

The role of Bab Al-Taqa scholars of the scientific life in the third Abbasid era

Mohammed Najim Abd Al-Shaybany

Najaf Education Directorate / Ministry of Education / Iraq

E-mail: dr.mohammedal.shaybany@gmail.com

ABSTRACT: This research was specialized in studying the role of the scholars of Bab al-Taqa al-Baghdadi in the scientific life of the third Abbasid era (334-447 AH / 945-1055 AD), and what they presented to the scientific life in that era of intellectual and cultural giving that contributed to building an Arab Islamic civilization, of which the scholars of Bab al-Taqa al-Baghdadi formed one of its main pillars. Therefore, this research was divided into two axes, the first axis specialized in studying the nature of Bab al-Taqa, while the second axis specialized in studying the scientific contributions of scholars of Bab al-Taqa. Through this research, we concluded that the scholars of Bab Al-Taqa played an important role in the development of science and scientific activities in that era

Keywords: Scientists of Bab Al-Taqa, Bab Al-Taqa al-Baghdadi, intellectuals of Bab Al-Taqa.

1. Introduction

The scholars of Bab Al-Taqa al-Baghdadi were one of the intellectual and cultural tributaries of the Arab-Islamic civilization, especially in the third Abbasid era (447-334 AH / 945-1055 AD), Based on this principle, we have tended to study the role of them in scientific life in that era and the constant data provided to the Arab-Islamic civilization, and to facilitate the study of this subject, we have tended to divide it into two axes, the first axis specialized in the study of what is the Bab Al-Taqa While the second axis specialized in the study of the scientific contributions of the scholars of Bab Al-Taqa, and to a chieve our goal of research, we relied on a set of important sources that varied in the provision of information and the required facts, and the foremost in terms of scientific importance is the book of indexing son of Abu al-Faraj Mohammed bin Ishaq bin Mohammed bin Ishaq, known as Ibn al-Nadeem, who is one of the men and authors of the Third Abbasid era, Therefore, this book provided us with important information about the scientific productions of the scholars of Bab Al-Taqa at that time, and the history of Baghdad or the city of peace, by Abu Bakr Ahmed bin Ali bin Thabet bin Ahmed bin Mahdi, known as Al-Khatib al-Baghdadi, which is an important source of research, especially since this book specialized in studying the biographies of the prophets and scholars who lived or visited Baghdad, Its authors lived in the second half of the Third Abbasid period, which provided us with important information on biographies and scientific contributions to the scholars of Bab Al-Taqa in the Third Abbasid period.

2. The first axis: what is the Bab Al-Taq

Bab Al-Taq is a large locality of Baghdad city shops located on the eastern side of it (Yaqut Al-Hamawi, 2010, vol.1, p.308), and it is named after the Taq of Dar Asma bint al-Mansour, which was described as **"a great Taq in its home, and it had a council of poets in the days of Al-Rasheed"**(Ibn Abd al-Huq, 1991, vol.2, p.876), As attributed to the eastern side of The City of Baghdad for the Bab Al-Taq, it was named the side of Bab Al-Taq or the side of Al-Rasafa (Ibn Huqal, 1938, vol.1, p.241), and this locality overlooks the river and is associated with the western side of The City of Baghdad through a bridge (Ibn Jubeir, no date, p.181), as narrated was **"Baghdad was three bridges, one of which is adjacent to the Market of Tuesday, and the third in Bab Al-Taq and the third at the top of the country at the house of al-Mu'aziya and mentioned... The bridge at the house was moved to Bab Al-Taq, so there were two bridges that people would go on and go back to the other"** (Ibn Al-Jawzi, 1992, vol.8, p.80).

The locality of Bab Al-Taq was a mosque (Ibn Huqal, 1938, vol.1, p.241), and their locality was also characterized by its great market (Al-Astakhri, 2004, p.83) which included several markets, including the bird market (Al-Qazwini, 1960,p.315) which was associated with old Baghdadi beliefs, If they thought that the one who made it difficult for him to do something, he bought a bird from the bird market in Bab Al-Taq and the bird was released, it was easy for him(Ibn Hajjah al-Hamawi, no date, vol.2, p.275). In this regard, he stated that **"Abdullah ibn Tahir, who had been in Baghdad for a long time, and the caliph did not authorize him to go, so he went through that market and saw a moon that was falling away, so he ordered it to be bought, and the owner withheld it, and he paid him 500 dirhams and released it in that market..."**(Ibn Hajjah al-Hamawi, no date, vol.2, p.275).

The Warraq market was a destination for students of science and scientists (Yaqut Al-Hamawi, 1993, vol.6, p.2468), a place for teaching and meeting scientists to discuss and disseminate their sciences (Ibn Manzur, 1984, vol.28, p.172-173).

It seems from the foregoing that the shops of the warraqin in the locality of Bab Al-Taq were scientific centers intended for students of science to acquire knowledge, and scientists to research and disseminate their sciences, which contributed to the activity of the scientific movement in that locality, which formed one of the important tributaries of the activity of the scientific movement in the third Abbasid era.

As attributed to the mahalla of Bab Al-Taq, many scholars and supervisors (Al-Zubaidi, no date, vol.2, p.51), and from different Islamic doctrines (Ibn Hajar Al-Askalani, 2002, vol.4, p.358), also witnessed this locality in the Third Abbasid era disorders and sectarian strife (Ibn Al-Jawzi, 1992, vol.14, p.118), as it was narrated in the year (348 AH / 959 AD)**"The sedition between Shiites and Sunnis, among them people, was killed, and there was a lot of fire in Bab Al-Taq"** (Ibn Al-Jawzi, 1992, vol.14, p.118) and in the year (443 AH / 1051 AD) **"the people of Bab Al-Taq fought among them"**(Ibn Al-Wardi Al-Jed, 1996, vol.1, p.341).

It seems from the foregoing that the scholars of the locality of Bab Al-Taq was able in the third Abbasid era to turn these seditions and the resulting bloody conflicts into an intellectual conflict where these scholars of different sects resorted to authorship and enter into debates to prove to the

other side the validity of his doctrine, and therefore this intellectual conflict had a positive effect on the scientific movement in the locality of Bab Al-Taqa in particular and the scientific movement in the Third Abbasid era in general.

3. The second axis: The scientific contributions of the scholars of Bab Al-Taqa.

The scholars of Bab Al-Taqa al-Baghdadi, especially in the third Abbasid period (447-334 AH/945-1055 AD), left many scientific contributions and to facilitate the study of these contributions, it must be limited to two areas:

3.1 The field of science

Scholars of Bab Al-Taqa, especially in the Third Abbasid period, played an important role in the development of many sciences, including:

3.1.1. science of reading the Qur'an

This flag was fortunate to many scholars of Bab Al-Taqa al-Baghdadi at that time, including Abu Mohammed Talha bin Mohammed al-Basri al-Baghdadi (deceased after 370 AH / 980 AD) (Ibn Hajar Al-Askalani, 2002, vol.4, p.358), who was said to have been "**reading at his home in Bab Al-Taqa**" (Ibn Hajar Al-Askalani, 2002, vol.4, p.358). He has read about Ibn Mujahid, and the meanings of Qur'an about Abe Ishaac Al Zajaj (Ibn Hajar Al-Askalani, 2002, vol.4, p.358), it was said, "**Ibn Mujahid belonged to him and brought him closer to him**" (Ibn Hajar Al-Askalani, 2002, vol.4, p.358). Abu al-Hasan Mohammed bin Omar bin Mohammed bin Hamid bin Bahta al-Bazaz (Al-Dhahabi, 2003, vol.8, p.742), the Bahti (Al-Sa'amani, 1962, vol.2, p.371), Al-Baghdadi (Al-Dhahabi, 2003, vol.8, p.742), the Babtaaqi (Al-Sa'amani, 1962, vol.2, p.371), Known as Ibn Bahta (deceased 374 AH / 984 AD) (Al-Khatiba Al-Baghdadi, 2011, vol.3, p.245), he was one of the people of Bab Al-Taqa (Ibn Al-Atheer, no date, vol.1, p.191), as he was read to him by a group of scholars (Ibn Asaker, 1995, vol.35, p.320, 478, vol.37, p.124, vol.58, p.131), Abu al-Faraj al-Maafi bin Zakaria bin Yahya bin Hamid bin Hammad bin Daoud (Al-Khatiba Al-Baghdadi, 2011, vol.13, p.230), Ben Tarara Al-Tarari (Ibn Nasser al Din, 1993, vol.6, p.26), Al-Jariri (Al-Dhahabi, 2003, vol.8, p.670), Al-Nahrawani (Al-Khatiba Al-Baghdadi, 2011, vol.13, p.230), Known as Ibn Tarara (Al-Sa'amani, 1962, vol.3, p.264) (deceased 390 AH / 1000 AD) (Al-Khatiba Al-Baghdadi, 2011, vol.13, p.232), he was a judge of Bab Al-Taqa (Al-Anbari, 1985, p.242), Reading a presentation about Abu Muzahem al-Khaqani, and Ahmad bin al-Khader bin Al-Hussein al-Helwani, He was quoted by the presentation of Abdul Wahab bin Ali, Mohammed ibn Omar al-Nahawandi Ahmad ibn al-Fath al-Fardhi, and others (Ibn Al-Jazari, 2006, vol.2, p.264), and he is an author of the readings (Ibn Al-Nadim, 2006, vol.6, p.293). Abu Abdullah Mohammed bin Al-Hassan bin Abdullah bin Al-Hasan (Ibn Makula, 1990, vol.4, p.460), Al-Bazaz (Al-Khatiba Al-Baghdadi, 2011, vol.2, p.216), Al-Baghdadi (Ibn Makula, 1990, vol.4, p.460), al-Moqrei, known as Ibn al-alshamei (deceased 429 AH/ 1037 AD), was a confidant of the people of Bab Al-Taqa (Al-Khatiba Al-Baghdadi, 2011, vol.2, p.216). He took the reading from Ibrahim ibn Ahmed al-Bazouri, and Abd al-Sayed bin Attab (Ibn Al-Jazari, 2006, vol.2, p.105) took the reading from him.

It seems from the foregoing that the scholars of Bab Al-Taqa, especially the readers of them, played an important role in this science by taking the method of reading the Qur'an about the sheikhs and preserving it and transmitting it to others and writing important works in this science.

3.1.2. The science of interpretation

The science of the interpretation of the Qur'an has received the attention of some scholars of Bab Al-Taqa al-Baghdadi, as it is mentioned that Abba al-Faraj al-Maafi ibn Zakaria bin Yahya bin Hameid al-Hafiz al-Mufasir (deceased 390 AH /999 AD)(Al-Suyuti, 1982, p.401), Many of the narradores have narrated in the interpretation of the Qur'an, which has been narrated by many commentators in their interpretations, such as Al-tha'labi (2002, vol.8, p.7,42,49,53,66,302, vol.9, p.8,36,140), Ibn kuthir (1999, vol.3, p.363), and other interpreters, and as he wrote the Great Book of Interpretation (Al-Tafsir Al-Kabir) (Al-Daoudi, no date, vol.2, p.324), Abba Hafs Omar bin Mohammed bin Ali bin Atiyah (deceased 445 AH / 1053 AD) (Al-Khatiba Al- Baghdadi, 2011, vol.11, p.274), also played a role in the science of interpretation, as al-Khatib al-Baghdadi (1976, p.30), mentions, as he recounted in the interpretation of the Almighty saying (Surah Al Ankabut: verse 68).

It is clear from the foregoing that some scholars of Bab Al-Taqa al-Baghdadi who are interested in the science of interpretation have had a clear impact on the development of this science through the authorship of writings in the interpretation of the Qur'an, and the novel of many narrations in the interpretation of the verses of the Holy Quran.

3.1.3. Modern science

The prophet's hadith received a large share of the contributions of the scholars of Bab Al-Taqa al-Baghdadi through his study and his wealth in various aspects, the most prominent of which is Abu al-Tayeb Ismail bin Ali bin Mohammed bin Abdullah al-Faham (Al-Khatiba Al- Baghdadi, 2011, vol.6, p.304) al-Baghdadi (deceased 361-370 AH-971-980 AD) (Al-Dhahabi, 2003, vol.8, p.333), Who was one of the residents and talkers of Bab Al-Taqa, as he narrated the prophet's hadith about Abdullah bin Mohammed bin Najia, and Mohammed bin Saleh bin Thereih al-Akbari, Others, narrated by Mohammed bin Omar bin Bakir, Mohammed bin Jaafar bin Allan, and others, were described by historians as confident (Al-Khatiba Al- Baghdadi, 2011, vol.6, p.304-305), Abba al-Hassan Mohammed bin Omar bin Mohammed bin Hamid al-Bazaz, known as Ibn Bahta (deceased 374 AH/984 AD), was one of the talkers of Bab Al-Taqa, who narrated the prophetal hadith about Hassan bin Mohammed bin Saeed Al-Muta'i, Youssef ibn Ya'qub bin Ishaq bin Al-Bahlul Al-Tanukhi and others, narrated by Hamza bin Mohammed bin Tahir al-Daqaq, Abdul Aziz bin Ali al-Azji and others, was described by historians as having been a good trust (Al-Khatiba Al- Baghdadi, 2011, vol.3, p.245), Many of the authors also narrated in their writings honest prophetic hadiths, including the Al-laalika'ei (2003, vol.3, p.533, vol.4, p.664,900, vol.5, p.1073, vol.6, p.1180, 1203, 1237), Al-Khatib al-Baghdadi (1985, vol.1, p.40), and others, An Obaidullah bin Ali Al-Murakab (Al-Khalal, 2004, p.86), Al-Baghdadi (deceased after 378 AH / 988 AD), and Keni Abu Ahmed (Al-Sa'amani, 1962, vol.12, p.197), It was said that Abu Mohammed narrated the Hadith of the Prophet in Bab Al-Taqa in the year (378 AH / 988 AD) from his preservation (Al-Khalal, 2004, p.86), and also narrated it about Abbas ibn Yusuf Al-Shakli, and narrated by Hassan ibn Mohammed Al-Khalal

(Al-Sa'amani, 1962, vol.12, p.197), Abu Al-Fatih, Nasr ibn Ghaleb ibn Ishaq bin Ibrahim bin Ya'qub al-Bazaz (deceased 384 AH / 994 AD), was updated by the people of Bab Al-Taq, narrated the prophetic hadith about Yahya ibn Sa'id, and Abu al-Qasim al-Bagui, Beshran bin Mohammed al-Qazzaz, Abu Bakr bin Abi Daoud, narrated by Ahmed bin Ali bin Al-Twazi and Ahmad bin Mohammed bin Ahmed al-Atiki, and historians described him as a trust (Al-Khatiba Al- Baghdadi, 2011, vol.13, p.302), He also narrated many of the authors in their writings, including Al-Maqdisi (2000, vol.5, p.219), and others, and other prophetic hadiths, and that Abba Abdullah al-Hussein bin Mohammed bin Khalaf (Al-Khatiba Al- Baghdadi, 2011, vol.8, p.102), bin Ahmed (Muhyiddin Al-Hanafi, 1993, vol.2, p.128), Al-Furac (Ibn Kuthir, 1988, vol.11, p.374), witness (Ibn Meskoyeh, 2000, vol.7, p.432), al-Baghdadi modified (Al-Dhahabi, 2003, vol.8, p.661), and (deceased 390 AH / 999AD) (Ibn Meskoyeh, 2000, vol.7, p.432), He was one of the righteous men (Al-Khatiba Al- Baghdadi, 2011, vol.8, p.102), and one of the talkers of Bab Al-Taq (Ibn Abi Yali, no date, vol.2, p.194) and narrated the prophetic talk about Jafar ibn Mohammed, son of daughter of Hatem ibn Memon, Mohammed bin Ishaq bin Abdul Rahim al-Sussi, Al-Hussein bin Ayoub al-Hashimi, narrated by his son Mohammed bin Al-Hussein bin Mohammed (Al-Khatiba Al- Baghdadi, 2011, vol.8, p.102), Many of the authors in their works, including Abu Yali Al-Furac (2004, p.51), and Abu al-Faraj al-Ma'afi ibn Zakaria bin Yahya bin Hamid al-Hafiz (deceased 390 AH/ 999 AD) (Al-Dhahabi, 1998, vol.3, p.144-145) were the judges of Bab Al-Taq (Al-Anbari, 1985, p.242), The Prophet's hadith narrated abu al-Qasim al-Bagui, Saeid bin Mohammed, Abu Hamed Mohammed bin Haroun al-Hadrami and others, It was narrated by Abu al-Qasim al-Azhari, Ahmad bin Ali bin Al-Tuzi, Judge Abu al-Tayeb al-Tabari, and others, and was described by historians as confident (Al-Khatiba Al- Baghdadi, 2011, vol.13, p.231). He narrated many prophetic hadiths, some of which he has narrated since in his author (Al-Nahrwani, 2005, p.488-489, 575-576, 594, 601, 621-622, 629-630, 667, 707), others have been narrated by authors in their writings, including Al-Khatib al-Baghdadi (2011, vol.12, p.374, vol.13, p.159), Al-Hrui (1998, vol.2, p.156), and other authors, Wan Abu Mohammed Abdullah bin Mohammed bin Abdullah bin Ibrahim bin Abdullah bin Al-Hussein bin Ali bin Jaafar bin Amer Al-Assadi (Al-Khatiba Al- Baghdadi, 2011, vol.10, p.140), Al-Baghdadi (Al-Dhahabi, 2003, vol.9, p.84), Al-Hanafi (Ibn Taghree Bardi, no date, vol.4, p.237), known as Ibn al-Akfani (deceased 405 AH/ 1014 AD), judge of Bab Al-Taq, narrated the prophetic hadith about Ahmed ben Ali al-Jawzjani, Abdul Ghafer bin Salama al-Hemsi, Mohammed bin Ahmed bin Amro al-Bazar and others, Narrated by Abu Bakr al-Barqani, Abdul Aziz bin Ali al-Azji, Abdul Karim bin Ali al-Sunni, and others, Historians in the field of the Prophet's Hadith praised him well (Al-Khatiba Al- Baghdadi, 2011, vol.19, p.140), Many of the authors also narrated many prophetic hadiths, including judge al-Marstan (Judge al-Marstant, 2001, vol.2, p.713) • Ibn Askar (1995, vol.50, p.300), and other authors, and Abu Bakr Mohammed bin Al-Hussein bin Ibrahim bin Mohammed al-Warraaq, known as Ibn Al-Khafaf (deceased 418 AH/1027 AD), was one of the talkers of Bab Al-Taq, The Prophet's hadith narrated the prophet's hadith about Mukhald bin Jaafar al-Daqaq, Abu Al-Hussein al-Zainabi, Ali bin Mohammed bin Lulu Al-Warraaq (Al-Khatiba Al- Baghdadi, 2011, vol.2, p.246-247), and others, Al-Khatib al-Baghdadi (2000, vol.2, p.216) narrated him in his book a collection of prophetic hadiths, and that Abba Abdullah Mohammed bin Al-Hasan bin Abdullah bin Al-Hasan,

Al-Bazaz (Al-Khatiba Al- Baghdadi, 2011, vol.2, p.216), al-Baghdadi (Ibn Makula, 1990, vol.4, p.460), known as Ibn Al-Shamei (deceased 429 AH / 1037 AD). He was one of the talkers of Bab Al-Taq, narrating the prophetic hadith about Abu Ishaq Ibrahim ibn Ahmed al-Bazouri, Abu Bakr Ahmed ibn Jaafar bin Malik al-Qatiei, narrated by a group of scholars, and was narrated by a group of scholars, and was well praised by historians, Abba al-Qasim Abdul Baqi bin Mohammed bin Ahmed ibn Zakaria, Al-Tahan (Al-Khatiba Al- Baghdadi, 2011, vol.11,p.91), Al-Baghdadi (Al-Dhahabi, 2003,vol.9, p.518), al-Hafiz (Ibn Taghree Bardi, no date, vol.5, p.33) (deceased 432 AH / 1040 AD), was one of the interlocutors of Bab Al-Taq, The Prophet's hadith narrated about Abu Bakr al-Shafei, Abba Ali ibn al-Sawaf (Al-Khatiba Al- Baghdadi, 2011, vol.3,p.245), narrated by Abu Yasser Tahir ibn Assad al-Tabakh (Al-Dhahabi, 2003,vol.9, p.518) and Al-Khatib al-Baghdadi (2011, vol.11,p.91), in his author, and historians described him as trustworthy (Al-Dhahabi, 2003,vol.9, p.518). And it is the support of Baghdad (Al-Dhahabi, 1998, vol.3,p. 201), and that Abu Hafs Omar bin Mohammed bin Ali bin Attia (deceased 445 AH /1053 AD), He was updated, inhabiting Bab Al-Taq, narrated the prophet's hadith about his father Mohammed bin Ali bin Attia, known as Abu Talib, Youssef al-Qawas, Abba Hafs bin Shaheen, and narrated by al-Khatib al-Baghdadi, and was described by historians as being a friend, An Abu Bakr Ahmed bin Ali bin Abdullah bin Mansour, Al-Tabari (Al-Khatiba Al- Baghdadi, 2011, vol.11,p.274), Al-Baghdadi (Al-Dhahabi, 2003,vol.9, p.688), known as Al-Zajaj (deceased 447 AH / 1055 AD), introduced the city of Baghdad in his youth (Al-Khatiba Al- Baghdadi, 2011, vol.5,p.84), and lived in Bab Al-Taq (Ibn Makula, 1990, vol.4, p.206), He narrated the prophet's hadith about Abu al-Qasim al-Saedani, and Abu Tahir Al-Mukhalas, Abu Hafs al-Kettani, Abi al-Qasim bin Hababa (Al-Khatiba Al- Baghdadi, 2011, vol.5, p.84), narrated by Al-Khatib al-Baghdadi in his book (no date, vol.2, p.48), and historians described him as confident (Ibn Nasser al Din, 1993, vol.4, p.285).

It seems from the above statistics of the scholars of Bab Al-Taq al-Baghdadi in the third Abbasid period (334-447 AH /945-1055 AD) who concluded in the novel hadith prophetic that they had an important role in the development of hadith science in that era through novel and authorship in this science.

3.1.4. Jurisprudence

Like other scholars, the scholars of Bab Al-Taq Al-Baghdadi have been reminded that Abu al-Hassan Mohammed bin Omar bin Mohammed bin Hamid al-Bazaz (deceased 374 AH/984 AD) is Al-Taalibi Al-Shi'a (Al-Khatiba Al- Baghdadi, 2011, vol.3,p.245), who narrated the rulings of the taharat (Al-laalika'ei, 2003, vol.2, p.381). And that Abu Abdullah al-Hussein bin Mohammed bin Khalaf Al-Fara'ae (Fur) al-Faqih witness, (Deceased in 390 AH / 999 AD) (Ibn Meskoyeh, 2000, vol.7, p.432) Fakih Saleh (Ibn Kuthir, 1988, vol.11, p.374) was creative in the field of jurisprudence on the doctrine of Abu Hanifa (Ibn Taghree Bardi, no date, vol.4, p.201), and it is stated that the obedient caliph of Allah al-Abbasi addressed him to take over the judiciary of judges in Baghdad and he abstained (Ibn Abi Yali, no date, vol.2, p.194), and that Abu al-Faraj al-Mua'afi bin Zakaria bin Yahya bin Hamid (deceased in 390 AH/1000 AD), He was a judge of the Bab Al-Taq, and he jurist it (Al-Khatiba Al- Baghdadi, 2011, vol.13,p.230-232), He agreed with the doctrine of Abu Jaafar Mohammed bin Jarir al-Tabari (Al-Yafei, 1997, vol.2,p.333), which historians described as a scholar

of jurisprudence (Ibn Al-Jawzi, 1992, vol.15, p.24), He recounted several narratives dealing with doctrinal matters, which many authors have narrated in their writings, including Ibn Qadama al-Maqdisi (2003, p.61). He has written several books in the field of jurisprudence (Ibn Al-Nadim, 2006, vol.6, p.292-293). And Abu Mohammed Abdullah Ibn Mohammed bin Abdullah bin Ibrahim al-Assadi al-Baghdadi (Al-Dhahabi, 2003, vol.9, p.84) Al-Hanafi (Ibn Taghree Bardi, no date, vol.4, p.237), known as Ibn al-Akfani (deceased in 405 AH/1014 AD), He was a judge who took over the judiciary in Bab Al-Taq (Al-Khatiba Al- Baghdadi, 2011, vol.10, p.140), He then became the Judge of Baghdad (Al-Dhahabi, 2003, vol.9, p.84), He is a Hanafi scholar (Ibn Taghree Bardi, no date, vol.4, p.237), Abba al-Qasim Abdul Baqi bin Mohammed bin Ahmed bin Zakaria al-Tahan (deceased 432 AH / 1040 AD) (Al-Khatiba Al- Baghdadi, 2011, vol.11, p.91), was a virtuous jurist (Ibn Taghree Bardi, no date, vol.5, p.33), He recounted many of the narrations dealing with jurisprudence narrated by the authors in their writings, including al-Khatib al-Baghdadi (no date, vol.2, p.48), narrated about him in the field of jurisprudence, and that Abu Hafs Omar bin Mohammed bin Ali bin Attia (deceased 445 AH/1053 AD) (Al-Khatiba Al- Baghdadi, 2011, vol.11, p.274) narrated the narrations of jurisprudence narrated by many authors in their writings, including Al-Jama'eili (1995, p.45-46), He narrated about the rulings of the Prayer of The Tasabeih, and that Abu Bakr Ahmed bin Ali bin Abdullah bin Mansour al-Tabari, known as Al-Zajaj (deceased 447 AH/1055 AD) (Al-Khatiba Al- Baghdadi, 2011, vol.5, p.84). It was a shafi's jurisprudence, a good religious (Al-Dhahabi, 2003, vol.9, p.688), It is consistent with the Shafi'i doctrine (Al-Khatiba Al- Baghdadi, 2011, vol.5, p.84) and it seems from what has been obtained from what has been obtained by the scholars of Bab Al-Taq, who were interested in the field of jurisprudence in the third Abbasid era, each of whom belongs to a particular doctrine, and we find one of them who is a Shi'a, Hanafi or Shafi'i, This doctrinal pluralism of the scholars of Bab Al-Taq has led directly to the development of the science of jurisprudence at that time.

3.1.5. Speech science:

Some scholars of Bab Al-Taq al-Baghdadi contributed to the development of this science, including Abu Mohammed Talha ibn Mohammed al-Basri (deceased after 370 AH/ 980 AD), who was a retired man and entered into several debates with the scholars of his time (Ibn Hajar Al-Askalani, 2002, vol.4, p.358), and that Abu al-Hassan Mohammed bin Omar bin Hamid al-Bazaz (deceased 374 AH / 984 AD) Al-Talibi Al-shi'a (Al-Khatiba Al- Baghdadi, 2011, vol.3, p.245), He has narrated several narrations about faith(Al-laalika'ei, 2003, vol.5, p.1017), on the question of the creation of the Holy Quran (Al-laalika'ei, 2003, vol.2, p.287, 290,350), Abu Abdullah al-Hussein bin Mohammed bin Khalaf bin Ahmed Al-Fara'ae (deceased 390 AH / 999 AD), al-Faqih Al-Hanafi was a speaker and debater for the scholars of his time (Muhyiddin Al-Hanafi, 1993, vol.2, p.128-129), And that The Father of the Healthy Faraj Bin Zakaria bin Yahya bin Hamid al-Jariri (deceased 390 AH / 999 AD) al-Faqih was on the doctrine of Abu Jaafar Mohammed bin Jarir al-Tabari, and one of the debaters and lawyers on this doctrine (Al-Daoudi, no date, vol.2, p.323-326), and he has written several writings in speech (Ibn Al-Nadim, 2006, vol.6, p.293).

It seems from the foregoing that the sectarian conflict in Bab Al-Taq in the third Abbasid era in general and the different doctrines of the scholars of Bab Al-Taq in particular, played an important

role in the development of speech science in that era, as each scientist tried to prove to the other side through debate and authorship the validity of his doctrine to which he belongs.

3.1.6. Science of the Arabic Language:

Some of the scholars of Bab Al-Taq al-Baghdadi had a clear role in this science, It is worth mentioning that Abba al-Faraj al-Ma'afi bin Zakaria bin Yahya bin Hamid (deceased 390 AH / 999 AD) was a scholar of language, grammar and literature (Ibn Al-Jawzi, 1992, vol.15, p.24); Writer, a poet who sang several poems(Al-Shirazi, 1970, p.93), was mentioned by many authors in their works, including Al-Khatib al-Baghdadi (2011, vol.13,p.231), Al-Shirazi (1970, p.93) and others, which were described as good poetry(Al-Yafei, 1997, vol.2,p.333), as narrated by several poems(Al-Khatiba Al- Baghdadi, 2011, vol.4,p.375, vol.5, p.6, vol.8, p.307, vol.9, p.53, 493, vol.10,p.34, 58, 450, vol.11, p.368, vol.12, p.26, 129-130, 417, 487, 489, vol.13, p.145, 238, 298, 493), interpreted linguistic fasa(Al-Sakhawi, 2003, vol.3,p. 23,179), and He wrote books in Arabic language science (Ibn Al-Nadim, 2006, vol.6,p.292-293).

It seems from the above that Abba al-Faraj al-Ma'ad bin Zakariya was one of the scholars of Bab Al-Taq, who contributed to the development of Arabic science in the third Abbasid era.

3.1.7. History Science

Many scholars of Bab Al-Taq al-Baghdadi contributed to the enrichment and development of this science, including Abu al-Tayeb Ismail bin Ali bin Mohammed bin Abdullah al-Faham (deceased 361-370 AH / 971-980 AD), narrating the biography of the Prophet Mohammed (peace be upon him) (Al-Khatiba Al- Baghdadi, 2011, vol.6, p.305), and that Abu al-Hassan Mohammed bin Omar bin Mohammed bin hamid al-Bazaz (deceased 374 AH / 984 AD),he has narrated many historical biographies of the Prophet Mohammed (peace be upon him), the caliphs (Ibn Asaker, 1995, vol.42, p.194-195, vol.44, p.112, vol.63, p.285), and that Abu Abdullah al-Hussein bin Mohammed bin Khalaf Al-Fara'ae(Fur) (deceased 390 AH/ 999 AD), narrated the biographies of the Caliph Imam Ali bin Abi Talib (peace be upon him) (Ibn Asaker, 1995, vol.42, p.509). And Abba al-Faraj al-Ma'afi ibn Zakaria bin Yahya bin Hamid (deceased 390 AH/999 AD) was a scholar of antiquities, news, biography and days of Arabs (Al-Daoudi,no date,vol.2,p.323-326), narrating many news and historical narratives, some of which were narrated in his book (Al-Nahrwani, 2005, p.427), and others narrated by historians in their writings, including Ibn Kuthir (1976, vol.1, p.220-221,vol.4, p.607). He narrated about him about the biography of the Prophet Mohammed(peace be upon him), Al-Suyuti (2004, p.232,275), narrations of the biography of caliph Al-Maamoun al-Abbasi, and the news of the removal of the caliph al-Muqtadir be-Allah al-Abbasi from the caliphate, and other authors, with a book in which he is part of historical news and stories (Ibn Hajar Al-Askalani,1998, p.117), and Abu Mohammed Abdullah Ibn Mohammed bin Abdullah bin Ibrahim al-Assadi al-Baghdadi (Ibn Al-Atheer, no date, vol.1, p.82), known as Ibn al-Akfani (deceased 405 AH / 1014 AD) (Al-Khatiba Al- Baghdadi, 2011, vol.10,p.140), He has narrated many historical stories and narrations narrated by many historians in their historical writings, including Ibn Asakir (1995, vol.30, p.242, vol.34, p.470, vol.61, p.25), He narrated about him about the biography of the Prophet Mohammed (peace be upon him), and news about some of those who mentioned their biographies in his book, Ibn al-Jawzi (1992, vol.14, p.24), and Yakut al-Hamwi (1993, vol.6, p.3745-3746), who

told about him about some of those who They mentioned their biographies in their writings and other authors who narrated it, and that Abu Bakr Mohammed bin Al-Hussein bin Ibrahim bin Mohammed al-Warraq, known as ibn Al-Khafaf (deceased 418 AH / 1027 AD) (Al-Khatib al-Baghdadi,2011, vol.2,p.246-247), he has narrated many historical stories and news, which have been narrated by many historians in their historical writings, including Al-Khatib al-Baghdadi (2011, vol.1,p.70, 159, vol.5, p.183-184, vol.8, p.347, vol.13, p.77), narrated about him in the virtue of the city of Baghdad and news about some of those who mentioned their biographies in his book, and that Abba al-Qasim Abd al-Baqi bin Mohammed bin Ahmed bin Zakaria al-Tahan (deceased 432 AH/1040 AD) (Al-Khatib al-Baghdadi, 2011, vol.11,p.91), narrated many historical news and narratives, which were narrated by historians in their writings, including Al-Khatib al-Baghdadi (2011, vol.2,p.246-247), he narrated in the favor of Imam Hassan bin Ali bin Abi Talib (peace be upon him), his brother Imam Hussein bin Ali bin Abi Talib (peace be upon him), and That Abba Hafs Omar bin Mohammed bin Ali bin Attia (deceased 445 AH/ 1053 AD) (Ibn Al-Jawzi, 1992, vol.15, p.342) has narrated many historical narratives about the prophet's biography Mohammed (peace be upon him), narrated by Al-Khatib al-Baghdadi, in his book (Al-Khatib al-Baghdadi, 2011, vol.11,p.274), and Abu Bakr Ahmed bin Ali bin Abdullah bin Mansour al-Tabari, known as Al-Zajaj (deceased 447 AH / 1055 AD) (Al-Khatib al-Baghdadi,2011, vol.5, p.84), has narrated many historical stories and news, Many historians have narrated his historical works, including Al-Khatib al-Baghdadi (2011, vol.2,p.60, vol.5, p.291, vol.13, p.407), who narrated news and nariahs about the biography of the caliph, Al-Mustaeen be-Allah al-Abbasi, Some of those mentioned in his book, Ibn Asakir (1995, vol.51, p.294), have been told about some of those who mentioned biographyin his book, and other historians.

It is clear from the foregoing that the historians of Bab Al-Taq al-Baghdadi in the Third Abbasid period played an important role in the narrative of the news and historical narratives narrated by historians in their historical writings, and some of them wrote books containing historical news and narratives.

3.2. The field of scientific activities:

The role of the scholars of Bab Al-Taq al-Baghdadi in the third Abbasid era was not limited to the field of science, but also extended to the field of scientific activities, as these scholars had an important role in the movement of authorship and provided the Arab Library with many valuable works in that era, as it is mentioned that Abba al-Faraj al-Mu'afi bin Zakaria bin Yahya bin Hamid(deceased 390 AH / 999AD) (Al-Khatiba Al- Baghdadi, 2011, vol.13, p.230-232). He has written a collection of valuable works, including the Books: Al-Hudod wa Al Ouqod fei Ausoul Al Feqih, Al-Muhawarah fei Al'arabia, Al-Murshed fei Al-Feqih, Shareh kitab almurshid fei Al-Feqih, Shareh kitab alkhafif liltabrii,Alshafi fie Maseh Al-Rejlayn,Alshurut, Almahadir Walsejellat, Ajudat Al-Jamie Al-Kabir li Muhamad bin Alhasan, Ajudat Al-Mazni Alaa Madhhab Altabrii, Alrad Alaa Al-Karkhi fie Masa'eil, Risalateh Iilaa Al-Eanbarie Al-Qadi fie Masa'alat fie Al-Wasaya, Al-Rad alaa Dawoud bin Ali, Fie Ta'wil Al-Quran, Al-Risala fie Waw Amro, Shareh Al-Jurmi, Al-Tahrir wa Al-Naqr, Al-Rad alaa abi Yahyaa Al-Balkhi fie Aiqtirad Al-E'ema, Risalat Omar, Al-Qera'at (Ibn Al-Nadim, 2006, vol.2, p.292-293), Al-Tafsir Al-Kabir (Al-Daoudi,no date,vol.2,p.324), Juz' fie Akhbar

wa Hikayat (Ibn Hajar Al-Askalani, 1998, p.117), and Al-Jalis Al-Saalih Al-Kafi wa Al-Anis Al-Naasih Al-Shaafy (Al-Fayrouz Abadi, 2000, p.294). Abu Bakr Mohammed bin Al-Hussein bin Ibrahim bin Mohammed al-Warraaq, known as Ibn A-Khafaf (deceased 418 AH/1027 AD) (Ibn Al-Jawzi, 1992, vol.15, p.187-188), he was one of the authors, stating that he said, "**Once the market of Bab Al-Taq, I burned from my books 1080, all of which are my hearing**" (Al-Khatiba Al-Baghdadi, 2011, vol.2,p.247). Abu Abdullah Mohammed bin Al-Hassan bin Abdullah bin Al-Hasan (Ibn Makula, 1990, vol.4, p.460), al-Bazaz, known as Ibn al-Sa'ami (deceased 429 AH/1037AD), was one of the scholars who wrote what they hear in their books (Al-Khatiba Al-Baghdadi, 2011, vol.2,p.216). Recalling Al-Khatib al-Baghdadi (2011, vol.2,p.216) "**I saw something of his books and heard it...**", and Abu Bakr Ahmed bin Ali bin Abdullah bin Mansour al-Tabari, known as Al-Zajaji (deceased 447 AH / 1055 AD), was one of the authors as he had a book written (Al-Khatiba Al-Baghdadi, 2011, vol.5,p.84).

As some scholars of Bab Al-Taq al-Baghdadi played an important role in the prosperity of the scientific councils in the third Abbasid era, it is mentioned that Abba al-Faraj al-Ma'afi bin Zakaria bin Yahya bin Hamid (deceased 390AH/ 999 AD), was one of the owners of the scientific councils (Al-Zarkshi, 1998, vol.2, p.83), and he referred to his councils in his book (Al-Jalis Al-Saalih Al-Kafi wa Al-A'nis Al-Naasih Al-Shafi), which is mentioned as divided into days and nights and contained sciences, stories, literature (Al-Nahrwani, 2005, p.5).

As the scholars of Bab Al-Taq had an important role in the care of science and scholars, it is mentioned that Abu Mohammed Abdullah bin Mohammed bin Abdullah bin Ibrahim Al-Assadi Al-Baghdadi (Ibn Al-Atheer, no date, vol.1, p.82), known as Ibn Al-Akfani (deceased 405 AH/1014 AD), was one of the scholars who spent their money in order to care for the people of science (Al-Khatiba Al-Baghdadi, 2011, vol.10, p.140).

It seems from the above that the scholars of Bab Al-Taq al-Baghdadi played an important role in the movement of authorship, enriching the Arab-Islamic Library with many works, establishing scientific councils that became a destination for students of science to gain knowledge, and their continued care for the scholars.

Conclusion:

After Allah Almighty helped us succeeded us in completing the scientific research (the role of the scholars of Bab Al-Taq in scientific life in the third Abbasid era), which was dedicated to monitoring the role of the scholars of Bab Al-Taq and what they provided for scientific life in the third Abbasid era (334-447 AH / 945-1055AD) of contributions, so we can mention the most important findings of the research:

- 1- The locality of Bab Al-Taq Al-Baghdadia has been characterized by its scientific activity, particularly the Market of The Warqain, as it served as a scientific center for students of science to acquire knowledge, and scientists to research and disseminate their sciences.
- 2- The locality of Bab Al-Taq Al-Baghdadi in the Third Abbasid era suffered from the bloody sectarian conflict among its inhabitants because of their differences in the doctrine, but the scholars

of that locality were able to turn that conflict into an intellectual conflict through authorship and debate to prove to the other side the validity of their doctrine.

3- The scholars of Bab Al-Taqa Al-Baghdadi played an important role in the science of reading sup palling by mentioning the ways of reading the Qur'an and writing the works in this science.

4. The scholars of Bab Al-Taqa recorded clear contributions to the science of interpretation through their account of the narrations in the interpretation of the verses of the Qur'an, and the authorship of interpretations.

5. Hadith science has gained the greatest share among other sciences from the contributions of Bab Al-Taqa scholars through their account of many prophetic hadiths and the authorship of works in this science.

6. The science of jurisprudence has been characterized by prosperity and activity in the baghdadi locality of Bab Al-Taqa, because it has been characterized by its sectarian pluralism, and its scholars have taken the understanding, the infatuation and the authorship according to the doctrine to which they belong.

7. Bab Al-Taqa scholars played an important role in the flourishing of speech science in the third Abbasid era by defending their Islamic doctrines by writing works and engaging in debates.

8. Some scholars of Bab Al-Taqa a role played an important role in the science of nudity through poetry systems, the novel of poetry, the interpretation of linguistic words, and the authorship of works in this science.

9. The historians of Bab Al-Taqa had an important role in the science of history through the novel of many news and historical narratives, and the authorship of works that contained many historical news and narrations.

10- The scholars of Bab Al-Taqa enriched the Arab-Islamic Library with many works.

11. Some scholars have contributed to the establishment of scientific councils.

12. Some scholars of Bab Al-Taqa had played an important role in the care of the people of science.

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