

**POLITICAL RELATIONS BETWEEN THE ABBASID CALIPHATE
AND TRANSOXIANA DURING THE RULE OF SAFFARID EMIRATE
(259-296 AH/873-908 AD)**

Mashreq Dhiaa Musa and Prof. Eng. Dr. Hussein Karim Hamidi

Karbala University / College of Education for Human Sciences - Department of History.

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Summary :

The subject of political relations between the Abbasid Caliphate and Transoxiana during the Saffari rule is one of the topics worthy of attention by specialists in the study of the political history of the Islamic East. After the growth of Jacob al-Saffari's power, the Caliph al-Mu'tamid (256-279 AH/869-892 AD) realized the danger of his ambitions on the Abbasid caliphate. Between him and Rafi' bin Harthama, the rebel against the caliphate, and after the elimination of Rafi', Amr al-Saffari asked the caliphate to take over the country beyond the river as a reward for him. Beyond the river and supported by the Abbasid Caliphate and Amr al-Saffari, where this conflict ended with the victory of Ismail al-Samani and the defeat of Amr al-Saffari and sending him as a captive to the Abbasid Caliphate, and the Caliphate blessed this victory Which was achieved by Ismail al-Samani, and then the curtain fell on the Saffarid emirate after this severe defeat they suffered.

Introduction :

The study of political relations between the Abbasid Caliphate and Transoxiana during the rule of the Saffarid Emirate is one of the important studies because it reveals the extent of the link that was between the emirates of the Islamic East and the Abbasid Caliphate. The second axis dealt with the political relations between Jacob al-Saffari and the Abbasid Caliphate, the third axis dealt with the political relations between Amr al-Saffari and the Abbasid caliphate, and the fourth axis dealt with the political and military conflicts between

the Saffarids and the Samanids and the political position of the Abbasid caliphate on this conflict.

In this study, reliance was made on a number of historical sources, including the history of the messengers and kings by al-Tabari, the experiences of nations for a masculine, and the book “Sir al-Muluk” by Nizam al-Malik, al-Kamil on History by Ibn al-Atheer, and the history of Ibn Khaldun and others. Our research has benefited a lot, as well as some books of translations of some political events and the translation of some personalities. Among these books are Zain al-Akhbar by al-Kurdizi, and the deaths of notables by Ibn Khalkan, and the History of Islam by al-Dhahabi. In our research, we also relied on some books of countries, including the book “The Borders of the World” by an unknown author, the book “Mu’jam al-Buldan” by Yaqut al-Hamawi, the observatories of knowledge by Ibn Abd al-Haq, and al-Rawd al-Maatar al-Hamiri, as these books and others contained valuable information about the events of the Islamic East. We had the best help in completing this modest research.

First: The establishment of the Saffarid emirate and its relationship to the Abbasid caliphate 259 AH/873 AD.

Second: The political relations between Jacob ibn al-Layth al-Saffari and the Abbasid caliphate.

Third: The political relations between Amr ibn al-Layth al-Saffari and the Abbasid caliphate.

Fourth: The political and military conflicts between the Saffarids and the Samanids, and the political position of the Abbasid Caliphate regarding this conflict.

First: The establishment of the Saffarid emirate and its relationship to the Abbasid caliphate 259 AH/873 AD:

The emergence and emergence of this emirate was linked to the person of Jacob ibn al-Layth al-Saffari, as Sijistan was a state affiliated with the works of the Tahirid state and they were not able to subdue them. On the contrary, the chaos in it increased due to the weakness of the Tahirid state ⁽¹⁾, and the Kharijites became active in Sijistan and became a source of chaos and disorder ⁽²⁾.

So teams were formed to protect the population from the tampering of the Kharijites, including (the Mutawa) ⁽³⁾, and here Jacob Al-Saffari, who was working in the manufacture of the zero (copper pots) ⁽⁴⁾, then joined the Al-Mutawa’a squad to fight the Kharijites, whose affairs escalated in Sijistan. Salih ibn al-Nadr ⁽⁵⁾, who was and Jacob al-Saffari with him ⁽⁶⁾, then the Mutawa’a took control of Sijistan, but the Emir of Khorasan at that time, Tahir ibn, Abdullah ibn Taher took it back from them ⁽⁷⁾.

After the death of Salih ibn al-Nadr, the leadership of the Mutawa was transferred to Dirham ibn al-Husayn ⁽⁸⁾, who became Jacob ibn al-Layth, al-Saffari, a military commander ⁽⁹⁾, then the Emir of Khorasan won the dirhams of ibn al-Husayn and his prisons, then sent him to the headquarters of the Abbasid caliphate ⁽¹⁰⁾.

Thus, Jacob al-Saffari assumed the leadership of the Mutawa, and fought the Kharijites and defeated them, as he mentioned in this regard: “... He fought the Kharijites and won them, destroyed them and burned their villages...” ⁽¹¹⁾ where Jacob took control of most of the provinces of Khurasan and then marched to Sijistan and lodged in Herat ⁽¹²⁾.

Jacob was distinguished by his good politics and tactics, as well as his control over the affairs of the military for the mutawa, so his strength became stronger ⁽¹³⁾ and he began expanding in

cities at the expense of the emirates that existed at the time and consolidated security in the country and security of transportation routes and enjoining good and forbidding evil and that is why his followers multiplied ⁽¹⁴⁾.

In the year 255 A.H./868 A.D., he captured Kerman ⁽¹⁵⁾ and Shiraz ⁽¹⁶⁾ after defeating the army that had been sent by the Emir of Persia ⁽¹⁷⁾, and that was the time of Caliph Al-Mu'tazz, (252-255 AH/866-869AD) ⁽¹⁸⁾. Then Al-Muwaffaq encouraged Jacob to expand to the east with the aim of removing dangerously from the seat of the Abbasid Caliphate. So he wrote to him in the Wilayat of Balkh, Takharistan, and Sijistan, and that was in the year 257 AH/871 AD ⁽¹⁹⁾.

After that, Jacob al-Saffari went to Busheng in the year 257 AH/870 AD and arrested al-Husayn ibn Taher and asked Muhammad ibn Taher to release him ⁽²⁰⁾.

When Jacob al-Saffari noticed the weakness of Muhammad ibn Taher, he decided to enter Khurasan and overthrow the Tahirid state, so he sent an army to seize Nishapur ⁽²¹⁾, and this action was contrary to what the Abbasid Caliphate wanted, so he justified his currency by saying that the people of Khurasan were the ones who sent him because of the chaos in which it was, in addition Until (Abdullah Al-Sijzi) ⁽²²⁾ was in conflict with Jacob in the province of Sijistan, and when Jacob managed to get him, he fled to Muhammad bin Taher, who refused the latter's submission ⁽²³⁾.

Jacob al-Saffari marched to Nishapur to overthrow the Tahirid state, so he captured Muhammad bin Taher and his family. Jacob did not obey the orders of the Abbasid Caliph when he asked him to release Muhammad Ibn Taher and his family and return to the areas granted to him by the caliphate ⁽²⁴⁾, except that Jacob sent to the approved caliph, (256-279 AH/870-890 AD) informs him that the people of Khorasan summoned him to be negligent, Muhammad ibn Taher in managing the situation because of the weakness in which he was ⁽²⁵⁾.

Thus, Jacob al-Saffari overthrew the Tahirid emirate by seizing Nishapur and most of the provinces of Khorasan, so he arranged for workers and his deputies there, declaring his emirate in the year 259 AH/873 AD as a de facto rule over the Abbasid Caliphate ⁽²⁶⁾.

Jacob began to expand his emirate by controlling the areas surrounding his emirate. In the year 260 AH/873 AD, Jacob al-Saffari attacked al-Hasan ibn Zayd al-Alawi, with the aim of capturing Tabaristan, on the pretext that Abdullah al-Sijzi had fled from him after the fall of the Tahirid state and joined al-Hasan ibn Zaid ⁽²⁷⁾.

Jacob al-Saffari met with al-Hasan ibn Zayd at Sariya ⁽²⁸⁾ after al-Hasan refused to surrender Abdullah al-Sijzi, so al-Hasan was defeated by Jacob and withdrew to the land of Daylam, and Jacob entered Sariya and then advanced to Amal ⁽²⁹⁾ and collected from her family a year's tax ⁽³⁰⁾, then he advanced from Amal to the mountains of Tabaristan, aiming at Al-Hassan bin Zaid, but he was unable to control that area due to the cold weather and snowfall and the difficulty of transportation, so a large number of his army died in this campaign ⁽³¹⁾.

Second: The political relations between, Jacob bin Al-Layth Al-Saffari, and the Abbasid Caliphate:

After the growth of Jacob al-Saffari's power, the Caliph al-Mu'tamid (256-279 AH/869-892AD) realized the danger of his ambitions on the Abbasid Caliphate. His deeds and that he is a usurper of that emirate ⁽³²⁾.

It is noticeable that what the Caliph al-Mu'tamid did angered Jacob, and therefore he prepared the preparations to head to Baghdad, and in fact in the year 261 AH/874 AD, Jacob went to Persia and defeated its governor and then advanced towards Ahvas⁽³³⁾. Here, the Caliph al-Mu'tamid tried to appease him by taking over Khurasan, Rayy, Fars, Gorgan, and the Baghdad police, and that was in the year (262 AH/875 AD)⁽³⁴⁾, and this date is the first official recognition and the record of his accession issued by the Abbasid Caliph approved in the Emirate of Jacob al-Saffari over those areas.

However, Jacob al-Saffari rejected all the privileges offered to him by the Caliph al-Mu'tamid and his brother al-Muwaffaq and decided to go to Baghdad, and the caliph tried to prevent Jacob from continuing his advance towards Baghdad⁽³⁵⁾. And the Caliph wrote to him, saying: "You have nothing to do with Baghdad. It is right that you preserve the mountainous regions of Iraq and Khorasan, and dispose of them so as not to erupt strife..."⁽³⁶⁾

but Jacob did not respond to the Caliph's order and responded to the Caliph saying: "I will not return unless I achieve a hope that tempts me, which is, to come to the court and appear, In your hands..."⁽³⁷⁾, the correspondence that took place between the two parties did not lead to a result and Jacob's demands for the caliphate were provocative, so he demanded in return for his return that the caliphate retract its previous positions and recognize the legitimacy of his wisdom on Khurasan, Sajistan, Kerman and Persia⁽³⁸⁾, and it seems The Abbasid Caliphate believed that Jacob go too far in his demands and that he would not return from attacking Baghdad.

Therefore, the Caliph Al-Mutamid decided to confront Jacob's army himself, and his goal was to gain the sympathy of that army, and indeed the Caliph was able to split, Jacob's army, where many soldiers in Jacob's army hated fighting the Caliph⁽³⁹⁾, and the Caliph himself attended and the Caliph's army was led by his brother Al-Muwaffaq then camped Jacob in (Deir al-Aqoul)⁽⁴⁰⁾ and the meeting took place between the two parties, and the companions of Jacob were defeated by an evil defeat, and the Caliph's army took many spoils, and that was in the year (262 AH/875 AD)⁽⁴¹⁾.

After the defeat of Jacob al-Saffari, the Abbasid Caliphate issued a decree to return Muhammad bin Taher to the state of Khorasan after he was released in Deir al-Aqoul⁽⁴²⁾, but the caliphate's attempts to restore security and stability to that region were unsuccessful, and Khorasan and its neighboring areas remained plundered by chaos and disputes between the powers competing for control⁽⁴³⁾.

The defeat that Jacob al-Saffari suffered in Deir al-Aqul did not fail him, as he returned to Jundisapur⁽⁴⁴⁾ and collected the money, then went to Taster⁽⁴⁵⁾ and entered it and made it his representative. The owner of Zanj after a war that took place between them in the year 263 AH/876 AD⁽⁴⁶⁾.

Under certain circumstances, the Caliph al-Mu'tamid tried to appease Jacob al-Saffari in order to secure his side because the caliphate at that time was busy (the Zanj movement)⁽⁴⁷⁾. And onions⁽⁴⁸⁾.

And Jacob said to the Messenger: "Tell the Caliph, if I die, then he has rested from me and I have rested from him, and if I recover, there is nothing between me and him except this sword, and if he breaks me, and makes me poor, I return to eating this bread and onions."⁽⁴⁹⁾ He did not stay for long, until he died in the year (265 AH/879 AD), from a disease (colic)⁽⁵⁰⁾ in Jundishapur⁽⁵¹⁾.

Third: The political relations between Amr ibn al-Layth, al-Saffari and the Abbasid caliphate:

The guardian of Amr ibn al-Layth, al-Saffari, after the death of his brother Jacob, over Khurasan, Isfahan, Persia, Sajistan, Kerman, and Sindh. This assignment was with the approval of the Abbasid Caliph al-Mu'tamid in the year 265 AH/879 AD, so he sent him the covenant, the contract and the khul' ⁽⁵²⁾.

Then, in the year 271 AH/884 AD, the Caliph al-Mu'tamid dismissed Amr al-Saffari from the state of Khorasan because of his greed, his military activities, and his indifference to the directives of the caliphate and the tradition of Muhammad ibn Taher, but the latter had delegated his authority (Rafi' bin Harthama) ⁽⁵³⁾ to administer the province of Khurasan, as well as the Caliph al-Mu'tamid kept The Samanids in the rule of Transoxiana ⁽⁵⁴⁾, and it seems that the reason for this dismissal was the enjoyment of Rafi' bin Harthama with military capabilities and the pledge of allegiance to him by the army in Herat and Nishapur. ⁽⁵⁵⁾.

When the Caliph Al-Mutadhid assumed the caliphate in the year (279-289 AH/892-902 AD) he removed Rafi' bin Harthama and the Caliph recognized Amr al-Saffari as the legitimate ruler of Khurasan ⁽⁵⁶⁾. Al-Mu'tadid re-assigned him, and in fact, the Caliph Al-Mutadid dismissed Rafi' and appointed Amr ⁽⁵⁷⁾, but Rafi' did not comply with the order of the Caliph, so Amr al-Saffari was only to attack him, as he managed to defeat and kill him after he followed him to Khwarizm and sent his head to Caliph Al-Mutadid ⁽⁵⁸⁾. Here, the Abbasid Caliph al-Mu'tadid wrote to Amr ibn al-Layth al-Saffari in the state of Rayy in addition to the state of Khorasan, and that was in the year (284 AH/897 AD) ⁽⁵⁹⁾.

It should be noted here that the removal of Rafi' bin Harthama by the Abbasid Caliph Al-Mutadhid was due to his inclination to the Emir of Tabaristan Muhammad, bin Zaid Al-Alawi and to pray for him on the pulpits, as the latter was in conflict with the Saffarin on the one hand and with the Abbasid caliphate on the other ⁽⁶⁰⁾. After the elimination of Rafi', Amr al-Saffari became the ruler of the state of Khorasan and Ray ⁽⁶¹⁾.

Fourth: The political and military conflicts between the Saffarids and the Samanids, and the political position of the Abbasid Caliphate regarding this conflict:

After Jacob, the Saffari entered Nishapur, the capital of the Tahirids, he looked forward to extending his influence to the country beyond the river, considering that it was among the possessions of the Tahirid state. ⁽⁶²⁾.

Tensions between the Samanids and the Saffaris began after Jacob al-Saffari entered Khurasan, if the Samanid forces began to gather on the banks of the Jayhun River in anticipation of the Saffarid river towards a country beyond the, but Nasr ibn Ahmad decided to withdraw from there when he learned that Jacob al-Saffari was preoccupied with his internal problems ⁽⁶³⁾.

Then relations returned to tension again between the two parties, especially after the situation in Bukhara became turbulent, and the reason for its turmoil was the inability of the rulers to manage it, as four of the rulers were replaced in a short time ⁽⁶⁴⁾. Nasr directed his brother Ismael to rule Bukhara, which was at the time under Saffari influence, so the sermon was read in Medina by Prince Nasr bin, Ahmed al-Samani, and the name of Jacob was dropped from her, and that was in the year (260 AH / 874 AD) ⁽⁶⁵⁾. Jacob al-Saffari was aware of the chaos that happened in Bukhara and the arrival of Ismail bin Ahmad al-Samani there, but he did nothing because of his preoccupation with fighting the Zaydis in Tabaristan ⁽⁶⁶⁾, and he

was also occupied with his wars against the Abbasid caliphate after he had finished with the Zaydis ⁽⁶⁷⁾.

The influence and rule of the Samanids were consolidated and their morale rose after the arrival of an official tradition for them from the Abbasid Caliphate in the year 261 AH / 874 AD by ruling the countries beyond the river ⁽⁶⁸⁾, which cut off the way for the ambitions of the Saffarids to control the country beyond the river. There is a conflict between the two parties, and the situation has remained calm, between them.

It is worth noting that Ismail bin Ahmed, the Samani, when he came to the rule of Bukhara, wrote to Rafi' bin Harthama when he was the governor of Khurasan and they agreed to cooperate and support each other. Also, Ismail al-Samani asked Rafi' of Khwarezm's work to be appointed as governor ⁽⁶⁹⁾.

And when Jacob al-Saffari died in the year 265 AH/879 AD and the arrival of his brother Amr, the dispute between him and Rafi' ibn Harthama, who rebelled against the Abbasid caliphate, and the conflict was resolved in favor of Amr al-Saffari ⁽⁷⁰⁾, as we mentioned earlier, and here Amr al-Saffari felt that he had rendered a service to the Abbasid Caliphate by killing Rafi' ibn Harthama in the year (284 AH/897 AD)⁽⁷¹⁾, so he asked the Abbasid caliphate to take over the country beyond the river as a reward for him for killing Rafi' ⁽⁷²⁾, and since the country beyond the river was It belongs to the Tahirid state, and that the Saffarids were the ones who overthrew the Tahirid state, and they were seeking to have this region under their rule, and in fact the Caliph Al-Mutadid sent a messenger to Amr Al-Saffari, with gifts. ⁽⁷³⁾.

Undoubtedly, Amr al-Saffari, had forgotten or intentionally forgotten that the overthrow of the Tahirid state and the taking of its possessions took place without the consent of the Caliphate ⁽⁷⁴⁾. Amr refused to accept gifts except with the arrival of the tradition of countries beyond the river with it, so the Messenger wrote to al-Muttad Allah Ibn al-Mu'tadid, and he was at the time in irrigation and had a group of the characteristics of his father, with what Amr asked him, so they implemented the covenant mechanism and he carried for Amr the covenant and the gifts that the Caliph al-Mu'tadid gave him ⁽⁷⁵⁾.

It seems that the reason for the reluctance of Caliph Al-Mutadid to give the tradition was because he wanted to maintain a kind of balance between the two parties in the field of military power and political relations, but when he sensed that there was a determination from Amr Al-Saffari on the mandate of Transoxiana, he sent it to him ⁽⁷⁶⁾.

And when the Caliph's messenger delivered the covenant of Transoxiana to Amr Al-Saffari, Omar asked and said to him, "What are these?" The Caliph's messenger said to him, "This is the one you asked." Amr said to him: "What shall I do with it, for Isma'il bin Ahmed does not surrender to that except with one hundred, thousand swords?"⁽⁷⁷⁾ Work on his side" ⁽⁷⁸⁾, so Amr al-Saffari took the covenant and kiss, and put it on his head and then placed it in front of him ⁽⁷⁹⁾. Beyond the River, and encouraged and strengthened his heart to fight, Amr Al-Saffari ⁽⁸⁰⁾.

The most important thing that came in the letter of the Caliph Al-Mutadid to Ismail Al-Samani is his saying: "Go out and take your army against Amr bin Al-Layth, and the king will be saved from him. And thirdly, I pray for you, and I do not doubt, for these three reasons, that God, the Most High, will grant you victory over him..." ⁽⁸¹⁾.

By analyzing the text of this letter, we can guess from it that there was a prior agreement between Ismail al-Samani and the Caliph al-Mutadid to eliminate the Saffarids. Provides for the caliphate efforts to eliminate them.

It was mentioned that Ismail al-Samani received a message from Amr al-Saffari, inviting him to obey him and promising him a good return and making him feel that he was one of his princes who would share with him in ruling as the true ruler of the state of Khorasan ⁽⁸²⁾. Al-Saffari said: "...and he will be my answer to you with the sword, and there is nothing between me and him except for war, so come back to him and tell him, so that he may prepare the means of fighting" ⁽⁸³⁾.

It was also mentioned that Ismail wrote to Amr al-Saffari a book in which he said: "You have been given a wide world, but in my hand is beyond the river, and I am in a gap, so be content with what is in your hand, and leave me staying in this gap..." ⁽⁸⁴⁾, and Ismail warned him not to cross the Balkh River. Amr replied to him, saying: "If I wanted to make him drunk, give him money, and cross him, I would have done" ⁽⁸⁵⁾, then Ismail replied: "I will cross to him" ⁽⁸⁶⁾.

It is clear that the message sent by the Caliph Al-Mutadid to Ismail Al-Samani affected himself and acted as a motive for him to fight Amr Al-Saffari ⁽⁸⁷⁾. Her will was the clash between the Samanid and Saffarid forces in the year 287 AH / 900 AD ⁽⁸⁸⁾.

Where Ismail gathered his army and crossed the Gihon River with the aim of eliminating Amr al-Saffari ⁽⁸⁹⁾, Amr also prepared to march on the country beyond the river, so he directed his first campaign, so Ismail crossed the Gihon River and defeated Amr's army in this campaign ⁽⁹⁰⁾.

Then Amr al-Saffari ordered the commander of his army to march on Bukhara and advised him not to harm its people and to try to win them, and as soon as Ismail heard of this, he crossed the Gihon River for his hour and began to attack with a strong manhunt on the army of Amr al-Saffari ⁽⁹¹⁾, and it was a fierce fight between the two parties that ended with the victory of Ismail And the defeat of the Saffari army again ⁽⁹²⁾, and a large number of the Saffari army fell into the captivity of Ismail al-Samani. Ismael decided to release them after he honored them and carried them with gifts to return to their homes, and by doing this he wanted to win the hearts of his enemies to him with his generosity ⁽⁹³⁾. In this way, Ismail was able to win a large number of Amr al-Saffari's soldiers to his side, as they joined the ranks of the Samanid army before the decisive battle, and some of them even sided with Ismail's camp during the same battle that took place near Balkh in (287 AH / 900 AD) ⁽⁹⁴⁾.

When the news of this defeat reached Amr al-Saffari, who was at the time in Nishapur, and the shipment of Sarakhs and Merv fled in front of the Samanid army, Amr prepared seventy thousand men and went to Balkh. When the Samanid and Saffari armies met, the Saffari army, which was led by Amr on the outskirts of Balkh, was defeated and his soldiers fled during the battle. ⁽⁹⁵⁾.

It is reported that Amr did not accept the advice of his men and campaign leaders when they mentioned to him the severity of the river and the difficulty of crossing it, and then he failed to cross the river, while Ismail's forces had reached the river and managed to cross it, then headed to Amr's forces in the city of Balkh ⁽⁹⁶⁾, and the Balkh fort was attacked In which Amr al-Saffari was holed up ⁽⁹⁷⁾.

Ismail al-Samani tried to persuade the people of Balkh to hand over Amr al-Saffari to him, but they did not do so, so he resolved to fight them, and Amr took the initiative to go out to

him and clashed with him in a fierce battle that ended with the defeat of the Saffari army, a decisive ⁽⁹⁸⁾. As for Amr, he fell into the hands of opponents who took him captive to Ismael al-Samani ⁽⁹⁹⁾, and when the Caliph al-Mu'tadid reached Amr Farah's captivity a lot, he praised Ismael and slandered Amr ⁽¹⁰⁰⁾.

When Ismail al-Samani sent him as a captive to Baghdad and remained in its prison until he died in the year 288 AH / 901 AD ⁽¹⁰¹⁾, and he stated that he was imprisoned until he died two days before al-Mu'tadid ⁽¹⁰²⁾. As for the reasons for this defeat suffered by the Saffarids. As for the Samanids, they are due to several factors: including good planning and accuracy of planning and organization that the Samanid army marched on ⁽¹⁰³⁾, as well as the large number of those who fled from the companions of Amr al-Saffari before and during the battle ⁽¹⁰⁴⁾, in addition to the joining of a number of A large group of the Saffari army joined the Samanid army ⁽¹⁰⁵⁾, and others interpreted that the reason for this defeat is due to the fact that the people of the countries affiliated with the Saffarids are tired and weary of the power of the Saffari army and its militarization, which makes it difficult for people to live under it for a long period of time ⁽¹⁰⁶⁾.

After Amr al-Saffari, the ruler of the Saffarids came to the granddaughter of Taher bin Muhammad, bin Amr al-Saffari (287-296 AH//900-908 AD), and he seized Persia after capturing his grandfather, Amr ibn al-Layth, and sent to Ismail al-Samani asking him to mediate between him and the Caliph to approve him over his country. To Ismail the precious gifts, so Ismail wrote to the Caliph Al-Mutadhid and sent gifts to him and interceded for Tahir bin Muhammad Al-Saffari, so he interceded for him ⁽¹⁰⁷⁾, but Tahir did not have influence or power because of the tyranny of (Al-Sabkri) ⁽¹⁰⁸⁾ the boy of Amr bin Al-Layth, who overcame Tahir. He managed to form a family with his brother Jacob bin Muhammad in the year (296 AH/908 AD) and sent them to Baghdad ⁽¹⁰⁹⁾.

Then al-Sibkari conquered the province of Persia until al-Layth ibn Ali ibn al-Layth al-Saffari, who was the nephew of Jacob ibn al-Layth al-Saffari in (297 AH / 909 AD) ⁽¹¹⁰⁾, So Al-Sakari sought the help of the Abbasid Caliph Al-Muqtadir Billah (295-320 AH / 908-932 AD), so the Caliph provided him with an army, the defeat came to Al-Layth Al-Saffari and he was captured ⁽¹¹¹⁾.

Then Al-Sibkari was not long after he announced his disobedience, so the caliphate worked to get rid of him and took Persia from him in the year (298 AH / 910 AD) so he resorted to Sijistan and went to Ahmed bin, Ismail Al-Samani, and he arrested him and Muhammad bin Ali bin Al-Laith Al-Saffari, whom the people of Sijistan had pledged allegiance to after the capture Al-Laith bin Ali Al-Saffari and ⁽¹²²⁾ Ahmed bin Ismail sent them to Baghdad in the year 298 AH / 910 AD and they were imprisoned ⁽¹¹³⁾, and thus the Saffarid emirate ended at the hands of the Samanids

Conclusion :

We have reached through this research the type of political relations that were between the Abbasid Caliphate and the Saffarid Emirate, and the events and situations that took place between the two parties, in addition to their relationship with the countries beyond the river, where we were able to shed light on some of the agreement that emerged from the Abbasid Caliphate and the Saffarids towards that region, as well. We showed the position of the rulers of Transoxiana on these events, and at the end of the research we reached several conclusions, including:

1- The overthrow of Jacob al-Saffari of the Tahirid Emirate was met with the blood of contentment from the Abbasid Caliphate, as the approved Caliph asked Jacob to return to his

areas of influence and release Muhammad bin Taher, the last of the Tahirid princes, but Jacob did not implement what the Caliph requested from him.

2- Jacob al-Saffari was not convinced of the areas under his hand and decided to attack Baghdad itself, but the Abbasid Caliphate was able to stop him when he was severely defeated in Deir al-Aqoul in the year 262 AH/875 AD.

3- The rebellion of Rafi' bin Harthama against the caliphate and its elimination by Amr Al-Saffari made the latter ask the Caliph Al-Mu'tadid to covenant with the mandate of Transoxiana, so the Caliph did what he wanted despite his lack of conviction in that.

4- It has become clear to us through research that the goal of the Abbasid Caliphate in accepting to give the state of Transoxiana to Amr al-Saffari is to make him clash with the Samanids and thus weaken him at the very least.

5- It became clear to us that the Abbasid caliphate was supportive of Ismail al-Samani and supportive of him in a spear against Amr al-Saffari through the messages that were between them, in which Ismail urged Ismail to fight Amr al-Saffari and her desire for victory over him.

6- The Abbasid Caliphate's blessing for the victory achieved by Ismail Al-Samani over Amr Al-Saffari, then the Caliph Al-Mutadhid asked Ismail to send him as a captive to the Caliphate House in Baghdad.

7- It was the end of the Saffari rule at the hands of the Samanids, after which the Samanids were able to fill the political vacuum left by the Tahirids in Khurasan through the authorization and authority issued by the Abbasid Caliphate with this matter.

Search margins:-

- (1) Al-Tabari, History of the Messengers and Kings, vol. 9, p. 382; Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 6, p. 138.
- (2) Abu al-Fida', al-Mukhtasar, vol. 2, p. 52; Al-Dhahabi, History of Islam, vol. 20, p. 204.
- (3) Al-Mutaw'ah: They are the ones who voluntarily devoted themselves to jihad and joined the frontiers in defense of the religion. Look, Haji Khalifa, The Ladder of Reaching the Stallion Classes, Part 5, Pg. 310.
- (4) Al-Dhahabi, Biography of the Nobles, vol. 12, p. 513.
- (5) Salih bin Al-Nadr Al-Kinani: He was the one who led the Mutawa'ah and defeated Sijistan, along with Yaqoub Al-Saffari, so Taher bin Abdullah rescued it from it, then the Dirham bin Al-Hussein entered it and became the leader of the Mutawa'ah. See, Ibn Khallikan, The Deaths of Elders, Volume 6, pg. 403.
- (6) Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 6, p. 138; Al-Dhahabi, History of Islam, vol. 20, pp. 203-204.
- (7) Ibn Khaldun, The History of Ibn Khaldun, vol. 3, p. 367.
- (8) Dirham bin Al-Hussein: He was the one who took over the leadership of the Mutawa'ah after Saleh bin Al-Nadr, accompanied by Ya'qub Al-Saffari. Ibn Khallikan, The Deaths of Notables, vol. 6, pg. 403.
- (9) Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 6, p. 138.
- (10) Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 6, p. 247; Al-Dhahabi, History of Islam, vol. 20, pp. 203-204.
- (11) Al-Safadi, Al-Wafi in Deaths, Part 28, pg. 53.
- (12) Al-Dhahabi, History of Islam, Vol. 18, p. 21; Ibn al-Wardi, History of Ibn al-Wardi, vol 1, p. 221.

- (13) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 138; Abu Al-Fida, *Al-Mukhtasar*, part 2, p. 52.
- (14) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 247.
- (15) Kerman: It is a well-known district, east of Makran, west of Persia, north of Khorasan, and south of the Persian sea. It is attributed to Kerman bin Faris bin Tahmworth. It is a country of vast bounties and abundant yields of palm trees, crops and livestock. Look . Al-Qazwini, *Athar Al-Bilad and Akhbar Al-Abad*, p. 247; Ibn Abd al-Haq, *Marasad al-Tafa'*, vol. 3, p. 1160.
- (16) Shiraz: It is a city in the land of Persia, the abode of the kingdom of Persia, in which the governors and workers descend, and the Diwan and the Mujabi, and it is an Islamic city built by Muhammad bin Al-Qasim bin Abi Aqil, the cousin of Al-Hajjaj. See, Al-Humairi, *Al-Rawd Al-Maatar*, p. 351.
- (17) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 382 and beyond; Miskawia, *The Experiences of Nations*, Vol. 4, p. 379 and beyond.
- (18) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pg. 386; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, p. 385.
- (19) Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, p. 385.
- (20) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 299; Ibn Khaldun, *The History of Ibn Khaldun*, vol.3, pg. 386.
- (21) Al-Tabari, *History of the Messengers and Kings*, Volume 9, pg. 507; Miskawia, *The Experiences of Nations*, Part 4, pg. 436.
- (22) Abdullah Al-Sijzi: He was a rival to Ya`qub Al-Saffari in Sajistan, and Ya`qub agreed to him, so Al-Sajzi fled to Nishapur. See, Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 315.
- (23) Al-Tabari, *History of the Messengers and Kings*, Volume 9, pg. 507; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 310.
- (24) Al-Tabari, *History of the Messengers and Kings*, vol.9, pg. 507; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, 386.
- (25) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 310; Ibn Khaldun, *The History of Ibn Khaldun*, vol.3, pg. 386.
- (26) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 311.
- (27) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 510; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 315.
- (28) Sariah: It is from the districts of Tabaristan, and in it is the house of the worker in the days of Tahiriyya, and before that the worker was in Amal. Al-Hasan bin Zaid and Muhammad bin Zaid Al-Alawis also made it the abode of their station, and between Sariah and the sea three farsakhs, and between Sariya and Amal eighteen farsakhs. See, *Sapphire, Dictionary of Countries*, Vol. 3, p. 170.
- (29) Hope: It is a great city, and it is the Kasbah of Tabaristan, with a moat, but it does not have a wall, and around it it is surrounded by a stable. See, unknown, *the limits of the world*, p. 19.
- (30) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 508-509; Miskawia, *The Experiences of Nations*, Part 4, pg. 438.
- (31) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 509-510; Al-Dhahabi, *The Lessons*, Part 1, p. 373; Al-Yafi'I, *Mirat Al-Jinn*, Volume 2, pg. 127; Ibn al-Imad, *nuggets of gold*, vol. 3, p. 264.
- (32) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 331; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, p. 390.
- (33) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 514; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 322.

- (34) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 516; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 333.
- (35) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 516; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 333.
- (36) Nizam Al-Mulk, *The Life of the Kings*, *Siyasat Namah*, p. 55.
- (37) Nizam al-Mulk, *The Life of the Kings*, *Siyasat Namah*, p. 55.
- (38) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 514, 516; Al-Dhahabi, *The Lessons in Khabar from Ghabr*, Part 1, pg. 376; *Aggression*, a summary in the history of the states of the Islamic Mashreq, p. 56.
- (39) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 517-518; Miskawia, *The Experiences of Nations*, Vol. 4, p. 442; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 334.
- (40) Deir al-Aqoul: It is an area located between the cities of Kisra and Numaniyah, fifteen leagues between it and Baghdad on the shore of the Tigris. See, Yaqout Al-Hamawi, *Dictionary of Countries*, Vol. 2, p. 520.
- (41) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 517-518; Miskawia, *The Experiences of Nations*, Vol. 4, p. 442; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pp. 333-334; Al-Dhahabi, *History of Islam*, vol. 20, p. 9.
- (42) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 518; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 334.
- (43) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 518; Sibt bin al-Jawzi, *Marat al-Zaman*, Part 16, pg. 7.
- (44) Jundishapur: A city in Khuzestan built by Shapur bin Ardashir, and it was attributed to him and inhabited by the captivity of the Romans and a group of his soldiers. See, Sapphires, *Dictionary of Countries*, Volume 2, p. 170.
- (45) Taster: A famous city is the Kasbah of Ahvas and the water revolves around it and in it the Shazharwan, which was built by Shapur, and he is one of the most impressive construction and the most well-established is its length of nearly a mile until the water returns to Taster, and it is a wonderful workmanship built with tight stones and iron columns with lead mortar. See, Al-Qazwini, *Athar Al-Bilad and Akhbar Al-Abbad*, p. 170.
- (46) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 531; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 346.
- (47) The Zanj Movement: It is a movement that opposes the Abbasid Caliphate and rejects its legitimacy. It imposed its sovereignty over large areas of southern Iraq within its own cities, markets, mosques, scribes and laws. It also imposed a military concept and project that relied on an organized army, so this movement relied on the Negroes working in southern Iraq as well as Nabataean Bedouin in eastern Arabia. Look, Saleh, *legitimacy between the jurisprudence of the caliphate and its reality*, vol. 2, p. 737.
- (48) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 361; Abu Al-Fida, *Al-Mukhtasar*, Volume 2, pg. 52; Ibn al-Wardi, *The History of Ibn al-Wardi*, vol 1, p. 230.
- (49) Abu al-Fida', *al-Mukhtasar*, vol. 2, p. 52; Ibn al-Wardi, *The History of Ibn al-Wardi*, vol 1, p. 230.
- (50) Colange: It is pain in the intestine called colic, and it is severe colic. Abu al-Abbas al-Fayoumi looks at the luminous lamp in *Gharib al-Sharh al-Kabeer*, vol. 2, p. 518.
- (51) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pp. 360-361; Abu Al-Fida, *Al-Mukhtasar*, part 2, p. 52.
- (52) Al-Tabari, *History of the Messengers and Kings*, vol. 9, pp. 544-545; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 361.

- (53) Rafi' bin Harthama: He is Rafi' bin Tumard and Harthama, the mother's wife, the ruler of Khorasan before Muhammad bin Taher in the year 271 AH/884 AD, and he seized Tabaristan in the year 277 AH/290 AD. Ibn Zaid and mobilized an army that occupied Nishapur, and Amr al-Saffari fought him, so Rafi' was defeated and killed, and his head was sent to al-Mu'tadid in the year 283 AH / 896 AD. See, Al-Safadi, *Al-Wafi in Deaths*, Vol. 14, pg. 50.
- (54) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pg. 432; Ibn Khaldun, *The History of Ibn Khaldun*, vol.3, pg. 415.
- (55) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 621; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 396.
- (56) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pg. 470-471.
- (57) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pg. 470; Ibn Katheer, *The Beginning and the End*, vol. 11, vol. 66; Ibn Khaldun, *The History of Ibn Khaldun*, vol.3, pg. 432.
- (58) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 50; Miskawia, *The Experiences of Nations*, Vol. 4, pp. 505-506; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pg. 473; Al-Dhahabi, *History of Islam*, vol. 21, p. 14.
- (59) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 63; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 428.
- (60) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 44; Ibn al-Jawzi, *al-Muntazim*, vol. 12, p. 359; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pp. 494-495; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 427-428.
- (61) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 63; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 428.
- (62) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 324; Abu Al-Fida, *Al-Mukhtasar*, part 2, pg. 50.
- (63) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, 325; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 436.
- (64) An-Narshakhi, *History of Bukhara*, p. 114; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 325.
- (65) An-Narshakhi, *History of Bukhara*, pp. 115-116; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 325; Ibn al-Wardi, *History of Ibn al-Wardi*, Volume 1, p. 228; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, p. 389.
- (66) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 510; Miskawia, *The Experiences of Nations*, Part 4, pg. 437.
- (67) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 517; Sibt bin al-Jawzi, *Marat al-Zaman*, Part 16, p. 5.
- (68) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 514; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 324; Ibn Katheer, *The Beginning and the End*, vol. 11, p. 32; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 436.
- (69) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 325; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, p. 389.
- (70) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 50; Ibn al-Jawzi, *al-Muntazim*, vol. 12, p. 370.
- (71) Miskawia, *The Experiences of Nations*, vol.5, p.1; Ibn al-Jawzi, *al-Muntazim*, vol. 12, p. 370.
- (72) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 67; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511.
- (73) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 67; Al-Kurdizi, *Zain Al-Akhbar*, pg. 206; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511; Ibn Kathir, *The Beginning and the End*, vol. 11, p. 80.

- (74) Al-Tabari, *History of the Messengers and Kings*, vol. 9, p. 507; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 3, 386.
- (75) Al-Kurdizi, *Zain Al-Akhbar*, pg. 206; Ibn Khallikan, *The Deaths of Notables*, vol. 6, pg. 425.
- (76) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 67; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511.
- (77) Ibn Khallikan, *Wayat al-A'yan*, vol. 6, pg. 426.
- (78) Ibn Khallikan, *Wayat al-A'yan*, vol. 6, pg. 426.
- (79) Al-Kurdizi, *Zain Al-Akhbar*, pp. 206-207; Ibn Khallikan, *The Deaths of Notables*, vol. 6, pg. 426.
- (80) Ibn Ibeq, *Kenz al-Durar and Jami' al-Gharar*, vol. 5, pg. 307.
- (81) Nizam al-Mulk, *The Life of the Kings, Siyasat Namah*, p. 58.
- (82) An-Narashji, *History of Bukhara*, p. 124.
- (83) An-Narshakhi, *History of Bukhara*, p. 124.
- (84) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Miskawia, *The Experiences of Nations*, vol. 5, p. 10.
- (85) Miskawia, *The Experiences of Nations, Part 5*, p. 10; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511.
- (86) Sibt ibn al-Jawzi, *Marat al-Zaman*, vol. 16, p. 237.
- (87) Nizam al-Mulk, *Sir al-Muluk Siyat Namah*, p. 58; Ibn Ibak, *Kenz al-Durar and Jami' al-Gharar*, vol. 5, p. 307.
- (88) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Miskawia, *The Experiences of Nations*, vol. 5, p. 9-10.
- (89) Miskawia, *The Experiences of Nations*, vol. 5, p. 10; Nizam al-Mulk, *the life of the kings, the politics of his name*, p. 58.
- (90) Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511-512; Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, pg. 428.
- (91) Vampire, *History of Bukhara*, p. 100.
- (92) Ibn Khaldun, *The History of Ibn Khaldun*, vol. 4, p. 32; Vampire, *History of Bukhara*, p. 101.
- (93) Barthold, *Turkestan from the Arab conquest to the Mongol invasion*, p. 352; Vampire, *History of Bukhara*, p. 101.
- (94) Barthold, *Turkistan from the Arab conquest to the Mongol invasion*, p. 352.
- (95) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Nizam al-Mulk, *the life of the kings, the politics of his name*, p. 58.
- (96) Miskawia, *The Experiences of Nations, Part 5*, p. 10; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511.
- (97) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Miskawia, *The Experiences of Nations, Part 5*, p. 10; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 511-512; Al-Dhahabi, *Lessons in Khabar from Ghabr, Volume 1*, pg. 410-411.
- (98) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Al-Dhahabi, *Lessons in Khabar from Ghabr, Volume 1*, pg. 410-411; Vampire, *History of Bukhara*, p. 101.
- (99) Miskawia, *The Experiences of Nations, Part 5*, p. 10; Nizam al-Mulk, *Biography of the Kings, Siyasat Namah*, pp. 58-59.
- (100) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 77; Miskawia, *The Experiences of Nations*, vol. 5, p. 10.
- (101) Al-Dhahabi, *The Lessons in Khabar from Ghabr, Vol. 1*, p. 411; Al-Jabrani, *the states of the Islamic Mashreq*, p. 48.
- (102) Al-Dhahabi, *History of Islam*, vol. 21, p. 27; Abu Makhrama, *The Necklace of Sacrifice, Volume 2*, pg. 672.

- (103) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 76; Barthold, *Turkistan from the Arab Conquest to the Mongol Invasion*, p. 352; Vampire, *History of Bukhara*, pp. 100-101.
- (104) Miskawia, *The Experiences of Nations*, vol.5, p.10; Ibn Khallikan, *The Deaths of Notables*, vol. 6, pg. 428.
- (105) Barthold, *Turkestan from the Arab conquest to the Mongol invasion*, p. 352.
- (106) Ibn al-Jawzi, *al-Muntazim*, vol. 12, pp. 401-402; Al-Dhahabi, *Lessons in Khabar from Ghabr*, Volume 1, pg. 410.
- (107) Ibn al-Jawzi, *al-Muntazim*, vol. 13, pp. 74-75; Ibn Kathir, *The Beginning and the End*, vol. 11, p. 106.
- (108) Al-Sabkri: He is the Sabk of Al-Sakari, the boy of Amr bin Al-Layth Al-Saffari, who took control of the government after the capture of Amr bin Al-Layth and took over the granddaughter of Taher bin Muhammad bin Amr bin Al-Layth, so he imprisoned Taher and his brother Yaqoub Al-Saffari. Sajistan and his family and sent a captive, he and those with him from the Saffarid to the Caliphate House in Baghdad. See, Ibn Khalilkan, *Wayat Al-A'yan*, vol. 6, pg. 432.
- (109) Ibn Khallikan, *Wayat al-A'yan*, Vol. 6, pg. 432; Al-Safadi, *Al-Wafi in Deaths*, Vol. 24, pg. 313.
- (110) Al-Tabari, *History of the Messengers and Kings*, vol. 10, p. 143; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, pg. 605.
- (111) Ibn Khaldun, *The History of Ibn Khaldun*, vol.3, pg. 455.
- (112) Miskawia, *The Experiences of Nations*, Volume 5, Pg. 71; Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 6, p. 609-610.
- (113) Miskawia, *The Experiences of Nations*, Volume 5, pp. 71-72; Ibn Ibek, *Kenz Al-Durar*, Volume 5, pg. 337.

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