History, The History of ILkhanis*, trans. Fuaad Abdel Muaty Sadiq Nashat, ND. Print, Vol. 1, Part 2, United Arab Republic, Ministry of al-Auqaf, p. 307.

40 Rene Grousset, *Lempire des Steppes*, Paris 1952, p. 300.

41 Rashid ad-Din, *op.cit*, Vol. 2, Part 2, p. 33.

42 Abbas Abdel Sattar az-Zhawi, "Utrar epicode and its effects upon the Islamic world", *Magazine Professor*, No. 56, Ibn Rushad, Baghdad, p. 288-290.

43 Muhammed b. Ahmed An-Naswi (667 AH/1268 AC), *Biography of Sultan Jalal ad-Din Mankbarty*, Dar fakir al-Arabi, Cairo 1953, p. 91.

When the Mongol's army invaded the city (Miafarkeen) (one of Diyar Bkr's towns) that resisted the besiege for two years. When they surrendered. Eeshmout (one of Hulago's sons) who besieged the city, he sent its ruler (EL Kamel AL- Ayoubi) to his father (Hulago) who ordered to be cut into pieces , they put each piece of his flesh inside his mouth until he died in (657A.H/1259A.C)⁴⁴. His head was hung on the gate of the wall of (AL-Faradis) in Damascus⁴⁵.

Parwana (regent of seljuky sultan and the real ruler to the Rum's saljuky in Asia Minor was exposed to a savage way of torture, as he was accused of betraying EL Khani Mongol and agreed with the Mamluqs) to a horrible method of killing, that his hands and legs were cut and boiled in a large cooking pot, then the Mongol started to eat his flesh⁴⁶. As a kind of revenge and comfort to themselves.

Second: The Tourist Resorts

No doubt that every society has it's own privileges which distinguish it from other societies. The most distinguished privileges of the Mongol society was taking cities to keep them away from the heat of summer. The other to keep away the cold of winter. This behaviour or manner was followed since the time of Genghis Khan which required many arrangements and procedures to make that camping successful and that tradition was kept by the Mongol all over the Mongolian empire which is represented in it's four divisions, to the end of their ruling days. May be Genghis Khan (Mongol's Godfather) himself wanted to keep the temper (nature) of the Bedouin Mongol which is known by travelling, moving, continual attacking and being away from settled life and aquiring the civilization of other nations. Thus settlement is the equivalent to civilization. It is the stage that precedes weakness stage and retardation. The Mongol used to live in tents as it was with the bedouins. They named their resident places at their resorts as (yourt) or (urdo). They chose certain places to spend their summer season called (Bilaq). While the winter paces were called (qeeshlaq). They kept on moving on this tradition even after their occupation of many other civilized countries. They were forced later to live in the capitals. The tents which were set up in the resorting place took the names of large cities. The Khan

44 Rashid ad-Din Fadhal Allah, *op.cit*, Vol 1, Part 2, p. 322-323.

45 Abu Shama, *ad-Dbial Ala ar-Rudhatin*, p. 205; Fuad Abdal Muatti as-Siad, *The Mongol in History*, Vol. 1, Dar an-Nhazah al-Arabia, Bierut 1970, p. 293.

46 Muhammed Ibn Shakar al-Kutaby (764/1362), *Fwat al-Wafat*, Vol. 21, Achieve: Ahsan Abbas, Dar Sadir, ND, Print, Beirut, p. 71.

was accompanied by all the tribes of the army leaders, judges, clerks, crafts – men, merchants and others. The crafts – men and ship or industrials, continue their selling and buying act and provide those moving cities with what is needed⁴⁷.

In Iraq, The Il-khani state followed this Genghis Khan's method exactly. Thus, the EL- Khani in his resort in Baghdad⁴⁸ moves with his wives and important princes, set up their tents and camps until it becomes a wide city. They set up markets bazars and tents for praying and for other various religions. When they leave those places, they start burning them. Thus no snakes were left and didn't pay attention or care to the great sums of money and efforts that were spent on it⁴⁹.

During the reign of the EL Khani state, Baghdad was considered to be one of the most important resorts at that time. The Khan used to move to it from his base, centre in Tabriz. Abaqa Khan spent the winter (663-680 H/1265-1282 AC) there many times⁵⁰. Aragon Bin Abaqa (1265-1282 AC/663-680 H) did the same to spend winter season and he was "accompanied by thousand soldiers who were spending their winter months in Baghdad and during the summer they stay at (Sah Kuh). In spring Aragon returned from Baghdad to Khurasan⁵¹. And what Sultan Mahmood Gazan did was a visit" to Baghdad (694-703 H/1295-1304 AC) (698 H/1298 AC)⁵².

This tradifion had negative effects on the societies of the occupied cities from the Mongol side. That's because it leads to raise prices in some of the cities that the Khan chooses as resort cities or to spend the winter months there⁵³. The princes become double that's due to hardship of transportation and carrying⁵⁴.

The people of Baghdad suffered a lot from that , Because it is reflected negatively upon the lower class of the society, which represents the largest

47 See: Shahab ad-Din Abu al-Abbas al-Aumari (749 AH/1349 AD), *Masalik al-Absar fi Mamlik al-Amsar*, Vol. 3, Achieve: Muhammed Abdal Qadir Kurisat - Ausamah Mustfa – Yusuf Ahmed b. Yassin, Zayad Centere for Heritage and History, Alain 2001, p. 143; Alqalqashandi Subuh al-Aosha, Vol. 4, p. 227; as-Siad, op.cit, Vol. 1, p. 351.

48 Rashid ad-Din, op.cit, Vol. 1, Part 2, p. 12; *Subuh al-Aasham*, Vol. 4, p. 423.

49 Al Aumary, *Masalik al-Absair*, Vol. 3, p. 134

50 Unknown author, *al-Hawadith al-Jamiaa*, p. 410.

51 Rashid ad-Din, *op.cit*, Vol. 2, Part 2, p. 99.

52 *Ibid*, p. 330.

53 Al-Qalqashandi, *op.cit*, Vol. 4, p. 423.

54 *Ibid*, Vol. 4, p. 427.

part of the Iraqi society in general and the Baghdadians in private. That leaves dark sheds upon the Iraqi winter during which the agriculture products by itself is not much and that forced some people to beg as beggars or through illegal ways. Besides, the large number that accompanies the Mongol Il-khani and set their camping and tents inside the city of Baghdad, creat a sort of civilized disturbance which is the out – come of the interference between the bodouins and the civilized people. Besides; the impress and the print that are left after the camping with those large numbers of The Mongolian military forces which remind the citizens of that Mongol occupation and with all its negative and savage effects inside their capital which was one day the heart of the world.

Third / The Belief in Magic and Astrology

The Mongol took this habit from The Turks Al (Uighurs) when they occupied their areas and they met by chance some magicians. This was due to what Juvainy mentioned. When the Mongol didn't have any knowledge, they paid a lot of attention to the IL Khan and that was still up till now believed in such claims and demands. They don't start doing valuable things unless they get the permission of that side or the person in charge⁵⁵.

Since the occupation of Hulagu Khan to Iran , and Iraq. He was interested in the science of stars and astrology; that he committed to the sports man the astronomer Nasir AL Din al Tosi to build a huge observatory (ambuscade) in the city Mraga in Atherbayngien district in (657 H/1259 AC) which he didn't allow to send it to his brother's flagstone (palace) Mongke (great Khan) as it was required from him. But he kept it for himself after his investigation and became sure of his wide knowledge. The purpose of it was to prophesy the future before it happens. Al-Kutubi described his relation with Hulago as he said. "He contained his brain that he didn't ride of travel only when he is ordered to and he acted in the field of astrology to Abaqa after his father"⁵⁶. The same thing to Abaqa Khan, after he was exposed to an injury in his hand and infected that it became bigger than its normal size. He refused to treat it at any doctor's clinic unless the Tosi was present. Rashid al Din mentioned the name of the person who wrote down this incident. Abaqa was hunting at (Geghato) suburbs. It was agreed that his hand was injured by a wild bullhorn. When the spot of the injured hand was infected, inflamed and swollen like a sack Abaqa felt great pain but the

55 Ibn al-Abri, *Tarikh ad-Dual as-Srian*, p. 421; As-Siad, *op.cit*, p. 355.

56 Fawat al-Wafiat, Vol. 250, Al-Qazaz, *op.cit*, p. 173.

doctors who were present couldn't dare to open the swollen cut. But Nasir AL Din promised in front of the princes that nothing wrong or risky will happen to him. So he ordered the surgeon to open the cut and cleaned it with antiseptic and no pain was felt anymore"⁵⁷. The Mongol were afraid of magic. Thus the Yasa included severe sentences to those who used or accused of using magic or witch crafty to harm others. They were convinced that only the clergymen of Buddhism can stop the effect of magic⁵⁸.

As the military organization is related with the local management of the Iraqi organization whose soldiers are mostly Mongol. It is in direct touch with popular base allowed that to flourish such beliefs among the Iraqi society. After the weakness of the hard religious motive to such experiences , which assisted to open the gate freely to set a group of jugglers who got used to those who believed in superstitions. Generally, a good portion of Mongol's habits and natures found its way to be mixed with the Iraqi society natures. The socialist, scientist (William Simnerw) (1840-1910) mentioned that the habits that the societies got will go through the peoples, themselves and be mixed with it senselessly then, they become gradually fixed and hard⁵⁹. Thus, the fixed, changeable habits and traditions melt into a new frame mixes between what is fixed and changeable at the same time. That is what had happened exactly with the Iraqi society during the Mongol occupation.

What concerns the Mongol occupation of Iraq. Many studies took the Iraqi society during the reign of the Il-khani occupation as Jaffer Khusbak. (Iraq during the Il-khani occupation) and AL-Qazaz (The political life in Iraq during the Mongolian control). Many Iraqi, Egyptian and Saudi academic studies followed it, besides, the Iranian. But they were written in a narrative and analytic program, without using social theories in this field that made them isolated from generalization of sociology theories and its descriptions of the social conditions which were floating on the surface, privately, the general class of the people. Besides; it didn't relate between the habits and traditions of the Mongol and the extend of its influence upon the habits of the Iraqi society at that time.

The Iraqi society which was part of the Arabic Islamic surrounding, we find that it was skinned from that background at the time of being under the power of the Mongol , that stucked in the Iraqi lands only and that was

57 *Jamia at-Tuarkb*, Vol. 2, Part 2, p. 56.

58 As-Siad, *op.cit*, p. 355.

59 Fauziah Dhiab, *Social Values and Habits*, Alanglo Masriah Library, Cairo 1969, p. 193.

due to the power of the Mamluke which pushed them beyond the Euphrates river and for long decades. That made the traditions of the Mongol melt into the Iraqi traditions completely. That made their habits a negative ones taken from the Mongol traditions or maybe it was a reaction expelling it. Those who were rescued from death or killing from the Mongol's hands, they were not saved from the disturbances in their habits, customs and behaviour under the rule of their occupation. It wasn't a slow gradual action, the change was so fast that a whole generation was vanished or about to so as to be replaced by another generation from other places or remained alive to grow and be brought up under the worst occupation that mankind has ever witnessed. So how we imagine the extent of change and habituation that happened to the Iraqi society during that time. The Iraqi historian (alqazaz) referred in the introduction of his book (The political life in Iraq during the reign of the Mongol control). (Iraq was the most country that was affected by those invaders)⁶⁰ without any comment on his phrases which he started his book with. He was right to a great extent. Iraq was the only Arabic people to submit all that hard period under the Mongol occupation and it wasn't separated as Bilad al sham (Syria). Besides ; it was the most literate, educated, and civilized people among the other peoples who were submitted to the Mongol occupation. Iraq embraced the Arabic Islamic caliphate state with the exception of china whose area surpasses Iraqi area by more than ten times, could put a limit to that negative influence of the Mongol invasion. As a sequence to the Mongol invasion to Iraq, many social phenomena which was reflected upon the nature of the Iraqi society, and left it's prints which are still stucked up till now. We don't claim that this reign was the only one that pictured features of this society. But it was the previous times and the following ones had a great effect too. But it didn't leave a print as it was left by the Mongol.

Most of the Iraqi cities, towns and Baghdad in private were exposed to the savagery and revenge of the Mongol. What is written about Baghdad by (the owner of events) Sahib AL Hawadith was a good proof and evidence about the slaughter red victims and their butchery. The swords were put on the necks of the Baghdadian citizens dated on Monday, fifth of (Sofer) (second Arabian month) They continued their killing, stealing, robbing, torturing and imprisoning the people with different kinds of torture and taking money from them with severe torture and punishments for forty long days. They killed men, boys and children. Just a small number were left and

60 *Ibid*, p. 3.

the Christians were left too. (Who were the shelter of Muslims and other people) (also the house of Ibn AL Alqami the minister). Except those places, nobody could be saved. Some people could hide themselves in wells or tunnels. Most of the country was burnt, the corps were shattered here and there on the roads , routes and markets as hills⁶¹.

Nobody could be saved from the severity of the Mongol in Baghdad except the Christians and those who took shelter at them from the Muslims , and those represented only a small percent . Unfortunately, the cities of Iraq including Baghdad, were the extinguished places that faced killing and destruction which the Mongol invaded during the mission of Hollago which extended from the east of Iran to the west of Minor Asia and Belad AL Sham. Juveini mentioned: the last months of the year (658 H) the country returned to its rest and quiet, beauty and attraction except Iraq and Khurasan which were invaded and killed its citizens, thus the number of the citizens will never return to its original one⁶².

The Abbassian caliph was killed without shedding his blood as Hullago ordered according to the constitution of (AL-Yasah) which forbids blood – shed of the nobles and kings⁶³. The owner of the book AL Hawadith (events) mentioned that the king was put inside a carpet and was rolled in it, then it was trodden by horses, people, soldiers and others, until he died. All that was done just because they thought that will cause them bad luck⁶⁴. The king's body was buried but no one could know where he was buried.

In spite of the decrease of the population, the country faced a severe decrease in civilization. The British orientalist (Brown) mentioned that the decline that the Islamic civilization faced after the Mongol invasion, cannot return to it's first state. That's because the massacre that took place there cannot be described and not because of thousands of books which can not be valued, but because of the number of learned, educated and literate men who were killed and were indispensable. This civilization was burnt with

61 Anonymous author (From the 8th AH century al-Hawadith, Achieve: Bashar Auad, Maruf, Imad Abd as-Salam, Shariot Press, Qum 1996, p. 336.

62 *Jabnksbay*, Vol. 1, p. 111.

63 Baybars al-Mansuri (725 AH/1314 AD), *Mukhtar al-Khbar fi Tarikh ad-Dawla Alayubia wa Dawlat al-Mamalik al-Bhria*, Achieve: Abdal Hammed Salih Hamdan, Al Dar al-Masriah, Cairo 1993, p. 10.

64 Anonymous Author, op.cit, p. 307; Abd ar-Rahman Fartus Haidar, *The Ilkan Hulaco, His Rol in the Rise and Establishment of the ILKhanid state*, University of Baghdad, College of Arts, 2003, p. 161-162.

fire but put out with blood ⁶⁵. In addition to those, the migrated people who stayed alive such as craftsmen were taken to the big cities of Iran where the Mongol Al Khani bases. Are that had a great influence to the disappearance and weakness of the figure of skills men, the craftsmen and the industries that led to the loss of the inheritance , ruins of the Arabic Islamic remains. But few schools remained doing their job precisely AL Mustansriyah school. Thus the figures of Iraqi society found themselves and for the first time that they lost their positions which distinguished them from others in the whole of the Islamic countries from an existing state for the Islamic caliphate, which remained under its control for more than five centuries Besides; its separation from its Arabic background. The Euphrates stood as a border between it and the Arabian countries. The Memluks of Egypt began to protect it. Iraq was also changed to an EL Khani state, follows the capital Tabriz which is the base of the Il-khuni ruler. While Baghdad became as a secondary, that most of the scientists and clergymen left.

Everything belonged to Iraq as a central civilized leading and effective upon the Arabic region to Egypt which stopped the Mongol crawl towards it and then to Africa. It opened its chest to embrace the Iraqi scientists, the Islamic oriental, the sons , daughters and families of the abbasian caliphates so Cairo had replaced Baghdad up till now.

The third research: Studying Iraqi society during the Il-khuni occupation according to the two theories Anarchy normative and collective behaviour.

In order to be more attached to observe the reality of what happened to the Iraqi society in changing its behaviours individually and collectively. The effect of the Mongol occupation, We found out that the most suitable theories to describe these changes and behaviours was the theory of (anarchy measurement) which is very often applied upon societies where vast historical quakes happen, And interior and foreign military disputes happen causing quick changes in the behaviors of societies that suffer such circumstances. The theory of collective behaviour, that faces the societies that lived first in the state of the Anarchy normative and weakness in the central authority and collapse of the economical state.

65 Edward G. Browne, *Aliterary History of Persia from Fridwst to Said*, Vol. 2, London 1906, p. 463.

First: Anomie

It is an idiom describes a social condition (state) as a sequence of the collapse of social cultural construction, to special society. It means illegal (lawless) and the lack of behavior to the base or normative through which we can distinguish the normal behavior from the abnormal one. The beliefs, norms and values are affected with weakness and paralysis and the single behaviour becomes unsystemtized and becomes free. This social phenomenon that they follow their selfish aims without any inclination or importance to what will cause the others (i.e the bases and social values lose its influence on the single, This will lead the singles to disobey it and disagree with it.⁶⁶

May be the nearest social theories which help us to discover the conditions that happened to the behaviour of the Iraqi society during the Ilkhani occupation, is the theory of normative anarchy (AlAnomie) is one of the sources of the behaviour deviance in the society⁶⁷ .

The French social scientist (Emile Durkheim 1858-1917A.C) is considered as the real founder of this theory. He refers that (The Anomie- loss of social Normative) can effect the whole society when it undergoes two situations (states) the first; when it survives a fast social change, The second: when it faces wars and problems which cause, the weaknesses of the bases of the moral system⁶⁸ .

What happened in Iraq can be applied with the saying of (Bouthoul) the effects of each war are without any doubt the figure of its results⁶⁹ . It is an image of its wheel movement which contributes in transporting wealth (making one side very poor. The other side very rich) and makes a notable impression (influence) in the population. Such as the increase of the dead and the decrease of birth temporarily and it leads to wide demography changes such as late marriage age , migration of the youth and the increase of the standard of the smashed part. That leads to destroy some moral bases and lifts the forbidden ones: (AL- taboo) "Allowance of the forbidden actions, and they become preferred and imposed⁷⁰.

66 Mohmmed Ataf Ghith, *Social Problem and Daviant Behavior*, Dar Amarefa al-Jamaia, Alexandria 1989, p. 88; www.marefa.org

67 Nabil Ramzi Iskanar, *Social Security and the Cause of Freedom*, Dar Amarefa al-Jamaia, Alexandria 1988, p. 81.

68 Adnan Yassin Mustafa, *Sociology of Deviation for Critical Community*, Ithraa, Jordan 2011, p. 11.

69 Gaston Bouthoul, *The phenomenon of War*, trans. Elie Nassar, Dar al-Tanwir, Beirut 2007, p. 111.

70 Gaston Bouthoul, *This is War*, trans. Marwan al-Qanwaty, Owadat Publications, Beirut

(The religious analitic and the diversion) morality The Mongol made a fast change in the natures of the Iraqi society, Thus the authority of the society didn't hold any previous influence. Whenever the change was fast, it becomes very difficult to establish new regines, The fast change leads to establish a state of clashes between values and manners and between origin and preparatory values, This opposition among values leads to minimize the influence of the social values, old and new, equally on the behavior of individuals⁷¹.

The role of the clergy men became weak and uneffective after killing and migration of many of them, as it is compared with the previous decades of invasion. That facilitated a space to let superstitions penetrate through the legislations of the Iraqi Muslims. Few Iraqis digged new graves and claimed that they belong to the sons of an imam (clergy man) and built on it.

Later on they became places to be visited. Then the common people began to see dreams and a lot of phenomenon of the day of doom. People carried and bore things from others that have no origin or roots except the hobbies of the common. Thus the people stopped working and getting their livings just because of those supersitions. The man of the court of justice offered to move and carry whoever has a grave to Meshhad where Imam Musa bin jaffer (peace be upon him) was buried in north of Iran. Most of the common people did that and they became calm. Then some people claimed that they are Alawi (belong to Imam Ali peace be upon him) and claimed that he saw in his dream what leads to the appearance of some Imams (peace be upon them)⁷².

It reached some poets to show their preference of their poems to the Quran and that caused wali (ruler) of Baghdad to kill him⁷³. It is clear that drinking alcohol increased and was taken by most of the Iraqi society and that due to the absence of the religious restriction. The Mongol established inns everywhere as they were used to drinking and they considered it as one of the means of pleasure. During the reign of Mahmood Gazan, who declared that the religion of Islam is the official religion in the state. He started to decrease the whore houses, which were connected with inns gradually all over the EL khani state including Iraq⁷⁴.

1981, p. 268.

71 Seen Hatem al-Kabi - Muhammed al-Mashat, *Sociology*, 2th Edition, Alani Press, Baghdad 1969, p. 184.

72 *Alhwadth*, p. 44

73 *Ibid*, p. 441.

74 Rashid ad-Din, *Jamia al-Tawarikh, Tarikh Ghazan*, trans. Fuoad Abd as-Said, www.Katabarabua.com

The inns were not eliminated (abolished) in Baghdad until the reign of AL sultan ELkhani Abu saeed (716-736 H/ 1317-1335 AC). During the year (702 H/1302 AC). The sultan ordered to spill or shed the wines , close the inns and in (721 H/1321 AC) he destroyed the bazar and those who were whores, obliged them to get married. He punished severely whoever disobeyed his orders. The things that lightened the weight from the poor people shoulders in Iraq, were the set out of maxes of weaving by ELkhan Abu saeed that he warranted wine and prostitution. The inheritance or heirs to those of bloodkindred not to the house of the capital (money house) and lightened the maxes⁷⁵. At the same time the maxes on wines and prostitution were given as a guarantee, but Abu saeed canceled it (734 H / 1333 AC)⁷⁶.

From the features of Non – normative (Anomic)morality that hit the Iraqi society, is what happened in (679 H/1280 AC) when a woman agreed with one of the men to kill her husband. She was arested , and was sentenced to death (drowning) and the killer wassentenced to death too. They caught a woman and a man during Ramadan In a bath in a sin-doing. Thus, Ala' AL Din Sahab EL Diwan ordered to be stoned (throw pebbles on them). That was done inside the fence (town wall) of Baghdad. It didn't happen that people were stoned an Baghdad⁷⁷.

Ibn Katheer added to that article (saying) it was very peculiar⁷⁸. May be Waly Baghdad (Ruler of Baghdad) AL Juveini was forced to apply such punishment which was never used since AL Rashedeen caliphate that such cases were spread and as to be a ristriction to those people so as to keep what is left of social values. He also wanted to remind the others that Islamic legislation is still the real ruler of his country⁷⁹.

The prostitution deeds didn't happen only among the common people, but extended to the Aristocratic class. In the year (666 H/1267 AC) a woman whose name was (Aroos Khatoon) was killed. She was the wife of a relative to (Tokal Bakhshi) whose name was Hussein Agha for commuting

75 Imad ad-Din Abu al-Fidaa Ibn Kathir (774 AH/1372), *al-Baidai Wa'l-Nabaiab*, Vol. 4, as-Sa'adh Presss, Cairo 1932, p. 79-99.

76 Abu al-Fidaa al-Malik al-Muaid (732 AH/1331 AD), *al-Mukhtasr fi Akhbar al-Bashr*, Cairo, op.cit, p. 245.

77 *Al-Hawadith*, p. 405, 422.

78 *Al-Baidaiab wa'l-Nabaiab*, Vol.13, p. 285.

79 Az-Zhawi, *Internet and External Policy of Ilkhanid State for the Rule of Abaqa Khan*, al-Frahidi House Publishing, Baghdad 2011, p. 101.

a sin (being a whore or prostitution act). The man was taken out of the siege, they put a post in the ground, then he was obliged to sit on it, so he died. Later, the woman was killed by her husband⁸⁰. The most distinguished of ANOMI upon the Iraqi society was what the sociologists agreed on sociology breaking or disintegration.

The Social Disintegration

The Mongolian century caused, Iraq to be under its control. To found the existence of social groups unharmonized within the social Iraqi tissue and to disentangle it, its classes became different in gaining money and educationally. It was divided into two classes, the first, the Aristocratic class management are from the managing men. Besides, the judges, doctors and the Bourgeoisie from the merchants.

Except the mentioned ones, we can put them in the shelf of the second poor class, which was called the common people. They represented 90% percent of the people. There wasn't a joint that may join the two classes. Except that the first class deceived the second one for the benefit of the Mongol to get their financial commitments. Very often the social disintegration is associated with Anomie but it is the most distinguished results and between the socialist (Robert Merton) to the society that lives in the shade of Anomie disintegrate to many pieces.

The first part is the one that has acceptance with the occupation and got used with that situation. It included the management class (ALJuveini). Those were in good economical conditions because of their high salaries which reached (300) three hundred thousand dinars and a thousand⁸¹. Ibn Fadl Alla AL Umaryi in this kingdom there are uncountable managements, livelihood and decrees (prescriptions). Even some salaries sums got to twenty thousand dinars. The managers places of the villages, it remains to its owners as their own and he has the right to do whatever he wants to. The salary is for as long as he lives⁸². We can add to this part, the class of teachers, watchers and those who were appointed in the Iraqi schools that witnessed enlargement during IL Juveini⁸³. The merchants and those who suffered from the heavy Il-khani taxes. They obliged the merchants of

80 *Alharwadith*, p. 393-395; *Az-Zharwi*, op.cit, p. 101.

81 Al-Umari, *op.cit*, Vol. 3, p. 144; Alqalqashandy, *op.cit*, Vol. 3, p. 141; *Ibid*, p. 427.

82 *Ibid*, Vol. 3, p. 141; *Ibid*, p. 427.

83 See: *Al-Harwadith*, p. 141; *Ibid*, p. 427.

Baghdad to borrow and help⁸⁴, those who were exceptioned who worked in management offices and teaching that followed the state. The doctors and merchants, then the second party, the poorer and the bigger in size or those who were mentioned as the common. They are owners of crafts, industries, sellers, fishermen, porters and accidentals are from one side the peasants from the other side. They suffered much. They imposed maxes on their farmings before the limited time. Beside; the price that they were forced to, was heavy. Thus, these hardships were lightened during the reign of Mahmood Gazan. The bad way that the accountants take from the farmers through presenting their agricultural staffs or money. All that was done by force. They take before it's flourishing time. When they appoint the time of harvest, they make it very heavy upon them. This happened in Baghdad and in Shiraz. The two great cities⁸⁵.

The second type represents most of the Iraqi society and the poorest ones who were affected by Mongol invasion. They were the most affected by the Mongol habits of the first type which was ruled by management of work and behaviours of the officials that were inherited from the Abbasian previous managing. Except the behaviours of Iraqi rulers who practised the same punishments that the Mongol did to their enemies.

According to the Iraqi historian (Jaffer Hussein Khasbak) to the Iraqi society at that time. The life of most of the people was a dispute among the requirements of daily life that didn't undergo the watch of religion or conscious from one side, thinking of the second life, second world, day of doom and what man bore of sins and guilts from the second side. News of contemporary bears a lot of wars which can be continuous⁸⁶.

When the social building changes without a clear limit to the people roles, their positions and their chances will be humiliating because of the appearance of social disintegration. In the shade of social disintegration the social harmony will be smashed for the citizen as a sequence of differentiation between duties and rights and that will result a kind of beaviour diversion. The person will be out of the social harmony that touches the social values and normatives officially. Both of them cause value struggle⁸⁷.

84 *Al-Hawadith*, p. 467.

85 Rashid ad-Din, *Jamia at-Tawarikh, Tarikh Gazan*, p. 477, www.kotobarabia.com

86 *Khasbak*, p. 239.

87 Ghaith, *Social Problems*, p. 88; Hassan Shehata, *The Foundation of Sociology*, p. 314.

As a sequence to these unstable circumstances that the Iraqi society has lived, the styles of response to such circumstances which is classified under the title (crises and lost of security) it is in general diverted. It was divided accordingly behaviours of the singles and the common into two kinds of behaviour. The first is the ritualism behaviour to become as we can call, ritualism section. May be most of the parties inclining to such a kind of ritualism conditioning are slices of the world of the society singles and those Ritualism their belief was superficial and mixed with superstitions. Just for material benefit in most times. The Cortubi philosopher Ibn Rushd (595 H/1198 AC) in this matter "Religion Merchandise is a spread merchandise among the societies that illiteracy is spread in it"⁸⁸.

Sahib AL Hawadith mentioned that in (671 H/1272 AC), he saw one of the citizens of Baghdad. He was one of AL Hussein's sons is buried in a certain place in Baghdad. The news spread among the people and they started to ransack the grave and found that there was a corpse in it. Thus, one of the wealthy men who gave a free gift to build that place. A lot of people attended, to visit that grave and to vow (votive) offers⁸⁹.

It can be applied as the government went towards the potential office to religion on purpose to paralyze the governed classes and to subdue and humiliate them to the regime. In Mirton study about the social construction and the way of making the aims and the means. He applied the official theory to analyse the resources, the social ones and the educational to the diverged behaviour. His aim from the study was to show how to exercise the social construction limited pressures upon certain persons in the society to exercise not as to follow a behaviour instead of exercising an obeyed behaviour⁹⁰. The common news repeated as it was seen in dreams, recovery of patients, blind, open their eyes and so on. Somebody claimed seeing AL Imam AL Mahdi and such things may busy and engage people about their real situations which become difficult to change⁹¹. It is a path to escape from their realities through concentration to catch the ceremonies of their legislation so they become in society as if they are out of it⁹². While the second section of the common class, we find that the style of response

88 Ernest Ranan, *Ibn Rushd wa'l-Rushdia*, trans. Adil Zaiter, Dar Ahiaa al-Kotab al-Arbia, Cairo 1957, p. 66.

89 *Ahawadith*, p. 373.

90 Contributions made by Robert Merton to the theory, Msila-socio.yoo7.com2010

91 See: *al-Hawadith*, p. 444.

92 Iskandar, *op.cit*, p. 86.

has been in a rebel style upon the real situation of the society and refuse it. The second section can be called the (Rebllions) and those move to destroy the social system and they established social system. It is to the socialist scientist (Robert Mortin) is included in the frame of the split behaviour that declares it's at titude and shows it off. Even the brag that they were not within the flock which is represented by the silent majority in the society. They may get a social confession or sympathitic from some of the members of the society who are to Mirton from the refugees, idols who ran from traditional society⁹³. Sometimes they can attract numbers from the first part of the common (Ritualism). They are well – known for using violence and even killing to confirm or verify the aim, they called for. So from the features of this period, the return of the (Alaiatin Wal Shutar) again and what accompanied it of deeds of stealing , robbing theft , walee (Ruler) of Iraq AL Juveine, couldn't punish or destroy it, only in (677 H/1278 AC). He could do that only through cheating, decieving and that was done when he appointed their leaders in the police. Then he killed them, and that led to motivate their gangs and could kill the vice police (police principle). Thus, Sahib AL Diwan had to dig their chiefs graves and then burned their leaders corps⁹⁴. A man appeared from the great majurity of Hillah (Babylon) is known by the name Abi Salih , he claimed that he is the vice of Sahib AL Zaman who sent him to teach and preach the people that Sahib AL Zaman is about to appear, so he fancied them with those sayings , his followers enlarged and the illitrate people joined him , then he went to the city of Wasit and could collect a lot of money from them. The authority didn't leave him just like that but killed him and took his head to Baghdad to be hung. Then another man appeared carrying the same ideas to achieve privileges that Abu Saleh could get. As soon as he knew what his fate was he ran away, and his company were separated⁹⁵. May be those contiuous movements against the authorilt , resulted in the rise or establish the first to Arabic Shiites in the south of Iraq called (Imarat AL Mushashaeen) whose end was by Ismaiel AL Safawi Shah Iran⁹⁶.

At last a temporary class appeared from the Iraqi society and it's habits are decorated with Islamic religion. They can be called (Retreatisms) and this class decided to withdraw from life for being unable to live the reality

93 *Ibid*, p. 86.

94 *Al-Hawadith*, p. 441.

95 *Ibid*, p. 475-476.

96 Muhammed Hilial al-Jabri, *Emarate al-Musha'shain Master Thesis*, College of Arts, University of Baghdad, 1973.

and feeling despair of the future. Thus, we find cases of committing suicide in that period and it was not few. This was not seen before this reign, privately, if we take into consideration the cases of committing suicide which was written down by Sahib Kitab AL-Hawadith. It didn't represent just a simple part from the real figure of cases of committing suicide. The scientist of sociology (Dorkaeim) mentioned those cases of suicide represent case of (AL Anomie) The disappearance of Norms as an expected results to Anarchy that overcome the society because of the quick changes. Thus, (the Anomi) began to be borne from the Nonmative struggles that a person becomes incapable of going on with it. As (Dorkaeim) that not just poverty alone pushes to committing suicide but the effect of the sudden change and the sharp destructive influence to transfer a person from normative ground to another⁹⁷. That what has happened on the real ground when the Norms of bedouins, severity were mixed that came from the far east with the Norms of civilizations and settlements in Iraq. That was reflected on the people of the society, privately those whose states were changed from richness to poverty. Sahib EL Hawadith mentioned that the events of 678-679-688. Hduring which that Shihab AL Din Umar nephew of Seffy AL Din Abd AL Mumin himself witnessed the hanging in his house and he wasn't poor nor he had a debt , he didn't see the obligatory cause to that and he was a handsome young man⁹⁸.

“There, in the reciting dome in the Nidamiayh school a man was found hanging himself”⁹⁹. May be the suicder wanted to commit suicide in a place where recites for praying are held, in the most famous school in Baghdad , to reach his voice. It was never heard through his life being to express the despair case that the Iraqians have reached. That was considered as a sign to the disintegration and corruption that the religious values which forbid such deeds reached whatever pressures and reasons were. While the last suicide case which was found at Sahib AL Hawadith (Accidents Owner) was about a woman, a heavy burden fell on her and her husband because of the injustice of the state, she asked him to give her money. He doesn't own or expose himself to punishment. The wife preferred to die than exposing herself to torture, punishment and bad reputation. It is mentioned “A woman hanged herself in her house in AL Jafferiah Dist- Baghdad and the cause was said that her husband found money inside his house, AL Diwan asked him to

97 Iskandar, *op.cit*, p.110, Nispt, *Sociology*, p. 278.

98 *Al-Hawadth*, p. 498.

99 *Ibid*, p. 445.

what his hands can't reach, the woman was frightened that she would be taken and punished and her reputation will be bad. (She killed herself)¹⁰⁰.

Concerning the situations of women in Iraq during the Mongol invasion. She was in a worst situation than man. She represents the weaker part and the most affected, no effect with the social changes that happens to it. In spite of the scattered and rare statements about the woman's situations during that period and which didn't assist us much to build a clear picture about her. But in general, she was exposed to two kinds of pressure. The first is represented by the hard and severe life that the society suffered in general. The second, the pressure of the society and the family which is represented by the husband, brother or father. In our imagination she was forced to stay at home so as not to be exposed to any kind of aggression from the uncontrolled or organized Mongols to any kind of Normative rules or religion. This action is forbidden towards the people who are under their authority or control. That was appeared or shown through what was mentioned by some of the orientalist on Genghis Khan's tongue as he said, "The greatest happiness is to insert defeat to your enemies and drive them in front of you as a herd or a flock while their beloveds shed tears on them. Their horses are mounted, their wives and daughters are captured and captivated¹⁰¹. It is mentioned in a story or a tale during the reign of AL- Sultan (Kikhatu) that the prince Baidu started robbing and stealing in Wasit city, among what he robbed and captivated were women. That deed made the Sultan furious and angry, therefore; he ordered to imprison Baidu three days and set those who were captured free¹⁰². That was considered as an important sign to make the Mongol be affected by the Norms of the countries which were under their authority precisely, after their rulers had entered in to the religion of Islam. Thus the position of woman retarded in the Iraqi society after her occupation of a high position that distinguished her from other women of the world at that time. That's due to Islamic instructions as to be equal to man. She had an accepted role in the field of spreading speech , conversation and sciences through all the reigns that preceded the occupation. We don't find statements mentioned in the book EL Hawadith except few negative statements that show the woman as a sin committing during Ramadan or makes an agreement with someone to kill her husband or betraying him¹⁰³. Even her daring to commit suicide. May be this is the first case of commi-

100 *Ibid*, p. 450.

101 C. Dhsson, *Histoire des Mongols*, Vol.1, Amistrdam 1834, p. 404; Henry Howorth, *History of the Mongols*, Vol.1, London 1876, p. 110.

102 *Al-Hawadith*, p. 516.

103 *Ibid*, p. 450.

ting suicide registered in history in Iraq through the long previous periods in 679 H/1280 AC in Baghdad city¹⁰⁴.

May be it is not the only case. We can get from the little news and statements about women that their role was confined in this time on her house hold, taking care of her daily work, looking after her children so as to become the repeated picture and stuck to it even after the removal of the occupation. She couldn't get rid of it just in the nearest period. But she appeared in an armed interior disputes and loss of security and the strong central authority.

Double Loyalty

May be the first who paid attention to this social phenomenon of the Iraqi personality is the Iraqi sociologist Ali AL Wardi (1913-1995 AC) He mentioned that this habit is found in every human soul or self but inside the Iraqi self is stronger and plainer, because the Bedouin value and agriculture stood together in Iraq long time ago¹⁰⁵. Frankly this is half of the truth or reality. While the other half is due to historical and geographical factors, made from a place a struggle ground between neighbouring regional forces divided it's lands and also the loyalty of it's settlers. The Iraqi society owned a long old inheritance to this social behaviour. Mesopotamia formed a political and thoughtful weight on the extend of it's long history was capable of pushing the external dangers for a long time. But during the year (539 BC) and the fall of the Babylonian state in the hand of the Persians (Farthien) Iraq lost it's independence and remained to the submission of the foreign occupation for more than one thousand year. That left deep prints in the society and in the Iraqi personality. Unfortunately, it was not submitted to one occupation but to two at the same time. It depended on the Arabic tribes to protect their open southern grounds. The south and the southern east was in the hands of the Arabic tribes from the Lakhmeien , AL Hirah Rulers from the followers of the Sasani family who ruled in Iran. While the Northern west was submitted to the Arabic tribes which were federal to the kings of AL Gasasinah, allied, federal to the Byzantine Empire. Thus, they fought a war as a deputy of the two struggling states which sustained a condition accompanied most of the Iraqi society as changing their loyalty and fidelity. Whenever, a part conquerd another part, they transfer their loyalty. It was found out that half of the population of the Iraqi people is obliged to chan-

104 *Ibid*, p. 450.

105 Ali al-Wardi, *op.cit*, p. 42.

ge his fidelity to the victorious side. That made the Iraqi personality have a double one which sustained by time. This personality is not only monopolized by the Iraqians, but represented in him and it looks clearer and sharper. The division in loyalty between the Persians and the Romans was changed after the entrance of the Muslim Arabs into Iraq into rational division Sunni and Shiai. It becomes clearer on land of Iraq more than other places.

It is observed by the first conquerers of Muslims by the first days of their conquer which made them treat or deal with Iraq in a private dealing. So as not to let the security situation be out of their control. In spite of that, Iraq witnessed the assassination of the first Rashidin Caliphs who moved to it when AL Kufa was made the capital of the caliphate and the killing of the grandson of Muhammed the messenger of God (peace be upon them) and that what made Iraq a chair to be ruled by the most Tyranny crazy Ruler to kill , and a source to supply the Islamic army with soldiers during the previous Islamic reigns A great demographic change happened upon the formation of the Iraqi society after the Arabic, Islamic conquest. The Arabs began to represent the ruling or dominating class. They were mixed with the population of Iraq before Islam, making a new social tissue , overcome by Arabic styles and they were committed with the laws of the Islamic legislation which were rooted and firmed in the Iraqi society. One of the Iraqi cities (Baghdad) became the capital of the whole Islamic world and as a base for leadership to represent the Abbassian caliphate. But the double Iraqi personality in dealing with others escaped to a section of Arabs themselves. We find the appearance of AL Khawaridge (outsiders) movement as the first thoughtful, military separation in the Muslim classes, after a few years of the Muslims breaking into Iraq.

These qualities which formed the Iraqi pesonality when mixed with the Islamic Arabic personality, it didn't change much, just in different levels, as a sequence of the repeated occupations to Iraq and it's capital. Whether it was Turkish entrance, or the other two occupations, Bowayhi and Seljuqi, which exceeded (250 years) They shared this period, while the Mongol occupation was the worst, although it was nearly the same period of the Bohayeen or the Saljuky. As it was inhuman from one side and the embrassing of the Mongol to their habits and Norms which was fixed for them by Genghis Khan without paying any attention to the Norms of the occupied people which the Iraqi was one of them. As being double was reflected on the settlers of the Iraqi cities. It is also reflected on the Iraqi Bedouins of the Arabic tribes. Arab Khafajah who dwell in the Iraqi desert was at the

beginning, which was difficult to control it by the Il-khani state. At the beginning of the occupation, we found that it supports the Abbassian caliph, the first position in Egypt AL Mustansir the second in (661 H/1262 AC) and fought with him in a suicidal battle against the Mongol Army. There were only few hundreds of soldiers of Mamluks with him. The war was not equal or qualified, at Heet city. It was ended by the death of the caliph and his followers¹⁰⁶. We find them later that they prefer standing to the side of Il-khaniah side, to protect the western Iraqi borders. As the Il-khaniah, were incapable of establishing fixed defence through those remote places and which are hot most of the year. Thus, Khafaja tribe became in charge of the front of the army of the Mongol Khan Abaqa Khan. They also had a clash in (675 H/ 1276 AC) with the Mamluki army on the banks of the Euphrates river¹⁰⁷.

The same thing was with the Rabia tribes in Iraq, which was led by yasa house who participated in a battle against Hullaqo with AL Mamluki Sultan AL Muzafer Qutz. When he died (684 H/1285 AC) His son inherited the Imara Muhanna bin Iysa who was contemporary with EL Sultan EL Mamluki Muhammed bin Qalawoon. Once he inclined to the Mamaleek and then to the Mongol according to his financial affairs only¹⁰⁸. While other tribes were compelled to invade the rural areas in Wasit and other towns in the south of Iraq aiming to rob cattles there, whenever the central Mongol authority is weakened¹⁰⁹.

Second – The Collective Behavior

The collective Behaviour is considered as one of the inventions of the socialist, doctor and French philosopher (Gustav Lebon, 1841-1931 AC) he developed this theory numerous sociologists were after him. Lebon showed in his theory, that the single behavior that is gathered differs from their own as they are as singles. The collective behaviour is known for its challenge and stepping forward. It usually accompanies the weakness of the central authority. This happens when a certain accident takes place. The groups will be ready to move forward in a changeable mood and with anger and

106 Abu al-Barkat Muhammed Ibn Ahmed Ibn Aias (930/1523), *Tarikh Masr*, Vol. 1, Achieve: Muhammed Mustafa, Al-hiah SI masria al-Aama, 2th Edition, Cairo 1982, p. 318-319.

107 Jama at-Tawarikh, Vol.2, Part 2 ,p. 3401; Aizal-din Ibn Ibrahim Ubn Shadad (684/1285), *Tarkish al-Malik ad-Dhaber*, Vol. 31, Dar Franz Steiz, Wiesbaden 1983, p. 171.

108 Khasbak, *op.cit*, p. 169-170.

109 *Al-Hawadith*, p. 516.

led right away to the first lesson of killing or plundering. The Iraqi society witnessed the Il-khani control reign, was a rare state. It wouldn't happen before the Mongol invasion to Iraqi cities and towns. It was represented by excessive collective violence which was floating on the roof as strong reactions which was hard to be controlled and popular irritation which was as a result of the repeated stifle for years, watching the way of killing, stealing, robbing and expel or being fugitives which were used against him. Besides; the repeated Mongolian raids on the Iraqi cities for the sake of plunder and thefts.

The sociologists called this kind of behavior (collective behavior) a field of social psychology, which deals with the study of phenomena, (Group behavior) which is organized on the foundations of bases and social systems from one side and between single behavior from the other side. It means (spontaneous formation) to a group of people as (a crowd) submitted to emergent values and it is on the whole not organized or planned to form it. We cannot prophesy its results¹¹⁰. The most distinguished secretion of this behavior upon the Iraqi society.

Victim Group Killing and Corpse Deform

The owner of the book (Al Hawadith) which represented the Iraqi Memorandum about the Iraqi society during the reign of Il-khani, left pictures included states of irritation and disturbances. Some of them continued spontaneously without any foreign effect and with popular will. All that was done by the poor class, the illiterate, the fast irritated and agitated.

At the start of Abaqakhan's ruling (663 H/1264 AC) such collective behavior burst, the idealist example of this kind in Iraqi after the Mongol control. It burst when Jathleeq, Baghdad (Marmlykha) tried to drown a Christian who became Muslim in the river Tigris. The common people were informed about it. So they gathered and started robbing and stealing the grocers, market and other places too, which were owned by Christians.

They surrounded the Jathleek and burnt his house door. The people didn't calm down until the appearance of shuhnath Baghdad (The security official for the city), who killed some and imprisoned others¹¹¹. In 696 H/1227 AC a man was murdered in Al Caliphate Mosque on Friday. He was Alawi, has a changeable mind and he said what must not. They surrounded him

110 Gustave le Bon, *Spirit Groups*, trans. Adil Zaitar, al-Matbae, Alasria, Cairo, p. 40; Hatem al-Kabi, *Collective Behavior*, ad-Diwan Press, al-Diwan 1973, p. 141.

111 *Al-Hawadith*, p. 385.

and began hitting, kicking and torturing him until he died, then they look him out of the mosque and burnt him. But the Dewan denied that and thus, nobody knew his real killer¹¹².

Some cases of the collective killing to the victim is done under the acceptance of the authority and sometimes encouraging it as a kind of vengeance, humiliation and as a disgust and scorn to the punished person. In (677 H/1268 AC) AL Juveini handed one of the secret agents with the police, Baghdad Il-khani against Juveini to the common people. After being tortured cut his tongue, they cut his head and replaced it with a goat skull with beard, They took him through the roads then the common burnt his body. His head was lifted on a stick and was taken around the city¹¹³.

The same thing happened when followers of the minister Majid Al Malik accused Al-Juveini of stealing the states money, and they were Christians to the common, They took them roaming through Baghdad. Naked slapped by the people, They threw rocks and stones on them, then they were killed, Their bodies were dragged and then burnt at the gate of (Qalait al Nasara)¹¹⁴.

The period of Il-khani was famous for making a pavilion for the disgraceful person. He will be fixed on a piece of wood in be the shape of a cross and the nails are nailed in his hands as it was done with the fiction of Christ. Then, he will handed to the common people in Baghdad early in the morning. So that he'll face different kinds of group torture. He will be killed before sun set. A case mentioned by the (Owner of Events) It seems from his descriptions that he was a witness. In (677 H/1287 AC).

A spy was punished because he was against AL-Juveini (Ruler of Iraq). They built a pavilion where he was nailed. They left a forced worker to slap him with a scandals, then they piss on him, drag the pavilion through markets and roads on both sides of Baghdad until the end of the day, then they cut his head off and put it on, a stick to be toured in the city¹¹⁵. In the same way and for the same reason. A person was killed and nailed an a cross, then his head was cut off and replaced by agoat head with beard. He was toured through the city and later burned and toured again¹¹⁶.

112 *Ibid*, p. 536.

113 *Al-Hawadith*, p. 548.

114 *Ibid*, p. 548.

115 *Al-Hawadith*, p. 439.

116 *Al-Hawadith*, p. 539.

The same thing happened with a man who worked in management post, he was accused of being unfaithful and theft. His head was cut off. He was cut to pieces then burnt at the Caliphate Mosque except his head which was skinned and then filled with straw and toured him and was taken to Wasit where he was hung on it's bridge¹¹⁷. It seems that such deeds became normal to the people of Baghdad. We find one of the disgraced people of thieves, the government put him in the shade so as to prolong his torture, but because of his strong body and sympathized by some people who were sympathetic with him and brought him food while he told them jokes not giving any attention to his fate. That lasted for a few days, then the government killed him¹¹⁸.

Ibn AL Aibri mentioned the way of killing a soldier who was stealing money from the people and attacked their honour, taking advantage from his position without any fear from his authority. They set a hanging device on a carriage his legs and hands were nailed and then he was toured in the city and pierced his tongue with a hole opener, then they took him to Tigris river, he was hanged on the bridge and then he was burnt¹¹⁹.

We understand that the Il-khani management in Iraq allowed the Iraqi people to share in disgracing people, killing, deform the corpse the worst punishment that a person may be accused of is to be handed to the common people. Such kind of collective behavior is repeated again and again through all the historical periods in Iraq. The common people used whenever time allows them to do it. These habits that poor common, illiterate class they gained from living with the severity and violence of Mangol that created books showed more cruelty than that of the Mongol.

Collective Theft (Farhood)

Collective behaviour phenomenon that the Iraqian had gained (collective theft). During the reign of (Aragon bin Abaqa, 689 H/1290 AC) One of the management officials was arrested called (Fakhr El Dawlah). Common people of Baghdad robbed his house and houses of the Jews and took their proprieties and that lasted for three days¹²⁰.

We can call this incident as the first collective theft to the proprieties of the Jews in Iraq. That what was called in the forties of the twentieth Cen-

117 *Ibid*, p. 502.

118 *Ibid*, p. 527-538.

119 *Tarikh ad-Dawal As-Siriani*, p. 263.

120 *Al-Hawadith*, p. 452.

tury (Al Farhood). Thus the common people of Baghdad were habituated as the Mongolian invader. The habit of the Mongol through all their invasions are in a common shape. These habits appear even in their historians' book. EL-Juwayny often repeats plundering, stealing as synonyms to their invasions¹²¹.

This quality was gained by the common of Baghdad and Iraq from the Mongolian fighters who were robbing the open cities with an order from the khan who considers them as war gifts and they are robbed in front of their real owners, the citizens of the invaded cities. These deeds were single in the Iraqi society, then they become a general case among the poor of the city without being restricted at all. The collective Religious popular irritation against Religious Minority.

This social state appeared after the events of the Mongol invasion to Iraq. As they canceled the state basic foundation, which is Islam. He made religions including paganism equal tribes without any privilege to the free Majority to the population AL Yasa Laws determine that all the religions must be respected without any privilege. The religious men should be treated with respect¹²².

The Christians were treated in a private way as they helped the Mongol after their invasion to the country in Hullagu's mission. The fruit of military alliance between Hullagu and the king of Minor Armenia and prince of Antakia resulted in occupying Bilad Al-Sham (Syria, Lebanon, Jordan)¹²³.

Besides, Hullagu's wife who undertook Christianity had a great influence on him as they agreed Grousset with spuler of the influence of Hullagu's wife Duqz khatoon that she made him join in the Christians feasts by himself.

He attended the ceremony and gave permission to build a small church in the Royal court. The bequest to the benefit of the churches. He preferred Christians to Muslims in dealing¹²⁴. The Christians were the first to get the punishment of the Iraqi society, As it is mentioned previously, when jathliq

121 *Tarikh Jahankshay*, Vol. 2, p. 336. Al-Umary, op.cit, Vol. 3, p. 57, Alqalqashndi, op.cit, Vol. 4, p. 310, 312.

122 Alunnini, *Dhial Mirat az-Zman*, Vol. 2, p. 33; Al-Umary, op.cit, Vol. 3, p. 75; Alqalqashndi, op.cit, Vol. 4, p. 310, 312.

123 Alunnini, op.cit, Vol. 1, p. 362-363; Zain ad-Din Aumar (749/1348), *Tarikh Ibn al-Wardi*, Vol. 7, Hadria Press, An-Najaf 1969, p. 295.

124 Grousset, *Lempridedes Steppes*, p. 327; *Spuler the Mongol in History*, p. 47.

Baghdad wanted to drown a Christian who had declared his Islam, how they burnt his house and he wasn't protected from the khan Abaqa himself. Thus, he moved to Arbil and built a church there¹²⁵.

When Christians in Arbil wanted to celebrate the feast of AL Shaa'neen (672 H/1273 AC) They felt that the Muslims are preparing themselves to hurt them, thus they called a gang of neighbouring Christian Tatter to be attended and to help them to defend themselves. So they arrived and put the crosses on their spear tips. The Christians went out with their Christian bishops, preceded by the Tatar riding. When they came near the city castle. They were attacked by the Muslims by throwing stones at them. They fled away and remained for days at home not daring to go out¹²⁶.

Ibn AL Airbi who represented the Christian's, point of view at that time by saying that pressure and anger upon the Christians who were unjustified, they were under great oppression and they were ill-treated and had no mercy, precisely from the side of Sahib Arbil. They had tied both of his legs and lifted him up more than a meter and started to slap him on the face until he became motionless. Then they could get fifty thousand dinars. Also the people of Mosul became irriatated from a Christian boy and claimed that he commits sins with Muslim women. They killed him and was dragged in the street of the city, then he was burnt. The Christians had faced too much pain and torture¹²⁷.

Concerining the jews, They faced many troubles, as they didn't have any protection from the Mongol except during the reign of Aragon (690 H/1291 AC) and after Sa'ad Al Dawla was arrested , a rumor spread among the people that the princes allowed to rob the Jews. Thus, their houses and shops were plundered, a fight took place among them many of them from both sides were killed. They were humiliated so much that they began to work in dirty jobs as Tanners or even they began to act as beggars¹²⁸. In another event, as it seems it wasn't the only one. A young Jewish was killed and his organs were cut and then he was dragged through the streets of the city, then he was burnt at the gate of Al Caliph mosque too¹²⁹.

125 *Al-Hawadith*, p. 385; Kasbak, *op.cit*, p. 190-191.

126 Ibn al-Ibri, *Tarikh ad-Dawal al-Sriani*, p. 398, Khasbak, *op.cit*, p. 191-192.

127 Ibn al-Ibri, *op.cit*, p. 398.

128 *Tarikh Dawa'l as-Siriani*, p. 39-399; *Al-Hawadith*, p. 501, Khasbak, *op.cit*, p. 204.

129 *Al-Hawadith*, p. 502.

In (687 H/1288 AC) A group of Jews from Taffies arrived, who were appointed as to be in charge of Muslims legacy or inheritance. They were not loyal or just in their work so they were obliged to flee and then to come-back but they were killed by the Kurd in the mountains¹³⁰.

We find that the Il-khani state by that time it went with the people and took procedures against the Jews. Thus Al Sultan Abu Saied obliged the Christians and the Jews to refuse their churches and places for workshipping. Many of them became Muslims, among them was Sad Al Dawla. Umar was a corner to them at the time of being Jewish, he had a cemetery and spent a lot of money on building it. But it was destroyed with other churches. Few of the churches were made to be places for workshop to Muslim. They started to build a mosque in Darb Dinar which qwas formerly large church¹³¹.

Cases of collective behavior which Iraq had witnessed, It wasn't completely negative, but it was positive sometimes. When the city of Baghdad was exposed to floods, Sahib AL Hawadith mentioned, when the water of the Tigris floods and a huge opening happened in its flowing, thus AL Juveini stood and carried a bunch of weeds and put it with his hands in that place, so all the citizens did as he did and the opening was shut¹³².

At last and in spite of the effects that the Mongol, tradition, habits and their excessive violence left upon the Iraqi society, the influence of the defeated people was much bigger concerning the Il-khani, they were mixed with the Iraqi and Irani civilization. They took hold of the Islamic religion which was on a struggle with Genghis khan's laws. It had the victory at last. The Mongol lighted a lot of their severity and stiffness. They started to spread Islam precisely, the places that Islam didn't reach before¹³³.

The Mongol stood surprised before the Islamic civilization after they were calmed down. They were excited with the life of the cities and style of their living. Thus, the matter of the Mongol mixing with the societies of the peoples those they could submit them just a matter of time. They gradually became part of it's people and their settlers¹³⁴.

130 *Ibid*, p. 493, Khabak, *op.cit*, 205.

131 Abu al-Faida, *op.cit*, Vol. 4, p. 133.

132 *Al-Hawadith*, p. 431; Az-Zhawi, *Abqa Khan*, p. 100.

133 V.V. Barthold, *The History of Turks in Central Asia*, trans. Ahmed as-Said, Cairo, Anglo Michael Prawdun, *The Mongol Empire its Vise and Legacy*, London 1953, p. 390.

134 Rajab Abdel Halem, *The Spread of Islam Between The Mongol*, p. 62, 65, 177.

So they married from the original settlers. As it is mentioned by Ibn Fadel Allah Al Umari. "The people of the king of the kingdom could get married from the Persians or foreigners and at the same time the citizens got married from them"¹³⁵.

Even before the Mongol became Muslims, the Mongol khans were influenced by the Iraqian's habits, such as visiting the religious graves. Thus, we find that Abaqa khan himself paid a visit to Meshhad, in spite of being Buddhist before facing the Mongol of AL Joghatai who invaded his eastern kingdom.

He went to the sights of the religious men who belong to the family of the prophet Muhammed (peace be upon him) He used to ask assistance from Allah (the all mighty) in a humble state¹³⁶. Also the visit of Mahmood Ghazan to see the sacred, holy and religious men¹³⁷.

135 *Masalik al-Absar*, Vol. 3, p. 92.

136 *Jamia at-Tawarikh*, Vol. 2, Part 2, p. 35.

137 *Ibid*, Vol. 2, Part 2, p. 133.

Conclusion

We dealt in this study (Sociology theories, and their function to study History/ Iraqi society during the region ILkans as a sample.

A new method to study history through sociology theories with an explanations of the peoples behaviours. Previously, it is explained as (the tools of applying sociology theories to study history). The relation of sociology to study history and, the ability to cooperate to study human societies, and what is offered of new inquiries and their answers. New methods away from traditional ones. They used to depend on historical quotations offering analysis to it. These theories opened space to the historians to move from studying the single to study the pattern, from single events to the extended basic compound skeleton. We presented in this research the compulsory conditions of the theory to be applied on studying an assigned society.

The second research deals with the Mongol's habits, behaviours and their influence upon the defeated peoples on different fields. Also we pave the way to our study (The Iraqi society).

The third research: It's a historical subject that is related to the Iraqi society during the occupation of the Mongol and taken from Arabic, Persian and foreign resources, it is submitted to two social theories (Normative Anarchy) and (collective behaviour).

We found them as suitable theories to explain what kind of behaviours and habits happened on the Iraqi society and what is pointed out of various, different social parts through this period. New behaviours appeared in the society. It deepened the old behaviours which were existing. The most distinguished axes that we dealt with in this research (the religious deviation, moral corruption, social disintegration, double loyalty (Single and common in the Iraqi society, group killing to the victim, bad dealing with corpse, group plundering. Popular, religious irritation , against the religious minority.

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