

THE FOREIGN POLICY OF THE GOVERNOR OF SIJISTAN, PRINCE KHALAF BIN AHMAD AL-SIJISTANI (350_399 AH / 961_1003 AD)

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Abstract:

Prince Khalaf bin Ahmed was born in the year (326 AH / 938 AD), and he is from a family of Persian origins. His lineage goes back on the mother's side to the falconers who ruled the Islamic East after they took Sijistan as their capital. After several decades, Prince Khalaf bin Ahmed was able to take over with his cunning and political sophistication. And administrative, he ruled the province of Sijistan, as he continued to rule this region for several decades from (355 AH / 961 AD) to (393 AH / 1003 AD), as his rule ended at the hands of Sultan Mahmud al-Ghaznawi after the latter invaded the region in the year (393 AH / 1003 AD) and arrested its governor Khalaf bin Ahmed He exiled him to the city of Al-Jawzjan, then he passed the term for a year (399 AH / 1009 AD). The governor Khalaf was able to rule the city with fire and iron because of the large number of internal rebellions that directly affected political life, especially the conflict that took place between members of his family, as well as the external conflict. To secure his relations with the Samanids and the Ghaznavids, and to extend his authority to the cities of his neighboring regions, such as Kerman, Quhistan, and Busheng. However, this policy of his did not succeed and last, as it soon turned against him because of his misbehavior with his subjects, especially his sons.

THE INTRODUCTION

Since the period of the rule of the Saffarid emirate, the province of Sijistan has witnessed many political events. Many princes have succeeded in ruling Sijistan, who have faced many rebellions and disobedience movements. What remained of its possessions in the Islamic East, especially after the emergence of political entities that wanted independence from their authority, so Sijistan was part of those conflicts and one of its important axes, so we chose its foreign policy during the era of its ruler, the governor Khalaf bin Ahmed, to be the subject of our research to find out more facts and political conflicts that It was a circle in the Islamic East and the nature of these conflicts and the role of the Sijistan government in them during the days of the governor Khalaf bin Ahmed. The study included an introduction and two sections. The first section included the biography and private life of Prince Khalaf, his name, lineage, education, and his journey in seeking knowledge. The second section dealt with the foreign policy of the state of Sijistan Ayam and its governor, Khalaf bin Ahmed. Busheng and Qahistan, and at the end of the research we presented a conclusion of the most prominent findings of the study and a list of sources and references that we used in our study.

The first topic: the life of Prince Khalaf bin Ahmad al-Sijistani.

First: His name, lineage, and upbringing.

Abu Ahmed Khalaf bin Ahmed bin Muhammad bin Al-Laith Al-Sijistani was born in the year (326 AH / 938 AD) (1). His father, Emir Abu Jaafar Ahmed bin Muhammad bin Khalaf bin Al-Laith, is one of the princes of Sijistan. He assumed power there in the year (311 AH / 923 AD) with the help of the people of the city who turned against its ruler. Aziz bin Abdullah bin Ahmed (2) and declared allegiance to Emir Abu Jaafar, and the latter was not one of those with influence and money, but he was characterized by wisdom and knowledge. He was in charge of it, and they took the pledge of allegiance(3) from the residents of Sijistan, so the matter settled to him and he continued to rule Sijistan until he died in the year (344 AH / 955 AD), so his son, Prince Khalaf bin Ahmed, who was called by several titles, including al-Sijistani and al-Sijzi (4) was also called al-Saffar in relation

to his maternal grandfathers, the Saffarid, and he is also known as Khalaf Banu, and this designation came in relation to his grandfather's wife, Muhammad bin Khalaf, and Banu is the daughter of Amr bin Al-Layth Al-Saffar, who is the brother of Jacob Al-Saffar, the founder of the Saffarid Emirate.(5)

Prince Khalaf al-Sijistani grew up in the house of his father, Prince Abu Jaafar, and grew up from the beginning of his life in the art of administration and fighting, especially since he belonged to a family whose rule began by separating from the body of the Abbasid caliphate through fighting and challenging the authority of the caliphate. Bin Ahmed al-Hakam, and the emirate at that time was suffering from weakness and dissolution, especially the presence of many other states that were trying to end the rule of the Saffarid emirate. Therefore, the appointment of Prince Khalaf, the emirate was going through difficult circumstances that threatened its existence, and Prince Khalaf was raised from the beginning of his youth to study Sharia sciences, as his father was keen Prince Abu Jaafar to receive his son, Prince Khalaf, those sciences, so he began his journey in his youth to many countries to receive those sciences, so he excelled in the narration of hadith.(6)

As for his sons, the historical sources mentioned two of his sons, and he is both Ahmed bin Khalaf(7), his eldest son, and he was nicknamed Prince Khalaf bin Ahmed. We shall discuss these events in the following chapters in some detail.

Second: His scientific trips _ his elders _ his students.

_1His scientific trips:

Scientific trips are considered one of the most important features of cultural and civilizational development, as they generate scientific activity among the various scientific centers in the Islamic world in order to acquire different types of sciences. Most of these trips are to acquire knowledge in the field of hadith, jurisprudence, and the fundamentals of religion. Whatever the goals and motives of those trips, their main goals were to obtain the scientific aspect, as many students of science were traveling to various Islamic cities, east and west, to obtain legal sciences, and many of them were taught by Great sheikhs, and they contributed greatly to enriching the scientific side, as they transferred what they learned to their countries, and many of them became sheikhs and scholars. The scientific journey was one of the most important intellectual aspects that received the attention of rulers and princes, especially in the Islamic East.

Despite what was known about Prince Khalaf bin Ahmed, that he was preoccupied with the world of politics and affairs of governance and administration, it was clear that these matters were not forgotten by science and knowledge, and he was keen to obtain them through sitting with scholars and the trip to meet them and learn from their knowledge. Prince Khalaf traveled to various Islamic countries to receive various sciences, which he was At the forefront of which is hadith, jurisprudence and interpretation, and his first scientific stop was his trip to the city of Bukhara (8), as the Emir Khalaf crossed the deserts and wasteland to hear the hadiths, and Bukhara, which is one of the most famous cities in the Islamic East, was in the narration of the hadith, as the Emir Khalaf met in Bukhara with some of its scholars who were famous for the narration of the hadith The likes of Abu Hamid al-Karmini (9) and Abu Abdullah al-Shaibani (10) and from the city of Bukhara, Prince Khalaf continued his scientific journey to receive the sciences of hadith until he arrived in Makkah Al-Mukarramah and met there with one of the imams of hadith who was known for his abundance of knowledge and his exploration, and he is Imam Abu Muhammad al-Fakihi (11), then Prince Khalaf traveled To Baghdad, the center of science and knowledge, and there he was apprenticed by a number of sheikhs such as Abi Ali bin Al-Sawwaf (12) and he traveled to Khorasan and heard many hadiths from Sheikh Al-Malini (13) until the Emir Khalaf became counted among the people of knowledge and hadith (14) and the Emir Khalaf added many scholars Those whom he studied at their hands, and even became one of the debaters of the scientific circles. Prince Khalaf continued his scientific journey until he arrived in the city of Nishapur (15) and there he received some legal sciences in the house of Abi Mansour bin Migbes (16) as some science circles were held for him, especially the science of the Prophet's hadith.(17)

Thus, his journey in seeking knowledge had begun from Bukhara, then to the Hijaz, Iraq, and Khurasan, and ended with his journey to Nishapur. During that journey, Prince Khalaf recognized



many imams of hadith, and even assumed in some of the cities that he visited on his journey many administrative positions, especially the function of examining grievances that he assumed. In Nishapur and the function of the judiciary, which he assumed in some countries beyond the river .(18)

_2his sheikhs:

Prince Khalaf bin Ahmed, during his journey in seeking knowledge, in which he traveled to many countries of the Islamic world, east and west, met with a group of scholars of his time at whose hands he studied various legal sciences. On their authority, it has been proven that some of them were among the deceived and untrustworthy, and among the sheikhs from whom it was taken are:

A_ Abu Bakr Muhammad bin Muhammad bin Suleiman bin Al-Harith bin Abd al-Rahman al-Wasiti, known as al-Baghandi from the hadith narrators. He traveled to many countries and settled in Baghdad. It is narrated that he memorizes thirty thousand hadiths and that he answers three hundred thousand questions related to the hadiths of the Prophet. However, he was described as a liar and fraud, so most of his hadiths were not valid. He narrated hadiths that he did not hear from anyone, but rather he relied on fraud in mentioning some hadiths, and some hadiths were found with him that he invokes with the people of hadith. Hadiths, and this indicates that the hadiths narrated by Amir Khalaf on the authority of Al-Baghdadi are not valid as evidence. Al-Baghandi died in the year 313 AH.(19)

B_ Muhammad bin Ishaq bin Ibrahim Al-Sarraj is one of the narrators of the hadith, and he has brothers who were also among the hadiths, and they are both Ismail and Ibrahim. Among them was Prince Khalaf bin Ahmed Al-Sarraj, who died in the year 313 AH.(20)

C_ Abu al-Hasan Ahmed bin Umair bin Yusuf bin Musa bin Joussa is known to be one of the pillars of hadith in the Levant. He was born in the year 230 AH. He was described as one of the trustworthy people. He has many classified hadiths. Emir Khalaf heard the hadiths of the Prophet from him during his scientific trip to the Hijaz, and he was the best one who heard and took the hadith from him. He died Year 320 AH.(21)

Dr_ Abu al-Hassan Ali bin Bandar bin al-Hussein al-Sayrafi, one of the most prominent figures of Sufism in the city of Nishapur, wrote many hadiths of the Prophet, and it was said about him that he was “from the glory of the sheikhs of Nishapur and provided sustenance from seeing the sheikhs and their companionship unless he provided others” (22). Al-Sayrafi was one of the scholars who excelled in the hadith of good manners. He was apprenticed by many sheikhs until he reached his goal in comprehending the hadith and its meanings. Prince Khalaf bin Ahmad took from him the narration of the hadith and studied at his hands when he met him in Nishapur and Baghdad and attended with him most of the councils of knowledge. He died in the year 357 AH)523)

H_ Al-Masrajisi, Abu Al-Hassan Muhammad bin Ali bin Sahl bin Musleh Al-Masrajisi, one of the imams of jurisprudence in Khorasan, and he is one of the most important men of the Shafi'i school of thought, as he was very knowledgeable about the Shafi'i school of thought, especially its branches, means, and arrangement. He studied in Iraq, Khorasan, and the Hijaz. Knowledge councils were held for him, and many students gathered around him. He was called Al-Masarjisi, after one of his ancestors, Sargis, who was on the religion of Christians. Then he converted to Islam. He studied at his hands, Prince Khalaf bin Ahmed in the city of Nishapur, as he used to attend with him the circles of knowledge that were held in the mosque, and he heard and learned from him. The hadith of the Prophet Al-Masarjisi died in the year 382 AH.(24)

_3His disciples.

Prince Khalaf bin Ahmed became one of the men of science and politics in the province of Sijistan, rather he became famous in most of the districts and villages of the Islamic East. It is worth noting that these students later became one of the pillars of knowledge, including:

A_ Abu Muhammad Daalaj bin Ahmad bin Daalaj bin Abd al-Rahman al-Sijistani, one of the narrators of the hadith. He has many books, including his book known as al-Musnad al-Kabir. He was one of the themes of the narration of the hadith, and he was one of the owners of money. He worked in trade, and during his commercial tour he heard the hadith. Prince Khalaf bin Ahmed, who was heard about, died in Sijistan in the year 351 AH.(25)



B_ Abu Ahmed Al-Hakim bin Al-Hassan Al-Bukhari indicated in one of the narrations of the hadith by saying: “Abu Ahmed Khalaf bin Ahmed bin Muhammad bin Khalaf, the prince of Sijestan told me,” meaning that he heard the hadith from the prince Khalaf and took a chain of transmission from him that connects to Imam Anas bin Malik.(26)

C_ Abu Abdullah Al-Sufi Al-Hussein Bin Mansour Al-Basti, one of the students of knowledge, met during his travels in seeking knowledge of Prince Khalaf Bin Ahmed, and attended many seminars with him and studied the hadith, so he spoke about him, as he met many sheikhs.(27)

Dr. Abu al-Qasim Abdullah bin Muhammad bin Muhammad bin Jaafar al-Wakeel al-Nadim, one of the students of hadith heard about Amir al-Sijistani Khalaf bin Ahmad and narrated many hadiths from him.(28)

E_ Abu Al-Muzaffar Ali Bin Musa Bin Abi Bakr Al-Khatli heard about Prince Khalaf Bin Ahmed and talked about him in Damascus in a chain of narrators with a chain of transmission on the authority of Anas Bin Malik.(29)

Third: His scientific status and the opinions of scholars about him.

The Arab Islamic state, since its establishment and the expansion of its authority, witnessed the emergence of many scholars who excelled in the religious, intellectual and civilization aspects and in various other sciences. These scholars received great attention from the caliphs and princes of the Arab Islamic state. Scholars, clerics and thought in the history of the Arab Islamic state, and those who have gained a fortune from the opinion of scholars about it.(30)

It seems that the field of politics and money that Prince Khalaf fought affected his scientific reputation, which made him a point of disagreement among scholars, and their opinions varied between praise and slander, as Ibn Miskawayh (31) said about him his opinion about him in a narration that reads: “Prince Khalaf bin Ahmed was one of the merchants who were known by greed in obtaining money from his subjects, he conceals the bad matter inside him and shows kindness and benevolence in front of the people fraudulently, as he used to assign one of his followers to monitor the subjects in their trade so that he could take their money, while the prince uses a trick to gain their satisfaction through his roaming among them, so they complain to him about the injustice of his followers. So he holds them accountable in front of them and shows them the extent of his regret over that treatment so that they can be satisfied with him without demanding what was taken from them. In this narration, the saying applies to him: “He gives you sweetness from the tip of the tongue and evades you as a fox evades.(32) ”

While Ibn al-Atheer (33) described him with his love for the people of knowledge and that he was one of the scholars who excelled in the hadith of the Prophet. Islamic history books(34) .

Some historians have described him (35) by saying: “He was the only king in honoring knowledge and favoring scholars, and he was behind the veil in terms of his grace and virtue, and the poets praised him, and he had gathered scholars to compose a great interpretation, in which he did not leave anything) .

Prince Khalaf attained a high position among most scholars and hadith scholars, as Ibn Katheer (36) said of him that he was from the class of scholars who loved them. Prince Khalaf took care of the scholars of his time and lavished money on them to spread Sharia sciences. He was one of those who sit with students of knowledge and listen to them (37), and many historians have praised him. He was famous among them for his love of science and his appreciation for scholars, in addition to being one of the scholars of his time in the science of hadith.(38)

Al-Samani (39) referred to the status of Prince Khalaf by saying, “The one of the princes in honor of knowledge and its people, and artificiality, belongs to everyone who refers to a kind of knowledge and virtue,” and Yaqut Al-Hamwi (40) said about him: “He is one of the people of knowledge and literature. In addition to being one of the speakers of poetry and literature. And Al-Bakherzi (41) praised him by saying: “The Companion of his Qur’an, the Companion who honors his peers, who is referred to by the supervision of the parties of the world, and the addressee on the sticks of the pulpits is just and knowledgeable.

It was also said about him that he combined politics and science together. It is worth noting that Emir Khalaf worked in commerce even after assuming the emirate, as he was interested in



collecting money to save it, and he attended most of the science councils during his commercial trips to Islamic cities, as he used to meet many scholars, and on this basis he became famous. Especially in the Islamic East after assuming power, as before that he was known to scholars and sought knowledge only, then he became famous after he assumed the dam of power in Sijistan.(42) Fourth: his death.

The Ghaznavid sultan Mahmud bin Subaktakin (43) besieged Sijistan in the year (393 AH / 1002 AD) and managed, after the length of the siege, to impose his control over the region and to arrest Prince Khalaf bin Ahmad, so he exiled him to Jawzjan (44), and he remained in exile for more than five years, then the news reached To Sultan Mahmoud that Prince Khalaf seeks to reorganize his ranks, especially after correspondences were found between him and the governor of Transoxiana (Elk Khan) (45) at that time Sultan Mahmud ordered the transfer of Prince Khalaf to one of the villages of India called Gardez (46) and he was imprisoned there to That he died in prison a year (399 AH / 1008 AD), and thus ended the life of this prince, who ruled Sijistan for nearly fifty years .(47)

The second topic: the foreign policy of Prince Khalaf bin Ahmed.

The foreign policy of Prince Khalaf bin Ahmed was not different from that of the princes of the Islamic East who preceded him, who became independent in some of its cities. Prince Khalaf followed a policy of expansion and control over neighboring cities, trying to impose his control over them, refusing to declare subordination to the Samanid state, which at that time represented the recognition of the Abbasid Caliphate in the Islamic East. As Prince Khalaf bin Ahmed sought to expand his influence and extend his control over cities in the Islamic East, and in achieving that goal he spent a lot of money, which exhausted the residents of Sijistan after imposing large taxes on them. This policy angered many princes of the Islamic East, who refused the actions he sought. Prince Khalaf bin Ahmed, as the latter took advantage of the weakness of the Samanid Emirate in the Islamic East due to its continuous wars, as well as the case of the Ghaznavids, who were preoccupied with their internal conflicts, as well as the family conflicts that erupted in the Buyid house, which allowed the way for Prince Khalaf to control and expand at their expense.

First: His takeover of the city of Kerman.

Kerman is one of the cities of the Islamic East. The city includes many forts and castles located to the right of Sijistan from the north, and it is three stages away from it (48). Kerman was under the rule of the Buyid state, which appeared in the Islamic East as a military force, and which was acting on behalf of the Abbasid caliphate in its rule. The governor of the city ruled it with a mandate from the Abbasid caliph. his control over it(49) .

Prince Khalaf bin Ahmed was looking forward to expanding his influence in the countries of the Islamic East and was waiting for opportunities to seize the cities that represented, in his view, an extension of his rule in the province of Sijistan.

The city of Kerman was his first expansion station, and the city at that time was under the rule of the Buyid state (334_447 AH / 945_1055 AD) (50)

During the era of its ruler Adad al-Dawla (51), the latter held a truce between him and Emir Khalaf, which delayed his project to seize the city until the death of Adud al-Dawla, and the political conditions of the Buyid state were disturbed, especially after the dispute occurred between Samsam al-Dawla (52) and Baha al-Dawla (53) .

This matter was reflected negatively on the areas under the rule of the Buyid state, especially the city of Kerman, so the prince took advantage of that and prepared to control the city of Kerman, especially since the dispute that occurred between the princes of the Buyid state weakened the cities under their control after most of the military garrisons withdrew from the important cities And they became preoccupied with the internal conflicts between the Buyid princes. Indeed, Prince Khalaf prepared a large army and entrusted his leadership to his son Amr, and ordered them to march towards Kerman and annex it to his influence. The city was then under the rule of one of the leaders of the Buyid state called Al-Tamartash.(54)

When the army of Emir Khalaf reached the outskirts of the city, Commander Tamertash realized the seriousness of the situation and his inability to confront the attack, so he and his soldiers fled



to the city of Bardshir (55) and fortified there (56). This aroused the wrath of Prince Samsam the Buyid state, who took over the rule of the Buyid state, so he prepared a large army to restore the city of Kerman from the control of Prince Khalaf, and ordered his army commanders to arrest the leader Tamertash(57), as he accused him of treason against him. Then the Buyid army began organizing its ranks for the counterattack on Kerman, and when Prince Amr bin Khalaf learned of the arrival of those forces, he also prepared to meet him(58). teams, and then pounced on the Buyid army, and indeed managed to defeat them, and the remaining soldiers of the Buyid state fled to the city of Jerft al-Karmaniyah.(59)

When the news of the defeat of the Buyid army reached Samsam al-Dawla, he delegated Samsam al-Dawla to collect the largest number of soldiers to re-impose his control over the Kerman region. Indeed, he prepared an army larger than the first and sent it to Kerman. This time, with the victory of the Buyid army, which managed to capture a large number of the Sijistani army, after its commander, Prince Amr bin Khalaf, fled from the battlefield and returned to Sijistan after that defeat.(60)

The second attempt by Prince Khalaf bin Ahmed to control Kerman

After Emir Samsam al-Dawla al-Yuwayhi was able to impose his control on Kerman and expel the Sijistani army from it, he worked to eliminate all supporters of Emir Khalaf, then appointed Professor Hormuz (61) as ruler over it, which prompted Emir Khalaf bin Ahmad to seek reconciliation for fear of the advance of the Buyid army towards Sijistan, so he sent the emir He succeeded a high-ranking delegation in which was one of his well-known judges, Abu Yusuf, and he sent one of his followers with him, but cunning and ill-will overcame Prince Khalaf, as the latter recruited one of the delegation's companions and ordered him to put poison to Judge Abu Yusuf for him after their arrival in Kerman, to accuse Khakim Kerman al-Buwayhi of killing his judge. Who he sent to seek peace, so Prince Khalaf bin Ahmed succeeded in what he planned, as he succeeded in winning the men, notables, and common people of Sijistan, so he assigned them to take revenge for the murdered judge, so he gathered the notables of Sijistan and mobilized them to fight, so he equipped an army, and assigned his leadership this time to his son Taher bin Khalaf, who with that left the army from the city of Sijistan heading to Kerman, and when they reached Narmasir (62) the Sijistani army met the Buyid army that was camped in that city, so the army of Prince Taher was able to defeat the Buyid army, which retreated to the city of Bardshir and fortified there, then took to organizing its ranks again in preparation for the fight, while the army headed Prince Taher towards the city of Kerman, and as soon as he arrived at the city, he imposed a siege on it that lasted for three months. Who was stationed on its walls, but the latter was unable to remain besieged the city, especially after the arrival of the Buyid army on the one hand, and the depletion of supplies on the other hand, which forced to lift the siege, so he returned to Sijistan without fighting, and that was in the year (384 AH / 994 AD).(63)

Second: His seizure of Quhistan and Busheng.

Qahistan is a vast district of the province of Khorasan, with many villages and countryside. It is located west of Herat and north of the city of Marwalruth. Its land is predominantly mountains and includes rugged roads that cannot be entered (64). As for Busheng, it is one of the cities of the province of Khorasan, between it and Herat, a stage whose land is fertile and its trees are dense.(65)

Prince Khalaf bin Ahmed equipped a large army and entrusted its leadership to his son Taher and ordered him to go to the two cities of Quhistan and Busheng, which were under the authority of the Ghaznavid emirate, as they were under the rule of Baghrag (64). From the rule of the Samanid Emirate in the year (389 AH) and control over it, and Qahistan and Busheng were among the cities that fell under the authority of the Ghaznavid Emirate at that time (67), and the latter had fled from those cities after the arrival of the army of Prince Khalaf, so he was able to impose his control on them(68). As he was unable, at the beginning, to repel the attack and stop Prince Khalaf because of his preoccupation with internal wars, and after his political situation stabilized, he turned his attention to regaining control of the cities occupied by Prince Khalaf. Indeed, he prepared a large army and made his uncle lead him to Bugrajak. This army marched until it reached

Busheng and met With the army of Prince Khalaf, who was led by his son Taher, the two sides met in a heated battle that ended with the victory of Prince Taher, who managed to arrest Baghrag and order his head to be cut off (69).

This news reached Sultan Mahmud Al-Ghaznawi, so he got angry at what Prince Khalaf did and gathered his soldiers and prepared his forces to eliminate him, so the army marched towards Sijistan, as it was entrenched in a fortress called Al-Asbadhah Fort, as Prince Khalaf bin Ahmed was fully aware of his inability to confront the Sultan's army, so he fled to that The fort, and upon the arrival of the Sultan Mahmud's army, imposed a siege on Prince Khalaf and his followers until he was forced to seek reconciliation, so he paid huge sums of money in order to pardon him(70).

There is a narration that indicates that Prince Khalaf bin Ahmed extended his influence also to other Khorasan cities such as the cities of Meru and Nishapur, through a narration mentioned by Ibn Hajar Al-Asqalani (71), in which it contained that Prince Khalaf bin Ahmed Qalad was one of the well-known judges called Muhammad bin Ishaq bin Rahwiya Al-Handali in the district of Merv. Then after that imitate him to spend Nishapur.

When we traced that narration, we found that this judge had died in the year (289 AH / 901 AD), that is, dozens of years before Emir Khalaf took over the rule of Sijistan, so how did he appoint him to the judiciary before Emir Khalaf took over the ruling of Sijistan? Was this narration intended by Prince Khalaf bin Ahmed, the owner of Sajstan, or was someone else? Or was Prince Khalaf during the reign of his father, Abu Jaafar, the one who controlled the appointment of judges, but the latter did not enter Merv and Nishapur until he appointed Prince Khalaf to judge them?

CONCLUSION

The most important findings of the study can be summarized in the following points:

Prince Khalaf bin Ahmed was able to be one of the men of the Islamic East who combined knowledge with politics, as he was one of the narrators of hadith and he was one of those who sought knowledge, especially since he belonged to a family about which he was known for their interest in science and scholars, and Prince Khalaf was one of those who excelled in this field and for his great love For information, he wrote a book on the interpretation of the Holy Qur'an.

_The military campaigns carried out by Prince Khalaf bin Ahmed to establish the foundations of his rule affected public life, especially since he burdened the region's population with a large number of taxes to finance those campaigns, which prompted his sons to deviate from his authority after the region's population divided themselves between supporters and opponents. Members of the same family on the political life in Sijistan.

_On the internal level, the people of the region were fed up with his rule because of the many wars he waged.

On the external level, it can be said that Prince Khalaf bin Ahmed failed in the foreign policy that made him an enemy of most of the forces of the Islamic East, including the Abbasid caliphate.

The greed of Prince Khalaf bin Ahmed and his poor political sophistication made him shocked with the mightiest forces of the Islamic East, which is the Ghaznavid Emirate, so instead of allying with it to be a help for him and his rule, he did the opposite, so his end was upon her.

MARGINS

[1] *Yaqut Al-Hamawi, Abu Abdullah Yaqut bin Abdullah (d. 626 AH), Lexicon of Literature, edited by: Ihsan Abbas, 1st edition, (Dar Al-Gharb Al-Islami, Beirut, 1993), vol. 3, p. 1258; Al-Dhahabi, Abu Abdullah Muhammad Ibn Qaymaz (d. 748 AH), History of Islam and the Deaths of Celebrities and Media, Edited by: Bashar Awad Maarouf, 1st Edition, (Dar Al-Gharb Al-Islami, Dr. M, 2003), Part 8, p. 798.*

[2] *I did not find a translation of it in the sources that we have.*

[3] *Al-Ayarayn: a language that is a lot of roaming and circling, and it is the one that deviates from the path. These were known in the Abbasid era. Reda, Ahmed, Matin Al-Lugha Dictionary, (Dar Maktabat Al-Hayat, Beirut, 1960), Part 4, p. 243.*

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- [6] Al-Dhahabi, *Biography of the Flags of the Nobles*, edited by: Shuaib Al-Arnaout, 3rd Edition, (Al-Resala Foundation, Dr. M, 1985), Part 17, p. 116; Mansour, Muhammad Alaeddin, *History of Iran after Islam*, (Dar Al-Thaqafa, Cairo, 1919), p. 130; Al-Mansoori, Abu al-Tayyib Nayef bin Salah bin Ali, *Al-Rawd Al-Bassem in the biographies of Sheikhs Al-Hakim*, 1st edition, (Dar Al-Asima for Publishing and Distribution, Riyadh, 2011), Part 1, pg. 480_481; Nuweihed, Adel, *The Dictionary of Interpreters*, 3rd edition (Nuweihed Foundation, Beirut, 1988), part 1, p. 173
- [7] Ibn Maskawiya, *The Experiences of Nations and the Succession of Determination*, Vol. 7, pg. 225; Anonymous author, *History of Sijistan*, 1st edition, translated by: Mahmoud Abdel Karim Ali, (The Supreme Council of Culture, Cairo, 2006 AD), pg. 290; Al-Samani, Abd al-Karim bin Muhammad bin Mansour al-Tamimi al-Marwazi (d. 562 AH), *genealogies*, edited by: Abd al-Rahman bin Yahya al-Muallami al-Yamani and others, edition 1, (The Ottoman Knowledge Circle Council, Hyderabad, 1962 AD), p. 29; Ibn Katheer, Abu Al-Fida Ismail bin Omar Al-Dimashqi (d. 774 AH), *The Beginning and the End*, (Dar Al-Fikr, Dr. M, 1986 AD), Part 11, p. 289; Al-Dhahabi, *Lessons in the news from the dust*, edited by: Abu Hajar Muhammad Al-Saeed Zaghoul, (Dar Al-Kutub Al-Ilmiyyah, Beirut), Part 4, p. 433.
- [8] Bukhara: *It is one of the most important cities in the country beyond the river and the rule of the king of the Samanid state, and it is an ancient city with many orchards between it and Samarkand for seven days.* Yaqoot Al-Hamawi, *Lexicon of Countries*, 2nd Edition, (Dar Sader, Beirut, 1995 AD), Part 1, pg. 353_354.
- [9] Ahmed bin Al-Laith bin Hassan bin Muhammad Al-Karmini, and his nickname was Abu Hamid, one of the hadith scholars in Bukhara, who was heard by Emir Khalaf bin Ahmed. Al-Wadaei, Moqbel bin Hadi, *Al-Hakim's Rijal in Al-Mustadrak*, 2nd Edition, (Al-Athhariya Library, Sana'a, 2004), Part 1, p. 170.
- [10] Abu Abd Allah Muhammad ibn al-Dhaa' al-Shaibani, one of the ascetic scholars in Bukhara, was famous for the science of hadith, and Prince Khalaf had heard the hadith from him. Al-Qazwini, Abi Ali Al-Khalil bin Abdullah bin Ahmed (d. 446 AH), *Al-Irshad fi Ma'rifat Scholars of Hadith*, edited by: Muhammad Saeed, 1st edition, (Al-Rushd Library, Riyadh, 1989), part 3, p. 983.
- [11] Abi Muhammad Al-Fakihi: Abdullah bin Muhammad bin Al-Abbas Al-Fakihi, and he is the most trusted narrator of the hadith in Makkah Al-Mukarramah. Emir Khalaf bin Ahmed heard about him, and many hadith writers narrated from him, such as Al-Hakim and Al-Bayhaqi. Al-Dhahabi, *Biography of the Flags of the Nobles*, vol. 12, pg. 546.
- [12] Abi Ali bin Al-Sawwaf: Abu Ali bin Muhammad bin Al-Sari Al-Hamedani, his father used to work as a cloth weaver, and he is one of the scholars of hadith. Al-Khatib Al-Baghdadi, *History of Baghdad*, Part 1, pg. 305.
- [13] Al-Malini: Ahmed bin Muhammad bin Ahmed bin Abdullah Al-Hafiz, called the Peacock of the Poor. He was known for Sufism and his many scientific trips. He died in the year 412 AH. Al-Salihi, Abu Abdullah Muhammad bin Ahmad (d. 744 AH), *Tabaqat Scholars of Hadith*, edited by: Akram Al-Boushi, 2nd Edition, (Al-Risala Foundation, Beirut, 1996), Part 3, pg. 267_268.
- [14] Ibn Asaker, *History of Damascus*, vol. 43, pg. 254; Al-Dhahabi, *Biography of the Flags of the Nobles*, vol. 12, pg. 546.
- [15] Nishapur: *It is a great city that is the source of scholars and the source of virtuous people in the Abbasid era. It is located in the province of Khorasan. It is one of the most famous centers of intellectual culture in the Islamic East. It was named after Shapur II, one of the kings of the Sasanian state, who rebuilt it, and the word means in Persian the place of Shapur.* Al-Yaqoubi, Ahmed bin Ishaq bin Jaafar bin Wahb bin Wadh (d. 292 AH), *Countries*, (Dar Al-Kutub Al-Ilmiya, Beirut, 1422 AH), Part 1, pg. 96_97; Zakaria Al-Qazwini, Zakaria bin Muhammad bin Mahmoud Al-Qazwini (d. 682 AH), *Antiquities of the Country and Akhbar Al-Ebad*, (Dar Sader, Beirut, Dr. T), p. 473.
- [16] I did not find a translation of it in the sources that we have.
- [17] Al-Samani, *Al-Ansab*, vol. 7, p. 82.

- [18] Al-Samani, Al-Ansab, Vol. 7, pp. 83_84; Ibn Al-Atheer, Al-Labbab fi Tahdheeb Al-Ansab, (Dar Sader, Beirut, Dr. T), Part 1, pg. 436.
- [19] Al-Khatib Al-Baghdadi, History of Baghdad, vol. 4, p. 343; Yaqut Al-Hamawi, Lexicon of Literature, Vol. 2, pg. 783; Al-Dhahabi, History of Islam, vol. 7, pg. 257; Al-Suyuti, Tabaqat al-Hafiz, 1st edition, (Dar al-Kutub al-Ilmiyyah, Beirut, 1403 AH), p. 315.
- [20] Al-Samani, Al-Ansab, Vol. 7, pp. 83_84; Ibn al-Jawzi, Abd al-Rahman bin Ali bin Muhammad Abu al-Faraj, al-Muntaziz in the History of Kings and Nations, 1st edition, (Dar Sader, Beirut, 1358 AH), vol. 13, p. 253; Ibn Al-Sa'i, Ali bin Anjab bin Othman (d. 674 AH), Al-Dur Al-Thameen in the names of the compilers, edited by: Ahmed Shawqi, 1st edition, (Dar Al-Gharb Al-Islami, Tunisia, 2009), p. 162.
- [21] Al-Samani, Al-Ansab, vol. 7, p. 84; Ibn Asaker, History of Damascus, Vol. 5, pp. 109_113; Al-Dhahabi, Siyar A'lam al-Nubala', vol. 11, pg. 354_357.
- [22] Al-Salami, Abu Abd al-Rahman Muhammad ibn al-Hussein (d. 412 AH), the layers of Sufism, edited by: Mustafa Abdul Qadir Atta, 1st edition, (Dar Al-Kutub Al-Ilmiyyah, Beirut, 1998), p. 373; Qawam al-Sunnah, Ismail bin Muhammad bin al-Fadl (d. 535 AH), the biography of the righteous predecessors, edited by: Karam bin Helmy, (Dar Al-Raya, Riyadh, Dr. T), p. 1146.
- [23] Ibn Al-Atheer, Al-Labbab fi Tahdheeb Al-Ansab, Vol. 2, p. 105; Al-Dhahabi, History of Islam, vol. 8, p. 798; Ibn al-Mulqqin, Siraj al-Din Abu Hafs Omar ibn Ali (d. 804 AH), Tabaqat al-Awliya, edited by: Nur al-Din Shuriba, 2nd edition, (Al-Khanji Library, Cairo, 1994), p. 137; Al-Mansoori, Al-Rawd Al-Bassem in the biographies of Sheikhs Al-Hakim, vol. 1, pg. 696.
- [24] Al-Shirazi, Abu Ishaq Ibrahim bin Ali (d. 476 AH), Tabaqat al-Shafi'i, edited by: Ihsan Abbas, 1st edition, (Dar Al-Raed Al-Arabi, Beirut, 1970), p. 116; Al-Samani, Al-Ansab, vol. 7, p. 83; Ibn Khalkan, Deaths of Notables, Part 4, pg. 202.
- [25] Ibn Asaker, History of Damascus, vol. 17, pp. 277_279; Al-Dhahabi, Biographies of the Flags of the Nobles, vol. 16, pg. 30_34.
- [26] Taj al-Din al-Sobki, Abd al-Wahhab ibn Taqi al-Din (d. 771 AH), Tabaqat al-Shafi'i al-Kubra, 2nd Edition, (Dar Hajar for Printing, Dr. M, 1413 AH), Part 3, p. 279_280.
- [27] Taqi al-Din, Abu Ishaq Ibrahim bin Muhammad al-Azhar (d. 641 AH), chosen from the book al-Siyag for the history of Nishapur, edited by: Khaled Hussein, (Dar al-Fikr, Beirut, 1414 AH), p. 211.
- [28] Taqi Al-Din, Al-Muntakhab from the book Al-Siyag for the History of Nishapur, Part 1, pg. 305.
- [29] Ibn Manzoor, Muhammad bin Makram bin Ali Abu al-Fadl Jamal al-Din al-Ruwaifi'i al-Afriqi (d. 711 AH), Brief History of Damascus, edited by Rohiyat al-Nahhas et al., 1st edition, (Dar al-Fikr, Damascus, 1984), vol. 18, p.
- [30] Al-Bakherzi, Ali bin Al-Hassan bin Ali (d. 467 AH), the doll of the palace and the era of the people of the era, 1st edition, (Dar Al-Jeel, Beirut, 1414 AH), part 2, p. 924.
- [31] The experiences of nations and succession of determination, vol. 7, pg. 226.
- [32] Al-Atlidi, Muhammad Bidiab (d. 12 AH), informing people of what happened to the Barmakah with the Abbasids, edited by: Muhammad Ahmad Abdel Aziz, 1st edition, (Dar Al-Kutub Al-Alami, Beirut, 2004), p. 263.
- [33] Al-Kamil in History, vol. 7, pg. 256.
- [34] Al-Mukhtasar fi Akhbar Al-Bishr, Part 2, p. 135.
- [35] Al-Dhahabi, History of Islam, vol. 27, pp. 370_371; Al-Safadi, Salah al-Din Khalil ibn Aibak (d. 764 AH), al-Wafi al-wafiyat, edited by: Ahmad al-Arnaout, (Dar Ihya al-Turath, Beirut, 2000), part 13, p. 226.
- [36] The Beginning and the End, Part 11, p. 256.
- [37] Ibn Khaldun, Al-Abr wa Diwan al-Mubtada wa al-Khabar fi Tarekh al-Arab al-Berber, edited by: Khalil Shehadeh, 2nd edition, (Dar Al-Fikr, Beirut, 1988 AD), vol. 4, p. 432.
- [38] Ibn al-Falah, Abd al-Hay bin Ahmad bin Muhammad (d. 1089 AH), gold nuggets in news of gold, edited by: Mahmoud al-Arnaout, 1st edition, (Dar Ibn Katheer, Beirut, 1986), vol. 4, p. 520.
- [39] Al-Ansab, Part 7, p. 82.
- [40] Lexicon of Literature, Part 3, p. 1258.
- [41] The doll of the palace and the era of the people of the age, vol. 2, pg. 924.
- [42] Ibn Miskawayh, The Experiences of Nations and the Succession of Determination, Vol. 7, pg. 226_227; Al-Samani, Al-Ansab, vol. 7, p. 83; Al-Mansoori, Al-Rawd Al-Bassem, Part 1, pg. 480.
- [43] Mahmud bin Subuktakin: Abu al-Qasim Mahmoud bin Nasir al-Dawla Abu Mansur Subuktakin. He was called by several titles, including Saif al-Dawla and Yamin al-Dawla. He was famous for the title of Amin al-Millah, and he is one of the sultans of the Ghaznavid dynasty and one of the famous leaders of Islamic history. He was born in the year (361 AH / 971 AD) He gained a wide reputation and great fame during the conquest era Many countries in the Islamic East, especially the countries of India, Multan, Khwarezm, and others, and he continued his jihad for nearly twenty years, in which the Islamic presence

- was established after the elimination of the opposition states, especially the Saffarid emirate. He was 59 years old, may God have mercy on him. Ibn Khalkan, *Abu al-Abbas Shams al-Din Ahmad bin Muhammad bin Ibrahim al-Barmaki al-Arbali* (d. 681 AH), *Deaths of Notables and News of the Sons of Time*, edited by: Ihsan Abbas, (Dar Sader, Beirut, Dr. T), Part 5, p. 175_177; Al-Dhahabi, *History of Islam*, vol. 9, p. 369; Al-Fiqi, Issam Abdel-Raouf, *Independent States in the Islamic East*, (Dar Al-Fikr Al-Arabi, Cairo, 2006 AD), pp. 101_107.
- [44] *Jawzjan*: It is one of the cities of the Islamic East, larger than the city of Marv, and near it it has fresh water, its many orchards, and most of its houses are made of mud, and its Kasbah is called Anbar. Yaqoot al-Hamawi, *Mu'jam al-Buldan*, part 1, pg. 257.
- [45] *Elk Khan*: It is a title carried by some of the Qara Khanian kings, and they are a Turkish Muslim dynasty that ruled the countries of the Islamic East, the countries beyond the river. Al-Dhahabi, *History of Islam*, vol. 9, p. 13.
- [46] *Gardez*: a village near the city of Ghazni. Yaqut al-Hamawi, *Mu'jam al-Buldan*, vol. 4, pg. 201; Abu Zakariya al-Qazwini, *Athar al-Bilad wa Akhbar al-Ibad*, part 1, pg. 428; Ibn Abd al-Haqq, *Abd al-Mu'min bin Abd al-Haqq Ibn Shamael al-Qati'i al-Baghdadi Safi al-Din* (d. 739 AH), *Observatory of Seeing the Names of Places and Bekaa*, 1st edition, (Dar Al-Jil, Beirut, 1412 AH), vol. 2, p. 993.
- [47] Ibn Al-Athir, *Al-Kamil in History*, Vol. 9, p. 173; Al-Dhahabi, *Siyar A'lam al-Nubala*, vol. 12, pg. 546; Al-Zarkali, *Al-Alam*, Part 2, p. 310; Al-Mansoori, *Al-Rawd Al-Bassem*, vol. 1, pg. 482; Nuweihed, *The Dictionary of Interpreters*, Part 1, pg. 173.
- [48] Al-Yaqoubi, *Al-Buldan*, Part 1, p. 114; Al-Istakhari, *Abu Ishaq Ibrahim bin Muhammad Al-Farisi Al-Karkhi* (d. 346 AH), *Al-Masalik and Kingdoms*, (Dar Sader, Beirut, 2004 AH), p. 242.
- [49] Ibn Miskawiyah, *The Experiences of Nations and the Succession of Determination*, Vol.
- [50] Mneimneh, Hassan, *History of the Buyid State*, (Dar Al-Jami`a, Morocco, 1987 AD), pp. 83_99.
- [51] *Adud al-Dawla*: Abu Shuja Adud al-Dawla Fana Khosrow Ibn Rukn al-Dawla Abi Ali Hasan bin Buyih al-Dailami, the second king of Bani Buyih in Persia and its environs, was born in the city of Isfahan, and after assuming power he controlled some cities of the Islamic East, including Kerman, and seized Baghdad in the year (334 AH). 955 AD), during which hundreds of its inhabitants were killed in the grave year (373 AH / 936 AD). Ibn Khalkan, *Deaths of Notables*, Vol. 4, pg. 50_51; Al-Dhahabi, *Siyar A'lam al-Nubala*, vol. 12, pg. 287; Al-Safadi, *Al-Wafi Bal-Wafiyat*, vol. 24, p. 16.
- [52] *Samsam al-Dawla*: He was one of the Bani Buyih kings who assumed power after the death of his father, Adud al-Dawla in the year (372 AH / 936 AD). Al-Shafei, *Abu Muhammad al-Tayyib bin Abdullah* (d. 870 AH), *The Necklace of Sacrifice in the Deaths of Notables of Time*, 1st Edition, (Dar Al-Minhaj, Jeddah, 2008), Part 3, p. 243.
- [53] *Baha al-Dawla*: Ibn `Adud al-Dawla Abu Nasr Fayrouz bin Buyih assumed power in the year (376 AH _ 936 AD) after his brother Samsam al-Dawla passed away. with epilepsy. Al-Dhahabi, *History of Islam*, vol. 9, p. 56; Al-Safadi, *Al-Wafi Bal-Wafiyat*, vol. 7, pg. 190.
- [54] Ibn Miskawayh, *Experiments of Nations*, vol. 7, pg. 225; Anonymous, *History of Sijistan*, pg. 289; Ibn Al-Athir, *Al-Kamil in History*, vol. 7, p. 445; Ibn Khaldun, *Al-Abr*, vol. 4, pg. 433.
- [55] *Bardashir*: It is one of the cities of Kerman with many buildings. It has the king's house and the seat of the sultan. It has impregnable mountains and a large river. Ibn Hawqal, *Muhammad ibn Hawqal al-Baghdadi al-Mawsili Abu al-Qasim* (d. 367 AH), *The Image of the Earth*, (Leiden is corrupted, Beirut, 1938 AD), vol. 2, p. 309.
- [56] Ibn Miskawayh, *Experiments of Nations*, vol. 7, pg. 225; Anonymous, *History of Sijistan*, pg. 289; Ibn Al-Athir, *Al-Kamil in History*, vol. 7, p. 445; Ibn Khaldun, *Al-Abr*, vol. 4, pg. 433.
- [57] Ibn Miskawayh, *The Experiences of Nations and the Succession of Determination*, Vol. 7, pg. 227; Ibn Al-Atheer, *Al-Kamil in History*, vol. 7, pg. 445.
- [58] *Darzin*: It is one of the cities of the country of Kerman. Al-Maqdisi, *Abu Abdullah Muhammad bin Ahmad Al-Maqdisi Al-Bishari*, *The Best Divisions in Knowing the Regions*, 3rd Edition, (Dar Sader, Beirut, 1411 AH), Part 1, 461.
- [59] Ibn Al-Athir, *Al-Kamil in History*, vol. 7, p. 445; Ibn Khaldun, *Al-Abr*, vol. 4, pg. 433.
- [60] Ibn Al-Athir, *Al-Kamil in History*, vol. 7, p. 445; Ibn Khaldun, *Al-Abr*, vol. 4, pg. 433.
- [61] *Professor Hormuz*: He is called the Brigadier General of the Armies, Al-Hussein bin Abi Jaafar Abu Ali, the owner of the support of the Buyid state. He held several positions in the Buyid state, including the city of Kerman. Al-Zarkali, *Al-Alam*, Part 2, p. 234.
- [62] *Narmasir*: It is a well-known city in the country of Kerman, 100 farsakhs away from Sijistan. Ibn Khordadbeh, *Abu al-Qasim Obaidullah bin Abdullah* (280 AH), *Al-Masalik and Al-Mamlak* (Dar Sader, Beirut, 1889 AD), p. 196; Ibn Abd al-Haqq, *Observatory of Observations*, Part 3, pg. 1368.
- [63] Ibn Al-Athir, *Al-Kamil in History*, vol. 7, p. 446; Ibn Khaldun, *Al-Abr*, vol. 4, pg. 433.



- [64] *Al-Qazwini, Athar al-Bilad wa Akhbar al-Ibad, part 1, pg. 425.*
- [65] *Yaqout al-Hamawi, Mu'jam al-Buldan, vol. 1, pg. 508; Ibn Abd al-Haqq, Observatory of Observations, Vol. 1, pg. 230.*
- [66] *Baghrajijq: He is the uncle of Sultan Mahmud al-Ghaznawi. Ibn Al-Athir, Al-Kamil in History, vol. 7, pg. 515.*
- [67] *Ibn Al-Athir, Al-Kamil fi Al-Tayekh, vol. 7, pg. 503; Ibn Khaldun, Al-Abr, vol. 4, pg. 434.*
- [68] *Oath of the State: Abu al-Qasim Mahmud ibn Subuktakin, the founder of the Ghaznavid dynasty. Ibn Khalkan, Deaths of Notables, Part 5, pg. 175.*
- [69] *Ibn Al-Athir, Al-Kamil in History, vol. 7, pg. 515.*
- [70] *Ibn Khaldun, Al-Abr, vol. 4, pg. 479.*
- [71] *Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmad (d. 852 AH), Lisan al-Mizan, edited by: Department of Al-Ma'rif al-Nizamiyya, 2nd edition, (Al-Alamy Publications Institution, Beirut, 1971 AD), vol. 5, p. 65.*