

The Scientific Role of the Wives of the Turkish Caliphs in the Abbasid Caliphate**Saadia Hammadi Mazal Suleiman*¹ & M. Dr. Siham Jamil Jasim Hammadi²**^{1,2}*University of Anbar, College of Education for Girls***ABSTRACT**

The Arab woman has advanced in her culture and knowledge, and what has affected her is what changes the accepted picture to clarify her mental ability, and indicate her intellectual activity. And she takes all her practical rights, and women participated in the scientific and intellectual renaissance witnessed by the cities of Iraq, especially Baghdad, during the Abbasid era. The Turkish woman in the Abbasid era had a great cultural role, especially since it was an era called development and prosperity. It was the era of cultural openness, where she participated in presenting and showing what served literature, society and the ancient Abbasid civilization. The position of women in these issues, especially the Turkish wives of the Abbasid caliphs, and what they contributed In cultural works focused on building schools, mosques, connections, libraries, and some Islamic buildings, and what is the right of these institutions in terms of endowments to provide sources of income in order to sustain them, and these institutions highlighted many scholars who came to Baghdad and worked in it or learned various sciences there.

I. INTRODUCTION

The Abbasid wives in general and of Turkish origin in particular directed their attention to educational institutions and endowments that benefit a large segment of scholars and students of knowledge after they were allocated monthly rations, which contributed to the events of a scientific and intellectual renaissance that played a major role in the cultural aspect, which is evidence of their keenness and love for work The goodness, righteousness and continuity of the cultural life of the march of the Islamic society in the continuation of scientific and intellectual activity in schools, connections and libraries for the renaissance of education in the Abbasid Caliphate. Bookcases) and epilogue.

The first topic***Their role in building schools***

Schools are one of the most important components of intellectual and scientific life, and one of its most prominent destinations in the Abbasid era and the opening of a new era in the history of these institutions. These schools had their own mosques, and this was indicated by the traveler Ibn Jubayr during his visit to Baghdad and its schools in the year 580 AH / 1184 AD, he said: "And the schools have about thirty, and they are all in the east, and there is no school in it except that the beautiful palace is shortened to it... These schools have great endowments, and real estate is locked up, which goes to the jurists who teach in them, and they impose on the students what they do, and for this reason the country in the matter of these schools and schools is a great honor and an eternal pride."

The Baghdad schools used to be an example in terms of the height of the pillars, the perfection of the bed, the goodness of the water, the gentleness of the air, the welfare of the students, the abundance of food and drink, and other reasons.

The women of the Abbasid era came from Turks to build schools, and Turkish women who had ease and money took over this activity. This is evidence of their awareness and their keenness to lay the building blocks of cultural life for the march of the Islamic society, with different motives and goals, as is the custom of the people.

They also placed endowments on it to ensure its continuity in carrying out its scientific and educational mission to the fullest, as they injected it with a role for teachers and students, and provided means of comfort in it, to prepare students for a healthy environment for study and education, through what it did from thirty-eight diverse schools that originated in Baghdad in those The period for teaching one sect, or shared between two sects, or four sects.

Among the most important schools that were established during that period by some of the Turkish wives of the Abbasid Caliphs:

First: Al-Muwafaqia School

It is one of the schools established by Mrs. Ismat Khatun, the daughter of Sultan Malikshah, the Seljuk, and the wife of the Caliph Al-Mustazir Billah in Baghdad. The school was known at first as the Khatoun Al-Mustazharia School, and later was called the Al-Muwfaqih School in relation to Mawla Ismat Khatun Muwaffaq bin Abdullah Al-Khatouni, to teach the Hanafi school of thought in eastern Baghdad, and one of the teachers in it is Sheikh Ibn al-Saati Among those who studied there was Al-Hasan bin Salama Al-Munbaji Al-Hanafi and Ahmad Abu al-Abbas ibn al-Hassan al-

Muntaji, Al-Munji taught at the Muwaffaqiyah, in addition to the teacher, Alam al-Din Abu Zakaria Yahya al-Baghdadi .It was said that the activity of this school continued even after the Mongol invasion of Baghdad for a period.

Second: School of the Companions

It is one of the greatest Shafi'i schools, established by Mrs. Zumurud Khatun In Baghdad to teach the Shafi'i school of thought, and it was, as you described, one of the greatest Shafi'i schools, and the school was opened in 589 AH / 1193 AD of the month of Shawwal, and in the presence of judges, dignitaries and state owners. The location of this school was on the western side of Baghdad, adjacent to the soil of Mrs. Zumurud Khatun Near the tomb of Ma`ruf al-Karkhi Bab al-Deir cemetery Zumurud Khatun ordered that the school be attached to a special house for the residence of teachers and jurists, which is what is known today as the residence of the faculty members.

Zumrud Khatun was brought in to teach with it the virtuous scholars and jurists, and she gave them salaries and gave them the khul', and among such teachers is the scholar Fakhr al-Din al-Nuqani from the people of Tus Zumrud Khatun gave him a large salary, and also built for him a house connected to the school, and one of the teachers there was also Sheikh Al-Shafi'i Al-Fariqi And there were dozens of jurists and teaching assistants who successively taught there, and Mrs. Zumrud Khatun joined the school as a house to live in, and a room in which students and students lived, and provided salaries and amenities for all, so the school became one of the most famous scientific institutes in Baghdad, and it has an important position and taught Islamic sciences, and a delegation It has students from all over the world, and after Al-Nizamiyah and Al-Mustansiriya it became a status and value, and teaching in it continued throughout the Abbasid, Mughal and Jalairi eras, and its construction remained until the Ottoman era.

The second topic

Their role in building connectivity

Our Islamic civilization has been unique with many buildings of a spiritual nature that did not exist in previous civilizations.)Which had a great impact on enriching the culture and the renaissance of education in the Abbasid Caliphate, and it built the link in the first place as a religious and military establishment and took the stationed, that is, staying in the enemy's hole, where the warriors reside for worship and preparation for jihad in the way of God, and to confront the enemies who invade the fronts of the Islamic countries Thus, laces were built on the outskirts of cities and on their borders.

And the ligaments became performing social and religious services, in addition to their cultural role in preaching and guiding, updating, listening, issuing fatwas, granting scientific licenses, and classifying books. Or a place reserved for orphans, widows, and divorced women who have no breadwinner.

That is why the Turkish women of the Abbasid Caliphs paid great attention to building ligaments, and they spent a lot of money in order to build it, hoping for a reward and great reward in this world and the hereafter. Therefore, ligaments increased in Baghdad and other cities of Iraq during the era of the Abbasid caliphate, and the ribs became built in populated places, instead of being built within city limits)

In Baghdad, there were special ties established by the wives of the Abbasid caliphs from the Turks that directly contributed to the service of the scientific life, namely:

First: The ribat of Sheikh Abu Al-Hasan Ali bin Al-Hussein Al-Ghaznawi:

By its upbringing, Mrs. Ismat Khatun, the wife of the Abbasid Caliph Al-Mustadhir Billah, ordered the building of a ribat for Sheikh Abi Al-Hassan Ali bin Al-Hussein Al-Ghaznawi, and a village that she bought from the Caliph Al-Murshid Billah was built in the year 551 A.H. / 1156 A.D. This ribat was located in Bab Al-Azj. In Baghdad, and I sat him down to preach in it, and the people benefited from it, and Mrs. Ismat Khatun was a goddess of righteousness and charity, and her house was a protection for people, and she had a great position in Baghdad.

Second: the bond of safety

It was established by Mrs. Zumurud Khatun, the wife of Caliph Al-Musta'a Billah, and mother of Caliph Al-Nasir Li-Din Allah Sunna.579 A.H. / 1183 A.D. In the locality of Al-Mamounia, and Zumurud Khatun sought to make this ribat for Sufism, and a home for culture and science, so many treasures were attached to it containing valuable books, and a great degree of scientific and cultural sophistication, with the books it contained, which made Rabat a destination for the people of knowledge, so they held circles in it. Science, research and discussion, and was supervised by a large

number of famous scholars in the Abbasid era, and among those books was Kitab al-Funun by Ibn Aqil al-Baghdadi 513 AH / 1119 AD The Caliph al-Nasir li-Din Allah also endowed him with five hundred volumes of al-Sharabi Abu Al-Fakher bin Saeed Al-Baghdadi learned and lived in this ribat.

Third: Ribat Al-Atifia

Zumurud Khatun established a ribat in Mecca called Al-Ataifiya Sunna 579 AH / 1183 AD, named after the Emir of Mecca, Atifa At that time, he was his supervisor and carer. It also allocated a lot of endowments to him to meet the needs of the poor and needy.

Fourth: The bond of companions

It was established by Mrs. Zumurud Khatun and is located near Mashhad Obaidullah bin Omar Al Alawi, near Rusafa and the mausoleum of Abu Hanifa al-Numan And this ribat was renewed after it was demolished by drowning and floods that occurred in Baghdad in the year 646 AH / 1248 AD, and it was opened in 650 AH / 1252 AD, and it was restored to what it was in the past.

Fifthly: the ligament of the mixture

A ribat that Mrs. Seljuk Khatun ordered to build, after she followed the path of the Turkish wives of the Abbasid Caliphs before her, as Mrs. Seljuk Khatun, the wife of Caliph Al-Nasir Li-Din Allah, ordered its construction, beautiful in construction and spacious courtyard. From its water, and this ribat includes a treasury full of books, it was built on the western side of Baghdad on the Tigris River in the locality of Bab Al-Basra, and the supervision of this was assumed by the preacher Sheikh Abdul Qadir Al-Jaili Known as Al-Jilani Al-Hanbali, but she died before the completion of its construction, so her husband, Caliph Al-Nasir Li-Din Allah, completed its construction, and it was inaugurated in the year 586 AH / 1190 AD and the opening was attended by many people.

This ribat was blessed with treasures of famous books that contained prominent works and travels. Yaqut al-Hamawi mentioned: "I saw in the Seljuk Endowment in Baghdad, of which thirty volumes were lacking something else"

And all the books available in the ribat al-Khalatiya had an important value, and that the Caliph Al-Nasir Li-Din Allah transferred books in the attributed scripts and the honorable Qur'ans to the ribat al-Khalatiya

The linkage has contributed to the flourishing of cultural life and the development of the Islamic society, with the Turkish wives of the Abbasid Caliphs providing to the flourishing of seeking knowledge, going to the sheikhs in lessons, listening and learning sessions, holding scientific councils, or participating in literary and scientific debates.

The third topic

Their role in creating bookcases

Libraries are an important center for culture and science in the Islamic civilization. They have made an effective contribution to expanding the scope of civilization, nourishing and upgrading it. When the mental and intellectual horizon of Muslims expanded, their civilizational progress flourished, and their interests diversified, at the same time the number of libraries increased and their purposes diversified, until they included all the purposes for which libraries were established. .

The libraries varied, there are public libraries for different types of public, and private libraries owned by certain individuals, to serve their personal purposes, and libraries attached to mosques, mosques, linkages and soils. They are known as bookcases, and they brought to them from the rare books and manuscripts themselves, and they arranged, categorized and indexed them in easy ways

Libraries have reached sophistication that they have cataloging methods in the Abbasid era, either to be written in volumes for the reader to refer to to see what the library contains of books, or to have the names of books and authors written on the entrance to each section of the library, or to put all the books in the library. Books of knowledge are placed separately in a cupboard, and on the outside of this cupboard is attached a board in which is written what it contains of the books or the Qur'an

Bookcases were established in some of the bindings, and books were placed in them, so ascetics and Sufis frequented their libraries, and the same was done by students of knowledge, just as scholars used the bindings as places for reading, reading, copying and authoring, with the help of this inhabited linking libraries, and this explains

that most of the books of linkages Mysticism was drawn into the binding, and these treasures were found in the soil of the ladies in the tombs of the wives of the Abbasid Caliphs

The Turkish wives of the Abbasid Caliphs were famous for building many libraries that enriched scientific and cultural life, the most important of which are:

First: - Zumrud Khatun Library

It was established by Mrs. Zumrud Khatun, the wife of the Abbasid Caliph Al-Mustaha' Billah, after she joined her in the bond of Al-Ma'mounia. Sibt Ibn al-Jawzi narrated that "and he had five hundred volumes, so he put them in the soil of Umm al-Khalifa and wrote on them the name of al-Sharabi".

These books were attributed in the Turbah Zumurud Khatun to the Caliph Al-Nasir Li-Din Allah and not to the success of Al-Sharabi, and whatever the matter was, whether those books were his position by Al-Sharabi or by the Caliph, the soil contained them.

Second: Seljuk Hatun Library

It was established by Mrs. Seljuk Khatun, the wife of the Abbasid Caliph Al-Nasir Li-Din Allah, who was attached to her bond, but she did not complete it because of her death in the year 584 AH / 1188 AD, and the Caliph Al-Nasir Li-Din Allah completed it after that, and it is located on the western side of the Karkh legislature, and it contained many valuable and important books.)The library has a specific system for borrowing, whereby whoever wants to borrow from it is required to mortgage something, and this reflects the extent of its importance and scientific value.

And this treasury, with the books it contained, became to meet the needs of those who came to it, which is evidence of the importance of the books that were in the treasury shared between the soil and the ribat of Seljuk Khatun And the Caliph Al-Nasir for the Religion of God made in its soil this treasury that contained many books written in the attributed scripts, and from those who saw this treasury and quoted from it Kamal al-Din Umar ibn al-Adim ()The famous literary judge and author of the book "Daf Al-Tijri" on the authority of Abu Al-Ala Al-Ma'arri, he visited it a year ago 650 AH / 1252 AD, from which he transmitted the story of the love of Prince Al-Aasar bin Maharish Al-Kalabi and his love for Saqeel bint Trad Al-Asadiya, Abu Al-Hasan Ali bin Saeed. The geographer and historian Abdel Wahed Marrakchi. The owner of the admirer in summarizing the news of Morocco and other books.

These women wanted these libraries to be a close source for students and scholars, and to ensure the perpetuation of scientific and intellectual activity in mosques, schools, and associations, and this is evident through the valuable books and manuscripts they contained in various sciences and arts.

II. CONCLUSION

After we reached the conclusion of our research, several results emerged from our previous study, the most prominent of which are:

- 1- The wives of the Turkish Caliphs had a great interest in scientific facilities, and the schools established by the Turkish wives of the Abbasid Caliphs became scientific institutes in Baghdad, and of an important position in which Islamic sciences were studied, and students came to them from all sides. It existed throughout the Abbasid, Mughal and Jalairi periods, and its construction remained until the Ottoman era.
- 2- The women of the Turkish Caliphs had an interest in building ties, and the ties contributed to laying the building blocks of cultural life and the development of the Islamic community, with the social, religious and cultural services that the Turkish wives provided to the Abbasid Caliphs, and they spent a lot of money in order to obtain wages and rewards in this world and the hereafter.
- 3- The wives of the Abbasid Caliphs sought to expand the scope of the Arab-Islamic civilization, nourish it and promote it through the establishment of bookcases to broaden the horizons of Muslims' thinking, because it became a source of nourishment for their ideas and minds and motivates them to advance civilization, including the precious books and manuscripts they contained in various sciences and arts.

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