



RESEARCH ARTICLE

The Tahirids in Khorasan, their Politics and their Relationship with the Abbasids during the Reign of Prince Abdullah Bin Tahir (213-230 AH / 828-844 AD)

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ABSTRACT

The research aims to identify the Tahirid Emirate in Khorasan and its political role in the period between (213-230 AH / 828-844 AD), and addresses the efforts and role of Prince Abdullah bin Tahir and his internal and external policy in managing the Tahirid Emirate. The study focuses on the personality of Prince Abdullah bin Tahir and the positions he held before assuming the rule of Khorasan, in addition to the status of the Tahirid Emirate during his reign. The research seeks to shed light on the nature of the relations between the Tahirids and the Abbasids, especially during the reign of Prince Abdullah bin Tahir and how the relationship between him and the Abbasid Caliphate proceeded. The study highlights the efforts of Prince Abdullah bin Tahir as one of the most important and prominent princes who ruled the Tahirid Emirate. This is evident from the works and achievements he made in Khorasan, as he expanded its borders and developed them in various aspects until Khorasan and its other regions in the East became stable and prosperous under his rule in all fields, especially in the aspects of science, industry and administration. Prince Abdullah was also very loyal and devoted to the Abbasid Caliphate, and this is clearly evident from his response to the call of the Abbasid Caliphate every time it directed him to eliminate the hostile movements that were against it. In addition, the policy and wisdom of the Abbasid Caliph Al-Ma'mun and his ability to contain Abdullah bin Tahir are evident, and he succeeded in making him a factor of strength and support for the Abbasid Caliphate, as it appeared as an example of a positive and balanced relationship between countries that enjoy self-rule with the center of the Abbasid Caliphate in Baghdad.

INTRODUCTION

Some regions of the Islamic state witnessed the emergence of some separatist movements from the Abbasid Caliphate since the end of the second century AH / eighth century AD, and some of them resulted in the establishment of some emirates or states and the declaration of their independence in full or in part. The Tahirid Emirate is considered one of the first states that emerged in the East. It is an Islamic emirate that was established in Khorasan and is attributed to its founder Tahir bin Hussein in the year 207 AH / 822 AD. Among the factors of its emergence was the conflict that occurred between the two brothers Al-Amin and Al-Ma'mun and the great role played by Tahir bin Hussein in supporting and backing the Caliph Al-Ma'mun. Rather, it was among the most important factors that resolved the conflict

in his favor. Caliph Al-Ma'mun appointed him to several positions, the most famous of which was the governorship of Khorasan. He monopolized power and declared his independence, announcing the emergence of the first state independent of the Abbasids in the East. After him, his sons took over the affairs of government in the emirate. His son Abdullah is considered one of the most prominent princes who assumed the rule of the emirate due to his courage, shrewdness and cunning. He worked on Consolidating the pillars of the emirate founded by his father by maintaining relations with the Abbasid Caliphate and working under its umbrella, in addition to his achievements at the internal level in the emirate, where he worked to develop various economic, scientific and administrative aspects.

The research topic and its importance The research focuses on studying the Tahirid Emirate during the reign of Prince Abdullah bin Tahir and its relationship with the Abbasid Caliphate. Under this title, many important historical details and events fall before and during the reign of Prince Abdullah and how the relationship of the Tahir family with the Abbasid Caliphate was, specifically during the reign of Prince Abdullah. The importance of the research topic lies in the fact that it deals with the study of an important historical era in the first Abbasid era, and shows several aspects of Prince Abdullah's life and his many achievements on various levels. The importance of the research is highlighted by the approach of both Caliph Al-Ma'mun and Prince Abdullah bin Tahir, a balanced policy based on containment and cooperation, which gave the Zahir state distinction and uniqueness. It enjoys a semi-independent rule and emirate that includes Khorasan and its environs. At the same time, its prince Abdullah bin Tahir deals with the Abbasid Caliphate with the utmost obedience, support and loyalty and faithfully carries out all the tasks assigned to him by the Abbasid Caliphate. Rather, he was an important factor in supporting the Abbasid Caliphate in achieving stability, which clearly reflects the importance of the Tahirid state and the strength of its relationship. With the Abbasid Caliphate, especially during the reign of its prince Abdullah bin Tahir, in addition to that, the research highlights the great positive role played by the Tahirid state in the East, especially in administration and the scientific and economic aspects

Research Problem:

This research sheds light on the reign of Prince Abdullah bin Tahir and his achievements, and how these achievements affected the development of the Islamic East, as well as the nature of the relationship between him and Caliph Al-Ma'mun, and how he contributed to achieving the stability of the Abbasid Caliphate, and thus the Tahirids became among the families favored by the Abbasid Caliphate.

This research answers several questions, including:

- What was the relationship between the Abbasids and the Al Tahir family before the establishment of the Tahirid Emirate, and did this relationship have an impact on the establishment of the Tahirid state in Khorasan.?
- To what extent did Abdullah bin Tahir act on his father's will?
- Did Abdullah's domestic policy in Khorasan take the country towards economic recovery and scientific development?
- What is the nature of the relationship between Abdullah bin Tahir and the Abbasid Caliphate?

Research objectives:

This research seeks to achieve certain objectives, including:

- Knowing the conditions that contributed to the establishment of the Tahirid Emirate.

- Seeking to know aspects of the life of Prince Abdullah bin Taher.
- Knowing the will of Tahir bin Al-Hussein to his son Abdullah.
- Search for the most important achievements of Prince Abdullah bin Tahir in the interior of Khorasan Province.
- Knowing the tasks assigned to him by the Abbasid Caliphate.

The historical narrative descriptive approach was adopted for the events and combined with the historical analysis and criticism approach in an attempt to investigate the accuracy of news and information and to provide only the facts and to provide the certain without questioning. This research included an introduction, a preface, four chapters, a conclusion, a conclusion, and a list of sources and references. The first chapter dealt with: the emergence and establishment of the Tahirid Emirate, while the second chapter focused on Abdullah bin Tahir, his upbringing and biography until he assumed power, while the third chapter dealt with: the internal policy of the Tahirid Emirate during the reign of Abdullah bin Tahir, while the fourth chapter focused on: Abdullah bin Tahir's loyalty to the Abbasids and his role in the stability of the state. The study relied on a large number of historical and geographical sources and a group of references, books, and modern research.

Boot

The first Abbasid era is an important historical period in Islamic history. This era began in 132 AH / 749 AD, when the Abbasids were able to overthrow the Umayyad state after the famous Battle of the Zab¹ and establish the Abbasid state after the first Abbasid Caliph, Abu al-Abbas al-Saffah, assumed power. This era has many features, perhaps the most important of which is the power and central authority that was in the hands of the caliphs who enjoyed political acumen and a strong personality capable of holding the reins of affairs in the state, which allowed them to control most of the regions and areas of the Islamic world, and to curb the ambitions of elements aspiring to power and influence. However, some exceptions occurred.

A Brief History of Islam from Adam, Peace Be Upon Him, to the Present Era, 1417 AH / 1996 AD, p. 139.

In Andalusia, the Levant and North Africa². Persia, especially Khorasan, played an important role in the Abbasid call, as it was a major center for the call, and this paved the way for it to have a pivotal role of great importance in the Abbasid state, especially in the first Abbasid era³, when Persia and its people provided support and assistance to the Abbasid caliphs. Caliph Al-Ma'mun's policy played a role in the emergence of the Tahirid Emirate, as his policy was to remain in Khorasan during the beginning of his caliphate (198-814/204-819 AD) and to rely on a number of Persian figures in most of the affairs of government. Perhaps the most prominent of those Persian figures that Caliph Al-Ma'mun relied on was Tahir bin Al-Hussein, as he was the commander of his army that he sent to fight his brother Al-Amin. Tahir was able, thanks to his political intelligence, to achieve a victory over the army of Caliph Al-Amin in Baghdad⁴. Thus, Al-Ma'mun reached the seat of the caliphate, and Al-Ma'mun began to reward Zahir for his great services that he provided to support him, by appointing him to Khorasan, but Tahir monopolized the rule and declared his independence there after two years. From his appointment to it,

¹ Al-Asiri - Ahmed Maamour, Summary of Islamic History from Adam, peace be upon him, to our present era, 1417 AH/1996 AD, p. 139.

² Adwan, Ahmad Muhammad. (1990). A Concise History of the Islamic States in the Levant. Riyadh, Saudi Arabia: Dar Al-Elm for Publishing and Distribution. p. 4.

³ Al-Amro, Ali Abd Al-Rahman. (1979). The Political Influence of the Persians in the Early Abbasid Era. 1st ed. Maktabah Al-Muhtadin Al-Islamiyyah. p. 132.

⁴ Ibn Kathir, 'Imad al-Din Isma'il ibn 'Umar ibn Kathir al-Qurashi. Al-Bidayah wa al-Nihayah (The Beginning and the End), Vol. 1. Riyadh, Saudi Arabia: Beit al-Afkar International. p. 1574.

announcing the establishment of the Tahirid Emirate in the year 207 AH / 822 AD⁵. After the death of Tahir, his son Talha took over, who managed the affairs of the emirate well, and he also died in the year 213 AH / 828 AD, and after him his brother Abdullah bin Zahir took over the rule of the Tahirid Emirate⁶.

The first section: The emergence and establishment of the Tahirid Emirate.

The first requirement: defining the Tahirids.

The opinions of researchers differed regarding the lineage of the Tahirids, as Persian historians believe that their lineage goes back to the ancient Persian kings, while Afghan historians⁷ try to trace them back to the Afghan lineage⁸. There was a difference among historians regarding: the names of the Tahirids after Zurayq, as Ibn Khallikan mentioned that he was Zurayq bin Mahan Al-Khuza'i⁹, and Al-Baghdadi indicated that he was Zurayq bin As'ad bin Zadhan¹⁰. The lineage of the Al-Tahir family goes back to the Arab tribe of Khuza'a, and perhaps this was because they were loyal to the tribe of Khuza'a, as their highest ancestor was Zurayq bin Mahan, who is the second grandfather, Al-Tahir bin Al-Hussein, was a client of the companion Talha bin Ubaid Allah bin Khalaf Al-Khuza'i¹¹, who was the governor of Sijistan on behalf of Muslim bin Ziyad bin Abihi¹². It is most likely that Zurayq became a client of Talha bin Ubaid Allah after his conversion to Islam.

The Al-Tahir family is considered one of the families with a high status in Khorasan, due to its political and social status. The Al-Tahir family was with the Abbasids since the first days of their secret call in Khorasan, where they worked as supplicants and leaders in the secret organization of the call. The Tahirids were able, thanks to their cunning and good management, to establish an emirate in Khorasan called the Tahirid Emirate. It was one of the first emirates to emerge in the East and had the best relationship with the Abbasid Caliphate. Despite the establishment of their emirate and their independence in it, they remained under the shadow of the Abbasid Caliphate, as is evident from the manifestations of subordination to the Caliphate, which were represented in supplication for the Caliph on the pulpits, implementing the Caliphate's decisions, and helping it confront the movements that rose up against it. Their emirate continued to exist from 205 to 259 AH / 821-873¹³ until the Saffarids came,

⁵ Ibn Athir, 'Izz al-Din Abu al-Hasan 'Ali ibn Muhammad ibn Muhammad al-Jazri al-Shaibani. *Al-Kamil fi al-Tarikh* (The Complete History). Riyadh, Saudi Arabia: Beit al-Afkar International. p. 932.

⁶ Al-Kardīzī, Abu Sa'īd 'Abd al-Ḥayy ibn al-Ḍaḥḥāk. (d. 443 AH). *Zayn al-Akhbar* (The Ornament of News), translated by 'Affaf al-Sayyid Zaydan. Cairo, Egypt: Supreme Council for Culture, 2006. p. 198.

⁷ Abdul Latif Abdul Shali Muhammad, *The Prophetic Biography and Islamic History*, Second Edition, Cairo - Egypt, Dar Al-Salam 1429 AH / 2008 AD, p. 291.

⁸ Adwan Title - Previous reference, p. 18

⁹ Ibn Khallikan, Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr, *Deaths of Notables and News of the Sons of the Age*, Volume Three, Beirut - Lebanon, Dar Sadir - 1970 AD, 80.

¹⁰ Al-Baghdadi, the conservative Abu Bakr bin Ali al-Khatib, *History of Baghdad or the City of Peace*, Part Three, Beirut - Lebanon, Dar al-Kutub al-Ilmiyyah, from 353.

¹¹ Ibn Khallikan - the previous source, p. 88.

- Al-Kutbi - Muhammad bin Shaker (764 AH), edited by Ihsan Abbadi, *Volt Al-Wafiyat and the Appendix to It*, Beirut - Lebanon, Dar Sadir, Volume Two, p. 134

*Talha bin Ubaid Allah Al-Khuza'i was nicknamed Talha Al-Talhat, and it was said that he was nicknamed this because his mother was Talha bint Abi Talha.

¹² Barthold Vasily Vladimirovich, translated from Russian by Saladin Osman Hashim, *Turkestan from the Arab Conquest to the Mongol Invasion*, Kuwait - Supervisor of Printing Department of Arab Heritage, National Council for Culture, Arts and Letters, 1401 AH/1981 AD, 331.

¹³ Al-Jaf - Hassan Karim, *The Political History of Iran from the Mythical History to the End of the Tahirid State*, Volume One, First Edition, Beirut, Lebanon, Arab House 213 for Encyclopedias, 1428 AH / 2008 AD, p

led by Yaqub ibn al-Layth al-Saffar Qar¹⁴, and they were able to end the Tahirid Emirate.

The second requirement: The nature of the relationship between the Tahirids and the Abbasids before the establishment of the Tahirid state.

The star of the Tahirid family emerged in the Islamic East during the Abbasid call period, as they joined the call and contributed to its success. Talha bin Zuraiq worked as one of the important people in the Abbasid organization in Khorasan, where he used to read the books of the Imam members of the call there,¹⁵ as he was one of the twelve leaders chosen by Muhammad bin Ali from the seventy who responded to him in Khorasan in the year 104 AH / 723 AD¹⁶. As for the brothers of Mus'ab bin Zuraiq, the great-grandfather of Tahir bin al-Husayn, he held the position of the chief scribe of the preachers (Sulayman bin Katheer al-Khuza'i)* in Khorasan, due to his wide fame in the field of writing and his brilliance in literature and eloquence¹⁷. It seems that the two brothers had strong personalities and were characterized by calmness and balance, and possessed a lot of ambition, as they did not participate in the conflict that broke out between Sulayman bin Katheer and Abu Muslim al-Khurasani, but on the contrary, they worked to settle the dispute between the two parties in order to preserve on the unity of the secret organization of the call, and they continued in this balanced position even after the success of the Abbasid call, as Abu Muslim al-Khurasani assigned them to rule Hamra and* Pushanj*¹⁸.

The relationship between the Tahirids and the Abbasids was greatly strengthened after Talha bin Zuraiq assumed the rule of the city of Bushanj on behalf of Abu Muslim al-Khurasani, as he continued to rule it even after the killing of Abu Muslim al-Khurasani during the reign of Caliph Abu Jaafar al-Mansur in 136 AH / 753 AD. Al-Hussein bin Musab, the father of Dahir, also assumed the rule of it on behalf of al-Ma'mun during his rule in Khorasan¹⁹.

The political role of Tahir bin Al-Hussein appeared during the reign of Ali bin Isa bin Mahan²⁰ during the reign of Caliph Al-Rashid (170-193 AH / 809-786 AD), as his policy was characterized by injustice and cruelty, which made Tahir oppose him. Accordingly, Ali bin Isa decided to exile Tahir to Sariyah²¹. It is

¹⁴ Al-Jaf, the previous reference, p. 211

¹⁵ Al-Jahshiyari - Abu Abdullah Muhammad bin Abdus, The Book of Ministers and Writers, Cairo - Egypt, Mustafa Al-Bani Al-Halabi and his sons, 1357 AH / 1938 AD, p. 84.

¹⁶ Ibn al-Jawzi - by Abu al-Faraj Abd al-Rahman bin Ali, edited by Muhammad Abd al-Qadir and Mustafa Abd al-Qadir, Al-Muntazam fi Tarikh al-Muluk wa al-Umam, Part Seven, Beirut - Lebanon, Dar Scientific books, from 275.

* Sulayman ibn Katheer Al-Khuza'i - one of the twelve leaders of the Abbasids, he has a great reputation and influence in the quest to establish the Abbasid state, Abu Muslim killed him out of fear of him Al-Dhahabi - Shams Al-Din Muhammad ibn Ahmad ibn Othman, edited by Omar Abdul Salam Tadmuri, History of Islam and Deaths of Celebrities and Notables, Part Eight, First Edition, Beirut, Lebanon, Dar Al-Kitab 446Universal, 1407 AH / 1987 AD, p.

¹⁷ Ibn Khallikan, Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr, Deaths of Notables and News of the Sons of the Age, Volume Two, Beirut - Lebanon, Dar Sadir - 1968 AD.

¹⁸ Barthold, op. cit., p. 331;

* Herat is a great and famous city in Khorasan, and is characterized by the abundance of orchards and bounties. Yaqut al-Hamawi, Shihab al-Din Abu Abdullah, Dictionary of Countries, Volume Five 396Beirut, Lebanon, Dar Al-Sadir, 1397 AH / 1977 AD, p.

*Bushanj is a large city in Khorasan. Its land is fertile and a large number of scholars are attributed to it, including Al-Mukhtar Abdul Hamid Al-Bushanji, who was a sheikh, scholar and writer. Yaqut Al-Hamawi Shihab Al-Din Abu Abdullah, Dictionary of Countries, Volume 1, Beirut - Lebanon, Dar Al-Sadir 1397 AH / 1977 AD, pp. 508-509

¹⁹ Bahjashiari - The previous source, p. 291

²⁰ Ibn Al-Athio - previous source, p. 888.

²¹ Sariyah is one of the ancient cities in Iran and the capital of Mazandaran province, located to the north of Habal-e Boz.

clear that Ali bin Isa considered Tahir specifically for him, due to his extensive experience in the field of administration and governance, as he grew up in a family experienced in this field, and thus he would pose a threat to his position at any moment. Perhaps this is the logical explanation for Ali bin Isa's exile of Tahir bin Al-Hussein. The importance and role of Tahir bin Al-Hussein increased in the Abbasid state after the escalation of the dispute between Caliph Al-Amin and his brother Al-Ma'mun. It appears to us that the main reason for the emergence and escalation of the dispute was due to what was stated in the terms of the crown prince's mandate written by Caliph Al-Rashid. Although he tried to prevent the dispute from occurring between the two brothers through several measures he took, including repeatedly taking the pledge of allegiance and having witnesses testify to The covenant and a comment on the Kaaba to prevent its violation and prevent the occurrence of a dispute, except that what was mentioned in the covenant in addition to the role of the advisors of Caliph Al-Amin, including Al-Fadl bin Al-Rabi', who was supported by the Arab Hashemite movement in Baghdad, as well as Al-Fadl bin Sahl and Tahir bin Al-Hussein, who supported Al-Ma'mun and behind them the Persian movement, and it seems that the covenant included serious loopholes, including giving the caliphate to the youngest son Al-Amin, as well as dividing the properties and lands of the Abbasid state between the three brothers, Al-Amin, who had Iraq, Al-Mu'tamin, who had Al-Jazira, the borders and the capitals, and Al-Ma'mun, who had Persia and the Levant²², in addition to what the covenant included of preventing Caliph Al-Amin from disposing of the properties of Persia and the Levant, which were under the influence of Al-Ma'mun, and thus the signs of the conflict between Al-Amin and Al-Ma'mun began to escalate, especially after the advisors of Caliph Al-Amin, including Al-Fadl bin Al-Rabi' and Ali bin Isa bin Mahan, indicated removing Al-Ma'mun from the position of crown prince and appointing his son Musa as crown prince²³, and thus Caliph Al-Amin began to exert pressure to change some of the provisions of the covenant, especially with regard to appointing his son as crown prince instead of his brother Al-Ma'mun, and this was followed by The announcement of Caliph Al-Amin in 194 AH / 809 AD, his decision to drop the currency in circulation in Khorasan because the name of Caliph Al-Amin was not mentioned on the currency minted in Khorasan, and this was followed by other decisions that led to more tension and increased the intensity of the dispute, namely the issuance of an order to stop the supplication from the pulpits in the Abbasid state for his brother Al-Ma'mun and replace it with supplication²⁴.

The relationship between the two brothers reached the stage of negotiations, after Caliph Al-Amin requested to meet his brother Al-Ma'mun, but the latter's response was refusal. The messages between them began until the problem worsened and parties intervened to solve it, but all of these parties were trying to preserve their interests without caring or trying to solve the problem in a treacherous way. Those who sought and represented Caliph Al-Amin in the diplomatic stage was the ones who benefited from the situation remaining as it was, and those who represented Al-Ma'mun were the ones who rallied around him. Thus, the diplomatic stage failed, which prompted each of them to facilitate the armies to wage war, as Tahir bin Al-Hussein took over the command of Al-Ma'mun's army, who was summoned from the city of Rayy* in order to lead the army²⁵. As for Caliph Al-Amin's army, it was under the

Yaqut al-Hamawi, Shihab al-Din Abu Abdullah, Dictionary of Countries, Volume Three, Beirut - Lebanon, Dar al-Sadrah, pp. 170-171

²²Ibn al-Athir, the previous source, from 889

²³ Al-Jahshiyari, The Book of Ministers and Writers, p. 290

Ibn al-Atheer, previous source, p. 894.²⁴

²⁵ Al-Tabari - Lai Jaafar bin Harir, History of the Prophets and Kings, Part Eight, Second Edition, Cairo - Egypt, Dar Al-Maaref, Egypt, p. 393.- Abdul Aziz Al-Duri, The First Abbasid Era, A Study of Political, Administrative and Financial History, Beirut - Lebanon, Al-Tali'ah Printing and Publishing House, 1997 AD, from 199-200.

*Rayy: It is a city located to the southwest of Tehran, the capital of Iran, and it is to the south of Tanf in the Waz' Mountains. It was conquered by the Muslims during the reign of Caliph Omar bin Al-Khattab, may God be pleased with him, in the year 20 AH. The Muslims were interested in it because of its dangerous location in the Levant from

command of Ali bin Isa, who enjoyed great confidence in success and achieving victory in the end, while Tahir bin Al-Hussein was very keen to take all measures to confront him, as he made many fortifications in the city of Rayy, which he took as a base for launching his armies. In addition to that, he tried to win over some of the The leaders of the army of Caliph Al-Amin, through his alliance with Al-Amin, violated and breached the covenant by hanging the pledge of allegiance on spears²⁶, this procedure reflects his skill in management and military acumen, in addition to his good choice of the site of the battle, which was close to the city of Ray (the base of Hayusha), as the site of the battle had a great impact on its outcome, as the army of Caliph Al-Amin was defeated and its commander Ali bin Isa was killed²⁷. Tahir quickly sent a message announcing victory to Al-Ma'mun, while he also received a message from Caliph Al-Amin, the content of which included identifying Al-Tahir, but the latter did not refuse this threat²⁸ and continued his march towards Baghdad, where he divided his army into two parts, the first was under his command and the second under the command of Harthamah bin A'yan. Tahir met the forces of Caliph Al-Amin, which were under the command of Muhammad bin Yazid Al-Mahlabi, and was able to defeat him. After this victory, he quickly sent workers to Yemen, Mecca, Bahrain, and Oman to confirm the pledge of allegiance to Al-Ma'mun and pray for him on the pulpits. Tahir continued his advance towards Ahwaz²⁹ until They were on the outskirts of Baghdad, after those successive victories of Tahir bin Al-Hussein from Rayy to the outskirts of Baghdad, there had to be confusion and weak morale among the forces of Caliph Al-Amin. The armies of Zahir reached Baghdad and imposed a siege on it that was not easy, and the defense of it was not weak, and its siege continued for months until it ended with its surrender. As for Caliph Muhammad Al-Amin, he met his death in the year 198 AH / 814 AD while on his way to request safety from Harthamah bin A'yan, and it is clear that he chose him because of his knowledge of Tahir's cruelty, severity and firmness, so Harthamah took Caliph Al-Amin on his ship, but Tahir bin Al-Hussein learned of that and became very angry because Al-Amin did not ask him for safety but rather asked Harthamah for it, so he ordered the ship to be sunk, but Caliph Al-Amin swam to the bank of the river and escaped, except that Zahir ordered some of the Persian soldiers to take him to one of the houses and they flocked³⁰ and he sent his head to al-Ma'mun³¹, as it was mentioned in al-Tabari, "When Zahir sent the head of al-Amin to al-Ma'mun, the one with the two leaderships, and said: Draw the swords and tongues of the people against us; we ordered him to send him as a prisoner, so he sent him as a barren man, and al-Ma'mun said to him: What has happened has happened, so I have to apologize to him"³². Tahir did not stop at the killing of the Caliph Muhammad al-Amin, but rather he met with the members of the Abbasid household and took from them the pledge of allegiance to al-Ma'mun and preached to him from the pulpits³³, and thus he contributed to al-Ma'mun becoming the official caliph of the Abbasid state

a military and administrative standpoint, and also because of its commercial fame - Yaqut Al-Hamawi, Dictionary of Countries, Volume III, pp. 116-117-188

²⁶ Mustafa Shaker, The Abbasid State, Part One, First Edition, Kuwait Publisher: Al-Matbouat Agency - 1973 AD, p. 445

²⁷ Ibn Khaldun Abu Zayd Wali al-Din Abd al-Rahman ibn Muhammad (732-808) History of Ibn Khaldun Announced by Abu Suhaib al-Karmi Riyadh - Kingdom of Saudi Arabia, International Ideas House, from 729

²⁸ Talki - Abdul Malik bin Hussein bin Abdul Malik Al-Shafi'i Al-Asimi - died in the year 1111 AH, The Necklace of the High Stars in the News of the Early Successive, investigation and commentary by Adel Al-Mawjoud and Ali Muawad, first edition, part three, Beirut, Lebanon, Dar Al-Kutub Al-Ilmiyyah, 1419 AH/1998 AD, of 429

²⁹ Ahvaz: A city in Iran, approximately 550 kilometers southwest of the capital Tehran, also in an area close to the Iranian-Iraqi border.

³⁰ Ibn al-Kathir, previous source, 1574

³¹ Ibn Al-Athwa, the previous source, p. 906 Ibn Khaldun, the previous source, Hayy 732.

³² The previous source, p. 508.

³³ Ibn Khaldun, previous source, p. 733.

*Al-Raqqah - is a famous city on the Euphrates, between it and Harran is 3 days, and it is considered one of the cities of Al-Jazira because it is on the eastern side of the Euphrates, Yaqut Al-Hamawi, previous source, p. 59

*Nasr bin Sheth is Nasr bin Shabat Al-Aqili from Bani Aqil bin Kaab bin Rabi'ah. He lived in Kisum, north of Aleppo, and revolted against Caliph Al-Ma'mun as an expression of his rejection of politics. Thus, Caliph Al-Ma'mun was able to eliminate it after sending Abdullah bin Tahir, his companion Al-Zarkali - Khair Al-Din, Dictionary of

.The third requirement: the independence of Tahir bin Al-Hussein and the declaration of the establishment of the Tahirid Emirate.

After the caliphate was established for Al-Ma'mun and he officially assumed the position of Caliph of the Abbasid state, it was necessary to reward Tahir bin Al-Hussein for his tremendous efforts that he made to support Al-Ma'mun, as he assigned him the governorship of Raqqa* to devote himself to the war against Nasr bin Shabath*, and he also assigned him the governorship of Al-Jazira, Mosul and the Levant³⁴. At the time that Al-Ma'mun decided to move from Marv to Baghdad, he took Tahir with him and appointed him as the head of the police in Baghdad³⁵. At the same time, he assigned Harthamah bin A'yan the governorship of Khorasan, although Tahir bin Al-Hussein aspired to it, Al-Ma'mun did not want to hand over Khorasan to Tahir, so that he would not be tempted to become independent in it, because he was aware of the extent of the influence that Tahir enjoyed in Khorasan. In fact, Al-Ma'mun is not to be blamed for that because he knows that the Abbasids had shattered the hopes of the Khorasanis a lot, and he was the last to do so when he left Marv and returned to Baghdad. They began to feel that the best way to achieve their goal of restoring their ancient glories was to separate from Although Al-Ma'mun did not think of granting Tahir the governorship of Khorasan, Tahir stuck with Al-Ma'mun until he was able to obtain Khorasan. One day in the year 205 AH / 820 AD, what happened was a turning point in the history of Tahir bin Al-Hussein, as Tahir entered Al-Ma'mun asking for a need for one of his associates. When Al-Ma'mun looked at him, his eyes filled with tears, so Tahir said to him: What makes you cry, O Commander of the Faithful? He did not tell him and was content with saying that no one is free from sadness, and he continued his talk, if you have a need, then talk about it, so he gave him the choice of his need and he fulfilled it for him, so Tahir left but he made a choice in the matter and began to wonder what made the Caliph cry, so Tahir went to the servant Hussein and gave him two hundred thousand dirhams in exchange for knowing the reason for Al-Ma'mun's crying, and indeed he did that, so after Al-Ma'mun had lunch he asked the servant Hussein to give him a drink, but he replied and said: No, by God, O Commander of the Faithful, I will not give you a drink until you tell me the reason for your crying when Tahir entered upon you, so Al-Ma'mun replied and said: Do not give anyone the choice of that or I will kill you, so he said: And when did I reveal a secret to you, and Al-Ma'mun completed his talk and said: I remembered my brother Muhammad Al-Amin and the humiliation he suffered at the hands of Tahir. Hussein did not delay until he told Tahir about that, Naturally, when Tahir heard this, he felt afraid that Al-Ma'mun would one day take revenge for his brother. So Tahir hurried to Al-Ma'mun's minister at that time, Ahmad bin Abi Khalid, as sources indicate that there was a friendship between them. He told him about the matter and asked Ahmad to hide him from the eyes of Caliph Al-Ma'mun, meaning that he would leave Baghdad. He said to him: I will do that. So the latter went to Al-Ma'mun and said to him: I did not sleep last night, O Commander of the Faithful. He said to him: Why? The minister replied, "Because you appointed Ghassan ibn Abbad over Khorasan," and he began to raise al-Ma'mun's doubts about whether he could manage Khorasan, and he added that he feared that a rebellion from the Turks would rise up against him and he would not be able to repel it. Al-Ma'mun said to him, "What do you think?" He said, "I appoint Tahir ibn al-Husayn over Khorasan." Al-Ma'mun said, "Woe to you! You know that he may become independent in ruling it." He replied, "I am his guarantor." Al-Ma'mun agreed and brought Tahir and appointed him over Khorasan³⁶ (36). After Tahir's dream of obtaining the governorship of Khorasan came true, he seized the opportunity to manage Khorasan's affairs with firmness and strength, so he worked to strengthen his position there until he was tempted to rebel against al-Ma'mun and drop his name from the Friday

Compassion, the most famous men and women of the Arabs, Arabists and Orientalists, Part Eight, Boot Lebanon, Dar Al-Ilm Lil-Malayin, p. 23.

³⁴ Ibn Kathir, previous source, p. 1576.

³⁵Al-Faqih - Essam Abdel Raouf, The Independent Islamic States in the East, Cairo - Egypt, Dar Al-Fikr Al-Arabi, 1987 AD, p. 7.

³⁶ Ibn Kathir, the previous source, p. 1584 - Al-Tabari, the previous source, from 577-579.

sermon, and that was in Jumada al-Ula of the year 207 AH / 822³⁷. Many sources indicated that on Friday, when Tahir went up to al-Munir to address the people, he did not mention the name of the Caliph in the supplication, as was the custom, as he said, "O God, reform the nation of Muhammad with what you have directed, and with it you have reformed your priorities."³⁸ And Tahir did not mention the Caliph and pray for him in the sermon, this means his independence in ruling Khorasan and his separation from the Abbasid Caliphate, and thus he announced the establishment of the Tahirid Emirate. On the same night that Tahir preached, he died, and it was not confirmed whether his death was the result of a natural cause or poisoning, as it was mentioned in al-Tabari that the cause of his death was fever and heat ³⁹, while Ibn Kathir mentioned that when al-Ma'mun appointed Tahir as governor of Khorasan, he sent a servant with him and assigned him the task of monitoring him, and the servant pledged on his part that if he saw anything from Tahir, he would poison him ⁴⁰, and it is most likely that Ibn Kathir's narration is the closest to the truth, because his death came on the same day that he preached.

The second section: Abdullah bin Tahir, his upbringing and biography until he assumed power.

The first requirement: his birth and upbringing.

His birth

He is Abdullah bin Tahir bin Al-Hussein bin Musab bin Zuraiq Al-Khuza'i ⁴¹. As for the date of his birth, the opinions of some historians differed on that, as it was mentioned in Al-Zarkali's Al-I'lam that he was born in the year 182 AH / 798 AD⁴². While it was mentioned by Ibn Asakir ⁴³, that he was born in eighty-eight.

And one hundred⁴⁴, and it is most likely that he was born in the year 182 AH in the city of Nishapur*, because many historians mentioned this date, such as Taghri Birdi and Al-Zarkali, and even Ibn Asakir in the same source returned and mentioned a narration that denies what he said at the beginning, where he said that Ishaq bin Rahawayh* was sitting with Abdullah bin Tahir one day, so Abdullah asked him when Abdullah bin Al-Mubarak died, and Ishaq replied to him and said he died in the year eighty-two and one hundred, so Abdullah said to him that is my birth⁴⁵.

³⁷ Ibn al-Athir, the previous source, p. 932.

³⁸ Al-Tabari, the previous source from 594 - Ibn Al-Athir, the same source Ibn Kathir, the previous source, p. 1584.

³⁹ Previous source, 593.

⁴⁰ Previous source, from 1584.

⁴¹ Al-Zirkali - Khair al-Din, Al-A'lam Dictionary of Biographies of the Most Famous Arab, Arabist, and Orientalist Men and Women, Part Four, Beirut, Lebanon, Dar Al-Ilm Lil-Malayin, 2002 AD.

⁴² Same source

⁴³ Same source.P217.

* Nishapur: - It is a city located in the northeast of Iran, specifically in Khorasan, and it is considered one of the important cities that the Muslims conquered during the reign of Uthman ibn Affan, and it was named by this name in reference to the Sassanian king Shapur I, who built it in the third century AD. - Yaqt al-Hamwi, the previous source. , Volume Five, p. 331.

Taghree Bardi Jamal al-Din bin Yusuf, The Shining Stars in the Kings of Egypt and Cairo, Part Two, First Edition, Cairo - Egypt, Egyptian National Library 1349 AH / 1930 AD.

*He is Ishaq bin Ibrahim bin Mukhlid al-Hanzali. As for the name of Rahawayh, it was said that he was called that because his father was born on the way to Mecca, and the people of Marv said about him: Rahawayh. He was considered the scholar of Khorasan in his time and he was also considered one of the great memorizers as he traveled around the country to collect hadiths. Imam Ahmad bin Hanbal and al-Tirmidhi learned from him. Al-Nasa'i and others, Al-Zirakli-Khair al-Din, Al-I'lam, Biographies, Biography of the Lives of Notable People, Part One - p. 292.

⁴⁴ Same source, from 219.

⁴⁵ Al-Tabari, the previous source, p. 616.

His upbringing

The social circumstances and surrounding environment in which Abdullah bin Tahir grew up played a role in shaping his personality, moral traits and behaviour, which clearly affected his later policy. It is worth noting that Abdullah bin Tahir grew up in a luxurious environment and was raised by a wealthy family in Khorasan, due to the high status his family enjoyed, as he belonged to a prestigious family that had weight in Khorasan. Moreover, he spent part of his life in the corridors of the Abbasid palaces, where he grew up with the caliphs and dealt with the princes of the state, especially Caliph Al-Ma'mun, whom he loved very much, as he claimed to have raised him, saying: "This is the planting of my hand, the familiarity of my literature and the soil that fertilised me" (45). Without a doubt, the family circumstances in which he grew up and the environment in which he grew up had an impact on his knowledge of the affairs of the state and the experiences of governance and administration, which gave him administrative and political skills and experiences.

His qualities

Abdullah bin Tahir was known as the just prince⁴⁶ and the brave, as Ibn Khallikan described his bravery, saying: "Abdullah was a noble, high-minded, and chivalrous master⁴⁷." Ibn Khallikan was not the only one who praised him at length and mentioned his virtues, which distinguished him. Al-Baghdadi also described his generosity, goodness, and tolerance, saying that he was one of the praised and generous men mentioned⁴⁸. In addition, he was characterized by integrity and chastity, and Caliph Al-Ma'mun praised his integrity and good qualities in conduct and management. Perhaps these qualities had a prominent impact on his personality, as they qualified him to be a distinguished and leading administrative figure, as these positions require courage, justice, and integrity to enable him to defeat his enemies and organize administrative matters within the scope of his control.

Teach him

Abdullah bin Tahir was born during a period of time characterized by the diversity of forms of culture and literature, and in which knowledge flourished in its various types, as that period was characterized by the presence of flourishing schools of jurisprudence, and Abdullah lived during this period rich in literary and lyrical creativity as a writer with weight in society, where his literary talents emerged and his poetic ability developed until he reached a high position in the literary arena, which cannot be ignored, as he studied jurisprudence and was skilled in literature and an experienced and eloquent poet⁴⁹ as it was reported about him that "Abdullah was a charming writer, unique in singing, and the author of Al-Aghani attributed to him many styles in which he excelled and which the people of the craft transmitted from him, and he had beautiful poetry and charming letters⁵⁰.

From me and do not miss my reward

One of his most famous poems is:

Forgive my mistake to gain the virtue of gratitude

⁴⁶ Al-Maghrawi Muhammad bin Abdul Rahman, Encyclopedia of the Salaf in Creed, Methodology and Education, Part Three, Cairo - Egypt, Islamic Library in Cairo, 2009 AD, p. 388.

⁴⁷ To the previous source, Part Three, p. 83.

⁴⁸ Al-Baghdadi, previous source, p. 483

⁴⁹ Ibn al-Nadim, Al-Fihrist, Beirut - Lebanon, Dar Al-Ma'rifah for Printing and Publishing, p. 170.

⁵⁰ Ibn Khallikan, previous source, p. 85

Don't leave me to plead for an excuse

I may not make up my mind ⁵¹.

The second requirement: The tasks that Abdullah undertook before assuming power.

Abdullah bin Tahir had distinguished leadership qualities, as he was self-confident and firm in making difficult decisions. In addition, he was flexible and able to adapt to different challenges. Consequently, these traits contributed to strengthening his political and social status in the Abbasid state, which gave him a high position with the caliphs and a strong position, as he took on a number of tasks in different countries, which the caliphs would only grant to people close to them, whom they trusted and were distinguished by implementing their will and desires. Before Tahir bin Al-Hussein came to Baghdad with Caliph Al-Ma'mun, the governor of Raqqa was Nasr bin Shabth, but when he came to Baghdad, he appointed his son Abdullah over Raqqa to fight Nasr bin Shabth. However, after Al-Ma'mun appointed his father over Khorasan, he came to Baghdad and Caliph Al-Ma'mun made him the chief of police in the year 205 AH / 821 AD⁵². Perhaps this appointment was a test for Abdullah in administration to make sure that the Caliph could rely on him for other tasks. It seems that Abdullah succeeded in this test because Caliph Al-Ma'mun assigned him a new task, which was the governorship of Raqqa, and ordered him to fight Nasr bin Sheth after he was sure that he possessed courage and great goodness in administrative and political matters, and that was in the year 206 AH / 822 AD ⁵³. In the same year, his father Tahir bin! wrote: Al-Hussein sent him a letter from Khorasan to Raqqa, in which he gave valuable advice to his son⁵⁴.

Abdullah continued to fight Nasr bin Shabath Al-Uqaili *until he was able to defeat him in the year 209 AH / 825 AD⁵⁵.

Abdullah had hardly reached Baghdad after he finished the war against Nasr ibn Shabath* until al-Ma'mun wrote to him about the governorship of Egypt in the year 210 AH / 825 AD to head there in order to eliminate the revolt of Ubayd Allah ibn al-Sari after they tried to seize control of Egypt⁵⁶. Abdullah actually went to Egypt and remained there until security was restored and things settled there, then he returned to Baghdad. After Abdullah succeeded in the missions that Caliph al-Ma'mun assigned to him, the closeness between Abdullah ibn Tahir and the Abbasid house increased and the Abbasids' confidence in him was strengthened. The missions that Abdullah ibn Tahir was assigned to and his success in implementing them reflected his military and administrative capabilities and at the same time refined his talents and abilities and increased his experience, which increased the Abbasids' confidence in him and even made him one of the figures close to the Caliphate. All of this made Caliph al-Ma'mun himself the governor of Azerbaijan and assigned him to fight Babak al-Harami, who had appeared and his power had grown, in the year 213 AH / 828 AD⁵⁷.

⁵¹ The same source, P. 86

⁵² Ibn al-Atheer, previous source, p. 927.

⁵³ Same source.

⁵⁴ Same source.

* See the details in the fourth section

⁵⁵ Ibn Kathir, previous source, 1585

* See the details in the fourth section

⁵⁶ Ibn Kathir, previous source, 1586

⁵⁷ Al-Sabashti - Abu Al-Hasan Ali bin Muhammad Al-Ma'rouf, who died in the year 388 AH / 998 AD, Al-Dayat, edited by Korkis Awad, second edition, Baghdad - Iraq, publications of Al-Muthanna Library in Baghdad - Al-Ma'arif Press, 1386 AH / 1966 AD, p. 137

The third requirement: Tahir bin Al-Hussein's will to his son Abdullah bin Tahir and his assumption of power.

Tahir bin Al-Hussein's will to his son Abdullah

Wills play an important role in history as they are valuable sources of knowledge. Wills represent teachings and directives from previous generations to future generations and aim to stimulate wisdom, moral values and guidance in facing various challenges. There were many motives that made Zahir bin Al-Hussein write the will to his son Abdullah, including his vision of his son Abdullah as the most capable and able to achieve the dream of the Tahirids in establishing their position in Khorasan. He also wanted to transfer part of his experience and expertise in management to his son. Tahir bin Al-Hussein presented a letter to his son Abdullah in 206 AH / 822 AD that contained many wills⁵⁸. It is considered one of the valuable and precious wills that a father presents to his son because it is not just a will, but rather a work map that helps his son in all administrative, political and economic matters. The letter included many wills, advice and directives, as Tahir focused at the beginning of the will on the importance of fearing God, observing Him and following the Sunnah of the Prophet, may God bless him and grant him peace, to be a strong foundation in his life and society in general. Tahir advises His son, the necessity of adhering to the five daily prayers and praying them in congregation, and also being keen to perform them on time, and emphasizing to him that the righteousness of the guardian means the righteousness of his subjects, and his corruption means the corruption of his subjects, and he advised him that if he finds it difficult to make a decision, then he should pray istikhara "You must fear God alone, with no partner, and fear Him, and watch over Him, and remove His wrath, and protect your subjects, and adhere to what God has clothed you with of well-being by remembering the Hereafter for God has been good to you and has made it obligatory upon you to be merciful to those of His servants whom He has entrusted to you, and has made it obligatory for you to be just towards them and let the first thing that you oblige yourself to do and to which you attribute your actions be to persevere in what God Almighty has enjoined upon you of the five daily prayers and praying them in congregation with the people before you at their times and according to their Sunnah then follow that one with the Sunnah of the Messenger of God, may God bless him and grant him peace, and persevere in his character and follow the footsteps of the righteous predecessors after him, and if a matter comes to you, then seek help in it by istikhara of God Almighty and fearing Him ⁵⁹. Tahir tried to guide his son and asked him not to deviate from justice in what is required or disliked, whether for a person close or distant, and he continued his talk and said to him: Be proud of jurisprudence and jurists, as the best thing that a person can learn and be tested with is jurisprudence, because a person's acquisition of knowledge and correct understanding of jurisprudence enables him to direct his actions and make decisions based on religious principles and values. Jurisprudence

He is the guide to all goodness, and respect the religion and the Book of God and all the people who implement it "and do not deviate from justice in what you like or dislike, whether close or distant, and the effect of jurisprudence and its people, and religion and its bearers, and the Book of God and those who work by it, for the best thing with which a person can be adorned is jurisprudence in the religion of God and seeking it and urging it, and knowledge of what brings him closer to God Almighty, for it is the guide to all goodness⁶⁰. And Dhahir continued by giving advice to Abdullah as he gave valuable advice to his son, so he explained to him the necessity of staying away from arrogance, for arrogance leads to adorning the soul with domination over others, and this is something other than Muhammad, and he pointed out the importance of making the intention to God Almighty in all matters, as he explained to him that God is the owner of everything, He gives to whomever He wills and takes from whomever He wills,

⁵⁸ Al-K Ibn Al-Athio, the previous source, from 927

⁵⁹ K bin Tayfur Abi al-Fadl Ahmad bin al-Katib died in the year 280 AH, Baghdad Book, Mr. Izzat al-Attar, founder and director of the Office for the Dissemination of Islamic Culture, 1368 AH/582 AH 1949 AD, p. 26 al-Tabari, the previous source, p582.

⁶⁰ Al-Tabari, the previous source 583 Ibn Tayfur, the previous source, p. 27.

especially when it comes to those in positions of authority in the state, for they are the quickest people to see the change and alteration of blessings because the positions and the abundance of money they enjoy make them ungrateful to God, and you must be among those who are grateful for the blessings of God Almighty and not ungrateful for them. And beware of arrogance and harshness... and beware of saying my father ⁶¹ Tahir explains to his son Abdullah the necessity of balancing between the affairs of this world and the Hereafter, so he should not fall short in seeking the Hereafter and be preoccupied with the affairs of this world, but rather try to balance between the two sides. You should be moderate in all matters, for nothing is more beneficial, more secure, or more virtuous than moderation, which calls for guidance, and guidance is evidence of success, and success leads to happiness, and the foundation of religion and the guiding traditions are moderation and have an effect on your entire world, so do not fall short in seeking the Hereafter, seeking reward, righteous deeds, known traditions, and signs of guidance. There is no purpose in increasing righteousness and striving for it, if it seeks the face of God Almighty, His pleasure, and the company of His saints in the abode of His honor⁶². Great words from Tahir to his son, where he advised him to have good thoughts. Always trust in God so that God may continue to bestow His blessings upon him, and have good thoughts about his subjects and those who work with him, and not accuse anyone who works for him unless it becomes clear to him that he is guilty, and urge him to fulfill the needs of his subjects quickly and not delay them. "Have good thoughts about God Almighty so that your subjects may be upright for you, and seek a means to Him in all matters, through which He may continue to bestow His blessings upon you, and do not accuse anyone of the people in what you are entrusted with of your work before his affair is revealed with accusation... and make it your habit to have good thoughts about your companions and drive away bad thoughts about them... and know that you find good thoughts to be strength and comfort, and you will be sufficient with them as strength and comfort, and you will be sufficient with them in whatever you like to be sufficient of your affairs, and call people to love you and be upright in all matters. So that you will be directly responsible for the affairs of the guardians and the tailoring of the subjects and hasten in their needs ⁶³.

Tahir bin Al-Hussein⁶⁴ raised in his will to his son Abdullah the aspect of justice and the application of Islamic rulings, as this plays a role in achieving political and societal stability. He asked him to punish anyone who dares to commit a crime and to apply to him the punishment that God Almighty has decided in His Holy Book and the Sunnah of His Prophet, and that the punishment or penalty be proportionate to the crime. Apply God's limits to those who commit crimes according to their status and what they deserve, and do not neglect that or be lenient with it. Tahir bin Al-Hussein established for his son Abdullah an economic policy that leads to achieving prosperity, flourishing, economic recovery, and societal stability, through consciously spending treasury funds. Islam is keen to improve people's lives so that they can live a dignified life, and it stressed this issue on guardians. Therefore, Tahir focused on this aspect for his son, telling him that if money is distributed fairly and spent in the service of people, it will be beneficial and will result in prosperity and flourishing. When you invest your money in developing society, meeting people's rights, and providing for their needs, society will grow and flourish. Know that if money increases and is stored in treasuries, It will bear fruit if it is in reforming the subjects, giving them their rights, and relieving them of their burdens. It will grow and flourish, and the public will be reformed by it⁶⁵. Tahir was keen to show the importance of consultation to his son in the will so that he would not neglect the advice of those around him, due to its great merit in making appropriate decisions. Consultation is what God commanded his noble Messenger to do in His saying: "And consult them in the matter, and when you have decided, then rely upon God." It is also considered one of the most important things that the Prophet, may God bless him and grant him peace, recommended to his companions, due to the importance of consultation in all matters in peace and war. In addition, he recommended that he

⁶¹ Ibn Tayfur, the previous source, at 28-29 Al-Tawri, the previous source, from 585

⁶² Al-Tabari, the previous source, p. 583

⁶³ Ibn Tayfur, the previous source, p. 27

⁶⁴ Al-Tabari, same source.

⁶⁵ Al-Tabari, the previous source, p. 585 - Ibn Tayfur, from 29

take the opinion of people of wisdom and intellect and those with similar experiences, and that he should stay away from misers, immoral people, infidels, and those known for treachery, because these corrupt the ruler and the subjects, and thus harm the state and society as a whole. Consult more with jurists, use yourself with patience, and take from those who are engaged in warfare and those with reason, opinion, and wisdom. Do not include in your advice the people of precision and miserliness, and do not listen to their words, for their harm is greater than their benefit⁶⁶. There is great importance in focusing on the army in any country, as it is considered one of the main pillars of the state. Therefore, he asked him to take care of the affairs of the soldiers. He inspects them and honors them to ensure that they do not deviate from discipline and do not disobey his orders. "And inspect the affairs of the soldiers in their offices and their departments, and provide for them their provisions and expand their livelihood so that God Almighty may fulfill their desires and establish their affairs for you." . As for the judiciary, it carries great importance in Islam, as it guarantees the rights of the people and the subjects and seeks to improve the living conditions. Therefore, he advised him to adhere to justice in judging, and know that judging is from God Almighty, and He promised a place where there is nothing in it, because it is the scale of God upon which conditions on earth are balanced. By establishing justice in judging, the subjects are reformed, the paths are safe, people get their rights, and living conditions improve⁶⁷. At the end of the will, Zahir prayed for his son to be successful and prosper in his decisions and actions, and asked God to help him, grant him success, and guide him in all his affairs, so that he becomes better and develops and does not remain in the same state, and to become better than others so that his good reputation prevails among people, and to destroy his enemies and those who wish to harm him, and to grant him health and wellness and to keep Satan away from him so that he may achieve success and strength. "And I ask God to improve your assistance, success, and guidance, and your representatives, and to bestow upon you His grace and mercy with the completion of His grace upon you and His honor for you, so that He may make you the best of your examples in share and the most fortunate of them and the most memorable of them in mention and princes, and to destroy your enemy and those who oppose you and transgress against you and provide you with from your subjects." And wellness, and Satan will prevent his temptations from you until he exploits your matter with glory, strength, and success. He is near and responsive⁶⁸.

Abdullah bin Tahir took over the rule

After the death of Tahir ibn al-Husayn⁶⁹ on the same day that he declared the establishment of the Tahirid Emirate after his famous sermon, Caliph al-Ma'mun wrote the governorship of Khorasan to Talha ibn Tahir⁷⁰. Talha made tangible efforts to achieve stability in the region, as he launched a violent military campaign against the Kharijites in Khorasan, and was able to eliminate their leader Hamza al-Kharij in the year 213 AH / 828 AD⁷¹, which is the same year in which Prince Talha ibn Tahir died after continuing as ruler of Khorasan for seven years under the caliphate of Caliph al-Ma'mun⁷². And when the news of Prince Talha's death reached Al-Ma'mun, the latter hastened to appoint Abdullah bin Tahir as governor of Khorasan, as he was immersed in the war against Babak Khorrami⁷³. Thus, Prince Abdullah bin Zahir assumed the rule of the Tahirid emirate.

⁶⁶ The Holy Quran, Surah Al Imran, verse 159, p. 71. Al-Tabari, the previous source, p. 586

⁶⁷ Al-Tabari, the previous source, p. 587 - Ibn Tayfur, the same source

⁶⁸ Al-Tabari, the same source. Ibn Tayfur, the same source.

⁶⁹ Al-Tabari, the previous source, from 591

⁷⁰ Ibn al-Athir, the previous source, from 932 - al-Tabari, the previous source, p. 595

⁷¹ Al-Kurdizi - Abu Saeed Abdul Hayy bin Al-Dahhak, who died in 443 AH, Zain Al-Ikhbar, translated by Afif Al-Sayed Zaydan, Supreme Council for Culture, 2006 AD, from 198

⁷² Al-Tabari, same source

⁷³ Al-Kurdizi, the previous source, p. 198 Ibn Tayfur - the previous source, from 74.

The third section: The internal policy of the Tahirid Emirate during the reign of Abdullah bin Tahir

The first requirement: Administration in the Tahirid Emirate

The Zahiri Emirate was not a small area limited to Khorasan only, but on the contrary, it included many regions, including Transoxiana, Tabaristan, Azerbaijan, Sistan, Kerman, and Rayy during the reign of Prince Abdullah bin Tahir⁷⁴. The Tahirid Emirate was distinguished by its exceptional system of government, somewhat similar to the system of government in the Aghali Emirate that arose in the literary Maghreb, as it was not a state completely separate from the Caliphate, but rather bore manifestations of subordination to the Caliphate, such as supplications on the pulpits, and the system of government was hereditary, and the role of the Caliphate was limited to sending the letter of appointment. The situation continued like this until the Emirate fell at the hands of the Saffarids. Abdullah bin Tahir played a role in organizing the state institutions and managing the Emirate through a group of employees of competence and experience, perhaps the most prominent of whom were the head of the guard, the chamberlain, the seal office, the signature office, and the post office, and under each of them were a number of employees who worked to manage the affairs of the Emirate⁷⁵. He tightened control over his workers and held them accountable for their shortcomings, and he took great care of the judiciary, as he organized the judicial councils and was keen to establish the limits in all. Whoever commits a crime according to what is stipulated by Sharia law, which has had an impact on the spread of fairness, justice, security and peace of mind in the country⁷⁶.

With the inclusion of many regions under the umbrella of the Tahirid emirate, the affairs of each region were managed by a governor who was directly subordinate to the Tahirid prince. The Tahirids followed the custom of appointing people from their relatives or people whom they trusted to be loyal to the emirate during employment in important positions⁷⁷. The state had a huge army in the capital, Nishapur, subject to the command of the Tahirid prince. When Abdullah bin Tahir saw that Nishapur was crowded with soldiers and residents, he built a palace for himself in the suburb of Shadhiakh* and ordered his soldiers to build his palace around it as their headquarters⁷⁸.

It is possible that he did this so that there would be no clash between the population and the soldiers and so that the soldiers would not be drawn to civilian life and thus turn away from military life.

The second requirement: Economic life in Khorasan

The Tahirid Emirate witnessed many remarkable economic achievements in various agricultural, industrial and commercial aspects during the reign of Abdullah bin Tahir, which had a prominent impact on the revival of the emirate's economy. Agriculture is one of the most important pillars on which the economy of the Tahirid Emirate depended, due to the fact that it possessed vast areas of arable land and an abundance of water, as it had many rivers, wells and springs. All of these elements encouraged agriculture, as Ibn al-Faqih indicated, saying, "Khorasan has good air, sweet water, healthy soil, and sweet fruit⁷⁹". Prince Abdullah paid great attention to agriculture, and this is evident from his establishment of many canals in the regions located in the eastern part of the emirate, because there were only dates descending from the highlands due to rainfall, so he decided to collect this water by establishing

⁷⁴ Al-Qawsi - Atiya, *History of the Independent States in the East from the Abbasid Caliphate*, Cairo - Egypt, Dar Al-Nahda Al-Arabiya, 1992-1993 AD, from 45

⁷⁵ Adwan, the previous reference, from 31.

⁷⁶ Al-Yaqubi Ahmad Ibn Abi Yaqub Ibn Wadhah, the writer who died in the year 284 AH, *Al-Buldan, Al-Murtadhawiyya Library and its Al-Haidariyya Printing Press*, 1337 AH / 1918 AD, from 71.

⁷⁷ Adwan, the previous reference, from 31.

⁷⁸ Al-Baghdadi, the same source.

⁷⁹ Ibn al-Faqih Abi Abdullah Ahmad bin Muhammad bin Ishaq al-Hamdani, edited by Youssef al-Hadi al-Buldan, first edition, Beirut, Lebanon, Alam al-Kutub, 1416 AH / 1996 AD.

underground canals. One of the most famous canals that were established in Nishapur was the Shadhyakh Canal⁸⁰. During one of his reigns, the conflict between farmers intensified. Regarding the use of these canals and how to share water between them, as a result, Prince Abdullah decided to solve this problem through the consensus of some jurists from Khorasan and Iraq to establish laws regulating the use of irrigation canals. In the end, they were able to write a special book on irrigation called Al-Qani⁸¹. "It is mentioned that this book continued to be used in Khorasan until the era of the Ghaznavid state⁸². In addition, he instructed his senders to be patient and provide the necessary capabilities for farmers so that their agricultural production would increase. This interest in agriculture played a role in the diversity of crops such as sugar cane, cotton, barley, oranges, apples and many others. Naturally, when agriculture flourishes, there is development in the industrial aspect, especially since some industries depend on agricultural raw materials. Among the most important of these industries is the textile industry, which depends on cotton cultivation. Many types of textiles were produced that were exported to several states such as Kerman, Iraq and India⁸³. Mineral industries developed in the Transoxiana region, and Merv was famous for its dairy industry and fruit reduction. The emirate developed with other industries such as the wood and weapons industry. All this progress achieved in the industrial aspect was intended to revive the emirate's economy and advance it, and thus led to The success of trade led to the spread of many markets that displayed local goods, as they attracted many people who came from different regions. Perhaps the most important of these markets were the markets of Nishapur and the city of Zandana, where the market was held every Friday⁸⁴.

As for foreign trade, they exported many products, whether agricultural or industrial, to countries near or far, through sea or land routes, and all of this had a positive impact on the economy of the Tahiriyya region, so that their financial incomes increased, as the revenues from Khorasan, Kerman, Tabaristan, and Al-Rai reached... The year of the death of Prince Abdullah bin Taher in the year 230 AH/844 AD was forty-eight thousand dirhams⁸⁵.

The third requirement: Scientific life in Khorasan

Khorasan witnessed a great scientific and intellectual renaissance during the reign of the Tahirids as a result of their clear interest in literature and science, as some of the princes of the Zahiri Emirate lived under the caliphate of Caliph Al-Ma'mun, who was known for his love of science and his great interest in it. Baghdad became a beacon of science and civilization during his reign, and this made the states that emerged during that period dependent on commercial science in Baghdad, including the Tahirid Emirate in Khorasan, where its princes carried out many works that confirm this, as Tahir bin Al-Hussein was a lover of knowledge and poetry, as he would pardon his opponents if he admired their poetry⁸⁶, and when the governorship of Khorasan was transferred to Prince Abdullah bin Tahir, the country began to advance and flourish more scientifically, as he had a great interest in knowledge and scholars, and he himself had a wonderful poetic talent, and as a result he was generous and kind to poets⁸⁷, and Abdullah's interest focused on scholars and jurists because they are the group that spreads awareness in society and its

⁸⁰ Al-Maqdisi - Shams al-Din Abu Abdullah Muhammad bin Ahmad, who died in the year 380 AH, The Best Divisions in Knowing the Regions, First Edition, Beirut - Lebanon, Dar Al-Kutub Al-Ilmiyyah 1434 253AH / 2002 AD, p

⁸¹ Al-Kurdizi, previous source, from 200

⁸² Adwan, the previous reference, p. 44.

⁸³ Adwan, the previous reference, from 37.

* Zandana is a large village in Bukhara, Transoxiana. Yaqt al-Hamawi, previous source, Part Three of 154.

⁸⁴ Adwan, the same source

⁸⁵ Al-Tabari - Abu Jaafar Muhammad bin Jarir 224-310 AH, History of the Messengers and Kings, edited by Muhammad Abu Al-Fadl Ibrahim, part nine, second edition, Cairo - Egypt, Dar Al-Maaref, p. 131.

⁸⁶ Ibn Khallikan, previous source, part two, pp. 519-520.

⁸⁷ Adwan, the previous reference, p. 35.

development through the spread of knowledge and science, and Ishaq bin Rahwayh is considered one of the scholars closest to Prince Abdullah, and he was keen to spread education among the classes of society without discrimination so that it would be available to everyone, and for this reason most of the sons of poor farmers would head to the cities in search of knowledge⁸⁸. The request received great care during the reign of Abdullah, as hospitals were built in the capital, Nishapur. He also took an interest in doctors and brought them close to him. He honored them constantly, as this honor was considered an encouragement for them to continue their work. Among the most famous doctors was Yuhanna ibn Masawayh, who wrote many books, the most important of which was perhaps the book "Headache, Its Causes, Its Pains, and All Its Medications, and the Obstructions and Causes of Each Type of It and All Its Treatment." After he finished writing it, he dedicated it to Prince Abdullah ibn Tahir⁸⁹. This interest in medical matters made the emirate a pioneer in this aspect, so much so that Caliph al-Wathiq used to bring doctors from Nishapur to treat him⁹⁰. Thus, Khorasan became a prestigious scientific center that attracted everyone who wanted to seek knowledge.

Chapter Four: Abdullah bin Tahir's loyalty to the Abbasids and his role in the stability of the state

The first requirement: confronting the movement of Nasr bin Shabath

The Abbasid state faced many external movements and tribal rebellions, including the movement of Nasr bin Shath al-Uqayli, Nasr bin Shabth al-Uqayli, and a man from the Qais tribe of Bani Ghailan, who lived in a city called Kisum⁹¹. However, al-Zarkali attributed him to the Umayyads and described him as a rebel for Arab fanaticism⁹², as he was one of the supporters of Caliph al-Amin. When the conflict between the Caliph and his brother al-Ma'mun intensified, which ended with the killing of Caliph al-Amin at the hands of Tahir bin al-Husein, this angered Nasr, so he refused to pledge allegiance to al-Ma'mun, because Caliph al-Amin had appointed him over Kisum and the surrounding areas, so he was very strict with his governors, and perhaps this was one of the reasons that made him refuse to pledge allegiance to al-Ma'mun⁹³. At that time, the situation in the Euphrates Island and northern Syria was witnessing a state of chaos and turmoil, as the Arab tribes revolted against the current that had become influential in the Abbasid state, and Nasr bin Shabath was at the head of the revolutionaries, as the revolution was launched to express an Arab reaction rejecting the biased policy of Al-Ma'mun towards the people of Khorasan at that time⁹⁴. This had a great impact on the Levantine and Jazira tribes standing with him against Caliph Al-Ma'mun, as the year 198 AH / 813 AD was the beginning of the revolution, so Nasr took control of Kisum and the areas that Caliph Al-Amin had appointed him and ruled Samisat, and began to expand until he crossed the Euphrates to its eastern side, and the people gathered around him, and thus the number of his followers doubled, and it reached the point of him becoming independent in those areas and refusing to pay their central tax. The revolution of Nasr bin Shabath caused chaos and anxiety among the Abbasids, so Caliph Al-Ma'mun had no choice but to send one of his leaders who possessed

⁸⁸ Adwan, *ibid*.

⁸⁹ Ibn Abi Asbah Muwaffaq al-Din Abi al-Abbas Ahmad ibn al-Qasim ibn Khalifa ibn Yunus al-Sa'di, investigation by Nizar Rida, *Uyun al-Anbaa fi Tabaqat al-Atibba*, Beirut - Lebanon, Dar Library of Life, p. 255.

⁹⁰ Adwan, the previous reference, from 36.

⁹¹ Al-Hadary Bek - Sheikh Muhammad, *Lectures on the History of Islamic Nations (the Abbasid State)*, edited by Sheikh Muhammad al-Uthmani, first edition, Beirut - Lebanon, Dar 218Al-Qali 1406 AH / 1986 AD, p.

* Kesum is an ancient rectangular village located near Marash and Masyat - Al-Hamawi Shihab al-Din Abi Abdullah Yaqut bin Abdullah, *Dictionary of Countries*, Part Four, Beirut. Lebanon, Dar Sadir, p. 497.

⁹² Al-I'lam, *Dictionary of Biographies of the Most Famous Arab, Arabist, and Orientalist Men and Women*, Part Eight, Beirut - Lebanon, Dar Al-Ilm Lil-Malayin, 2002, p. 23.

⁹³ Al-Zarkali, the same source

⁹⁴ Al-Dawri - previous source, p. 169.

the best military to confront Nasr, so the choice fell on Tahir bin Al-Hussein, who showed His military acumen in his fight against the armies of Al-Amin and his order to choose Raqqa as a base for his military operations, then a clash occurred between Tahir and Nasr near Kisum, and a violent battle took place that ended with the defeat of Tahir bin Al-Hussein and his soldiers. In return, this victory raised the morale of Nasr bin Shabath and his followers. As we mentioned earlier, when Caliph Al-Ma'mun moved from Marv to Baghdad, he took Tahir with him, and immediately upon his arrival in Baghdad, he became the chief of police. However, in the year 205 AH / 821 AD, Tahir became the governor of Khorasan, and in the same year, Al-Ma'mun appointed Abdullah bin Tahir as chief of police in Baghdad, succeeding his father. However, this appointment did not last long because Abdullah was able to prove his good management, so the Caliph Al-Ma'mun appointed Nasr bin Shabat as the warlord of Raqqa. This was in the year 20 AH / 822⁹⁵. Al-Ma'mun called and said to him: "O Abdullah, I have been seeking God's guidance for a month, and I hope that God will choose for me. I have seen the man describing his son to flatter him for his opinion of him and to raise him up. I have seen you above what your father said about you, and Yahya bin Muadh has died and God has appointed Ahmad bin Yahya as his successor, who is nothing. I have seen you appoint Mudar and fight Nasr bin Shabat, so he said: Hearing and obedience, O Commander of the Faithful, and I hope that God Almighty will make the best for the Commander of the Faithful and for the Muslims⁹⁶. So he appointed him and went out to fight Nasr. Caliph Al-Ma'mun tried with all his efforts

He stopped the war with Nasr through peace, as he sent some men to negotiate with him. However, Nasr refused peace and insisted on confrontation, perhaps because he felt strong and that he would be able to win easily. This situation prompted Al-Ma'mun to give Abdullah bin Tahir an order to move and confront Nasr and strive to fight. Abdullah actually fought fiercely and imposed a siege on the city of Kisum. Nasr had no choice but to ask for safety, fearing for himself and the city's residents. Abdullah met Al-Ma'mun asking Nasr for security, and Al-Ma'mun agreed to that and ordered Abdullah to write a letter of security for Nasr. When Nasr went to Abdullah with security, Abdullah attacked the fortresses of Kisum and caused destruction in them⁹⁷, so that its people would not dare to do such an act again. Thus, Abdullah confronted the movement of Nasr bin Shabath in the year 209 AH / 825 AD⁹⁸ after fighting with him for about five years, and it was also said in the year 210 AH / 825 AD⁹⁹. This confrontation was nothing but an increase in the Caliphate's confidence in Abdullah and confirmation of his loyalty to them.

The second requirement: His assumption of the governorship of Egypt and his achievements.

Abdullah bin Tahir returned to Baghdad in 210 AH / 825 AD after he was able to confront the movement of Nasr bin Sheth in the Levant and Al-Jazira. And thus he was able to prove his courage and loyalty to the Caliphate, and this was what had an impact on his appointment as ruler of Egypt by Caliph Al-Ma'mun to put an end to the revolution of Ubayd Allah ibn Al-Sari. Ubayd Allah ibn Al-Sari took advantage of the political conditions that the Abbasid Caliphate was going through as a result of the conflict between Al-Amin and Al-Ma'mun and the resulting chaos and unrest, so he monopolized the rule of Egypt when he

⁹⁵ Samosata: It is a city on the banks of the Euphrates, at the edge of the lands of the Romans. Yaqut al-Hamawi, previous source, Part Three, p. 258.

⁹⁶ Ibn Kathir, the previous source, p. 1583 - Ibn al-Athir, the previous source, p. 927 - al-Tabari, the previous source, p. 581 - Ibn Tayfur, the previous source, p. 25

⁹⁷ Ibn al-Jawzi, the previous source, from 198 - al-Tabari, the previous source, p. 601.

⁹⁸ Ibn al-Athir, the previous source, 934 - al-Tabari, the previous source, 598.

⁹⁹ Al-Kindi - Abi Omar Muhammad bin Yusuf, *Governors and the Book of Judges*, Beirut - Lebanon, Jesuit Fathers Press 1908 AD, p. 190 - Al-Zirkali, source.

* Ubaid Allah ibn al-Sarri is Ubaid Allah ibn al-Sarri ibn al-Hakam, the emir of Egypt under the allegiance of the soldiers in the year 206 AH. Caliph al-Ma'mun confirmed him in it, but he tried to monopolize power and remove obedience, so Caliph al-Ma'mun sent Abdullah ibn Tahir to fight him until he asked for safety, which he was granted. After that, he went out to al-Ma'mun and stayed.

deposed Al-Ma'mun¹⁰⁰. The news reached Baghdad, so Caliph Al-Ma'mun had no choice but to send an army led by Abdullah Ibn Tahir because he was the only one capable of suppressing the revolution. Indeed, Abdullah and his army set out towards Egypt, and when he entered Egypt and reached near Fustat, a fierce battle took place between him and Ibn Al-Sari, and he was able to achieve victory¹⁰¹. After Abdullah ibn Al-Sari was defeated, he hurried and entered the city of Fustat and closed its gates on him and his companions to take refuge there, and Abdullah ibn Tahir and his soldiers besieged him with a severe siege¹⁰². As a result, Ibn Al-Sari tried to appease Abdullah ibn Tahir, so he sent him one night the siege had a thousand male and female servants, each of whom carried a thousand dinars. He returned them and wrote to Ibn al-Sarri, "If you accept your gift during the day, I will accept it at night." He mentioned the words of God Almighty: "Rather, you rejoice in your religion. Return to them and you will surely come to them with your soldiers".

They will not be able to confront them, and if you expel them from it, you will humiliate them while they are humiliated (36-37) Surah An-Naml. Thus, Ibn Al-Sarri and those with him were certain that they would not be able to confront them at that time, so they requested safety¹⁰³, and Abdullah was thus able to enter Egypt and eliminate Ibn Al-Sarri's revolution.

Abdullah bin Tahir's works in Egypt

After Abdullah bin Tahir finished suppressing Ibn al-Sari's revolt, he turned his attention to Alexandria, which was under the control of a group of Andalusians. These Andalusians took advantage of the chaos that prevailed in Egypt during Abdullah bin al-Sari's revolt, so they came from the Mediterranean Sea in their boats and imposed their control over the city. When Abdullah bin Tahir arrived in Alexandria, he sent a man to inform them that he would confront them with war if they did not submit to obedience. They submitted to his demands and asked for safety on the condition that they travel to the outskirts of the lands of the Romans. He granted them safety on that, and they left Alexandria¹⁰⁴. Thus, Abdullah was able to conquer Alexandria and eliminate the chaos and unrest in Egypt. The reign of Abdullah bin Tahir over Egypt was characterized by stability and prosperity in various aspects, as he was able to restore security and calm in the country after eliminating chaos and unrest. His reign in Egypt witnessed many aspects of urban development, as he expanded the old mosque in Fustat at the request of Caliph Al-Ma'mun, increasing the number of doors and repairing its buildings. It was said that he doubled the size of the mosque¹⁰⁵. His reign over Egypt witnessed the achievement of some economic gains, as he was interested in improving the conditions of the people and their living conditions, and he also developed the agricultural sector, introducing new types of crops. He was the first to bring the cultivation of Abdali watermelons to Egypt from Khorasan, and it was attributed to him¹⁰⁶. Abdullah's reign over Egypt was

¹⁰⁰ Previous, p. 24 - Ibn Kathir, previous source, 1585

*Fustat is an Egyptian city that was built by Amr ibn al-Aas after Egypt was conquered during the reign of Caliph Omar ibn al-Khattab, may God be pleased with him - Yaqt al-Hamawi, source

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¹⁰¹ Ibn al-Athir, the same source.

¹⁰² Al-Tabari, the previous source from 610

¹⁰³ 103 Al-Tabari, the same source.

*Andalusians - They are a group estimated to number about fifteen thousand, who came from Andalusia after the fruits of the crops in the era of Al-Hakam bin Hashim, which forced them to leave Cordoba and head to Alexandria. Al-Dhahabi, Al-Khams Al-Din Muhammad bin Ahmad bin Othman, died 748 AH / 1374 AD, Biographies of the Nobles, Part Eight, edited by Muhammad Naim Al-Arqasousi Beirut - Lebanon, Al-Risala Foundation, 1401 AH / 1981 AD, from 257-258

¹⁰⁴ - Ibn al-Athir, the previous source, p. 936 al-Tabari, the previous source, p. 613 Taghri Bardi, the previous source, p. 192

¹⁰⁵ Taghriri Bardi, same source.

¹⁰⁶ Al-Dawadari - Abu Bakr bin Abdullah bin Abi Akl, Treasure of Pearls and Collection of Ghurar, Sunnah Pearls in the News of the Abbasid State, edited by Doronia Krawolski, Part Five, Beirut Lebanon, Department of Islamic Studies, German Archaeological Institute, Cairo, 1413 AH / 1992 AD, from 189

characterized by justice, integrity, and good conduct. He was known for his generosity and generosity. It is said that Al-Ma'mun gave him the tax of Egypt for one year, so Abdullah Al-Munir went up and did not come down until he distributed it to the people in full, as its tax was approximately three thousand dinars¹⁰⁷.

The third requirement: confronting the Babak Khorrami movement.

After Abdullah bin Tahir faced the unrest and chaos that spread in Egypt, and spread security and safety and carried out some urban and economic reforms, he returned to the city of peace (Baghdad) in the year 211 AH / 826 ¹⁰⁸, where he was received by Al-Abbas bin Caliph Al-Ma'mun, the Caliph's brother Al-Mu'tasim, and senior state officials¹⁰⁹, in appreciation of his tremendous efforts to return Egypt under the Abbasid Caliphate.

At that time, the fame of a movement that appeared in Transoxiana in the year 201 AH / 816 AD spread, which is the Babak Khorrami movement, also called the Babak or Khorrami movement. This movement appeared as a result of Babak exploiting the deteriorating conditions in Azerbaijan and Armenia¹¹⁰. It is, of course, a movement with dangerous political, administrative and religious dimensions, as shameful as the movements that arose after the killing of Abu Muslim al-Khorasani, which had connections with the religions of ancient Persia, especially the Zoroastrian religion, as they came up with ideas specific to those religions in an attempt to restore their ancient religions and the glories of their state that the Arab Muslims had destroyed. Babak Khorrami's movement became active and many Persians gathered around him, so his influence increased and his danger grew and many bandits joined him. Caliph Al-Ma'mun sent several armies to confront Babak, including Isa Muhammad bin Abi Khalid¹¹¹, but these armies failed because Babak Khorrami used the mountains as camps for his movement, and the Abbasid army was not accustomed to fighting in rugged and mountainous lands. On the contrary, it always fought in flat, easy lands. This constituted an obstacle for the Abbasid armies. Caliph Al-Ma'mun did not surrender to this movement, so he sent Abdullah bin Tahir to fight Babak Khorrami after giving him the governorship of Azerbaijan¹¹². Indeed, Abdullah marched and confronted Babak, and a battle took place between them in which Abdullah almost won, but Babak took refuge and fortified himself in the mountains of

Al-Qalqashandi 756 AH / 820 AD, *The Elegance of the Landmarks of the Caliphate*, edited by Abdul Sattar Ahmad Faraj, Beirut - Lebanon, Alam Al-Kutub, p. 214 Taghree Bardi, previous source, p. 201

¹⁰⁷ Al-Tanwiri - Shihab al-Din Ahmad ibn Abd al-Wahhab, who died in 733 AH, *Nihayat al-Arab in the Arts of Literature*, edited by Abdul Majeed Tarhibi, Part Twenty-Two, Beirut - Lebanon, DarScientific books, from 161

¹⁰⁸ Al-Tabari, the previous source, p. 618

¹⁰⁹ 100 Al-Razi - Abu Ali Miskawayh (320-421 AH), *The War of Nations*, edited by Abu al-Qasim Imami, Part Four, First Edition, Tehran, Dar Shurous for Printing and Publishing, 1418 AH / 1997 AD, p. 164 - Al-Tabari, the same source

*Babak al-Khorrami: He is a military leader who led a movement against the Abbasid Caliphate, which rejected Arab rule and hoped to restore the state of the Muhaddith. The movement lasted for more than 20 years, throughout the reign of Caliph al-Ma'mun and continued until the reign of Caliph al-Mu'tasim, who was able to put an end to it when he sent his commander al-Afshin - al-Shabsi, previous source, 137

¹¹⁰ Al-Razi, the previous source, p. 150

¹¹¹ Al-Razi, the same source.

¹¹² Al-Shabsi, the previous source, from 137.

* Al-Daynur - a city in the mountainous region near Fermisin, characterized by an abundance of water and many fruits - Yaqut al-Hamawi Shihab al-Din Abu Abdullah, *Dictionary of Countries*, Volume Two, Beirut 544-545 Lebanon, Dar Sadir, p

Azerbaijan. It was difficult for Abdullah and his army to eliminate him because of the nature of the land, as it was extremely rugged. Abdullah stayed in Daynur for about nine months preparing to fight Babak Khorrami, but Caliph Al-Ma'mun sent him a letter. In it he recommended to him the necessity of changing his direction from Babak Khorrami to Khorasan and appointing someone to take on the task of confronting Babak, because some of the advisors of chaos raided a village in Nishapur called Al-Hamra, killing women and children and burning the village¹¹³. Abdullah Al-Kitab responded to the Caliph Al-Ma'mun and appointed Ali bin Hisham to fight Babak Khorrami and head to Khorasan to confront the chaos and take on the affairs of the new state. The Babak al-Harami movement continued even after the death of Caliph al-Ma'mun, despite his sending many armies to try to eliminate it. However, those attempts failed, and the movement ended during the reign of Caliph al-Mu'tasim when he returned to take over the affairs of the Caliphate after the death of al-Ma'mun. He brought with him a group of Turks and assigned one of his leaders, called al-Afshin, the task of eliminating Babak al-Khorrami, who was able to kill al-Afshin, cut off his head, and paraded it from one city to another¹¹⁴, to serve as a lesson to anyone who would dare to rebel against the Caliphate. Thus, the Babak al-Khorrami movement ended in the year 223 AH / 838 AD after it had continued for more than twenty years¹¹⁵

The fourth requirement is his role in eliminating the Maziar movement.

Al-Maziar is considered the last of the Qarani princes in Tabaristan. Al-Maziar converted to Islam when he sought refuge with Caliph Al-Ma'mun after Shahriyar bin Sharwaih took control of Tabaristan and expelled him from it. In the year 210 AH / 825 AD, Shahriyar died and Al-Maziar returned to Tabaristan and the Caliph Al-Ma'mun's governors over it¹¹⁶. Al-Maziar was like most ambitious Persians, as he consolidated his rule in Tabaristan, which was affiliated with the province of Khorasan ruled by the Al-Tahir family. He wanted to separate from it because he was hostile to them, and because of his hostility towards them, he refused to pay the tax of Tabaristan to Abdullah bin Tahir. When the Abbasid caliphate passed to Al-Mu'tasim, he issued orders to Al-Maziar to hand over the tax to Abdullah bin Tahir, but he responded and said, "I will not hand it over except to you, O Commander of the Faithful." So Caliph Al-Mu'tasim would send someone from Al-Maziar's people in Hamadan to receive the tax and then hand it over to one of Abdullah bin Tahir's workers¹¹⁷. As a result of this hostility, he tried to exploit the ongoing dispute between Al-Tahir and Al-Afshin to increase its intensity, as the reason for the dispute was that Al-Afshin aspired to obtain the governorship of Khorasan, as he sometimes heard words from Caliph Al-Mu'tasim that he wanted to isolate Al-Tahir from the governorship of Khorasan. So Al-Afshin wrote to Al-Maziar encouraging him to dispute with Al-Tahir, expecting that the Tahirids would not be able to confront Al-Maziar, so Caliph Al-Mu'tasim would send him to suppress Al-Maziar's revolt, and thus he would be able to seize Khorasan from Al-Tahir.¹¹⁸ Al-Maziar disdained Islam and Muslims, so he removed his obedience and called on the people to pledge allegiance to him, but they pledged allegiance unwillingly. He took hostages from them, ordered the torture of the Arabs and their children, and seized their

¹¹³ Al-Shabsi, the previous source, from 137-138.

¹¹⁴ Al-Hamdani, Muhammad bin Abdul-Muneim, *Al-Rawd Al-Mu'tamar fi Khair Al-Aqtar*, edited by Ihsan Abbas, Beirut, Lebanon, printed by Heidelberg Press, 1975 AD, p. 217.

¹¹⁵ Al-Shabsi, the previous source, from 137.

¹¹⁶ Al-Douri, previous reference, p. 244 bin Ibrahim from the direction of western Tabaristan, and Mansur bin Hassan from the direction of Rayy, and thus they imposed a siege on him

*Tabaristan: It is located between Rayy, Qumis, the sea, the lands of Daylam and the mountains, and is characterized by its abundant waters. Yaqut al-Hamawi, previous source, Part Four, p. 13.

¹¹⁷ Ibn al-Athir, the previous source, p. 961

¹¹⁸ Al-Taghri Bardi, the previous source, p. 240.

*Gorgan is a famous and great city located between Tabaristan and Khorasan and is located in the fifth region, and it is said the fourth, Yaqut al-Hamawi Shihab al-Din Abu Abdullah, *Dictionary of Countries Volume Two*, Beirut - Lebanon, Dar Al-Sader, p. 119

property. This shows that the Al-Maziar movement was a Persian political movement whose goal was to get rid of Arab rule. Based on Al-Maziar's actions, which reached an unbearable level, Caliph Al-Mu'tasim wrote to Abdullah bin Tahir ordering him to fight Al-Maziar, so Abdullah sent an army led by His uncle Hassan bin Al-Hussein from the direction of Gurgan, and an army of four thousand under the command of Hayyan bin Jabalah to attack him from Qumis on Mount Sharwin, and at the same time the Caliph Al-Mu'tasim sent military support to support the military capabilities of Abdullah bin Tahir, including an army led by Muhammad from all sides¹¹⁹ and were able to defeat him, so Al-Maziar fled to Sariyah and Hassan bin Al-Hussein pursued him and captured him and took him prisoner to Khorasan, so Prince Abdullah bin Tahir ordered his uncle Hassan to hand Al-Maziar over to Muhammad bin Ibrahim to take him to the Caliph in the year 225 AH / 839 AD. Al-Maziar arrived in Samarra¹²⁰, and the Caliph ordered that: Al-Afshin and Al-Maziar be reunited and Al-Maziar Al-Mu'tasim resided in M¹²¹, and in with all the correspondence that was between him and Al-Afshin, Al-Mu'tasim ordered the imprisonment of Al-Afshin and Al-Maziar was flogged four hundred and fifty lashes, so Al-Maziar died on the same day¹²², and thus the Al-Maziar movement that caused great chaos in Persia was eliminated.

CONCLUSION

- The Tahirids are a Persian Khurasani family who, after converting to Islam, pledged allegiance to the Khuza'a tribe.
- The Tahirids were famous for their loyalty to the Abbasids at the beginning of the Abbasid call in Khorasan and continued their loyalty in the first Abbasid era.
- The role of the Tahirids increased as a result of Tahir bin Al-Hussein's support for Caliph Al-Ma'mun in his conflict with his brother Caliph Al-Amin, which reflects political acumen, foresight, and Tahir bin Al-Hussein's investment in political circumstances to achieve his political ambition.
- Although Tahir bin Al-Hussein declared the independence of his emirate from the Abbasids, this did not mean their complete independence from the Abbasid Caliphate.
- Abdullah's upbringing in a political environment contributed to refining his personality and giving him knowledge and expertise in administration and governance.
- The preparation, upbringing and education of Abdullah bin Taher, in addition to the will of his father Taher bin Al Hussein, played a role in Prince Abdullah's commitment to justice, setting plans and working to develop the aspects of his emirate, his keenness on good administration and his appreciation of his subjects, as he was known for being a just prince.
- Abdullah bin Tahir adopted a policy of exerting jihad and direct follow-up to enhance the progress and prosperity of his emirate in various economic and scientific fields. He also paid constant attention to following up on the needs of citizens and responding to them.

¹¹⁹ Al-Douri, previous reference, p. 245

* Qumis: It is located between Rayy and Nishapur and includes cities, villages and farms. It is located at the foot of the Tabaristan Mountains - Yaqt al-Hamawi, previous source, Part Four, p. 414.

¹²⁰ Ibn al-Athir, the previous source, from 963

¹²¹ Ibn al-Athir, the previous source, p. 965.

¹²² Ibn al-Athir, the same source.

- He followed a policy of encouraging and supporting agricultural activity in the regions of his emirate in the Levant, and during his rule over Egypt, he succeeded in exploiting and investing in agricultural lands, providing support to farmers, and providing all the capabilities that could help them increase their production. In addition, he established irrigation canals, which helped develop and flourish the agricultural sector during his reign.
- Abdullah bin Tahir was a poet, so he paid special attention to poets and was generous with them.
- During the reign of Prince Abdullah, Khorasan witnessed a great scientific and intellectual renaissance, which is evident from his interest in scholars and jurists, until Khorasan became an important center of science and knowledge for anyone who wanted to seek knowledge.
- Abdullah bin Tahir was a loyal man to the Abbasid state and proved his loyalty on many occasions, as the Caliphate sent him to eliminate the movements that rose against it. Thanks to his intelligence and good management, he was able to confront a number of movements, such as the movement of Nasr bin Shabath, Ubaid Allah bin Al-Sarri, Babak Al-Harami and Al-Maziar. With every movement he eliminated, the Caliphate's love for him and their reliance on him increased.
- The nature of the relationship and cooperation between the Tahirids and the Abbasids during the reign of Abdullah bin Tahir clearly reflects the keenness of each party to contain the other and not to abandon it, taking into consideration the unity of destiny and mutual interests.

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