

Mosul in the Seventh Century AH the Dynamism of Politics and the Vitality of Culture

Ali Imad Ali^{1*}, Sharif Basheer Ahmed²

^{1,2}Department of Arabic Language, College of Arts, University of Mosul, Iraq; ali.22arp174@student.uomosul.edu.iq

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Abstract. This study aims to shed light on the relationship between poetry and authority in Mosul during the seventh century AH because poetry remains a literary and aesthetic media system with objective values, serving both authority and the culture that contains and embraces it. Poetry has the advantage of continuity and mobility through time, intertwining with authority either in agreement or disagreement with personalities, positions, and events. The research found that political and cultural life in Mosul during the seventh century AH was dynamic and diverse, fluctuating between acceptance, rejection, and incitement. Poetry had varying stances towards events, governed by a set of political, social, and cultural factors. The city of Mosul witnessed political movement, power struggles, rich cultural activity, intellectual revival, and ideological consensus during the seventh century AH, where concepts of thought and aesthetic awareness intermingled in ideas, vision, imagery, and objective construction.

1. INTRODUCTION

1.1. First: The Dynamics of Politics Between Attraction and Repulsion

The city of Mosul experienced political movement, power struggles, and rich cultural activity in the first half of the seventh century AH, under the authority of the Atabeg state with its kings, leaders, and princes who established a state that expanded its borders. Literary life flourished after Imad al-Din Zengi (d. 541 AH) ruled Mosul in 521 AH and established the Atabeg/Zengid state there. The Zengids built schools, mosques, and libraries, making substantial individual and collective efforts to enhance scientific and cultural activity. They provided a conducive atmosphere for teachers and students, attracting many doctors, scholars, and jurists who were allocated generous and continuous salaries. Many of these scholars and jurists held high religious, administrative, and judicial positions, making Mosul a centre of active scientific and cultural activity in the Islamic world.

The Atabegs in Mosul were originally Turkish Mamluks under the leadership of the Seljuk sultans; they were non-Arabs assigned to supervise the young Seljuk princes and train them in horsemanship, combat, and state management. They grew up in Arab Islamic lands, adopting the religion and culture of the local people, encouraging scholars, writers, and artists. Mosul became a destination for scholars, writers, poets, and other artists.

At the beginning of the seventh century AH, Nur al-Din Arslan Shah bin Mas'ud bin Mudud (d. 607 AH) was the ruler of Mosul. When death approached him, he ordered that after him, his son, the king al-Qahir Izz al-Din Mas'ud, should succeed him, swearing allegiance from the troops and notable people. Nur al-Din had entrusted him with the kingdom before his death, renewing the pledge upon his passing. He gave his younger son, Imad al-Din Zengi, the castle of Aqra al-Humaydiya and the castle of Shush, sending him to Aqra and instructing him to manage their kingdom and oversee their interests.

Upon the death of Nur al-Din Arslan Shah, the Atabeg house disintegrated, and the power of the Zengids in Mosul diminished, making their rule nominal due to the young age of the princes who ascended to power. Then the figure of Badr al-Din Lu'lu' (d. 657 AH), a slave of Nur al-Din Arslan Shah, emerged, asserting power and authority through guardianship and influence.

Badr al-Din Lu'lu' gained the affection of King al-Qahir Izz al-Din Mas'ud bin Arslan Shah, who ruled Mosul for eight years. When the king sensed his impending death, he bequeathed the kingdom to his eldest son, Nur al-Din Arslan Shah II, who was ten years old, and appointed Badr al-Din Lu'lu' as his guardian and administrator due to his wisdom and sound judgment. After the death of King al-Qahir, Badr al-Din Lu'lu' took action at Nur al-Din's behest and sent to the Abbasid Caliph al-Nasir li-Din Allah (d. 622 AH), requesting a formal recognition and dignitary appointment for the young king, seeking to renew the alliance with neighbouring kings.

The formal recognition came from the Abbasid Caliph, but it was merely nominal and ceremonial since Badr al-Din Lu'lu' effectively controlled affairs. Suddenly, King al-Mansur Imad al-Din Zengi, the grandson of Nur al-Din Arslan Shah (d. 630 AH), appeared on the political scene, attempting to extend his authority from the castle of al-Humaydiya to Mosul, claiming it as his rightful heritage. Badr al-Din Lu'lu' understood that it was not in his interest for Imad al-Din Zengi to rule, given his strong leadership. He decided to keep him away from Mosul to consolidate his own power.

After the death of Nur al-Din Arslan Shah II, his brother Nasir al-Din Mahmoud, who was three years old, took over Mosul. He was the last of their line to be proclaimed in Mosul before he died in 630 AH. Badr al-Din Lu'lu' then ruled Mosul for forty-three years, effectively sidelining the Zengid house and consolidating his power for nearly half a century. After the death of King Nur al-Din Arslan Shah in 607 AH, Badr al-Din Lu'lu' became the legitimate ruler of Mosul and the effective decision-maker until the death of the last Atabeg king. He declared himself an independent king, recognized by the Abbasid Caliph al-Mustansir Billah (d. 640 AH), who sent him royal robes and titled him the king al-Mas'ud, allowing him to have his name mentioned from the pulpits and stamped on currency.

Badr al-Din Lu'lu' (d. 657 AH) is considered one of the prominent and influential political and cultural figures in Mosul, known for his cunning, strategy, and deception, which helped him maintain power for decades. He contributed to political activity and the revival of scientific endeavors in Mosul, supporting scholars and poets with financial aid and gifts, notably including Az al-Din ibn al-Athir (d. 630 AH), a distinguished historian who wrote the famous work "The Complete History" with Badr al-Din Lu'lu's guidance.

and aid, along with his brother Ziya al-Din ibn al-Athir (d. 637 AH). The period of Badr al-Din Lu'lu's rule is marked as one of the flourishing and active periods in Islamic history, filled with significant events, including the Mongol invasion of Iraq and the Crusades in the Levant and Egypt, alongside his complex relationships with the Abbasid Caliphs and neighboring Islamic states.

Badr al-Din Lu'lu' (d. 657 AH) is considered one of the prominent political, leadership, and cultural figures who asserted his presence with competence, skill, and intelligence in Mosul. He was described as cunning and crafty, which helped him remain in power for decades. He contributed to political movements and the advancement of the scientific movement in Mosul, supporting scholars and poets by providing them with funds, gifts, and donations, among whom was the renowned historian Ibn al-Athir (d. 630 AH). He wrote his famous work "The Complete History" with the advice and assistance of Badr al-Din Lu'lu' and his brother, Dia' al-Din Ibn al-Athir (d. 637 AH). They were prominent figures in language and literature, producing works that contributed to building the cultural framework in Mosul during the seventh century of the Hijra.

The period during which Badr al-Din Lu'lu' ruled Mosul is considered one of the flourishing and active eras in Islamic history, filled with significant events, including the Mongol invasion of Iraq and the Crusades in the Levant and Egypt. This was in addition to his complex and interactive relationships with the Abbasid caliphs, his vital connections with neighbouring Islamic states and emirates, and his relationship with the Mongol leaders, which caused him reputational harm among later historians.

1.1.1. Badr al-Din Lu'lu's Relationship with the Abbasid Caliphs

Badr al-Din Lu'lu's foreign policy focused on strengthening relations with the Abbasid caliphs in Baghdad, such as al-Nasir li-Din Allah (d. 622 AH), who ruled Baghdad for forty-seven years (575 AH-622 AH), al-Zahir bi-Amr Allah (d. 623 AH), al-Mustansir Billah (d. 640 AH), and al-Musta'sim Billah (d. 656 AH). The primary goal of this wise policy was to "protect his emirate from any dangers that could threaten it and to shield it from the expansionist ambitions of neighboring powerful emirates and states." This led Badr al-Din Lu'lu' to acknowledge the supreme authority of the Abbasid caliph, seeking to draw closer to him.

Badr al-Din Lu'lu' sent precious gifts and rare artefacts to the Abbasid caliphs in Baghdad to solidify his relationship with them, even going so far as to arrange marriages with them. He offered his daughter in marriage to Mujahid al-Din Aybak, known as al-Duwidar al-Saghir (d. 656 AH), one of the mamluks of the Abbasid caliph al-Mustansir Billah. The marriage contract was established with a dowry of twenty thousand dinars. He also married his second daughter to al-Diya' al-Din al-Tabarsi al-Zahiri, known as al-Duwidar al-Kabir (d. 650 AH). This clearly indicates Badr al-Din Lu'lu's commitment to strengthening social relations and familial ties with the Abbasid caliphs in Baghdad to achieve political objectives and personal gains by ensuring loyalty to the Abbasid caliph.

Badr al-Din Lu'lu' employed the game of "bunduq" (a type of shooting game) that became popular during the Abbasid era, which the Abbasid caliphs were particularly attentive to as a means of solidifying their relationships. Caliph al-Nasir li-Din Allah (d. 622 AH) was known for reviving this game, showing a penchant for shooting both the "bunduq" and the corresponding birds while wearing the garments of youth. Al-Zahiri Ibn al-Athir (d. 630 AH) mentions that Caliph al-Nasir li-Din Allah made it his primary concern "to shoot the bunduq and the corresponding birds, and the garments of youth, abolishing the youth garments throughout the land." This indicates the Abbasid caliphs' attention to sports and their role in providing leisure for society and effectively training fighters and competitors in marksmanship.

Furthermore, Badr al-Din Lu'lu' demonstrated his commitment to marksmanship and his desire to strengthen ties with the Abbasid caliph by sending a messenger to Caliph al-Mustansir Billah (d. 640 AH) "with a bird and a group of bunduq marksmen who testified that Ibrahim, the son of Badr al-Din Lu'lu', had shot the bunduq and traced his lineage back to the caliph." This was accepted, and he was rewarded with a thousand dinars. This indicates that sports in the Abbasid era had a vital role in preparing individuals physically, health-wise, and mentally.

Badr al-Din Lu'lu' maintained a careful and astute relationship with the Abbasid caliphs. Upon the death of Caliph al-Mustansir Billah (d. 640 AH), he sent his son Rukn al-Din Ismail, who was greeted by princes as he entered the city. He entered the caliphate in mourning attire, kissed the threshold, entered the ministry house, and offered condolences and congratulations, then moved to a house where he resided. This illustrates the nature of his close relationship with the Abbasid caliphs, serving as a means to safeguard his emirate and authority from those who might covet it, viewing them as the supreme central authority of the land.

1.1.2. Badr al-Din Lu'lu's Relationship with Muzaffar al-Din Koukabri (Mosul - Erbil)

Badr al-Din Lu'lu' sought to strengthen his political ties with the rulers of neighboring emirates and states to overthrow Muzaffar al-Din Koukabri (d. 630 AH), the lord of Erbil, who supported Imad al-Din Zengi, son of Nur al-Din Arslan Shah (d. 630 AH), and incited the Zengids against him. The actual conflict between Badr al-Din Lu'lu' and Muzaffar al-Din Koukabri began after the death of Nur al-Din in 616 AH, when Imad al-Din Zengi, the grandson, aimed for control of the land. He sent word to the garrison in Amadiya, saying, "My nephew has died, and Badr al-Din Lu'lu' wants to rule the land for himself, and I am more deserving of my ancestral kingdom." He continued to rally the soldiers until they summoned him, and they surrendered the castle of Amadiya to him.

Badr al-Din Lu'lu' understood the danger posed by Imad al-Din Zengi after he seized control of Amadiya due to its proximity to Mosul. When the news reached Badr al-Din Lu'lu', he called out to his army to prepare for departure, and they hurried to Amadiya to besiege Zengi there. The weather was winter, with severe cold and heavy snow, preventing them from engaging in battle. However, they continued to besiege it. Muzaffar al-Din Koukabri, the lord of Erbil, sided with Imad al-Din Zengi and took steps to assist him, allowing Zengi to rule the castle of Amadiya.

Badr al-Din Lu'lu' sent him a message reminding him of the oaths and agreements, including that he would not interfere with any matters of Mosul. However, Koukabri disregarded him and insisted on supporting Imad al-Din Zengi, as he was his son-in-law and saw himself as more deserving of the rule than Badr al-Din Lu'lu'. This prompted Badr al-Din Lu'lu' to seek the support of "King al-Ashraf Musa, son of the just king Sif al-Din Ahmad al-Ayyubi (d. 635 AH), lord of the Jazira and Khalat," and he submitted to him to stand against Muzaffar al-Din Koukabri's forces supporting Imad al-Din Zengi. King al-Ashraf agreed and provided assistance and support, leading to a coalition to preserve his emirate and authority while countering the alliance of Muzaffar al-Din Koukabri and Imad al-Din Zengi.

King al-Ashraf sent a letter to Muzaffar al-Din Koukabri denouncing and condemning his actions, requesting that he dissolve the alliance with Imad al-Din Zengi, return what they had taken from Mosul's territories, and return to reason. Otherwise, he would personally come with his army, stating, "It is essential to restore what has been taken from the land of Mosul to uphold the oath established between us. If you refuse and insist on supporting Zengi, I will come personally with my soldiers and head towards

your land and others, retrieve what you have taken, and return it to its rightful owners. It is in your best interest to agree and return to the truth." Koukabri did not respond to King al-Ashraf's message, and he did not comply with any of the demands. Consequently, he sent his forces to support Badr al-Din Lu'lu', and Caliph al-Nasir li-Din Allah (d. 622 AH) intervened to mediate peace. They complied, reconciled, and formed an alliance in the presence of messengers. However, the peace was temporary and did not last long due to Muzaffar al-Din Koukabri's insistence on removing Badr al-Din Lu'lu' from the rule of the emirate of Mosul and supporting his son-in-law Imad al-Din Zengi, whom he viewed as the legitimate heir to the Zengids in Mosul.

In 623 AH, Muzaffar al-Din Koukabri formed a military alliance with Jalal al-Din ibn Khwarazm Shah (d. 628 AH), the last sultan of the Khwarazmian state in Persia, along with al-Mu'azzam Sharaf al-Din Isa ibn Sif al-Din Ahmad al-Ayyubi, lord of Damascus (d. 624 AH), the lord of Amadiya, al-Malik al-Salih Najm al-Din Ayyub (d. 647 AH), and al-Malik al-Mansur Nasir al-Din Artuq ibn Arslan (d. 637 AH), to target the regions that Muzaffar al-Din Kukburi (d. 623 AH) formed a military alliance with Jalal al-Din ibn Khwarazm Shah (d. 628 AH), the last sultan of the Khwarazmian state in Persia, along with the great king Sharaf al-Din Isa ibn Sayed al-Din Ahmad al-Ayyubi, the ruler of Damascus (d. 624 AH), the ruler of Amida, the righteous king Najm al-Din Ayyub (d. 647 AH), and the victorious king Nasir al-Din Artuq ibn Arslan (d. 637 AH), the ruler of Mardin. Their aim was to target the lands held by King al-Ashraf, conquer them, and share the spoils after his defeat.

Badr al-Din Lu'lu' became aware of the intensified alliance and sought assistance from his ally, King al-Ashraf Musa ibn al-Malik al-Adil. He convinced him to attack the states and emirates that participated in the alliance and sent their armies to capture Mosul, thereby forcing them to retreat and withdraw their forces, thus lifting the siege imposed around the city. Badr al-Din Lu'lu's military plan succeeded greatly, leading to the withdrawal of the alliance, which returned to their lands out of fear of the threats that might affect their countries from King al-Ashraf.

Muzaffar al-Din Kukburi continued to pose a concern and danger to Badr al-Din Lu'lu' until his death in 630 AH, after which Badr al-Din Lu'lu's ambitions and intentions to rule the Emirate of Irbil began to manifest publicly, as it was part of the Mosul Atabeg state. Imad al-Din Zengi (d. 541 AH) established the Atabeg state of Mosul in 521 AH, and in the following year (522 AH), he conquered Irbil and annexed it to Mosul, handing it over to Prince Zain al-Din Ali (d. 563 AH). This convinced Badr al-Din Lu'lu' that Irbil was part of the political and cultural geography of Mosul in the sixth century AH during the era of Imad al-Din Zengi, Nur al-Din Mahmud Zengi (d. 569 AH), and their successors in the Zengid emirate of Mosul, leading up to Badr al-Din Lu'lu' at the beginning of the seventh century AH.

1.1.3. Badr al-Din Lu'lu' and Hulagu (Mongol Leader)

The Mongols emerged as a destructive military force in the Islamic regions at the beginning of the seventh century AH, and Hulagu (d. 663 AH) managed to build a strong army that advanced towards the Islamic East. Furthermore, the Abbasid Caliphate in Baghdad had weakened, aged, and become humiliated, rendering it unable to extend its control over the neighboring Islamic regions. The lax policies of the Abbasid caliphs in dealing with the governors had led to severe mistakes, making them targets for Mongol attacks.

Before Hulagu's campaign, the Abbasid Caliphate showed signs of collapse due to the dominance of the Persians, then the Turks and the Buyids, who monopolized power and overshadowed the caliphs. Additionally, the Islamic world was divided into conflicting states before the Mongol invasion, with several countries sharing power in the Islamic world during the seventh century AH: the Ayyubids in Bilad al-Sham and Egypt, followed by the Mamluks, the Abbasids in Iraq, and the Khwarazmians in Persia. The Abbasids did not realize the danger of the Mongol invasion until it reached the Khwarazmian state in Persia.

The last Abbasid caliph, Al-Mustasim Billah (640-656 AH), was described as having "feeble judgment, weak authority, and little experience in matters of the kingdom... His companions were usurping authority over him, all of them ignorant and of the lowest class. This indicates the weak central authority in Baghdad, where matters were not solely in the hands of Al-Mustasim Billah, who claimed: "Baghdad is enough for me; they do not consider it too much if I concede the rest of the lands to them, and they do not attack me while I am here, as it is my home and place of residence." Such fragile ideas, both intellectually and militarily, led him astray.

Badr al-Din Lu'lu' in Mosul relied on his political acumen and cunning to strengthen relationships with influential political and military parties to maintain his principality and rule. When the Mongols overthrew the Khwarezmian state in the year 628 AH, which was considered the first line of Islamic defense against Mongol invasions, and Erbil was subjected to a Mongol invasion in 632 AH, Muzaffar al-Din Koukabri sought assistance from Badr al-Din Lu'lu', the ruler of Mosul, requesting help and support. Badr al-Din sent a contingent of Mosul soldiers, which caused the Mongol army to retreat, fearing that the caliphate's forces would pursue them. The primary reason for Badr al-Din Lu'lu's collaboration with the ruler of Erbil against the Mongol invasion was to ward off threats to the principality of Mosul, given its proximity to Erbil, which made it susceptible to Mongol incursions.

Badr al-Din Lu'lu' communicated secretly with the Abbasid caliph al-Musta'sim Billah, providing him with continuous updates about the movements of the Mongol troops, warning him and urging him to mobilize resources against them. This was a clear indication of the growing and escalating Mongol threat. Ibn al-Taqtaiqi noted that the caliph al-Musta'sim Billah wrote to Badr al-Din Lu'lu', requesting a group of troubadours. At that moment, a messenger from Sultan Hulagu arrived, asking for siege engines and machines. Badr al-Din replied, "Look at the requests and weep for Islam and its people." Here, Badr al-Din Lu'lu's stance changed; he realized the reality of the Mongol presence, and that the Abbasid caliphate in Baghdad was weak and incapable of confronting the Mongol invasion and was on the brink of collapse. This realization led him to seek to solidify his relationships with the Mongols, sending weapons and war machines to their leader Hulagu, adopting a policy of appeasement to protect his principality. He began to court them in private, correspond with them, and offered gifts.

When the Mongols besieged Baghdad in 656 AH, Badr al-Din Lu'lu' sent his son, the righteous king Ismail, along with a group of his soldiers to assist Hulagu's army. This represented a significant ideological and political shift that caused historical and real damage to his reputation. Although his soldiers arrived late due to his deliberate strategy of delaying and stalling, Hulagu was angered and sent a reprimanding message to him, accusing him of betrayal and showing his displeasure, saying: "You are still in doubt about us, and you have delayed your resolution day after day, advancing one foot and retreating the other, to see who will prevail. If the caliph wins and we are defeated, your coming would be to him, not to us. Tell your father: We are astonished at how you lost your way, and your mind strayed from the right path, mistaking certainty for doubt while dawn was clear to you, yet you did not rise to it." When the righteous Ismail returned to Mosul and informed his father of Hulagu's position, Badr al-Din Lu'lu' realized that death had bared its fangs at him and that calamities were approaching.

Hulagu ordered the heads of senior officials of the Abbasid caliphate to be sent to Mosul with the righteous king Ismail, to be displayed there. He commanded the heads of the small duwaydar Mujahed al-Din Aybek, the commander of the pilgrimage Fulk

al-Din Muhammad ibn Ala al-Din al-Tabrisi, and Shihab al-Din Suleiman Shah ibn Barjam to be brought and hung on the outer wall of the city. This incident carried a threatening message to anyone who might resist or rebel against the Mongols. In response, Badr al-Din Lu'lu' quickly gathered his treasures and jewels, taking them to Hulagu, who treated him kindly and allowed him to put two earrings, which contained pearls, in his ears. Hulagu accepted this graciously, confirmed his position in Mosul, and honored him. Thanks to Badr al-Din Lu'lu's balanced and conciliatory policy, Mosul remained safe from Mongol invasions throughout his rule.

After Badr al-Din Lu'lu' passed away in 657 AH, his son, the righteous king Ismail, succeeded him in ruling the principality of Mosul. Initially, he followed his father's approach in dealing with the Mongols but soon adopted a different policy that led to the shortening of his rule and its end just three years after he took power. He deviated from his father's military policy of appeasement towards the Mongols, seeking to assert independence in his principality. His actions led to the fall of Mosul into the hands of the Mongols, resulting in his death. The Mongols besieged Mosul in 660 AH, and as food dwindled for the city's inhabitants, the Mongol commander Sanduqan deceived the righteous king, promising him favorable terms and requesting the opening of the city gates. The righteous king was misled and opened the gates, emerging with entertainers and music. The Mongol army entered Mosul, looting, pillaging, killing, and burning, and they took the righteous king Ismail to Hulagu in Baghdad, where he was killed. Sanduqan appointed Shams al-Din Muhammad ibn Yunus al-Ba'ashiqi as governor of Mosul, who was killed in 661 AH by Hulagu's orders for embezzling treasury funds. After the Mongols occupied Mosul, it became the administrative capital of the regions of Diyarbakir and al-Jazira. The Mongol Ilkhanate and Jalayirid rule over Mosul lasted from 660 to 735 AH, during which Mosul lost its distinguished political status and fell into ruin and destruction instead of prosperity and development. Many poets, writers, scholars, historians, and elders left for the lands of Sham and Egypt.

1.2. Second: The Vitality of Culture and the Effectiveness of Literary Activity

The balanced and secure environment of Mosul helped stimulate scientific activity there, attracting scholars and students from various regions. The traveler Ibn Jubayr al-Andalusi described the city in his journey, saying: "This city is ancient, vast, fortified, and magnificent.... In the city, there are around six or more schools of knowledge along the Tigris, resembling prominent palaces." This is a clear indication of the city's ancient history and the ruling authority's care for its cultural and literary system. Yaqut al-Hamawi praised Mosul, stating it is "the famous and great city, one of the strongholds of the Islamic lands, unmatched in size, greatness, population, and vastness; it is a stopping point for travelers and a gateway to all nations; it is the door of Iraq and the key to Khurasan, and I often heard that the great lands of the world are three: Nishapur, as it is the gateway to the East; Damascus, as it is the gateway to the West; and Mosul, as those heading in either direction rarely pass through it." This demonstrates Mosul's significance among the Islamic states due to its strategic location.

The traveler Ibn Battuta described it as "an ancient city, very fertile, with its famous fortress al-Hadba, which is renowned for its strength; it has a well-built wall and towers, and it is connected to the Sultan's residences... Mosul has a large suburb with mosques, baths, inns, and markets, and there is a mosque by the banks of the Tigris." All of this contributed to the flourishing of cultural, scientific, and literary activities in Mosul, with references to baths and inns indicating the city's civility, urbanity, and cultural and social awareness, marking it as a prominent hub in the development of culture and society.

1.2.1. Schools and Teachers

The scientific and cultural activity received great attention from Badr al-Din Lu'lu', and the cultural and scientific life in Mosul flourished. Schools and centers for memorizing the Quran and Hadith were established, and teachers were appointed. "There were thirty-five mosques, four hundred mosques, twenty-eight schools, and one hundred eighty houses for Hadith." This statistical data on centers of knowledge and culture reflects positively on the revival of scientific and cultural movement in Mosul, which witnessed the establishment of schools known as the Nizamiyah schools, similar to those in Baghdad, which were founded on a unified curriculum and system, focusing on teaching Islamic religious sciences, Shafi'i jurisprudence, and literary arts.

Many schools emerged alongside the Nizamiyah School in Mosul, playing a prominent role in disseminating knowledge and learning. The "Old Atabakiyah School" was one of the most famous schools in Mosul after the Nizamiyah School, being the best and largest, with curricula aligned with the Hanafi and Shafi'i jurisprudential perspectives, differing from the Nizamiyah School based on Shafi'i jurisprudence. The "Aziziyah School," established by Izz al-Din Mas'ud ibn Qutb al-Din Mawdud (d. 589 AH), was a significant institution that focused on teaching Islamic sciences, Shafi'i and Hanafi jurisprudence.

King al-Adil Nur al-Din Arslan Shah ibn Izz al-Din Mas'ud (d. 607 AH) established the Nuriyah School opposite the royal palace, which was one of the finest schools at that time, endowed for sixty Shafi'i scholars to teach Shafi'i jurisprudence. This reflects the prevalence of the Shafi'i jurisprudential school in Mosul in the seventh century AH and the acceptance of the Mosuli Muslim community of its principles and scholars.

King al-Qahir Izz al-Din Mas'ud ibn Arslan Shah (d. 615 AH) established the Qahiriyah School, where Kamal al-Din ibn Yunis ibn Man'ah (d. 639 AH) taught, later taking over the Badriyah School in 620 AH, where he regularly delivered lessons. The Qahiriyah School continued its activities during Badr al-Din Lu'lu's era, but by 620 AH, it began to lose importance as attention shifted toward the Badriyah School established by Badr al-Din Lu'lu', the highest political authority in Mosul. The schools played a crucial role in shaping a clear scientific and cultural foundation that attracted students of knowledge.

Among the vital schools contributing effectively to the cultural movement in Mosul was the Badriyah School, established by King Badr al-Din Lu'lu' before 615 AH, where various sciences were taught, and scientific debates were held. Sheikh Kamal al-Din ibn Yunis ibn Man'ah taught there in 620 AH, and the scholar Abu al-Mudhafar Muhammad ibn Alwan ibn Muhajir al-Mosuli (d. 615 AH) also contributed significantly to the teaching responsibilities, attracting many scholars from various regions to study there. Sheikh Ibn Yunis, who was a teacher and resident there, earned the school a distinguished scientific reputation, playing a notable role in building the cultural system in Mosul and promoting literature, thought, and history.

1.2.2. Scientific Families in Mosul

In the seventh century AH, several scholarly families emerged in Mosul, whose members actively contributed to the cultural, intellectual, and literary life, participating continuously in building an educated society that values knowledge and the role of thought in human development. One of the influential families was that of the sons of al-Athir, including Majd al-Din Abu al-Sa'adat ibn al-Athir al-Mubarakat ibn Muhammad ibn Muhammad ibn Abdul Karim al-Shaybani al-Jazari al-Mosuli (d. 606 AH), a writer,

hadith scholar, linguist, and jurist who held the position of chief secretary for King Izz al-Din Mas'ud ibn Mawdud. His works include:

1. *Al-Jami' al-Usul fi Ahadith al-Rasul*: Published in thirteen volumes, edited by Sheikh Abdul Qadir al-Arna'ut in 2016.
2. *Al-Nihayah fi Gharib al-Hadith wa al-Athar*: Published in five volumes, edited by Tahir Ahmed al-Zawy and Mahmoud Muhammad al-Tanahi in 1979.
3. *Al-Badi' fi Ilm al-Arabiyyah*: Published in two volumes, edited by Fathi Ahmed Ali al-Din in 2000.

Historian Izz al-Din Abu al-Hassan Ali ibn Abi al-Makarem al-Jazari al-Mosuli, known as Ibn al-Athir al-Jazari (d. 630 AH), was a leading scholar and historian, knowledgeable about past and present events, Arab genealogies, and their histories. His works include:

1. *Al-Kamil fi al-Tarikh*: Published in ten volumes, edited by Omar Abdul Salam al-Tadmuri in 1997.
2. *Usd al-Ghabah fi Ma'rifah al-Sahabah*: Published in eight volumes, edited by Ali Muhammad Mu'awwad and Adel Ahmed Abdul Mawjud in 1994.
3. *Al-Tarikh al-Bahir fi al-Dawlah al-Atabikiyah bi al-Mosul*: Published in one volume, edited by Abdul Qadir Ahmed Talimat in 1963.

The writer Abu al-Fath Nasr Allah ibn Abi Bakr Muhammad ibn Muhammad ibn Abdul Karim ibn Abdul Wahid al-Shaybani, known as Ibn al-Athir al-Jazari and nicknamed Diya al-Din (d. 637 AH), authored several notable works demonstrating his scholarly excellence. His writings include:

1. *Al-Mathal al-Sa'ir fi Adab al-Katib wa al-Shair*: Published in two volumes, edited by Ahmed al-Houfi and Badawi Tabana, with a second edition edited by Muhammad Mahy al-Din Abdul Hamid in 2000.
2. *Al-Washi al-Marqum fi Hall al-Manzum*: Published, edited by Yahya Abdul Azim in 2004, noted for its brevity and usefulness.
3. *Al-Jami' al-Kabir fi San'at al-Manzum min al-Kalam wa al-Manthur*: Published, edited by Mustafa Jawad and Jamil Said in 1956.
4. *Rasa'il Ibn al-Athir*: Published, edited by Anis al-Maqdisi in 1959.

The family of Radi al-Din Abu al-Fadl Yunis ibn Muhammad ibn Man'ah (d. 576 AH) contributed significantly to the literary movement in Mosul, with notable descendants like Sheikh Abu Hamid Muhammad ibn Yunis ibn Muhammad ibn Man'ah ibn Malik ibn Muhammad, nicknamed Imad al-Din. (608 AH) The Shafi'i jurist; he was the Imam of his time in the school of thought, principles, and differences, and he had a wide reputation in his era. Jurists from distant lands sought him out, and he held the position of preacher at the al-Mujahidi Mosque, while also teaching at the al-Nuri, al-Azizi, and al-Zaini schools. He served as a judge in Mosul.

And Kamal al-Din Abu al-Fath Musa ibn Yunus ibn Muhammad ibn Man'ah (639 AH) was "the scholar of his time and the unique figure of his era, a model for scholars and the master of wise men." He mastered philosophy and excelled in various sciences, being particularly prominent in religious sciences and jurisprudence. He worked as a teacher in Mosul and had knowledge across the entire spectrum of sciences, including philosophy, medicine, and mathematics. Due to his distinguished academic status, he taught at the al-'Aliyyah, al-Qahariyyah, and al-Badriyyah schools, attracting scholars to learn from him. He authored a large collection of books, most of which have been lost, including: "The Unveiling of Problems in the Interpretation of the Quran," "A Riddle in Wisdom," "The Royal Secrets," and "The Eyes of Logic." He was well-versed in the arts of knowledge, and his intelligence and vast knowledge were proverbial.

Abu al-Fadl Ahmad ibn al-Sheikh al-Allama Kamal al-Din Abu al-Fath Musa Yunus ibn Man'ah (622 AH), the Shafi'i jurist nicknamed (Sharaf al-Din); he was a great, virtuous, rational imam, well-mannered and handsome. He explained the book "Al-Tanbih in Shafi'i Jurisprudence" by Abu Ishaq Ibrahim al-Firuzabadi al-Shirazi (476 AH) and excelled in his explanation, calling it "The Sufficiency of the Jurist in Explaining the Tanbih," which was printed in four volumes, edited by Nashat Kamal al-Masri in 2023. He also summarized the book "Revival of the Religious Sciences" by Imam al-Ghazali (505 AH) and worked in teaching at the al-Qahariyyah school. It can be said that "Mosul was of particular importance in the sciences of mathematics and its branches due to the influence of Kamal al-Din ibn Yunus, who became an important reference for scholars in Baghdad and Damascus in this field of sciences." Thanks to this active scientific status, Mosul became a focal point for students of knowledge and a scientific and cultural reference for scholars and literati in surrounding Islamic regions. Among the prominent scholars of Mosul in the seventh century AH who were nurtured by Badr al-Din Lu'lu' were Kamal al-Din Musa ibn Abu al-Fadl Muhammad ibn Man'ah ibn Yunus al-Mosuli (639 AH). Ibn Khalkan (681 AH) praised him with detailed information about his role and scientific activity, stating: "When his virtue became famous, jurists flocked to him, and he excelled in gathering the arts and amassed knowledge that no one else had."

This is evidence that Mosul embraced a wide spectrum of diverse cultures, making it a destination for students of knowledge and intellectuals.

1.2.3. Poets and Writers

Poets played a prominent role in the renaissance of literary movement and the formation of cultural components and intellectual advancement in Mosul by presenting ideas, images, and topics that touch on social and moral values and traditions. They contributed to enriching Arab culture and solidifying its identity, expanding its scope, and deepening it by creating a diverse creative space in terms of themes and forms. The poets in Mosul in the seventh century AH can be classified into three categories:

1. Resident Poets and Writers: These are poets who were born in Mosul, lived there, and died within its borders without leaving. They received their education from its scholars, sheikhs, and writers, including:
 - Ahmad ibn Muhammad ibn Abu al-Wafa Abu al-Tayyib ibn al-Halawi al-Mosuli (603 - 656 AH) praised the caliphs and kings, residing in Mosul and writing poetry about its rulers. He served Sultan Badr al-Din Lu'lu', who admired his eloquence and ordered him to remain in his company like other courtiers until he could not bear to be apart from him. He accompanied Badr al-Din Lu'lu' frequently due to their relationship and traveled with him to foreign lands; he fell ill and died on the way. His poetry is characterized by both delicacy and strength. His diwan (collection of poetry) is lost, but scholars and researchers have found fragments of his scattered poems.
 - The writer and poet Muhi al-Din Yusuf ibn Yusuf ibn Ibrahim al-Hashimi al-Mosuli, known as Ibn Zilaq al-Mosuli (603-660 AH) was killed by the Mongols when they entered Mosul in 660 AH. He is an example of justice and holds a high rank in nobility and lineage. He was a brave knight in literary circles and an outstanding scholar in the Arabic language. He was a clever and bright young man, known for his beautiful and sweet poetry with clear ideas and a bright inspiration, excelling

among his contemporaries. He served as the scribe of the state of Badr al-Din Lu'lu'. His diwan is lost; the Mongols burned it when they invaded Mosul.

- The historian and writer Ibn al-Taqtāqī al-Mosulī, Safī al-Dīn Muḥammad ibn Alī ibn Muḥammad ibn Tabataba al-Alawī (660 – 709 AH) was born in Mosul, succeeding his father in 672 AH as the leader of the Alawites in Hilla, Najaf, and Karbala. He visited Maragha in 696 AH and returned to Mosul, where he died. He authored his famous book "The Distinguished in Royal Etiquette and Islamic States" in 701 AH.
- The poet and writer Ibn al-Sayqal al-Jaziri, Ma'ad ibn Nasrallah ibn Rajab, Abu al-Nada Shams al-Din ibn Abu al-Fath (701 AH) were from Mosul, known for his Zainiyyah writings, which he completed in 672 AH, consisting of fifty maqamat (rhymed prose pieces) in the style of al-Hamadani and al-Hariri.
- 2. Traveling Poets and Writers: These are poets who were born in Mosul, grew up there, but then left for other Islamic cities and emirates without returning for various scholarly, political, social, or financial reasons. Among these poets are:
 - Shihab al-Din Muḥammad ibn Yūsuf ibn Ma'sūd al-Shaybani al-Talafrī al-Mosulī (593-675 AH), nicknamed al-Talafrī after the city of Tal Afar, received knowledge and literature in Mosul, where he was born. He met with Badr al-Din Lu'lu' and praised him, as well as kings and dignitaries. He traveled to the Levant, connecting with the Ayyubid rulers, where he praised and extolled them, receiving rewards from them, including from King al-Ashraf Musa of Damascus (635 AH). He later moved to Aleppo and connected with its king, al-Nasir Yūsuf ibn Muḥammad ibn Ghazī (648 AH), receiving generous treatment and a monthly stipend. He has a published, verified poetry collection.
 - The poet Ibrahim ibn Alī ibn Hibat Allah al-Qabusi al-Mosulī, known as Ibn Dunānir al-Mosulī (583-635 AH) was born in Mosul, traveled to Egypt and the Levant, praised their Ayyubid kings, returned to Mosul, and then left again. His travels helped broaden his intellectual horizons and diversify his literary culture. His diwan exists but is not printed.
 - The poet Ibn Daniel the Wise, Shams al-Din Muḥammad ibn Abdūl Karīm al-Khazai al-Mosulī al-Kahal (646-710 AH) was born in Mosul, received knowledge and literature there, and after the Mongols invaded Mosul in 660 AH, he left for Egypt, where he became a well-known poet and humorist, surpassing his peers in poetry and prose. He has a printed poetry collection.
 - The historian and writer Ibn al-Shi'ar al-Mosulī, Kamal al-Din Abu al-Barakat al-Mubarak ibn Abu Bakr ibn Hamdan ibn Ahmad ibn Alwan (595-654 AH) was born in Mosul, traveled to Erbil, and then to the Levant, where he died. Ibn al-Mustawfi (637 AH) mentioned him in his biography, noting that he was a young man keen on collecting poetry and authored a book collecting poets' works. One of Ibn al-Shi'ar's notable works is "The Pearl Necklaces in the Gems of Poets of This Era," where he translated 998 literary, poetic, and scholarly figures from the Maghreb, Andalusia, Egypt, the Levant, and Iraq.
 - The poet and scholar Afeef al-Din Alī ibn Adlan ibn Hamad al-Mosulī, the grammarian (583-666 AH) was born in Mosul and died in Cairo. He was distinguished in literature, known for solving translations and grammatical riddles.
 - The poet Ibn al-Ardakh al-Mosulī, Muḥammad ibn al-Hasan ibn Yaman ibn Alī al-Ansari (577-628 AH) was an accomplished poet whom the Atabeg king Nasir al-Din Mahmūd (630 AH) took as his companion. Born and raised in Mosul, he later moved to Mardin, where he died. His poetry collection is lost, and his poems are scattered across sources that were translated to him, but none have been compiled into a book to this day.
- 3. Visiting Poets and Writers: These are poets and writers who visited Mosul, stayed there, and wrote poetry about its lands and surroundings. They can be divided into two categories:
 - Visitors from Iraqi regions: Among these poets are:
 - Muḥd al-Din al-Nushabi, As'ad ibn Ibrahim ibn Hasan al-Ajl al-Erbili (582-656 AH) was born in Erbil and was known for his eloquence, serving as a scribe for the ruler of Erbil, Muza'far al-Din Kookabri (630 AH). He has a verified but unpublished poetry collection.
 - Ibn al-Zahir Muḥd al-Din Muḥammad ibn Ahmad ibn Umar ibn Ahmad ibn Abi Shakir al-Erbili (602-677 AH) was a poet, writer, and jurist from the Hanafi school, born in Erbil, who traveled throughout Iraq and the Levant, coming to Mosul and Baghdad to study. He was a prominent literary figure, with a poetry collection in two volumes that burned in Mosul after the Mongol invasion (660 AH).
 - The poet Hossam al-Din al-Hajri, Isa ibn Sinjar ibn Bahram ibn Jibril al-Erbili (582-632 AH) had two nicknames: Abu al-Fadl and Abu Yahya. He was of Turkish descent and had a poetry collection characterized by delicacy and good meanings. He served King Muza'far al-Din Kookabri (630 AH) and, after Kookabri's death, traveled from Erbil to Mosul, where he met with Diya al-Din ibn al-Athir (637 AH) before returning to Erbil, where he was murdered. He has a published poetry collection.
 - The poet and writer and historian Ibn al-Mustawfi (564-637 AH), Sharaf al-Din Abu al-Barakat al-Mubarak ibn Ahmad ibn al-Mubarak ibn Mawhub al-Lakhmi, served as a minister to Muza'far al-Din Kookabri (630 AH) and was skilled in literature, grammar, language, metrics, rhyme, and rhetoric. He moved to Mosul in 634 AH, where he lived with ample respect and care from its rulers until his death. He has a published poetry collection.
 - The poet Ibn Abi al-Hadid, Abu al-Maali Muwaffaq al-Din al-Qasim ibn Yahya ibn Hibat Allah ibn Muḥammad ibn al-Husaini al-Mada'ini al-Baghdadi (590-656 AH) was born in Mada'in and then traveled to Mosul, where he studied jurisprudence, logic, and wisdom under Kamal al-Din Musa ibn Yunus ibn Man'ah (635 AH), meeting with King Badr al-Din Lu'lu' (657 AH). He has a verified and published poetry collection.
 - The poet Rajih ibn Ismail ibn Abu al-Qasim al-Asadi al-Hilli (570-627 AH) was an excellent poet, known for his sweet and beautiful expressions, born in Hilla and spending some time in Baghdad before traveling to Mosul, where he mingled with its kings and ministers. He has a verified but unpublished poetry collection.
 - Visitors from Islamic cities: Mosul was a focal point for scholars and students of knowledge from neighboring Islamic cities. Among those who visited Mosul was Muhi al-Din ibn Arabi al-Hatimi al-Andalusi (560-638 AH), one of the most famous philosophers and Sufi poets in the seventh century AH. He visited Mosul in 601 AH, motivated by the desire to meet Ali ibn Abdullah ibn Jami' (612 AH), a Sufi deeply connected to al-Khidr, seeking to benefit from his knowledge. Ibn Arabi believed he was a follower of Sheikh Qadib al-Ban (573 AH), the Imam of the Sufis in Mosul in the sixth century AH, and a disciple of Sheikh Abdul Qadir al-Jilani (560 AH), the leader of the Qadiri order in Sufism.

Additionally, the traveler Ibn Jubayr al-Andalusi (614 AH) described Mosul during his visit, saying: "The town has a large suburb with mosques, baths, inns, and markets... At the top of the town is a great fortress with a firmly constructed wall adorned with towers, connected to the sultan's houses... In its market, there is a great caravanserai for traders, surrounded by iron gates and lined with shops and houses, all beautifully constructed in an unmatched style."

Among those who visited Mosul and benefited from it was the poet Shihab al-Din Ahmad ibn Abu Bakr, nicknamed Abu Jalank al-Halabi (700 AH), known for his amusing anecdotes. His diwan is lost, but scholars have found various fragments of his scattered poems.

The writer and poet and linguist Yaqt al-Hamawi (626 AH) praised Mosul during his visit, stating: "The famous, great city... was named Mosul because it connected the Jazira and Iraq. It is said to connect the Tigris and Euphrates, and others claim it connects the land of Sinjar and al-Haditha. Some say that the king who founded it was called Mosul. It is an ancient city on the bank of the Tigris, opposite the ancient city of Nineveh. In the center of Mosul is the grave of the prophet Jirjis." This illustrates the importance of Mosul among Islamic cities due to its vital position linking various countries and regions.

The historian and writer Shams al-Din Ahmad ibn Muhammad ibn Ibrahim ibn Khalkan al-Erbili (608-681 AH), who was born in Erbil and began his studies there, later traveled to Damascus, then to Mosul, and finally to Egypt, studied in Mosul under Kamal al-Din Yunus ibn Man'ah (639 AH). He was a knowledgeable and scholarly Imam, poet, and this clearly indicates the cultural image that distinguished Mosul and the intellectual openness that embraced the cultural system's spirit, thought, and essence. The literary, cultural, and scientific movement flourished during the Zengid period, which ruled Mosul and took great interest in the cultural system, spending generously on it. Literary life in Mosul in the seventh century AH witnessed significant progress, transforming it into a vibrant center for intellectual and cultural activity.

2. CONCLUSION AND FINDINGS

The findings of the research can be summarized as follows:

1. The city of Mosul witnessed political movement, power struggles, rich cultural activity, intellectual advancement, and doctrinal unity during the rule of the Atabeg state with its kings, leaders, and princes in the first half of the seventh century AH.
2. Badr al-Din Lu'lu' (657 AH) was one of the prominent political, leadership, and cultural figures who asserted his presence with competence, skill, and intelligence in Mosul. He was known for his cunning and deceit, which helped him maintain power for nearly half a century, contributing to political movement and the rise of scientific endeavors in Mosul.
3. The period during which Badr al-Din Lu'lu' ruled Mosul, lasting nearly half a century, is one of the most prosperous and active periods in Islamic history, filled with significant events.
4. The balanced and secure atmosphere of Mosul at the beginning of the seventh century AH facilitated the scientific movement, attracting scholars and students from various regions and cities.
5. Four pivotal Zengid figures emerged in the seventh century AH, playing a significant role in political guidance in Mosul: Nur al-Din Arslan Shah ibn Zayd ibn Mas'ud (607 AH), the victorious king al-Din Mas'ud ibn Arslan Shah (615 AH), Imad al-Din Zengki, the grandson of Arslan Shah (630 AH), and Badr al-Din Lu'lu' (657 AH).
6. Several poets from Arab and Iraqi regions found a positive and interactive authority in the Zengid rule of Mosul in the seventh century AH, visiting Mosul and writing poetry about its kings and princes, including Ali ibn al-Muqarrab al-Uyuni (630 AH), Mujd al-Din al-Nushabi al-Erbili (656 AH), and Rajih ibn Ismail al-Hilli (627 AH).
7. Most poetry from the seventh century AH depicts the political conflict between Badr al-Din Lu'lu' and the neighbouring emirates and regions.
8. Literary life in Mosul in the seventh century AH witnessed remarkable progress, making it a vibrant center for intellectual and cultural activity.

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