

The rise and establishment of the Buyid dynasty and the manifestations of cultural and literary activities in the 4th and 5th centuries

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Abstract:

The Buyid state was one of the most significant states that emerged under the Abbasid Caliphate, a period marked by a flourishing of scientific and cultural life. The Buyids supported scholars and writers, establishing schools and libraries, which led to a significant increase in writing and translation activities. During this period, notable scholars such as Al-Isfahani, Al-Baghdadi, and Al-Ya'qubi, among others, came to prominence. There was also a vibrant movement in translating sciences and philosophy from various languages into Arabic, which enriched the Islamic library and contributed to the transfer and development of knowledge.

Keywords: Buyid state, Culture, Authorship, Ancient.

Introduction:

The Buyid dynasty was one of the most prominent states that emerged under the Abbasid Caliphate, marking a period of significant prosperity in various scientific and cultural fields. Under the patronage of the Buyids, scholars and writers flourished, leading to a revival in authorship and translation activities. Numerous schools and libraries were established, which played a crucial role in enriching and advancing Islamic thought.

During this era, several scholars, such as Al-Isfahani, Al-Baghdadi, and Al-Ya'qubi, emerged, significantly contributing to the scientific renaissance. Additionally, this period witnessed notable activity in translating sciences and philosophy from various languages into Arabic, which helped expand the horizons of Islamic knowledge.

Research Problem: How did the Buyid dynasty contribute to enhancing the scientific and cultural movement under the Abbasid Caliphate? What was the impact of their support for scholars and writers on the development of knowledge in the Islamic world?

Research Significance: The importance of this research lies in highlighting the vital role played by the Buyid dynasty in the transmission and development of knowledge, and the changes they brought about in the course of Islamic thought through their support of scholars and their translation of sciences from various cultures.

1. The Establishment of the Buyid State:

1.1 Introduction to the Buyids:

Scholars and historians have differed in determining the lineage of the son of Buya, as noted by Ibn Khaldun, Ibn al-Athir, and Nasr ibn Makula. Some attribute their lineage to the royal Sassanid family, specifically "Bahram Gor, son of Yazdegerd." Others trace their ancestry to the chief ministers, such as Karam Bokhvar Mehrnusi, while some historians link them to the Arab tribe of Banu Dabba, which resided in northern Najd and later migrated to the land of Daylam.¹

Among the historians who discussed the lineage and history of the Buyids is Ibn al-Athir. He stated about their lineage: "He is Abu Shuja, son of Buya, son of Fanakhosrow, son of Tamam, son of Kuhi, son of Shirzil the Younger, son of Shir Kinda, son of Sis Feroz, son of Hiram Khor, son of Yazdegerd, the Sassanid king." He adds in another context: "And thus, their lineage was traced by Prince Abu Nasr ibn Makula, may Allah have mercy on him," emphasizing that Ibn Makula was a knowledgeable scholar on this matter. This lineage is recognized among the Persians, and there is no doubt that they were associated with the Daylamites due to their prolonged residence in their lands.

Ibn Kathir, in his book "Al-Bidaya wa'l-Nihaya", states: "Mu'izz al-Dawla Abu al-Husayn Ahmad is from the descendants of Abu Shuja, son of Buya, son of Fanakhosrow, son of Tamam, son of Kuhi, son of Shirzil the Younger," which is the same lineage mentioned by Ibn al-Athir that reaches back to King Bahram Gor, son of Yazdegerd. He also notes that Prince Abu Nasr ibn Makula traced their lineage in his book, and they were called the Daylamites because they lived among the Daylam for an extended period".²

"As for Ibn Khaldun, he traces their lineage based on what Emir Nasr ibn Maqola mentioned, who attributes them to 'Kohi, son of Shirzik the Younger, son of Shirkoh, son of Shirzik the Elder, Saran Shah, son of Sirqadin Sisan Shah, son of Firuz, son of Shrozil, son of Sinsad, son of Hraham Jur.' It appears that Ibn Khaldun conveyed the narratives of Nasr ibn Maqola, and Ibn Miskawayh casts doubt on this lineage of the Buyids that connects them to the Persians. Then, it was added for those who ruled the country who sought to elevate their lineage. Ibn Khaldun adds that if their lineage had been flawed among the Daylamites, they would not have had such leadership over them, meaning over the Daylamites. He also adds that they were of the middle class among the Daylamites in terms of lineage and status.³ He, who is later than Abu al-Athir, mentions that according to the narration of Ibn Maqola, the Buyids trace their lineage to King Hram Khur ibn Maqola, tracing their lineage to King Bahram Hur ibn Yazdegerd the Sassanid through Kohi, son of Shirzik the Younger, son of Shirkoh, son of Shirzik the Elder, son of Siran Shah, son of Rufandin, son of Sirin Firuz.⁴

Meanwhile, Ibn Miskawayh mentions that they were descendants of Yazdegerd ibn Shahriyar, the last king of the Persians.⁵

Ibn Khaldun further adds in the lineage of the Buyids, saying: "The truth is that this lineage is fabricated, brought closer to them by someone who does not understand the nature of genealogies in existence. Had their lineage been flawed among the Daylamites, they would not have had such leadership over them. Even though lineages may change, disappear, and transfer from one tribe to another and from one people to another, this only happens over long periods, with the succession of

generations and the passage of times and ages. As for these people, there was no interruption of kingship between them and Yazdegerd of the Persians except a short span.' He adds that even if we say their lineage to the Persians was apparent, their claim of descent from Persian kings would give them strength and legitimacy among the Daylamites. Ibn Khaldun adds that there is no doubt about the weakness of this lineage, and God knows best. As for their beginnings, they were of the middle class among the Daylamites in terms of lineage and status".⁶

"In his book "Lectures on the History of Islamic Nations", Muhammad al-Khudari Bey states that the Buyids were Dailamites from Dailam or the region of Gilan, located in the southwest of the Caspian Sea. The plain area was inhabited by the Gilites and the mountainous area by the Dailamites, with the capital being Rudbar, which was one of the Persian provinces.⁷ However, the inhabitants were not of Persian descent but rather a distinguished ethnic group known as the Daylamites or the Gilites.

Will Durant mentions that Mu'izz al-Dawla, the aforementioned figure, was the first ruler from the Daylamites among the Buyids. The Buyids were the sons of one of the chieftains of the mountainous regions adjacent to the Caspian Sea. They ruled over Isfahan and Shiraz and seized Baghdad in 945 AD.

The Beginning of the Buyid Dynasty:

The Buyids initially joined "Makan ibn Kaki," one of the Daylamite leaders who controlled large parts of the Daylam region. However, they abandoned him when his rival, Mardavij ibn Ziyar, gained power and established the Ziyarid state. The Buyids took advantage of this situation. Al-Athir mentions that they were initially in the army of Makan ibn Kaki, but his weakness led them to submit to Mardavij ibn Ziyar, who then appointed the eldest son of Buyeh, Ali, as governor of the Karch region,⁸ which is located southeast of Hamadan. Ali ibn Buyeh was known for his generosity, patience, and courage.⁹

These qualities helped him win over and attract people. It is noted that on his way to his governorship in Karch, while passing through Rayy, he met Al-Nuqayy al-Husayn ibn Muhammad, known as Ibn al-Amid. Ibn al-Amid presented him with a mule worth three thousand dirhams to assist with his expenses. Ali ibn Buyeh, however, decided to appease Ibn al-Amid, the minister of Mardavij, by accepting only ten dinars and returning the rest, along with a beautiful city. This act demonstrates the cunning and diplomatic skill that distinguished Ali ibn Buyeh and his ability to win the favor of important figures.¹⁰

Ibn al-Athir, Ibn Kathir, and Ibn Khaldun mention that Mardavij al-Ziyarid regretted appointing some of the commanders and wrote to Al-Hayh, Washkameer, and his minister Ibn al-Amid to cancel those contracts and prevent them from proceeding to their positions. When the letters reached Ibn al-Amid, he decided to repay the favor to Ali ibn Buyeh. He sent a message encouraging him to march with the commanders to Karaj. The next morning, Washkameer detained the commanders and prevented them from leaving Rayy, except for Ali ibn Buyeh,¹¹ who had already arrived in Karaj. Ibn Khaldun notes that when Imad al-Dawla Ali ibn Buyeh reached Karaj, he took control of its affairs,

managed its people and territories well, killed those who opposed him, and captured their forts, obtaining a large amount of treasure which he used to pay his soldiers.

On the other hand, Ali ibn Buyeh managed to leverage his military talents by winning over the commanders that Mardavij had sent back. He incited them against Mardavij, reminding them of his volatility and harsh nature. The commanders then turned to Ali, aligning with him and obeying him. This did not please Mardavij, who incited a group of commanders against Ali ibn Buyeh. However, Ali was able to win them over by bestowing gifts and honors upon them, thereby strengthening his position.

Historians agree that Ali ibn Buyeh's appointment as the governor of Karaj in 320 AH marked the true beginning of the Buyid state. Fate brought Ali ibn Buyeh additional support, including a notable Dailamite man from the local elite named Shirzad, which further strengthened his position.

Later, he seized Arrajan and Shiraz, which caused Mardavij to fear for his own rule. In 321 AH, Mardavij sent Anjah to meet Ali ibn Buyeh after sending a letter reproaching him for his actions, which was a ruse by Mardavij to buy time.¹²

Wushmagir bin Ziyar's army managed to enter Isfahan after Ali bin Buyeh left for Arhan. He remained there for a while, during which he was able to rest his soldiers and acquire funds to strengthen himself. During this time, he received letters from Abu Talib Zaid bin Yanh instructing him to march towards Shiraz to fight Ibn Yaqut. Ibn Buyeh advanced towards Nobandegan, where he encountered Ibn Yaqut's army and defeated it. His brother, Ahmad bin Buyeh, emerged as a significant figure in this battle despite being only nineteen years old at the time. From there, he proceeded to Shiraz, entered the city, assured the people of their safety, deployed forces to prevent any injustice against them, and seized a substantial amount of Ibn Yaqut's wealth. He generously rewarded his soldiers, who then grew to love and trust him, solidifying his rule. He then sent a message to the Caliph in Baghdad, Al-Radhi, informing him of his loyalty and requesting that he be granted control over the territories in his possession, offering a tribute of one million dirhams. The Caliph agreed, sending him robes of honor and a banner.¹³

When Mardavij learned of this, he marched to Isfahan and entered it. Then, in the year 322 AH, he sent his troops to Ramhormoz to cut off Ibn Buyeh's route, and he also seized Ahvaz, expelling Ibn Yaqut from it. Ibn Buyeh, aiming to avoid conflict with Mardavij, sent him a valuable gift, offered his brother Hasan as a hostage, and had his name mentioned in sermons. However, Mardavij was killed in the year 323 AH by the Turks, whom he had treated harshly, leaving most of Persia under the control of Ali bin Buyeh. Authorship and Culture in the Buwayhid.¹⁴

The Buwayhid era was distinguished by the emergence of numerous writings and encyclopedias across various sciences and arts. This period witnessed the rise of encyclopedic scholars who documented their knowledge and ideas in books that are still studied today.

For instance, Abu al-Faraj al-Isfahani authored his encyclopedic book "Al-Aghani" (The Songs), which until recently was one of the most widely circulated books. In this work, Abu al-Faraj al-Isfahani recorded the history of Islamic states, anecdotes, and the stories of poets and literati.

Additionally, Abu Ali al-Farsi wrote the books "Al-Idah wa al-Takmilah" on grammar,¹⁵ "Al-Tadhkirah", "Al-Maqsur wa al-Mamdud", "Al-Hujjah wa al-Qira'at", and "Al-Ighfal. Ibn Jinni, one of the most prominent linguists, composed a book focused on linguistic derivation, a field previously unknown, which is attributed to him in the study of linguistics. One of his most famous works is "Al-Khasa'is" in linguistics, a significant and highly beneficial book that delves into the fundamentals of grammar and philology. It is considered a foundational text on the philosophy of language, its origins, derivations, and rules. Ibn Jinni also authored "Sir al-Sina'ah" in grammar, which covers the rules governing the letters of the alphabet, the characteristics of each letter, its pronunciation, movements, and the classifications of letters from the glottal stop (hamza) to the letter "ya." Ibn Jinni further explained "Tasreef al-Mazini" and authored the books "Al-Arood", "Mukhtasar al-Qawafi", "Al-Luma' fi al-Nahw", "Al-Muhtasab fi I'rab al-Shawadh", and provided linguistic explanations for "Al-Mutanabbi's" "Al-Mubhej", where he elucidated the names of poets of bravery. He also authored "Ilal al-Tathniyah wa al-Tathniyah" in his explanation of "Al-Hamasa".

"Al-Tathniyah and Al-Tathniyah" in the explanation of Al-Hamasa, as the works of Ibn Dasturiyah, who died in 347 AH, appeared.¹⁶ He authored several books, of which only "Al-Alfaz Al-Kitab" remains, and it exists in manuscript copies.¹⁷

As for encyclopedias, the first dictionaries appeared at the hands of Abu Mansur Muhammad ibn Ahmad Al-Azhari Al-Harawi, the linguist, who authored his dictionary "Al-Tahdhib." In it, he compiled the names of narrators according to their classes with their biographies and dedicated long chapters to the articulation points of letters and words, as well as a chapter on the titles of the letters. The Brethren of Purity (Ikhwan al-Safa) wrote 52 epistles on logic, philosophy, mathematics, the origin of the universe, and other sciences.

Al-Asfahani also authored several books, where he included in his narrations and chains of transmission some unreliable narrators. He wrote "Al-Diyarat," in which he described the monasteries in Iraq, Egypt, and other places, including much poetry and anecdotes from Abbasid gatherings. He also authored "Maqatil Al-Talibiyin," in which he narrated the deaths of the descendants of the Prophet's family in their revolts against the Umayyads and Abbasids".¹⁸

Al-Hilal al-Askari, who passed away in 395 AH, authored several books including "Jumharat al-Amthal" (A Collection of Proverbs), "Kitab al-Sina'atayn" (The Book of the Two Arts), "Diwan al-Ma'ani"¹⁹ (The Collection of Meanings), "Al-Masoon fi al-Adab" (The Protected in Literature), and "Al-Awa'il" (The Firsts). Additionally, Al-Tha'alibi al-Naysaburi distinguished himself with his famous book "Yatimat al-Dahr fi Mahasin Ahl al-Asr" (The Unique Pearl on the Beauties of the People of the Age), in which he compiled the poets of the fourth century AH. He dedicated a chapter to the poets and writers of the Buyid dynasty, followed by a chapter on the poets of Isfahan and those who visited it, such as those who came to meet Al-Sahib ibn Abbad. He also wrote about the poets of Al-Jabal, Ahwaz, and Gorgan. This book is considered one of the most important literary sources, if not the most important, regarding the poets and scholars of the Buyid era due to its inclusion of their poetry and biographies .

Al-Tha'alibi authored many other books such as "Lata'if al-Ma'arif" (The Subtleties of Knowledge), "Kitab al-Mutaqaddimin" (The Book of the Pioneers), "Al-Ittifaq fi al-Alqab wal-Kunna" (The

Agreement in Titles and Nicknames), "Ghara'ib al-Ahwal wa Aja'ib al-Awqat" (The Wonders of Circumstances and the Marvels of Times), "Fiqh al-Lugha" (The Jurisprudence of Language), "Al-I'jaz wal-Ijaz" (The Miraculous and the Concise), "Nathr al-Nazm" (The Prose of Poetry), "Makarim al-Akhlaq" (The Nobility of Morals), "Thimar al-Qulub" (The Fruits of the Hearts), "Al-Mudaf wal-Mansub" (The Added and Attributed), "Shams al-Adab fi Istia'mar al-Arab" (The Sun of Literature in the Colonization of the Arabs), "Al-Kitaba wal-Ta'rid" (The Writing and the Hinting), "Sihr al-Balaghah" (The Magic of Eloquence), "Gharar al-Balaghah wa Tarf" (The Rarities of Eloquence and Delicacies), "Al-Lutf wal-Lata'if" (Grace and Delicacies), "Bard al-Akbad fi al-A'dad" (The Cold of the Livers in Numbers), "Kitab al-Mubhij" (The Delightful Book), "Tuhfat al-Wuzara" (The Ministers' Gift), "Kitab al-Shakwa wal-I'tib" (The Book of Complaints and Reproach), "Al-Fara'id wal-Qala'id" (The Precious Stones and the Necklaces), "Lata'if al-Sahaba wal-Tabi'in" (The Delicacies of the Companions and the Followers). Despite the vast number of books he authored, many of his works have been lost and only a few pages remain, with no reprints available. Georgy Zidan mentioned them in his book "Tarikh Adab al-Lugha al-Arabiya" (History of Arabic Literature)²⁰.

In addition to the abundance of literature on language and its arts, this era witnessed the emergence of prominent geographical authors. Abu Ishaq al-Istakhri authored the book "Al-Aqalim", which included the boundaries of kingdoms, the regions of the earth, their borders, cities, traders, rivers, and the distances between them. It is considered one of the important sources for research.

His book "Al-Masalik wal-Mamalik" is regarded as one of the most famous works on general geography, where he documented the regions of the countries he visited in Persia. It is considered a significant source for studying the geography of the region.²¹

As for the book "Surat al-Ard" by Abu al-Qasim Muhammad ibn Hawqal al-Baghdadi, it is considered one of the most important general geographical books. Shams al-Din Muhammad ibn Ahmad al-Muqaddasi, known as al-Bashari, who died in 375 AH, authored his well-known book "Ahsan al-Taqasim fi Ma'rifat al-Aqalim", which is a comprehensive book on the general geography of that era. In it, he mentioned the regions of Daylam, Al-Jibal, and the region of Fars, and he enriched his book with important maps.²²

As for Al-Ya'qubi, he authored his book "Al-Buldan", in which he also mentioned the regions of Persia and the distances between them, as well as the conditions of the lands he visited and the customs of their people. Ibn Rustah authored the book "Al-A'laq Al-Nafisah", in which he also mentioned the cities and regions he visited and expanded on the regions of Persia. As for Ibn Sarabion, George Zaidan mentioned in his book that Ibn Sarabion wrote about the geography of Baghdad, detailing its description, distances, and routes

The fields of medical sciences and chemistry saw the emergence of numerous works, with the books of Ibn Sina and Al-Razi standing out among them, particularly their contributions to medicine and chemistry. Through their writings, we can gauge the level of scientific advancement in these fields. Al-Razi authored "Al-Hawi fi al-Tibb," considered one of the most important medical texts alongside Ibn Sina's "The Canon of Medicine" and "The Book of Healing." In his book, Al-Razi cataloged the various diseases prevalent during that period, along with their causes and treatments. Meanwhile, Ibn

Sina's "The Canon of Medicine" and "The Book of Healing" are seen as comprehensive medical encyclopedias that continue to be studied today.

Al-Biruni, on the other hand, authored "Al-Athar al-Baqiyah 'an al-Qurun al-Khaliyah" (The Remaining Signs of Past Centuries) and "The History of India," as well as many treatises on various diseases, their symptoms, and their remedies. Translations of Al-Biruni's works and his biography can be found in the writings of Ibn Abi Usaybi'a.

Al-Sahib Ibn Abbad composed "Al-Muhit," a significant linguistic work encompassing the meanings of words, and it is regarded as an important linguistic encyclopedia. Additionally, Ibn Faris authored "Al-Mujmal fi al-Lughah" and "Al-Thalathah," which includes words with three meanings, along with other works such as "Dham al-Khata' fi al-Shi'r," "Naqd al-Shi'r," and "Al-Sahibi" which deals with Arabic language jurisprudence and the customs of Arabs in their speech, as well as "Al-Atba' wa al-Muzawaja."

As for history, there were numerous writings in this field as well. Al-Masudi, Ali Ibn al-Husayn, authored his famous book "Muruj al-Dhahab wa Ma'adin al-Jawhar" (The Meadows of Gold and Mines of Gems), which includes the history of creation from Adam, the stories of prophets, and descriptions of the sea and the earth along with their wonders. It also covers the history of ancient nations such as the Persians, Greeks, and Romans, discussing their customs and beliefs. Al-Masudi also wrote "Akhbar al-Zaman," a large book that is unfortunately lost, and another work in astronomy titled "Al-Tanbih wa al-Ishraf," in which he discussed the movements of stars and planets, the divisions of time and seasons, and the seven climatic regions. He also mentioned the seven ancient nations, their languages, and dwellings, along with the classifications of Persian kings and the history of the Romans.

Georgy Zaydan mentions, alongside these books, the works of Hamza bin al-Hassan al-Isfahani, such as the book "History of the Kings of the Earth and Prophets," in which he recorded the genealogies of tribes from Himyar, Ghassan, and Lakhm, as well as the Persian kings. He also mentioned "The Book of Proverbs" and the book "Characteristics and Comparisons between Arabic and Persian."²³

During this period, books on ethics spread widely. Ibn Miskawayh Ahmad bin Muhammad bin Yaqub authored "The Experiences of Nations," a book in which he recorded the history of the Persians, and the stories of the Romans and the Turks. This book is considered one of the main sources for studying the Buyid dynasty, as it contains valuable information about the circumstances and upheavals of this state, given that Ibn Miskawayh had access to its secrets due to his position as the librarian of Ibn al-Amid and 'Adud al-Dawla. He also authored "The Etiquettes of the Arabs and Persians," where he discussed morals and etiquettes. However, the most valuable work left by Miskawayh is his book "Refinement of Morals," a work in which he presented his views on the soul, its powers, and actions, drawing on the works of philosophers. Miskawayh is considered one of the early thinkers in the field of ethics, and his work was translated by Ibn Abi Usaybi'a in "The Classes of Physicians".²⁴

Conclusion:

In summary, Persia enjoyed a period of stability and autonomy, especially during the reign of Adud al-Dawla of the Buyid dynasty, which encouraged literary and scholarly activities across various fields.

- The cultural connection between Baghdad, Shiraz, Isfahan, and Nishapur became more prominent than at any other time, thanks especially to Persian scholars and writers.
- The compositions were diverse, ranging from literature to science, history, and culture, highlighting the active role of scholars and their esteemed status in various disciplines

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