

Bukhar Khadat: the Princes of Bukhara Until the Year 301 AH / 913 AD

Muhammad Hassan Suhail ^{1*} , Othman Abdul Aziz Saleh ² 

¹Department of History, College of Basic Education, Almustanseriya University, Baghdad, Iraq.

²Department of History, College of Education for Humanities University of Anbar, Ramadi, Iraq.

Received: 27/1/2023
Revised: 27/7/2023
Accepted: 31/10/2023
Published: 30/12/2023

* Corresponding author:
mohmed.111a00@gmail.com

Citation: Suhail, M. H., & Saleh, O. A. A. (2023). Bukhar Khadat: the Princes of Bukhara Until the Year 301 AH / 913 AD. *Dirasat: Human and Social Sciences*, 50(6), 61–71. <https://doi.org/10.35516/hum.v50i6.7035>

Abstract

Objectives: This study aims to highlight the political significance of the Bukhara Khadat by translating their biographies, detailing their rule duration, their involvement in historical events, and their relationship with Arab rule after the conquest of Bukhara in the year 90 AH. It also examines their interactions with Arab Muslim rulers and their political and economic standing.

Methods: The study employs a descriptive analytical approach that analyzes historical narratives and links them to significant historical events. The family's history is meticulously examined, primarily relying on Al-Narshakhi's "The History of Bukhara," completed in 358 AH (968 AD). This information is used to analyze the family's history in the context of recent historical events.

Results: The study reveals that the Bukhara Khadat lineage held authority in Bukhara until 301 AH (913 AD). They played a vital role in the city's development, contributing to its urban and economic growth. They even minted coins bearing their images. Following the Arab conquest, the Bukhara Khadat collaborated with the conquerors, fostering amicable relations. They actively participated in the city's political and economic administration, assimilating into the Arab-Islamic culture.

Conclusions: The study covers the biographies and rule periods of the nine rulers who governed Bukhara. It also explores the historical events they experienced and participated in alongside the Abbasid caliphate. Their political role ended with the accession of Samanid Prince Ismail and the integration of Bukhara into the Samanid emirate in 301 AH (913 CE).

Keywords: Khadat, Bukhara, Samanid, Dahaginah, Samanid Empire.

بخار خدات أمراء بخارى حتى عام 301هـ/913م

محمد حسن سهيل ^{1*}، عثمان عبد العزيز صالح ²

¹قسم التاريخ، كلية التربية الأساسية، الجامعة المستنصرية، بغداد، العراق.

²قسم التاريخ، كلية التربية للعلوم الإنسانية، جامعة الأنبار، الرماحي، العراق.

ملخص

الأهداف: يهدف البحث إلى إظهار دور بخارا خدات السياسي من خلال ترجمة سيرهم ومدد حكمهم وسير الأحداث التاريخية التي عاصروها وشاركوا فيها وعلاقتهم بالحكم العربي بعد فتح بخارى عام 90هـ وطبيعة العلاقة بالحكام العرب المسلمون ومكانتهم السياسية والاقتصادية.

المنهجية: اتبعت الدراسة المنهج التحليلي الوصفي القائم على تحليل الرواية التاريخية وربطها بالأحداث التاريخية، إن ما جرى جمعه وتدوينه من روايات تاريخ هذه الأسرة يعود الفضل فيه إلى كتاب تاريخ بخارى للترشيحي المتوفى سنة 358هـ/968م التي حفظت تاريخ هذه الأسرة وجرى تحليلها وربطها بالروايات والأحداث التاريخية القريبة فكانت السبيل في إخراج تاريخ هذه الأسرة.

النتائج: توصلت الدراسة إلى أن بخارا خدات توارثوا حكم بخارى حتى عام 301هـ/913م، وساهموا في ازدهار المدينة من الناحية العمرانية والاقتصادية وسكوا العملات النقدية ونقشوا عليها صورهم، وبعد مجيء العرب الفاتحين تعاون بخارا خدات معهم وأسسوا لعلاقات جيدة مع الفاتحين العرب وتعاونوا معهم وشاركوا في إدارة المدينة سياسيًا واقتصاديًا واندمجوا بالحياة الجديدة المتمثلة بالثقافة العربية الإسلامية.

الخلاصة: بلغ حكم مدينة بخارى من الخداة تسعة حكام الذين تناولت الدراسة سيرتهم وسنوات حكمهم وجرى التطرق إلى الأحداث التاريخية التي عاصروها وشاركوا فيها إلى جانب الخلافة العباسية حتى انتهاء دورهم السياسي بدخول الأمير الساماني اسماعيل وضم بخارى إلى أملاك الإمارة السامانية عام 301هـ/913م.

الكلمات الدالة: بخار خدات، بخارى، السامانيون، الدهاقنة، الإمارة السامانية.



© 2023 DSR Publishers/ The University of Jordan.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC) license <https://creativecommons.org/licenses/by-nc/4.0/>

The Introduction

The research deals with the study of the history of the Turkish rulers of Bukhara who bore the title of Bukhara Khadat, which is the political title that was preserved by a Turkish family from Turkestan. They were great dahkana who owned many properties and lands in the city of Bukhara.

The research dealt with the political history of the rulers of Bukhara in the Islamic era, since the information before this date is scarce and almost non-existent in many aspects. Therefore, what was collected and written down is the result of a survey of many and varied sources, foremost of which is the book *History of Bukhara* by Al-Narshkhi, who died in the year 358 AH. His narratives preserved the history of this family which was overlooked by important sources in Islamic Arab history, which focused only on the Khatun, the princess of Bukhara, and she is the character who gained the greatest amount of attention because she witnessed the entry of the conquering Arabs into her country and concluded peace treaties with them, and her news was recorded in these sources.

The importance of the research comes because it sheds light on the political history of this family, which ruled for a long time, and its princes had important roles and part of important historical events in the country beyond the river.

The research aims to introduce this family from a historical point of view, which ruled an important city that represented a religious and political symbol in the history, which later became the political capital of the Samania emirate that ruled the Islamic East until the year 389 AH / 999 AD.

Bukhar Khadat family history:

Bukhar Khadat is the title of "Emir of Bukhara" (Al-Beiruni, D.T., p. 102) (Al-Narshkhi, 1965, p. 87) and they are a feudal family of great nobles who ruled the city of Bukhara. After the Arab Islamic conquest, they kept their privileges until the year 301 AH / 913 AD. This family and its origins go back to the district of Turkestan and it is a collective name for all the countries of the Turks (Yaqout al-Hamwi, 1995, vol. P2, 5142). They are a Turkish family who have lived in Bukhara since ancient times and acquired farms and lands, and they bore the surname Dehkan.

Al-Narshakhi mentioned that Bukhar Khadat was a great dehkan, and he owned the lands of Bukhara, and most of its inhabitants were his slaves and servants, and they took Farakhshi's palace as a palace for their rule. It is located in the village of Warkhsha, which is a large village that was owned by Bukhara Khadat from distant times and is older than Bukhara itself. In it, there was the ruler's palace, with a tight wall, described as a perfect building, which dates back, according to the popular narration, to a thousand years and in the fourth century AH.

Al-Narshakhi mentioned that it was broken down and ruined, then he renewed its building and reconstruction, by Bukhar Khadat, then it was destroyed and rebuilt again by Biniat Khadat who took it as palace to his rule until he was killed in it. This palace remained inhabited until the reign of Prince Ismail Al-Samani, when he proposed to buy it for twenty thousand dirhams and turned it into a mosque, but the people of the village refused, and it remained standing until the reign of Prince Ahmed bin Noah bin Nasr, when he ordered the transfer of the timber of the palace to build his palace at the gate of the Bukhara wall (Al-Narshakhi, 1965, pp. 33-34).

Administrative and political organization in Bukhara:

The Arab policy in Transoxiana was characterized by real realism in dealing with the rulers and princes of Transoxiana, as it kept them as rulers, retaining their titles, in order to ensure the stability of the region and the continuation of the conquests quietly without problems, as well as the survival of these princes, who represent the class of landowners (Dahakin). It guarantees the desired economic stability through the collection of taxes, as they are responsible for collecting them. The main houses (the dahakin) remained intact during the Islamic era, and what most of the members of this upper class started with their rapid acceptance of Islam that ensured for them the preservation of their social and political status and their right to supervise the peasants and collect taxes (Al-Khatib, 1975, p. 68).

The Dahakin class received the attention and care of the Islamic economic system represented by the procedures of the caliph Umar ibn al-Khattab, may God be pleased with him, who allowed them to remain in their positions as leaders of the peasant villages, taking charge of collecting the agreed taxes, and the collection work continued by these in the subsequent

historical era (Al-Dulaimi, 2018, p. 150).

The political character in the city of Bukhara was represented by the rule of Bukhara Khadat, and they are the ruling class in it, which represented the "excellent class" (Mahmoud, D.T., p. 114). Vambri said, "Islamic rule preserved the titles of emirate for those who remained among its members without influence and authority" (Arminus, 1872, p. 40) In the beginning, "the Arabs left the rule of the city in the hands of Khadat, its first ruler, on the condition that a worker from the caliph's side joins with him in governance, and he comes to the status after him. Soon the caliph's worker was promoted to the rank of emirate and became the owner of the authority and neglected the matter of the Turkish Khadat" (Arminus, 1872, p. 67)

When the Arabs conquered Bukhara, an Arab worker was appointed alongside Bukhar Khadat, affiliated to the Emir of Khorasan in Mero. Khalid Izzat says, "The Arab policy tended to attract the local population in Bukhara to make way for the promotion of Islamic teachings. The policy of the Arab rulers was based on keeping members of the Khadat family in their positions." So they left Tughshadah in his position as ruler of Bukhara for a period of 32 years until the era of Nasr Ibn Sayyar, and one of the results of this policy was that Tughshadah demonstrated his conversion to Islam. Bukhari remained under the rule of the sons and grandsons of Tugshadah until the reign of Prince Ismail al-Samani (Vampri, D.T., p. 22).

The policy of the Arabs in the rule of Bukhara is based on the appointment of Arab workers alongside the local princes of the Turks, so they appointed along with Tughshadah Ayoub Al-Ansari over Bukhara, and this work continued until the time of the Abbasids, when Abi Al-Rawafiqi was alone in the year 150 AH / ruling Bukhara without the participation of any of the local princes, so he was interfering in Distribution of lands, supervision of records, and control of the reins of government (Vambri, D.T., p. 23). He (Barthold, 1981, p. 364) gave an accurate description of the tasks of the rulers of Bukhara Khadat before the Muslim Arabs monopolized the rule of the city at the time of the Abbasids. The head of the city is the first person in the city. He represents the interests of its inhabitants, and through him the governor was acquainted with the desires of the people of the city, and these rulers were members of the large local family.

Bukhara has become one of the important administrative regions in the Arab Islamic state, as it is considered the center of the Khorasan region and its administrative and political center, especially during the era of the Samania emirate, as Prince Ismail bin Ahmed al-Samani made it the center of his emirate (Al-Astakhri, 1961, p. 176) (Ibn Hawqal, D.T., p. 398) (Al-Narshkhi, 1965, p. 107) (Vambri, D.T., p. 96).

Bukhara rulers from Khadat:

First: Kana Bukhar Khadat:

He is the first of the Bukhara princes mentioned by the historical sources represented in the history of Bukhara by al-Narshakhi. Islam lived through the time of the Rightly Guided Caliphate, and his mention was associated with the minting of silver coins. He is a descendant of Bukhara Khadat, who ruled Bukhara for thirty years. He traded in kerbass and wheat. One of his most important financial achievements was the independence of coin of the city of Bukhara by mining the Bukhari silver dirham, "and he was the first to mint silver coins in Bukhara" (Al-Narshkhi, 1965, p. 59) at the request of the Bukhara merchants who told him that the rulers of Transoxiana had minted silver coins in their states and asked him to mint the coins in Bukhara.

He commanded that dirhams be mined from pure silver, and they bore royal inscriptions that represented Bukhar of Khadat, they engraved on them a picture of a king who was Bukhar and he was carrying the crown. 13 AH / 632-634 AD) (Al-Narshakhi, 1965, p. 59) According to al-Narshakhi's narration, the duration of this prince's rule and the minting of silver coins were contemporary with the rule of the Rashidun caliph Abu Bakr al-Siddiq, may God be pleased with him (11-13 AH / 632-634 CE) (Al-Narshakhi, 1965, pg. 59). This money remained in legal use by the Arab conquerors until the era of the Abbasid Caliph Harun al-Rasheed (170-193 AH / 786-808 AD) specifically in the year 185 AH when Ghatreef bin Atta, the prince of Khorasan, minted dirhams Al-Ghatarifiyya. Kana's dirhams were found in the cities of Samarkand, Khujanda, and Khiva (Barthold, 1981, p. 330).

Second: Beidoun Bukhar:

The prince of Bukhara before the Islamic conquest was the husband of the khatun. He was mentioned in the context of al-Narshakhi's hadith about the construction of the Bukhara castle, which was built by Siawsh bin Kikau, and that it was ruined and remained for years. When Beidoun sat on the throne of Bukhara, he ordered its reconstruction and built his well-known palace, which is considered one of the masterpieces of architectural art and one of his works in this palace was to engrave his name on a piece of iron attached to the door, and this writing remained on the door of his palace until the fourth century AH in the Narshakhi era. Ahmed bin Muhammad bin Nasr Al-Qabbawi (who translated the history of Bukhara into Persian in the year 522 AH / 1128 AD) mentioned that the castle was destroyed and that door was also ruined (Al-Narshakhi, 1965, p. 14). Because the Bukhara khadat Palace was inside the castle and it was of an engineering design based on seven columns of stones representing pictures of the daughters of a coffin (Al-Narshakhi, 1965, p. 10). The Russian orientalist Barthold said that what is meant by the inner castle is the palace of Beidoun Bukhar Khadat in the seventh century AD, and he was the one who restored the great castle, and he immortalized his achievement on a plate of iron fixed to the door of the palace, and Barthold explained the reason for erecting the palace on seven stone columns with the number of stars of the daughters of a coffin, because the palace was destroyed more than once, so he acted on the advice of the wise men, so he built it on that (Al-Narshakhi, 1965, p. 194) (Vambri, 1981, p. 39).

Third: Khatun: She died after the year 70 AH

The Arabic narration of the series of rulers of Bukhara from the descendants of Bukhara Khadat begins with mentioning Khatun, and this is considered natural because the Arabic narration is linked to the conquests of the East in general and the conquest of Bukhara in particular. Khatun lived through the Arab conquests of the country beyond the river after the death of her husband, Beidoun, who left a son named Tughshadah, and at his young age she assumed guardianship over him, which was known as the Arab sources, the khatun means the lady or (Qabg Khatun) (Al-Tabari, 1967, p. 243) she ruled for 15 years, and during her rule the Arab conquerors began to go to Bukhara (Al-Narshakhi, 1965, p. 23) "With this lady, the actual rule of the first ruling family in Bukhara ended" (Vambri, 1981, p. 40). She was described as having political shrewdness and ability in managing the city's rule. On the internal level, "she used to rule by the right opinion and the people were guided by her" (Vambri, 1981, p. 23)

She used to go out every day to look into the affairs of the kingdom and sit on a takht, and the boys and the nobles would appear in front of her after leaving the Bukhara fortress on the back of her horse and standing at the Rekistan Gate (this door was called Al Alafeen Gate). According to (Al-Narshakhi, 1965, p23 -24)

She had imposed on the people of Rustaq that two hundred young men of dahakin and princes came to her service, girded with golden girdles, carrying swords, and standing from afar and when khatun came out, they would greet her and stand in two lines while she looked into the affairs of the kingdom, ordered and forbidden, overthrowing whom she wanted, and punishing whom she wanted, and she remained like this from morning to the time before afternoon.

Then she go back to the fortress and send tables and feed all the servants and the crowd. In the evening, khatun returns in the same way, then these dahakin go to their villages and others come the next day. Each of them was required to come in the year for four days in this way. He says (Vambri, 1981, p. 39) This method used to allow all the families of the dahakin to perform this duty four times a year, which means that there are 90 families of the dahakin in Bukhara.

As for the external level and her way of managing the crisis with the Arab conquerors, khatun used to make peace with them every time and give them money.

In the first campaign in the year 54 AH / 673 AD, led by Ubaidullah bin Ziyad, who crossed the Jihon River with sixteen horsemen (Al-Kurdizi, 2006, p. 167) and besieged Bukhara, so Khatun asked for a seven-day deadline and sent him a lot of presents, because she was waiting for reinforcements from the Turks who arrived and fought violent battles with the Muslims, which ended in their defeat.

Khatun took refuge in the fortress of Bukhara, and the defeated Turkish army returned to their provinces, and the Muslim army took weapons, clothes, and gold utensils.

This campaign ended with a peace treaty and khatun paying an amount of one million dirhams along with four thousand

slaves (Al-Asfari, 1967, Part 1, p. 211) (Al-Baladhuri, 1987, p. 577) (Al-Tabari, 1981, p. 405) (Al-Narshakhi, p. 62). Al-Tabari (1967, vol. 3, p. 243-244) mentioned that Ubaidullah crossed the Bukhara mountain river on camels, it was as if the first to cross the Bukhara mountains in soldiers and the Muslims Bukharin slaves who were brought to Basra and their number was two thousand, all of them good at shooting with crossbows (Al-Baladhuri, 1987, p. 397, Al-Yaqubi, 2005, p. 165, Vambri, 1981, p. 51, Saleh and Al Jughaifi, 2011, 153), although the campaign did not achieve significant results from the military point of view, it did create a military atmosphere for those who came after him from among the governors and workers, as the conquest of Bukhara became a military necessity that must be complete.

As for the second campaign, it was in the year 56 AH / 675 AD, when Saeed bin Othman crossed to Bukhara, so khatun sent to him that it remained on the peace treaty of Ubaidullah bin Ziyad, and she sent some of the peace money. At the same time, the armies of the Turks, numbering 120,000, came to the aid of Khatun, who regretted the peace and what she had sent of the funds, but the forces returned without a fight, so Khatun sent a messenger asking for reconciliation and increased the amount of the reconciliation money, so Saeed put a condition of taking hostages, so she sent him 80 hostages from the emirs and rulers of Bukhara.

Those who were at the head of those who rebelled against her, so it got rid of her most dangerous enemies" (Vambri, 1981, p. 59), and in the narration (al-Tabari, 1967, vol3, P398). They gave him a pledge of 50 boys who would be in his hand from the sons of their greats, without referring to the events of Bukhara (Qudama, 1981, p405) (Al-Narshakhi, 1965, p. 62) (Vambri, 1981, p. 57) and they were brought to Medina.

These accounts reveal that Khatun had the ability to maneuver, so she tended to make peace whenever the campaigns against Bukhara intensified, but as soon as the danger passed, she returned and broke the peace, and this is what actually happened in the third campaign, in the year 61 AH / 685 AD when Muslim bin Ziyad, the governor of Khurasan, marched to Bukhara. She made a peace with him, the gates of the city and the outer gates of the palace were opened, and at the same time she asked Tarragon, the king of Sogd, for support and promised him to marry him if he repelled the Muslim Arabs from her city. (Al-Baladhuri, 1981, p. 591) (Al-Tabari, 1967, Part 4, p. 38)

The war took place between the two parties, and victory was on behalf of Beidoun's, and four hundred Muslims were killed, then the Muslims reconciled and attacked the forces of Beidoun, who was killed in the battle and his forces ran away, so the Muslims got a lot of spoils, and the share of each knight was two thousand and four hundred dirhams (Al-Narshakhi, 1965, p. 66) and the footman got one thousand two hundred dirhams (Al-Yaqoubi, 2005, p. 176) So khatun sent to ask for reconciliation, and Muslim made peace with her on great wealth (Al-Narshakhi, 1965, p. 67) (Al-Kurdizi, 2006, p. 167).

Historical sources did not specify the date of the death of khatun, and it can be said through the Arabic narration about the period of rule of khatun, which was estimated to be 15 years, that she died after the year 70 AH / 689 AD.

Fourth: Wardan Khadat: 70-90 AH / 689-704 AD.

After the death of khatun, the political situation in Bukhara became turbulent, as everyone was greedy for rule, and according to the definition (Al-Narshakhi, 1965, p. 24) of the political situation after khatun, the Dahkana in Bukhara aspired to eliminate the authority of Bukhara Khadat, "while everyone was fighting to get the rule," especially Wardan. Khadat, who seized power and was named the king until the entry of Gotiaba bin Muslem and the return of the rule to his Tashgada in the year 90 AH / 704 AD.

(Al-Narshakhi, 1965, pg. 52) gave a definition to Bordan Khadat that he was a minister originally from Turkistan and had an emirate and a state, a Persian from the descendants of Shapur, and he is one of the sons of Khosrau Al-Sasan, who got angry and came to Bukhara, so the king of Bukhara honored him, Bukhar Khadat, and gave Rasateeq and built his palace there and built a village Wardana, and there he became a great king, and his property remained an inheritance for his children. Barthold describes the journey of Shapur, a Persian prince, to Bukhara, and he was given by Bukhar lands that are known as Shapurkam, which is a name for one of the water channels in Bukhara, so Shapur built there a palace and the village of Wardana. Barthold confirms (1981, p. 212) that the rulers of Wardana, who bore the title of Wardan Khadat, were until the beginning of the eighth century AD competitors to Bukhara Khadat. Indeed, Wardana is originally considered older than Bukhara itself, and the village was of great strategic, commercial and industrial importance.

Wardan began to contest Bukhara's ruler over the rule of Bukhara after the death of khatun, taking advantage of his Tughshadah young age. He was described by (Al-Narshkhi, 1965, pg. 52) as "a great king who resides in Wardana and disputes Tughshadah." Arab accounts indicate that a bitter military struggle was happened by Gotiaba with Wardan, because the latter had sought help from the Turks and the Chinese who helped him with large numbers of soldiers. In the year 89 AH / 703 AD, Gotiaba invaded Wardan the king of Bukhara by order of the Al Hajjaj. Gotiaba a invaded Wardan Khadat, King of Bukhara in the year eighty-nine, but he did not tolerate him, and he did not gain anything from the country, so he returned to Marv, and wrote to Al-Hajjaj about this, so Al-Hajjaj wrote to him: That he photographed it for me, so he sent him her photograph.

So, Al Hajjaj wrote to him: To go back to your mind, then repent to God for what was from you. So Gotiaba went to Bukhara in the nineteen year and Wardan asked Sughd and the Turk and those around them to help him, so they came to him and Gotiaba had preceded them and besieged them.

Al-Narshakhi (1965, p. 72) defined the allies of Wardan Khadat, and they are Tarragon, the king of Sughd, Khank Khadat, and King Cormghanon, the nephew of Faghfur al-Seen, who came with forty thousand fighters in the Gotiaba war (review: al-Yaqoubi, 2005, vol. Bukhara, p200). Gotiaba seized the city after the defeat of Wardan Khadat, who fled to Turkestan and Gotiaba gave the authority to the king of Bukhara, Tashgada and seated him on the throne, describing him as king and sparing the hands of all his enemies from him (Al-Narshakhi, 1965, p. 24) (Vambri, 1981, p. 40).

Fifth: Tughshadah bin Beidoun Bukhar Khadat (90-122 AH / 704-740 AD)

He took over the rule of Bukhara for a period of 32 years after regaining the rule in the year 90 AH / 704 AD by the governor, Gotiaba bin Muslim Al-Bahili.

He assumed power after he "grown up and deserved the king, while everyone was fighting to get the rule" (Al-Narshkhi, 1965, p. 24). He meant by the one who was fighting Wardan Khadat who was defeated in front of the Muslim forces. Tashgada described that he was deeply in love with the governor Gotiaba a and obedient to him, so he named his son Gotiaba a as an expression of this love (Al-Narshakhi, 1965, p. 24).

Tashghadah's relationship with the Muslim rulers was characterized by good, and through the course of political events we see that he had an important position "and engaged in wars with the Turks" (Vampri, 1981, p40) He participated with Nasr Ibn Sayyar his war in 121AH by twenty thousand fighters. Ibn Al-Atheer (1977, Part 4, 262) said that "Nasr Ibn Sayyar invaded Transoxiana twice ... and with Nasr Bukhara Khadat, he was among the people of Bukhara, and with him were the people of Samarkand, Kish, and Nasaf, who were twenty thousand." (Al-Narshakhi, 1965, 73) mentioned that the people of Bukhara converted to Islam three times and apostatized at the time of the Gotiaba a, and on the fourth he fought and seized the city and used the policy of housing and settling the Arabs in the city until Islam appeared in it (Vambri, 1981, p. 97) (Shaker, undated., 17) (Saleh, 2015, 291).

The text of the agreement with the people of Bukhara on the fourth occasion was as follows:

- 1) An annual caliphate tax of 200,000 dirhams
- 2) Paying an annual amount of 10,000 thousand dirhams to the Emir of Khorasan
- 3) Half houses and lands of the city are given to the Arabs
- 4) Feeding the Arabs' animals, their firewood, and what is spent

Tughshadah was loyal to the Arab political authority and showed complete obedience to the rulers in Khorasan, but he was not a true Muslim and used the taxes as an excuse to punish those who embraced Islam from the people of Bukhara (Al-Narshakhi, 1965, p. 73). He is the historian of the city of Bukhara, confirming that the Islam of Tughshadah was outward, "they accepted Islam outwardly and worshiped idols inwardly." He supports his saying with a narration of Ahmad bin Muhammad bin Nasr that Muhammad bin Jaafar narrated in his book about Muhammad bin Salih al-Laithi and Abu al-Hasan al-Maidani that in the days of Asad bin Abdullah al-Qushayri * a man came out and called the people of Bukhara to Islam and the people of Bukhari are mostly dhimmis.

So people answered him and embraced Islam, and Tughshadah was the king of Bukhara, so he got angry because he was secretly an infidel, so he wrote to the Emir of Khorasan, Asad bin Abdullah, a letter in which he says that a man

appeared in Bukhara who provoked state to us and made people come out against us and say that they have embraced Islam while they are liars.). They do not pay the tax, and for this reason Asad bin Abdullah wrote to his agent Sharik bin Harith and ordered him to arrest these people and hand them over to the king of Bukhara to do with them whatever he wants, and he narrated that these people were in the mosque saying all in a loud voice I testify that no there is no god but Allah, and I bear witness that Muhammad is his servant and His Messenger, and they shout: Wa-Muhammad wa-Wa-Ahmed!

Bukhara Khadat Tughshadah struck their necks, and no one dared to speak and intercede for them, until he struck the necks of four hundred people and crucified them, and enslaved the rest in the name of Asad bin Abdullah and sent them to him in Khurasan, and none of these people ever apostatized from Islam, and those who remained on Islam. Asad did not discourage these people are from Islam, and when Tughshadah Bukhar Khadat died, these people returned to Bukhari (Al-Narshakhi, 1965, 87-88). And the other fact is that Tughshadah was with Nasr Ibn Sayyar, so Nasr got up for the prayer and performed the prayer but Bukhara sat on a chair and did not pray because he was still an unbeliever (Al-Narshakhi, 1965, pp. 89-90).

The story of the killing of Tughshadah

After Nasr ibn Sayyar took over the state of Khorasan in the year 120 AH / 738 AD, he came to Transoxiana and entered Samarkand. Tughshadah Bakhar Khadat went to him and declared his obedience, so Nasr honored and respected him because he had betrothed his daughter to him. Tughshadah had given him the upper estates of Khanbun called Karik Alawyan (Al-Narshakhi, 1965, p. 89).

In the palace of Nasr, Tughshadah was killed by two of the Dahakin of Bukhara because of the confiscation of their villages. Al-Narshakhi narrates the details of this incident that took place in the house of the governor Nasr in Bukhara.

And when Tughshada came to Nasr Ibn Sayyar, Nasr Ibn Sayyar was sitting at the door of his house in Ramadan at sunset, and while Nasr bin Sayyar was talking to Bukhar Khadat, two Dahakin from Bukhari came, both of whom were relatives of Bukhar Khadat, and they had converted to Islam at the hands of Nasr bin Sayyar. And they were from the sons of the greats, so they both complained to Nasr bin Sayyar from Bukhar Khadat, and they said, "We have usurped Bukhar Khadat, our villages." Wasel bin Amr, the ruler of Bukhari, was present there, so they asked for justice from him as well, and said that both of these two had united and taken people's property. Tughshadah was talking in a whisper, thinking that Tughshadah was asking Bin Sayyar to kill them, so they resolved to an order and said to each other, as long as Bukhar Khadat will kill us, there is nothing less than that we revenge into ourselves. Tughshadah said to Nasr Bin Sayyar that these two who believed in your hands, Prince, why did they put daggers in their midst?

Nasr bin Sayyar said to them: Why do you put these daggers between you? They said, "Between us and Bukhar Khadat there is enmity, and we do not feel safe for ourselves from him." Nasr bin Sayyar ordered Harun bin Sayawsh to undo the daggers from their waists, and the prince frowned at them. Those two Dahakin moved away and planned to kill them, and Nasr bin Sayyar got up to pray and performed the prayer. Bukhar Khadat was sitting on a chair and did not pray because he is still an unbeliever , so when Nasr bin Sayyar finished praying, he entered the house and called Tughshadah, and Tughshadah's foot slipped on the door of the house and he fell, and one of those two dahakin ran away (Al-Jawzjan bin Al-Jawzjan) ran (Al-Tabari, 1967, vol. 7, p. 176).

Bakhar khadat stabbed with a knife in his stomach and tore it apart, and the other caught up with Wasel, who was still praying, and hit him in the stomach with a spear. When he saw him, he continued hastening to hit him with the sword and slashed the head of that dehkan, and both of them died at the same time. Nasr bin Sayyar ordered to kill the one who stabbed Bakhar Khadat with a knife, and they carried Bukhar Khadat immediately into the house and Nasr bin Sayyar seated him on his pillow and summoned the doctor and ordered him to treat him. Bukhar Khadat said his wishes and he died an hour later, so his servants entered and stripped him of his flesh and carried his bones to Bukhara (Al-Tabari, 1967, vol. 7 / p. 176) (Al-Narshakhi, 1965, 89-90).

Nasr bin Sayyar prayed for Wasel bin Amr and buried him in his house, and Ibn Tughshadah replaced by Khalid bin Junaid as Emir of Bukhara (Al-Narshakhi, 1965, pp. 89-90).

Sixth: Gotiaba bin Tughshada: 122-133 AH / 740-750 AD.

He sat on the throne of Bukhara after the killing of his father, Tughshada, witnessed the establishment of the Abbasid caliphate and declared his allegiance to Abu Muslim al-Khurasani, and stood against the movement of Shrek bin al-Sheikh in the year 133 AH / 750 AD when Abu Muslim al-Khurasani sent Ziyad bin Saleh * to war with Shrek, and when Ziyad arrived in Jabnoun, the king of Bukhara Gotiaba presented to him the protection, he went with him to the war of Shrek, and they fought, killed and captured Shrek, cut off his head and sent him to Abu Muslim (Al-Tabari, 1967, Part 7, p. 459) (Al-Kurdizi, 2006, p. 182).

And Shrek is an Arab residing in Bukhara, and he used to call people to the succession of the sons of Imam Ali, (may God be pleased with him), and he said: We have now rid ourselves of the trouble of the Marwanneen, so we do not need the trouble of the Abbas family, and the sons of the Prophet must be his successors. People gathered around him such as Abdul Gabbar bin Shuaib, and the Emir of Khwarizm Abd al-Malik Harthama and the Emir of Barzam al-Hussein also pledged allegiance to him, and they agreed and accepted to spread this call and war against all who oppose them.

This news reached Abu Muslim, so he sent Ziyad bin Salih to Bukhari with ten thousand men and ordered him to say, "If you reach the Amoy River (Jihon), then wait and send spies to inform you of the conditions of Shabrik Al-Kharji, and to go with caution to Bukhara" (Al-Narshakhi, 1965, p. 91), so Ziyad came to Bukhara and the army of Shrek ibn al-Sheikh stayed with a great army at the gate of Bukhara, and all the people of Bukhara allied with him on the war of Abu Muslim, and they fought for thirty-seven days, and there was never a day without the victory for Shrek (Al-Narshakhi, 1965, p. 91).

The entry of Gotiaba Bukhar Khadat to the side of Ziyad bin Salih thwarted the movement of Shrek. He used a series of military measures and plans that showed his military ability and enabled the forces of the Abbasid caliphate to win, as follows:

- Qutayba bin Tughshada Bukhara Khadat recruited ten thousand fighters from Bukhara and showed the sign of the army and joined with Ziyad bin Saleh in the war.
- He ordered the opening of the doors of the palaces, and there were seven hundred palaces, and he ordered the people of the palaces to display the signs of the army, and the people in these palaces were more than those in the city.
- Bukhar ordered the servants of the people of Rustaq and the people of the palaces to close the doors in front of the army of Shrek and not to provide food and fodder, and he ordered that food and fodder be carried to Ziyad's camp.
- Using the policy of siege and cutting off supplies from the army of Shrek, so their animals did not find fodder and were unable to, and then Bakhar Khadat and Ziyad attacked them, killing great creatures, and the rest were defeated.
- In the meantime, Shrek ibn al-Sheikh, who was the initiator of the call of these people, fell off his horse and was killed.
- Ziyad bin Saleh came down to the door of Mach, which is called the Maghak Mosque (Cave Mosque) on the bank of the river, and ordered to set fire to the city, and the city continued to burn for three days and nights, and he ordered that everyone who exits be given safety.

After three days, Ziyad came to the gate of the city and went down to the palace of Bakhar Khadat, which was at the gate of the siege in Brixtan, and he ordered the soldiers to go to the gate of the city, and they continued the war, and the battle intensified, and the fighting took place at the door of the perfumers, and many of the people of the city were killed, and Ziyad ordered the crucifixion of everyone who was captured from the city at its gate and they seized it. (Al-Narshakhi, 1965, p. 14). (Barthold, 1981, p. 315) comments on the events of Shrek's movement by saying, "The revolution that the Arabs carried out in 133 AH in Bukhara under the leadership of Shrek bin Sheikh Al-Mahri, and it was eliminated with the help of Bukhara, Khadat Gotiaba, after 30 thousand and more joined them and the people of the seven hundred palaces, and the revolution was brutally suppressed." severe and the fire remained burning for three days."

The friendly relationship between Gotiaba Bukhar Khadat and Abu Muslim al-Khurasani did not continue when Gotiaba was accused of heresy and apostasy from Islam and was killed (Al-Narshakhi, 1965, p24). (Vambri 1981, p40) described Gotiaba and his point from the Islamic religion, saying, "He did not show any real loyalty, neither to the Arabs nor to their religion alike, unlike what his father had before, and he pretended to be Muslim to practice the rituals of the Mage after that in secret until he was killed by heresy on the orders of Abu Muslim." He also killed his brother and his household, and gave

his estates and exploits to his brother Banyan Bin Tughshada (Al-Narshakhi, 1965, pp. 24-25).

Sixth: Benyan bin Tughshadah 133-166 A.H./750-782 A.D.

He ruled Bukhara after his brother Gotiaba who was killed by Abu Muslim A-Khurasani. He was born in Islam and continues embracing Islam for a period of time (Al-Narshakhi, 1965, p. 24). He received the family's wastes and exploits (Al-Narshakhi, 1965, p. 22). Vambri, 1981, p. 40) describes a position of "Benyan of the Islam religion" who in turn pretended to adhere to Islam and later revealed his old religion." For this reason, Bunyan joined Al-Muqne'a's movement and became one of his greatest supporters (Al-Narshakhi, 1965, p. 40). The movement is known as Al-Mibyadh, those wearing white color or carrying white flags, and they are called "Speed Jamkan", or people with white clothes (Bartold, 1981, p. 317). They appeared in Restak-Bukhara, and was joined and supported by Benyan Bukhar khadat. Bartold explains the success of Al-Mabyadha movement, "they succeeded in stabilizing their movement in Bukhara by getting the help of Banyan Bekharkhadat and after putting down the revolution, the caliph's horses were killed by Benyana Bukhar khadat at Farkhsha because he had affection for the revolutionaries" (A;-Narshakhi, 1965, p. 321). According to Al-Narshakhi, many of the villages of Bukhara have dispersed and have been blocking the road and looting the villages. The affliction on the Muslims has intensified. The group of Al-Mubayda in Bukhara appeared in the village of Namjeket, entered the mosque and killed the Muezzin (caller for prayer), along with 15 other people, in 159 A.H./776 A.D. Amir (prince) of Bukhara was Hussein bin Muath who came out of his camp to the Narshekh village and defeated Al-Mubayda and killed seven hundred men while the rest of them fled (Al-Narshakhi, 1965, p. 97). All the dignitaries of Bukhara signed the book of Peace, but the Al-Mubayda did not abide by it. The Caliph Al-Mahdi sent his minister, Jebril bin Yahya, to help Hussein bin Muath. They fought with Al-Mubayda for four consecutive months, ending with a treaty stipulating that Muslims should not be harmed and that they should return to their villages, send their respected men to the caliph, (Al-Narshakhi, 1965, p.99), carrying no weapons. Again the fight was reoccured with Muath bin Muslim, Emir of Khorasan, In 161 A.H./778 he fought many wars for two years and was then exempted. Al-Musayyib ibn Zuhayr al-Dhabi, the emir of Khorasan, was installed in 163 A.H./780 A.D. He came to Bukhara, and its emir, Junaid ibn Khalid, fought wars with followers of Al-Muqana'a.

Caliph Al-Mahdi was so interested in the eradication of this movement that he arrived in the city of Nishapur to oversee the operations, seen: (Narshakhi, 1965, pp. 99-104) (Kurdizi, 2006, p. 188). The news of Beniat Bukharkhdad's joining of Al-Moqanaa movement reached to Caliph Al-Mahdi, who decided to get rid of him after Al-Muqanaa's movement was put out. He decided to send a special force to assassinate him. According to the description (Al-Narshakhi, 1965, p. 25), he was drinking wine in his palace and looking from the palace's balcony. He saw the knights coming and realized that they were the knights of the caliphate who had arrived at the palace, killed him, and beaten his neck in the year 166/782. All his people fled, and all these knights returned.

Seventh. Al-Abbas Bukhar khadat

The news of this family after the killing of Benyan is intermittent in historical sources and was limited to mentioning them only in some important events in a sporadic way. It is not possible to form a complete and clear account in the chain of rulers of this family. In the events of 196 A.H./812 A.D, Al-Tabari (Al-Abbas Bukharakhadah) was mentioned in the events of the capture of Al-Ahwaz by Tahir bin Al-Hussein. He was one of his companions and asked him for his help. At the same time, Abbas has no mention in Al-Narshakhi in the history of Bukhara. The news about this character was still vague and until new sources emerged, this account was satisfying.

Eighth: Mohammed bin Khalid Bakhar Khadat:

In the events of the Babik al-Kharmi movement* under the reign of the Caliph al-Mu'tasim (218-227AH= 883-841 AD), the name of Muhammad ibn Khalid Bukhar Khadat and his participation of the armies of the Abbasid Caliphate in the fight against Babik. Al-Tabri spoke in detail about his military role, which can be summarized as follows:

- A force of 1,000 horsemen and 600 men led the task of guarding Ras Al-Aqaba (Tabari, 1967, J9, p. 35), located between Klan Ruz and the Buddha, so that no one would come out of the pyramid and take the road to him. It was a service vapor that he never stood by as long as Al-Afshin was inside Al-Badh (Al-Tebari, 1967, C9, p. 35) and Bukhar khadat did not leave from Al-Aqaba that is on it until all men have passed him, and then he goes into their relics (Al-Tebari, 1967, G9,

p. 35) (Ibn al-Atheer, 1977, G6, p. 26).

- The importance of the place held by Bukhar khadat is due to what the AL- Afshin told his companions, "When they saw the ambush at Bukhar Khadat, they knew what was behind them, Bukhar Khadat had moved to fight against the king of that place, and the Muslims had perished from one another" (Ibn al-Atheer, 1977, C6, p. 28).

Afshin commanded Bakhar Khadat to join his forces in attacking Al-Din, one of the leaders of Babik, who became first with Abi Said, Jaafar Al-Khayat, and Ahmad Bin Al-Khalil. He ordered them to be approached from the hill on which they stared, and people went with these four generals until they became around the hill. Jaafar Al-Khayat was next to Bab Al-Badz, Abu Sa'id, and the next to Abu Sa'id, Abu Sa'id, and Ahmad Bin Al-Khalil Hisham.

As a result of his military services to the Abbasid Caliphate, Bakhar Khadat was granted Armenian jurisdiction (Jacobi, 2005, c2, p. 334)

Al-Narshakhi returns to talk about Bukhar khadat in the events of 260 AH, the year when Prince Ismail Al-Samani took over the rule of the city of Bukhara. Its king was Khaled Bukhadat, Abu Muhammad Khalid Bin Baniyat:

Prince Ismail was concerned about the power and influence of Khalid Bukharkhdad and thought that he had nothing to do with him, as long as Bukhara had a service vapor and his underlings were strong. He said (Al Narshakhi, 1965, p. 112) "Prince Ismail returned to Bukhara and looked into the matter of the kingdom and knew that he had no great business with the elders of Bukhara and had no prestige in their eyes and that he would no benefit from gathering around him." So he worked on a court plan to remove these from him so that he could set up a superstitious verdict (Al-Narshakhi, 1965, p.112) The Amir asked them to go on his behalf, and they received a deadline of apology (Al-Narshakhi 1965, p. 112). The delegation was headed by Abu Muhammad Bukhar Khadat, the king of Bukhara, and the merchant Abu Hatem, the leftist, who was described as "not obeying him" (Al-Narshakhi, 1965, p.112), (i.e., obeying Prince Ismail) because of the abundance of his money, as well as the great men of Bukhara. Prince Ismail wrote to Prince Nasr by detaining them and putting them in prison so that he could manage the king of Bukhara, and he calmed him. After Prince Ismail wrote to Nasr and asked for their release (Al-Narshakhi, 1965,p 112) and the deteriorating security situation, because of the spread of highwaymen in the

Bukhara, the conditions of the peasants deteriorated, and Bukhara's elders were disobedient. He had to impose security by keeping the local aristocratic class apart, headed by Abu Muhammad Khalid Bukhdad, king of Bukhara.

Ninth: Abu Ishaq Ibrahim Bin Khalid bin Benyan:

He was the last of the Bukhara princes of the Al- Tyghshada lineage. Al-Narshakhi, 1965, p. 26, said that when Benyan was killed, their possessions and their losses remained in the hands of the children of Bukhara Khadat, the most recent of which was Abu Ishaq Ibrahim, whose news coincided with the explanation of the state of those estates and which had been seized by the Samani Prince Ismail. Those properties and losses had been confiscated by the Caliph Al-Mahdi after Banyan regained and became the property of the House of Finance in Baghdad. Police chief Ahmad Bin Mohammed bin Laith alerted the prince about these losses and told him that Ibrahim was not serving them as he should, and saw these losses as his own. Abu Ishaq entered asking him about the price of these losses every year, saying 20,000 dirhams, after much tiredness and expense, so he ordered that he give 20,000 dirhams from the house of money every year. As a result, these losses were not returned to him

Abu Ishaq died at 301 A.H./917 and the rest of his children in the villages of Safneh and Seonj (Al-Narshakhi, 1965, p. 26)

Results

In the study, we reached many results

Bukhar Khadat is a feudal family that ruled the city of Bukhara for a long time. Its princes had important roles and were part of important historical events in Transoxiana in the Islamic era.

- What was collected and written down is the result of a survey of many and various sources, foremost of which is the book "The History of Bukhara" by Al-Narshakhi, who died in the year 358 AH. His narrations memorized the history of this family, and they are numbered nine rulers mentioned by historical sources.

- The Muslim Arab conquerors did not force the rulers of Bukhara to convert to Islam, as that family preserved their political and economic privileges.
- The loyalty of the rulers of Bukhara to the Arab authority varied according to the personality and tendencies of Khadat, and the study showed this by presenting the biography of each ruler.
- The actual influence of Bukhara ended in the year 301 AH / 917 AD with the death of Abu Isihag Ibrahim bin Khalid, who was the last of the Bukhara emirs from Tughshadah family.

References

- Jazari, M. (1977). *Al-Kamil fi Altareekh*. Beirut: Dar Al-Kitab Al-Arabi
- Al-Hamdhani, M. (1885). *Mukhtasar Kitab Albuldan*. Leiden: Brill Press
- Arminus, A. (1872). *History of Bukhara from the earliest times to the present era*. Eastern Advertising Company Press.
- Al-Baghdadi, A. (1987). *Fattouh Al-Buldan*. Beirut.
- Al-Biruni, A. (n.d). *The Remaining Effects of the Empty Centuries*. Beirut: Dar Sader.
- Barthold, V. (1981). *Turkestan from the Arab Conquest to the Mongol Invasion*. Kuwait.
- Al-Dhahabi, Sh. (2006). *Siyar Alam Alnubalaa*. Cairo: Dar Al-Hadith.
- Al-Dulaimi, M. (2018). Dahaqin and their economic status in the Arab-Islamic administration. *Journal of Studies Algeria*, 72.
- AL-Douri, Q. (1989). *Destructive Movements in Islam*. Baghdad: House of General Cultural Affairs.
- Ibn Hawqal, A. (1967). *Sourat al-Ard*. Beirut.
- Al-Istakhari, I. (1961). *Masalek Al Mamalek*. Ministry of Culture and National Guidance.
- Ibn Khayyat Al-Asfari, Kh. (1967). *Al Tareekh*. Najaf.
- Al-Kurdizi, Abd. (2006). *Zain Al-Akhbar*. Cairo: The Supreme Council of Culture.
- Khaled, E. (n.d). *Bukhara Al-Sharifa, its history and cultural heritage*. Cairo: Madbouly Library.
- Al-Khatib, A. (1975). *The Umayyad Rule in Khorasan*. Beirut: Al-Alamy Foundation.
- Al-Maqdisi, Sh. (1906). *Ahsan Altaqaseem fi Ruyat Al Aqaleem*. Leiden: Brill Press.
- Al-Zubaidi, M. (n.d). *Taj Alaroos min Jawaher Al Qamoos*. Dar Al-Hidaya.
- Mahmoud, H. (n.d). *Islam and Arab Civilization in Central Asia between the Arab and Turkish Conquests*. Cairo: Dar Al-Fikr Al-Arabi.
- Al-Narshakhi, M. (1965). *History of Bukhara*. Egypt: Dar al-Maarif.
- Al-Baghdadi, Q. (1981). *Al Kharaj an Sinaat Al Ketaba*. Baghdad: Dar Al-Rashid for printing.
- Al-Qazwini, Z. (1960). *Athar al-Bilad wa Akhbar al Abad*. Beirut: Dar Sader.
- Al-Safadi, S. (2000). *Al-Wafi be al- wafayat*. Beirut: Dar Ihya al-Turath.
- Abul Aziz, S., & Al Jughaifi, M. (2011). Economic aspects through the book of countries for Yacobi. *Al. Anbar University Journal for Humanities*, (2).
- Saleh, O. (2015). Contributions of Omani scholars to the scientific movement in Basra and Baghdad until the end of the fourth century AH. *Al. Anbar University Journal for Humanities*, (2)
- Ibn Sayeda, A. (1996). *Al-Mukhassas*. Beirut: Dar Revival of Arab Heritage
- Shaker, M. (n.d). *West Turkestan*. (2nd ed.). Beirut, Damascus: Islamic Bureau
- Al-Tabari, M. (1967). *Tareekh Alrusul walmeluk*. (2nd ed.). Beirut: Dar Al-Turath.
- Al-Baghdadi, Y. (1995). *Mu'jam Al-Buldan*. Beirut: Dar Sader.
- Al-Yaqoubi, A. (2002). *Al-Buldan*. Beirut
- Al-Yaqoubi, A. (2005). *The History of Al-Yaqoubi*. Dar Al-Etisam for Printing and Publishing.