

Is the world going to be silent regarding destruction and sinking of the ancient civilisation site of Hasan Keyf?

A memorandum in English, Arabic, Turkish and Kurdish languages by a group of civil society organisations, university lecturers and lawyers of Kurdistan – Iraq to UNESCO demanding the rescue of the ancient and historical town of Hasan Keyf in Turkey from sinking under the waters of ILISU dam that the Turkish government intends to build on the Tigris river south to the city of Diarbaker that will destroy an entire civilisation.



A view of the historical town of Hasan Keyf

Kurdistan Heritage, Archive and Library Centre in London has taken to the task of delivering the voice of Hasan Keyf civilisation to the world in order to save it from destruction and sinking, for participation in this project and further information please contact:

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About this memorandum

This memorandum has nothing to do with any political parties and sides or the Kurdish government but it is a purely scientific reminder concerning the humanity's heritage and civilisation and in defence of one of the remarkable treasures of antiquity and history in the Middle East, the town of Hasan Keyf.

After the completion of our memorandum we received a copy of the book Hasan Keyf by Eng. Hussein Agaldi, a resident of Hasan Keyf, printed in Istanbul in the year 2005 and contains 96 pages with many valuable photos of the ancient town. We also received a 13 page booklet in Turkish and English from a friend and we edited our memorandum accordingly to accommodate for the new material. We also obtained a 231 page volume of reports in Turkish and English languages from several organisations and sides defending the preservation of Hasan Keyf. We also found useful a book in Arabic language, which is a Masters thesis regarding the history of Hasan Keyf, written by Sipan Hasan, a student of Duhok University in 2004 under the supervision of Dr Zinar Sidiq in 278 pages. We thank our friend Goian who supplied us with 281 photos of Hasan Keyf site on a special CD. We are adding some photos from the books of Eng. Hussein and those of Goian as well as from the mentioned booklet after studying those photos from all aspects of antiquity, history and art writing new information in their regard, which we forward to UNESCO.

We ask you to give this issue the importance that it deserves, and preserve the town of Hasan Keyf. It should be mentioned that a number of Turkish cultural and legal personalities and organisations in Turkey expressed their opposition to building this dam and destruction of this ancient and historical town. We would like to thank here all those who participated with us and all those that in future support us in defending the human civilisation and heritage everywhere in the world.

We also thank Al-Jazeera Satellite TV for their defence of Hasan Keyf cause and their correspondent Yousif Al-Sharif who has visited the town several times interviewing the residences who condemned vigorously the building of the mentioned dam and sinking their town under its waters and prepared several reports broadcasted by Al-Jazeera three times up to now.

It is worth mentioning that reports by the institutions that research the ancient history of Egypt say that after 200 years of research, studies and discoveries the volume of everything that has been discovered from the history of the ancient Egypt is no more than 25% of its heritage. So for us, the Kurdish people, who have a population of more than 40 millions with no scientific institutions to take care of Kurdish heritage or having a political body of our own altogether, it is even more difficult to study our history and heritage. We are here not asking for studies in this regard but for the minimum of leaving ignorant people destroy what is already there and for all to see in the town of Hasan Keyf of which you can see few photos in this memorandum and we hope that you can hear us.

**Kurdish Museum, Library and Archive
Committee for preservation of the town of Hasan Keyf
London 24-8-2007**

Some photos of the historical town of Hasan Keyf



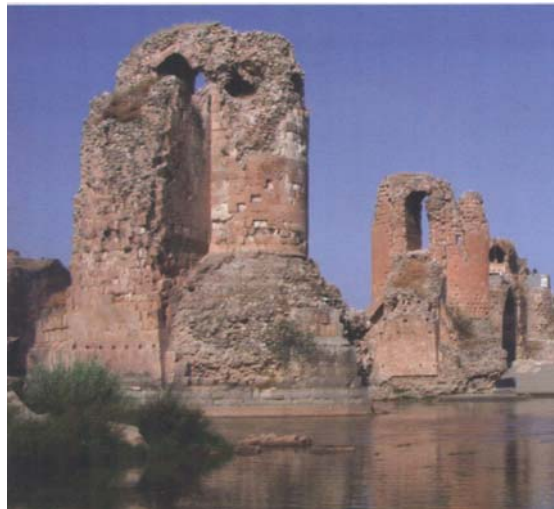
Hasan Keyf-The Castle Road



A view of Hasan Keyf



This Mosque is more than 1000 years old



This Bridge is more than 2000 years old



The Castle

The memorandum

To the World Heritage Committee – Secretariat of the world heritage committee – UNESCO

Subject: rescue of the ancient town of Hasan Keyf in Turkey and register it as a world heritage site.

The Turkish government is intending to destroy the ancient and historical town of Hasan Keyf that has been mentioned in hundreds of Islamic and Christian sources, by sinking it under the waters of a dam called ILLISU, which the Turkish government intends to build on the Tigris river to the south of the city of Diarbaker (Amad).

The Kurdish cultural and political personalities expressed their opposition to this project to protect this ancient town and dozens more sites from sinking under the waters of the dam. However, Turkey did not pay any attention to any of this nor to the fact that 68 Kurdish villages will also be destroyed. This shows that the aim of building this dam and other similar projects in the Kurdish areas is political and racist rather than economical.

Had the town of Hasan Keyf been in the Turkish Anatolia, the Turkish government would have made it into a tourist attraction for many of the western and non western tourists to visit because it has all the ingredients for a successful tourist attraction and naturally beautiful location. This would have been also more profitable and for longer years than a dam that would not last 100 years. In addition to preserving ancient and historical treasures that was created, among others, by two Turkmen dynasties called the Artakies and Aq Quinlos as we shall see later. In the modern world most governments are into developing and reviving ancient sites of history and civilisation and not destroying them. So, there is nothing in the world that pushes the Turkish government to defy modernism and economical interests except racist policies. If this dam comes to be built the Turkish government would stand guilty forever of destroying a part of the human and world heritage, it could have at least respected the history of the Turkmen of Hasan Keyf who were part of the Ottoman Turks and of the same ethnicity, giving that the Turkish government considers itself a custodian for all the Turkmen everywhere.

Situation of Hasan Keyf

The town is situated between the longitude (37,43,3) and latitude (41,24,39) and it is now the administrative centre of the province of Battman 35 km to the south. It is also 135 km to the south of the city of Diarbaker. The town is in a mountainous area on the North West borders of Tor Abdain area on a very high mountain looking down on Tigris, one of the largest rivers of the world. Its view is very beautiful and the houses, sanctuaries, streets and even shops are carved into the stony mountain as thousands of caves. That is why the Islamic encyclopaedia call it "town of the cave dwellers". Then during the Islamic era there were some buildings using stones and chalk and many of its remains are of Islamic type.

Hasan Keyf has been described as “the town of cave dwellers” because it contains what might be thousands of caves as shown in these photos:





A brief history of the ancient town of Hasan Keyf

It is mentioned in the Islamic Encyclopaedia that the name of the place was mentioned in Assyrian ancient writings as (Hisna da Keyfa) and in the Roman writings as (Kiphas) and kiphis. The earliest records show that the town was there during the Assyrian Empire in the eighth century BC as well as the name of (Talla) (Tal Fafan – Talanev Ruan) in Assyrian writings, which is situated North East of Hasan Keyf. In Hasan Keyf there are stone graves from the Ferthi era (127 BC – 227 AD) and it has a place of importance in the Ferthi (Ashkani) state because of its strategic situation on the Tigris water rout and military secure position. They gave importance to this Tigris rout as it is shown by the Pehlavi - Ferthi pictures and writings on the river bank South East to Hasan Keyf in a place called (Peeri Dal). Among them the inscription of an eagle symbolic to the Arian god (Mithra – Mehr) that was widely worshiped in Europe in the Roman times as several Roman Emperors chose him as their god. According to the new archaeological findings the Ezdi Kurdish religion of these days is but the remain of the Mithraism and their must be a Mithraism temple in Hasan Keyf. It is very probable that the large tunnel between the summit of Hasan Keyf and the river bank is from the Ferthi era. The Romans gave importance to Hasan Keyf from military strategy and trading point of views when the Emperor Constantine IV established a fleet of river boats in the city of Amad (Diarbaker) as a preparation for attacking the Sasanid Empire via the river. Then his son Augustus refurbished the towns of Hasan Keyf and Amad as border town between the Byzantine and Sasanids. They were attacked by the Sasanids in the beginning of the seventh century but managed to hold on for two years because of how fortified they were until the Sasanids managed to use a military trick to conquer it.

In 451 AD the town was a subject of discussion inside the Christian Khalqidon Assembly which was like the central headquarters for many churches and sanctuaries in the area. The Kurds call it Hasan Keyf or Askif but the Arabic sources call it Hussun Keyfa and some times (the Ras Al-Ghul Castle) and we do not know when and how this last name came about. The town currently contains the remains of several ancient peoples and religions, Christians and Islamic.

Hasan Keyf in Islamic times

From the Islamic times sources we find a lot of information regarding the town of Hasan Keyf concerning all aspects of political, economical, social and cultural life of the town. The name has been associated with literature because of many poets and figures of literature born there. The Abbasids gave it attention and the Caliph Muqtader Billah built a mosque on the bank of Tigris in 297 AH = 909/910 AD that is still standing with its beautiful high minaret built so many years ago.

The town was the local capital for the Turkmen Artaki State and the Kurdish Ayobi State. Since the last fifth part of the tenth century during the rule of the Kurdish Dostki state (Bani Marwan State) (982-1086 AD) it was like a second capital since it was established by (Pad Bin Dostik). After the Saljuq State under the leadership of Artak Bin Aksabu overthrew the Dostki State, Artak took over the region of Diarbaker and established the Artaki Princedom in (Mardin) and another Princedom in Hasan Keyf. For a while Diarbaker was belonging to Hasan Keyf administratively. Although the town is mainly Kurdish but some of its inhabitants were and still Assyrian Christians and Arabs. No doubt that some Turkmen also

resided there especially in the Artaki era. There were also Kurdish Christians as a lot of Kurds in many parts of Kurdistan converted to Christianity from Mithraism and Zoroastrianism.

So, the history of the Kurds, Arabs, Turkmen and Assyrians is intertwined in this town while the Turkish government wants to destroy such a glorious history of ancient civilisation important to Islam and Christianity.



Hasan Keyf as a capital of the Turkmen Artaki State (1101-1231)

In 1101 AD, Sikman Bin Artak established the Turkmen Artaki State (Saljuqian) in Hasan Keyf and Amad (Diarbaker) that after two years it covered Mardin also and Hasan Keyf was its capital. Then Mardin was separated and it was ruled by eight Kings until it was destroyed by the Ayobis in 1231 AD.

There was a great progress by the capital Hasan Keyf during the Artaki era and there was even coin issuing house and its kings have a lot interest in building, cultural, economical and social activities especially during the times of Qara Arsalan Bin Daoud Bin Sikman and Nouraldin Muhammad Bin Qara Arsalan, and Nasseraldin Mahmud Bin Nouraldin Muhammad who built schools, markets, inns and baths and the town spread to the north bank of Tigris (Rabizh). There was a bridge between the town and Rabizh that astonished all the historians and tourists to the extent that Yaqut Al-Hamawi says in his dictionary of countries: (I have not seen a greater one all over the country). It was described by Major Son, the first High Commissioner of Britain in Kurdistan, after seeing it at the beginning of the twentieth century: (The huge amount of decades behind it .. express in a way that great volumes fail to do, the story of the patience of ancient people and its talent). The bridge had a unique architectural design with its middle bow 40 m high connected by timber in a way that makes it easy for it to be cut down if the enemy attacks while the other parts were made of stones and chalk. There are some differences in this regard between the historians, as some say that it was Prince Qara Arsalan Artaki who built the bridge but some orientalists say that it was the Roman who built it. However, because there are some human pictures and Pehlavi writings on the second base of the bridge it was built by the Ferthi State (227 BC – 227 AD) and it is possible that Qara Arsalan made some refurbishments to it that is why he was regarded as the builder.



Photo of the bridge

This bridge is unique in its style not only in Turkey but there is nothing like it in Iraq, Syria or Iran that is why it should be preserved and protected instead of destroyed. The town spread during the times of Artaki and Ayobi and reached the northern bank of Tigris where there is a small plain and they built the Sultanate House, schools, baths and markets. The graves and burying places of the Artakis and princes of Bani Marwan, that is (the Dostki) Kurds are on that bank that is called Rubezh, which means the annex or satellite of the original town, according to what is mentioned by Ibn Shaddad in his book, the copy of Bodelian University, page 130, he finished writing it in 679 AH =1280 AD.

The Artakis paid attention to scientific movement, education and building, The King Al-Saleh Nasseraddin Mahmoud was a scientist who studied philosophy, mechanical engineering, mathematics and architecture. He designed the second largest towers of the city of Diarbaker, according to the writing on the tower itself that is called (Yedi Qardish).

It is highly probable that he was taught by the Kurdish scientist Ibn Razzaz Al-Jazri the author of the largest book on mechanical engineering in the Islamic era and the historian Abdurraqib Yousif noted the artistic influence of Al-Jazri on the mentioned tower and the tower of (Oli Badan) according to his book (The Dostki State in Middle Kurdistan = the civilisation part: Second Part, page 214).



The Prince Artuk in a picture from the famous book regarding the history of the Kurds "Sharafnama" the copy of Bodlian library, University of Oxford by the author and painter the Kurdish Prince Sharafkhan Al-Badlisi in which Artuk in his Turkmen clothes sits on a chair while the Kurdish Sheik brought Sheik Hasan Zarki to treat his daughter from a nervous illness. She is lying in the bed and after she was cured Artuk gave her in marriage to Hussein the son of Sheik Hasan. He also presented the Sheik with the areas of Tarjeel, Hazu and Hitakh, where until recently there was a Kurdish Princedom called Tarjeel in the region of Diarbaker. Sheik Hasan was a follower of Sheik Islam Al-Hakari (Ali Bin Ahmad Bin Yousif) who died in Muharrum 486 AH/ 1093 AD and is buried in the village of Derashy in the mountain of Gary to the South of Amadia in the Duhok province and the details are in the Kurdish book "The pictures of Sharafnama".

Hasan Keyf in Ayobi times

In 629 AH = 1232 AD the King Al-Kamel Muhammad Bin King Al-Adel Ayobi Abi Baker Ibn Najmaldin Ayob Bin Shazi Bin Marwan Bin Yakoub Al-Kurdi, the King of Sham (Syria) and Egypt liberated Hasan Keyf and overthrew the Artaki rule appointing his son King Al-Saleh Najmaldin Ayob as a ruler. The Ayobies rule lasted until 930 AH=1524 AD when it became part of the Ottoman Empire. However, the Ottomans appointed some of the Ayobi dynasty as princes of Hasan Keyf and some of them stayed as rulers until after sixteenth century. The Ayobi rule was interrupted by 20 years of ruling by Aq Qoinlu state but King Khalil the Second Ayobi regained its rule.

The Kurdish Ayobies, especially the King Al-Adel Sulaiman paid attention to all aspects of life in Hasan Keyf such as trade, building, culture and produced coins. The King Al-Adel Ayobi the brother of Saladin established a school there called Al-Adelyah. The King Al-Adel Abulmafakher Fakhr Al-Dunia waldin Sulaiman Bin Shahabaldin Ghazi build a mosque called Al-Razhi Mosque, which is probably the one still standing with its date 1394 AD written on it according to History of Mardin

by Bishop Hana Dolopo it was built in 757 AH that is at the time of King Al-Adel Sulaiman who came to power in 780 AH=1378 AD and died in 827 AH = 1424 AD. There are a number of remains of his architectural works still apparent in Hasan Keyf among which is the gate he built on the road to the castle. King Al-Adel ruled for 47 years exalting more than other Ayobi kings of Hasan Keyf. He was a scientist and poet with a book of poetry in Arabic language in Bodelian Library under the number Marsh 333 as it is written at the end of the sketch page 142, finishing it is writing in the month of Rajab 789 AH= 2 August 1381 AD. The following is a photo of the last two pages of the book showing the date of finishing the copy and the handwriting of King Sulaiman Ayobi.

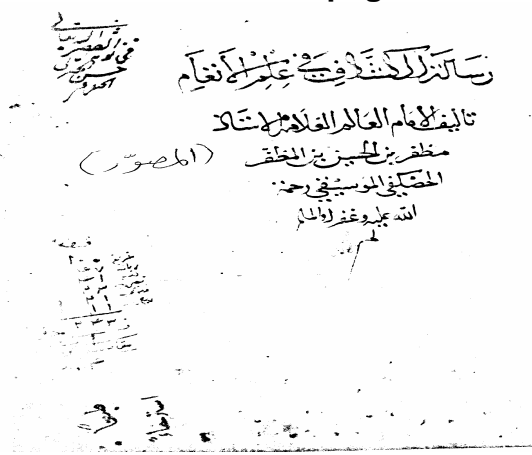
اصحاب الدين وصلوا معك عدى فاني لا انعم ان عرفوني عفو و
 عيونك في الترح عن بلادك الى مصر واذا دخلت الى البلاد اسع
 معي نجاهي الى ذلك ثم انفضل عنه عابدا الى بلدك فلما كان في انا
 الطريق لحقت به رسله هو لا يكتب بالعود فعاذ فورا بانه
 حفر خوفنا والنوم لا يطرق له طرفا فلما اجمع به قال له ان اجدك
 اخروني ان ذلك باطامع صاحب مصر وقد ايت ان يكون عندك
 من جهتي من سمعت من النسي اليه ثم عين له امير يدعى اجم وعاذ
 ده الى خارجين ووزاره نصيبين والحيور وامين بهرم شراريف
 القلعه ولما فرغ منه ضرب هو لا يكتب بالجماعه وكان في عظيم
 سبعين نفسا ثم الملك المنصور زاهر الدين اربعين من الملك السعد
 ونولا الدين جبر وراسد الدين من جنود الخفي وصام الدين بن
 الخفي وخر الدين بن حاصري وعلاء الدين والملايكة وعلم
 زون بن جديز ولم تكن لاحد منهم دين وانما تصدق عليهم
 في وقت جناح الملك المنصور واشترى الملك المنصور الملك
 الى الوقت الذي ارضع هذا الكتاب وهو سنة ثمان
 سبعين وسبعمائة تم
 كان الفراغ منه مكره اربعين وخمس عشر
 في سنة ثمانين وسبعمائة عويد اضعف

العقاد الراعي عفو ربه وعفوانه سليمان بن غازي بن محمد
 لا يوتيهم الله من نرح عليهم ودعا لهم بالمعزة وسائر
 المسلمين امين يا رب العالمين والجملة والصلوة على هذا المثلين
 ما صرح القاص بذكر الدين المعروف بدار
 العارضا في السلطان الملك السعيد
 در سهار الدنيا والار على اطراف
 نراه وجعل في هواه
 (٦٧)

لنقصي على الحب ما كان تاضيا فاني يقضيها صحبت راضيا
 وما كنت الا للتعطف سائلا وان بت مهورا فانا انا سائلا
 ولست ترا في المحبة تانيا مواثيق تانيها واقتناسيا
 ومن بكت في الجوان للود راعيا عدل من ملايش الملامه عابيا
 لا اهل خلد سعد المنجم من الجرامسي ساهر العين ساهيا
 بيت معوشا كبلسانه على العادة الحثي وبالقلب شاكيا
 ومسي عليل ولام الشوق رافيا ويضحي كيبا وامن الصبر رافيا
 لمب عذائلا لمب حبيبتة على مالا في غانلا عنه غافيا
 فالا حيا امسى عن الزند جلالا سرور لا تم نعم حبيبته حاليا
 قضيت له صا ولا تشبه لولا في قضاعا يا يوما لنت راجيا
 وحلقت امرئنا لغير حاملا ولما اصب فيه مرعى مرابيا

A number of poets praised this King with their poetry and the musician Hussein Bin Muzhafar Al-Haskafi wrote a book in music, that he presented to his library which was rich with all kinds of books. The mentioned book is in the Rayland Manchester Library under number ARABIC 790A676

The following is a photo of its title and two pages of the book:



(١)

حيث قال صلى الله عليه وسلم اشهد ان العادل ظالم الله في ارضه
 الملاحف بصيانة الرحمن ابوالنشاخ سليمان الزمان . ولما كان في
 هذه الصفات الجيدة وهو صوفيا باجرا لولا ان الله الخالق
 تقاليد الامور البديهية وامكنته من ناصية من عاده لها وروى عن
 شعراء
 . . . فلما ان الله نزل خلقه . وانت على كل الامور عليم . . .
 . . . اقامنا سلطانا فامطاعا الامم هو النبي النبى الامر بالمعروف والنهي
 عن المنكر . . . واما قوله في كتاب العبادي والملك ورفع
 شأنه وابدا لاسمك بشريف عزمه . واطلع في بيان الايات الثابتة بحججه
 وجعل حكمه الملك تحت امره وحكمه . وجمع التوفيق والعبادة . . .
 لشهيد برباسه هو سيد يدب منه . وقضا في الامر والمنة الشريفة زوال
 وآفة الفساد وحجته . ووجهه من علو الشان الجزل نصيب . ورفق
 في نفسه . ولا زال كلمة الاسلام على طاعته مجموعة . وكميته
 في اقطار البيضة مسرعة . والوحيه بالقرآن معفودة . والملكه
 فرزعه هو تارعه على اذنيه لا مقطوعة ولا موعودة . وسن
 المعركة بوجوده مشروعة . ودعوة القرى باعداء دولته محيطه
 وبدا لاسلامه عليه موضوعه امين . يارب العالمين . وما توفيق الامانة
 عليه توكلت واليه انبت اعلم برك الله ان العدل والصفحة في العظم
 وايمان القلوب في شرفه . ففعل نعمه . وانما انفعه وانصف نعمه واعدل
 شانه ونعمه من ساعة تراكيب الانعام في الزيادة . ان كنت الغيا في من
 الامانة . بالحق والنبوت فاحفظ . اعداء النبوت وعلم اصالح الان

بسم الله الرحمن الرحيم
 لله الحمد رحمة من انبأ اليه . واستعينه . واؤمن به . والتوكل عليه . . .
 والصلوة . والاشارة الى ان الان لا يخلان على ارض من يطعن بالتواضع
 حتى يذبح الله ويحيا به صلاحا لا ينفقه عنه . ان يوم الحساب . . .
 ويعتد فانما انصف عبادة الله الصبور صطفى من الحسين بن الخطاب
 الواسطي الخبيث . فذصف رسالة في عمال الشقاق والتكريب . فانظر
 فيها بغير موعده . وعربيه . شرع فيما يعطانه . ودرانية . لا يدرى
 وقراءة . فهو في علم الانعام فيما بين ارباب الصناعات امام . وما
 بالاشارة كتاب المختصر المشتمل في بيان الامانة . وقد ترجم فيها
 نماذج مما في الكلام . في علم الانعام . وادفع ما يجي من العباد والادغام
 واتخذ الحاخنة من ملك . بكاره الايادي رقة . واغنى لكل عي
 فضل من كاشف غشه . وهو ان تصان الامانة الملك المقرب . ظاه
 امة العالم معدن الجود والكرام . مالك الرزق والرزاق . . .
 للمنتصر صيد معدن من بين الامام والاعراب العالم بدقائق العلوم
 الفارق بين المتصور والمنصور . جامع مكان الاجتهاد . حاوي
 نفاس اللغز والاشفاق . الامانة الهى الفارس الفزانه المستعبد
 رقيب الامم وشواصبيها . المالك من البلاذاد ابنا واقاصيه الامر
 المعروف . النابغى عن المنكر القابض محمد ورواه الله تعالى كما امر
 الذي من شقته ووردت الهوا والمروءة المصطفوية . عز الصادق
 للبيضاء المصنوع . والتجويد النبوي محمدي للصفوة بالبراهين الظاهرة
 والنجرات العظيمة الباهية . وحيدر رسول الله بالصواب في ابراهيم ونقده

The King Al-Adel Sulaiman had a library of precious books that among the books in it that survived was (Kitab al-Imta' wal Mu'anasa) of Abu Hayan Al-Tawhidi that has this text written on it: "property of the treasury of the Great Sultan .. Sulaiman Bin Ghazi.." the book was edited and published by Ahmad Amin and Ahmad Al-Zen in the Lebanese capital Beirut.

The King Al-Adel had poems in the book of (Shafa..) of Ahmad Ibrahim Al-Hanbali, and he was described by Al-Qalqashandi in his (Subh Al-Aasha) by the following verse:

Sulaiman of the times in Hasan Keyf
 Has noble influence on the art of ruling

The mentioned Al-Hanbali who was the Qazi of the Hanbalis in Egypt wrote his precious book (Shafa Al-Qulub) for the King Al-Ashraf Ahmad the son of the mentioned King Al-Adel of the kings of Hasan Keyf. He presented his book to him because he was impressed by the life of King Al-Ashraf as well as the life of his father. He described King Al-Ashraf as (graceful in his life, loving to his subjects.. and his tendency towards literature, participation in arts and generosity, courage and sense of humour). He also described him as: carrying the flag of piety and building mosques and sanctuaries. He included a poem by the King in his book and praised him using a number of poems of his own. See (Shafa Al-Qulub – pages 16, 371 and 483) edited by Nazim Rashid and printed 1979. King Al-Ashraf took on power after the death of his father in 827 AH = 1424 AD and died 836 AH = 1432 AD.

In his book (Kashif Al-Zunun part 1, page 731) Haji Khalifa mentions the book (The Precious Jewels of the Poetry of the Three Sultans – who were King Al-Adel Sulaiman Ayobi, his son Al-Ashraf and his grandson Al-Kamel Khalil) but he did not mention the author of this book. It should be mentioned that King Khalil is regarded

one of the greatest of Ayobi Kings who liberated Hasan Keyf from the rule of Aq Qoinlo State. He was married to the sister of Shah Ismael Al-Safawi and it is known that the sons of the ruling Kurdish families were all or the majority of them were educated, some to the highest degree of sciences and arts. Those families who ruled the Kurdish princedoms had treasures of books containing handwritten and beautifully decorated with gold books. They built religious schools and supported scholars and teachers and students, such as the ruling family of Hasan Keyf. It should be mentioned also that the Ayobi princes of Hasan Keyf were known among the population by the title of King and their families as the Malka i.e. Kings.

Hasan Keyf as Centre of Sciences

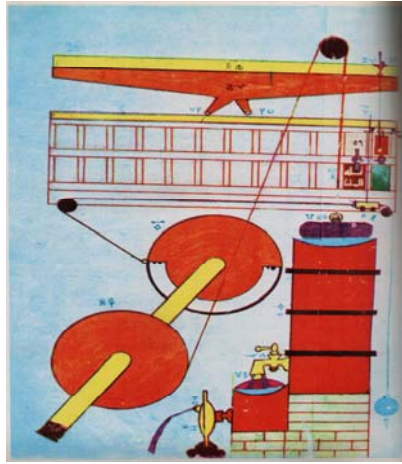
Hasan Keyf was an important centre of science and culture full of schools and rich libraries attended by scholars and students until the beginning of the twentieth century. One of those who attended it was the Arabic Syrian scientist and poet (Osama Bin Munqidh) who resided there many years in Artaki times taking advantage of its scholars and libraries. He wrote there a number of his books of literature and history, the most famous of which was (Kitab Al-I'tibar). He died in 1175 AD. There were many others who studied and graduated there writing their books as historical sources such as the painter Muhammad Bin Yousif Al-Haskifi, Al-Khatib Al-Haskifi Yahia Bin Salama who died 1156 AD. He was an Imam in language, sciences and literature. He had written Maqamat like those of Al-Hariri. He was described by Imadaldin Al-Asbahani as (Maari of his times in his prose and poetry). There were also the likes of Muhammad Bin Ali Bin Mansur, Ahmad Bin Yousif Bin Hussein, Izaldin Ibin Al-Khatib Al-Haskifi, Muhammad Bin Muhammad Bin Ali, Muhammad Bin Ali Bin Muhammad, Yahia Bin Ali, Sheik Yousif Al-Kurdi, the son of the famous Al-Mella Al-Haskifi, Ibrahim Bin Ahmad, Ahmad Bin Muhammad, Sheik Abdulqader Al-Haskifi the author of (Ma'arif Al-Mubtade'in) in theology and religion rules. There was also one of the greatest Kurdish poets Sheik Ahmad Al-Jazri (Malai Jazeeri) who lived in the sixteenth and seventeenth centuries and for a while in Hasan Keyf.

The physics, astronomy, mechanical engineering scientist and painter Badia Al-Zaman Ibn Al-Razzaz Al-Jazri spent years of his life in Hasan Keyf carrying out experiments on his mechanical inventions, as well as in Diarbaker (Amad) during the era of the Artaki Prince Nouraldin Muhammad and his son Sikman and his second son King Al-Saleh Mahmoud. He was a (head administrator) in their era. The genius Ibn Al-Razzaz was from Jazeera Botan (Jazeera Ibn Omar) and buried in Prophet Noah's Mosque in Jazeera. He mentioned some of his inventions and creations in his book (Al-Jamia Bain Al-Ilm wal Amal fi Sinaat Al-Hial) that researchers say to be the greatest book in mechanical engineering in the Islamic history. It has at least thirteen handwritten copies in libraries of the world among which is a copy in Top Qabusarai Museum in Istanbul under number 3472 in 356 pages. In 1977 Mr Majid Abdullah Al-Shamis published in Baghdad the part that deals with manufacturing watches in the handwriting of Muhammad Bin Yousif Bin Osman Al-Haskifi who was a student of Al-Jazri and was very precise in recreating all pictures, sketches and paintings from the authors original in 602 AH = 1205/1206 AD, that is the year when Al-Jazri died. All the copies have been decorated with pictures with some of them containing 500 pictures of Al-Jazri's

industrial creations and parts. It was translated by Ronald Hill to English. Al-Jazri used to observe his own inventions to see how successful they become and wrote about one particular one that became idle after 30 years because a part of it was ruined and he became tired of fixing it explaining the reasons for the ruin and necessary amendments. Ibn Al-Razzaz created several types of clocks such as one in the form of a room with a height of more than three meters with astrological signs and phases of the moon. There were twelve double doors each for one astrological sign for the hours of day and at the end of each hour one of the doors opens and a man appears then there are twelve single doors for the crescent, and below it twelve round windows for the hours of night, then below it all a group of musicians who start playing every six hours so loudly that people would know the exact time. This clock was made by (Yousif Al-Asterlabi, a resident of Diarbaker in one of its towns. It is probable that this was the clock of Farqain Mosque. Al-Jazri mentioned Al-Asterlabi in his book but we do not have any details of his life. However, his clock that Al-Jazri mentioned and painted in details is evidence for his genius works that shows a lot of scientific information that is too long to explain. The Kurdish Dostki State had another similar clock in their large mosque in their capital Farqain (Mia Farqain), called the (Bankam) Clock, more than a century before Al-Jazri according to the historian Ahmad Bin Yousif Al-Farqi in the history of Mia Farqin and Amad page 145 and that is before the clocks of Bab Jiron in Damascus by more than a century and before the clock of Al-Mustansirriah University by around two centuries. So, the Dostki State was the first encourager of mechanics science in the region of Diarbaker of the Kurdish land as it is detailed in the second part of the Dostki State (pages 210 – 221). The following is a picture of that clock:



From clocks of Al-Jazri (Al-Katib Clock)

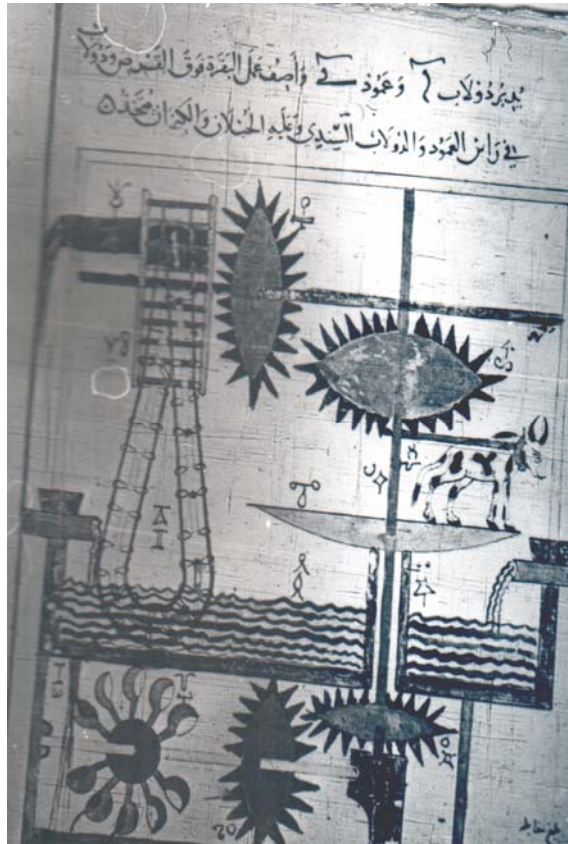
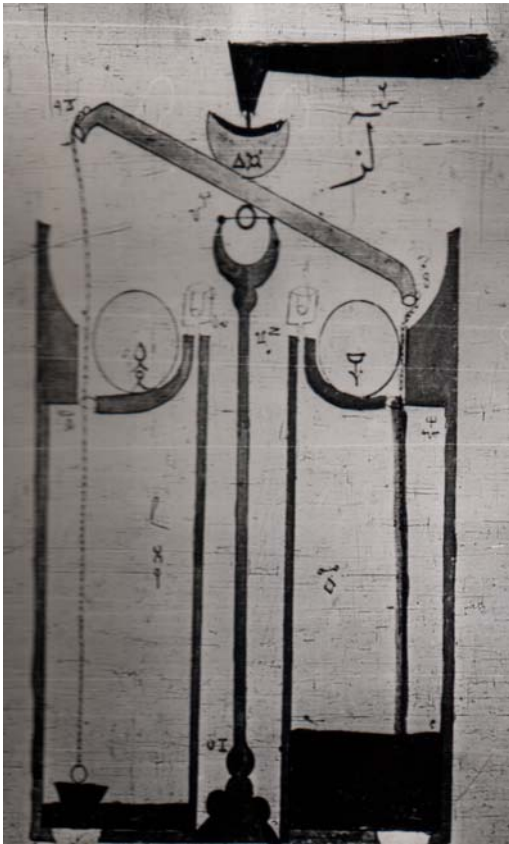


The internal parts of a clock that works by water (Benkam Clocks)
 Badia Al-Zaman (Ibn Al-Razzaz) made clocks in the form of a boat, elephant and peacocks



Machines to lift weights and lift waters from deep places looking like wells

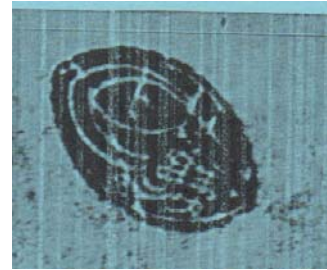




Machines that pour water automatically



Machines like robots and this is a picture of a robot powering a drink!



The seal of the Kurdish Prince Shamsaldin

He also manufactured water fountains and secret locks similar to the modern ones in addition to medical machines. It is worth mentioning that at the back of the mentioned copy of Al-Jazri's book there is the seal of the Kurdish Prince Shamsaldin Bin Ziaaldin Al-Roshki the prince of Badlis who lived between fourteenth and fifteenth centuries, which proves that the copy was from the contents of the Badlis Princedom Librery. It is most probable that it was among thousands of precious artefacts looted by the Turkish Wali, King Ahmad Pasha who fought against Prince Abdal Khan the grandson of the Prince and historian Sharafkhan Badlisi and destroyed his princedom in 1065 AH = 1654/1655 AD. In the same campaign the writings of Abdulkhan Bin Prince Shamsaldin, which were numbered as 76 written in all aspects of sciences as one of the geniuses of his era according to the detailed description by Olia Chalabi who was a writer for King Ahmad Pasha during the campaign, in his book in Turkish language (Siahatnama). The Artakis loved mechanics and encouraged it. The Prince Husamaldin Tamartash invited a great scientist in mathematics, astronomy and engineering (Najmadin Ahmad Bin Al-Sari Al-Hamadani) to Mardin who became the teacher of these sciences to the famous scientist Fakhraldin Muhammad Bin Abdulsalam Al-Mardini who in turn became the teacher of (Sadidaldin Al-Hani) from the town of Hana (Hini) situated in the north of Diarbaker. Sadidaldin was on top of his skills in mechanics and astronomy a physician who invented a device to extract the black water from eyes as it was mentioned by his colleague in Al-Nouri Hospital of Damascus, Ibn Abi Usaibaa in his book (Tabaqat Al-Atebba). Sadidaldin resided in Hasan Keyf and as his teacher he was a contemporary of Ibn Al-Razzaz. It is also known that the King Al-Saleh Mahmoud Artaki himself was a scientist of mechanics and mathematics and probably a student of Al-Jazri, and he was the one who asked him to register his inventions. Had all the Muslim kings encouraged these sciences the industrial civilisation would have been created in the east centuries before Europe. Undoubtedly the works of Al-Jazri were a demonstration of industrial civilisation in the region of Diarbaker, especially in Amad and Hasan Keyf. It is known that the pictures of Al-Jazri and those of Mahran Bin Mansur Bin Mahran, a resident of Farqin were taken as a foundation stone for the Baghdad School of Painting as all the historians of Islamic art confirm despite its artistic characteristics that come from the Diarbaker region of Kurdistan with some influence of the Byzantine art. It is also known that the works and inventions of Al-

Jazri are strongly related to the history of the Turkmen Artaki State as we mentioned and the Turkish government should respect this Turkmen history of Hasan Keyf. We ask the Turkmen of both Turkey and Iraq to defend the heritage and history of their Artaki State.

Hasan Keyf in the times of Turkmen Aq Qoinlo State

The historical sources mention that the Aq Qoinlo State (1403 - 1508 AD) carried out a lot of renovations in Hasan Keyf to the extent that its era was called (Renovation).

What is remained now from it is the mosque and its minaret from the times of the most famous of Aq Qoinlo kings, Hasan Al-Taweel (Azon Hasan) (871 – 882 AH = 1453 – 1478 AD) in the town and some works of King Khalil son of Hasan Al-Taweel who renovated (Qizler Mosque). The following is its picture:



The Qizler Mosque was renovated in 878 AH = 1478 AD that is at the time of his father because he himself came to power in 882 AH = 1477 AD and then his brother Yakoub came to power in 883 AH = 1478 AD and according to the book Hasan Keyf of Engineer Hussein page 34, this is what was written for the renovation: The renovation of this holy building was ordered by Sultan Khalil Bin Hasan Bin Osman God give them all a good fate, in order to get nearer to the merciful and compassionate God in the year 878).

The renovation of Imam Abdullah Mosque by King Khalil

In 878 AH = 1473 AD, by King Khalil Bin Hasan (Al-Taweel) Bin Ali Bin Osman in the times of his father. The Mosque carries the renovation note as in page 34 of the book Hasan Keyf by Hussein Aghaldi, in the text there was a misprint of Hussein instead of Hasan and the identity of the renovator King Khalil was not mentioned.

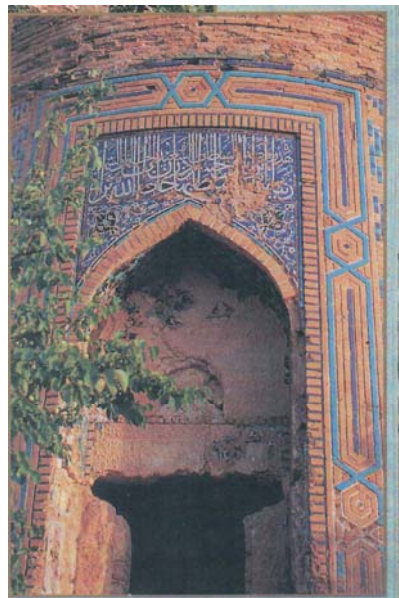
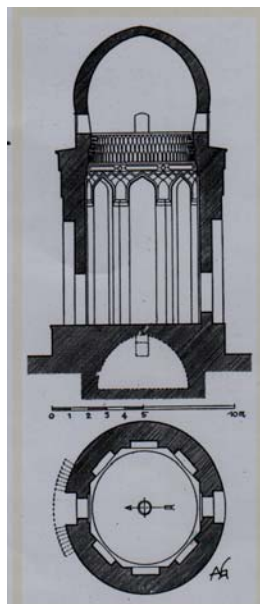
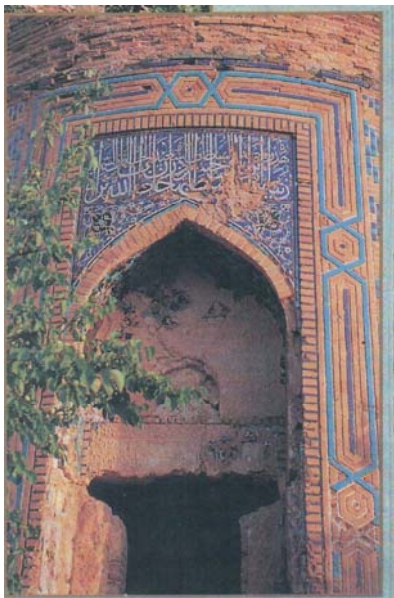
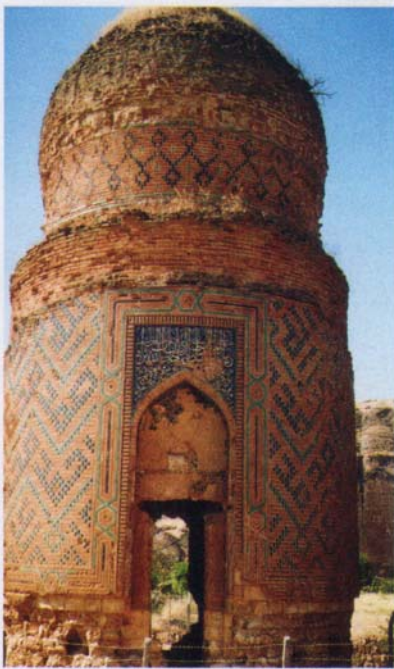
It has a beautiful decorated timber door, highly artistic and distinguished from all other decorations of that period, may be a particular for the era of Turkmen Aq Qoinlo:



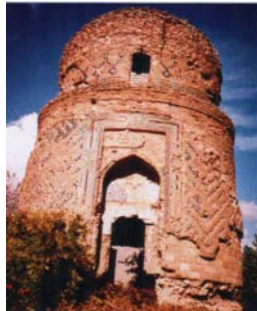
The cupola of Zeinal son of the Aq Qoinlo King Hasan Al-Taweel (Bahadar Khan)
 The cupola is situated in a plain land on the north bank of Tigris near the old bridge.
 It was built on the grave of Zeinal who was killed in one of the battles in 1373 AD
 and it is a beautiful gorgeous cupola with Kashan decorations and inscription of the
 names Allah, Muhammad, Ahmad and Ali. There is also the possibility of other
 names but the Turkish Government wants to destroy all these remains and all
 those of the Turkmen in Hasan Keyf, which is a strange thing to do considering
 what would think it is its duty to preserve the remains of Turkmen people who it
 regarded its own instead of sinking them under water.

This is the text on the cupola according to page 36 of the book Hasan Keyf and it is
 possible that this is not all of the writing there, and we corrected two words that
 were written mistakenly:

(This is the Garden of Sultan Al-Saeed Al-Khaqan the martyr Zeinal Bek son of
 Sultan Hasan Bahadar Khan, God bless his fate)



We see that the characteristics of this architectural cupola that it has been built with arranged stones then covered with a layer of blocks and blue Kashanis for two reasons, first the decoration by the blocks is takes less time and costs compared to stones and also easier to decorate, the second reason is to strengthen the building which is a very unique and rare architectural characteristics and the following picture shows the stone layer under the blocks and the second picture shows also a second door of the cupola:



The Christian history of Hasan Keyf

We mentioned before that the (Khalqidon Assembly) of the Christians that was held in 451 AD discussed the Christian church of Hasan Keyf that was a supervisor among all the churches, sanctuaries and all other Christian institutions in the area. During the Islamic times Al-Buldani who was famous as Al-Maqdisi noted in his (Ahsan Al-Taqaqim, page 141) the abundance of churches in Hasan Keyf. The rank of its church became higher when it separated from the Eastern Church of Antakia. One of the reasons of pride for this church was that (Mar Hebil) awarded it with a real piece of the cross on which Jesus was crucified. There is a rich and long history of Christianity in Hasan Keyf and among the churches and sanctuaries that belonged to its church were those of Tour Abdain, Bashiri, Gharzan (Arzan) and Saarad. There were also a lot of well known Christian figures, priests, bishops, cardinals etc, came out of it with many Christian writings. In the years 793/1199 AD there are 141 high ranked priests who can be named along with the names of 47 more who were mentioned in (The History of Tour Abdain). Among the Patriarchs there was Mar Yohana Shaari the Patriarch of Diarbaker (Amad) who built a bridge on Tigris near the town and died before 504 AD. Some 27 Patriarchs who came out of there became the heads of the Church of Antakia and the whole East with its centre in Antakia. Among those Tiodosios Romonos who was graduated from Der Qartmain in Tour Abdain in 896 AD who had written many books including one in medicine. Among the bishops who were residents of Hasan Keyf there was Joshua Bin Naaimi the Bishop of Badlis in 1697 – 1729 AD, Bacillus Denha Bin Yohenna, Timouth Joshua, Ignatius Bin Jacob (1551 – 1571 AD), Denesios Ashaia (1468 – 1486 AD), Bacillus Jacobi Bishop of Zargal (1543 – 1551 AD) and Bishop Jacob 1571 – 1591 AD).

The Independent Church of Hasan Keyf

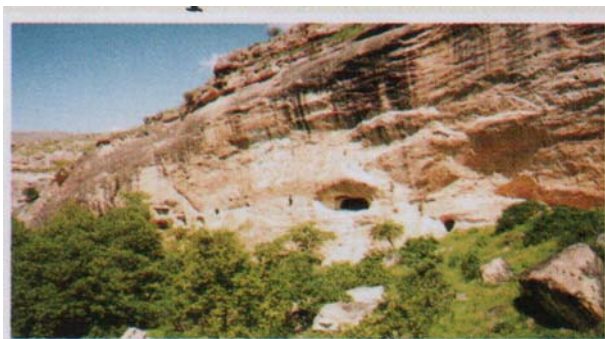
In the times of Ayobi government in Hasan Keyf and times of its first King Sulaiman the First (King Al-Adel Fakhraldin Sulaiman Ibn Shahabaldin Ghazi) the Church of Hasan Keyf separated itself from the Church of Antakia for 475 years from 1364 – 1839 AD. It became the centre for four other vicarages each with its own Vicar and they were Vicarage of Qartmain close to the town of Madiat, Vicarage of Hah, Vicarage of Bet Risha and Vicarage of Zergal (Hazza) from where comes the

Kurdish historian Khairaldin Al-Zergali the author of famous book (Al-Aalam). During the time of the independent church of Hasan Keyf 24 Patriarchs took charge starting with Patriarch Saba who was appointed by King Al-Adel Sulaiman with the agreement of the Christians in his country. He died in 1389 AD. Among the others were Joshua Madiati (Ignatius) (1390 – 1417 AD), Masoud Sulhi (1418 – 1444 AD), Filkinos Toma (1444 – 1445 AD), Silos Joshua Bin Jiloselhi (1455 – 1460 AD), Filixinus Aziz (1460 – 1482 AD), Bacillus Shaba (1460 – 1488 AD), Dionesios Yohana Ain Wardi (? – 1492 AD), Bacillus Masoud the Second (1492 – 1512 AD), Bacillus Joshua (1516 AD) and died in Jerusalem in (1551 AD), Jacob Bin Shamsaldin (1552 – 1571 AD), Sahdona Al-Madiati (1583 – 1621 AD), Abdu Al-Madiati (1628 AD), Habib Al-Madiati (1674 AD), Denha Arnasi (1707 – 1725 AD), Denha Beltaji (1740 AD), Barsum (1740 – 1791 AD), Rabat Ashaia Arbawi, Ahu, (1813 AD), Mirza Sabrini (1816 AD), Zaitun Madiati (1821 AD) and Abdulnoor Arbawi.

The names of those Patriarchs were mentioned in the History of Tour Abdain (pages 327/334) and also in (The Scattered Jewels of the History of Assyrian Sciences and Literature) by Patriarch Afram Barsum. The two Christian families of (Saba) and (Toma Al-Sharqi) had prominent places in the history of Hasan Keyf in the times of Dostki, Artki and Ayobi States and the physician Priest or Bishop Shamoun Bin Joshua Al-Haskifi became a favourite of Holacco and he was from the Saba family. It was by a request from this physician that the Christian historian Ibn Al-Ibri wrote his astronomical book (Al-Suood Al-Aqli) and he translated into Assyrian the book (Al-Isharat wa Al-Tanbihat) of Avicenna. The physician Shamoun died in 1289 AD. The family of Al-Jalili that ruled Mosul during the Ottoman times was originally from Hasan Keyf, from a Christian or Ayobi (Melka – Melki) family.

So, the town of Hasan Keyf has a prominent place in the Christian history and the Christians should also defend it and condemn the intentions of the Turkish government to annihilate it. It is unfortunate that three European Christian countries are paying Turkey 420 million dollars to build the ILISU dam that will destroy this ancient historical town.

Pictures of several Churches and sanctuaries from the book Hasan Keyf



Another Church to the east of the place where coins were made in a cave



A Church to the east of Al-Radhi Mosque



Another Church to the east of the Abbasid Caliph Mosque (Riziq Mosque)



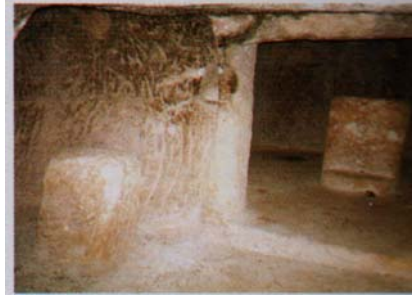
Üçyol köyünün kuzeyinde yer alan manastıra ait yapılardan görünüm.

حیدر اکنناش

Another Church



A baptismal font



General view of a Church

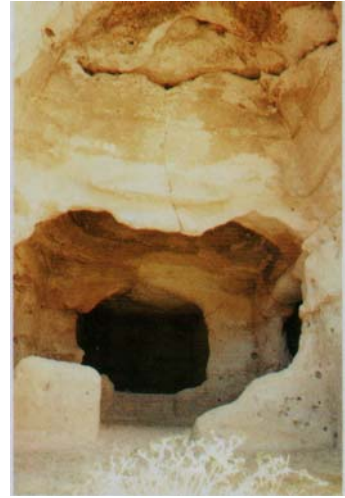
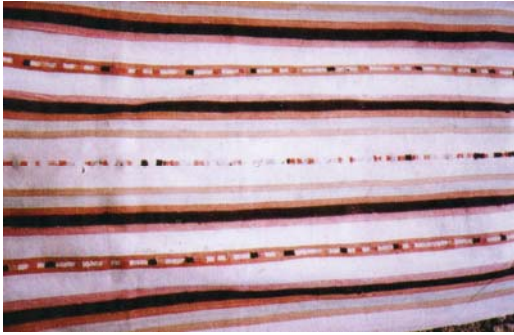


Photo of a church graveyard

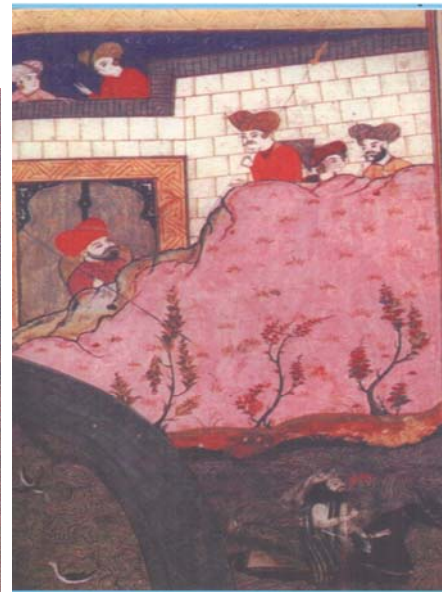


The industries of Hasan Keyf

Hasan Keyf was regarded an important centre for manufacturing various goods that were exported to other regions. The most important of those industries is Kurdish textiles as not a few of the families in this town are working as weavers.



People used to manufacture white cloths called jaw which was strong and thick as well as (mavrum) which was lighter, smoother and whiter than jaw. Both of these were exported as far as the north of Al-Jazeera, Botan and the region of Shirwan to the north of the town of Saarad up until the sixties of the twentieth century. They used animals as carriers for these and other products such as a thick coloured woollen textile with broad lines looking like a carpet. It was used to make an overall item such as coat without sleeves and Olia Chalabi mentioned the name of one product as Shiaq that may be a Turkish name for the same mentioned overall and he said in his Siahatnama, page 93, in Turkish language, that Shiaq was used to be manufactured in the town of Maadan in the region of Shirwan. A beautiful version of this textile is still produced in the town of Hasan Keyf, and because of this main role of Hasan Keyf in producing Shiaq, the historian and painter Prince Sharafkhan Badlisi painted a knight crossing Tigris in these clothes as a reminder. See picture number seven of the paintings in the first copy of Sharafnama by the author's hand, which is in the Bodlian Library in Oxford University under number 312. The book was completed in 1597 AD.



In addition to other types of clothing materials that are used for the traditional Kurdish dresses such as (Shal u Shapek or Rank u Chogha) Hasan Keyf used to produce porcelain for dishes and was famous together with Tour Abdain as the producers of the best kind of pottery for cooling water. This product was especially sought after in the regions of Botan, Saarad, Gharzan and Al-Jazeera and its export to some places with no electricity was continuous until the eighties of the twentieth century.

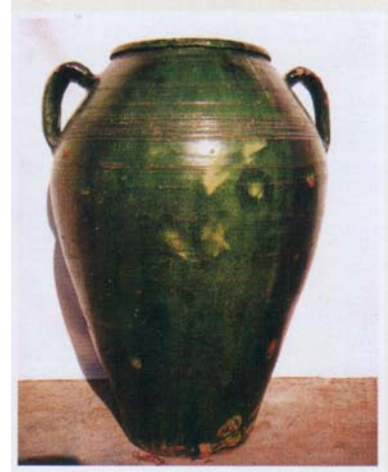
The following is a picture of a cave in the area of the Castle, which was used as a workshop for some products.



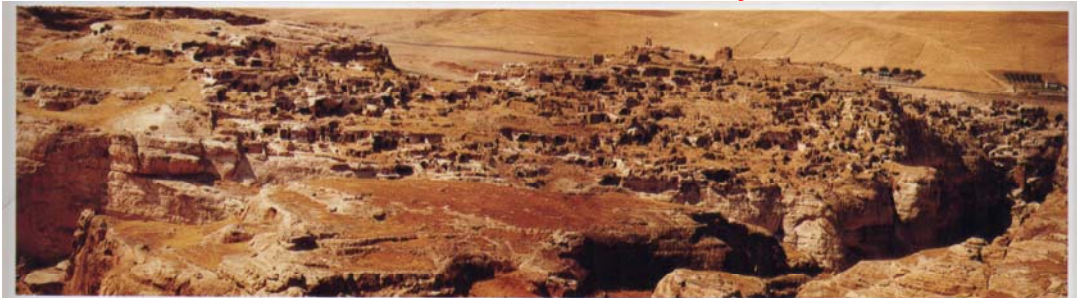
Pottery and metal products of Hasan Keyf



Dövme gibi yöntemlerle yapılan demir ve bakırdan mutfak eşyaları



Some remains of Hasan Keyf

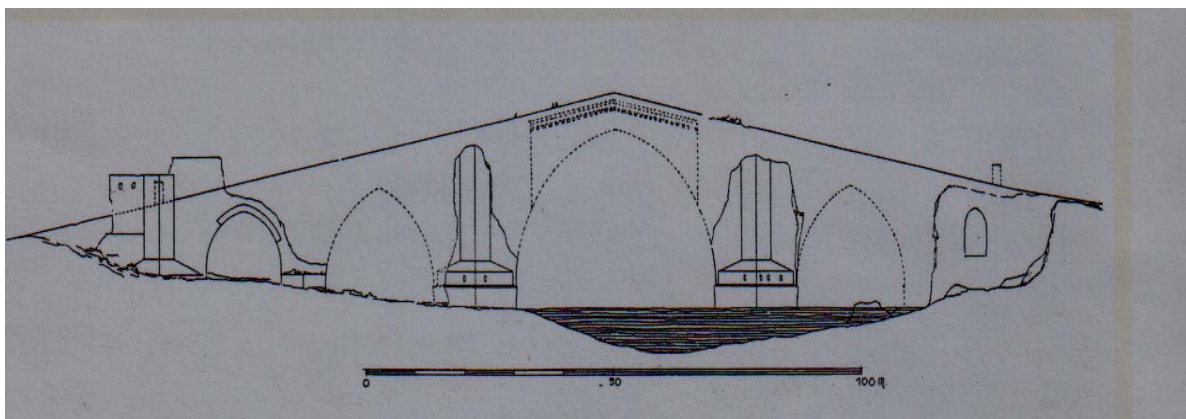


Kalenin doğudan genelgörünüümü

منظر عام لشرقي القلعة من حصن كيفا

Hasan Keyf is an ancient town with its houses and streets carved into the rocks of a high mountain. Ibn Shadad Al-Halabi described the town as (cave on a very high mountain with carved walls and surrounded by high mountains from three sides and on the north side is the river). Ibn Shadad means the narrow strip between the mountain and Tigris on the north side that makes another natural fence. Although the whole town can be regarded as one piece of ancient history, we would like to identify some of its remains in particular as follows:

The ancient historical Bridge



We mentioned earlier what some historians and travelers said regarding this important bridge that has no likes in its architectural style in Turkey, Syria, Iraq and Iran and even in the whole Middle East. It has still its huge bases intact with two of its arches lasting 2000 years with its large arch 40 m wide and 40 m high. Such a marvel should be preserved and restored and not sank under a dam.



Eski köprü'nün ayakta kalan diğer kemeri

The right side of this arch is a natural arch

In his book, page 20, Eng. Hussein mentions that the Orientalist Taylor discovered human paintings carved into the first and second bases of the bridge. On each four sides of the base there were pictures of three men but some of them were tampered with. He said that the pictures look like those of the Ferthis and Eng. Hussein reproduced in his book five pictures from Taylor without any commentary in their regard. One of those is a picture on the eastern side of the second base, which is the picture of a woman carrying a bouquet of flowers in her hand probably a Ferthi Queen and the wife of the King who build the bridge:



kinci ayağın doğu yüzündeki figür

And two pictures on the southern side of the second base:



İkinci ayağın güney yüzündeki figür

(on the right) A picture on the western side of the second base showing a woman with a sacred halo around her head and we think it is the picture of the goddess Anahita.

(on the left) There is another picture on the western side of the first base, which is without doubt that of the Ferthi King who build this great bridge wearing a fur coat.



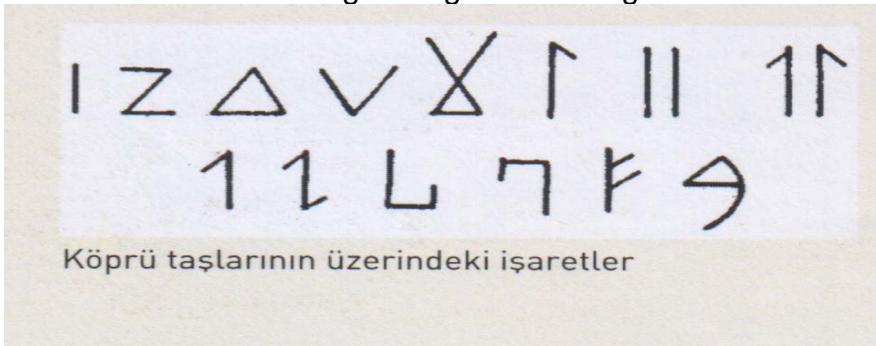
Birinci ayağın batı yüzündeki figür



İkinci ayağın batı yüzündeki figür

In this picture we can see the long ribbons from his hat, which is a characteristic of the Ferthian kings and there are similar pictures of Ferthi (Ashkani) kings in other parts of Kurdistan such as the one in a place called Rabana in the Peramagron Mountain near Sulaimany discovered recently by the martyr Gharib Haladeni. There is also the great bridge of Zakho (Pra Dalale), which is also known as the Abbasid Bridge. It was also built by a Ferthi King and has its picture with Pehlavi writings and other pictures discovered recently by Abdulraqib Yousif and its date goes back to the Ferthi Period (127 BC to 227 AD).

Taylor also discovered the following writing on the bridge:



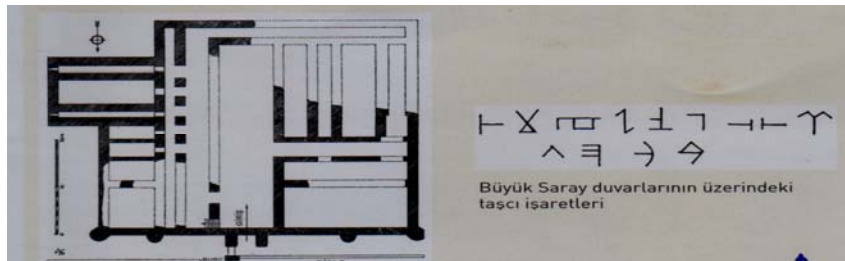
The Castle

The Hasan Keyf Castle is on a high rocky mountain free from all four sides at the height of 100 – 120 m above the Tigris that flows from its north. The other three sides are all rocky mountains. As a result of geological movements frighteningly deep valleys were created in a way that one cannot climb the mountain to the castle except from one north eastern way that has been stepped and fortified with seven gates.

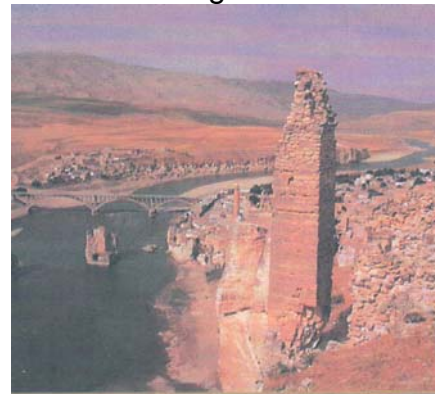
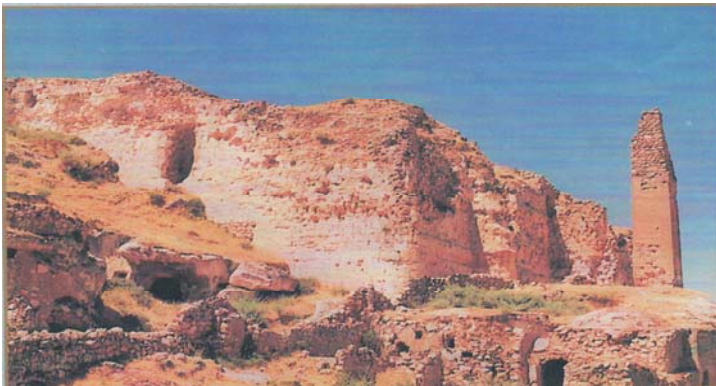


An aerial picture of the place, the middle one is the mountain of the castle.

The place where the castle was built is called the (plaza) because the top of the mountain is plain. The Castle is called the Great Sarrai and it is possible that it was built in the Ferthi (Ashkani) or the Sasanid era, or even more ancient. The following writing was found on it according to page 21 of the book Hasan Keyf:



The obelisk, the tower of the castle that oversees the Tigris.

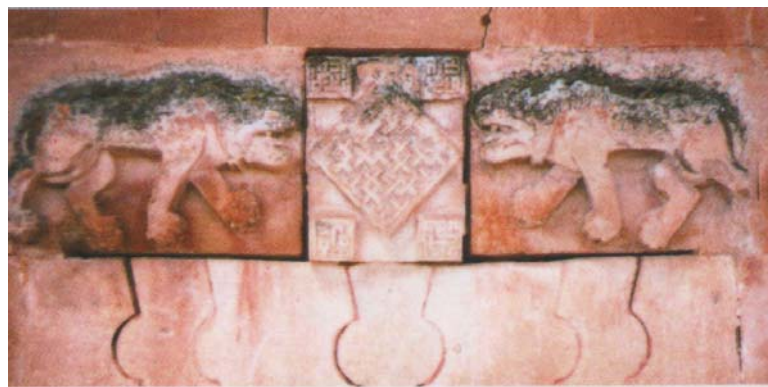


The Ayibis built another castle with stones and called it the Small Sarrai on the rocky smooth high side on the Tigris. They used for the foundation a very unique and rarely used technique of building by carving the foundation gradually into the

rocks creating lumps upwards and downwards unevenly so that parts of the foundations are more deep for these lumps and gradual structure support each other and this is a strengthening technique to resist earthquakes, see picture below:



In the window of the castle facing Tigris there is a picture of two lions and the lower rocks have been carved and intertwined for strength. In the middle there is a stone vase also intertwined with the two lions for further strength. As if the decorations between the two lions are separating them from fighting as the geometrical multisided form in Islamic astrology symbolises happiness and good luck as shown in the following picture:



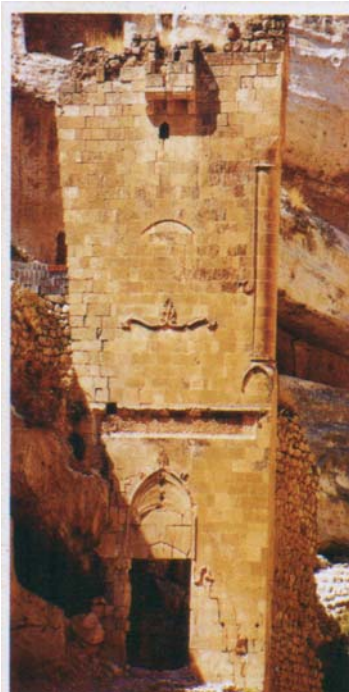
The decorations above the inside of the window

Inside the plaza there are palaces, sultanate housing, mosque, towers and caves carved for dwelling. There are also enough space left for planting wheat and oat enough to feed the population for the whole year. According to the mentioned book of Ibn Shaddad, page 130. During the times of Ibn Shaddad the castle had seven gates all built on the same side one after another on a very sloppy and zigzag way. Probably there was one gate at the start of each turn and a defensive tower above each gate with carved caves for housing on the sides of the road. These successive gates are a unique characteristic of Hasan Keyf and increase its defensive quality against enemies. In fact such qualities are unheard of in any other castles.



Probably there was a Methraist temple of fire at the entrance of the first cave of these three caves

Ibn Shaddad reiterated that (this fort is very fortified defensively from all sides and the way to it cannot suit more than one person at a time that is why its extremely difficult to penetrate). Ibn Shaddad (Muhammad Bin Ali Al-Halabi) who died 684 AH = 1285/1286 AD, though he did not see Hasak Keyf himself, he had taken his information from those who have seen it and he was not far in fact just 65 km away to the north west in Mia Farqin sent by King Al-Nasser Al-Ayobi from Damascus as his messenger to the Moguls who were blockading King Al-Kamel Al-Ayobi in the town of Mia Farqin in the start of the month Muharram of 657 AH = 1259 AD to convince the Moguls to withdraw their forces. In this regard we also remember what Al-Ansari said in Nakhbat Al-Dahr (page 192) and mentioned by Sipan Hasan that (It is one of the wonder forts of the world). There are three of the seven gates built on the stone built zigzag way to the castle among those is the second gate which is the most beautiful in its architecture built by the king of Hasan Keyf , King Sulaiman Bin Ghazi (820 AH = 1817 AD)



There is the following writing on the gate:

(This building was ordered by the poor slave of magnificent Allah, Sulaiman Bin Ghazi Bin Muhammad Bin Abibaker Bin Abdullah Bin Turan Shah Al-Ayobi God bless his rule in eight hundred and twenty)



The writing on the gate was taken from page 22 of the book Hasan Keyf, in it and in the booklet and bunch of pictures of (Goian).

We find pictures of this beautiful gate with its decorations:



The third gate is the closest to the castle and this is its photo:



On the first gate that has been ruined there is a picture of a lion and decorations

The Kurds call the castle as (Burja Balak) meaning the towering tower. A circled piece of iron that used to be put behind the gate acting as lock is still there. It was also used as an alarm to wake the masses for the prayers because the usual call for prayers by the Muezzin failed to get into the caves but people could hear the vibrations made by several men carrying the iron piece and hitting the rocky ground. This kind of thinking is close to the clever inventiveness of Ibn Razzaz Al-Jazri.

The Tunnel

In many of the castles in Kurdistan and elsewhere there are secret tunnels from the castles into outside in order to smuggle food and water or a way out when surrounded by enemies. However, the tunnel in Hasan Keyf is unique in that it is so wide that it is said by the mentioned Ibn Shaddad that (it is so wide that mules can go through it to carry water) from Tigris without being seen. The tunnel is now seen from the northern bank of Tigris were as seen in the picture some of it is fallen and there is the possibility that there were once more than one tunnel.

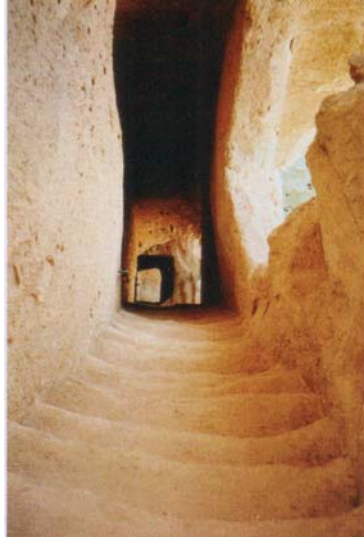


Photo of the entrance of the tunnel from top of the castle.

The fence

There was a fence in the north east side and this is a picture of a part of it:



The remains of the religion of Mithraism in Hasan Keyf

We can find in the book Hasan Keyf pages 44-46, by Eng. Hussein a number of pictures he has found in the caves of the town. He photographed some of them

and made sketches for others even if he did not understand the meanings of them. In one of those pictures he found a man pointing his hand towards head of a bull:



We know that a bull's head is one of the symbols in Mithraism for the Arian god of heaven (Mithra – Mitra – Mehr) the god that controls the sun and astrological signs. He distributes the sun rays to the four sides of the world that is why a cross is also a symbol for Mithra as a distributor of sun rays as well as being a symbol for life before that. Mithra also has other characteristics for the Arians such as being the god of justice and equality; he is also supposed to be the one with two assistants judging people by the Bridge of Truth. Furthermore, he was the god of war and soldiers that is why the Roman archery army especially adopted symbols of Mithraism from Mesopotamia. The Roman Empire in fact made Mithraism spread to all corners of the Empire including the African shores and several Emperors adopted Mithraism, among whom: Valrianos, Orlianos, Comodos, Julianos and Yulianos.

And the Romans built a lot of temples for Mithraism and the Emperor Tardianos put the picture of Mithra slaughtering a bull on his coins.

The Roman Empire made Mithraism a world religion but it was gradually replaced by Christianity. So, the remains of this once major religion of the world in both the West and the East have been forgotten. The historian and field archaeologist Abduraqib Yousif have discovered many remains of this religion all over Kurdistan. He also discovered the lost link that proves the current Ezidi religion among the Kurds is nothing but a remain of Mithraism. For obvious reasons the governments in the region have ignored the history of this great religion and there are still a lot of unknowns to be studied and discovered and the remains of Hasan Keyf are crucial in this regard. Aghaldi found a picture of a peacock and under it there was a hawk but could not recognise it and sketched it as a flower instead and the two other birds on either side of the hawk were not related to us perfectly also as they are in fact peacocks also.



Peacocks, hawks and also eagles are symbols for Mithra as well as other things like lion, horse, crow, bull, sunflower, ? and / but the peacock is the most common of them in Kurdistan. For the Mithraists the tail of the peacock was a symbol for the heavens sphere with the spots like the stars.. etc. There is a lot of correlations and associations between Mithraism and astrological signs some of which has some continuity in Islam, but mainly it is apparent that the Ezidi Kurds have a lot of symbolism similar to Mithraism. For example on the walls of mausoleum of Sheik Odai Bin Musafir, a holy man of the Ezidis you can find more than thirty symbols of

Mithraism. Somewhere else Eng. Hussein found a picture of a bird that he sketched as an Ostrich, but in reality it is a peacock.



But in reality it is a peacock as we see an extension of its tail from the photo and we see from other photos taken by him that there are other peacocks also deformed. There is also a picture of an eagle in one of the caves that had its head deformed and there are other pictures around it that cannot be identified



He also found pictures of an Eagle and a dog which are known to be associated with Mithra as in the temple of Lalish of the Ezidis where we can find two dogs with goddess Anahita – Nahid – Artmis

A photo of Lalish

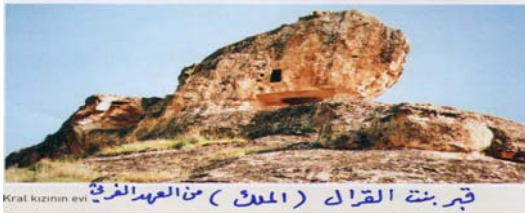


The goddess Anahita was worshiped in Kurdistan besides Mithra and in many temples discovered by the above historian we have symbols for both of them together, such as the Charston Cave Temple near Duhok and Kora Serigi Temple in Amedi, and Dir Aas Temple in Shingar Mountain.



In the same cave found a picture of a fish around which there were other unidentified pictures and there was a picture of a human and an animal said to be a rabbit, another human and fish and some Pehlevi writing.

There is a cave in Hasan Keyf called (Mala Kicha Qaral) which means the daughter of a non Muslim King. It is a statue of a lion as a symbol of god Mithra and has on it several pictures of circles that we do not know their meaning.



Various Mithraism temples



Eng. Hussein mentioned in the page 74 of his book the picture of a rock with five rows and eight columns of holes beside the door of a small cave he thought it was for some kind of game.

However, we think it has nothing to do with games and it is for religious ceremonies of Mithraism because there are similar things in the temples of Mithraism in other places such as the so called Adam's Rock in Akre.

Caves as Graves

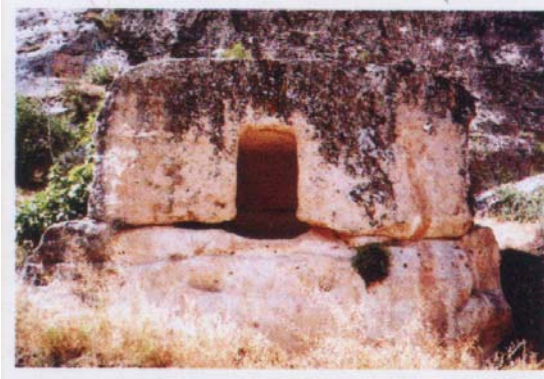
Using natural or carved caves for burring dead was a popular way in mountainous areas and some researchers say that the Medians were the first people who carved special caves high in the mountains to burry their dead. Other researchers considered cave consecration indicative of an ancient pastoral tradition. This was his attempt to account for the peculiar nature of Mithraea that were often built underground, or when on the surface, had their interior adorned in a manner reminiscent of a cave, protecting them from most light. In his paper "Mithra and Mesopotamia," A. D. H. Bivar notes:

In the West the shrine of Mithras was for preference a cave or cellar, with few possible exceptions closed to daylight, and probably lit with lamps if more than the altar glow was needed.

Roman Mithraism focused heavily on the cave theme and the birth of Mithra from a rock. Conversely, post-Zoroastrian Mithraism has no such corresponding theme. Indeed, Zoroastrian lore is bereft of this theme except for a single example where an enclosed temple, consecrated for fire worship, is used. Bivar continues, astutely noting:

This appears strange in the temple of a 'sun god,' but there is an analogy with the fire temple of Zoroastrianism which is indeed called Dar-I Mihr "the house of Mithras," and was originally closed to daylight.

There are a lot of cave graves in Hasan Keyf and a lot of religious pictures such as those discovered by Mr Hussein Aghaldi mentioned as mentioned earlier. The town of Hasan Keyf is a rich museum for ancient remains of Mithraism and other civilisations and a lot of it is still unknown. It is ironic that when someone thinks of the history of this little town that spans for nearly ten thousand years during which many successive civilisations and invaders replaced each other, many of them tried to destroy what the previous ones built but none completely succeeded and it is only in our supposedly mighty civilisation that we have the technologies and power to sink the town in a way that it is lost for ever. Just think about it: sank and lost for ever, nothing to dig, discover or study any more. And that is exactly what the intended project of ILUSU dam by the Turkish government would manage to do, something no other invaders have managed to do for ten thousand years. That is why we think that it is the responsibility of the UN and UNESCO to intervene in this matter and declare Hasan Keyf as a world heritage site.



A cave grave with pictures of Mithraic significance: on the right side a picture of a water canal with a snake nearby, which symbolises the goddess Anahita of water and fertility and we can see on the left side of the end of the canal a picture of the sun and other symbols.



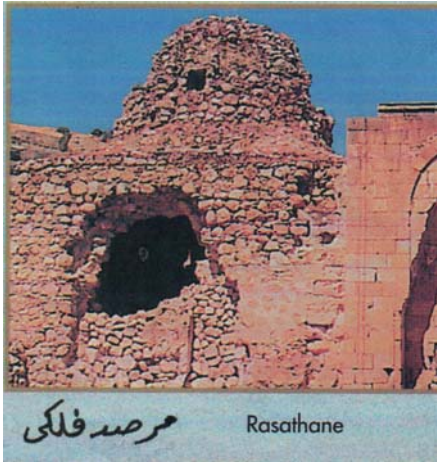
In this cave graveyard are probably Pahlavi pictures and writings which are difficult to distinguish properly



An astronomical observatory

It is not known who built this great scientific ancient site, which located on the left side of Sultan Sulaiman's Mosque. We do not know if it is from the Ayyubid or Artuki times, or if it has anything to do with the mentioned scientist of mathematics and astronomy Badia Al-Zaman Ibn Al-Razzaz Al-Jazri.

This observatory is not from the Abbasids era otherwise it would have been mentioned in historical sources and these are some photos of it taken from the booklet and Goian.



The Coins Factory

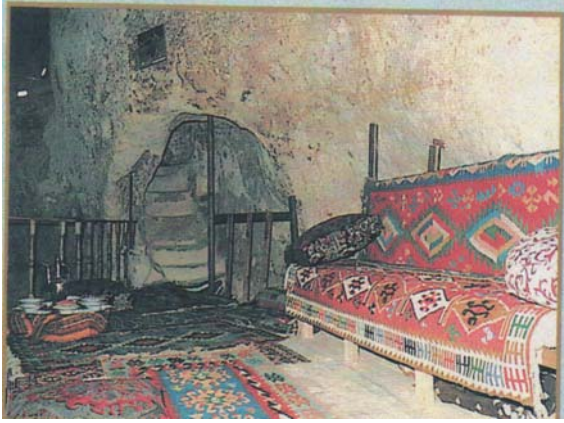
The remains of a coin factory is still seen in Hasan Keyf and it has two floors and regarded as a very rare site as there are very few of them left in Islamic countries. This is a photo of it taken from the book Hasan Keyf page 39:



An ancient bath house near Zeinal cupola

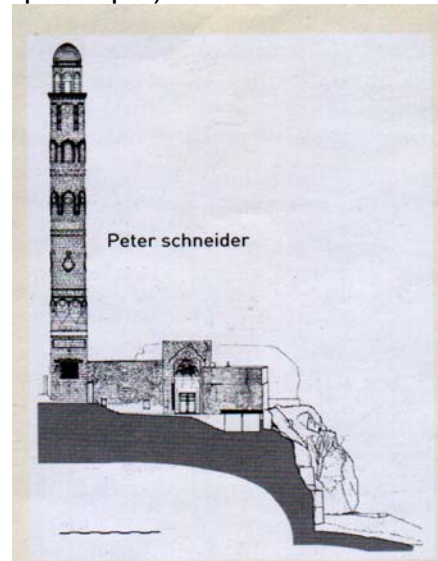


This mosque was built by the Abbasids Caliph Al-Muqtader Billah son of Al-Muatazid in 297 AH = 909/910 AD on the southern shore of Tigris. This mosque was in use for 1098 years because of its skilful architecture and it is one of those marvels that should be preserved because of its historical significance.

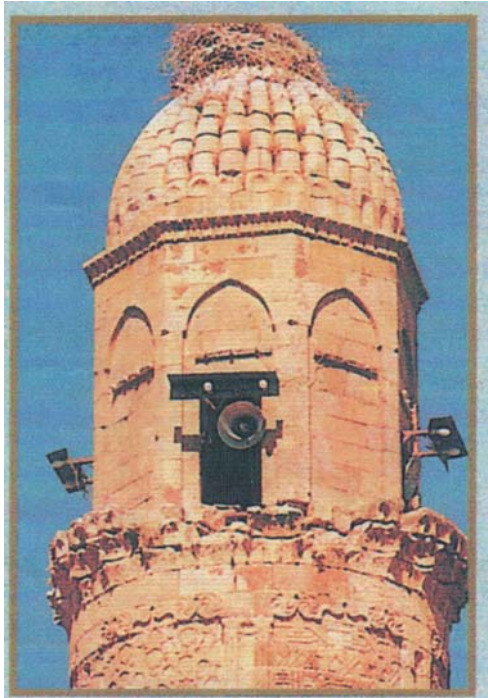


Religious Buildings

The Abbasids Caliph Al-Muqtader Billah Mosque (Rizq Mosque)

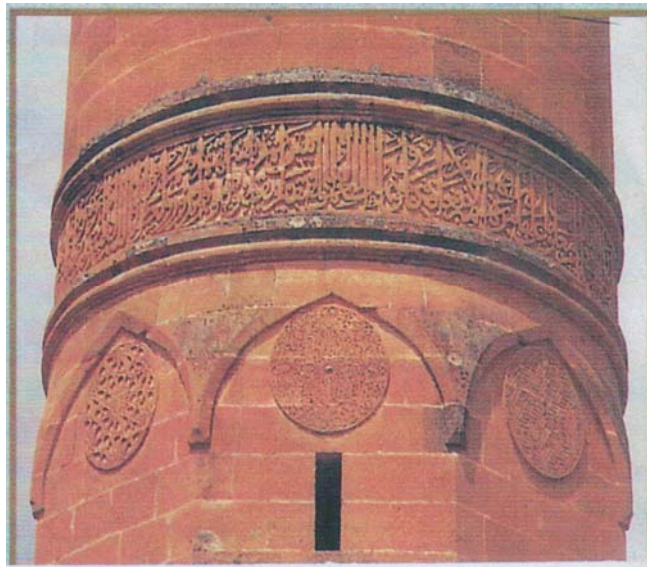


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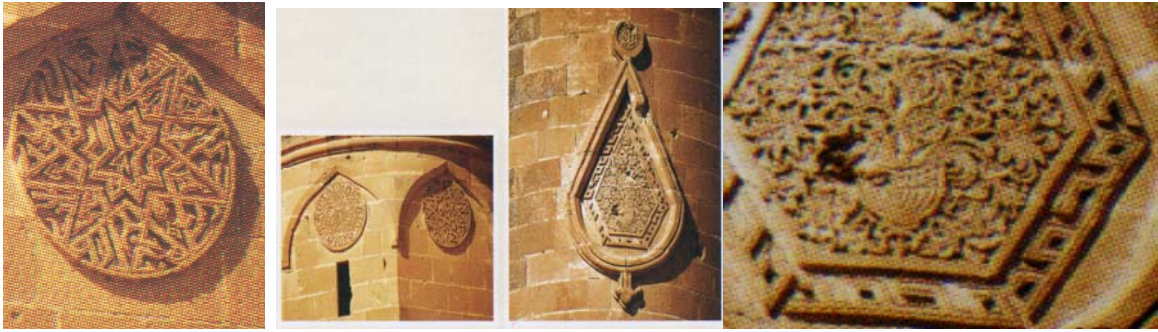


One of the gates of Al-Muqtadir Bellah Mosque

Decorations on the mosque's minaret

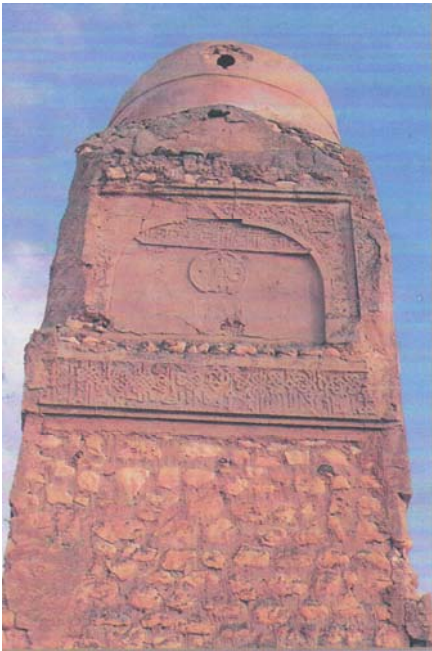


Decorations

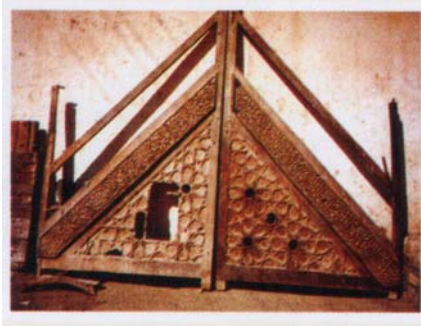


The Big Mosque (Olujami)

This mosque was built in the area of the castle and if it is right that it has been built in 1325 AD, as mentioned in the Hasan Keyf booklet, it would have been built at the era of the King Saleh Ayyobid Yousif son of King Kamel Bin Taqialdin Abdullah son of the grand King Turan Shah who was killed the following year and his brother Mujeeraldin took over.



the gate of the minaret

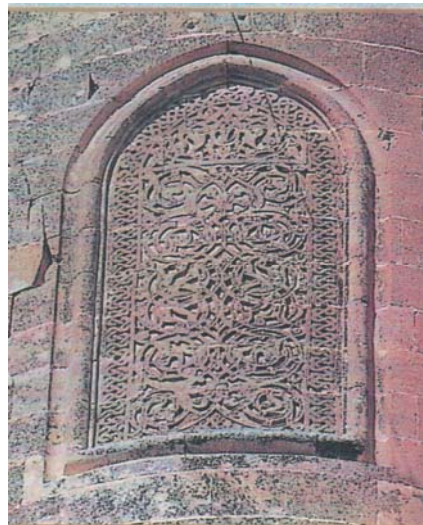


Decorations on Olujami Mosque

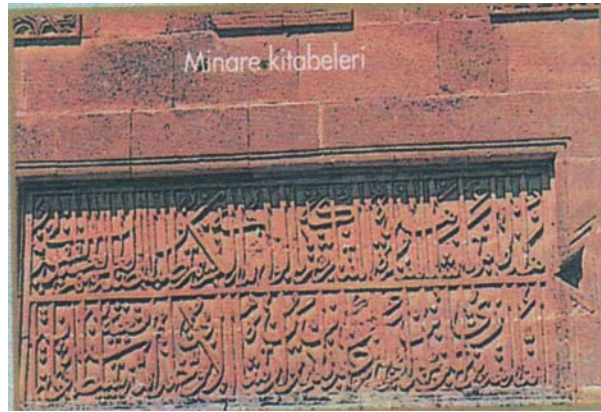
Sultan Sulaiman Ayyobid Mosque



On its gate written the name of Shahabadin Ghazi Bin Muhammad and the date 752 AH = 1351 AD.



Decorations on the minaret



Writings on the minaret

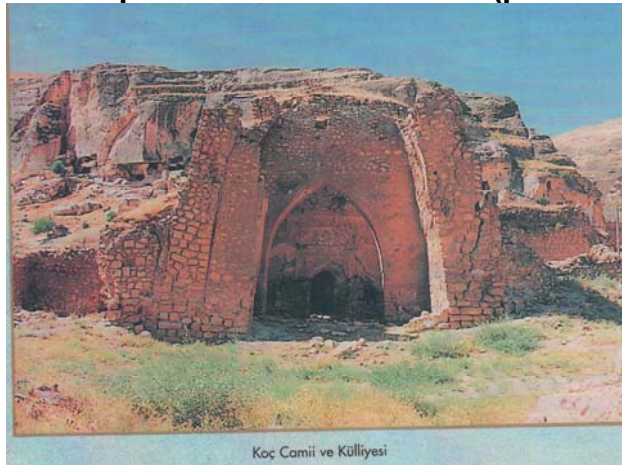
Mosque of the Kings

This mosque is still standing since it was built in 1349 AD in times of Sultan Sulaiman Ayyobid

Quaz Mosque



The College of Quaz Moaque for various sciences (photo from the booklet)



Koç Camii ve Külliyesi

Mosque of the Twelve Imams



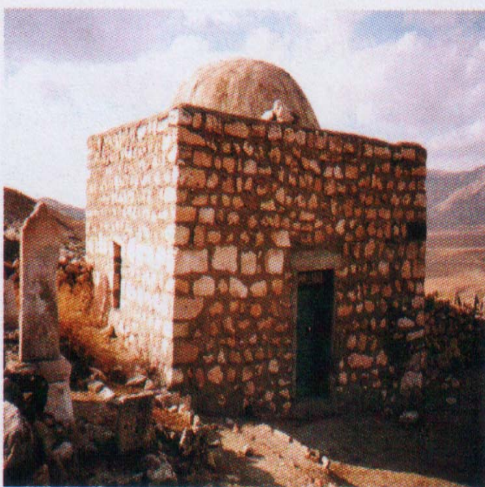
This mosque has been carved as a cave and it has twelve aisles each one for one of the twelve Imams of the Shiite sect. (the two photos are from page 50 of Hasan Keyf)

Another mosque carved in a cave

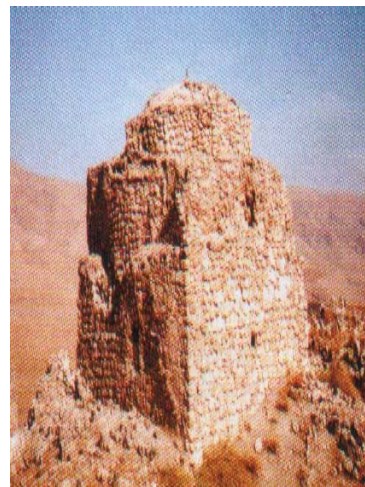


Famous graves of religious personalities

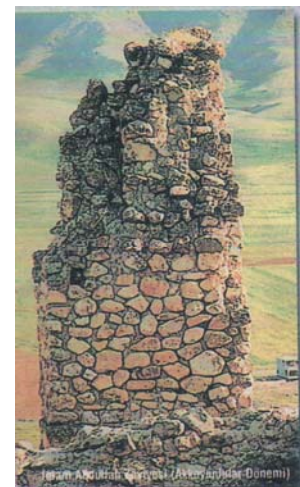
Sheik Muhammad cupola



Sheik Sharafuldin cupola



Imam Abdullah cupola



Sheik Ali cupola



Sheik Ashiq cupola



A graveyard above the castle with Arabic writings on the gravestones
Photos from the booklet



Baba Arsalan resting place



Traditional buildings

In page 85 of the book Hasan Keyf we find that Albert Gabriel has visited Hasan Keyf in 1932 and photographed its remains together with those of the towns Amad (Diarbakir) and Farqin (Mia Farqin).

We can see the pictures of some traditional buildings of various styles from various eras:



In addition to these there are those types of houses that have been built into caves.



Finally The town of Hasan Keyf is a rich museum for ancient remains of Mithraism and other civilisations and a lot of it is still unknown. It is ironic that when someone thinks of the history of this little town that spans for nearly ten thousand years during which many successive civilisations and invaders replaced each other, many of them tried to destroy what the previous ones built but none completely succeeded and it is only in our supposedly mighty civilisation that we have the technologies and power to sink the town in a way that it is lost for ever. Just think about it: sank and lost for ever, nothing to dig, discover or study any more. And that is exactly what the intended project of ILUSU dam by the Turkish government would manage to do, something no other invaders have managed to do for ten thousand years. That is why we think that it is the responsibility of the UN and UNESCO to intervene in this matter and declare Hasan Keyf as a world heritage site.

Since the decision of building the dam a lot of thieves of ancient artefacts are digging in the caves and it is feared a lot of the facts that have not been discovered about this amazing site of ancient civilisations would be lost even before the Turkish government go ahead with its project instead of preserving it for history and next generations.

Bellow are more pictures reproduced from the walls and needs experts in Pehlevi writing of the Ferthi and Sasanids to solve their significance.

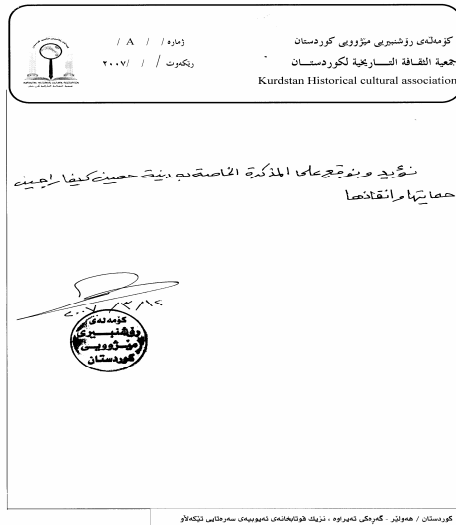
We think it will be helpful if UNESCO sends a committee of experts to see for yourself and appreciate all the magnificent remains of Hasan Keyf.

Yours truly,

Dr Jawad Mella

Director of Kurdish Museum, Library and Archive

For and on behalf of the following list of historians, intellectuals, scientists and academics in Kurdistan:




Kurdistan Archaeologists Syndicate
 General Staff
 دهستهی گشتی
 ڕێكهموت، ١٣ / ٥ / ٢٠٠٧

**نقابة الآثاريين في كردستان العراق تؤيد المذكرة الخاصة
 بحصن كيفا حفاظا على تراث الانسانية....**


مع الشكر


 عبدالله خورشيد خان
 النقيب
 ١٣ / ٥ / ٢٠٠٧

المركز الثقافي في ديارته / قضاء عفره / محافظة دهوك
 تؤيد ونوع هذه المذكرة المقدمه الى لجنة التراث العالمي (يونيسكو) بحصن مدينه (كيفا)


 المركز الثقافي في
 ديارته
 ١٣ / ٥ / ٢٠٠٧

المركز الثقافي في عقرة / قضاء دهوك
 تؤيد ونوع هذه المذكرة المقدمه الى لجنة التراث العالمي (يونيسكو) بحصن مدينه (كيفا)


 المركز الثقافي في
 عقرة
 ١٣ / ٥ / ٢٠٠٧

نوٹہ عن المذكرة الخاصة بمدينتي (صديقا) راجين حاضيتها وانفاذها

نوٹہ عن المذكرة الخاصة بمدينتي (صديقا) راجين حاضيتها وانفاذها



سيد محمد عبد
رئيسة رابطة شاربيا في موحدة نيبرك
دهوك - شاربيا

(منظمة شاربيا الثقافي في دهوك)

مه تهرمان ما تانيس
درتانا الميسين
دهوك رماننا

(منظمة الثقافة والفن في ماطا في ضاحية
مدينة دهوك)

بنگه هي لالشي
تاني
لالشي هه ردم كانيه كا زلاله دهورته دروياري رهوشه نيبريا كورديدا

نوٹہ عن انتقام مدينتي كيتي لالشي
والكحيه راجينا حيا سينا وانكس

هه تهرمان ما تانيس
درتانا الميسين
دهوك رماننا

(مركز لالشي الثقافي)
في باعدرا

نوٹہ عن المذكرة الخاصة بمدينتي (صديقا) راجين حاضيتها وانفاذها

محافظة دهوك
تضار
الكل

كيتي لالشي
كوردستان

بيار ناجي

٥٠٧١٣١٥

منظمة حماية التراث
الكرديستاني



Date:04/03/2007
No:- 122

الى لجنة حماية التراث العالمي - (اليونسكو)

هـ / مذكرة احتجاج

نحن منظمة الحقوق المدنية في كردستان نوق على المذكرة الخاصة
بمدينة حصن كيفا ونطلب حمايتها وانقاذها .

مع التقدير



اكرم تاريقي
المدير العام

منظمة الحقوق المدنية في كردستان - دهوك

نحن مركز لائش الثقافي الاصحاعي
المختص بالتراث الانزيديين
نوق على هذه المذكرة الخاصة
بخصوص مدينة (حصن كيفا) اجنيا
بانقاذها وهمايتها .

مركز لائش
الثقافي الاصحاعي
دهوك
٢٠٠٧ / ٣ / ٦

نوق على المذكرة الخاصة بمدينة (ههين لينا) رهين صايتها
وانقا ذها .

تأييد

نؤيد ونوق على المذكرة الخاصة بمدينة
(حصن كيفا) را بهين همايتها وانقاذها .



ههلام عبداههزهرو
سواءه منظمة حقوق
الانسان في كردستان
منوع دهوك
٢٠٠٧ / ٣ / ٦

منظمة اللدله منظمة الشباب من العالم
دهوك
٢٠٠٧ / ٣ / ٦

منظمة اللدله

نوعه عن المذكرة الكاسه بدينه (ممن كينا) راجيه
صايرها واتقادها .

تنوير اسرار
دهوك

(منظمة المستين بدهوك)

نم منظمة آفا لحماية حقوق الأطفال والمرأة
في زاخو توقيع على هذه المذكرة
الخاصة بدينه ممن كينا راجيه انقاذها
وحمايتها .

مديره منظمه
احمد

م افطحة دهوك بدينه زاخو

AVA ٢١٥٠٧٠٠٠٠

نوعه عن المذكرة الكاسه بدينه (ممن كينا) راجيه صايرها
واتقادها .

نوعه عن المذكرة الكاسه بدينه (ممن كينا) راجيه صايرها
واتقادها .



منظمه من مساوات
دهوك

(منظمة منة للمساواة)

مديره لبيدمرخص الشباب
الفرح

(منظمة ألكند للشباب في مدينة القوس)

رقم الترخيص ٨٥ / ١٤٤٤
 اللجنة الوطنية
 للبيئة والتنمية
 الرياض - جدة
 رقم / ١٣ / ١٤٤٤
 مذكرات الاجتماع

نوعيات مستير الترخيص / ١٣ / ١٤٤٤
 وذلك بما فيها والالتزامات



الجمعية الوطنية
 لحماية البيئة والتنمية
 الرياض - جدة

م. المذكرة

تاريخ: ١٤٤٤ / ١٣ / ١٣

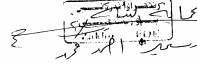
الالتزامات

منظمة حماية البيئة

نحن منظمة فرشين نجحنا في حماية البيئة
 أوفيت على هذه المذكرة الخاصة ببيئة
 كينيا راجعنا انتقاءها وما فيها .

حماطة دصوك .
 قضاة زاسو
 انكتك .

رئيسنا واته رشن



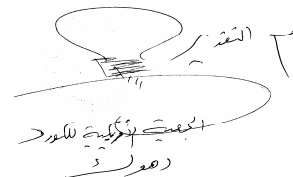
نوعيات المذكرة الخاصة ببيئة (مهن كينيا) راجعنا
 صحتها وانقاؤها

المذكرة / ١٣ / ١٤٤٤
 لجنة الترخيص
 رقم / ١٣ / ١٤٤٤

نوعيات المذكرة الخاصة ببيئة كينيا
 وذلك بما فيها والالتزامات

منظمة الترخيص
 فرع شتات
 عدية موصول
 ١٣ / ١٤٤٤

↑
 فرع قضاة شتات - محافظة الموصل



١٣ / ١٤٤٤

تؤيد وتوقع على هذه المذكرة الخاتمة بمدينة (عمان كندا)

منظمة: سنتر ثايزمان كندا
مركز النساء في كندا
٢٠٠٧/٤/٦
الديرة دهن عزيز

تؤيد وتوقع على هذه المذكرة الخاتمة بمدينة (عمان كندا)

منظمة: سنايزمان كندا
مركز ثايزمان
منظمة الذ لموظفة الشباب
٢٠٠٧/٤/٦
له فان فند

ملاحظة:

التوقيع الثاني في هذه الصفحة مكررة

توقعه على المذكرة الخاتمة بمدينة (عمان كندا) واجعل انشاؤها
وجايتها

مكتبة دهن عزيز
٢٠٠٧/٤/٦

(جريدة الجواهر الأسبوعية في الموصل -
مكتبة دهن)

أساتذة جامعة دهن

القائمات اللجنة التراث العالمي - سكرتارية اللجنة التراث
الصالحى - يونكنو

١٣ / الترخيل الفوري لا نقاد مدينة حصى كندا
والا ارقام الكارضية في تركيا

نحن الموصون ادناه من اساتذة وباصحاب عظم التايخ
كلية الاداب - جامعة دهن ، نضع اليك اصواتنا لاجل
التدخل السريع لمنع الحكومة لتركيب هذا انشاء
هاثب نومي مدينة حصى كندا ، هذا الذي الذي سيؤدي
الى انقار الاتار وطمينة لنا نرجع ل (حصى كندا)
بالمياه وبالكال سيؤدي الى اخفاء معالم الاتار وطمينة
تاريخية مهمة لنا في المنطقة ، كما في الانا في.

الموقعون

- ١- د. كركان حيا حمد
- ٢- م. فرهاد حاجي عبوش
- ٣- م. كليم عبد البر محمد زبير
- ٤- د. نزار صديقه كوشية
- ٥- س. بيان حسن علي
- ٦- د. محمد صالح حيدر
- ٧- د. فوزة احمد عثمان



ثم ريكزوا له وشحن يا بعد فان كرتي
صانته ثايزمان لارا خوتيل دكين ويشه قائما
طوه ده رديون له وبارامتن وگوهدارت
لبيكرنا (حصى كندا) نكر ل ريز كرتي



منظمة دهن
مكتبة المرأة

زاحو
محافظة دهن

جامعة دهوك
تؤيد ونوقع على المذكرة المتعلقة بمدينة حصن كيفا
رأبين نقادها وحمايتها

- ١- ب. د. أرسن حوسا شيخ استاذ في طائفة مهلاج لربن
(٢٠١٤/١٢/٢٠)
- ٢- د. فريست صوفي اسماعيل مدرس في طائفة دهوك لربن
(٢٠١٤/١٢/٢٠)
- ٣- د. محمد عبد الله طاحه مسور مدرس في طائفة مهلاج لربن
(٢٠١٤/١٢/٢٠)
- ٤- د. حكيم الحمد مام بكر مدرس في طائفة مهلاج لربن
(٢٠١٤/١٢/٢٠)
- ٥- د. محمد محمد مام مدرس في طائفة مهلاج لربن
(٢٠١٤/١٢/٢٠)

- أستاذة جامعة دهوك - قسم الجغرافيا
- ٨- مكيون مرصم قسم الجغرافية
 - ٩- إبراهيم خشان مسام
 - ١٠- د. سامي مجيب
 - ١١- د. عصاف مصطفى ابراهيم قسم القارة

تؤيد المذكرة الخاصة بحصن كيفا ونوقع عليها ونرجوا نقادها.

- ١- عبد الله محمد رشيد تادر مدرس في جامعة مهلاج لربن
- ٢- د. رام محمد ابن احمد مؤلف الآداب الجغرافية لربن
- ٣- نزياد الحمد محمد طالب آثار (مأجستير)
- ٤- جمال جميل بسعد استاذ في مديرية عامة آثار
- ٥- سمه نادر محمد عبد الله أستاذ في مختلف المجالات
- ٦- دلخاد علي عزيز مارت استاذ في قسم الآثار جامعة دهوك لربن
- ٧- عبد الرقيب يوسف صلي مؤرخ و آشوري ميدانيا

تؤيد ونوقع على المذكرة الخاصة بحصن كيفا ونرجو
نقادها

- ١- ادريس عبد الله مقلنا مدرس مساعد بكلية اللغات جامعة مهلاج لربن
- ٢- راجيم قادر محمد سورجي مدرس مساعد بكلية اللغات جامعة مهلاج لربن
- ٣- د. كنعان مولهو ابراهيم حسن مدرس بكلية اللغات جامعة مهلاج لربن
- ٤- د. نزياد الحمد محمد دكتور مدرس بكلية اللغات جامعة مهلاج لربن
- ٥- د. يونس نزياد الحمد مدرس بكلية اللغات جامعة مهلاج لربن
- ٦- د. اسماعيل حسن راد استاذ في كلية الآداب جامعة دهوك لربن
- ٧- فرهاد حسن عزيزي استاذ مساعد في كلية الآداب جامعة دهوك لربن
- ٨- د. فهد فهد احمد عبد الوهاب مدرس في كلية الآداب جامعة دهوك لربن
- ٩- د. نزياد الحمد محمد مدرس في كلية الآداب جامعة دهوك لربن
- ١٠- د. محمد تاد مرصم مدرس في كلية الآداب جامعة دهوك لربن
- ١١- كازان حسن محمد مرصم مدرس مساعد في كلية الآداب جامعة دهوك لربن
- ١٢- عبد الله شكر مسودار مدرس مساعد في كلية الآداب جامعة دهوك لربن
- ١٣- نزياد الحمد محمد مدرس في كلية الآداب جامعة دهوك لربن
- ١٤- د. ابراهيم محمد طاهر مدرس في كلية الآداب جامعة دهوك لربن
- ١٥- د. سحر نوري عزيزي مدرس في كلية الآداب جامعة دهوك لربن
- ١٦- د. سحر محمد جميل مدرس في كلية الآداب جامعة دهوك لربن

تؤيد المذكرة الخاصة بحصن كيفا ونوع عليها ونرجوا انقاذها

- ١- عبد الله محمد رشيد تادو مدرس في جامعة مهلا برونس لايل
- ٢- آرام محمد بن احمد مؤلف كتاب در باب اوس و اكنه السعد
- ٣- زياد احمد محمد طالب آثار (ماجستير)
- ٤- جمال سعيد محمد منقح في مديرية عامة اثار
- ٥- سهو نهر محمد عبد الله اناجيب في الكتف الرضائي
- ٦- دلشاد عزيز ماري استاذ في قسم الآثار جامعة صلاح الدين لايل
- ٧- عبد الرقيب يوسف حن مؤرخ و آثاري ميدانيا

الى / منظمة (UNESCO) المحترم

نحن الموقعين ادناه، الاساتذة ومدرسي جامعة السليمانية تؤيد المذكرة المرفوعة الى منظماتكم الموقرة داعين انقاذ وحماية مدينة (حصن كيفا) الاثرية الواقعة في كردستان تركيا ونطلب تسجيلها في قائمة التراث العالمي وعدم اتاحة الفرصة للحكومة التركية كي تطمس معالم تلك المدينة بحجة اقامة السدود على نهر دجلة.

الاسم	اللقب العلمي	الجامعة	الكلية	التوقيع
١- شيراز هادي كريم	اساتذ	السليمانية	اثرية و تاريخية	[Signature]
٢- آيس حسين محمد	اساتذ	السليمانية	اثرية و تاريخية	[Signature]
٣- لارا زانا محمد اغتوف	مدرسة	السليمانية	الادارة و التخطيط	[Signature]
٤- خديجة در محمد احمد	مدرسة	السليمانية	الادارة و التخطيط	[Signature]
٥- شهنه هيله فتاح	اساتذ	السليمانية	اثرية و تاريخية	[Signature]
٦- اسلندون فوزي سنان	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٧- شامو طاهر احمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٨- زهرين محمد طاهر	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٩- محمد عبد الهادي احمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٠- د. محمد عبد الهادي احمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١١- نزار كركنا W	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٢- محمد شايخ الكريم محمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٣- كاسا كار كاسا	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٤- د. زهنه فرح محمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]

الاسم	اللقب العلمي	الجامعة	الكلية	التوقيع
١١- د. يار محمد هادي	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٧- د. هادي نوري محمد	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٨- ٤٠٠٧٦١٩٤	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
١٩- ٣٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٠- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢١- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٢- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٣- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٤- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٥- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٦- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٧- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٨- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٢٩- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٣٠- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]
٣١- ٢٠٠١٩	مدرسة	السليمانية	اثرية و تاريخية	[Signature]

الاسم	اللقب العلمي	الجامعة	الكلية	التوقيع
صبري اعزوز نسيم	مركز مساهمة	السليمانية	العلوم الإنسانية	[Signature]
كاملان محمد قادر	مدرس صناعي	السليمانية	العلوم الإنسانية	[Signature]
محمد احمد محمود	مساعد	السليمانية	العلوم الإنسانية	[Signature]
روبه ربه الرحمن عمر	مدرس	السليمانية	العلوم الإنسانية	[Signature]
سفران كريم مطفا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
ديكران جاني	استاذ مساعد	السليمانية	العلوم الإنسانية	[Signature]

الاسم	اللقب العلمي	الجامعة	الكلية	التوقيع
د. جمال وائل سليم طالع	مساعد	السليمانية	العلوم الإنسانية	[Signature]
سوران محمد امين العزا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
ستروان عمر ربه	مساعد	السليمانية	العلوم الإنسانية	[Signature]
فيروز حسن محمد بزي	مساعد	السليمانية	العلوم الإنسانية	[Signature]
محمد احمد محمد خالد	مساعد	السليمانية	العلوم الإنسانية	[Signature]
روزا شوخيوت وروزا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
لافا داها سوي محمد بزي	مساعد	السليمانية	العلوم الإنسانية	[Signature]
يونس محمد الجوراني خريفا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
صونيا حبيب قوشيق	مساعد	السليمانية	العلوم الإنسانية	[Signature]
مها محمد خريفا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
الكامال خريفا	مساعد	السليمانية	العلوم الإنسانية	[Signature]
كادران عثمان عارف	مساعد	السليمانية	العلوم الإنسانية	[Signature]
ميرسيور دلفور كاريو	مساعد	السليمانية	العلوم الإنسانية	[Signature]
كاسم ابراهيم عابد تقني	مساعد	السليمانية	العلوم الإنسانية	[Signature]

تؤيد المذكرة الخاصة بمدينة حصن كيفا
الواقعة في دولة تركيا. راجعاً لنفاذها وحمايتها
من الانقراضت ذريجه بناءً على
ذلك وفقاً ادناه

الموقع والمهام
تحت محمد خريفا
أربيل
المجلة العلمية
توزيعاً محمد مجيد - أربيل
٧٧١٠٠٠٠٠٠٠٠٠٠٠

الى منظمة يونسكو الموقرة
محامون بأربيل

تؤيد المذكرة الخاصة بمدينة حصن كيفا (حسن كيفن) الأثرية
والتاريخية ولتوقع عليها راجعاً لنفاذها وحمايتها
(محامون في أربيل ٥/٩/٢٠٠٧)

المهام محمد صالح عقادي / أربيل
المهام شفقت دهام جميل / أربيل
المهام نا منير محمد احمد
المهام الالهام محمد رجب
المهام علي محمد سبيح
المهام محمد رحمن حامي جباري / أربيل

المهام آناد محمد رشيد رشيد / أربيل
المهام عبد الحاميد محمد نادر محمد
المهام جيهان محمد احمد محمد احمد / أربيل
المهام محمد احمد محمد احمد محمد احمد
المهام حيدر نادر / أربيل
المهام تيارك عزيق
المهام محمد عبد الاشرف محمد احمد / أربيل
المهام جيهان محمد احمد محمد احمد محمد احمد

