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MOSQUES IN MESOPOTAMIA FROM THE ISLAMIC CONQUEST UNTIL THE YEAR (617 AH / 1220 AD)

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INTRODUCTION

Mosques are the houses of Allah the purest places in the land and have an important place in the Islamic city, it is the center of the city and its religious and administrative center, Wherever Muslims settled building mosques was one of their priorities the architecture of mosques is the prominent characteristic and identity of Islamic architecture, although it is characterized by simplicity and free of complexity and exaggeration in construction and this simplicity is the most beautiful element in most of mosques and perhaps one of the prides of Muslim architects that They were able to create luxurious mosques while preserving the spirit of Islam, which is characterized in simplicity.

The research dealt with the study of the most prominent mosques of mesopotamia, the history of their construction and developments through the Islamic era, as well as the locations of these mosques and their impact on the city's plans, referring to the most prominent novels and events that accompanied the construction of these mosques and the personalities that had an impact on their establishment.

Definition Of Mosques: -

Mosques are the most beloved places to Allah in the land and the holiest and purest places, and it is enough it is honored that Allah almighty has named it as the houses of Allah almighty said in his holy book (mosques are the houses of Allah ---)

As well as in his saying: {And who are more unjust than those who prevent the name of Allah from being mentioned in his mosques and strive toward their destruction]

He urged people to build them and their buildings, so that those who exert themselves in building they would gain the great reward of Allah and make

the honor of building them limited to prophets and believers. Allah almighty said in his holy book {and when Abraham, and Ishmael with him, raised up the foundations of the house :our lord receive this from us:thou art the all-hearing, the all knowing}

The mosque, as stated in the "Arabs tongue", every place where it is worshipped is a mosque, □⁽⁴⁾ as the Messenger of Allah said: "you made The earth as worshipping and a purity to me " ⁽⁵⁾ and Allah mentioned in his holy book that the first mosque in the saying of Almighty: {The first house was placed in Baka for the people as blessing and guidance to the worlds }⁽⁶⁾.

All that was worship to the Muslims in their first era was the mosque, and when life flourished to the Muslims and the Islamic area was extended and the number of Muslims increased, each city became have more than one mosque and the word "mosque" began to appear alongside the word Jamee because it is the place where the worshippers meet, ⁽⁷⁾ and the mosque that gathers its people is called mosque because it is a sign of meeting,⁽⁸⁾ The two words (mosque and Jamee) have become synonymous, they have the same meaning in the minds of the people nowadays they have one concept although the first is intended to say the word in general and the second is intended to be allocated, because each Jamee is at the same time a mosque and not every mosque is a a Jamee.⁰⁹

According to one of the researchers, only the religious idea dictated its system in the prophet's^{mosque()}, and that he wanted to put this system or architectural edifice to □ fit to perform one goal is prayer, ⁰ but we differ with this opinion ,the opinion of the researcher that the¹⁰ mosque in Islam was limited to performing one function, or that it was created for that function only, the idea may be at the beginning limited to prayer and worship, but the mosque later In addition to being a place of worship, prayer and meeting, the mosque has a major role, as it is the center of interdependence between the individualization of the Islamic community, where worshippers meet to perform prayers and exchange views, as well as mosques were a center for acquiring all kinds of science and knowledge in various fields of life, and then became a center of intellectual and cultural start-up, so I returned mosques of religious, political and social necessity as well, so we will address the most famous mosques of the country beyond the end ¹¹in details.

Bukhari Province: -

One of the largest and most beautiful regions of Mesopotamia, the Muslim geographers and travellers were confused in describing it, and the author of The Borders of the World describing it that it is a wet place with many fruits and running water, ⁰ and Al-Qazwaini said about it (a great city famous in mesopotamia, the author of the picture book said I did not see or hear that in all the countries of Islam a city is better than Bukhara). ⁰¹²

While al-Hamri described it as a large country that oversees cities with¹³many trees, al-kateey said it is one of the greatest ¹⁴ cities in Mesopotamia as well as al-Yaqoot said it is a picnic with many orchards of various fruits there is no

city in Khurasan or Mesopotamia just like the beauty of Bukhara in addition to its charming nature and goodness, this city has a great place and status, it is recounted by Huthaifa Ibn al-Yaman about The Prophet of Allah, ¹⁵ "a city behind the river will open it will be named as Jayjon, Bukhara, fraught with mercy wrapped in angels, its people are victorious who is sleeping in it on his bed like wielding his sword for the sake of Allah." ¹⁶

In another speech recounted about ^{Jibril}, he mentioned a city that is said to be luxurious, which is Bukhara, people asked the Messenger of Allah, "why you called it Luxurios", he said that one day it will boast among the cities in the large number of martyrs." ¹⁷

The gatherings of Khurasan is the largest gatherings in Mesopotamia according to those coming from ¹⁸ Khorasan province, the first province behind the Jayjon River from the east, separated from the Khorasan region by Jayjon River, and its area is at least a twelve parsec multiplied by twelve parsec, the distance ¹⁹ between it and Samarkand about seven days, and it is on flat ground, ²⁰ in the fifth province it was said in the fourth province its width about thirty six degrees and fifty minutes it ^{were} ²¹ considered among the cities of Khurasan, and were the administrative headquarters of Khurasan ^{province}. ²²

It is of this importance to the mosques that we note that the construction of mosques was a priority for the Muslims in establishing of Islamic cities or when they opened, so we see that the first action taken by Qutaiba bin Musallam after the opening of Bukhara city is to build the mosque in the year (94 AH/712 AD) ^{and} the aim of building the mosque was to consolidate and stabilize Islam in that ²³ city, as well as to spread the teachings of the heavenly religion, and to make it as well a center of intellectual radiation. During the meeting of people on Fridays.

It is recounted that The position built by Qutaiba as a Battalion of the Mosque is said to have been formerly an idol house, which was inside the Bukhara fort, ²⁴ and most likely was a Buddhist temple inside the castle, al-Idrisy referring to the position of the battalion as at the door of the Kasbah in the city. ²⁵

Therefore, we know how important the mosque is to the plans of the Islamic city, and usually chooses a suitable location, often in the heart of the city, close to other city facilities in order to make it easier for people to reach it.

The mosque had many doors leading to the plans of the city, and perhaps al-Narashkhi mentioned to us a novel about the doors of the Mosque of Bukhara, telling us the story of those doors on which he saw pictures of the face and he left what was in it and said: "I asked my teacher who put these doors first" and mentions that he was a muammar man and he answered his question that these doors brought from the palaces of the rich that were outside the city, These rich people did not come to the mosque to perform the petitions because they were full of the dorms who gave them Qatiba for those who perform prayers in the mosque, and on Friday the Muslims went to the doors of those palaces and invited them to pray Friday and urged them to attend. When the mosque expanded, they put those doors and the pictures of scraped faces on it and he let it as it is. and he said I asked my teacher who was an old man who brought those doors and he answered, those doors belongs to the palaces of the rich people which were outside the city, those people were not coming to the

mosque to do their religious duties they were un interested in gaining two dirhams which Qutaiba was paying it to whom pray in the mosque, on Friday muslims went to those palaces doors and invited people to the Fridays pray and muslims insisted on it so the rich people refused and they start to hit muslims by stones from the roofs of the palaces that led to a battel between them ended with the victory for the muslims and they uprooted the palaces doors and brought it to the mosque every one of those rich people was engraving his idol on his door when the mosque expanded muslims put those doors and scraped the idols faces ,After the spread of Islam and the entrenchment of the faith in them and the entry of a large number of them into the Islamic religion and the increase of the Islamic State in mesopotamia, the Mosque of Qutaiba is no longer enough to expand for this number of worshippers, until the prince of Khorasan became in the time of Harun al-Rasheed (170-193Ah / 787 -809 AD) Al-Fadl bin Yahya bin Khalid al-Barmaki (),²⁶gathered the people of Bukhara and Bulit the city mosque In 154 Ah /770 AD, they arrived they arrived to the mosque in friday. ⁰²⁷

Al-Narashkhi recalls that when the mosque was built, the mosque was disrupted as well, and it became a diwan for the taxes, and no one had a great impact in building the mosque just like Ben Yahya al-Barmaki, he spent a lot of money on it, and was the first to order to put lights in the mosques in Ramadan ^{0 28}and all those who come after Ben yahya develops it until the time of Prince Ismail al- Samani ⁽²⁹⁾ He bought a lot of houses, and expanded the size of the mosque increased to third.()30

One of the painful stories narrated by Al-Narashkhi is the collapse of the mosque on the worshippers in the days of Prince Said Nasr bin Ahmed bin ³¹Ismail ^{0,it} mentions that on a Friday in the month of Ramadan and during the presence of worshippers in the mosque collapsed in a push and a lot of people perished and condolences were held throughout the city, and some of them were taken out and still alive but were dying after a while, and some others were with broken bones. ⁰³²

It is said that in the incident of the collapse of the mosque perished many in the whole city so that the city of Bukhara remained empty, and then rebuilt after the cooperation of the inhabitants of the city and with the help of Sultan AnzK until it was done in one year, ^{0 33}but this building did not last long, the following year the mosque collapsed and was demolished from both sides of the qibla, but fortunately there were no people at that moment and they rebuilt it again. ⁰³⁴

It is noteworthy that the one who built the lighthouse is Minister Abu Abdullah al-Jihani ^{0,35} from his own funds in five years in the year (306 Ah / 918 AD), when he was then minister of the Sultan, ⁰ the mosque was burned when the war broke out between the shams al-mulek Nasr bin Ibrahim and his brother Ibrahim bin ³⁶Tamgaj. ⁰³⁷

Shams al-mulk went to Bukhar and finished its siege, shams al-mulk fought at the door of the siege of Bukhara, so they threw arrows from the lighthouse of the mosque, so Shams ordered to fire from the siege and the head of the

lighthouse was wood so it is burned and the fire spread to the mosque and burned it in year of (460 Ah / 106 AD).⁰³⁸

After the shams al-mulk took over the siege and after he became the King of Bukhara, he ordered to build the mosque again, and to dig a trench between the siege and the mosque, and they built the head of the lighthouse from briquette after it was wood and he also ordered to keep the cabin⁰³⁹ and the house in which the cabin is far from The siege, in the year (461 Ah/ 1068 AD),⁰ it is narrated that the⁴⁰ cabin, pulpit and niche in Bukhara shams al-mulk had ordered to sculpt it in Samarkand, and it was engraved and brought To Bukhara, the mosque remained as such until the days of Arslan Khan Muhammad bin^{Suleiman}, he ordered to build the mosque far from the siege so that there would⁴¹ be no defect, as happened in the time of Shams al-Mulk.⁰⁴² It is narrated that Arslan Khan have bought many houses in the city and ordered that the mosques part, which was close to the siege, to be demolished and the lighthouse, which was close to the siege should be demolished and its establishment in the city, was so luxurious and beautiful that there is no one just like it⁴³ anywhere.⁰⁴⁴

But this lighthouse, which was called luxury and beauty, did not last long, as it soon fell on the mosque and collapsed on a third of it, and all the engraved and coned wood was destroyed, so Arslan Khan ordered again to set up the lighthouse, and they exaggerated in its tightening and made its head of bricks, It is noteworthy that he spent on the construction of the mosque from his own money, in the year (515 Ah / 1121 AD),⁰ and the Mosque of⁴⁵ Arslan Khan remained standing until the Genghis Khan invade to Bukhara in the year (617 Ah / 1220 AD) its lighthouse, built in 521 Ah/1127 AD), is still lofty to this day, telling us the story of the greatest civilizations that prevailed in these Muslim countries.⁰⁴⁶

The mosque in Bukhara consisted of several elements, and each element or group of these architectural elements was created by one of the kings of Bukhara. The five inner corridors⁴⁷ and two corridors overlooking the city with the lighthouse are built by Arslan Khan, while the largest corridor and the cabin are built by shams al-mulk, and between these corridors there are two inner corridors, which brought the siege close to the ruins of Prince Ismail al-Samani, It was built in the year (289 Ah / 902 AD) and the other corridor in the side of Khorasans prince house was built by Prince Al-Hamid Noah bin Nasr bin Ismail al-Samani (340 Ah /⁴⁸ 951 AD).⁰⁴⁹

I would like to point out here that there is a house of worship in Bukhara for The Fire, where they worshipped fire. This temple was established near a place where a market is held every year. When people gathered on market day they entered that house and worshipped fire. This house of fire remained until the Islamic era. When Muslims were strengthened, they built a mosque there, which is now known as the Mach Mosque, a steam mosque. "When the Muslims were strengthened, they built that mosque in its⁵⁰ place, which is today one of bukharas most important mosques," it is called Makh's mosque. Narshkhi mentioned that when the muslims strengthened they built the mosque instead of the fire house.

It is located in the center of the city close to the market, it consists of a tunnel it was believed that it have been the foundation of the temple or the house, it has six columns and a simple niche, topped with two large ribbed domes, and most likely these domes and niche were placed in the Samani era because it is a feature of The Samanian Islamic architecture, and there are two stones fixed at the top of the door written on them the restoration of the mosque during the Samani rule and this mosque still exists to this day. ⁰⁵¹

It is understood from the words of al-Narashkhi that the Mach Mosque or the Temple of Mach, that the mosque, was converted after the Muslims strengthened in the periods following the Islamic Conquest, in addition to this Mach's Mosque was in Al-Ruba'a, while the Great Bukhara's Mosque was in the city. ⁰⁵²

There is another famous mosque in the city of Bukhara, specifically at the new door called "Drno", which is a Persian word that means the new door and it is located near the house of Mr. Abu Hafs, which is called the Mosque of Al-Qurashin in relation to the fighter bin Suleiman al-Qurashi, who ⁵³ resided there. ⁰⁵⁴

There is not a city that opened by Muslims without a mosque in the mesopotamia country, and the first city that opened by Muslims had a mosque, ⁰⁵⁵ this mosque was highly elegant in its construction and ⁵⁶ the decoration of its niches, there is not another mosque such like this mosque in mesopotamia, ⁰⁵⁷ it was gilded and studded with precious stones that made it surpass all the niches of mesopotamia, The village of Nur, one of ⁵⁸ Bukhari's villages, ⁵⁹ also had a mosque. ⁰⁶⁰

Al-Tawawees greatest city among Bukhara's five cities which was inside the ⁶¹ Great Wall, ⁰ where there was a mosque, ⁶² ⁰ and the city of Kermena, which al-Hamri made one of ⁶³ Bukhara's cities, had a mosque and a pulpit. ⁰⁶⁴

It is worth mentioning that the village of Askekt, which is located on four parsecs from Bukhara on Samarkand Road, ⁰ did not have a mosque until the days of ⁶⁵ King Shams al-mulk Nasr bin Ibrahim bin Tamgaj Khan, and there was a man of this village named (Salara Brothers), and he was a decent man had many parents and brothers, and one among other workers of the Sultan, he built a mosque from his own money, this mosque was very beautiful, and he spent a lot of money on it, He held Friday prayers there, ⁶⁶ but the Imams of Bukhara did not allow Friday prayers in this mosque and did not allow them to be held, thus disrupting the mosque and later selling its timber to Khan bin Gabriel bin Omar bin Taghrakhan (). ⁶⁷ prince of Bukhara, he bought the timber of that mosque from the heirs and demolished it and moved its timber to Bukhara. ⁰⁶⁸

The same situation in the village of Sharkh, which did not have a mosque until Arslan Khan Mohammed built a mosque from his own money, as well as the city ⁶⁹ of Zendana, which had ⁷⁰ a mosque and where Friday prayers were held, and the city of Ramtin or Zamin had a mosque in the center of the city and the

Ramteen or Zamteen⁷¹⁰, which is older than Bukhara and it was the headquarters of kings from the old time⁷²⁰. It is likely that Abu Musallam al-Khorasani built the mosque of this city, because al-Narashkhi mentions that Abu Musallam's was resident in Ramteen on the days of his arrival in Bukhara.⁰⁷³

Al-Maqdisi classified cities on the basis of the existence of mosques, and said in his classification "as we mentioned and here are large villages cities that do not lack the fees of cities and their machines except the mosque",⁰ and this is⁷⁴ explained by the fact that Prince Buhari and the sultan, whose opinion is the most important Abu Hanifa and we have no Friday and no honoring except in Egypt a mosque where the border is established.⁰⁷⁵

We cannot fail to mention that the Kasbah of Afshneh, where the Islamic conqueror Qutaiba ibn Musallam built a mosque in (91 Ah /708 AD), as well as Muhammad bin Wassah⁰ built⁷⁶ a mosque as well, the prayers are blessed with it,⁰⁷⁷ Barthold is likely to be the Afshana which is the village of Masjid mentioned in Al-Tabari,⁰⁷⁸ in addition to these cities and kasbahs, is the Kasbah of Nour, which is one of the holy cities of the people of Bukhara, and its visit to them is considered as a visit to Mecca, they were come Every year to visit this city and gain its blessing,⁰ and⁷⁹ it had a mosque,⁰⁸⁰ it should be noted that there are many mosques mentioned in the historical sources in Bukhara, but we can not locate these mosques or their history, but we only refer to them, including the Mosque of Sham,⁰ and the Mosque of⁸¹ Khadmenken, which was located outside the Bukhara Wall, which is one of the mosques where Friday prayers were held, described by sources as having a pulpit and sermon,⁰ and also⁸² ⁰ The imam of this mosque was Sheikh Al-Zahid Abu Bakr Mohammed bin Ali bin Mohammed al-Nujabadhi, where he went to the Bukhara's Mosque to hold the Reminder Council, and he collected a book in the virtues of enforcement and morality called it (martee al-nather), as well as the Mosque of⁸³ Verbar or Verb, whose walls and roof were built of briquette⁸⁴ so bukharas' mosques were described as the most pompous mosques.⁰⁸⁵

The spread and proliferation of mosques in Mesopotamia is due to the interest of sultans and princes in building mosques.⁰⁸⁶

Al-Sadegh Province: -

The Kasbah of the al-sadegh Province is the city of Samarkand it is one of the greatest, the most reluctant and have a large number of men, It is said that the first who founded it, is Kikaus, Ibn Kiqabad, there⁸⁷ is not on the earth a city that is kinder, better than Samarkand.⁰⁸⁸

□⁸⁹ ⁹⁰ "it is narrated about Anes Ben Malek that the messenger of Allah there is a city called al- Mahfouza, also named as shamarkhand but Arabs localize it as samarkhand. Samarkand situated in the southern part of al-sadegh's valley. In the fifth province its length according to the ancient measures is about twelve parsec, while al-yaqoot mentioned that it is located in the fourth province and its length is about thirty six and a half degrees.

Samarkand occupied a privileged commercial location because it was located on the Silk Road, where the merchants gathered and most of the goods located in Samarkand, and then spread to the rest of the cities. ⁽⁹¹⁾

This city has gone through a period of destruction and reconstruction as a result of conflicts and wars several times, so that the traveler Ibn Battuta mentioned that destruction. ⁽⁹²⁾

Samarkand lived its golden age after Tamerlang took it as a capital in the late 14th century AD and was never preceded by a sultan in taking Samarkand as a capital, ⁽⁹³⁾

Samarkand was the capital of the Province of Saqhed and the second most prominent city of Mesopotamia, after Bukhara from a religious and political point of view, and it also had many mosques, the first of these mosques was the Mosque of Samarkand, which is located in the city at the castle, ⁽⁹⁴⁾ and the mosque was separated from the castle by a wide road in the west of the castle, ⁽⁹⁵⁾ and this mosque was so large that it was estimated as a city, ⁽⁹⁶⁾ Al-Hamri explains why the mosque is so large that the people of Samarkand they follow al-Hanafia doctrine so they are far and can not see the prayer in two mosques, so if it prayed at noon on Friday, they would ride and settled in places near the mosque to get close to Friday prayer, ⁽⁹⁷⁾ and it is more likely that the Mosque of Samarkand dates back to the days of the Islamic opening of this city, where historical after fierce battles between them (on condition they empty the city from fighters) In order to build a mosque and put a pulpit for him, Qutaiba entered the city in ⁽⁹⁸⁾ 93 Ah (809 AD) after they evacuated the city and built the mosque he entered the mosque, and the pulpit and gave a speeches. ⁽⁹⁹⁾

One of the strange novels that shows the ability and creativity of the Muslim man in the field of Islamic art and architecture is that the Mosque of Samarkand, which is located inside the castle and is more likely to be the first and main mosque in the city, was called the Mosque of (laklakah), because when you entered walking in the mosque you make a sound like (stork-stork) this was strange and magical and no one knows the secret in this voice. ⁽¹⁰⁰⁾

Architectural creativity probably simulates the Islamic civilization and harnessed all possibilities to serve the teachings of the new religion, and the purpose of amplifying the sound in this spot of the mosque, it is often in the middle of the dome, in order to convey the voice of the imam and the preacher to all of the worshippers in the mosque, then it is replaced by the speakers that were not familiar at that historical era.

Samarkand's neighborhoods and streets were not without mosques, and samarkand's creativity was not limited to the main mosques, which, as we have mentioned, usually occupy a central position in the city's lines.

While Other mosques were usually in the middle of residential neighborhoods, including the Attarin Mosque, which Mohie al-ddin al-Hanti mentioned when he translated it into Muhammad bin Abdul Karim bin Abd Bin Isa, the ruling

Imam of Samarkand, who was studying in Samarkand at the Attarin Mosque.⁽¹⁰¹⁾

There is also the Al-Manara Mosque, where the jurist Idris bin Hamza bin Ali al-Shami he lived, in Samarkand and taught shafi'i scholars in al-Manara Mosque,⁽¹⁰²⁾ and there are many⁽¹⁰²⁾ mosques mentioned by Al-Nasfi when he was translating for Samarkand scholars, including Abu Al-Abbas al-Qayyad,⁽¹⁰³⁾ as well as the⁽¹⁰³⁾ Masjid Saqqat mukatel,⁽¹⁰⁴⁾ and⁽¹⁰⁴⁾ Al-Fadhil bin Iyad's mosque,⁽¹⁰⁵⁾ and⁽¹⁰⁵⁾ the Mosque of Bakrin,⁽¹⁰⁶⁾ and the Shahweh⁽¹⁰⁶⁾ Mosque,⁽¹⁰⁷⁾ and Ras Saqqah Abu Abdul Rahman⁽¹⁰⁸⁾ Mosque, as well as⁽¹⁰⁸⁾ the Al-Sagha Mosque, as well as the Bilal bin Ismail Al-Muqra⁽¹⁰⁹⁾ Mosque.⁽¹¹⁰⁾

However, historical sources did not mention the details of these mosques, the date of their construction and the historical stages they went through, as they were contained in the translations of some personalities whose names were associated with the names of some of them, apparently those mosques were local mosques and were not where Friday prayers and other central worship matters were held.

Kish or Kis, which is far two stages from Samarkand, and it had a mosque, followed by three stages of the Nesf's city, where its mosque was located in Its Land near the city's markets and the principality house,⁽¹¹¹⁾ (i.e., in the center of al-Ruba'a, and Nesf's city, which had two villages (Kasba and Bzda) each of them with a mosque, which Al-Idrisi mentioned by⁽¹¹²⁾ saying: "They are small cities with mosques, platforms and groups."⁽¹¹³⁾

Fergana: -

It is a province at the top of the Sihun River and included a group of villages and kasbahs, and the Kasbah of Fergana was the city of Aksekth, which is considered as the capital of The Province of Fergana and the seat of the prince and workers, and this city is located on the shash river, on an area of flat land between it and the mountains about one parsec, which is galilee's city on the north of the river and has a large land, and and it is far from Kuba about three stages.⁽¹¹⁴⁾

One of the most prominent cities in the region is The City of kuba, one of the most beautiful cities in Fergana, it is far from the city of Fergana in about ten parsecs, and⁽¹¹⁵⁾ it is said that it's builder is Anusharwan and reached it people from every house and named it (Azhar Khana) which means it was built by every house Fergana province has been characterized by many mosques, and it is said that there are forty platforms, and there is not a city with more villages than Fergana,⁽¹¹⁶⁾ and its⁽¹¹⁶⁾ kasbah Aksekth its mosque was outside of the Kunduz,⁽¹¹⁷⁾ while Kuba, which is in the second rank after Aksekth in terms of area, it has a mosque named Hassan,⁽¹¹⁸⁾ and its mosque was⁽¹¹⁷⁾ in Kunduz⁽¹¹⁸⁾ Inside the castle.

It is followed by the city of Osh, a city in the province of Fergana, described as the beauty because of its gardens and rivers and it is that said it⁽¹¹⁹⁾ have a mountain called Bracco, and at the top of this mountain between the river and gardens there is a mosque called (al-jawzaa), and this mosque had a wide

outdoor, it is a square of a little green mile in the color of clover, whose sides are surrounded by shadows and delight, in which all guests and travelers rest, ⁽¹²⁰⁾ Barthold mentioned that its mosque was in the middle of the markets. ⁽¹²¹⁾

And Kind, sometimes known as "Kind bAdam", is a ¹²² city in fergana, its mosque inside the city, and Ozkand its mosque is near the Kunduz and the markets inside the ¹²³ wall, ⁽¹²⁴⁾ as well as the kasbah of khairlam which had hassan's mosque in the markets, ⁽¹²⁵⁾ while Ishtekhan had a small mosque and its mosque was in the markets, ⁽¹²⁶⁾ and the big kasbah of Beshbeshan which had a mosque has a door to the field, ⁽¹²⁷⁾ and Bernk is a small town, which its mosque in the country, and a small lighthouse and also on there is a river in the door of the mosque, and Ranjed which is with many farms and a mosque. ⁽¹²⁷⁾ And Teshan A large, populated courtyard, and its mosque in Krabisen, Azarkhan a medium-sized city -filled with trees, at the door of the mosque is a wooded garden, ⁽¹²⁸⁾ and there is also the khasaba of marginan which is a small city has a far away mosque and there is a river at the mosque's door, Reshtan is a big khasaba has a mosque with two doors one of them in the market and the other one is in the square .

It's worth to be mentioned that the location of the mosque is according to the city's lines as we mentioned an important matter earlier and also according to the sources of water because we know that worshipping especially in the islamic religion require personal cleanliness and purity so we note that the locations of mosques requiring a source of water to use it in ablution

Aspejab:

Aspejab province considered as one of mesopotamia's provinces and it is the second province after farghana which is located towards the sun rising in the east side according to the Al_maqdisi classification and it is the only province in mesopotamia that there is no taxes in it and the khasaba of this province called Aspejab it is big with a lot of conferments and the seat of the Sultan is in it. it is situated at the furthest side of farghana and it is the beginning of Al_turk al_khazlachia .the province consisted of a group of cities just like Bathkhet which is located far from Aspejab about one stage and one of Aspejab's cities is spanikth which is the khasaba of kanjed ,while Aspejab province or Aspejaf and its khasaba named according to the province name and its khasaba was with many gardens and it is a fully city .its mosque has four doors and there is a guard for each door one of those doors named Nojekith the other one is Ferhan the third one is Shakettah and the fourth one is Bukhara ,Ibn Howkel mentioned that the mosque was inside the city it is sound that the doors of the mosque which al_maqdisi had built for Aspejab's mosque are the doors of the city not of the mosque . One of the most important cities of Aspejab province is Farab city or it is Barab which is sometimes was referred as one of Aspejab's khasabas ,its mosque was inside the forte ,chameshlogo is of Aspejab's cities which had a mosque that is far away from markets ,while Arsepathneck or Spanikth its mosque was inside the city and had a wide gardens,Shauger is wide and its mosque was at the market's side ,

in addition to those cities there is the city of soran or sabran which is a big city and its mosque was inside it ,Belaj was a small city and its mosque was near the market ,Boorokh city which is al_maqdisi described it as an ancient city with a big mosque and market as well as Athekheth is big with a forte which the mosque was built inside the forte .

Shash

Shash is the third province according to al_turk country as mentioned in al_maqdisi classification which is considered as the biggest province of mesopotamia and khurasan in area .this province has many cities therefor it is considered as the biggest islamic province and it is the best country in mesopotamia.the reason behind it is very wide in area that al_shash province and Elak are connected with each other by the constructions and it is look like as one city and there is nothing separates them so they are too wide in area is about two or three days of walking there is no city big or wide in mesopotamia such as al_shash and Elak .in this province about three hundreds of mosques in the fourth century of Hijra this indicates that there are many mosques in this province ,but may be the reason behind this large number of mosques related to give al-shash province the religious character , Brnkith is the khasaba of al-shash's province ,its mosque on the kahendiz's wall ,while the city of Benakith the second city in al-shash province which has a mosqur in the market ,Teraz city is one of the important cities for muslims in al- shash province it was a center for the trade for muslims and and the Turkish people it has a lot of orchards its mosque was in the market .Elak is connected with al_shash province and there is nothing separates them ,they are connected constructions so they considered as one of al_shash's cities ,al_estakhri mentioned that Elak has many of pulpits just like sekaket,banchkhash,nokith,balian,arbilikh,nomothlek,nekith,khemrik,biscut and others.

It is worthy to mention that the expression of pulpit means one of the mosque's elements ,the mosque which have a pulpit is specialised in speeches and Fridays prayer and the ceremonies of the two islamic Eids and it is also an administrative centre referring to the major cities in the province ,the plans of the cities including the pulpits and the caliphs or the princes who decide where the pulpit should be build.and this is mentioned by al-muqdisi when he talked about bakened he said (bakened's people were very tired until they built the pulpit) Benakith or Benakit and the Persian called it Fenakith it is located on the right side of cehon's river ,al_muqdisi said about it that it is not immune city and its mosque is in the market, Bomjekth or Bonjekth city is considered as a khasaba in the province and it is a seat for princes and workers ,and it has a mosque inside the Kahendiz city.while Mersmenda city it us a good city but don't have orchards or gardens it has a running river and it is very cold so it was empty of plants ,But it is architectural it has a mosque near the market side ,one of Ashrusana cities is Zameen's city it is on the river side .

The location of the mosque is on the right as you are going towards Sumerkand .this was one of the most important mosques in mesopotamia

actually this statistic is not counting all the mosques in the Islamic world. Because there is not an Islamic country without a number of mosques, but the researcher tried to mention most of it.

CONCLUSION

At the end of the research I have to refer to the results that I reached throughout the studying of the mosques in Mesopotamia such as 1- The mosques were widely spread in Mesopotamia as soon as the Muslims arrived to those countries, the number of the mosques reached a three hundreds mosques in some of the provinces 2- The mosques occupied the most important places in the centre of Mesopotamia's countries and became as a centre according to the lines of the Islamic city, usually they occupied the centre of the city in which there are the seats of the princes, palaces and markets 3- The interest of building mosques by caliphs and sultans is continued through the Islamic ages. Those mosques became such as a beautiful masterpiece of art throughout the inscriptions and decorations in their elements.

4- A lot of new elements were added to the constructions of the mosques in Mesopotamia just like the lofty pulpits that have inscriptions on them and other elements of the mosque 5- The mosques of Mesopotamia enriched the intellectual movement in Mesopotamia until they produced many jurists, scholars, intellectuals and historians who supported the intellectual movement with many works, which gave rise to science in those mosques.

MARGINS:

Surat Never again Verse 18.

² - Surat The cow, Verse 127.

4_ Ibn Maser, Mohammed bin Makram bin Ali, (T. 711 Ah / 1311 AD), San Al-Arab, (Publication of Literature) The estate, D. t) 3/204.

⁵ - Ibn Hanbal, Ahmed bin Mohammed (t) 242H / 845m) A cushion. more praiseworthy Dar. Confiscated - Beirut D.

t) 1/301; Bukhari, Mohammed bin Ismail bin Ibrahim (t) 256H / 870M), Correct Steam Dar. Thought for Printing, Publishing and Distribution - Beirut 1401 E / 1981m) 1/ 86.

⁶ - Surat Al Imran, Verse 96.

7_ Okasha, wealth, Aesthetic values in architecture Islamic, Dar. The sunrise. Cairo 1414 Ah / 1994M), AM 106.

9_ Governor, Taha, Mosque in Islam (i) 1, Dar Science for Millions - Beirut 1409 E - 1988M), AM 145.

8_ Al-Farahidi, My dad Abd Al, Rahman bin Hebron Bin Ahmed (t) 175 Ah / 791m) Eye (Investigation: Mahdi Al-Makhzoumi, Ibrahim Samurai, i2, Founder House of Immigration - Holy Qom 1409 e) 1/240; Son Lady Ali Bin Ishmael (t) 458H / 1066m) Custom (Investigation: Heritage Biology Committee Arab Heritage Revival House

- Beirut D.T.) 1/119.

10_ Ahmed Fikri, Kairouan Mosque (Knowledge Press and Library,

Egypt, 1355/1936) · AM 50.

- 11_ Sociable husein Mosques (Series Monthly cultural books issued by the National Council for Culture, Arts and Literature - Kuwait (1978M), AM 30.
- 13_ Al-Qazwini, Zakaria Ibn Muhammad Bin Mahmoud (t) 682 H / 1283m) He raised the country and told the news. Servants Dar. Confiscated - Beirut D.T., AM 509.
- 14_ Al-Hamri, Mohammed bin Abdul Moneim (T900H / 1495 m) The scented kindergarten is in the news. Country (Investigation: D. Hassan Abbas, i2, Library Beirut (1984 AD), p. 82.
- 15_ Herdy, Abd El, Momen Bin Abd El, Haq Al, Baghdadi Al, Hambali (t) 739 H) · Observatories See The names of the places. And the Bekaa, I.E. 2 · house Mountain Beirut (1312 e) (1/169).
- 17_ Thydifa bin Al-Yaman: Hadifa bin Hassel bin Jaber al-Absi (Abu Abdallah (And faith is a good nickname. My friends are brave and conquering governors. Or omar on the cities in Fares) It was his habit if he used a worker who wrote in his custody (and I sent Flana and ordered him to do so) when he used a book shoe during his reign (listen to him) أوبع. And they gave him what he asked you) He stayed among them, fixed their country, and attacked Nahund (year 22 Ah) and the owner gave him money to do every year. He invaded the den and what anvil opened and opened it by force, as well as the opening of Hamdan and irrigation. He died in al-Madain (age 36 Ah) and has nearly two hundred and twenty-five hadith books. Ibn al, Jawzi (Abdulrahman bin Ali bin Mohammed (T. 597 Ah / 1201 AD), regular in the history of nations and kings (Investigation: Mohamed Abdelkader Atta, Mustafa Abdelkader Atta, i1, Scientific Books House - Beirut, 1412 H - 1992 AD), 5/104-105;
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- (Muhammad bin Ahmed bin Osman (T748 Ah/1348 AD), History of Islam (Investigation: Omar Abdeslam Tadmoury i1 Arab Book House - Beirut (1407 Ah/ 1987 AD), 3/491-492; Ibn Hajar (Ahmed bin Ali bin Mohammed al-Ashkelani (T. 852 Ah - 1449 AD), injury in the discrimination of the Sahaba (Investigation: Adel Ahmed Abdul- Maqd, Ali Mohamed Moawad i1 Scientific Books House - Beirut (1415 Ah), 2/40.
- 18_ Al-Qazwini, Effects Country AM 510: Ruby, Maaja Obesity (1\ 354.
- 19_ We spray, Abi Bakr Mohammed bin Jaafar (348 Ah), History Bukhari, (achievement: Amin Abd El, Majid and Nasrallah Missionary I2 house Knowledge D. P. 42.
- 20_ The astic, Abu Ishaq Ibrahim Mohammed Persian (t) 346 e) Tract And kingdoms, Dar. hunt Beirut (2004M), P. 170.
- 21_ Author unknown limits The World, Y 126.
- 22_ Herdy, Observatories See, 1/169. 23_ Ruby's Dictionary Countries' 1/353. 24_ we spray 'history Bukhari's 27.
- 23- Ruby. Al-Hamwi, Dictionary of countries (2/156.
- 24_ We spray, history Bukhari, AM 78.
- 25- Idrissi, Mohamed Bin Mohamed Bin Abd Al (t) 560 E / 1165m) The longing picnic is in breach. Prospects (i) 1, World Books - Beirut (1409 Ah/ 1989m) (1\ 494.

- 26 - Harun Minister Good And his brother in Breastfeeding, it was. From the finest People (Stuzra al, Rasheed Short, Then he was given a concrete in 178. e, Andy was enough of his brother. Jafar, But he was old. acute Jafar had fired Face And he showed. Human. And when Harun al-Rasheed got angry at Baramka and killed Jafara, He was credited with being held with his father. Yahia, They were still locked up until they died in Lock them up, Consider: Khatib Al-Baghdadi, Ahmed Bin Ali Bin Thabet (t) 463 E / 1072m) history Baghdad (Investigation: Mustafa Abd El, Qadir Atta I, Dar Scientific Books - Beirut (1417 Ah / 1997 m) (12 \ 322; Son Al-Jawzi, Regular (9 \ 208; Son Khalkan, Ahmed Bin Mohamed Bin Ibrahim (t) 681 H - 1282m) Blind deaths and children's news. Time (Investigation: Hassan Abbas House of Culture - Beirut DT) (4 \ 27.
- 27- We spray, history Bukhari, P , 79
- 28- Date Bukhari, P , 79
- 29- Ismail bin Ahmed al-Samani is the first Samanian prince to be given the rule beyond the river (Then Khorasan state later. (It was said that he was a worthy king, a worthy king, a just man. Appears Obedience always to the Abbasid caliphs. (The city of Bukhara has taken the capital His country. Or Marta died in 295 Ah / 907 AD and a title With the prince. past (Seen: Samani (Abdul Karim bin Mohammed bin Mansour (T 562-1167 AD), Genealogy (Investigation: Abdullah Omar Baroudi (i1 (Al-Jinan Printing, Publishing and Distribution House - Beirut (1408 E - 1988) (3 \ 200; (History of Islam (22 \ 109 .
- 30 - We spray, history Bukhari, AM79.
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- 31- Nasr Bin Ahmed The Samani, He ruled. Listen (Age And a title. With the prince. Happy There have been internal disturbances and insurrection in some states, particularly Khorasan. (Steam Only He was able to impose Control and restore stability and eliminate Enemies His death in Rajab was thirty-one years old. And three hundred. Seen: Son Ether Ali bin Mohammed bin Abd Al , Krei (t) H, 630 H/1233m) Full in, Date Dar. Issued - Beirut (1386 Ah / 1966m) (8 \ 192; Al-Nuiri, Ahmed Bin Abd El, Waha (t) 733H / 1333m) The end of the Lord in the arts. Literature (Ministry Culture and guidance National Egyptian General Foundation for Authorship, Translation and Printing - Cairo DT) (25/350.
- 32- Date Bukhari, P , 79
- 33- We spray, history Bukhari, P , 79
- 34- We spray, history Bukhari, P , 79
- 35- Abu Obaidullah Ahmed bin Mohammed bin Nasr Al , Jihani Minister Nasr bin Ahmed al-Samani, owner of Khorasan, was a writer. Virtuous, for him. From the books book The Paths and Kingdoms book increases in the emerging book of essays and the book of covenants and allies And the princes, Then the ministry dismissed him in the other spring in the year sixty-seven and three hundred and her parents Abu Hussein Abdullah bin Ahmed Atabi. Ruby Al-Hamwi, The Dictionary of Literature known for guiding the rib to the knowledge of literature (7 parts, investigation: Omar Farouk Al-Tabba, i1, Knowledge Foundation - Beirut, 1420 Ah/1999m) (4/ 192; Safadi, Khalil bin Aybek bin Abdullah (T. 764 Ah /

- 1363 AD), Al-Wafi al-Muthi (Investigation: Ahmed Arnoout and Turki Mustafa, Heritage Revival House - Beirut) ,1420 H/2000 AD, 8/36.
- 36- Al-Narashkhi, History of Bukhara, p. 80.
- 37- Ibrahim Tamgaj bin Aylik Arslan bin Ali bin Musa Bin Singh Sunday Sultans of the country beyond River Wrestle His children. After his death on referee Bukhara was a battleground for war, which led to the destruction and destruction of some Construction Urban Out. Golden history ,36 \ 217.
- 38- We spray, history Bukhari, AM80.
- 39- The cabin is a room built in the chest of the mosque on the right or left of the qibla in order for the imam to pray or The caliph or ruler is intended to protect him from the people and has been known in many mosques ,The cabin is named cabin Because she I fell short of the imam without people ,Consider: I'm a perspective. ,Tongue of the Arabs ,5/99 - 100; Zubeidi ,Abu Bakr Mohammed bin Al ,Hassan ,(T1205 Ah /1790 AD), Crown of the Bride
- ,Investigation: Ali Sherry,Think Tank for Printing,Beirut,1414 Ah / 1994 AD),7/395; ,Mosques ,P. 80; ,Ali, The Dictionary of The Architecture of Islamic Peoples ,(i1) ,House of Wisdom - Baghdad ,1426 H/2005 AD), P. 721.
- 40- We spray, history Bukhari, ص80.
- 41- Arslan Khan Muhammad bin Suleiman bin Daoud Begrakhan of Mro and his king Samarkand after the killing of Qadrakhan and Muhammad Khan was one of the children of the Khaniya beyond the river and his mother is the daughter of Sultan Malkashah, so he paid for the king of his fathers and went to Marwa and stayed there until now' when Qadrakhan was killed and his family went to work with him and the many soldiers walked with him
-
- and the soldiers obeyed him in all of these countries and greatness and his group increased. Seen: Ibn al-Ether, full of history ,10/350; Khaldoun, Abd Al , Rahman Ben Mohamed Bin Mohamed (t) 808 Ah / 1406 AD), History of Ibn Khaldoun, (Foundation) the Scientific Publications - Beirut ,1391 Ah/ 1971m) ,4 / 394.
- 42- We spray, history Bukhari, AM 80. 43- We spray, history Bukhari, P. 80-81. 44- His longing picnic, 1/494.
- 45- We spray, history Bukhari, ص81.
- 46 - Barthold, Turkistan AM 205.
- 47- Arcades collect a hallway which is a corridor in front of a row of rooms or a deliberately roofed lobby or Shoulders And for the hallway in building his mosque Semantics Conventional And functional and symbolic it is the wide roofed corridor that surrounds all sides of the mosque dish and was called al-Mofnya and its function more Of being Roofed Protecting worshippers from rain and sun, they were educational spaces. To throw Scientists For their lessons, Consider Thuini, dictionary ,357.
- 48- Noah bin Nasr al-Samani has the ruling matters of Kharasan and beyond the river after the death of his father and the title With the prince. Hamid had a good biography of morality, and during his reign there were

disturbances, sedition and wars Many, But he managed to win and ruled his control and described him States The wisdom ended with his death in 343. E. Consider: Al-Nuiri, End of the Lord '25 / 356' Son A lot Imad Al , Din Bin Omar Al , Qurashi Abu Al , Fida (t) 774 E / 1373m) The beginning. And the end, (Investigation: ali Shri I1, Dar Reviving Arab Heritage '1408 Ah / 1988m) '11/ 208.

⁴⁹- Al-Narashkhi, History of Bukhara, p. 81.

⁵⁰- Al-Narashkhi, History of Bukhara, p. 40.

⁵¹ - The eighth, Ihsan Anan Abdul Latif (DT))' The historical geography of Bukhara in the Hijri centuries The first, (i) 1' Nasser University Services Center - Jordan (1999 M), P. 144.

⁵²- For more looks: Al-Astakhari, The Paths and Kingdoms, p. 172; Idrissi, Nazeh Al-Mushtaq '1/494

⁵³ - Bin Salman al-Qurashi fighter Mola Hayyan and Hayan Mola Talha bin Habira al-Shibani, a fighter set up in Bukhara and knew the place and the mosque Name Consider: We spray, history Bukhari, AM 89.

⁵⁴ - We spray, history Bukhari, AM 89.

⁵⁵- Al-Hamri, Al, Rawd Al-Ma'tar, AM123.

⁵⁶- Al-Mahrab is one of the important architectural components of the mosque, but in the language, the mihrab is the highest house in the house and the highest place in the mosque 'the niche of the mosque is called for the uniqueness of the imam in it, and then from the people' and it is taken from the fight because the worshipper fights satan It has become customary that this word is called the cavity in the kiss of the mosque which is a mural or cavity or A niche. Consider: Son Perspective Tongue of the Arabs '1/ 306' Zubeidi, Crown of the Bride '1 /412' Thuini, dictionary '632.

⁵⁷- son. Hoqal, Abi al- Qasim Ibn Huqal (367 H/977m) image earth (i)2' Da J Issued - Beirut, 1983m) '2/289; Shihab al-Din Age Ahmed ben Yahya bin Fadlallah Al-Qurashi al-Adawi (t) 749 Ah), sightings in kingdoms The sight, (i) 1, The Intellectual Complex - Abu Dhabi 1423 e) '3/162' I'm looking. Perspective: Tongue of the Arabs '1/306' Zubeidi: Crown of the Bride '1/412.

⁵⁸ - Barthold, Turkistan AM 217.

⁵⁹- Ruby. Al-Hamwi, Dictionary of countries '5/310 I'm looking. Perspective: Tongue of the Arabs '1/306' Zubeidi: Crown of the Bride '1/412.

⁶⁰- We spray, history Bukhari, AM27.

⁶¹- Strang, K.D., Eastern Caliphate Countries (Investigation: Bashir Francis and Korkis Awad, Al-Resala Foundation, D.T.), p. 506.

⁶²- We spray, history Bukhari, AM28.

⁶³- Al-Rawd Al-Ma'tar, P. 493.

⁶⁴- Al-Idris, The Miss picnic '1/496.

⁶⁵- Ruby. Al-Hamwi, Dictionary of countries, 3/230.

⁶⁶- We spray, history Bukhari, AM29' Barthold, Turkistan P. 192.

⁶⁷- Prince Qadrakhan Turkish owner samarkand and beyond River Hassan Kan The biography is a lot. Jihad It is his conquest '' And she Country between China And Turkistan, The prayer was perpetuated in The community, He continued to rule until the year twenty-three and four hundred ' died after

fighting a battle with Sultan Singer in which Singer triumphed despite the young age and sharing His children. King Several. Consider: Nouri, End Four

- ‘26 / 54’ Son A lot The beginning and the end. ‘12 / 43.
- 68- We spray, history Bukhari, ص 30, Barthold Turkistan P. 192. 69- We spray, history Bukhari, AM 30, Barthold Turkistan P. 192. 70- We spray, history Bukhari, AM31.
- 71- Al-Maqdisi The deca, better The division, AM282.
- 72- We spray, history Bukhari, AM32.
- 73- For more, Consider history Bukhari, AM 32.
- 74- The deca, better The division, AM282.
- 75- Al-Maqdisi The deca, better The division, AM 282.
- 76- Mohammed bin Wasa bin Jaber bin Al-Ahans bin Alahs bin Akhala bin Ziad bin Shams al-Azdi Abu Bakr and abu Abdullah al-Basri, tell About Anas bin Malik, Salem bin Abdullah bin Omar, Abdullah bin Al-Silent and others, Fakhir and Ra'a, from Al-Zahad, the people of Basra' offered him its judges My father. He was on the starboard of Qutaiba ibn Musallam in Wars With the Turk. Seen: Ibn al-Jawzi, regular ‘7/204; Safadi, Al-Wafi ‘5/113; Ibn Hajar, Politeness (i) 1‘ Think Tank for Printing, Publishing and Distribution - Beirut, 1404 Ah / 1984 m) ‘9/441.
- 77- We spray, history Bukhari, AM 32.
- 78- Turkistan AM219.
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- 79- We spray, history Bukhari, AM28.
- 80- Barthold, Turkistan AM 219.
- 81- Barthold, Turkistan AM205.
- 82 - Al-Samani, Genealogy ‘2/333’ Idrissi, Longing Picnic ‘1/496’ Son Ether The door is polite. Genealogy Dar. Confiscated - Beirut D. t) ‘1/427.
- 83 - Ruby, country dictionary ‘5/309; Al-Baghdadi, Ismail Pasha (T. 1339 Ah / 1920), Gift of the Knowledgeers, (Arab Heritage Revival House - Beirut, D.T.) ‘2 \ 88.
- 84 - Al-Narashkhi, History of Bukhara, p. 38.
- 85 - Al-Maqdisi al-Bishari, Abu Abdullah Mohammed bin Ahmed (D.T.), the best of the divisions in the knowledge of the provinces, (Madbouli Library, Cairo (i.e. 2) 1991 A.D. / 1411 Ah), p. 280.
- 86- Al-Salabi, Ali Mohammed Mohammed, Seljuk State, and the emergence of an Islamic project of resistance, internal penetration and crusader invasion (i1 encyclopedia for publishing, distribution and translation, Cairo (1427 Ah / 2006) m) AM69.
- 85_ Kikabus or Kykabus Son Kiqabad: A Sunday The kings of Ajam in the era of Abraa and he was a hardliner on the powerful merciful and weak and was a welcome man but dangerous from him the danger of shadows With He was the one who climbed into the sky, and he's the one with the coffin. And eagles, He wanted to kill Siush's daughter and he had no other son, so he ran away from him and joined a king. Turk. Seen: Dinori ‘Ibn Qutaiba Ahmed bin Daoud (T. 282 Ah / 895 AD), Al-Akhbar Al-Tawil ‘(Abdul Moneim Amer Investigation) ‘i1 ‘Arab Book Revival House - Cairo ‘1960’ P. 13; Ibn Maskawieh ‘Ahmed bin Mohammed al-Razi (T421H / 1030 AD), The Experiments of the Nations ‘(Investigation:

- Abu Al Qasim Amami ⁱ² Soroush Printing and Āvil - Tehran (2001) 1/72 .
- ⁸⁶- Al-Qazwini, Effects Country AM 535.
- ⁸⁷- Al, Qazweini antiquities Country AM 535; ruby Dictionary of countries 3/249.
- ⁸⁸- Shamkund: I named it a ratio To King Shammar bin Aruish bin Abraha bin Al-Raish, who is called Shamar Yarash
Where he went out with a great army towards Samarkand and destroyed it and destroyed it so I named Shamkrand For more seen: Ibn Qutaiba Al-Dinouri Abdullah bin Musallam (T 276 Ah - 889 AD), Knowledge (Investigation: Tharwat Okasha ⁱ² House of Knowledge in Egypt - Cairo (1969) P. 629; Antiquities of the country P. 535; Ibn al-Faqih Al-Hamdani Ahmed bin Mohammed bin Ishaq (T340 Ah / 951 AD), Countries (Investigation: Youssef Al-Hadi ⁱ¹ The World of Books for Printing, Publishing and Distribution - Beirut (1416 Ah/1996), P. 622. ⁹²- Al-Askhari, Paths and Kingdoms, p. 318.
- ⁹³- Seen: Son Batuta, Mohamed Bin Abd Al Ben Mohamed (t) 797 Ah / 1307m) Ben's trip. Batuta, Dar. Heritage - Beirut 1388 Ah / 1968 m) 3/35.
- ⁹⁴- Babrasheh, Dahir al-Din Mohammed (T937 Ah), the history of His Diocese known as Babrnameh Chronicles of Fergana (Translation, Magda Makhlof, ⁱ¹, Arab Horizons House - Cairo, 1422 Ah / 2002), p. 62.
- ⁹⁴- Al-Maqdisi Al-Bishari, Best Of Al-Taqsim, p. 279
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- ⁹⁵- Al-Asticari, Paths and Kingdoms, p. 317; Barthold, Turkestan, p. 181
- ⁹⁶- Al-Hamri, Al, Rawd Al-Ma'tar, P , 323
- ⁹⁷- Al-Rawd Al-Ma'tar, P , 323
- ⁹⁸- Son of many, The beginning And the end. 9\102
- ⁹⁹- son. Ether Full in history 4-8
- ¹⁰⁰- Pabrashah, History With his spray, AM 177.
- ¹⁰¹- Mohieddin Hanafi, Abu Mohammed Abdul Qadir bin Mohammed bin Nasrallah al-Qurashi (T775H), the jewels of the past apply the tap (Investigation: Abdel Fattah Mohammed Helou, Dar Hajar, ⁱ², 1413-1993) 2/84.
- ¹⁰²- Al-Sebki, Abu Nasr Tajeddine Abdul Wahab bin Ali bin Abdul Kafi (T. 771 Ah/1370 AD), Grand Shafi'i Layers (Investigation: Mahmoud Mohammed Al-Tahahi- Abdel Fattah Sweet Publisher Faisal Issa Al, Babi Al-Halabi, 1383- 1964) 7/40.
- ¹⁰³- Consider: The nesfi, Najmuddin Omar bin Mohammed bin Ahmed (t) 537 e) The beaver is in the memory of Samar scholars. To be (Investigation: Youssef Al Hadi, ⁱ¹ I pass Heritage – to be ran 1420 S \ 1999 M), Translated by Ali Bin Ahmed Attar (959) AM547.
- ¹⁰⁴- Consider: The nesfi, the beaver, Translated by Abdul Rahman Bin Ahmed read. (608) AM367.
- ¹⁰⁵- Consider: Al-Nasfi, Al-Qand, Translation Iyad bin Massoud bin Bishr (1108) AM 629.
- ¹⁰⁶- Consider: The nesfi, The beaver, Translated by Abd Al-Ben Anabar (779) AM 451.
- ¹⁰⁷- Consider: The nesfi, the beaver, Translated by Imam Abdul Sayed bin

- Mohammed Al-Sukkari (716)· AM418. 108- Consider: The nesfi, the beaver, Translated by Al-Hafiz Abu al-Hassan Ali bin Ishaq al-Tarmadi (944)· AM 540. 109- Consider: The nesfi, To translate it Abu Yahya Khadash Bin Khalaf (211)· P , 139
- 110 - Consider: The nesfi, Al-Qand, translation Bilal Bin Ismail Samarkendi, (148)· AM 106.
- 111- Al-Hamri, Al, Rawd Al-Ma'tar, P , 579
- 112- Barthold, Turkistan P , 240
- 113- a picnic. The longing, P , 492
- 117- Al-Hamri, Al, Rawd Al-Ma'tar, AM 18.
- 119- Son A liar, Abu Alqassim Obaidullah bin Abdullah (t) 280 e) Tract And kingdoms, Dar. Issued Aqst Leiden/Beirut (1889 M), AM30.
- 116- son. Hoqal, Earth Image ·2\513 117- Idrissi, The Miss picnic ·2\701 118- son. Hoqal, Earth Image ·2\513 119- son. Hoqal, Earth Image ·2/513.
- 120- With his spray, history With his spray, AM75.
- 121- Turkistan AM67.
- 122- Herdy, Observatories of public ·2/1181
- 123- Al-Hamri, Al, Rawd Al-Ma'tar, P, 495
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- 124- Al-Maqdisi The deca, better The division, ص272 125- Al-Maqdisi The deca, better The division, P , 272 126- Al-Maqdisi The deca, better The division, P , 272 127- Al-Maqdisi The deca, better The division, P , 271