

# The Conflict Between Political Section and Military Section Through the Text of Al-Tabari Abu Muslim Al-Khorasani As A Model

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**Abstract:** The current study deals with historian figure it is called: Al-Tabari historian is unique from others in dealing with historical texts, we find him in most of the narratives he conveys, he talks about the origin of the novel and transmits it in its entirety without leaving, unlike many other historians who came after it, so we find them quoting from it and leaving some words, the position of the political section and the military section in the Abbasid era I and II was of great importance over the course of history, so we find that two systems operate separately and separately from each other, The study was divided into an introduction, two studies, and a conclusion. In the first topic, we discussed the establishment of the state and the accession of Abu Al-Abbas Al-Saffah to the throne, and how his position was on his uncle Abdullah bin Ali, as well as the position of Abu Salamah Al-Khalal from standing next to the Abbasid state and how he managed to conceal the existence of the Abbasid family represented by Abu Al-Abbas Al-Saffah and the people of His house in Kufa, as for the second topic, we discussed the position of the opponent that Abu Muslim al-Khorasani adopted from the Abbasid state and how he managed to turn his hand toward the Khorasanians and the people close to him. Conclusion Gamma has had a large share to reach the most prominent points that we have achieved while we dealt with the research and stood up to the most prominent points that enriched the study.

**Key words:** *Al-Tabari, Political, Conflict, History, Novel, Absain Period*

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## I. INTRODUCTION:

Al-Tabari historian is unique from others in dealing with historical texts, we find him in most of the narratives he conveys, he talks about the origin of the novel and transmits it in its entirety without leaving, unlike many other historians who came after it, so we find them quoting from it and leaving some words, the position of the political section and the military section in the Abbasid era I and II was of great importance over the course of history, so we find that two systems operate separately and separately from each other, and each of these two systems has supporters and firm foundations that work on their basis and decide to stay until they have entered all the details of life and started to gather people to save one From the other, and this is what we find in Al-Tabari's account when he dealt with the position of Abu Muslim Al-Khorasani, the legitimate Metwalli and the experienced military leader who led the process of conquest and victory for the Abbasid state, how he was preparing to get rid of the legal affiliation in the caliphate of Muslims represented by Abu Al-Abbas Al-Saffah, Abu Muslim cooperated with many in order to get rid of him and topple the authority of the Abbasid state and ascend the star of opponents to them, including the Alevis. Likewise, we find that Abu Muslim al-Khorasani was the reason for the appearance of Muhammad with the smart soul on the stage of events , it was a reason for his death. He gave great importance to the Alevis from the Al-Hasani branch, that is, the children of Imam Al-Hassan Ibn Imam Ali bin Abi Talib, peace be upon them at the expense of the Alevis from the Al-Husseini branch. He accepts all the proposals that came to his attention, and the Imam was content to say that time is not our time and legs are not in our men. As for the children of Imam al-Hassan, peace be upon them, they stopped standing against the Abbasid state, and eventually things turned against them and they did not fulfill everything they requested.

The research was divided into an introduction, two studies, and a conclusion. In the first topic, we discussed the establishment of the state and the accession of Abu Al-Abbas Al-Saffah to the throne, and how his position was on his uncle Abdullah bin Ali, as well as the position of Abu Salamah Al-Khalal from standing next to the Abbasid state and how he managed to conceal the existence of the Abbasid family represented by Abu Al-Abbas Al-Saffah and the people of His house in Kufa, As for the second topic, we touched on the position of the opponent that Abu Muslim Al-Khorasani adopted from the Abbasid state and how he managed to turn enough for him towards the Khurasani and the people close to him. That enriched the search.

#### **The first topic: The declaration of the Abbasia state and the rule of Abu al-Abbas al-Saffah**

We talk about the origin of the novel and the historical text dealt with by Muhammad bin Jarir Al-Tabari on the issue of the initial differences and the existing differences between Abu Muslim Al-Khorasani and between Abu Al-Abbas Al-Saffah of existing differences and the text is: Ahmed bin Zuhair told me, he said, Ali bin Muhammad told us, he told us Salamah bin Muhareb, Muslim Ibn al-Mughirah, Saeed bin Aws, Abu Hafis al-Azdi, al-Nu`man Abu al-Sarri and Muhariz Ibn Ibrahim and others that Abu Muslim wrote to Abu al-Abbas asking permission from him during Hajj in the year 136 but he wanted to pray with people So he authorized him and wrote Abu Al-Abbas to Abu Jaafar while he was on the island, Armenian and Azerbaijan that Abu Muslim wrote to ask permission to perform the Hajj and I have given permission for him, Abu Al-Abbas wrote to Abu Jaafar while he was on the island, Armenian and Azerbaijan that Abu Muslim wrote to ask permission to do Hajj and I have given permission to him and I thought that if he came he wants to ask me that I give him the Hajj for people then I write to ask you permission to do Hajj then if you were in Makkah he did not covet to advance you so Abu wrote Ja`far to Abu al-Abbas asking his permission to perform the Hajj, so he authorized him, and Al-Anbar passed away. Abu Muslim said, "Did Abu Ja`far find a pilgrimage in which he did not do this, and pressured him against him"

The beginning of the matter, after the death of Imam Ibrahim Al-Imam, we find that Abu Salamah Al-Khalal did not see Abu Al-Abbas as the right person for the position of caliph, so he tried to find a person from the family of the House who was acceptable on all sides. The Imam himself is the caliph, contrary to the conception of the Khurasanids who used to conceive the caliph with limited religious powers and without any temporal authority, so Abu Salamah tried to reconcile the two directions, we have a position that is almost consistent with the previous opinion, which is that Abu Salamah Al-Khalal was one of the believers in the slogan "The call to satisfaction from the family of Muhammad." It seems that the concept of the slogan included all the Hashemite family from the Abbasid and Alevi parts of both Hosni and Hosseini, and this is what can be understood from the correspondence of Abu Salamah both Alawite personalities three <sup>(1)</sup>; Ja`far al-Sadiq, Abdullah al-Mahd and Umar ibn Ali bin al-Hussein after the death of Ibrahim al-Imam and the square is free of the leading personality to which he can rest in reassurance, even if Abu Salamah was one of the believers in the right of the Abbasid house to search for a person from that family other than the Hashemite family and it seems that it was not In his calculations, Abu al-Abbas al-Saffah and Abu Ja`far al-Mansur are the favorite to win the caliphate, however, the military section represented by the leadership of Abu Muslim al-Khorasani had a caliphate in the Abbasin family and nothing else confirms that our opinion is concealing the matter of the arrival of the butcher and his family in Kufa <sup>(2)</sup> for their supporters for more than forty days, and he refuses to announce their sponsor, on the pretext that the time has not come for that, and that in their backs a threat to their lives and to the future of the Abbasin da`wa, and Abu Salamah sent them down in a secret role in Kufa <sup>(3)</sup> he dealt with them with some lack of interest and refused to give them money that they asked to pay the beauty fee that took them to Kufa <sup>(4)</sup>. It seems that Al-Khalal wanted to know the answer of the three to choose from them and if it happened otherwise he could resort to the Abbasin family, it is possible that the thug or Al- Mansour had no presence in the ideology of the flaws, but the struggle of the military wing and the political wing ended in the liquidation of the political wing - the flaw - and the victory of the military section.

While Abu Salamah al-Khalal was busy with his correspondence with the Alevis, what happened was not what Abu Salamah expected. Abu al-Jahm bin Attiyah accidentally found one of Abu al-Abbas's boys in the Kufa market and told him that Abi al-Abbas had been in Kufa for a long time and guided them to his place so they took him to the mosque and pledged allegiance to him as the caliph. Salamah is quicker and pledged allegiance to Abu al-Abbas to succeed <sup>(5)</sup>, When Abu Salamah attended Al-Khalal and pledged allegiance to him, one of the leaders addressed Abu Salamah Al-Khalal, saying ((despite your nose)) <sup>(6)</sup> Abu Al-Abbas silenced him and responded to Abu Salamah when he apologized to him ((Your excuse, Abu Salamah, is not refuted, your right to us is great, and your predecessor in our country is grateful, and you are still forgiven, he went out to your camp and did not enter a defect)) <sup>(7)</sup>, and when the matter settled for Abu al-Abbas, he started thinking seriously about the liquidation of Abu Salamah al-Khalil, but he did not want to do it himself for fear that Abu Muslim al-Khorasani would take this as an excuse to provoke the people of Khorasan against Abu al-Abbas and a reason to announce his rebellion, it may have what the role referred to by some historical sources to Abu Muslim al-Khorasani in inciting to get rid of.

(1). Al-Masoudi, Meadows of Gold, Vol. 3, p. 268.

(2). Ibn Qutaybah, Imamate and Politics, Part 2, p. 292.

(3). Al-Jishahari, The Ministers and the Book, p. 85.

(4) Al-Tabari, History of the Nations and Kings, c. 4, p. 349; Ibn Al-Atheer, Al-Kamil in History, c. 5, p. 65.

(5)Al-Tabari, History of the Nations and Kings, Part 4, p. 296; Ibn Al-Atheer, Al-Kamil in History, Part 5, p. 65.

(6). Ibn Al-Atheer, Al-Kamil in History, vol. 5, p. 65.

(7) Al-Juhashiari, The Ministers and the Book, p. 87.

Abu Salamah influenced the fear of Abu al-Abbas about the fact that Abu Muslim al-Khorasani had intentions of the incitement process, as Abu Muslim al-Khorasani, who represented the military wing, was aware that Abu Salamah al-Khilal - the political wing - was the first influential figure in the new state and he was his strong competitor, he consulted the incest, who was close to him from the Abbasid family, and informed them of his decision to liquidate Abu Salamah Al-Khilal. Ja`far to Khurasan with thirty men, so they approached Abu Muslim, and Abu Ja`far informed Abu Muslim about the order of Abu Salamah and said to him: ((I complain to you, Abu Salamah Hafis bin Sulaiman, because he smote his nose on the Commander of the Faithful, so that he does not regard the caliphate as something)) <sup>(4)</sup> Abu Muslim said ((Or he would have done it for me))<sup>(2)</sup> Abu Jaafar returned to his brother Abu Al Abbas to teach him about the matter and seize the opportunity to transfer to him what he saw of the power of Abu Muslim Khorasani and his control in Khorasan. –Khallal- and the military pole –Khorasani- This explores the fact that Abu Ja`far al-Mansur went to Khorasan to consult Khorasani and incite him to trouble, but with great caution after ensuring that the idea of the conflict between the two poles is rooted<sup>(3)</sup> After arriving in Kufa, he called Abu al-Abbas and informed him of the mission for which he came and arranged for him to kill Abu Salamah <sup>(4)</sup> It was rumored among the people that Abu Salamah Al-Khalal was killed by Kharijites <sup>(5)</sup> and Abu Salamah was buried in Hashemite. Abu Al-Abbas Al-Saffah was able to kill Abu Salamah Al-Khilal by investing the conflict between the political and military lines by liquidating the strongest line, the political line represented by Al-Khilal, and then he emptied to work on hitting the military wing of Abu Muslim Al-Khorasani.

Abu Muslim al-Khorasani played a great role in preparing for preparing the Abbasid revolution and participating actively in its leadership, as he became the de facto leader of the revolutionary forces after Ibrahim Imam directed him to Khorasan and the roots of the tense relationship between Abu Muslim al-Khorasani and Abu Ja`f al-Mansur dates back to the days of the first Abbasid caliph Abi al-Abbas who sent his brother Abu Jaafar to Khorasan to take the pledge of allegiance from Abu Muslim and consult him on the matter of getting rid of Abu Salamah Al-Khilal <sup>(6)</sup>, Upon the arrival of Abu Jaafar to Khorasan, he drew his attention to the manifestations of power and influence that Abu Muslim al-Khorasani enjoyed there, and the Khorasan side around him, when Abu Jaafar returned from his mission, he drew the attention of the caliph to the danger that the presence of Abu Muslim in Khorasan poses to the future of the Abbasid

caliphate and urged him to get rid of him, saying ((obey me and kill Abu Muslim, then God is in his head for treachery))<sup>(7)</sup>, but the Caliph Aba Al-Abbas rejected the idea of getting rid of Abu Muslim, and the researcher, Thuraya Hafiz Arafat, believes that Al-Saffah's refusal to get rid of Abu Muslim Al-Khorasani was because of the role he played in establishing the Abbasid state, we do not agree with Arafat in this opinion, as Al-Saffah's refusal of Al-Mansour's proposal was not a pride in Al-Khorasani, but Al-Saffah saw that he would not accept him to get rid of Al-Khilal and Al-Khorasani at one time, he needed Khurasani for fear of his uncle Abdullah bin Ali, who was aspiring to succeed the Caliphate after him, and he saw the butcher remain on the strongest side in the military equation until he reached the appropriate opportunity, this happened, but after the death of Al-Saffah, the signs of a clash between the authority of the caliph and the aspirations of Abu Muslim began to appear on the horizon, as Abu Muslim Al-Khorasani sent a ruler to Faris before him, and at the same time the caliph Abu Al-Abbas sent his uncle Isa bin Ali<sup>(8)</sup>, the ruler of Ali Faris, so the governor appointed by Abu Muslim and by his command<sup>(9)</sup> refused to hand over the state to Isa bin Ali, and this represented the first challenge by Abu Muslim to the authority of the caliph who had no choice but to silently reluctance to

(1) Ibn A'tam Al-Kufi, Al-Futuh c 8, pp. 349-350.

(2) Ibn Utham, Al-Futouh, c. 8, p. 350; Al-Thahabi, Biographies of the Nobles' flags, c. 6, p.

(3). Ibn al-Imad, Gold Nuggets, Part 1, p. 191.

(4) Ibn Al-Atheer, Al-Kamil in History, Vol. 5, p. 81.

(5). Al-Baladhari, Phrases from Genealogy of the Nobles, cf. 4, p. 204; Al-Tabari, History of the Nations and Kings, c. 4, p. 360.

(6) Ibn Atham, Al-Fotouh, Vol. 8, pp. 349-350.

(7) Al-Tabari, History of the Nations and Kings, c. 4, p. 373; Ibn Al-Jawzi, Al-Muntazem, c. 7, p. 332; Ibn Al-Atheer, Al-Kamil in History, c. 5, p. 98; Al-Thahabi, History of Islam, c. 8, p. 351.

(8) Issa bin Ali bin Abdullah bin Abbas al-Hashemi: a Abbasid scholar, attributed to him "Nahr Issa" and "Qasr Issa" in Baghdad. He was born in Medina and lived in Baghdad until he died, and he is the uncle of Al-Saffah and Al-Mansour. Abu Al-Abbas Fares did not receive the state, he died in 164 AH, Al-Khatib Al-Baghdadi, History of Baghdad Part 11, p. 147, Al-Zarkali, Al-Alam, Part 5, p. 105.

(9) Al-Tabari, History of the Nations and Kings, Part 4, p. 365.

This challenge, while realizing the magnitude of the danger that Abu Muslim al-Khorasani has posed for the caliphate and a strong sense of the necessity of getting rid of Abu Muslim, which is what motivated the Abbasid caliph to plan to assassinate Abu Muslim under the urging of his brother Abu Jaafar<sup>(1)</sup>, the first attempt was made to assassinate Abu Muslim through one of his leaders, Ziad bin Saleh, and Abu Abbas was loyal to Ali Faris, and he sent to him the book of Tolia with Sibaa bin Al-Numan Al-Azdi with a recommendation for Sebaa to assassinate Abu Muslim if he found a suitable opportunity for that, after the arrival of the book of the Caliph to Ziyad, he declared his disobedience against Abu Muslim, and Abu Muslim himself went out to him and was accompanied by Saba` ibn al-Numan. When Abu Muslim learned about the order of Saba` ibn Abi al-Numan, he was arrested and handed over to his worker Amal and he proceeded to fight Ziyad and managed to defeat Ziyad's army, which resorted to one of Al-Daqaqin. Al-Dahqan killed him and sent his head to Abu Muslim<sup>(2)</sup>.

### **The second topic is the second attempt by Abu Jaafar Al-Mansour to kill Abu Muslim Al-Khorasani**

As for the second attempt, it was when Abu Muslim asked Abi Al-Abbas to go out for the Hajj in 136 AH / he authorized him and offered him a thousand of his soldiers, so Abu Jaafar seized the opportunity and plotted with him to assassinate Abu Muslim when he entered the caliph and agreed with his brother Abi Al-Abbas to implement it, but Abu Al-Abbas canceled the operation in Last minute, fearing the consequences of his taking it at a time when the state is still in the stage of establishment, so he prevented his brother, Abu Jaafar, from carrying out his intention to assassinate Abu Muslim al-Khorasani<sup>(3)</sup> he ordered the reception of Abu Muslim, and appointed his brother Abu Jaafar as the head of the pilgrimage

to miss the father of the Muslim Emirate of Hajj, which raised the ire of Abu Muslim and it is reported that Abu Muslim al-Khorasani did not greet Abu Jaafar in light of his disregard, and the caliph alerted him to the presence of Abu Jaafar, so Abu Muslim apologized, saying ((This is a place where only your right will be spent)) <sup>(4)</sup>, This was one of the reasons for Abu Jaafar's hatred of Abu Muslim. After completing the rituals of Hajj, Abu Jaafar returned to Iraq and advanced in his march against Abu Muslim. On the way he was informed of the news of Abu Abbas's death. He did not congratulate him on the caliphate, which sparked the wrath of Abu Jaafar and sent him a book in which he made a harsh saying to him, and Abu Muslim replied to him by congratulating him <sup>(5)</sup> and hurried to catch him, after their arrival in Iraq, the Caliph Al-Mansour reached the news of his uncle Abdullah bin Ali's rebellion and his claim to the caliphate. He got angry when they killed the Messenger of the Caliph and said ((Ameen on blood is a traitor in the money)) <sup>(6)</sup>, Abu Jaafar Al-Mansour feared when Abu Muslim's reaction reached him from his march to Khorasan and announced his disobedience there, so he sent to him telling him that <sup>(7)</sup> he decided to take him over the Levant and Al-Jazeera. To Khorasan <sup>(8)</sup>.

Abu Muslim Khorasani was killed:

Abu Ja`far al-Mansur realized the danger of Abu Muslim arriving in Khorasan and feared his independence there from the Abbasid caliphate, So he sought by various means to prevent him from marching to Khurasan. Then he sent to him Abu Hamid al-Marwazi and ordered him to speak to him with kindness and softness, and if he did not respond, he would have to send him a message on the tongue of the caliph saying: ((I am not for Abbas and I am innocent from Muhammad if I go through hardship and you do not come to me if I have ordered you to Anyone except me, if I did not destroy your request and kill you myself, and if I went into the sea, I would have put it down<sup>(9)</sup> at the same time, Al-Mansur sent to the deputy of Abu Muslim over Khurasan, whom he prepared and wished in the state of Khurasan. If he was able to prevent Abu Muslim from entering Khurasan, he sent to Abu Muslim ((We did not go out to disobey the successors of God and the people of his Prophet's house □ So do not contradict your imam and only return with his permission)) <sup>(10)</sup>. After hearing the threat of Abu Jaafar and the arrival of his deputy's book on Khorasan, Abu Muslim al-Khorasani consulted his companions, so they advised him not to come to Abu Ja`far, so he sent a messenger to Abu Ja`far to explore the situation and Abu Ja`far al-Mansur was able to recruit this

- (1) Arfa., Thuraya Hafez, The Khorasians and Their Political Role, p. 75.
- (2) Al-Tabari, History of the Nations and Kings, Part 4, p. 371.
- (3) Ibn Qutaybah, Imamate and Politics, Part 2, p. 307; Ibn Al Jawzi, Al Muntazem, c. 7, p. 333; Ibn Al Atheer, Al Kamil in History, Vol. 5, p. 98.
- (4) Al-Thahabi, Progress of the Nobles' Flags, c.6, p. 54.
- (5) Al-Tabari, History of the Nations and Kings, Part 4, p. 380.
- (6) Al-Masoudi, Mourouj Al-Thahab, Vol. 2, p. 275; Ibn Al-Atheer, Al-Kamil in History, Vol. 5, p. 105.
- (7) Ibn Al-Atheer, Al-Kamil in History, vol. 5, p. 106.
- (8) Al-Tabari, History of the Nations and Kings, c. 4, p. 381; Ibn Al-Atheer, Al-Kamil in History, c. 5, p. 105.
- (9) Ibn Al-Jawzi, Al-regular, p. 8, p. 9.
- (10) Al-Tabari, History of the Nations and Kings 4, p. 383.

The Messenger to work against Abu Muslim and promised him in the state of Khorasan that he was able to bring him to Abu Muslim, so he returned to Abu Muslim to convey to him a picture of the extent of the caliph's appreciation to him and told him that he had not seen anything suspicious of the caliph () so Abu Muslim was convinced and decided to come to Al-Mansur who ordered his retinue to receive Abu Muslim received a heavy reception, and upon entering it, he welcomed him and authorized him to leave for rest, postponing the execution of the assassination until the next day, in order to not be suspicious of the matter, Al-Mansur summoned his commander's guard, Othman bin Nahik, along with a number of his men, hidden them behind a curtain, and ordered them to go out and kill Abu Muslim when he clapped Al-Mansur with his hands, and this was the agreed sign of carrying out the assassination, when Abu Muslim came to the Al-

Mansur Council, he was stripped of his sword and allowed to enter, so Al-Mansur ordered him to sit down and start counting his sins, and Abu Muslim apologized to him for these mistakes and reminded him of his misfortune in the service of the state of Bani Al-Abbas. Khorasani until they killed him, and he ordered Abu Jaafar the body of Abu Muslim, then he wrapped it in a rug and ordered the money to be distributed to the owners of Abu Muslim, in this way, Al-Mansur got rid of an enemy who was to be credited with a thousand accounts that he realized and realized of his danger to the future of the Abbasid Caliphate<sup>(3)</sup>

## II. CONCLUSION

Through my reading of the research topic and a study in its angles, some things became clear to me:

1. All the Abbasian house was demanding power, it was not only Al Abbas Al-Saffah who wanted to rule and that his followers in the country were planning to establish a state based on the consent of the Muhammad, but they were not worthy of this slogan and did not apply on the ground, but rather they killed Muhammad's children in all Time , place because they stood against them and defended their place in society.

2. The internal struggle that afflicted the organization in an organization within the supporters of the Abbasid state and the Abbasids themselves, such as Abu Salamah to Khilal, who was called the Minister of Bani Abbas and between Abu Muslim al-Khorasani, the commander of the army and the strong personality who managed Bani Abbas to oppress their enemies with this force, Abu Salamah Al-Khalal was completely in agreement with Abu Al-Abbas Al-Saffah , was proud of the presence of Abu Al-Abbas Al-Saffah in Kufa , gave great importance to achieving victory over the enemies and then cursing his existence, unlike Abu Muslim al-Khorasani, he wanted, and from the first time, to adopt an opposition position and seek opportunities to overthrow the Abbasid state and all of Bani Abbas.

3. The hostility was evident among the successors of Bani Al-Abbas, and they established him from the first time they assumed power. It is past their rule to kill or leave him from the country.

4. The people gained , intimidated them through the policy of intimidation that they carried out in the killing of Abu Salamah Al-Khalal and Abu Muslem Al-Khorasani. It was worthy to rule on the rest of the country without fear of the enemies leaving.

(1) Al-Tabari, History of the Nations and Kings, c. 338; Ibn Katheer, The Beginning and the End, c. 10, p. 65.

(2) Al-Tabari, History of the Nations and Kings, c. 4, p. 384; Ibn Al-Jawzi, Al-Munatham, c. 8, p. 11.

(3) Al-Tabari, History of the Nations and Kings, Part 4, p. 385.

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