

IRAQ UNDER THE BUWAIHI DOMINION (334-381 AH. / 946-991AD.)

Dr.Prof. WaleedAbood Mohammed al-adulaimi
Dr.Prof SuaadHadi Hassan al-Taai

*University of Baghdad/ College of Education Ibn Rushed for
Humanities / Department of History*

INTRODUCTION:

The developments witnessed in Iraq in the thirties of the fourth century AH. - the tenth century AD., the importance of exceptional in historical studies, as researchers, especially those interested in Islamic history, highlighted the most important stages of these developments and the changes that included the political, economic, social and cultural aspects.

In the confusion of the Abbasid State (132-656 AH. / 750-1258 AD.), which witnessed its worst stages and the general discontent and rebellion against it, Iraq witnessed a disturbance in its general conditions during the reign of the Caliph (Abu al-Qasim Abdullah Ibn al-Muktafi Ibn al-Mu'tadid, (Mustakfi bi-llah 333-334 AH./944-946 AD.), which led to serious repercussions, which greatly affected the change in its public features, as they took away the princes (Buwaihids 334-477 AH. / 946- 1055 AD.), after entering Baghdad in the (11 Jumada al-awwal 334 AH. / 19 January 946 AD.) And extending their influence on Iraq, most of the powers of the Caliph and seized his legitimate rights, and did not remain for him but his nominal influence.

In the light of the foregoing, the control of the Buhaian princes on the Abbasid caliphs led to serious consequences, which affected Iraq in the course of its administration (Abul Hassan Ahmad ibn Buya al-Dailami, known as Mu'izz al-Dawla (320-356 AH. / 932-967 AD.). After he became the amīr al-umarā (chief emir) genetically between the Buwaihi family, which increased their influence and authority in large areas of the Islamic countries.

While the Buhaian showed their appreciation and obedience to the Abbasid caliphate at official and public occasions, they did much to diminish it, especially the al- Mustakfi bi-llah, and the Caliph (Abu l-Qasim al-Faql ibn al-Muqtadir Ibn al-Mu'tadid, al-Muti li-llah 334-363 / 946-974 AD.), Preventing them from disposing of state funds, which contributed to the weakening of their institutions and the depletion of their wealth.

In the same context, the Abbasid caliphate received a monthly stipend determined by the will of the Buweihi Princes, who were sometimes isolated, and entered into the other positions of the state administration, which became the monopoly of those who pay them annually a sum of money and who they find suitable from their point of view, in order to preserve their interests and wealth. As well as governing the sovereign lands of the Caliph and his privileges, and intervening in the affairs of the State and its external relations. And reached that limit, which mentioned the name of Buhaian Prince after the Caliph at Friday prayers in the capital Abbasid, and even struck their titles on dinars and dirhams. However, during the control of the Buhaian, Iraq witnessed the development and revival of intellectual life, the stability of the political situation and the interest in the economic, health and social fields.

POLITICAL DEVELOPMENTS IN THE ERA OF THE CALIPH AL- MUSTAKFI BI-LLAH

The Islamic state witnessed the weakness of the Abbasid caliphate, a political, economic, administrative and social turmoil that manifested itself in the despotic rule in which the Abbasid Caliphate lost his prestige and his worldly, political and administrative powers, although

he maintained his religious status. Nevertheless, the Buhaian were care to show allegiance and obedience to the Abbasid Caliph to ensure that they obtained their legitimate decree to take over the workers and the governors or to isolate them on the one hand, and to ensure their support for public opinion on the other ⁽ⁱ⁾.

In this regard, the historical sources pointed out that **"the state and the king had moved in the last days of the caliph (Abu Ishaq Ibrahim Ibn al-Muktafi, known as alMuttaqī li-llāh 329-333AH. /940-944 AD.) The days of the caliph al- Mustakfi bi-llah from the Al-Abbas family to the al-Buwaih, who remained in the hands of the Abbasid state, but it is a religious belief, not an earthly one"**⁽ⁱⁱ⁾. Thus, the Abbasid caliph lost most of his privileges and rights as a successor to the Muslims. He was no longer able to act in the affairs of the country, and his decisions were in the interests of the political Buhaian.

In accordance with the nature of the characteristics of the Islamic state as a religious and political unit under the Islamic religion and that the authority of the Abbasid Caliph, which represents the consensus of the Islamic world, is the only legitimate authority to which everyone owes obedience and allegiance, the keenness of the Buwaihi princes to recognize the supreme authority of the Abbasid caliph and mentioned his name in the Friday sermon and coin his name on money, ensure their loyalty to the Authority and to support their role and political interests without hindrances⁽ⁱⁱⁱ⁾.

The Abbasid caliphs, on the other hand, succeeded in asserting the important fact that the implementation of justice should be a responsibility of the caliph, as long as this does not harm the political aims of the Buhaian, after they retained most of the administrative and political powers^(iv), and seized most of the symbols of the Abbasid Caliphate and its symbols Which is the right of the Abbasid Caliph alone, and became the mint under their authority, to the extent they only engraved his name on them and deleted the title of the caliph **"amīr al-Mu'minin "**, while not only the Prince Buwaih to indicate his name only, but added his surname ^(v).

In light of the foregoing, that the Caliph Mustakfi bi-llah was given in 334 AH. / 945 AD. to Prince al-Buwaihi Ahmad as **"Mu'izz al-Dawla"**, as well as the **"amīr al-umarā "**. His brother Ali was given the title **Imad al-Dawla**", and his brother Hasan was given the

title **"Rukn al-Dawla"**^(vi) And ordered the engraving of their surname on dinars and dirhams with his name ^(vii).

In this way, Buwaih Prince is considered the first Mu'izz al-Dawla to instrument his name from the Buwaihi princes on money with the name of the Caliph^(viii). As well, the Abbasid caliph gave Buwaihi princes the first Mu'izz al-Dawla all powers to deal with the political, administrative and military affairs of the country, and the prayers and acts of war, and entrusted him with matters of abscess, tithes, al-Jabhtha (the interests of non-Muslims), taxes and other kinds of Levies, tender and giving, Markets, slave, caliber, Charity, Architecture and Hisba (Correcting economic and commercial practices among Muslims)^(ix). It seems that the granting of all these powers to the Prince Buwaih encouraged him to continue to impose his authority, as the successor was allocated a salary of five thousand dirhams per day to meet the expenses and needs as if he was a simple employee in the state, and encouraged him to withhold the country's wealth and wealth from the Caliph^(x). In the same direction, the prestige of the ministry and the ministers fell and the decree was abolished^(xi). The Abbasid Caliph was no longer a minister, but he became a writer who oversees his allotments and property^(xii).

In any event, this encouraged the Buwaih prince to insult the Abbasid caliphate, and this is not proof of the humiliating way in which he removed him from office. In 334 AH. / 945 AD. He went to his palace and before his hands and stayed standing talking with him until he ordered him to sit down. A few moments later, two of the Buwaih And the extent of their hands to him and raised their voices as they speak Persian, the Caliph thought they wanted to kiss his hands and extend to them and attracted him and put him in the ground and put his turban in his neck and pulled him strongly and took him to the House of Prince Buwaih Mu'izz al-Dawla and arrested, and then removed from his position and the son of the Caliph obedient to God, not only that , But in his humiliation humiliated his eyes so as to lose the legitimacy of the succession^(xiii).

THE DETERIORATION OF THE POLITICAL SITUATION IN THE ERA OF THE CALIPH AL-MUTI LI-LLAH

The weakness of the Abbasid Caliphate increased during the era of the Caliph al-Muti li-llah, as

he became defeated by the control of Prince Buwaihi Mu'izz al-Dawla^(xiv). In order to prevent the fate of his father, the caliph was granted absolute powers to Prince Buwaihi, as well as his daily salary, compared to what the caliph al- Mustakfi bi-llah received, up to 2,000 dirhams per day, and then to his expenses and his necessary needs only^(xv). But sought to Participation of the Abbasid Caliph Beat up the drum on his door at times of prayer. This was not the case with the Caliphate, but rather allowed the Crown prince and the princes of the armies to do so in the event of their departure and after the status of the caliphate^(xvi).

In this regard, a number of historical sources pointed out: **"When Mu'izz al-Dawla had the state, he aspired to beat up on his door in the Dar al Salaam and he went down in the house of Mu'nis, which is adjacent to the house of the caliph, He asked the al-Muti li-llah that he did not answer him ... He said: This is not usually done by him. And Mu'izz al-Dawla built his house by the bibab alshamasih^(xvii), So they returned to the speech and the question was told to the al-Muti li-llah that the house at the end of the country where the camps, authorized permission to not to exceed striking the door leading to the desert, and hit the tent for the owners of drum, and were beating there during the three prayers, Mu'izz al-Dawla to his home in the country did not move from their place^(xviii).** It can be said that Mu'izz al-Dawla wanted more greatness to him to increase his prestige among the general Muslims, and to increase the fear of the Caliph. Although the Caliph initially refused his request, he agreed because of the severe pressure on him from the Mu'izz al-Dawla.

When Mu'izz al-Dawla was able to take control of the city of Basra in 336 AH. / 947 AD., he cut off his daily salary from the caliph al-Muti li-llah. Instead, he gave him land in the city of Basra and elsewhere, estimated at 200,000 dinars and then reduced to 50,000 dirhams a year. Although these measures have confirmed the seriousness of the control of the state in the amount of salaries of soldiers and state employees and the money of Muslims in general, but the Caliph was aware of his inability to do any action prevents the spread of it^(xix).

In spite of the Caliph's interest in the judiciary because it is important and related to the administration of justice among the general Muslims and directly related to him because he is the official and the first

supervisor of the appointment of judges, Mu'izz al-Dawla did not do so, but sought to ensure justice because he was aware of its importance. In the year 350 AH. / 961 AD., nominate **"Judge Abu Abbas bin Abdullah bin Hassan bin Abi shawarib, the judiciary on both sides of Baghdad ... To be carried to the treasury of the Prince every year two hundred thousand dirhams ... The Caliph did not authorize him to reach him This judge on the day of the procession and no other, The judge did what he did from his ugliness, a reason why he and the police in Baghdad were guaranteed twenty thousand dirhams every month^(xx).**

The Abbasid caliph al-Muti li-llah of Allah thought that he breathed a sigh of relief after the death of Mu'izz al-Dawla in AH 356 AH. / 967 AD. However, the developments came in the opposite direction. The Emir assumed his son (Izz al-Dawla Bakhtiyar 356-367 AH. / 967-978 AD.)^(xxi), the power and independence of the Buwaihi authority in the administration of the country, and the successor had no positive role in the selection of Prince Buwaihi, who reserved the right to appoint his own crown prince to his children or to a member of his family^(xxii).

It is clear how weak the Abbasid Caliph and the middle of the Buwaihi princes, as stated in the message of the al-Muti li-llah, who sent to Prince Buwaihi Bakhtiyar in 361 AH. / 971 AD., in response to his request for funds to spend in the fighting Roman who began to attack the north-eastern border of the Islamic state, And his assertion that jihad is one of his most important duties^(xxiii), He said: **"The invasion requires me if the minimum is in the hands of the governor of the management of funds and men, but ... It is in your hands and the hands of the owners of the parties, what requires an invasion and no pilgrimage and nothing of the imams consider it ... If you would like to secede, I have also given up this amount and left you and the whole thing "**^(xxiv). And continued correspondence between them even forced the Caliph to pay four hundred thousand dirhams after he sold his clothes and some of the ruins of his home^(xxv).

The caliphate was unable to continue to perform his duties after suffering from the disease (alfalij - paralysis). He was asked by the Turkish commissioner (hajib - An Arab administrative post specialized in bringing people to the caliph according to their status and the importance of their work) (sabiktin 331-387

AH. / 942-997 AD.) To isolate himself in implementation of Bakhtiyar order and to swear allegiance to his son's succession (Abu Bakr Abd al-Karīm bin Al-Mutai llah al-Fadl ibn al-Muqtadir Jafer ibn Al-Mu'tadid announced that surnamed al-Tai li-amri llah 363-381 AH. / 974-991 AD.)^(xxvi), he had sold it to senior state officials who did not show respect for him, Which proved that the pledge of allegiance to the Crown has become Formalism^(xxvii).

POLITICAL REPERCUSSIONS IN THE ERA OF THE CALIPH AL-TAI LI-AMRI LLAH

Attempts of the Abbasid caliph al-Tai li-amri llah failed to reform the country and put an end to the pagan influence. His reign did not differ from his predecessors from the Abbasid caliphs. The political turmoil continued in Baghdad, especially when Prince Buwaih (Adud al-Dawla Abu Shujae Fannā Khusraw Bin Rukn al-Dawla, 367-372 AH. / 977-982 AD.) Began to plan his takeover of Iraq and the capture of his cousin Bakhtiyar in 364 AH. / 974 AD. And thus strengthened the fork of Buwaih and reached the arm of the state to Baghdad^(xxviii). The occasion came when the Caliph sought his help against the Turks and he responded to his request, and after he was able to weaken the state of the defeat of the Turks went to Baghdad and returned the Abbasid Caliph al-Tai li-amri llahto the House of Caliphate^(xxix).

In the wake of that, the Adud al-Dawla began to dispose of Bakhtiyar and encouraged his soldiers against him to get the money, and at the same time convinced him not to respond to them and promised him to reform the matter between them, and trusted him and exempted himself from the emirate and closed the door of his house and his Scribes and Hijab, Until he was summoned by the Adud al-Dawla and his brothers and arrested, Gathering people and informing them of the official exemption from the emirate at his request, and promised them charity and consideration of their affairs^(xxx).

It is worth mentioning that the caliph al-Tai li-amri llah was "averse of Bakhtiyar because he was with the Turks in their wars, when he reached his return to the Adud al-Dawla, which showed the maximization of the caliphate what was forgotten, and ordered the building of the house ... With regard to the Caliph and the protection of its territory, and

when the Caliph entered Baghdad and entered the Caliphate House, he gave him the state money and many other baggage, mattresses and other"^(xxxi). However, the attempt by the Adud al-Dawla to get closer to the Abbasid caliphate al-Tai li-amri llah, honoring and did not go beyond the scope of his satisfaction, thus granting him absolute legitimacy and full authority to manage the affairs of the country on the one hand. These positions revealed the nature of the intertwined relations between the Buwaih princes themselves, the political and the pursuit of their personal interests, which contributed to the weakening of their authority during the subsequent stages of history on the other.

However, the situation did not stabilize at that time, as the control of Adud al-Dawla and the imprisonment of his cousin Bakhtiyar angered his father Prince (Abu Ali al Hasan bin Buwaih bin Fannā Khusraw al Dailami, surnamed the Rukn al-Dawla 334 -366 AH. / 945-976 AD.) In Persia, which sought to He ordered him to leave Baghdad and release Bakhtiyar from prison and return him to his emirate in Baghdad. He obeyed his father's orders, after Bakhtiyar was required to be his deputy in Iraq and his brother, Abu Ishaq, handed over the Emirate of the Army^(xxxii).

Adud al-Dawla response to his father's orders is due to his fear of being punished and deprived of Crown Prince, but this did not diminish his ambitions. He controlled the land of service assigned to the Abbasid caliph al-Tai li-amri llah -Which was already dominated by the two emirs Mu'izz al-Dawla and Bakhtiyar - He also transferred to his coffers many funds and precious clothes and mattresses of various kinds, as well as a number of horses, boats and slaves^(xxxiii). In general, this proved the weakness of the Abbasid caliph Adud al-Dawla, who welcomed the arrival of Adud al-Dawla to Baghdad, which encouraged him to remove the name of the Caliph from the sermon on the platforms of Baghdad and for a period of fifty days^(xxxiv), and this is a clear challenge and an attempt to steal the will of the Abbasid Caliphate, Sovereignty and rebellion against it^(xxxv).

The authority of Adud al-Dawla was strengthened after the death of his father Rukn al-Dawla in 366 AH. / 976 AD. He inherited it from most of the countries under his administration and sought to control Baghdad and extract it from Bakhtiyar. He clashed with him in 367 AH. / 977 AD. And managed to defeat him and remove him from Baghdad to the Levant, and so alone Adud al-

Dawla authority over Iraq undisputed^(xxxvi). It seems that the gains that he has made and his persistence in power and overcome the Abbasid Caliph, encouraged him to expand and eliminate all his rivals.

Adud al-Dawla began to eliminate the influence of the (Hamdania Emirate 317-402 AH. / 929-1011 AD.)^(xxxvii) In Mosul and the (Jazirah- island of Euphrates) in 367 AH. / 977 AD., and to impose its control over them^(xxxviii). Under the powers of the Caliph al-Tai li-amri llah, sought to limit the influence of the (Emirate of al- Batihah 329-408 AH. / 940-1017 AD.)^(xxxix). In the year (369 AH. / 979 AD.) Died her prince (Imran bin shahin) and took his son Hasan leadership, so used Adud al-Dawla, and sent a large army led by his minister almutahar, but failed to eliminate it. In spite of his efforts and the considerable amount of money he spent, Adud al-Dawla had to make a temporary treaty of reconciliation with him, so that al-Hasan would pay the Buwaih an annual tax^(xl).

In the light of the victories of Adud al-Dawla, he was honored by the Abbasid Caliph, who gave him the title of "**Taj almaluh**", at a ceremony held on his orders. In this regard, the historical sources described the decrees of that ceremony, which was held in (369 AH. / 979 AD.), referring to what the Caliph said to al-Tai li-amri llah: "**I have seen that I authorize you to what God has appointed me from the affairs of the subjects in the east and west of the earth and manage it in all its aspects ...Take itAnd rely on God, he said: "God helps me to obey our master and his servants"**"^(xli). Then the Caliph al-Tai li-amri llah took a sword to him and he took it, then he went out of the private door and walked in the country^(xlii). The ceremonies revealed the weakness of the caliph and his response to all the wishes of Adud al-Dawla, his mandate of all matters of the country, the official recognition of his authority and his monopoly on the management of state affairs on the one hand. The attempt by the Buwaih to demonstrate respect for the Abbasid caliphate and exaggerate the prestige of the Abbasid Caliphate, especially in political and social events to calm public opinion and win the Muslims in general on the other hand.

Not only did Adud al-Dawla support the honor of the Abbasid Caliph, but asked him to hit him drummer at his house in almukram^(xliii), The Caliph responded to this request and ordered that it be done in the Fajr, Maghrib and 'Isha prayer, and to preach in his name in

Friday prayers before his name^(xliiv), "**these two things were not before him ... Prince Mu'izz al-Dawla al Buwaihi would like to hit him drummer in the city of alsalam, he asked the obedient to al-Tai li-amri llah in that did not authorize him, and what he received by the Adud al-Dawla only to weaken the order of the Caliphate**"^(xlv).

Despite the weakness of the Abbasid Caliph, who was one of the main reasons for the persistence of Adud al-Dawla in gaining power, he noted in his letter to Adud al-Dawla that the weakness of the caliphate is temporary and will soon disappear, stressing: "**The Abbasid state that God lifted the Columns right by, and reduce the light of falsehood, has not been on the previous days, and successive years, She gets sick once and heals once ... in terms of its origin is firm and unshakeable, and built a constant does not disintegrate, so ... If events occurred, it was For the sake of the calendar, discipline, reform and refinement ... soon to return the state ... moderate column, new dress ... And there lies the hopes of God supporters**"^(xlvi).

The situation became more complicated When Adud al-Dawla succeeded in persuading the Abbasid Caliph to marry his eldest daughter in the presence of state dignitaries and judges^(xlvii), in 369 AH. / 979 AD. This is what Prince Bakhtiyar did in 364 AH / 974 AD when he married his daughter Shah Zanan of the Caliph al-Tai li-amri llah^(xlviii), aim from the marriage to Crown Prince, to be the Caliphate and the King in the house of the Buwaihi princes^(xlix).

It did not stop at that, but came out Caliph al-Tai li-amri llahto receive the Adud al-Dawla upon his return from Hamadan - western Iran in 370 AH. / 980 AD., and this have not happened previously^(l). This encouraged him to obtain the title of (Shahanshah - King of Kings) and engraved it on coins in (370 AH. / 980 AD.)^(li), thereby extracting the most important symbols of the caliph and his rights in the mint. In the midst of these developments, Adud al-Dawla died in the year 372 AH. / 982 AD., where he began the phase of disintegration of the house and the power struggle for power between his son, ending with the son (Abu Kalijar Marzuban, which was given the title of "**Samsam al-Dawla**" 372-376 AH. / 982-986 AD.) Emirate of Baghdad^(lii).

The relationship between the caliphate al-Tai li-amri llahof Allah, and the Samsam al-Dawla with affection and serenity, gave him the title of "**shams al-Milla**"^(liiii). He failed to manage the affairs of the state.

His rule witnessed a number of revolutions and civil wars. His brother (Shirdil Abu'l-Fawaris 376 AH. /986-989 AD.) In 376 AH. / 986 AD., from his arrest, torture, eye-puncture and control of Iraq^(liv). For his part, the Caliph al-Tai li-amri did not show any position towards these developments, as he agreed to receive the Buwaihi Prince " **Sharaf al-Dawla** ", the Emirate in Baghdad during the establishment of the relevant tradition^(lv).

The Emirate of Sharaf al-Dawla did not last long, as he died in 379 AH. / 989 AD., after which the emirate took over the (Abu Nasr Firuz Kharshhad Baha al-Dawla 379-403 AH. / 989-1012 AD.), - Caliphate Tai li-amri llah, dubbed "**Baha al-Dawla, Diya al-Milla, ghiath al'umat, quwwam aldiyn, sayf 'amir almuminin**"^(lvi). For their part, the Buhaian princes sought to obtain the Luxury titles that enhance their prestige and political authority, and they were keen to establish decrees imitating the emirate, to confirm the legitimate recognition of them from the Abbasid Caliph.

On the other hand, the arrogance of the state, its domination and the devaluation of the caliph Tai li-amri llah, as he authorized him in 381 AH. / 991 AD. to attend to renew his covenant, and when he entered it he kissed the ground in his hands^(lvii), to take his hand, even pulled him down from his chair, the Caliph said to him: "**iinaa lilah wa'iinaa 'ilayh rajieunand he is not**

seeking attention to him, and took what is in the House of the caliphs of ammunition and immediately visited him and looted each other"^(lviii), and ordered to take him to his house and take it In front of supervisors and judges who agreed on the homage (Abu al-aAbbas Ahmad ben Ishaq ben al-Muqtadir , surnamed al-Qadir bi-llah 381-422 AH. / 991 - 1030 AD.)^(lix).

However, the Buwaihi rule, which began to fall after 372 AH./ 982 AD. in light of the growing phenomenon of internal conflicts of power and divisions within the organs of the state and financial mismanagement and the spread of the military feudal system, which reflected negatively on all sectors of society and activities. In addition to the deterioration of economic conditions after the success of the (Fatimid's 297- 567 AH. / 909 -1171 AD.) Of the transformation of the Indian Ocean trade in the year (391 AH./ 1000 AD.), from the Gulf to the Red Sea, and the control (Ghaznavids 352-582 / 963-1866) Land transport routes leading to India and China. However, the most important reason for this is due to the military threat posed by the Turks (Seljuk's 429-591 AH. /1037- 1194 AD.) After their appearance in the eastern parts of the Abbasid state, and their completion of the role of the Buwaihi in the region in 447AH. /1055AD.

FOOTNOTES AND SOURCES:

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- (18) al-Sabi., Op.Cit., pp.136-137.
- (19) Ibn al-Jawzi., *almuntazam fi tarikhalmuluk.*, p.357; Ibn al-Athir., Op.Cit., p.357; Ibn al-Ibri., Op.Cit., p.167.
- (20) Abu al-FidaImad Ad-Din Ismail bin Umar bin Kathir (+774AH./1372AD.), *Al-Bidāya wan Nihāya fi altaarikh*, vol.11,(Cairo, Al-Sa'adaPress,N.D.), p. 237; Miskawaih., op. Cit., pp. 1818-189; al-Hamadani., op. Cit.,vol.11.p.218; Ibn al-Athir., Op.Cit., p.357.
- (21) Miskawaih., Op.Cit., p.239; Ibn al-Athir., Op.Cit., vol.7, pp.21-22.
- (22) Maurice GodfroidDembin, *The Islamic Systems*, Faisal Al-Samer and Saleh Al-Shamma (tr.), 2nd.ed., (Beirut, Haddad Press, 1961), p. 129; Farouk Omar Fawzi, *History of Iraq in the Arab Islamic Caliphate Periods (1-665 AH. / 622-1258 AD.)*, 1st.ed, (Baghdad, aldaarlearabia, 1988), pp. 300-301; Mohammed Mesfer al-Zahrani, *The System of the Ministry in the Abbasid State - The Covenants of al- Buwaihi and Seljuk's (334-590 AH.)*, 1st.ed., (Beirut, Al-Resalah Foundation, 1980), p.21.
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- (24) Al-Douri., *Studies in the Late Abbasid Ages*, p.251; Fawzi., *History of Iraq*, p.298.
- (25) Miskawaih., Op.Cit., pp.327-328; Hamadani., Op. Cit.,vol.1.p.428; Ibn al-Athir., Op.Cit., vol.7, p.45; Amir Hasan Siddiqi, *Caliphate and Kingship in Medieval Persia, Islamic Culture*, vol.10, (Lahore, Shaikh Muhammad Ashraf, 1942), P.116.
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- (28) Ibn al-Tiqtaqi., Op.Cit., p.233.
- (29) Abu al-Khattab 'Umar ibnAbi Ali bin Hassan bin Ali bin Dahih (933 AH. / 1235 AD.), *alnabras fi tarikhhulafa' banialeabbas* (Baghdad, Al-Ma'arif Press, 1946), p. 126; Ibrahim Hassan, *History of Political, Religious, Cultural and Social Islam*, vol.3, I6th.ed., (Cairo, The Al Nahda almisria Library, 1965), p. 46; SuhailZikar, *History of the Arabs and Islam Since before the revival until the fall of Baghdad*, 4th.ed., (Damascus, Dar al-fikr, 1982), p. 320.
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- (31) Hamadani., Op.Cit., vol.1,p.266; Ibn al-Athir., Op.Cit., vol.7, p.45; Fawzi., *History of Iraq*, p.283.
- (32) Ibn al-Athir., Op.Cit., vol.7, pp.60-62; IbnKhalidun., Op.Cit.,pp.895-896; al- Qalqashandi., Op.Cit.,p.321.
- (33) Miskawaih., Op.Cit.,vol.3,p344.
- (34) Abu Mohammed Abdullah bin As'ad al-Yafi (+ 768 AH. / 1366 AD.), *marataljannanwaeibratalyiqzan fi maerifat ma yaetabirbih min hwadthalzammani*, vol.2, 1st.ed., (Hyderabad, dayiratalmaearifalnazamiat Press,1919),p380.

- (35) aleanzi., Op.Cit., p.110.
- (36) Hamadani., Op.Cit., vol.1, pp.454-455; Ibn al-Athir., Op.Cit., vol.7, pp.80-81,90; Ibn al-Ibri., Op.Cit., p.117; Taqi al-Din Ahmad ibn Ali ibn al-Maqrizi (+845 AH. /1441 DA.), al Selouk Leme'refatt Dewall al-Melouk, vol.1, pr. 1, 1st.ed., (Cairo, Press of the Committee of Composition, Translation and Publishing, 1958), p.28.
- (37) It was established by Abdullah bin Hamdan, and included Mosul and most of the Euphrates, and was able to restore the power Adud al-Dawla Buwaihi to eliminate its influence in Mosul and the island of Euphrates in 367 AH. / 977 AD., but it remained in the Levant until 402AH. / 1011 AD., Then The Prince (Salih ibn Mirdas 416-420AH. /1025-1029DA.) Managed to impose his control On Aleppo and its elimination. Miskawaih., Op.Cit., vol.2, p.382; Hamadani., Op.Cit., vol.11, pp.454-455.
- (38) Miskawaih., Op.Cit., vol.2, p.382; Ibn al-Athir., Op.Cit., vol.7, pp.92-93; Fawzi., History of Iraq, p.288.
- (39) It was founded by Imran ibn Shahin, a village of Aljamdah in the bottom of the city of Wasit, and when he became more dangerous and threatened, sent Mu'izz al-Dawla Army under the leadership of his father Abu Ja'far al-Saymari, but managed to escape and the threat again after the death of Imad state and the disruption of conditions in Shiraz. And thereafter, Mu'izz al-Dawla sent an army under the commander, Ruzbahan, but he failed to eliminate him. The state was forced to hold peace with him and the Emirate of al- Batihah, but soon he broke the peace to continue stirring up sedition and unrest. After the death of Imran the state tried to eliminate his empire but failed to do so until the reconciliation with Hassan bin Imran and the political conditions of the great strife between his sons in 408 AH. / 1017 AD., and remained outside the obedience of the Abbasid Caliphate after the end of the Seljuk domination in 590 AH. / 1115 AD., so she returned to them. Miskawaih., Op.Cit., vol.2, pp.119-120, 129-131, 409, 248; Hamadani., Op.Cit., vol.11, p.369, 373; Ibn alwardi., Op.Cit., vol.2, pp.421-422; Fawzi., History of Iraq, p.274.
- (40) Miskawaih., Op.Cit., vol.2, pp.397, 409-412; Ibn al-Athir., Op.Cit., vol.7, p.99; Ibn alwardi., Op.Cit., pp.421-422.
- (41) Miskawaih., Op.Cit., vol.2, pp.417-418; Abu al-Husayn Hilal ibn al-Muhsin al-Sabi, al-muntazie min kitabal-taji fi 'akhbar al-dawla al-diylimiya, (Baghdad, Dar alhuriya, 1977), p. 32; Zahr al-din Ali ibn Moḥammed Ibn al-Kazaruni (+ 697 AH. / 1297 AD.), Muhtasar al-tarih: min awwal al-zaman ila muntahadawlat Bani al-Abbas, (Baghdad, Ministry of Information Directorate General Culture, N. D.), P.192.
- (42) Miskawaih., Op.Cit., vol.2, p.418; ibn al-Jawzi., al-muntazam fi tarikh al-muluk, vol.1, p.100.
- (43) A neighborhood in Baghdad between Rusafa and the Al-Mu'ali River. The house, which is inhabited by Buwaihids and Seljuk's, was behind the Mosque known as the Sultan's Mosque. This name was named after (mukhram bin the days of the descent of the Arab villages before the reconstruction of Baghdad. yazid bin sharih bin mukhram bin malik). Where he visited this area during Al-Hamawi., Op.Cit., vol.5, p.71; Ibn al-Haqq., Op.Cit., vol.3, p.1239; Mustafa Jawad and Ahmed Sousse, Baghdad's Planning in its Various Ages (Baghdad, Kolbenkian Foundation, 1968), p. 42.
- (44) Miskawaih., Op.Cit., vol.2, p.396; al-Sabi, rusumdar al-khilafa, pp.136-137; Ibn al-Jawzi., al-muntazam fi tarikh al-muluk, vol.7, p.92; Siddiqi., Op.Cit., pp.111-113.
- (45) Jalal al-Din Abd al-Rahman al-Suyuti, Tarikh al-khulafa (+ 911 AH. / 1505 AD.), 2nd.ed., (Baghdad, al-Ani Press, 1964), p. 407.
- (46) al-Sabi, rusumdar al-khilafa, pp.113-115.
- (47) Miskawaih., Op.Cit., vol.2, p.414; Ibn al-Athir., Op.Cit., vol.7, p.102; Ibn al-Ibri., Op.Cit., p.171.
- (48) Ibn al-Athir., Op.Cit., vol.7, p.65; aleanzi., Op.Cit., pp.117-118.
- (49) Miskawaih., Op.Cit., vol.2, p.414; Ibn al-Athir., Op.Cit., vol.7, p.102; Ibn al-

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- Ibri., Op.Cit., p.172.
- (50) al-Suyuti.,Op.Cit.,p.408; Al-Douri., Studies in the Late Abbasid Ages, p.250.
- (51) al-Sabi, almuntazie min kitab alttaji, p.32; Fawzi., History of Iraq, p.300.
- (52) Mohammed ibn al-Hussein Abu Shujae (+ 389 AH. / 998 AD.), dhilkitabtaribal'umam, vol.3, (Cairo, Industrial altamadun Company Press, 1916), p. 78; Ibn al-Athir., Op.Cit., vol.7,p.113; Ahmad ibn Yusuf ibn Ahmad al-Qarmani (+ 1019 AH / 1610 AD.), 'akhbaralduwalwatharal'awal fi altaarikhi,(Beirut, Alam al-Kutub, N.D.),p.171.
- (53) Abu Shujae., Op.Cit.,p.78; al-Suyuti.,Op.Cit.,p.409; Hassan Ibrahim Hasan, History of Political, Religious, Cultural and Social Islam, vol.3, 6th.ed. (Cairo, Al-Nahda Al-Masria Library, 1965), p.49.
- (54) Ibn al-Athir., Op.Cit., vol.7,p.115; Abu Shujae., Op.Cit.,p.134; Abu al-Falah Abd al-Hayy Ibn al- Imad (1089 AH. / 1678 AD.), Shadharat al-dhahab fi akhbar man dhahab,vol.3, (Beirut, Dar al-Kutub al-Ilmiyya,N.D.), p. 78.
- (55) Abu Shujae., Op.Cit., p.141.
- (56) Ibid., p.151; Ibn al-Athir., Op.Cit., vol.7,p.138; Ibnalwardi., Op.Cit.,p.428; Op.Cit., p.141;al-Suyuti.,Op.Cit.,p.410; Fawzi., History of Iraq, p.300.
- (57) Ibn al-Jawzi., Ibn al-Jawzi., almuntaazam fi tarikh almuluk,vol.7,p.156; Abu Shujae., Op.Cit., p.201;Ibn al-Athir., Op.Cit., vol.7,pp.147-148.
- (58) al-Kazaruni., Op.Cit., vol.7,p.194; Ibn al-Athir., Op.Cit., vol.7,p.148; Ibnalwardi., Op.Cit.,p.430; al- Qalqashandi., Op.Cit.,p.314.
- (59) Abu Shujae., Op.Cit., p.202; Ibn al-Athir., Op.Cit., vol.7,p.147; Ibn al-Sai., Op.Cit.,p.85;Abd al-RahmanSunbatQunito al-Arbali (+ 717 AH. / 1317 AD.),khuulasataldhahabalmasbukmukhtsrasiatalmuluk (Baghdad, Muthanna Library, N.D.), P. 260.