



Scientific, Cultural and Religious Services of Bani Bagtakin or Arbil Atabaks (before 592- 630ah 1145-1223ad).

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Abstract

Seljuks had a major role in political, racial, religious, economic, social, and cultural developments in Islamic lands under their territory. The Atabaki entity was introduced to Islam by Seljuk Turks. This study is to examine the scientific, cultural, and religious services of the Arbil Atabaks (Bani Bagtakin) government, which made their government last for about a century. According to the political, cultural, social, and military conditions and also the conflicts of local government in this period, many scholars and jurists were raised in the territory of Arbil Atabaks, and many books were written in a variety of fields. At this time many mosques, schools, orphanages, workhouses, hospitals, and monasteries were established, too. Mozaffar ad-Din Kokabori who was a famous ruler of this family took action for the welfare of the people, his actions included the improvement of roads, the establishment of security, the building of castles, and the repair of Bi'rmeimoun in (604 AH), which were very significant historically. In this period, the birthday of the Prophet Muhammad (PBUH) was

celebrated for the first time in history. The Research Methodology of this study is Descriptive- Analytical and the data collection method is library-based. An attempt was made to examine the issue by means of relevant and main sources.

Keywords: *Cultural-Religious, Atabaks Territory, Seljuk Turks, Muzaffaruddin Kokabori, Bi'rmeimoun*

Abstrak

Seljuk mempunyai peran besar dalam perkembangan politik, ras, agama, ekonomi, sosial, dan budaya di tanah Islam yang berada di bawah wilayahnya. Entitas Atabaki diperkenalkan ke Islam oleh Turki Seljuk. Kajian ini untuk mengkaji pengabdian ilmu pengetahuan, budaya, dan keagamaan pada pemerintahan Arbil Atabaks (Bani Bagtakin) yang membuat pemerintahannya bertahan kurang lebih satu abad. Sesuai dengan kondisi politik, budaya, sosial, dan militer serta konflik pemerintahan daerah pada periode ini, banyak ulama dan ahli hukum yang dibesarkan di wilayah Arbil Atabaks, dan banyak buku yang ditulis dalam berbagai bidang. Pada masa ini banyak didirikan masjid, sekolah, panti asuhan, rumah kerja, rumah sakit, dan vihara. Mozaffar ad-Din Kokabori yang merupakan penguasa terkenal keluarga ini melakukan tindakan demi kesejahteraan rakyat, tindakannya antara lain perbaikan jalan, pembentukan keamanan, pembangunan kastil, dan perbaikan Bi'rmeimoun pada (604 H), yang secara historis sangat penting. Pada periode ini, Maulid Nabi Muhammad SAW diperingati untuk pertama kalinya sepanjang sejarah. Metodologi Penelitian penelitian ini adalah deskriptif-analitik dengan metode pengumpulan datanya berbasis perpustakaan. Upaya untuk mengkaji permasalahan tersebut dilakukan melalui sumber-sumber sejarah, baik primer maupun skunder.

Kata Kunci : *Budaya-Agama, Wilayah Atabaks, Turki Seljuk, Muzaffaruddin Kokabori, Bi'rmeimoun*

INTRODUCTION

With the emergence of a dispute between the claimants of the kingdom at the end of the Seljuk dynasty, a group of officials of that government came to power and formed dynasties of independent rulers called Atabaks. The reason why the central government in the

Seljuq dynasty became weak that each of its rulers decided to rule independently in different states is not the subject of this study, but it is necessary to mention how Atabaks rule was formed before addressing the subject of the study.

Atabak is a nickname or a title that the Seljuk kings gave to some of their emirs who were in charge of the education and guardianship of the princes. This title is usually associated with the donation of land to that emir so that Atabak can benefit from the income of that property. With the beginning of the weakness of the Seljuk government, the Seljuk Atabaks, who were among the great nobles or slaves who had reached the position of emir, tried to find independence or semi-independence in their territory and then inherited their position, and thus, Sham Atabaks, Mosul Atabaks, Azerbaijan Atabaks of and Fars and Yazd Atabaks were created. One of the Atabak governments that have been less discussed in history is the Arbil Atabaks, who came to power in the area of Erbil, Iraq, and ruled for nearly a hundred years. Despite the relatively long duration of the rule of these rulers, it was expected that there would be more comprehensive information about these rulers, which unfortunately is not available. Another name of the Arbil Atabaks was Bani Bagtakin, who were among the Seljuk emirs such as the Turk attendants of Zangies. One of these attendants, named Ali Kouchak, surpassed other members of this clan in taking power. Ali Kouchak was one of the most loyal attendants to the Zangies, who was able to obtain from them the right to transfer their territory to their children in the form of inheritance. In this way, when he passed away in 583 AH, 1168 AD, his sons succeeded him in various areas, including Erbil and Zor city, as well as in the northern lands of the Levant, and finally all these areas reached Kokabori.

Ali Kouchak, with his talent, was gradually able to get more concessions from Zangi ibn Aq Sonqor, including the government of Mosul, which was very important at that time. The center of Ali's rule was Erbil. Ali's sons dominated different areas after him, and in the meantime, the role of Muzaffaruddin Kokabori was more important than others. Arbil Atabaks during the relatively long years of their rule, especially during the time of Mozaffar ad-Din Kokabori, made many cultural and educational reforms.

This research examines and introduces the scientific, cultural, and religious services of Bani Bagtakin (Arbil Atabaks).

DISCUSSION

The Formation of the Government of Arbil Atabaks

At the end of the Seljuq dynasty, with the appearance of differences between the claimants of the kingdom, the Atabaks came to power and formed dynasties of independent rulers called the Atabaks. Atabak was a special nickname and title of some of the Seljuq emirs to whom the said sultans entrusted the education and protection of their children due to their trust in them (Ebrahim Hassan, 1386). The Arbil Atabaks or Bani Bagtakin, like Bani Lulu, were among the emirs who served the Zangi Turks. Among them, only Ali Kouchak was a follower of Zangi ibn Aq Sonqor who came to power. Ali already had vast lands on the outskirts of the Kurds in northern Iraq, and he made the city of Erbil the center of his government. In the year (539 AH/1145 AD), Zangi gave the governorship of Mosul to Ali Kouchak. Ali was loyal to the Zangies' and obtained from them the right to transfer his territory to his children. Therefore, when his sons passed away in the year (583 AH/1168 AD), they succeeded him in Erbil and the city of Zor, as well as in the northern lands of the Levant, and one of his sons, named Kokabori, finally became the heir of all these (Clifford Edmond Bosworth, 1381).

There is no information about the first person from this family who came to power, Bagtakin the father of Zainuddin Ali. The history of this family is based on the life of Zainuddin Ali and his two sons, Zainuddin Yusuf and Mozaffar ad-Din Kokabori. Zain al-Din Ali was one of the young slaves of Qasim al-Dawlah Aq Sanqar, the father of Imad al-Din Zangi because Aq Sanqar was killed in Jumada al-Awwal year (487 AH/1090 AD), his slaves were gathered around his son Imad al-Din who was not more than ten years old, Zain al-Din Ali was one of those slaves and he himself was still young (Abu Shameh, Abd al-Rahman, 1997). Undoubtedly, Zangi rose and prospered alongside Imad al-Din (Ezzuddin Abul Hasan Ali Ibn Athir, 1415 AH 1995 AD). Emad al-Din became the ruler of Mosul in (521 AH/1127 AD), most

likely Zain al-Din was with him. In the year (530 AH/1136 AD) when Sultan Masoud Seljuqi took the army to Baghdad to fight with King Dawood bin Mahmud, Zain al-Din Ali accompanied him as one of the commanders of Atabak Imad al-Din (Ezzuddin Abul Hasan Ali Ibn Athir, 1995).

From these narrations, it can be deduced that there was a good relationship between Nour al-Din Zangi and Zain al-Din, as in 554 AH/1159 AD when Nour Al-Din took Harran from his other brother Amir Miran, he gave it to Zain Al-Din's ruler (Abd al-Rahman Abu Shameh, 1997). In Ramadan (559 AH), Zain al-Din commanded the Mosul division, which, according to a legend, also commanded the army of Najm al-Din al-Bi from Mardin, went to help Nur al-Din Zangi in the battle with the crusaders and the destruction of the Haram fortress, and showed courage and a few of the great Crusader commanders was captured in this war (Ezzuddin Abul Hasan Ali Ibn Athir, 1995; and, Yusuf Sabbat Ibn Jozi, 1952). This raised Zain al-Din's position with Nur al-Din Zangi so that Nour al-Din gave him more lands, including Mosul, which had an important position at that time.

There is not much information about the old age of Zain al-Din Ali, he resigned in the year (563 AH) due to old age and exhaustion, and all the cities that Emad al-Din and Nur al-Din had given to his fiefdom or emirate such as Mosul, Shahr Zor, Sinjar, Tikrit, Haran, Hekaria and many forts of the island except Erbil were returned to Qutbuddin Maudoud and he moved to this city with his treasures and family, but he did not last a few months and died in the same year and his body was buried in a tomb near the ancient mosque of Erbil (Abd al-Rahman Abu Shameh, 1997; Ahmad bin Muhammad Ibn Khalqan, 1381).

The fact that Zahabi considered his age to be more than a hundred years old (Muhammad bin Ahmad Dhahabi, 1948) is not correct. After the death of Zain al-Din Ali, his son Mozaffar al-Din became the ruler in Erbil, but Atabkash Qaymaz, a follower of Zain al-Din Ali, drove him out and Abul al-Mozaffar Yusuf, the younger son of Zain al-Din Ali, was appointed to rule (Ahmad bin Muhammad Ibn Khalqan, 1381). He named him Zain al-Din. But he took over the affairs himself. Therefore, Yusuf is rarely mentioned in the events of this period, but from the year (571 AH) when Mujahid al-Din was

arrested by Azal al-Din Masoud Zangi, Zain al-Din Yusuf became independent (Ezzuddin Abul Hasan Ali Ibn Athir, 1995).

In (586 AH, 1190 AD), Yusuf was one of the commanders and princes who, at the invitation of Salah al-Din Ayyubi, went to conquer Akkara with the army, but he fell ill in Khoruba and went to Nasiriyah and died there. Due to the difference between him and his brother Mozaffar al-Din over the governorship of Erbil, some have suggested that Mozaffar al-Din poisoned him (Ahmad bin Muhammad Ibn Khalqan, 1381; and Muhammad bin Ahmad Dhahabi, 1948). Mozaffar al-Din may have gone to Baghdad to claim his rights or to enjoy a position, but he was not noticed, so he went to Mosul and Wasif al-Din Ghazi bin Modud respected him and gave haran to him. Later, Mozaffar al-Din joined the service of Salah al-Din, and he participated in several battles and showed bravery. Therefore, he found a high position with the Sultan and took his sister Urba as his wife (Ahmad bin Muhammad Ibn Khalqan, 1381; and Muhammad bin Ahmad Dhahabi, 1948).

In the year (571 AH/1175 AD) Mozaffar al-Din went with the army to help Salah al-Din in the attack on Aleppo (Yusuf Sabbat Ibn Jozi, 1952). As Salah al-Din was besieging Beirut, He invited him to conquer Mosul and the surrounding lands. Salah al-Din, who was looking for an opportunity to remove the remnants of the Zangi family, set out, but due to the vigilance of Ezza al-Din Masoud, the ruler of Mosul, he did not succeed, but soon after, he captured al-Arrah and gave it to Mozaffar al-Din (Ezzuddin Abul Hasan Ali Ibn Athir, 1995). Despite all this, Mozaffar al-Din again encouraged Sultan to attack Mosul after the conquest of Nusaybin.

This time again, Ezza al-Din Masoud and Mujahed al-Din Qaymaz, whom Mozaffar al-Din was trying to hold a grudge against, gathered a lot of supplies, weapons, and troops and prepared to fight. Salah al-Din, who saw himself weak against a big and strong city like Mosul, blamed Mozaffar al-Din for bringing him there (Ezzuddin Abul Hasan Ali Ibn Athir, 1995). So, he left the city. In the year (583 AH), Salah al-Din invaded Acre. His son Afzal, on the order of his father, sent a force under the command of Mozaffar al-Din along with some other amirs to the borders of Acre, and they fought and won a fierce battle with the cavalry and killed their commander (Ezzuddin Abul

Hasan Ali Ibn Athir, 1995). In the same year, Mozaffar al-Din was in charge of Salah al-Din's eastern army on the way to the conquest of Quds, and in the middle of the way, they also conquered Tiberias (Yusuf Sabbat Ibn Jozi, 1952). In the year (586 AH/1190 AD), the Acre Crusaders were considered an increasing danger due to the special location of this fortress, and Saladin decided to conquer and destroy it. Therefore, he asked all his subordinate warrior commanders to join him with the army. Mozaffar al-Din Kokabori and his brother Zain al-Din Yusuf were among those who arrived soon, but Yusuf died in Nasiriyah (Ibn Ibri, 1986). At this time, Abu Saeed Mozaffar al-Din Kokburi (Kok Buri = blue bear) (Ahmad bin Muhammad Ibn Khalqan, 1381; and Abd al-Qadri Naimi, 1410) who was thirty-seven years old, later nicknamed Malik alMa'zam (Muhammad bin Ahmad Dhahabi, 1948; and Ibn Khalqan, 1964) and it has been said that he was pleased with the death of his brother. He asked Salah al-Din to take back Harran and Valar from him and give him Erbil and Shahr-Zor and its vassals, and the Sultan agreed. When the news of Yusuf's death was published, the people of Erbil invited Mujahid al-Din Qaymaz to take over the affairs, but Awazbeim Sultan did not dare to answer their invitation. So Mozaffar al-Din went to Erbil and took over the government (Ezzuddin Abul Hasan Ali Ibn Athir, 1995; Yusuf Sabbat Ibn Jozi, 1952; Ismail Ashraf al-Rasuli, 1975; and Dhahabi, 1413).

From then on, Mozaffar would sometimes capture a city and sometimes be forced to retreat due to the conflicts between the Seljuks, the Zangians, the Ayyubids, and the Mamluks. But he was always thinking of capturing Mosul (Ibn Ibri, 1986). During these times, Mozaffar al-Din gave two of his daughter who were from Salah al-Din's sister, Rabia, to the marriage of Izz al-Din Masoud and his brother Imad al-Din, the sons of Noor al-Din Arslan Shah, the ruler of Mosul (Ahmad bin Muhammad Ibn Khalqan, 1381; and Ibn Ibri, 1986). Once again in (612 AH/1215 AD) Mozaffar al-Din, at the invitation of the Abbasid Caliph and as the commander of Mosul, Aleppo and Diyar Jazeera, went to the Mangali battle with the coalition forces of the governors of Jabal province of Iran, who had captured Rey, Isfahan, and Hamadan, drove them away and defeated them in the next war (Ezzuddin Abul Hasan Ali Ibn Athir, 1995; and Ismail Ashraf al-Rasuli, 1975). Due to Muzaffaruddin efforts to capture Mosul, some local

princes and kings were also greedy for conquering Mosul, as there was a conflict between Muzaffaruddin and Arslan's Badr Luelue Atabak in Mosul for a while in the years (615 and 616 AH). When Malek Ashraf Ayyubi decided to take back Erbil from Mozaffar, Muzaffaruddin was only able to stop Ashraf from doing this by appealing to the Abbasid caliph. He then went to Baghdad and presented expensive gifts and took the throne. When Mozaffar alDin returned to Erbil, he dropped the name of the Ayyubids from the sermon. He was satisfied with the name of Caliph (Ibn Ibri, 1986). At this time, Mozaffar al-Din was reaching old age, but he was still struggling, as in 1221/618 AH, it was reported that the Mongols were planning to reach Erbil (Sadegh Sajjadi, 1383).

Mozaffar al-Din, on the order of Al-Nasir al-Abasi, went to Daqoqa to prevent the Mongols and took command of the Mosul army, but the caliph did not send the army he had promised, and the Mongols also turned to Hamedan and Mozaffar returned (Ahmad bin Muhammad Ibn Khalqan, 1381). In (621 A.H.), Mozaffar al-Din besieged Mosul during the Ayyubids conflicts in Egypt, Syria and Jazeera, but he did nothing and returned (Ezzuddin Abul Hasan Ali Ibn Athir, 1995).

Two years later, when there was a conflict between the Ayyubids to support or oppose Al-Nasir alAbbas, Mozaffar al-Din was also mentioned (Ezzuddin Abul Hasan Ali Ibn Athir, 1995). In the year (622 AH) when Sultan Jalal al-Din Mankbarni reached the borders of Erbil, he made peace with him (Gholam Mohsin Musaheb, 1374).

After that, there is not much news about his activities in the sources. It seems that after this he spent most of his time in Erbil until he passed away on the 14th or 18th of Ramadan (630 AH / 24 or 28 June 1233 AD). His body was first buried in his house in Erbil Castle, then according to his will, they took him to Mecca to bury him in the tomb he built under Mount Arafat. But due to some incidents, this was not possible and they were returned and buried in Kufa near Imam Ali's tomb (Muhammad bin Salem Ibn Wasil, 1975; and Muhammad bin Ahmad Dhahabi, 1948).

The Most Famous Rulers of Bani Bagtakin

Ali Kouchak ibn Bagtakin, Zain al-Din (539 AH/1145 AD)

He has been praised for his bravery, awe, intelligence, justice, good character, and forgiveness. He never played tricks and was a very trustworthy man who adhered to his agreements and promises (Dhahabi, 1413; and Sadegh Sajjadi, 1383). Emad al-Din Zangi had complete trust in him and considered him as one of his companions who feared God and did not fear him (Sadegh Sajjadi, 1383). The construction of several schools and some other buildings have been attributed to him. Famous poets such as Haiza Baysa have praised him (Grigorios Ibn Ibri, 1890). The family of Bani Bagtakin gave importance to science and poetry and respected scientists and scholars. Serving the people and paying attention to culture and customs were among their actions. Paying attention to this issue was one of the factors that attracted people to knowledge gathering as well as scientific competition between scholars and writers.

Muzaffaruddin Kokabori (586-630 AH)

Kok Bori (*blue bear*) (Ahmad bin Muhammad Ibn Khalqan, 1381) He was later nicknamed Al-Mulk al-Ma'zam. He was one of the rulers of Erbil who adopted a shrewd policy and supported Salah al-Din Vayoubian against the ambitions of Lulu (who was a freed slave of Zangies of Mosul) and apparently of Armenian descent. Lulu was originally the viceroy of Prince Zangi in Mosul. When Mozaffar al-Din Kokabori died and left no descendants, he bequeathed his lands to the Abbasid Caliph Mostanser (588-640 AH). In this way, Bani Bagtakin never acted as an independent government. Although they had a lot of local authority among the great powers that surrounded them (Bosworth, Clifford Edmond, 1381). He paid great attention to religious programs, especially to the month of the birth of the Prophet of Islam (PBUH), and celebrated it during his rule. Hafiz Abu Khattab ibn Dahiyeh Andalusí wrote a book called "AlTanweer fi Mould al-Bashir al-Nazir". This book was so noticed by Muzaffaruddin that he was always busy reading it even when special guests visited him. Ibn Khalqan heard this book in six meetings in the month of Jumadi at the end of the year (625 AH) from Mozaffar al-Din (Ibn Khalqan, 1964).

Mozaffar al-Din was very interested in listening to Hadith, and for this purpose, he built Dar alHadith in Erbil and called Hadith scholars from Baghdad there (Umar Ibn Adim, 1988).

He was a religious and studious man. Due to his interest in science and knowledge and study, he created a good scientific and literary movement in Erbil city. This caused him to attract many scientists, writers, and scholars from other lands and provided them with good welfare facilities, and caused their scientific advancement. Not long ago, among those people, great men reached high academic degrees (Rashid Nazem, 1973).

Muzaffaruddin Kokabori had a great desire and inclination to study history books and listen to hadiths. Ibn Khalqan says: that Mozaffar al-Din had a great inclination towards the science of history, which was a memory (Ahmad bin Muhammad Ibn Khalqan, 1381). He was a just ruler and respected God's right to the people and did not spare any effort to ensure their welfare and comfort. He forbade actions that were forbidden in Islam, and it was not possible for anyone to drink alcohol in his territory or to enter his territory with a drunkard (Rashid Nazem, 1973). Kokabori was a Sunni and a Sufi, and he built a monastery for the people of Sufism, on Friday nights he was engaged in dancing and listening to music, and he gave a huge party on the birthday of the Prophet (Zakaria bin Muhammad Qazvini, 1373).

Regardless of political issues, he paid a lot of attention to public welfare affairs. The schools, orphanages, monasteries, nursing homes, and hospitals of Malik Moazzam Muzaffaruddin, the ruler of Erbil, were very famous (George Zidan, 1386)

The Most Important Services of The Rulers of Erbil:

Repair of Monkey Well

Monkey Well is the name of a well around Mecca, which dates back to the Jahiliyyah period and was used until the beginning of the 7th century. The location of the well is not exactly known. Some groups have considered it to be in Mecca, between Masjid alHaram and Hajun, or between Mecca and Mina (Muhammad bin Jarir Tabari, 1992) and some have suggested that it was located on the road to Mural Dhahran (the present-day Fatima Valley), which is not true (Muhammad bin Ahmad Fasi, 1386). Ancient sources have attributed the digging of this well to Ala ibn Hadrami, the brother of Ala Hadrami, the governor of Bahrain (Muhammad bin Abdullah Aruzqi, 1858), or

Maimon ibn Qahtan Sadfi, one of the children of Abd ibn Aswad ibn Malik Sadif (Hassan Hamdani, 1963). Due to the saltiness and heavy water in the wells of Makkah and the scarcity of fresh water, most of the people of this city have been supplied with drinking water from the Monkey Well (Muhammad bin Abdullah Aruzqi, 1858). The description of this well in some Arab poems indicates its importance to the people of Mecca during the Jahiliyyah and Islamic periods (Hassan Hamdani, 1963).

On the day of the conquest of Mecca, the Islamic armies passed by this well and entered Mecca after passing through the Azakher region (Muhammad bin Abdullah Aruzqi, 1858). In the year (158 AH), Mansour performed Hajj and landed in Abtah near the monkey well. He fell ill there and passed away on the morning of the 6th of Dhu al-Hijjah of the same year (Ahmed Dinouri, 1960).

The name of this well has been seen in historical sources until the year (604 AH). In this year, Mozaffar al-Din Kokabori, the ruler of Erbil, repaired this well (Umar Ibn Fahd, 1983). After this time, the name of this well has not been found in historical sources. It is not clear whether the name of the well has changed or the well has been abandoned. But it is clear that this well has a lot of historical value and has been important to the Arabs since the time of Jahiliyyah, it had fresh water in that dry and waterless land, for which they used to write poetry and it was on the Hajj route, which is also a reason for its importance. Muzaffaruddin Kokabori, in addition to establishing civil buildings in his territory, has also repaired and reconstructed this well, which shows the importance he gives to civil and public works.

Establishment of Religious and Cultural Centers

Endowment is considered to be the most important factor in the sustainability of education, and the Kokabori government at that time put the administration of schools on the basis of public endowment. In the same way, the elders dedicated their property to spreading science and knowledge and providing service for goodness and benevolence.

At that time, the schools and mosques of Erbil were well known. In the meetings of the literary and scientific working groups, they participated in its prosperity and progress and provided food for the

soul and spirit and comfort and well-being of the people, which was the concern of life and Muzaffaruddin was very eager to attend the meetings of elders, scholars and writers.

Muzaffaruddin Kokabori founded a school named Muzaffaruddin, where teachers taught Hanafi and Shafi'i jurisprudence, interpretation, hadith, syntax, logic, history, and literature. The position of this school was no less than the famous schools of Damascus, Mosul, Aleppo, and Cairo.

Bagtakin paid a lot of attention to knowledge and literature, encouraged researchers, was generous to them and built schools for them and sent many teachers to those schools. A large number of students and teachers arrived in Mosul, and Sharaf al-Din Abu al-Barakat ibn Abi al-Fath Ahmad, known to ibn Sama, wrote a large book in four volumes entitled "Nabahah al-Balad al-Khamil and Waman Ward Aleihi Man al-Maathal". At that time, the city of Arbil expanded from all sides and the cities came out of the lack of prosperity that ruled them for a long time. This prosperity continued until the year (634 AH). With the Mongol attack, the city was destroyed and all the people of the city were killed except those who had taken refuge in the city's Castle, and the restlessness and immobility returned again (Rashid Nazem, 1973).

Famous Schools of Erbil

Al-Aghiliyya School

It is one of the oldest schools in Erbil for teaching Shafi'i jurisprudence. The school of Aqiliyah is attributed to ibn Aqeel Abi al-Abbas Akhdar ibn Nasr ibn Aqeel alArbali, he was born in the year (487 AH) and went to Baghdad to study Shafi'i jurisprudence and after returning to Erbil with the help of Abu Mansour Sarfatkin al-Zini, the deputy of Mosul, built Aghiliyya school in 533 AH and taught there for a while, and died in 567 AH and was buried in that school (Tawfiq al-Aboud).

The first teacher of this school was al-Khidr ibn Nasr ibn Aghili, and Muhammad ibn Abdul Salam ibn Abdul Aziz ibn Hebaullah Sanjari also taught there, and apart from these, we do not know any of the other teachers of that school.

Erbil school

The founder of this school is not known exactly, but it was certainly for the spread of Shafi'i jurisprudence. It seems that this school existed before 608 AH (the year of Ibn Khalqan's birth).

Among those who taught in Erbil school was Ahmad ibn Musa Arbili Shafi'i, who Ibn Khalqan says in his description: Abu al-Fazl Ahmad ibn al-Sheikh Allamah Kamal al-Din Abi Afteh Musa ibn Sheikh Razi al-Din Abi al-Fazl Yunus ibn Muhammad ibn Mana... was a great imam from a family of scholars who graduated a large number of people and was in charge of teaching at the Madrasa of King Mozaffar al-Din Sahib of Erbil and came from Mosul to this school in early Shawwal six hundred and ten (Ahmad bin Muhammad Ibn Khalqan, 1381). The similarity of the sciences taught between the schools of Erbil and Mosul was due to the connection between these schools, which was caused by the transfer of some teachers from the Mosul school to the Erbil school.

The designation of the school of Erbil as the school of Al-Mulk al-Mozam Mozaffar al-Din ibn Zain al-Din shows the attention of this emir to the affairs of the school of Erbil and stimulating educational movements in it (Tawfiq al-Aboud).

Mujahiduddin School

This school was among the Arbili's schools in the second Abbasid era. This school belonged to Zain al-Din Abi Saeed, the father of Mozaffar al-Din, the owner of Erbil City, who was originally from Sajistan. He went to Mosul and died in Mosul Castle in 595 AH.

We could not identify any of the teachers of these schools, and we do not know how long it lasted, and whether it was open after Mujahid al-Din's transfer from Erbil to Mosul, at the time of his death in 595 AH or not (Tawfiq al-Aboud).

Al Jabal Mosque or Al Mozaffari Mosque

Mozaffar al-Din Mali Kalan spent a large sum of money on the construction and completion of Jame al-Jabal or Muzaffari at the foot of Mount Qasyon by Abu Umar Mohammad ibn (Abd al-Qadri Qadamah Naimi, 1410).

Sinjar school

The Sinjar school is one of the schools of the Hanafi religion, which was founded by Mujahid al-Din in 594 AH when Qotb al-Din was the ruler of this region, he was a just ruler and he is well remembered. Ibn Athir says: He was very prejudiced against the Hanafi religion and blamed the Shafi'i jurists. Due to his prejudice, he built a school for the Hanafi religion and stipulated that only the children of the Hanafi religion should study there (Ibn Athir, 1963).

Qotb al-Din died in Ardabil in 642 AH and it is not known in which year the school was closed (Tawfiq al-Aboud).

Al-Rabz school

This school was founded by Abi al-Abbas Khizr bin Nasr al-Arbali (d. 567 AH). Since this school was built outside the city in the region of Rabaz, it was named Rabaz School.

Some examples of poets, writers and scientists of Erbil and their works:

1. Muwafq al-Din al-Arbili (585 A.H.) was a powerful leader. He excelled in literature and all kinds of poetic arts and the science of prosody and rhyme.
2. Abul Barakat Mostofi (d. 637 AH), a Kurdish historian and scientist, wrote the history of Erbil in five volumes.
3. Ahmad ibn Abd al-Sayyid known as al-Salah al-Arbali was the heir of Mozaffar al-Din Kokabori.
4. Sharaf al-Din ibn al-Mustafi, whose gatherings were among the longest and most useful gatherings, because he respected everyone he invited and treated him well. Atabaks played a special role in establishing schools and other educational institutions, which were the main centers for the presence and training of scholars.
5. Ibn Khalqan, a contemporary historian of the Bagtakin period, and in the same region, had the support of Mozaffar al-Din. Historians of his time, ibn Athir ibn Abu Shamah, were the Zangi and Ayyubid historians.
6. A group of scientists and hadith scholars are also related to this city, such as Abu Ahmad Qasim son of Mozaffar Shahrzuri

Shibani Erbili and others (Shahab al-Din Abu Abdullah al-Hamowi Yaqut, 1381).

7. Ibn Athir (his full name: Izz al-Din Ali ibn Muhammad or Iz al-Din Abul Hasan Jazari) (555/630 AH) is one of the greatest and most famous Islamic historians and hadith scholars. Among his works are *Usd al-ghabah fi marifat al-Sahabah* (about the condition of seven thousand and five hundred companions of the Prophet of Islam), *Tarikh Atabakan Mosul*, *Tahfet al-Ajaib wa Tarafa al-Gharaib*, *Jami al-Kabir fi ilm al-bayan*, *al-Kamal fi al-Tarikh* (important events of the world from the beginning of creation to the year (627 AH) and known as the history of Ibn Athir) and *alLabba fi marafah al-anasab* (summary of the book of Samani genealogy).
8. Ibn Khalqan (Shams al-Din Abu al-Abbas Ahmad bin Muhammad ibn Ibrahim ibn Abu Bakr Arbili) was born on the 11th of Rabi al-Thani (608 AH) in Erbil, Arab Iraq. In his childhood, he lost his father, who was a teacher at Mozaffari school, and he studied with Sharafuddin Arbili (his father's successor). In 626 AH, he went to Aleppo and studied with Ibn Shaddad and Ibn Yaish. He went to Egypt in the year (636 AH) and in the year (659 AH) he became a judge in Syria by the order of Baybars Mamluk Bahri of Egypt. Baha' al-Din Zubair and ibn Matrouh, Egyptian poets, were among his friends. The important book "*Viayat al-Ayyan*" (a review of the biographies of 865 famous people of the time) was the result of his love of historical research (Hassan Anoushe, 1369).
9. Abu al-Qasim Nasr ibn Aqeel ibn Arbili (d. 619 AH) studied jurisprudence in his hometown and in the presence of Abu al-Abbas Khizr ibn Nasr, and then in Nizamiyyah of Baghdad under Yusuf Damashghi. After returning to Erbil, he was engaged in issuing fatwas and teaching (Abd al-Rahim bin Hasan Asnawi).
10. Emad al-Din Muhammad ibn Yunus Arbili Mosuli Shafi'i year (d. 535 AH) had a good position in the court of Sultan Nur al-Din Arslan Shah, the ruler of Mosul, and he was a companion of Sultan Nour al-Din Zangi. He caused the Sultan to convert from Hanafi to Shafi'i religion (Dhahabi, 1988).

11. Khizr ibn Nasr ibn Aqeel ibn Nasr of Erbil was a learned and pious Shafi'i scholar. He taught at Erbil Castle School and wrote books on jurisprudence and interpretation. He died in 567 AH and was buried in the same school (Mohammad Ali Modares Tabrizi, 1374).
12. Ali ibn Isa ibn Fakhr al-Din Abu al-Fath ibn Fakhra, nicknamed Baha al-Din al-Laqb and titled Abul Hasan, was one of the greatest Shia Muḥaddith and scholars of the 7th century. The book *Kashf al-Gahma fi Marafah al-Ima'ah* of Ahl al-Bayt al-Asma and a few paragraphs of the treatise are among his works. He wrote poems about Shia imams (pbuh) and the family of the Prophet of Islam (pbuh) (some of these poems are in the book *Kashf al-Gahma*, and Allama Halli had permission from him in the narration of the same book (Mohammad Ali Modares Tabrizi, 1374).
13. Yunus ibn Muhammad ibn Mutah ibn Malik Razi al-Din, nicknamed Abul Fazl and his title Arbili, living in Mosul, is one of the greatest Shafi'i scholars of the 6th century AH (Mohammad Ali Modares Tabrizi, 1374).
14. Amin al-Din Ali ibn Othman ibn Ali ibn Suleiman Arbili, a Sufi poet (d. 670 AH). According to what he quoted, he was considered one of the Imamiya followers who was under the guardianship of Hazrat Ali (a.s.) and Shia imams (a.s.) (Mohammad Ali Modares Tabrizi, 1374).
15. Yunus ibn Muhammad ibn Mutah bin Malik, nicknamed Razi al-Din and title Abul Fazl, was one of the Shafi'i scholars of the 6th century of Hijri. He taught and became a reference in religious sciences and passed away in 576 AH (Mohammad Ali Modares Tabrizi, 1374).

CONCLUSION

As the servants of the Seljuk sultans, the Atabaks of Erbil, like other subordinates, won parts of the territory under the control of the Seljuks, not by war and bloodshed, but by tact and cleverness to rule them and their children for about a hundred years. The areas under the rule of the Atabaks of Erbil were both wider and more durable than other Atabaks, and the reason for this expansion and the durability of

the government for a hundred years is due to their cultural and educational services. These services and activities ranged from the establishment of schools, mosques, and monasteries, which were the center for the exchange of literary and scientific information, to the provision of social services such as the creation and reconstruction of roads and the restoration of Monkey river near Mecca. Many cultural works such as scientific books and poems have been left from the cultural activities carried out by the Atabaks of Erbil, which shows the attention of this family to the scientific, cultural and religious fields.

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