



Al-Bataeh and its Role in Peace and War During the Abbasid Era

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Paper Received:

07th September, 2022

Paper Accepted:

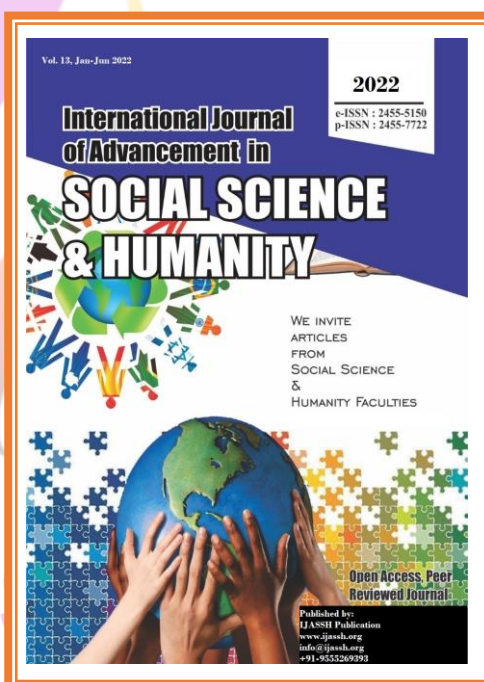
01st November, 2022

Paper Received After Correction:

18th November, 2022

Paper Published:

21st November, 2022



How to cite the article: Maha Waddah Abdul Ameer Ahmad Ala'Adamy, Al-Bataeh and its Role in Peace and War During the Abbasid Era, IJASSH, July-December 2022
Vol 14; 111-138

ABSTRACT

Al-Bataeh was the hidden engine and theatre for many events during the Abbasid era, so it played an important role in those events, which is remarkable and cannot be ignored. Al-Bataeh appeared for political and other reasons related to the region's imperviousness. It became a refuge for those fleeing from power and an important center representing the Iraqi local tendency, which is protected by the power of nature and its ability to impose special historical variables. Therefore, it can be said that Al-Bataeh witnessed political, economic, and social diversity that was reflected in the history of the region, and we can add to the importance of Al-Bataeh the human wealth it produced, represented by its scholars who enriched the human heritage with their immortal scientific output.

The political role of Al-Bataeh is represented in occupying it as a part that cannot be ignored in the history of the Abbasid state, as Al-Bataeh was ruled by a number of princes and rulers who played a prominent role on the scene of events in that era, while its economic role is represented in agriculture according to certain controls and foundations. As for its social role, it is represented in the validity of those shelters to live in. In addition to the above, Al-Bataeh has a cultural role, as a group of scholars who formed an important part of Iraq's history emerged from it.

Keywords: *Bataeh, Peace, the war, water, The role.*

INTRODUCTION

The history of the Arab state in the Abbasid era was filled with many public events on the political, economic, and social levels. Perhaps there are those who ask about the background of these events, and we say that a number of different political, economic, and social factors were behind them.

Therefore, Al-Bataeh is one of the hidden things, and perhaps it was the stage for many events in the Abbasid era. Therefore, it played an important role in those events, and it is something that is striking and cannot be ignored. Al-Bataeh appeared for political reasons and others related to the region's imperviousness. It became a refuge for those fleeing power, and an important center representing the Iraqi

local tendency, which is protected by the power of nature and its ability to impose special historical changes. Therefore, it can be said that Al-Bataeh witnessed political, economic and social diversity that was reflected in the history of the region, and it could add to the importance of the region what it produced of human wealth represented by its scholars who enriched the human heritage with their immortal scientific output.

The study included two sections, where the first topic aimed at the military role of Al-Bataeh and divided into two parts (Al-Bataeh linguistically and idiomatically, the political and military role), while the second topic deals with the peaceful role of Al-Bataeh, represented by the economic, social and scientific role, as shown below:

The First Topic: The War Role of Al-Bataeh

First: Al-Bataeh linguistically and idiomatically:

It is a swampy water whose two ends cannot be seen from its wide, and it is the agitator (the community of water and its entrance into the land) of the water of the Tigris and Euphrates, as well as the agitator between Basra and Ahwaz (1), and the most good-natured of the coast of Al-Batiha, which is Al-Bataeh and Al-Bathan (2).

Al-Batiha by billfath (opening), then by kasr, and plural it al-batahah, al-butahah and al-batahah are one, and the torrent is abrupt if it expands in the ground [3], because the water sloshed into it, that is, it flowed and expanded in the land, and it is a wide land between Wasit and Basra (4).

Concluding that the Al-Bataeh are several villages gathered in the middle of the water between Wasit and Basra, and they are famous in Iraq (5).

We must explain the reason for calling it Bataeh. We say that it was called Bataeh, the water of the Tigris was poured into the Tigris known as Al-Aura, which is below Basra when Qubad reigned, Fayrouz (6) sprang up at the bottom like sugar (7) with a great fissure, it neglected his command until he drowned many lands. When Anu Shirwan, his son, took over, he ordered that water be increased, and the dams increased until he reconstructed some of those lands, in addition, Parviz tried to get her closed until he hit forty dams in one day. He commanded the money, and it was thrown on one's hand, so the water was not worth anything. The Muslims came to Iraq, and the Persians were preoccupied

with the war, so the pits were exploding, and they were not paid attention to, and the leaders (8) were unable to block them, so its water became large and the batah expanded, and became great (9).

How it was formed was that it was on the borders of Basra, between the folds of its villages, with most of them left in Al-Muradi (10), close to the bottom, as if it were on open ground in ancient times, when Basra was built and the rivers were divided and connected to each other in villages and streams, the water receded and overpowered the lower parts of its land, and it became seas, which are Al-Bataeh (11).

Second: The political and military role:

Al-Bataeh played a role in the time of war on the political and military levels that can be reviewed through the history of the state in the Abbasid era.

In the year (215 AH/ 830 AD), the Caliph Al-Ma'mun (198 AH / 813 AD – 218 AH / 833 AD) appoint Issa bin Yazid Al-Jaluzhi (12) to fight Al-Zat (13), They were the first to inhabit Al-Bataeh, and Al-Bataeh is the source of the Tigris and Euphrates. Al-Zat was twenty-seven thousand and two hundred of them, the fighter was twelve thousand, and when they settled in al-Bataeh, they cut off the road and prevented those passing between Basra and Wasit, so the people pleaded for help to al-Ma'mun. Therefore, Isaa bin Yazid delegated to them, incidents broke out between them and him, and he did not reach a conclusion with them, and they returned to the corruption they had been upon and cut off the road, Al-Ma'mun appointed someone else, but he did not gain anything from them (14). The Caliph al-Mu'tasim (218 AH/ 833 AD-227 AH/814 AD) evacuated

al-Zat from al-Bataeh and what they had conquered from below Basra and between Basra and Wasit, and they cut off the road and shed blood (15).

In the year (262 A / 875 AD) the commander of Zinj (16) directed his armies to al-Batiha because of the dismissal of the Mu'tamid (256 AH/ 869 AD - 279 AH / 892 AD) Caliph Musa bin Bagha from the works of the East and joining it to his brother Abi Ahmed. And Ya`qub ibn al-Layth accepted Abu Ahmad's disciple and went to Wasit whereas happy had directed before that Al-Batha and came in the place of Musa bin Atamish Jalan Al-Turki, and he was facing lay off bin Atamish by the leader of Zanj Suleiman bin Jami. When Ibn Atamish was dismissed and his position was made, they made the face of Sulayman before him Thalab bin Hafs of the Bahranians, and he struck him and directed the leader of the Zanj Ahmad bin Mahdi in Samiriyat, and he struck Al-Jabai in the villages in the vicinity of Al-Madhar.

Al-Jaba'i wrote to the leader of the Zanj that Al-Batiha was empty of the Sultan's men, so Masrour and his soldiers had left when Yaqoub bin Al-Layth arrived in Wasit. Also, the leader of the Zanj, Suleiman bin Jami', ordered him to walk to the shops, and ordered Umair bin Ammar, who was knowledgeable about the roads of al-Butiha, to walk with al-Jaba'i until he settled in the shops and killed whoever caught him (17).

When the news of a Masrour going on the authority of Wasit came to Suleiman, Suleiman bin Ammar called his successor and Ahmad bin Sitrabek to change their places, so he advised him to take shelter in a Bituhaytha (18). The Bahilis hated the

exit of Suleiman bin Jami' because they were partnering with him, and they did not fear the Sultan's pursuit of them, so Suleiman was carried with his companions on the way to Tahshiya, and Al-Jaba'i passed to the ancient river, and he walked until he reached the village of Marwan on the eastern side of the Tahathitha River. Masrour walked to the place of the first camp of Suleiman, but he did not find anything there. And Abu al-Turki went down to al-Bataeh in search of Suleiman, but he did not find a trace of him, and he returned and found Suleiman had sent an army to the shops to knock out the oddities of Masrour's army. He did not know about Solomon (19). Suleiman and al-Jabai went out to the shops and met with Abu Tamim, my brother known as Abu Awn, and Sayf al-Turki, and they caught him, and he was killed and drowned (20).

The Abbasids fought the Zanj in al-Bataeh in the year (266 AH/879 AD), as they put swords on those who met them, and the Zanj and their followers dispersed, and the companions of Abu al-Abbas (21) entered the city, killing and capturing many, and taking away what was in the city, and Suleiman al-Shaarani fled (22). And whoever escaped with him, and the companions of Abi Ahmad followed them until they reached Al-Batah with them, and many of them drowned (23).

In the year (267 AH/880 AD) al-Muwaffaq left Baghdad to wage war against the Zanj, when he was informed that the owner of Zanj wrote to his companion, Ali ibn Aban al-Muhallabi, ordering him to march with all of his companions to Suleiman ibn Jami' to fight Abu al-Abbas ibn Abi Ahmad, Abu Ahmad walked until he disembarked in Wasit, and his son Abu al-Abbas met him. His father asked him

about the best of his companions, so he praised them, so he took them off, and Abu al-Abbas went to his camp, and Abu Ahmad departed in the water. Abu al-Abbas and the soldiers met him in the form of war. Then he walked in front of him until Abu Ahmad disembarked. Then he walked. Abu Ahmad gave his son Abu al-Abbas his lead and the vanguard, so he gave it to the army. Then he marched on the mobilization and in front of him Abu al-Abbas, also came to him with prisoners, because he had met the army of al-Shaarani before his father came, and he killed many of him. Then Abu Ahmad left for the city of the owner of Zanj. In Madinah, Al-Shaarani fled and followed them until they fell into Al-Bataeh, many of them drowned, and the rest took refuge in the abyss (24).

Abu Ahmad became aware of it, and when it became a command to take everything in it, demolish its wall, attack its trench and burn its ships, the news of the incident reached the owner of Zanj. Also, his misfortune became great, and he became increasingly alarmed, and he wrote to Suleiman bin Jami', warning him of what was revealed to Al-Sha'arani and ordering him to be vigilant. Then Abu Ahmad sent an army to al-Shaarani in stores, so they threw their commanders there and did not find him. So, they killed them and plundered many crops, and Abu al-Abbas learned the news of Suleiman bin Jami', so he knew his location in his city (the world), and Abu Ahmed travelled there after he repaired the bridges and prepared the mechanisms by which he blocked the rivers and levelled the land (25).

In the year (267 AH / 880 AD), a battle took place between Abu Ahmad and his army and between the Zanj, as he walked

for them and with him his son. Suleiman bin Jamea (26) escaped with his companions, so the killing and captivity continued among them, and Abu Ahmed was rescued from the people of Wasit. He also rescued Wasif Alamdar on that day when the Zanj hurried to kill them and many of those who escaped sought refuge in the cliffs surrounding the city. Abu Ahmad ordered a bridge to be built on the river known as the Mundhir, so the people crossed to its western side. He advanced in the conquest of Al-Kour and presented to Zirk (27) in the station of Bhatitha and ordered him to track down the Zanj who remained in the hills until he could kill them (28).

The affair of Imran bin Shaheen began in Al-Batiha in the year (338 AH/ 949 AD), and Imran bin Shaheen (29) was one of the people of Al-Jamidah (30) and he got levies, so he fled to Al Butahiya for fear of the rulers and lived among the reeds and the bushes, hunting fish and birds and uncovering the path of the Batiha, and a group of fishermen gathered on him and thieves. Then his fear intensified, so he trusted Abu al-Qasim bin al-Buraidi, the owner of Basra. The group of al-Jamidah and the districts of al-Bataeh transferred him and collected weapons. He took a fighter on the hills of al-Batiha and overpowered its districts. Mu'izz al-Dawla released his vizier, Abu Ja'far al-Saimri in the year (338 AH/ 949 AD), so he fought him and fled and took refuge in his family.

Then the news came to Mu'izz al-Dawla of the death of his brother, Imad al-Dawla in Fars, and his condition was disturbed by it, so he wrote to al-Sumayri to flee to Shirzad to fix matters, so he went to her, and Imran bin Shaheen returned to al-Batiha, and his friends met with him, and

his command strengthened. He sent Mu'izz al-Dawla to fight Rosabhan (31), one of his notables, and he prolonged his siege in the straits of al-Batiha. Then he fought him, and Imran defeated him, and his army fled, and his companions began to seek Al-Badriqa (32) and the guard (33) from the soldiers of the Caliph in the Sabla, and the road to Basra was cut off except on the back. Al-Sumairi had died and taken the place Al-Muhallabi (34), Al-Sumairi had died and Al-Muhallabi took his place. Mu'izz al-Dawla wrote to al-Muhallabi while he was in Basra, so he ascended to (35) Wasit and supplied him with leaders and weapons, so he crawled to Al-Batiha and narrowed down Imran, so he ended up in hidden straits. Rosabhan advised him to treat the people and wrote to Mu'izz al-Dawla complaining to al-Matulla about al-Muhallabi, So Mu'izz Al-Dawla wrote to him slowly, so he rushed to the fight and penetrated into those straits, then he was defeated and killed among his companions, and he was captured and escaped, and he released his family to him on the condition that he let the pimps who were in his captors go, so he let them go (36).

In the year (338 AH / 949 AD) the war against Imran took place, as he prepared for Imran his minister, Abu Jaafar al-Simari in the army, and marched on him, and there were many wars and incidents between them, then Al-Saymari defeated him, then the news came to him of his journey to Shiraz (37) Al-Bataeh, and the spoils of what was with them became strong and spoiled, and his companions were asking for guards from the Caliph's soldiers, as they passed by them to their villages and livelihoods in Basra, so Mu'izz al-Dawla sent the soldiers with al-Muhallabi and crawled to al-Bataeh in the year (340 AH / 951) AD, and Imran

entered into annoyance and advised him to attack, but he did not, also, Mu'izz al-Dawla wrote to him with the sign of Rosabhan, and al-Muhallabi entered the host with all his soldiers, Imran was ambushing them, so the ambush came out on them and they were divided between killing, drowning, and captivity, and Al-Muhallabi survived swimming in the water, Rozebhan was late in his march, so he gave peace, and Imran captured many of their senior leaders, so Mu'izz al-Dawla led him and his family companion in his family, and he imitated the mandate of Al-Bataeh, so he became it got worse.

Then the year (344 AH/955AD) came to an end because of the news he had heard of the disease of the Mu'izz of the State, and the people of Baghdad were shaken by his death, and a sum of money passed through him that was carried to the Muizz of the State and with him a group of merchants, so he earned them and took all that they had. Then he returned that after the weariness of Mu'izz al-Dawla from his illness and the spoils of peace between them. Then Mu'izz al-Dawla marched to Wasit in the year (355 AH/965 AD), so he sent the soldiers from there to fight Imran with Abi al-Fadl al-Abbas ibn al-Hassan, Nafi' came to him, and the son of Wajih, the owner of Oman, came to him to seek his help, so he descended to Al-Abla (38) and sent boats with him to Oman (39).

And his soldiers marched to Al-Bataeh, and they disembarked Al-Jamidah and blocked the rivers that flow into it, then Mu'izz Al-Dawla returned (40), from the Alabila and the disease surprised him, so he prepared the soldiers to fight Imran and returned to Baghdad and died. After him, his son Izz al-Dawla Bakhtiar took over, so he returned the equipped soldiers to Imran

and made peace with him, so his condition continued. Then Bakhtiar marched to him in the year (359 AH/969 AD) and lived in Wasit hunting for a month. Then he sent his minister to Al-Jamidah and Al-Bateha roads, closing the water courses and turning them into its rivers, which are the bridges to Iraq. Then the tide came from the Tigris and ruined all of that, then Imran moved to another stronghold and transferred his money to him, even if the water receded and the roads followed, they lost Imran from his place and the matter was long for them. The soldiers rioted against the vizier, so Bakhtiar ordered to reconcile with him for a thousand dirhams, and when the soldiers left him, his companions revolted in the outskirts of the people, so they plundered many of the soldiers and reached Baghdad in the year (361 AH/ 971 AD) (41).

Imran bin Shaheen increased in strength and daring after Al-Simaari marched on him, so he sent Mu`izz Al-Dawla to fight Rozbhan in the year (339 AH / 950 AD), and he was one of his military leaders, so he fought him, Imran tabled him and fortified him in the straits of Al-Batiha. Rozbhan became bored and approached him for a fight, so Imran pleaded with him and defeated him and his companions, killed them, and seized all their weapons, so he strengthened with him and doubled his strength. The soldiers had to cross over them to their villages and livelihoods in Basra and elsewhere, then the road to Basra was cut off except on back, so the people complained about this to Mu`izz Al-Dawla, so he wrote to Al-Muhallabi to walk to Wasit for this reason. He was in Basra, so he went up to it and provided Muaz al-Dawla with commanders, soldiers, and weapons, so he crawled to al-Batiha and narrowed down Imran and

blocked the sects against him. He ended up in the fjords known only to Imran and his companions. Rozbhan loved that al-Muhallabi should suffer the defeat and conquest, and he pointed to al-Muhallabi to attack Imran, but he did not accept it, so he wrote to Mu`izz al-Dawla is incapable of al-Muhallabi, so Mu`izz al-Dawla wrote with reproach and sluggishness, so al-Muhallabi left the firmness and what he wanted to do and entered with all his soldiers and attacked the place of Imran, and he had put ambushes in those straits, and Rosabhan delayed to surrender at the defeat: when Al-Muhallabi advanced, he and his companions ambushed him and put weapons in them, so they were killed and captured, and Rosabhan departed safely, he and his companions, and Al-Muhallabi threw himself in the water, so he escaped swimming. The state and Mu`izz al-Dawla al-Bataeh imitated him, so he became strong and his it got worse (42).

In the year (355 AH/965 AD) Mu`izz al-Dawla descended to Wasit to fight Imran bin Shaheen at al-Bataeh, so he sent the army from there with Abu al-Fadl al-Abbas bin al-Hasan and marched to al-Abla. So, its judge and the people of the countries agreed to appoint one of them over them, so they appointed him, then some of them killed him, and they appointed another of the judge's relatives known as Abd al-Rahman bin Ahmed bin Marwan, and Ali bin Ahmed, who had arrived with the Qarmatians (43) wrote a scribe and attended the time of giving. The Zanj took out Abd al-Wahhab and Ali ibn Ahmad settled as a prince. When Mu`izz al-Dawla came to Wasit this year, Nafi` al-Aswad, the owner of Oman, came to him seeking help. And they owned it in the year (355 AH/ 965 AD), and they killed some of its people and burned its boats.

Mu'izz al-Dawla returned to Wasit and besieged Imran and stayed there. He fell ill and reconciled with Imran and left him (44).

In the news of the year (355 AH/965 AD), Mu'izz al-Dawla had descended to Wasit to seek the mandate of Imran bin Shahin in al-Bataeh. When he reached Wasit, he sent the army with Aba al-Fadl al-Abbas ibn al-Hassan (45), and they marched, and they disembarked al-Jamidah, and they began to block the rivers that flow into al-Bataeh. Moez al-Dawla marched to al-Abla and sent the army to Amman and returned to Wasit to complete the war of Imran and owned his country, so he resided there, fell ill, and went up to Baghdad in Rabi' al-Awwal in the year (356 AH/966 AD) while he was ill and left the soldiers with her and promised them that he would return to them. When he arrived in Baghdad, he died, so she called the necessity to reconcile with Imran and leave him (46).

In the year (369 H/979), Imran bin Shaheen died suddenly in Muharram, and his son Al-Hassan replaced him. He blocked the mouths of the rivers that enter the floods, so time and money were lost in them, the muddling came, and al-Hasan bin Imran built some of those dams, so the water helped him and plucked them (47). If the Almutaher was blocked to one side, several sides would open, then a fall occurred between him and al-Hasan in the water, so al-Hasan appeared on him, and the purifier was quick, and he was accustomed to the challenge and was not familiar with sacrificing, so it was difficult for him. With him in his army was Abu al-Hasan Muhammad bin Omar al-Alawi, and he accused him of writing to al-Hasan and informing him of his secrets al-Mutahhar

feared that his rank would be reduced to Udd al-Dawla and his enemies would gloat over him, so he resolved to kill himself and then died. and he sent Udd al-Dawla to guard the soldiers, and he befriended al-Hasan ibn Imran for money to be paid and took his hostages (48).

In the year (379 AH/989 AD), the Caliph al-Ta'i' (363 AH/974 AD – 381 AH/991 AD) wanted to arrest al-Qadir Billah, and he is prince, so he fled from him to al-Batiha and stayed there. Also, the honor of the state died and was entrusted to his brother Abu Nasr, so the soldiers gathered and demanded a fee of allegiance and alimony. He promised them, and they refused, and there were correspondences between Al-Ta'i' and Abi Nasr, then they pledged to be clearing up (49).

In the year (381 AH / 991 AD), great events took place in Al-Bateha after the caliph Al-Qadir Billah (381 AH / 991 AD - 422 AH / 1030 AD) assumed the caliphate. That was after deposing the obedient himself and handing over the matter to al-Qadir Billah, and the nobles and the elders testified against him. He summoned al-Qadir to come, and the people of Daylam and the Turks demanded a pledge of allegiance, and they emerged to the outskirts of Baghdad, and the messengers hesitated from them to Bahaa al-Dawla, and they were prevented from preaching to al-Qadir, then they satisfied them, so they became silent, and the sermon was established for the caliph al-Qadir. Muhdhab al-Dawla prepared Ali ibn Nasr (50), al-Qadir Billah, from the blankets, and brought him whatever he could of tools and furnishings. When he reached Wasit, the soldiers met and demanded that he pledge allegiance, and great events took place that ended with

him promising to make them follow the example of the Baghdadis. They imposed and walked, and his residence in Al-Batiha was two years and eleven months, and it was said two years and four months with its emir, Muhdhab al-Dawla (51).

After that, Ibn Wasil was sent to al-Batiha and deposed Muhdhab al-Dawla, as Abi al-Abbas ibn Wasil (51) was acting on behalf of Razbuk al-Hajib and rose with him. Then Fouladh was arrested, and he returned to Al-Ahwaz, then went up to Baghdad, then left it and served Abu Muhammad bin Makram (52), Then he moved to the service of Muhdib al-Dawla in al-Bateha and applied there. When the Sacrastan captured Basra, Muhdhab al-Dawla sent him in the army to fight him, killed him, defeated him, and went to Shiraz, taking Muhammad ibn Makram's (53) ships and his money. He returned to the lower reaches of the Tigris and deposed the obedience of Muhdhab al-Dawla, sending him a hundred Sumayriyya (54) loaded with fighters, some of which drowned, and Ibn Wasil took the rest and returned to al-Abla. He sent Abu Saeed bin Makula to him, and he defeated him again, seized what was with him, and went up to Al-Bateha, Muhdhab al-Dawla went out to Shuja' bin Marwan and his son Sadaqa, but they betrayed him and took his money. He joined Wasit, and Ibn Wasil seized al-Batihah and Muhdhab al-Dawla's money and collected what belonged to his husband, the daughter of Baha al-Dawla.

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joined Wasit, and Ibn Wasil seized al-Batihah and Muhdhab al-Dawla's money and collected what belonged to his husband, the daughter of Baha al-Dawla. He sent him to her father, and she joined Baghdad, then the people of Al-Bataih became agitated against him, and he sent seven hundred Persians to the neighboring countries, so its people fought them and defeated them. To avoid his order, he summoned the brigadier-general of the armies from Baghdad and marched the soldiers to him, so he came to Wasit and multiplied the ships and marched to Al-Bataeh, and Ibn Wasil marched to him from Basra, so he defeated him and took the booty of his weight and tents, and Ibn Wasil returned chained (55).

He went to Shakiristan Muhdhab al-Dawla, so he sent him back to fight Abu al-Abbas in an army, so Abu al-Abbas met him and fought him, so he defeated Shakiristan and killed many of his men, and Abu al-Abbas seized his wealth and money, and went up to al-Batiha, Muhdhab al-Dawla went to Bashamni (56) and became with Abu Shuja' Faris bin Marwan and his son alms, so they betrayed him and took his money, so he was forced to flee, and he walked to Wasit, so her family met him and his wife, the daughter of King Baha al-Dawla, went up to Baghdad, and Muhdhab al-Dawla departed to her, so he could not reach her (57).

As for Ibn Wasil, he seized the money of Muhdhib al-Dawla and his country, and assigned the house of his wife, his son Baha al-Dawla, to guard it, then he collected everything in it and sent it to her father, and the people of Al-Bataeh were disturbed by him, so he marched seven hundred horsemen to Al-Jazirah (58), so

its people fought them, winning the army and killing many of them (59).

The news reached Abu Al-Abbas bin Wasel, so he returned to Basra, fearing that the matter would spread to him there, and he left the blankets vacant, with no one to guard them. When Bahaa al-Dawla heard of the state of Abi al-Abbas and his power, he feared for the country, so he marched from Persia to Al-Ahwaz to avoid his order, and brought with him the brigadier general of the armies from Baghdad, and prepared a lot of soldiers with him and marched them to Abi Al-Abbas, so he came to Wasit and made what he needed of ships and others and walked to Al-Bataeh, and dispersed his soldiers in the country to establish its rules (60).

Abu al-Abbas heard of his march to him, so he went up to him from Basra and reached the brigadier general of the armies, and he was in that state from which the soldiers dispersed from him, so he met him with those with him in Al-Saliq (61), and the brigadier general of the armies was defeated, then he reached Wasit and his tents and treasuries went, then he strengthened with what remained with him of the money that he had buried in his tent (62).

In the year (397 AH / 1006 AD) the son of Wasil, the Emir Abu Al-Abbas Ahmed, was serving in Karaj, and they mocked him and some of them said, "If I possessed him, then he used me." The conditions changed with him, and he went out and fought and took possession of Siraf (63) and Basra, then he went to Ahwaz and increased his army. Its ruler, Muhdhab al-Dawla, marched to his war, Fakhr al-Mulk Abu Ghalib, so Ibn Wasil failed to do so, and he sought refuge in Hassan al-Khafaji,

then he went to Badr bin Hasanawayh (64) and was killed by Wasit (65).

When the caliph settled in the caliphate and walked from Al-Bataeh to Baghdad, Muhdhab Al-Dawla, the owner of Al-Bataeh, reached him with a lot of money, and he managed his state, Baha Al-Dawla bin Adad Al-Dawla bin Rukn Al-Dawla bin Buwayh, until he died in Arjan (66) and he ruled Iraq in the year (403 AH / 1012 AD) and after him Baghdad and everything with it His son, the Sultan of the State, Abu Shuja', until the army rebelled against him in the year (411 AH / 1020 AD), so he succeeded his brother Musharraf al-Dawla over Iraq and marched to Ahwaz. Then he fought his brother to remove him, so he defeated the army of the Sultan of the state and fled to Ahwaz and remained the supervisor of the state until he died in Rabi` al-Awwal in the year (416 AH / 1025 AD) (67).

In the year (408 AH / 1017 AD) in Jumada al-Awwal, the guardian of Abu al-Hussein Ahmed bin Muhdhab al-Dawla Abi al-Hassan Ali bin Nasr al-Bataeh after his father, so his aunt's son fought him, so he overcame her and beat him until he killed him. The state owner of Baghdad (68).

In the year (421 AH / 1030 AD) Jalal al-Dawla (69) reigned over Wasit and appointed his son to rule over it. He sent his vizier Aba Ali ibn Makula to al-Bataeh and Basra, so he conquered al-Bataeh and Basra, so he conquered al-Bataeh and marched through the water to Basra with a deputy for Abi Kalijar on it. Baghdad for his victory (70).

In the year (438 AH / 1046) Ala al-Din Abu al-Ghanim Ibn al-Wazir Dhu al-Sa`adat descended to al-Bataeh and besieged it, and its owner, Abu Nasr Ibn

al-Haytham, harassed him and a large crowd gathered with him (71).

Among those who fled to Al-Batihah was the minister Abu Al-Hassan Ali bin Al-Hussein bin Ali bin Abdul-Rahim, and visited the king Abi Nasr Khosrow bin Abi Kalijar (71) bin Sultan Al-Dawla Al-Buwayhi after the death of his brother Kamal Al-Mulk, the gift of God in the year (443 AH / 1051 AD), then when Al-Basasiri (72) defeated the Zaim al-Mulk entered Baghdad on his right and he respected him, then he fled to al-Batihah and stayed until his death in the year (466 AH / 1073 AD) (73).

And in the year (451 AH / 1059 AD) Sultan Tughralbek descended to Wasit after he was done with the matter of Baghdad, and he saw that it had been plundered, and Hazarsib bin Benkeer came with him, and reconciled with him the situation of Dabis (75) bin Mazid (76) and brought him with him to the service of the Sultan and his companions to Baghdad, as well as Sadaqa bin Mansur bin Al-Hussein, and Abu Ali bin Fadlan guaranteed Wasit with two hundred thousand dinars, and Basra guaranteed Al-Aghar Abu Saad Masabour bin Al-Muzaffar, and the Sultan crossed to the eastern side of the Tigris, and marched to the vicinity of Al-Bataeh, so the soldiers plundered between Wasit, Basra, and Al-Ahwaz, and the sultan ascended to Baghdad in Safar year (452 AH / 1060 CE) with him Abu al-Fath bin Waram, Hazarsib bin Bankeer bin Ayyad, Debes bin Mazid, Abu Ali Ibn al-Malik Abi Kalijar, Sadaqah bin Mansur bin al-Husayn, and others. And their companions, and overthrew the authority over the group, and marched to the country of the mountain (77) in Rabi` al-Awwal in

the year (452 AH / 1060 AD) and made in Baghdad the cargo of the prince Yarsq, and Abu al-Fath al-Muzaffar bin al-Hussein guaranteed it for three years with four hundred thousand dinars (78).

And in Sha`ban in the year (480 AH / 1087 AD) Saad al-Dawla Kuhra'in (79) descended to Wasit to fight Muhdhab al-Dawla ibn Abi al-Jabr, the owner of al-Bataeh, and when he left Baghdad, strife abounded in it (80).

It is worth noting that some tribes were evacuated from Al-Bataih. In the year (558 AH / 1162 AD), the Caliph Al-Mustansajid Billah (555 AH - 1160 AD / 566 AH / 1170 AD) ordered the destruction of Bani Asad of Al-Hillah Al-Mazydiyyah. And they were spread out in the al-Bataeh, so he could not overpower them, so Yazdan (81) went to them and gathered many armies of horsemen and footmen. And he sent for Ibn Ma`ruf Muqaddam al-Muntafiq while he was in Basra, and he came with a large number of people and besieged them and blocked them from water, and patiently endured them for a while. and Yazdan was spreading Shi'ism, so he and Ibn Ma`ruf fought them and blocked their paths in the water, so they surrendered at that time, and four thousand of them were killed and the blood of the rest was dissolved, so they dispersed in the country, and there was no one left of them in Iraq who knew, and I handed over their lands to Ibn Ma`ruf and their country (82).

And in Dhu al-Hijjah in the year (616 AH / 1219 AD) in Dhu al-Qi`dah, the caliph al-Nasir li Din Allah (575 AH / 1179 AD - 622 AH / 1225 AD) appointed the Sharif prepared to fight the Banu Ma'rif, so he prepared and gathered with him men from

Tikrit, Hit, Haditha, Anbar, Hilla, Kufa, Wasit and Basra, and others, many, and he walked to them, and they were led at that time by Ma'la bin Ma'ruf, and they were people from Rabi'ah. and their homes were west of the Euphrates under Surah (83) And is related to the bad deeds and their corruption increased and harmed the villages that approached them and they cut off the road and corrupted the nearby areas of Iraq's badlands. So he marched to them, and the Banu Ma'ruf prepared to fight him, so they fought in a place known as the cemetery, which is a large hill in Al-Batihah near Iraq, and there was a lot of killing among them, then the Banu Ma'ruf was defeated, and there were many killings, captivity, and drowning, and their money was taken, and many heads of the dead were carried to Baghdad, and Al-Batihah was organized in the actions of Al-Nasir, and there was no king or state left in it (84).

The Second Topic: The Peaceful Role of the Bataeh

Economic and Social Role:

In fact, Al-Bataeh had several points of importance that distinguished it in peacetime. In Al-Bataeh, cities, and villages spread, and their soil when the water dried up was very fertile (85).

Al-Bataeh has enjoyed the cultivation of a number of agricultural crops, as rice and sugar cane are brought from Al-Bataeh to Baghdad (86).

On the other hand, Al-Bataeh was distinguished by the presence of dead lands in it, as the dead lands were revived because they were used for agriculture by reviving them, and this kept water from

them so that they could be planted and planted (87).

The water of the Tigris and the Euphrates settles in the lands, and the benefit from it ceases, then it goes out to the Tigris of Basra, so it is not from the water of the tax because the lands are not from the rivers of the harvest, and this is wrong reasoning because the lands in Iraq fell before Islam, so the rule of the land changed until it became dead, and it was not considered ruling water. The reason for this is that the Tigris passed in the valley that leads to Basra from the cities in straight paths, and the place of Al-Bataeh was now from the land of farms and villages with houses, then those buildings were sunk during the reign of King Quba bin Fairouz (88).

Perhaps what contributed to the establishment of agriculture in Al-Bataeh is the flow of rivers in it, as Al-Bataeh is located in the Euphrates between the Khabur, which is in the land of the island where Qarqisia (89), and in Al-Bataeh is the complex of these waters, which are thirty leagues by thirty leagues, and it is the treasury of the people of Basra where their water gathers and reeds grow for their firewood and their benefits. Including their fish, and in their surroundings are their farms and trees, and from these groves gathered rivers, including the Women's River and the Ibn Omar River, which is Abdullah bin Omar bin Abdul Aziz (90), at the bottom of Al-Bataeh is the palace of Anas bin Malik and its length is four leagues from the bottom of Al-Bataeh to the Basra river and the Murra river, and it is Murrah bin Abi Othman, the mawla of Abd al-Rahman bin Abi Bakr (91) Aisha (may Allah be pleased with him) wrote to Ziyad to bequeath him and cut him off that river, and the flood Basra is located in the

Al-Abla River until it exits to the Tigris until it flows into the Indian Sea, and the flood of Basra is its river on which Basra is (92).

It is added to what was mentioned above that some rivers, such as the Tigris River, which flows into them, were passing through the valleys near Basra in Iraq, adjacent to the land of the Arabs (93).

In peacetime, Al-Bataeh has strategic geographical importance, as major and important rivers, such as the Tigris River, flow into it., this river originates from the Amed Mountains, passes through the Silsilah Mountains, and derives from many springs in the Armenian regions (94), then passes through Balad (95), carries ships, and derives from the Zabin, Saratin, and Nahrawan and pours into the Bataeh (96)., on its way, the Tigris passes through Baghdad and Wasit until it drains into Al-Bataeh, the amount of which is more than sixty miles. Then everyone pours into the Persian Sea and the distance of the Tigris from its beginning to its end is eight hundred, a mile and a half (97).

The Euphrates River emerges from the country of the Romans over a place called Abriq, then it accepts with the north until it passes through the island and Raqqa, then descends to Kufa, to the west of the Levant, and to the east of the country of the island, then pours into Al-Bataeh after it disperses and turns into great rivers and its estuary into Al-Bataeh in the place of Sukar, then it mixes with the Tigris (98).

As for its flow, the Euphrates extends over the land of the Arabs until it ends in Raqqa, Qirqisiyah, Al Rahba, Al Daliah, Anah, Haditha, Hit, and Al Anbar to Kufa, and the water drains of the Euphrates to Al Bataeh (99).

It is worth noting that the Euphrates has small rivers, branching from it, in which ships run and pass through the Bataih, like the Sura River, which is a river with plenty of water that does not come out of the Euphrates larger than it until it ends in Sura and then to the rest of the blackness of Kufa, and the rest is poured into the Bataih (100).

Also, Al-Bataeh was distinguished by its strategic importance, which is that ships used to run through it due to the passage of rivers through it, in Al-Bataeh, water is collected, and it is considered the center of their farms and trees (101).

The ships run in the Al-Bataeh, because the Tigris passes between Al-Mathar (102) and Abdsi (103) from Kor Maysan until it exits at Al-Khazaira (104) above the mouth of the peace (105) in Wasit, then it passes until it comes to Al-Madain. So it passes until it comes out over the mouth of the reconciliation, then it becomes to the Tigris of Baghdad, so it comes to the cities, then the Tigris walks in the land until it passed in Wasit and poured its water into these bowls, and through this, the bowls became a land that is cultivated connected to the land of the Arabs and from its tribes or from these tribes Shukro and its people and Banu Abbas connected in Maysan. Also, the water prevailed over the low lands there, in addition to, those places are known as Al-Bataeh, and its effect may be seen on the ground, that is, the land of the Al-Baata'ah under the water when the water stagnates and clears, so he knows that it landed, and the first Al-Baata'a and what surrounded it became deserts and deserts, and severe poisons afflict passers-by in the summer (106).

Another point can be added to the peaceful role of Al-Bataeh, which is the suitability of these beds for habitation and human meeting, as in the past Al-Bataeh were connected villages and populated land. In the days of Khosrau Parvez, the Tigris increased excessively, and the Euphrates also increased, contrary to the custom, so he was unable to block it, also the water spilled into those homes, buildings, and farms, so he expelled its people from it. When the water was short and he wanted to build, he died and his son Sherawayh was appointed as the guardian after him, and his period did not take long. Then Islam came and they worked with wars, and the Muslims were not aware of the construction of the lands, so when the wars ended and the Islamic state settled, the matter of the plows worsened and the places of extrusions broke and water overcame the areas and the workers entered them with ships, so they saw high places in them that the water did not reach, so they built villages in them and people inhabited them and they planted rice. In the early days of the Bani Buwayh, some of its people conquered it, fortified themselves with water and ships, and that land was free from obedience to the caliph, and that water became for them like fortified strongholds until the Daylam state ended, then the Seljuk state, and when the Abbasids ruled, the al-Bataih returned to the best of the system and collected it for them as it was in the old days, and Hamdan bin al-Saht al-Jurjani said: Hadarat Al-Hussein Ibn Amr Al-Rustami, and was one of the notable generals of Al-Ma'mun, and was asking Al-Mubdhan (107) in Khurasan, while we were in the house of Dhul-Riyastin about Nowruz and the festival, and how they were made as a feast and how they were named. Al-

Mubdhan said: I am telling you about them: that Wasit was in the days of Dara Ibn Dara called Afruniyah, and it was not on the shore of the Tigris, and the Tigris used to flow on its banks in the area of the belly of Jokha, so it emerged in the days of Bahram Gur and removed from its course to the pitchforks and began to run alongside Wasit, so it sank the villages and buildings that were the site of the Al-Baata'ah (108).

It was connected to the desert, and Basra and its surroundings were nothing but the alabilah, because it was built by Dhul-Qarnayn, and the place of Basra was ordinary villages, in which no one settled them, and no river flowed through them except the and Tigris alabilah. So, the villages and cities that were in the place of the plagues, and they were many people, were struck by an epidemic, so they went out fleeing on their faces, and their families followed them with food and treatments, so they struck them dead, so they returned. When it was the first day of Froden, one of the months of the Persians, Allah Almighty rained rain on them and revived them, so they returned to their families, and he said to the king of that time: This is Nowruz, which is a new day, so it was named after it, so the king said: This is a blessed day, so if Allah brings rain on it, otherwise let them pour water on each other and bless each other and make it a feast. The Caliph Al-Ma'mun reached this news and said: It is found in the Book of Allah Almighty, which is His saying: "Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude" (109), (110).

Al-Bataih has always been a place inhabited by people, as it is a suitable place for habitation, as the two basins of Basra are surrounded by architecture and many villages and small towns, and the basin of Kufa has plenty of surroundings and many bounties. All these lakes and lakes have fresh water, fish abound in them, and fishermen work there (111). Al-Zat is considered one of the residents of Al-Bataih. In the year (180 AH / 796 AD), the Caliph Al-Rashid (170 AH / 786 AD - 193 AH / 808 AD) ordered the construction of the city of Ain Zerbi (112) and fortified it. Al-Mu'tasim (218 AH / 833 AM / 227 AH / 814 AM) transferred to it and to its forelocks a group of Zat people who had conquered the battlements between Wasit and Basra, so the people of the frontier benefited from them (113).

Bataih has several characteristics in peacetime. From a social point of view, its inhabitants used to speak Nabataean (114). This is evidence that it was a place of residence for some people. Also, Al-Bataeh was a place where some people went to kill people, such as what happened to a doctor who harassed one of his patients, who told her husband about that, so the husband took him to Al-Bataeh and then killed him (115).

One of the negative characteristics of Al-Bataeh is that it contains many bugs (116), and this may be due to its hot location in southern Iraq, in addition to the stagnant waters in which it was present.

Second: Scientific role:

Al-Bataeh was distinguished by the fact that a group of scholars emerged from it, as is the case with all other cities. The following is a mention of its most prominent scholars:

Ali bin Asaker bin Al-Marhab in Al-Awam Abu Al-Hassan, the blind reciter from the people of Al-Bataeh, was born in the village of Al-Muhammadiyah (117) close to Al-Saliq in Al-Bataeh. He came to Baghdad and memorized the Noble Qur'an there, and he read the many recitations on Abu Ezz Muhammad bin Al-Hussein bin Bandar Al-Qalanisi Al-Wasiti, Abu Abdullah Al-Hussein bin Muhammad Al-Dabbas, on Abu Bakr Muhammad bin Al-Hussein Al-Mazrafi, and others. He heard the hadith from Abi Talib Abd al-Qadir ibn Muhammad ibn Yusuf, Abi al-Qasim Hibat Allah ibn al-Husayn, Abi Ghaleb Ahmad ibn al-Hasan ibn al-Banna, and others, and he narrated a lot. He was born in the year (490 AH / 1096 AD) or (489 AH / 1095 AD) or (409 AH / 1018 AD) and his death were in the year (572 AH / 1176 AD) (118).

Abu Sahl al-Ahwaz narrated to us with his chain of transmission on the authority of Jabir bin Abdullah, he said: He laid a blanket for the Prophet (may God bless him and his family) under Tyre, then bread and meat were brought to him, so he ate and prayed and did not perform ablution (119).

Abu Al-Abbas Ahmed bin Abi Al-Hassan Ali bin Abi Al-Abbas Ahmed, known as Ibn Al-Rifai, was a Shafi'i jurist of the school of thought, originally from the Arabs, and he lived in Al-Bataeh in a village called Umm Ubaidah, and his followers have strange conditions, such as eating snakes while they are alive, going down in skirts while they are kindling with fire, so he extinguishes them, and other than that, they have seasons where a lot of the poor meet and they do enough for everyone (120).

His origin was from the Arabs, so he lived in this country, and many gathered around him. It is said that he memorized (al-Tanbih) in jurisprudence, and he has no offspring, but the offspring of his brother and his descendants inherit the sheikhdom in those countries (121), and from his poetry (122):

If a night goes dark, my heart is concerned
with your remembrance

I wail as the encircled doves wail

Above me are clouds raining grief and
sorrow

And beneath me are seas of sorrow
flowing

Ask Amr's mother how he became her
prisoner

The prisoners are released without him and
he is documented

He is not killed, for killing is a rest

nor is he grateful for him, so he is divorced

Regarding his marriage, there is a narration that says that he married the sister of Sheikh Mansour Al-Zahid, and Sheikh Ahmed was born to him in the year (500 AH / 1106 AD), and he learned a little about the Shafi'i school of thought. He was distinguished by the safety of the inner, but his companions included the good and the bad, and there was a lot of slander among them, and satanic conditions for them were renewed since the Tatars entered Iraq, from entering the flames, riding lions, and playing with snakes. These are matters that neither the sheikh nor the righteousness of his companions knew (123).

From the foregoing, we notice that the narrations differed in the percentage of the strange conditions of the sheikh and his companions. There are those who see that they practiced them, and an opinion that says that they are matters that neither the sheikh nor his righteous companions knew.

The Rifa'is told many stories and surrounded him with funny legends and stories that indicate fabrication, invention, perjury, and lying, as it is the same in its meaning for each one of their elders, with the multiplicity of persons, the diversity of environments, and the different times and places (124).

As for his birth, it was said that it was in a village in the works of Basra in the year (500 AH / 1106 AD) at most, and he was killed in the year (512 AH / 1118 AD) (125). As for his death, it was in the year (578 AH / 1182 AD) (126). Ali bin Jaber bin Zuhair bin Ali Abu Al-Hassan bin Abi Al-Fadl, the judge, from the people of Al-Bataeh, from the village of Saqiyat Suleiman. He and his father before him were judges in it. He came to Baghdad and studied there according to the Shafi'i school of thought for 2 years. He heard about it from Abi Al-Hassan Ali bin Abdul-Aziz Ibn Al-Samak, Abi Al-Fadl Muhammad bin Nasser Al-Baghdadi, and Abi Al-Waqat Al-Sijzi, and he went out to the mercy of Malik bin Touq (127) and stayed there, preoccupied with jurisprudence and literature under Abi Abdullah Ibn Al-Muqtana, and returned to his country. He obtained a good part of jurisprudence and literature, and took over the judiciary in his country, then in Al-Gharf and its works (128), Ibn Al-Dubaiti said: "I met him in Wasit and wrote anecdotes and chants about him, and I

interrogated him, then I saw him in Baghdad a year later (590 AH / 1194 AD) and I did not find anything from what he had heard at that time, then he fell to me a part he heard from Abi Al-Fadl bin Nasser after that” (129).

His birth was in Ramadan in the year (529 AH / 1134 AD) and his death was in the year (594 AH / 1197 AD) (130).

Abu al-Qasim Hamza bin Muhammad al-Zubaidi told us a reading from him, he said: “Abu al-Qasim Abd al-Rahman bin Ubaid Allah bin Abdullah al-Harfi told us, he said: Abu Saeed Ahmad bin Muhammad bin Abi Othman al-Nisaburi told us, he said: Ahmed bin Muhammad bin al-Azhar told us, he said: Muhammad ibn Abdullah ibn Badi’ told us, he said: Mu’tamar ibn Sulayman told us, he said: my father told us, on the authority of Zaida, on the authority of Ata ibn al-Sa’ib, on the authority of his father, on the authority of Abdullah ibn Amr (131), he said: The Messenger of God (may Allah’s prayers and peace be upon him and his family) said: “Those who are merciful will be shown mercy by the Most Merciful. Be merciful to the people of the earth, and He who is in the heavens will have mercy on you” (132).

Ali bin Jaber chanted to me verbally. He said: Abu Muhammad Al-Qasim bin Ali Ibn Al-Hariri Al-Basri chanted me with it for himself (133).

“Do not step towards a mistake or a mistake

After the gray hair in your face has stepped

I have an excuse for those whose tastes are mixed

If he strives in the fields of youth and error.”

Saeed bin Abi Saad bin Abd al-Aziz bin Abi Saad al-Jamidi The origin is attributed to al-Jamidah, a village from al-Bataeh, and he is from the people of Qilwiyah (134), a village of Nahr al-Malik near Baghdad. His father was one of the ascetics and people of acceptance. He lived in Qilwiyah, and his son Saeed was born there. He was a righteous preacher. He heard Aba al-Fath Abd al-Malik ibn Abi al-Qasim al-Karukhi and others. And it happened in Baghdad in the year (596 AH / 1199 AD) on the authority of Al-Karukhi, so Tamim Ibn Al-Bundaiji, Yusuf bin Saeed Al-Qattan, and others heard from him (135).

Abdullah bin Muhammad bin Ali bin Muhammad Abu Al-Qasim bin Abi Abdullah Al-Adeeb, known as Ibn Al-Khwarizmi, from the people of Zawata (136), one of the countries of Al-Bataeh. His father came from Khwarezm (137) and lived in this region, and his son Abdullah was born here and sought knowledge and read literature on his father and others and heard the hadith from him and from Muhammad bin Ali Ibn al-Mawsiliyyah and others and it happened in Wasit in the year (500 AH / 1106 AD) and he came to Baghdad in the year (510 AH / 1116 AD), and he narrated it Al-Hussein bin Muhammad bin Khosrow Al-Balkhi Al-Bazzaz heard from him as I read his handwriting. Abu Al-Qasim Ibn Al-Khwarizmi returned to his country after he came to Baghdad and died shortly thereafter (138).

From his Poetry (139).

"lord of the night frit his frutaho

I think he's cold, cold.

On Sana, Sana, all of it

At Aloni, like Sa`id, Sa`id

I have never been lacking in rain

of my life, and not every finder finds me

If you remember, O killed one, that you
killed me, then let me bear witness to that

Changing my color and my touch is a
witness

That what appeared is intentional

I say if he visits me and bids me farewell

tell me when are you coming back"

Muhammad bin Ahmed bin Ali Abu Al-Badr bin Abi Al-Abbas, known as Ibn Amsina, was originally from Al-Jamidah, one of the villages of Al-Bataeh. He was brought up by Wasit and served in the bureaucratic works and undertook the affairs of the princes, and rose to be the ruler of the diwan of the rulers of the globe in the year (594 AH / 1197 AD), Abu al-Qasim al-Hassan ibn Nasr ibn al-Naqid, the owner of the al-Makhzen al-Ma'mur, in charge of the affairs of the Mighty Court, was on that until Nasser bin Mahdi (140) was dismissed from the ministry in Jumada al-Akhira in the year (604 AH / 1207 AD). The hijab and the heads of the provinces attended with him, and he went to the dear court on an aforementioned day, stayed there, and returned to his house after the Maghrib prayer. Then Ibn Mahdi transferred from the ministry house opposite Bab al-Nubi al-Majrous in Rajab of this year and Ibn Amsina transferred to its knowledge that he used to dispose of in the service of the dear court until he was dismissed on Sunday night, the tenth of the

month of Rabi` al-Awwal in the year (606 AH / 1209 AD) (141).

Abu al-Khattab al-Bata'ih, Muhammad ibn Muhammad ibn Ahmad al-Mudhari, from the people of al-Bata'ih, came to Baghdad. Al-Mubarak ibn Kamel wrote about him and narrated his authority in the dictionary of his sheikhs, and Abd al-Rahim ibn al-Akhwa narrated his authority. From his poetry (142):

"O you who killed me unjustly, without slipping,

Yours would not have been merciful

I made my cheeks unjust in passion

for tears land and my eyelids poison

I drank from your mouth a merciless

an exhausting cup of Sulaf Al-Lama..."

CONCLUSION

The study found a number of results:

- 1- Al-Bataeh had an important role in times of peace and war during the Abbasid era.
- 2- During the time of war, the military role of Al-Bataeh is represented by the many wars that the Abbasid state fought in Al-Bataeh, which occupied a large part of the state's history.
- 3- The political role of Al-Bataeh is represented by its work as a part that cannot be ignored in the history of the Abbasid state, as Al-Bataeh was ruled by a number of wage-earners and rulers who

played a prominent role on the scene of events during the Abbasid era.

4- Al-Bataeh was the scene of battles between the Abbasid Caliphate and the Negroes of Basra.

5- Al-Bataeh became the target of multiple external campaigns in the second Abbasid era, such as the Baridis, the princes of Al-Bataeh and the marshes, the rulers of Oman and the Carmatians of Bahrain.

6- Imran bin Shaheen is considered the most dangerous refugee to Al-Bataeh, as he fled from the Emir of Wasit and resided among the reeds fishing, then he sneered and a group of fishermen met with him.

7- In peacetime, Al-Bataeh had an economic role represented by the establishment of agriculture in it due to the flow of rivers in it, in addition to its strategic geographical importance represented by the passage of ships through it.

8- As for the social role of al-Bataeh in peace, it is represented by the presence of villages and the people-populated buildings in them.

9- As for the scientific role in peace, it seems clear that a group of scholars and their exit from Al-Bataeh became prominent in the scientific life in that era.

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6. They are the kings of the fourth class of Persian kings, and they are the Sassanids. The first of them is Ardashir bin Babak bin Sabur bin Ardashir, Hormuz bin Sapur, Bahram bin Sapur, Bahram bin Bahram, Narsi bin Sapur, Hormuz bin Narsi, Shapur bin Hormuz, Ardashir bin Hormuz, Sapur bin Ardashir, Sabur ibn Sabur, Bahram ibn Sabur, Parvez Yazdegerd ibn Bahram, Bahram ibn Yazdegerd, Fayrouz ibn Yazdegerd, Abu Sherwan ibn Yazdegerd, Qubad ibn Fayrouz, Anu Shirwan, Hormuz Parvez, Sherweh, Ardashir, Shahryar, Boran, Khosrau ibn Qubadh, Fayrouz Khashbandeh, Arzmi, Dokht Farhad. Khosrow, yelling. Al-Masoudi, Ali bin Al-Hussein (d. 346 AH / 957 AD), Promoter of Gold and Gem Metals, (Dr. I, Dr. T), Part 1, p. 125.
7. kiskir: A wide ball whose reed is Wasit, which is between Kufa and Basra. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 461.

8. Al-Dahaqin: singular (Dahqan), which is an Arabicized Persian word meaning merchant. Ibn Manzoor, *Lisan Al-Arab*, Vol. 13, p. 163.
9. Al-Yaqoubi, Ahmed bin Ishaq (d. after 292 AH / 905 AD), *Countries*, 1st edition, Dar Al-Kutub Al-Ilmiya, (Beirut, 1422 AH), Part 1, p. 159; Ibn Qudama, Qudama bin Jaafar (d. 337 AH / 948 CE) *Al-Kharaj and the Writing Industry*, 1st edition, (Dar Al-Rasheed Publishing House, 1981 CE), pp. 168-169.
10. Al-Muradi: The sands of the abandonment of knowledge, and one of them is marda, so called because of its lack of vegetation. Ibn Manzoor, *Lisan Al-Arab*, Vol. 4, pg. 401.
11. Al-Istakhari, Abu Ishaq Ibrahim bin Muhammad (d. 346 AH / 957 AD), *Al-Masalik and Al-Mamlak*, Dar Sader, (Beirut, 2004 AD), pp. 57-58.
12. Issa bin Yazid Al-Jaluthi: A leader who was with Abdullah bin Taher and the governor of Egypt in the year (213 AH / 828 AD): Al-Kindi, Abu Omar Muhammad bin Yusuf (d. C 1, p. 55.
13. Al-Zat: It is most likely that their original home is Sindh in the country of India, and they used to raise buffaloes. It seems that because of their poverty, they practiced banditry with their aides, so they cut off the road, declared rebellion, and attacked merchant ships. The Caliph al-Ma'mun fought them and deserted some of them, but he did not eliminate their movement and left that to his brother al-Mu'tasim, who succeeded in eliminating them. Al-Rahim, Abd al-Hussein Mahdi, *The First Abbasid Era, Qualifications and Achievements*, 1st Edition, The Open University, (Tripoli, 2002 AD), p. 645.
14. Ibn al-Jawzi, Abd al-Rahman bin Ali, (d. 597 AH / 1201 AD), the regular in the history of kings and nations, edited by: Muhammad Abd al-Qadir Atta and Mustafa Abd al-Qadir Atta, 1st edition, Dar al-Kutub al-Ilmiya, (Beirut, 1412 AH / 1992 AD), C 10, p. 266.
15. Al-Masoudi, Ali bin Al-Hussein (d. 346 AH / 957 AD), *Al-Tanbih and Al-Ishraaf*, corrected by Abdullah Ismail Al-Sawy, Dar Al-Sawy, (Cairo, Dr.T), part 1, p. 307.
16. The Zanj: They are the inhabitants of eastern Africa who migrated to the lands of Iraq and the regions of the Persian Gulf. They made a movement led by the owner of the Zanj in the lands of Iraq in the second Abbasid era, when the central authority in Baghdad was suffering from weakness and corruption at the hands of foreign leaders who controlled matters. It was not a revolution of slaves, just as the owner of the Zanj was nothing more than a political adventurer who was able to include the discontented Arabs of the Gulf, Iraq and the Zanj with him. The movement, in fact, is a political adventure hatched by a group of ambitious tribal chiefs for power and funded by Indian moneylenders and merchants. Fawzi, Farouk Omar, ((*The History of Iraq in the Ages of the Arab-Islamic Caliphate: 1/656 AH / 622/1258 AD*)), 1st edition, Al-Nahda Library, (Baghdad, 1988 AD), p. 308.
17. Al-Tabari, Muhammad bin Jarir (d. 310 AH / 923 CE), *History of the Messengers and Kings*, 1st Edition, Dar Al-Kutub Al-Ilmiya, (Beirut, 1407 AH), Part 5, p. 507.

18. Tahatha: a position with a mediator. Al-Tabari, History of the Messengers and Kings, Part 5, pg. 508.
19. al-Tabari, History of the Messengers and Kings, vol. 5, pg. 508.
20. Al-Tabari, History of the Messengers and Kings, Part 5, pg. 509.
21. Abu al-Abbas ibn al-Muwaffaq fought the Zanj in the year 267 AH / 880 CE. Al-Tabari, History of the Messengers and Kings, Part 9, pg. 557.
22. He is Suleiman bin Musa Al-Shaarani, who was sent by the Caliph to fight the Zanj. Al-Tabari, History of the Messengers and Kings, Part 9, pg. 482.
23. al-Tabari, History of the Messengers and Kings, vol. 5, pg. 534.
24. Al-Ajam: The plural of bush, which is the growing reed. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 51.
25. Ibn Miskawayh, Ahmad bin Muhammad (d. 421 AH / 1030 CE), The Experiences of Nations and the Succession of Determination, edited by: Abu al-Qasim Emami Soroshi, 2nd Edition, (Tehran: 2000 CE), Part 4, pp. 460-461; Ibn al-Jawzi, al-Muntazam, vol. 12, p. 211; Ibn al-Athir, Ali ibn Abi al-Karam, (d. 630 AH / 1233 CE), al-Kamil fi al-Tarikh, edited by: Omar Abd al-Salam Tadmuri, 1st edition, Dar al-Kitab al-Arabi, (Beirut, 1997 CE), vol. 6, p. 377; Ibn Katheer, Ismail bin Omar (d. 774 AH / 1373 AD), The Beginning and the End, edited by: Abdullah bin Abdul Mohsen Al-Turki, 1st Edition, (Dar Hajar for Printing, Publishing, Distribution and Advertising, 1418 AH / 1997 AD), Part 14, p. 573.
26. Suleiman bin Jameh: Leader of the Zanj. Al-Dhahabi, Muhammad bin Ahmad (d. 748 AH / 1347 AD), History of Islam and the deaths of famous people and media, edited by: Omar Abd al-Salam Tadmuri, 2nd Edition, Dar Al-Kitab Al-Arabi, (Beirut, 1413 AH / 1993 AD), Part 20, p. 22.
27. Zeirak: Author of the introduction of Abi al-Abbas. Al-Tabari, History of the Messengers and Kings, Part 9, pg. 585.
28. Al-Tabari, History of the Messengers and Kings, Part 5, pp. 537-538.
29. Imran bin Shaheen: The king of Al-Bataeh had blood on him, so he fled to Al-Bateha, so thieves gathered around him, then his gathering increased, and the state failed him, so they fought him, and they were not able to defeat him. And his son Al-Hassan followed him for a while, but he committed himself to money in the year to support the state. Al-Dhahabi, Muhammad bin Ahmad (d. 748 AH / 1347 AD), The Life of the Nobles' Flags, Dar Al-Hadith, (Cairo, 1427 AH / 2006 AD), Part 12, p. 299.
30. Al-Jamidah: a large village of Wasit between it and Basra. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 2, pg. 95.
31. Ruzbahan: One of the dignitaries of Jund Mu'izz al-Dawla. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, p. 193.
32. Al-Borqa: The guards advance the convoy. Or safety given to the traveler or guard fee. Ibn Manzoor, Lisan Al-Arab, Part 1, pg. 204.
33. Watch: security. Ibn Manzoor, Lisan Al-Arab, Part 4, pp. 253-254.
34. Al-Muhalabi: The great minister Abu Muhammad Al-Hassan bin Muhammad bin Abdullah bin Harun Al-Azdi from the son of Al-Muhallab bin Abi Safra, and he visited Moez Al-

- Dawla, and he was a writer and poet who attained first in the ministry on the authority of Abi Jaafar Al-Saymari, so Al-Saymari died, and he was appointed in his place by Moez Al-Dawla, in the year (339 AH / 950 AD).) Then he ministered to the obedient caliph, and they called him the one with two ministries. He died in Sha'ban in the year (352 AH / 963 CE) in Baghdad. Al-Dhahabi, Biography of the Flags of the Nobles, vol. 12, p. 254.
35. Ibn Al-Atheer, Al-Kamil in History, vol. 7, p. 186; Ibn Katheer, The Beginning and the End, Part 15, pg. 199; Ibn Khaldun, Abd al-Rahman bin Muhammad (d. 808 AH / 1406 CE), The History of Ibn Khaldun called Al-Abr, and the Diwan of the Beginner and the News in the History of the Arabs, Persians, and Berbers, and their contemporaries with the greatest authority, edited by: Khalil Shehadeh, 2nd edition, Dar Al-Fikr, (Beirut, 1408 AH / 1988 AD), Part 3, p. 525.
 36. Ibn Khaldun, History of Ibn Khaldun, Part 3, p. 526.
 37. Ibn Khaldun, History of Ibn Khaldun, Part 4, p. 677.
 38. Al-Abla: A town on the shore of the Great Basra Tigris at the corner of the Gulf that enters into Basra. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 77.
 39. Oman: Arab football on the coast of the Sea of Yemen and India. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 150.
 40. Ibn Khaldun, History of Ibn Khaldun, Part 4, p. 678.
 41. Ibn Khaldun, History of Ibn Khaldun, Part 4, p. 679.
 42. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pg. 194.
 43. Qarmatians: Historians differed in interpreting the term Qarmatians, and it is most likely that Qarmat was a nickname for Hamdan bin Al-Ash'ath, the leader of the Qarmatians of southern Iraq, and it means red-eyed. Hamdan started calling the people to the movement, and the Qarmatians raised slogans to save people from their bad situation. In fact, they wanted to revolt against the prevailing regime and replace it. It included many parts of the state, which are southern Iraq, Badia al-Sham, Yemen, Faras, and Bahrain. Fawzi, Farouk Omar, History of the Arabian Gulf in the Middle Islamic Ages 1-906 AH / 622-1500 AD, 2nd edition, (Baghdad, 1985 AD), p. 177.
 44. Ibn Khaldun, History of Ibn Khaldun, Part 3, p. 528.
 45. Al-Abbas is the brother of Muhammad, Ubaid Allah, Al-Fadl, and Hamza Bani Al-Hassan, and he is from the people of the city of the Messenger of God (PBUH). He came to Baghdad during the days of the Caliph Harun Al-Rashid and accompanied Al-Ma'mun after him, and he was a scholar and an eloquent poet. Al-Khatib Al-Baghdadi, Ahmed bin Ali (d. 463 AH / 1070 AD), The History of Baghdad, edited by: Dr. Bashir Awad Maarouf, 1st edition, Dar Al-Gharb Al-Islami, (Beirut, 1422 AH / 2002 AD), Part 14, p. 6; Ibn al-Dubaihi, Muhammad ibn Sa'id (d. 463 AH / 1239 CE), the needed summary of the history of Baghdad, edited by: Mustafa Abd al-Qadir Atta, 1st edition, Dar al-Kutub al-Ilmiyyah, (Beirut, 1417 AH), vol. 12, p. 125.

46. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pp. 264-265.
47. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, p. 367.
48. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, p. 367.
49. Al-Dhahabi, History of Islam, vol. 26, pp. 485-486.
50. He is Ali bin Nasr Abul-Hassan Muhdheeb al-Dawla, the owner of the country of al-Batihah. He had many honors, and people used to turn to him in times of adversity, so he sheltered them and did good to them. One of his greatest virtues in that was his benevolence to the Caliph al-Qadir in Allah when he sought protection from him and stayed with him with al-Batihah fleeing from those who obeyed Allah, so he sheltered him and was kind to him. He was in his service when he took over the caliphate, so he had the white hand with him, and he ruled Al-Bataeh for 32 years and months. He died in the year 409 AH / 1018 AD. Ibn Katheer, The Beginning and the End, Part 15, p. 577.
51. Al-Dhahabi, History of Islam, vol. 27, pp. 5-6.
52. He used to serve Al-Karaj, then he reigned in Siraf, then Basra, and he went to Al-Ahwaz, and defeated Baha' Al-Dawla and the king of Al-Batiha. Muhdhab Al-Dawla drove Ali bin Nasr to Baghdad, he died in the year 397 AH / 1006 AD. Ibn al-Jawzi, al-Muntazam, vol. 15, pg. 57.
53. Abu Muhammad bin Makram: The owner of the authority of the state. Ibn Khaldun, History of Ibn Khaldun, Part 4, p. 629.
54. Samaria: a type of ship. Al-Safadi, Salah al-Din Khalil ibn Aibak (d. 764 AH / 1363 AD), correcting the translation and editing the distortion. Ramadan Abdel Tawab, 1st edition, Al-Khanji Library, (Cairo, 1407 AH / 1987 AD), Part 1, p. 319.
55. Ibn Khaldun, History of Ibn Khaldun, Part 4, p. 682.
56. Bashamni: from the cities of Wasit. Al-Maqdisi, The Best Divisions, vol. 1, p. 114.
57. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pg. 536.
58. Al-Jazira: a village in the vicinity of Al-Nahrawan, near Al-Madain, near Baghdad Works. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 2, pg. 94.
59. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pg. 536.
60. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pg. 536.
61. Al-Saliq: Places in Batihah Wasit between it and Baghdad were the house of the king of Muhdhib al-Dawla Abi Nasr, who took control of that country and before him, Imran ibn Shaheen. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 3, pg. 422.
62. Ibn Al-Atheer, Al-Kamil in History, Vol. 7, pg. 537.
63. Siraf: a venerable city on the coast of the Persian Sea. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 447.
64. Badr bin Hasanawayh: From the people of the mountain, his rank was Adad al-Dawla. Abu Shuja' after Hasanawayh's death, he had the authority over the mountain, Hamadhan, al-Dinour, Borujerd, Nahawand, etc., and his prestige was based on courage, politics, and justice. 1014 / 10 AD. Ibn al-Jawzi, al-Muntazam, vol. 15, p. 104.
65. Al-Dhahabi, Muhammad bin Ahmad (d. 748 AH / 1347 CE), Al-Abr fi Khabar Min Ghabar, edited by: Dr.

- Salah Al-Din Al-Munajjid, Kuwait Government Press, (Kuwait, 1984 AD), Part 3, pp. 66-67.
66. Arjan: A large city between it and Shiraz sixty farsakhs, and between it and the market of Ahwaz sixty farsakhs. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 143.
 67. Al-Qalqashandi, Ahmed bin Ali (d. 821 AH / 1418 AD), the exploits of elegance in the landmarks of the caliphate, edited by: Abd al-Sattar Ahmad Farraj, 2nd edition, Kuwait Government Press, (Kuwait, 1985 AD), part 1, p. 320.
 68. Ibn Katheer, The Beginning and the End, Part 15, p. 573.
 69. Jalal al-Dawla: The owner of Iraq, Abu Taher Firuzjard, son of King Baha al-Dawla, Abi Nasr, son of Sultan Adud al-Dawla bin Rukn al-Dawla bin Buyih al-Dailami, and he ruled for seventeen years, and after him his son Abu Mansur reigned. year (435 AH / 1043 AD). Al-Dhahabi, Biography of the Flags of the Nobles, vol. 13, p. 225.
 70. Ibn Katheer, The Beginning and the End, Part 15, p. 630.
 71. Ibn Al-Atheer, Al-Kamil in History, Vol. 8, pg. 59.
 72. Abu Kalijar: The owner of Iraq, Marziban bin Sultan al-Dawla bin Baha al-Dawla bin Adud al-Dawla bin Buyih. He reigned after his cousin Jalal al-Dawla, so he ruled for five years, and he was betrothed and betrothed. His cousin al-Malik al-Aziz subdued him, and he died in the year (440 AH) in Kerman, and they reigned after him, his son al-Malik al-Rahim. Aba Nasr, and the state of Bani Buwayh ended, and the Seljuk state was established. Al-Dhahabi, Biography of the Flags of the Nobles, vol. 13, p. 256.
 73. Al-Basasiri: One of the leaders of the Bani Buyi Turks, and his influence and danger increased during the reign of the Merciful King until the Abbasid caliph and the Buyid sultan with him became usurpers of power. Hassan, Hassan Ibrahim, History of Political, Religious, Cultural and Social Islam (The Second Abbasid Era in the East, Egypt, Morocco and Andalusia 447-656 AH / 1055-1258 AD), 1st Edition, Al-Nahda Library of Egypt, (Cairo, 1967 AD), Part 4, p. 14.
 74. Al-Dhahabi, History of Islam, vol. 31, p. 207.
 75. He is the Emir of Khuzestan. Ibn Al-Dubaihi, Muhammad bin Saeed (d. 637 AH / 1239 AD), appendix to the history of Madinat Al-Salam, edited by: Dr. Bashar Awad Maarouf, 1st edition, (Dar Al-Gharb Al-Islami, 1407 AH / 2006 AD), Part 1, p. 268.
 76. The Banu Mazyad were the masters of the Nile and the Middle Euphrates, as their emirate lasted from (387-558 AH / 997-1162 AD), and their center was the city of Hilla, which was established by their prince, Sadaqah. Ali bin Mazyad is considered the true founder of the political entity of the Mazydis, and his successor in the presidency is his son Dubis bin Ali (408-474 AH / 1017-1081 AD), then Mansour bin Dubis, then Sadaqa bin Mansour. Then their strong entity ended with the death of Ali bin Dubis in the year (545 AH / 1150 AD). Fawzi, History of the Arabian Gulf, pp. 183-184.
 77. Mountain Country: A name for the country located between Isfahan to Zanjan, Qazvin, Hamadan, Al-

- Dainour, Qarmisin, Al-Ray and the countries between that. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 2, pg. 99.
78. Ibn Al-Atheer, Al-Kamil in History, Vol. 8, pp. 166-167.
 79. Baghdad consignment coherents. Abu Kalijar sent him with his son Abu Nasr to Baghdad from Khuzestan, and when Abu Nasr died, he moved to the service of Father Arslan, who made him the shipment of Baghdad and cut him off from Wasit a year ago (493 AH / 1099 AD). Ibn Al-Atheer, Al-Kamil in History, Vol. 8, pg. 435.
 80. Ibn Al-Atheer, Al-Kamil in History, Vol. 8, p. 317.
 81. Yazdan: He is one of the most senior emirs of Baghdad. Ibn Al-Atheer, Al-Kamil in History, Vol. 9, pg. 387.
 82. Ibn Al-Atheer, Al-Kamil in History, vol. 9, p. 303.
 83. Sura: A place that is said to be next to Baghdad. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 3, pg. 278.
 84. Ibn Al-Atheer, Al-Kamil in History, vol. 10, pp. 330-331.
 85. Ibn Katheer, Ismail bin Omar (d. 774 AH / 1373 CE), a definition of the flags mentioned in the beginning and the end, (Dr. I, Dr. T), part 1, p. 126.
 86. Ibn Saeed, Ali bin Musa (d. 685 AH / 1286 AD), Geography, (Dr. I, Dr. T), p. 45.
 87. Al-Mawardi, Ali bin Muhammad (d. 450 AH / 1058 CE), Sultanian rulings and religious states, Dar Al-Hadith, (Cairo, Dr.T), p. 265.
 88. Al-Mawardi, Al-Ahkam Al-Sultani, pg. 265.
 89. Qarqisyā: A country on the Khabur River near Rahba Malik bin Touq, six leagues away, and at the mouth of the Khabur River in the Euphrates. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 4, p. 328. Farsakh: three miles. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 36.
 90. Abdullah bin Omar: He is Abdullah bin Omar bin Abdul Aziz bin Marwan, who narrated on the authority of his father and Abdullah bin Ayyad. Shu'bah and Al-Masoudi narrated on his authority. Al-Bukhari, Muhammad bin Ismail (d. 256 AH / 870 AD), The Great History, the observation of Muhammad Abd al-Mu'id Khan, The Ottoman Encyclopedia, (Hyderabad Deccan, Dr.T), Part 5, p. 145; Al-Dhahabi, History of Islam, vol. 3, p. 444.
 91. Murrah bin Abi Othman: He is Murrah bin Abi Othman, one of the freed slaves of Abu Bakr, and he is the freed slave of Abd al-Rahman bin Abi Bakr, and Aisha wrote to Ziyad bin Abi Sufyan with the guardianship of him. Ibn Qutayba, Abu Muhammad Abdullah ibn Muslim, (d. 276 AH / 889 CE), Al-Ma'arif, edited by: Tharwa Okasha, 2nd Edition, The Egyptian General Book Organization, (Cairo, 1992 CE), Part 1, p. 178.
 92. Al-Humairi, Muhammad bin Abdullah (d. 900 AH / 1495 AD), Al-Rawd Al-Muttar fi Khabar Al-Aqtar, edited by: Ihsan Abbas, 2nd edition, Nasr Foundation for Culture, Dar Al-Sarraj Press, (Beirut, 1980 AD), p. 92.
 93. Ibn Hazm, Ali bin Ahmad (d. 456 AH / 1064 CE), The Letters of Ibn Hazm, Al-Khanji Library, (Cairo, Dr.T), Part 1, pg. 95.
 94. Armenia: The name of a great and wide plain in the north, its boundary from Barda'a to Bab al-Abwab, and on the other side to the land of the Romans, Jabal al-Qabaq and the

- owner of the bed. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 160.
95. Balad: It is an ancient city on the Tigris, above Mosul. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pg. 481.
96. Ibn Khordadbeh, Obaidullah bin Abdullah (d. 300 AH / 912 AD), Al-Masalik and Al-Mamlak, Dar Sader, (Beirut, 1889 AD), p. 174; Ibn al-Jawzi, al-Muntazam, vol. 1, pg. 160.
97. Ibn Khordadbeh, Al-Masalik, p. 233.
98. Al-Maqdisi, Al-Mutahhar bin Taher (d. 355 AH / 966 AD), Al-Bida' wa Al-Tareekh, Religious Culture Library, (Port Said, Dr. T), Part 4, p. 68; Ibn al-Adim, Umar ibn Ahmad (d. 660 AH / 1262 CE), in order to demand the history of Aleppo, edited by: Dr. Suhail Zakkar (Dar Al-Fikr, Dr.T), part 1, p. 358.
99. Al-Istakhari, Al-Masalik and Al-Mamlakat, p. 13; Ibn Hawqal, Abu al-Qasim Muhammad (d. after 367 AH / 957 CE), Sourat al-Ard, Dar Sader, (Beirut, 1938 CE), vol. 1, p. 18.
100. Al-Istakhari, Al-Masalak wal-Mamlakat, p. 60.
101. Al-Bakri, Abdullah bin Abdul-Aziz (d. 487 AH / 1094 CE), Al-Masalik and Al-Mamlak (Dar Al-Gharb Al-Islami, 1992 CE), Part 1, p. 234.
102. Al-Mathar: In Maysan between Wasit and Basra, it is the reed of Maysan. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 5, p. 88.
103. Abdsi: The name of a factory that was Burstaq as a sugar that was destroyed by the Arabs, and its name remained on the building around it. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 77.
104. Al-Khaizara: a village attributed to it. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 2, pg. 411.
105. Foum al-Sulh: a large river over Wasit between it and a mountain on which there are several villages. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 276.
106. Al-Bakri, Al-Masalak wa Al-Mamluk, Part 1, pg. 236.
107. Al-Mubthan: He is for the Magi as the judge of the Muslims. It is an Arabized Persian word. Ibn Manzoor, Muhammad bin Makram, (d. 711 AH / 1311 AD), Lisan Al-Arab, Dar Al-Fikr for Printing, Publishing and Distribution, (Beirut, Dr. T), Part 2, p. 379.
108. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 1, pp. 450-451.
109. Surah Al-Baqarah / Verse 243.
110. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 1, pg. 451.
111. An unknown author (d. after 372 AH / 982 CE), The Borders of the World from the East to the West, investigated and translated the book from the Persian, Sayyid Yusuf Al-Hadi, Al-Dar Al-Thaqafia for Publishing, (Cairo, 1423 AH), p. 32.
112. Ain Zerbi: It is a town in the frontiers on the outskirts of Al-Mosisah. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 177.
113. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 178.
114. Al-Maqdisi, Muhammad bin Ahmad (d. 380 AH / 990 CE), the best divisions in knowing the regions, edited by: Ghazi Tulaimat, Ministry of Culture and National Guidance, (Damascus, 19809 CE), p. 123.
115. Ibn al-Jawzi, Abd al-Rahman bin Ali (d. 597 AH / 1201 CE), slandering

- passion, edited by: Mustafa Abd al-Wahed, reviewed by Muhammad al-Ghazali, (Dr. I, Dr. T), p. 493.
116. Ibn al-Faqih, Ahmed bin Muhammad (d. 365 AH / 951 CE), *Countries*, edited by: Yusuf al-Hadi, 1st Edition, World of Books, (Beirut, 1416 AH / 1996 CE), p. 482.
117. *Al-Muhammadiyah: a village from the outskirts of Baghdad on the Khorasan road, and it is also in Baghdad from the villages between the two rivers.* Yaqt al-Hamawi, *Mu'jam al-Buldan*, Vol. 5, pg. 64.
118. Yaqt Al-Hamwi, Shihab Al-Din Abu Abdullah (d. 626 AH / 1228 AD), *The Lexicon of Writers known as "Irshad Al-Arib to Knowledge of the Writer"*, Edited by: Ihsan Abbas, 1st Edition, Dar Al-Gharb Al-Islami, (Beirut, 1414 AH / 1993 AD), C 4, p. 819; Ibn al-Dubaithi, *Tail of the History of Baghdad*, Part 4, pg. 479.
119. Ibn al-Dubaithi, *The Tail of the History of Baghdad*, Part 4, pg. 479. This hadith was reported by: Al-Madani, Malik bin Anas Al-Muwatta, under the title: Muhammad Mustafa Al-Adhami, 1st Edition, Zayed Bin Sultan Al Nahyan Foundation for Charitable and Humanitarian Works, (Abu Dhabi, UAE, 1425 AH / 2004 AD), Part 2, p. 37, No. 78.
120. Ibn Khalkan, *Deaths of Notables*, Volume 1, pp. 171-172; Al-Safadi, Salah al-Din Jalil ibn Aibak (d. 764 AH / 1363 AD), *Al-Wafiyat al-Wafayat*, edited by: Ahmed Al-Arnaout and Turki Mustafa, *Dar Revival of Heritage*, (Beirut, 1420 AH / 2000 AD), vol. 7, p. 123; Ibn Katheer Ismail bin Omar (d. 774 AH / 1373 CE), *Tabaqat al-Shafi'is*, edited by: Dr. Ahmed Omar Hashem and Dr. Muhammad Zainhum, (Religious Culture Library, 1413 AH / 1993 CE), Part 1, p. 679; Ibn al-Mulqqin, Siraj al-Din Abu Hafs Omar ibn Ali (d. 804 AH / 1401 CE), *Tabaqat al-Awliya*, edited by: Nur al-Din Shuraiba, 2nd Edition, Al-Khanji Library, (Cairo, 1415 AH / 1994 CE), p. 94. The Rifa'i method is one of the chains spread in Iraq, the Levant, and others are attributed to Ahmed bin Al-Hussein Al-Rifai, attributed to the Arab Rifaa tribe. Pakistani, Ihsan Elahi Dahir, *Studies in Sufism*, 1st Edition, (Dar Al-Imam Al-Mujaddid for Publishing and Distribution, 1426 AH / 2005 AD), p. 229.
121. Ibn Katheer, *The Beginning and the End*, Part 16, p. 559.
122. Ibn Katheer, *The Beginning and the End*, Part 16, p. 560.
123. Al-Dhahabi, *Al-Abr*, Part 4, p. 233.
124. Pakistani, *Studies in Sufism*, p. 234; Al-Harbi, Mamdouh, *Sufism and its ways*, (Dr. I, D.T), p. 8.
125. Pakistani, *Studies in Sufism*, p. 233.
126. Ibn Khalkan, *Deaths of Notables*, Vol. 1, p. 172; Pakistani, *Studies in Sufism*, p. 245.
127. Rahba Malik bin Touq: It is between Raqqa and Baghdad. It was created by Malik bin Touq bin Atab al-Taghlibi during the caliphate of al-Ma'mun. And Al-Rahab are colluding places for water to stagnate in and around it supervising it. Yaqt al-Hamawi, *Mu'jam al-Buldan*, Vol. 3, pp. 34-35.
128. Ibn al-Dubaithi, *Tail of the History of Baghdad*, Part 4, pg. 420.
129. *Tail of the History of Baghdad*, Part 4, pg. 420.
130. Ibn al-Dubaithi, *Tail of the History of Baghdad*, Part 4, pg. 420.

131. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 4, pg. 421.
132. Abu Dawud, Suleiman bin Al-Ash'ath (d. 275 AH / 888 AD), Sunan Abi Dawood, edited by: Muhammad Mohiuddin Abd al-Hamid, Al-Maktaba Al-Asriyyah, (Beirut, Dr. T), Part 4, pg. 285, No. (4941).
133. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 4, pg. 421.
134. Qilwiya: A village in the King River, and some of the people of Al-Jamidah are attributed to it. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 4, pg. 423.
135. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 3, pg. 351.
136. Zawata: It is the name of a place. Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 3, pg. 155.
137. Khwarizm: A name for the district as a whole and its Jurjanian canal. Yaqut al-Hamawi, Mu'jam al-Buldan, Vol. 2, pg. 395.
138. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 3, pg. 483; Al-Qifti, Ali bin Youssef (d. 646 AH / 1248 AD), alerted the narrators to the alert of the grammarians, edited by: Muhammad Abu Al-Fadl Ibrahim, 1st edition, Dar Al-Fikr Al-Arabi, (Cairo, 1406 AH / 1982 AD), part 2, p. 136.
139. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 3, pg. 483.
140. He is Naseer al-Din Nasser bin Mahdi al-Alawi al-Razi Mazandrani family and birth, Razi origin, Baghdadi management and death. And he visited the Caliph Al-Nasser. At the beginning of his affairs, he was on behalf of Captain Izz al-Din al-Murtada al-Qummi, the captain of all the Persian countries, so he became experienced in the conditions of the Persian sultans, and he was a good worker, so the Caliph chose him for the ministry. He died in the year (617 AH / 1220 AD). Ibn Tabataba, Muhammad bin Ali (660 AH / 709 AD), Al-Fakhri in the Sultanian Literature and Islamic Countries, edited by: Abdul Qadir Muhammad Mayo, 1st edition, Dar Al-Qalam Al-Arabi, (Beirut, 1418 AH / 1997 AD), Part 1, p. 311.
141. Ibn al-Dubaithi, Tail of the History of Baghdad, Part 1, pg. 220.
142. Al-Safadi, Al-Wafi Bal-Wafiyat, Part 1, p. 133.