



# BASRAH HERITAGE

A Quarterly Refereed  
Journal Specialized in  
Basrah Heritage

Issued by

Al-Abbas Holy Shrine  
Department of Islamic Knowledge  
And Humanitarian Affairs  
Basrah Heritage Center

Fifth Year · Volume No.5 · Issue No.13·14

Dhul Qi'dah · Jumada al-Ula 1443·1444 A.H

June · December 2022 A.D



Secretariat General of  
Al- 'Abbas Holy Shrine



Basrah Heritage Center

**Print ISSN:** 2518 - 511X

**Online ISSN:** 2617-6734

**Mobile:** 07800816579 - 07722137733

**Email:** basrah@alkafeel.net

**Consignment Number in the Housebook and  
Documents in Baghdad:** 2254, 2017.

Iraq - Basrah

Al-Abbas Holy Shrine. Department of Islamic Knowledge and Humanitarian Affairs. Basrah Heritage Center.

Basrah Heritage : A Quarterly Refereed Journal Specialized in Basrah Heritage \ Issued by Al-Abbas Holy Shrine Department of Islamic Knowledge and Humanitarian Affairs Basrah Heritage Center.- Basrah, Iraq : Al-Abbas Holy Shrine, Department of Islamic Knowledge and Humanitarian Affairs, Basrah Heritage Center, 1438 hijri = 2017-

Volume : illustrations ; 24 cm

Quarterly.-Fifth Year, Volume 5, Issue 13/14 (December 2022)

ISSN : 2518-511X

Includes bibliographical references.

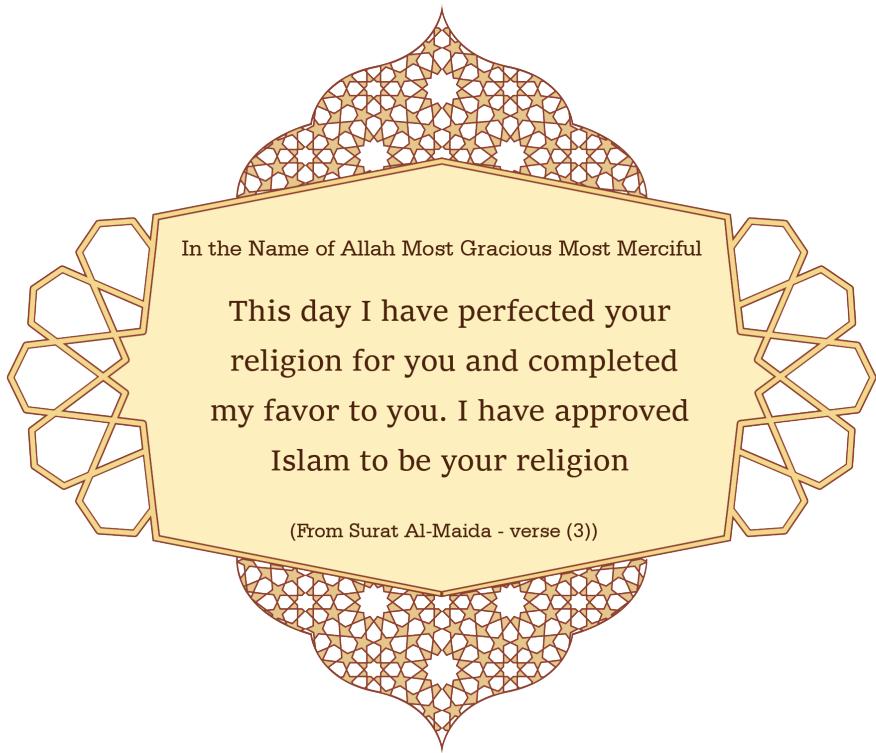
Text in English ; Abstracts in English and Arabic.

1. Basrah (Iraq)--History--periodicals. 2. Basrah (Iraq)-- intellectual life -- periodicals. A.Title.

LCC : DS79.9.B3 A8373 2022 VOL. 5 NO. 13-14

DDC : 910.45

Cataloging Center and information Systems - Library and House of Manuscripts  
of Al-Abbas Holy Shrine



In the Name of Allah Most Gracious Most Merciful

This day I have perfected your  
religion for you and completed  
my favor to you. I have approved  
Islam to be your religion

(From Surat Al-Maida - verse (3))



### Editor in Chief

Assist. Prof. Amir Abed Muhsen Al Sa'ad  
/College of Arts \University of Basrah

### Managing Editor

Assist. Prof. Mahmoud Mohammed Jayed Alaidani/Scientific  
Committee Member of the University of Mustafa/Holy Qom

### Editorial Board

Prof. Sae'd Jasim Al Zubaidy/University of Nazwa/Sultanate of  
Oman

Prof.Fakher Hashim Sa'ad Al Yasery / University of Basrah /  
College of Education for Humanitarian Sciences

Prof. Jawad Kadhum A Nasr Alla / University of Basrah /  
College of Arts

Prof. Husain Ali Al Mustafa / University of Basrah / College of  
Education for Humanitarian Sciences

Prof. Ali Abu Al\_Khair / Retired Senior Researcher at the Ministry  
of Education - Egypt

Prof. Raheem Hilo Muhammad / University of Basrah / College  
of Education for Women

Prof. Shukri Nasser Abdul Hassan / University of Basrah / College  
of Education for Humanitarian Sciences

Prof. Dr. Muhammed Ghaffouri Najad / University of Religions  
and Doctrines / Holy Qum

Prof. Dr. Issam Al Haj Ali / Lebanese Universty

Prof. Dr. Ismaeel Ibraheem Mohammad Al-Wazeer / University  
of Sanaa / College of Sharia and Law



Prof. Dr. Hussein Hatami / University of Istanbul / College of Law

Prof. Najim Abdulla Al Musawi / University of Maisan /  
College of Education

Prof. Muhammad Qasim Ni'ma / University of Basrah /  
College of Education for Women

Prof. Emad Jghaim Owaid / University of Maisan /  
College of Education

Prof. Sabah Edan Al Ebadi / University of Maisan /  
College of Education

Assist. Prof. Abdul Jabbar Al Helfy / University of Basrah /  
College of Administration and Economics

Assist. Prof. Ali Majid al-Badri / University of Basrah /  
College of Arts

Dr. Tariq Muhammad Hassan Mutar / Imam Kadhemi University  
College for Islamic Sciences / Basrah

#### Arabic Language Check-up

Dr. Tariq Muhammad Hassan Mutar

#### English Language Check-up

Assist. Dr. Hashem Kataa Lazem

#### Financial Administrator

Sa'ad Salih Besheer

#### Website

Ahmad Husain Al Husainy

#### Design and Printing Production

Ali Yousif AL-Najjar





## **Publication Rules in Basrah Heritage Journal**

### Publication Rules of Basrah Heritage Journal

Basrah Heritage Quarterly Journal receives original research papers under the provisions below:

1. The paper should cope with the interests and goals of the Journal (Basrah Heritage issues).
2. Research papers or studies to be published should be strictly written in line with the globally agreed-on standards.
3. The research paper presented should never have been published before, or submitted to any means of publication.
4. The ideas contained in the research paper manifest the viewpoints of the researchers themselves; it is not necessary that they reflect the general policy of the Journal.
5. The research papers arrangement is subject to technical priorities.
6. The Journal has the right to translate the research papers published in it into other languages without the approval of the respective researcher.
7. Research papers submitted to the Journal are subjected to Turnitin plagiarism program.

8. The Journal has the right for publication, typing, paper and electronic distribution. This should be an obligation signed by the author himself. No other body has the right to republish any published research paper in the Journal or translate it and publish it without written permission of the author and Editor-in-Chief.

9. Research papers are subjected to confidential revision to secure their suitability for publication. No research papers would be returned to researchers, whether they are accepted or not. The publication procedures are as follows:

a. The researcher should be notified of the reception of his/her research paper within maximally two weeks after receiving the paper.

b. The researchers whose research papers are approved or disapproved are notified within 2 months after the date of papers reception.

c. The papers to be rephrased or modified, before publication, would be sent back to the respective researchers together with the notes to be prepared for final publication

d. The researchers whose research papers are not

approved are notified without necessarily stating the whys and wherefores of the disapproval.

e. Research papers which are not approved for publication are not returned to the respective researchers.

f. The researcher whose research paper is published in the Journal would be granted a copy of the journal, together with a financial reward.

10. The respective researcher should not request the Editorial Board not to publish his/her paper, especially if it is approved. This can happen otherwise in cases where the Editorial Board is content with the wherefores given, and within two weeks of receiving the paper.

11. Priority in publication is dictated by the following:

a. Research papers delivered in conferences or symposiums held by Basrah Heritage Center.

b. The date of receiving the research paper concerned by the Editor-in-Chief of the Journal.

c. The date of submitting the research papers after carrying out the required modifications. The research paper presented should never have been published before, or submitted to any means of publication.

d. Diversifying research papers topics as much as possible.

#### Researcher's Guide

1. The research paper's topic should be exclusively within Basrah heritage issues and interests.

2. The research paper presented should never have been published before, or submitted to any means of publication.

3. The author should grant exclusive rights for the Journal including publication, paper and electronic distribution, storage and retrieval of the research paper.

4. The paper should be printed on (A4). Three copies and a (CD) having ,approximately, 5000 - 10000 words using simplified Arabic or Times New Roman font and in pagination should be delivered to the Journal Editor in Chief.

5. An abstract in Arabic or English of no more than 350 words, with the research title, should be delivered with the paper.

6. The front page should have the title, the name of the researcher/researchers, occupation, address, telephone number and email. Name(s) of the researcher / researchers

in the text itself should be avoided.

7. Notes should be documented and placed at the end of the research paper, adhering to the scholarly scientific procedures in vogue including the title of the book and page number.

8. Arrangement and order of sources used should be carried out according to the well-known world style sheets such as MLA, IEEE Harvard or Vancouver, Chicago, or APA.

9. The paper should be supplemented with a bibliography of the sources used separate from endnotes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one. The books and research papers should be ordered alphabetically.

10. All tables, pictures, graphs, and charts should be printed on separate sheets. There should be reference to their sources(s) below the table or other forms, together with their locations in the text.

11. The curriculum vitae of the researcher should be attached in case the researcher contributes to the Journal for the first time. It is necessary to show whether the research paper was submitted to a conference or a symposium for

publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

12. Research papers should be emailed to the Center's official email "Basrah@alkafeel.net" or submitted directly to the Center's main office (Location: Basrah Heritage Center, Syd 'Amin Street, Al Buradieia, Basrah, IRAQ).

#### Evaluator's Guide

1. The evaluator should make sure that the research paper is within his own academic specialty.

2. The evaluation should be undertaken according to the objective and scientific methodology. It should not be influenced whatsoever by any personal prejudices or viewpoints.

3. The evaluator should seek to explore the originality of the research paper and its suitability for publication.

4. The evaluator should ascertain that the research paper submitted harmonizes with the general aim of the Journal and its policy in publication.

5. The abstract should clearly express the main idea and material of the research paper.

6. Evaluation of the research paper should be carried out within 10 days.

7. If plagiarism is diagnosed, in full or partly, then reference will be made on the text accordingly.

8. The evaluation form sent with the research paper should be filled in full, together with the result of the evaluation.

9. The evaluator's remarks and recommendations are of prime importance in accepting the paper or refusing it. In case of any major or minor remarks, a written report should be supplemented by the evaluator, together with spotting these remarks on the text of the paper.

10. The evaluator's remarks, together with the paper itself, are sent to the main office of Basrah Heritage Center, or emailed using the Center's official email (See point 12 of the Researcher's Guide).





## Opening Address

Praise be to God, to His Prophet Mohammad (pbuh), and to the Prophet's own praiseworthy family members.

Scientific research is considered to be the cornerstone for the development of various nations. Such research should be based on creativity and rigor which dictate the researcher's tangible contribution to knowledge. Some researchers, unfortunately, may resort to rather poor research methodology, which naturally conduces to unsatisfactory results. This fact is well-established in our Arabic heritage.

It is worth mentioning that the efforts made by researchers in academic investigation and exploration, diagnosing problems, and arriving at suitable solutions via induction and deduction will surely provide fruitful benefits for readers.

This has been our main aim when we decided to issue a refereed academic journal concerned basically with the heritage of Basra. Researchers, who have been contributing

to the journal, are fully aware that Basra embraces scholars, savants, and men of letters who are highly interested in explication, language, literature, creeds, history ,and other disciplines. The success of such a project can only be successful through support and persistence.

The present dual number (13 & 14) of Basrah Heritage Journal represents an addition to the previous numbers. It sheds light on some scholarly contributions of Basra outstanding names, some researchers who have inquired Basra rich heritage, in addition to historical and linguistic studies. On their part, the researchers contributing to the Journal are always keen to adopt rigorous scholarly methodology in providing data related to Basra heritage.

**- The Editorial Board**

## Contents

### **Efforts of Inquirer Shaker Al-Aashour in the Light of Inquiry Criticism**

Professor Sami Ali J. Al-Mansoury.

Azher Ali Lafta, researcher

College of Education, Qurna

**27**

### **Banu Al-Adawiyya in Basra up to the End of the Umayyad Period (132 of Hijra/749)**

Professor Jassim J. Al-Derwish, Ph. D.

Dr. Nidhal M. Qanbar

College of Education for Humanitarian Sciences, University of Basra.

**59**

### **Bilal bin abi Burda, The Judge of Basra A Study of His Biography and Umayyad Approach**

Dr. Sami J. Be'ayyed Al-Zaidy, Assistant Professor

Dhi Qar Center for Historical and Archaeological Studies

Dhi Qar University

**125**

### **The Problem of Equivalence in the Qur'anic Text from Dr. Zuhair Ghazi Zahed's Vision**

Dr. Rabab M. Ni'ma As-Safy

Al-Shaikh Al-Tousy University College

**157**

### **Decoding the phrase of (Alqawaeid)**

### **A question on the Rules of Ablution by Alshaikh Mofleh bin Hassan bin Rasheed Al-Saimary (died about 900 of Hijra)**

Dr. Tareq Mohammed H.Mtar

Researcher: Hussain Ali Ayyoub

Basrah Heritage Center

**201**

**Aspects of Intellectual Structures of Some Basra People and the Attitudes of Ahlul Bayt Imams Towards Them (From the Imamate of Imam Hassan to the Period of Imam Al-Muntadhar)**

Dr. Alaa H. Faisal

Directorate of Education, Basra

**243**

**Yahya bin Ya'mur Al-Edwany (129 of Hijra) A Study of His Linguistic Discourse and Qur'anic Readings**

Dr. Lu'ay Tareq A.Al-Timeemy,

Department of Arabic, College of Education for Humanitarian Sciences,  
University of Basra

**291**

**Ibn Matar Al-Asady Al-Jaza'ery (was alive in (859)of Hijra) His Biography and Works**

Dr. Miqdam M.Jassim Al-Bayyaty

General Directorate of Education, Missan

**325**

**Al-Ameyyoun: Their Political Role and Scholarly Contributions to the Islamic Heritage**

Dr. Salem Latheeth W.Al-Ghizzy,

General Directorate of Education in Dhi Qar

Dr. Shaker Wady J. Al-Asady

College of Education for Humanitarian Sciences, University of Basra

**347**

**THE AFRASIYAB EMIRATE IN BASRA: Emirs and Wars with the Ottoman State**

Dr. Mahmoud M. Jayed Alaidani, assistant professor

Al-Mustafa University, Holy Qum, Iran

**21**

**THE AFRASIYAB EMIRATE IN BASRA:**  
**Emirs and Wars with the Ottoman State**

الإمارة الأفراسيابية  
أمرائها وحروبها مع الدولة العثمانية

**Dr. Mahmoud M. Jayed Alaidani, assistant professor**  
**Al-Mustafa University, Holy Qum, Iran**

أ.م.د. محمود محمد جايد العيداني  
جامعة المصطفى العالمية/ إيران - قم المقدسة



## Abstract

The Afrasiyab Emirate was established by Afrasiyab in about 1597 in Basra. The city of Basra under his rule flourished economically; security and stability prevailed due to Afrasiyab achievements guided by his wisdom and character. In 1603, Ali Pasha, his son, succeeded him. During his rule, the economic and security conditions improved as he proved to be a loyal and capable ruler who carried out many economic and social achievements. His relationships with the Ottoman, Persian, Portuguese and other governments were excellent. Hussain Pasha succeeded his father Ali Pasha in 1645 and ruled Basra up to 1652. He was ill-natured and despotic, yet he paid due attention to the economic and security conditions in the city. He then announced independence from the Ottoman rule. As a result, he fought the Ottoman army three times where he won a war but was defeated in the other two wars. He was then able to govern Basra and the districts

following it, and Al-Ahsaa' independently for a limited time.

During Hussain Pasha's epoch, the Ottoman state launched two military campaigns against him, but they failed. In 1653, the Ottomans waged a major war against Hussain Pasha led by Murtadha Pasha. In this battle, Hussain Pasha was defeated and fled to Al-Huwaiza and then headed for Bahbahan in Persia. When Basra people revolted against the Ottoman occupying forces, they asked Hussain Pasha to come back. He returned and became the emir (prince) of the city again, while the Ottoman troops with their leader fled to Baghdad.

The second military campaign was launched in 1665 under the leadership of Ibrahim Pasha. Hussain Pasha and his followers were besieged in Basra for about three months after which the Ottomans were forced to conclude peace with him under specific conditions. Hussain Pasha accepted these conditions, and as a result remained as the emir of Basra.

The main campaign and the decisive battle was led by the Minister Qara Mustafa Pasha, the wali (ruler) of Baghdad



in 1667. The war was launched when Hussain Pasha encroached the conditions and covenants of the peace settlement between the two sides. As Hussain Pasha was hated by the people of Basra due to his oppressive deeds, they did not support him. Unable to resist the Ottoman troops, he fled to Iran, then to India where the Monarch there treated him hospitably and appointed him as the ruler of Bajeer city. He ruled the city until he was killed with his son in his wars there, which heralded the decline of the Afrasiyab dynasty.

### ملخص البحث

أسست الإمارة الأفراسيابية على يد أفراسياب في حدود سنة (١٥٩٧م) للهجرة، فانتعشت الحالة الاقتصادية والأمنية للبصرة، وتمتعت بالاستقرار على أثر الأعمال التي قام بها أفراسياب، وبفضل حنكته وأخلاقه.

خلف علي باشا أباه سنة (١٦٠٣م)؛ فازدهرت الحالة الاقتصادية والأمنية في عهده؛ فقد كان هذا الباشا حسن الأخلاق، مخلصاً كأبيه، وقام بجملة من النشاطات الاقتصادية والأمنية، وكانت علاقاته ممتازة مع الدولة العثمانية، والفارسية، والبرتغالية، وغيرها.

خلف علي باشا ابنه حسين باشا بين سنة (١٦٤٥م) وسنة (١٦٥٢م) على أغلب الظن، وكان سيئ الأخلاق، ظالماً، ولكنه حافظ على وضع البصرة الاقتصادي والأمني الممتاز. ثم أعلن الاستقلال عن الحكم العثماني، وحارب الجيش العثماني ثلاث مرات، انتهى الأمر لصالحه في بعضها فيما كان مغلوباً في أخرى، وحكم البصرة ولواحقها والأحساء بصورة مستقلة لبعض الوقت.

كانت هناك حملتان فاشلتان على البصرة عندما كانت تحت حكم حسين باشا سبقتا الحملة الرئيسية التي أرجعت البصرة تحت السلطة العثمانية، كانت الأولى حملة مرتضى باشا سنة (١٦٥٣م)، التي انهزم على أثرها حسين باشا إلى الحويزة.

ومنها الى بيهان، ثم رجع منها على أثر الثورة ضد المحتل، فأرسل البصريون اليه يستدعونه، فعاد حاكماً وأميراً مرة أخرى، فيما هرب الجيش العثماني وتبعه قائده الى بغداد.

والثانية حملة إبراهيم باشا سنة (١٦٦٥م)، حيث حوَّصر حسين باشا واتباعه في البصرة قرابة الثلاثة أشهر، فاضطرت الدولة العثمانية الى الصلح مع الرجل بشروط، فوافق حسين باشا، فبقي أميراً للبصرة.

أما الحملة الرئيسية والمعركة الفاصلة، فقد حملة الوزير قره مصطفى باشا والي بغداد سنة (١٦٦٧م)؛ حينما لم يعمل حسين باشا بشروط ومواثيق الصلح المتقدم الذكر، ولما كان أهل البصرة أيضاً قد بلغوا الغاية في كره أفعال الرجل وظلمه، فقد تركوا نصرته، فلم يقو على مقاومة الجيش العثماني لوحده، ففرَّ إلى إيران، ومنها الى الهند، فأكرمه ملكها، وولاه مدينة (باجير)، التي بقي فيها إلى أن قتل في بعض حروبه هناك هو وابنه، وبذلك كان أفول الإمارة الأفراسيابية.

## 1.Introduction

Basra witnessed periods where the city flourished in the economic and security sectors. The Afrasiyab Dynasty rule is definitely the most outstanding in this respect.

The Afrasiyab Dynasty was established by Afrasiyab in 1596. His epoch was characterized by economic prosperity and stability. In 1602, Ali Pasha succeeded his father where Basra developed even more. Ali Pasha's successor Hussain Pasha, his son, was a cunning man and a capable ruler. His period saw clashes and wars with the Ottoman state. He ruled Basra, its suburbs, and Al-Ahsaa' away from the Ottoman authority.

The fickle character of Hussain Pasha motivated the Ottoman empire to launch wars against him to restore Basra. Three military campaigns were waged against him. The first one was led by Murtadha Pasha in 1654; the second was led by Ibrahim Pasha in 1665, while the decisive battle was led by the Minister Qara Mustafa Pasha, the ruler of Baghdad in 1667. In this campaign, Basra was occupied. The Afrasiyab rule of Basra thus came to an end, and Basra came under

the obnoxious Ottoman authority.

The Afrasiyab Dynasty rule of Basra represents a golden period in its history, as it prospered in different aspects. This study will review the careers and achievements of the three distinguished rulers of this Dynasty and the policies they have adopted to solidify the economic and security domains in Basra. The three wars between Hussain Pasha and the Ottoman troops, their causes, military operations, and the eventual downfall of the Afrasiyab Dynasty will be discussed.

## **2.Emirs of the Afrasiyab Dynasty**

### **2.1 Establishment of the Afrasiyab Rule**

Basra was semi independent up to 1538 when the ruler at that time Mghames bin Mani' sent his son Rashed, holding the keys of Basra Castle to the Ottoman Sultan Sulaiman Al- Qanuni, showing obedience to the Ottoman authority. Basra was then annexed to the Baghdad wali. The Sultan treated Rashed hospitably due to his father's attitude and agreed to appoint his father as the ruler of Basra on condition that Friday sermon should be in the name of the Ottoman

Sultan, and that he should abide by the decrees and orders of the ruler of Baghdad<sup>(1)</sup>.

In 1543, Mani' Al-Mghames became the ruler of Basra. Later on, he ignored some orders sent to him and rejected others. He also refrained from sending back some villains who sought refuge in Basra. Such behavior enraged the Ottoman Sultan and so an Ottoman army led by Ayas Pasha headed towards Basra in 1546. A battle broke out in Al-Jaza'ir. Sheikh Mani' was defeated and fled to Najd. The Ottoman army occupied Basra and the Ottoman Pasha ruled it<sup>(2)</sup>. In 1574, a war flared up between the Arab tribes in Basra and the Ottoman troops. The Ottomans were routed at Al-Gharraf River<sup>(3)</sup>.

Generally, the Ottoman rule during that period was rather weak. The Ottoman ruler's authority was confined to the outskirts of the city of Basra although sometimes disturbances were erupting inside it. One main reason for that was the limited revenues of Basra at that time because of the political and commercial developments in the region. Besides, the tribes outside the city began raiding

Basra owing to the lack of revenues as they claimed.

In addition to all these reasons, the Ottoman ruler of Basra at that time, Derweesh Ali Pasha<sup>(4)</sup>, Ayod Pasha<sup>(5)</sup> or Ali Pasha<sup>(6)</sup> found himself unable to pay the salaries of soldiers. He was also under big stress owing to the disputes and revolts that took place at that time. The dignitaries of Basra decided to boycott him or recognize him because he was unable to maintain security and because he was Turkish and not Arabic. These conditions forced the Turkish ruler to get rid of that very hard responsibility<sup>(7)</sup>, and he sold his position as the ruler of Basra to the soldiers' scribe in Basra Afrasiyab for 15 thousand carats of silver. Afrasiyab pledged to obey the Ottoman Sultan, to continue the Friday sermon in the name of the Ottoman Sultan, and to pay an annual tax to the Ottoman capital. As such, the ruler of Basra took over and announced his allegiance to the Sublime Porte. The bargain was thus concluded according to these conditions<sup>(8)</sup>.

The Ottoman government did not accept the Ottoman ruler's attitude in Basra. The ruler, however, was immediately

executed when he reached Constantinople. Yet, they found themselves obliged to recognize Afrasiyab as the ruler of Basra because they were unable to dispel him out of Basra, force him to pay the tax he had already promised to pay, in addition to the fact that the man showed full allegiance to the Ottoman capital<sup>(9)</sup>.

The French traveler Tavernier, who passed by Basra in 1676, during Hussain Pasha reign, hinted at the selling of the position of the ruler of Basra to Afrasiyab. He pointed to the abstruse problems that faced the Turkish ruler at that time. One major problem was the tribes who used to live in the desert on the outskirts of Basra where they always ravaged the city of Basra rifling and plundering people and properties. The presence of the Turkish troops in Basra was unwelcome by them. Yet, these tribes continued their raids on the city as the Turks were unable to impose their authority on the city as a whole. The Turkish ruler was thus forced to conclude an agreement with these tribes where they had freedom to move about in the desert up to a league of Basra. It was stipulated that these tribes should



not raid the city any more, and the city should be under the full control of the Turkish ruler. But the agreement did not last for a long time as Basra people began to feel annoyed by the tyranny of the occupying Turkish troops. They were also upset after the Turks constructed the government headquarters--the headquarters of the Turkish garrison was known as Diwan pasha. That period witnessed many clashes between Basra people , supported by tribesmen, and the occupying forces. Sometimes, these clashes led to besieging the Turkish ruler, his forces, government officials and headquarters<sup>(10)</sup>.

The Turkish ruler fed up with such a miserable situation. He therefore sold his position as a ruler of Basra to Afrasiyab<sup>(11)</sup>. Traveler Del La Valeit, who passed by Basra in 1625, reported that Afrasiyab was an aghascamani of Basra, then he usurped the title of Pasha by force to keep it within his family. Although the Ottoman government considered him as insurgent, it showed patience towards his behaviors and flattered him. It even supported him as he was able to tackle the situation in Basra<sup>(12)</sup>.

Besides that, although he was behaving semi independently of the Ottomans, he was only outwardly recognizing them. On their part, the Ottomans were keen to secure his obedience to their authority lest he should draw away from their rule. This is in addition to the fact that he was away from Constantinople, let alone his good ties with the people of Basra<sup>(13)</sup>.

### 3. The Origin of Afrasiyab

There is no reliable information about the origin of Afrasiyab and his family. It was stated that he was from Al-Dayr province, north of Basra, as he was also called the Dayri. Fath Alla Al-Kaaby said that Abed Ali bin Rahma Al-Hwaizawy mentioned in his book Qatr Al-Ghamam (Rain of Clouds) that he was a Seljuk of the Roman kings and his uncles lived in Al-Dayr<sup>(14)</sup> His Seljuki origin was backed up by the Iraqi historian Mohammad Al-Khal in his inquiry of Abed Ali Al-Hwaizawy's book Al-Seera Al-Mardhiya fi Sharhi Al-Faradhiya(The Morbid Biography in Explaining the Hypothesis). He maintained that Afrasiyab descent is as follows: Afrasiyab Pasha, son f Ahmed Beg, son of Hussain

Challaby, son of Farahshad, son of Afrasiyab, son of Sinadsit, a Turkish Seljuki. His family has moved from Diyar Rabeeaa, known as Aamed and Diyar Bakr.<sup>(15)</sup>

#### 4. Afrasiyab's Achievements

Afrasiyab was rich. He exploited the deteriorating financial and economic conditions in Basra at that time and could seize the power. He was a very wise man, and so he was able to diagnose the reasons behind the instable and collapsing situation in Basra. One main reason was the negative attitude of the people of Basra towards the invading troops. He could handle this situation by taking over the position of the ruler of the city.

##### 4.1 His Military Deeds

Afrasiyab felt that the dignity and prestige of the rule of Basra were dictated by preserving a strong military force. Such a force could confront the dangers and menaces represented at that time by the raids of the tribes let alone the disturbances that used to occur inside the city between now and then.

Afrasiyab therefore decided, after ridding Basra of the hegemony of the Turks and assuming himself as the emir of Basra, to establish security and order outside Basra and its suburbs. As a cunning man, he tended to annex the neighboring areas to Basra to be able to counter the insurgent tribes. He expanded his control eastward by annexing islands and lands in Shatt Al-Al-Arab and Al-Qabban. He also extended his rule to the north where he annexed Al-Jaza'er (plains). He fortified these places and sent soldiers there. He also fortified defenses inside the city with a military force amounting to 3000 soldiers.

Afrasiyab considered himself the absolute ruler of Basra through giving himself full authority. Being the commander-in-chief of the armed forces, he paid due attention to his military arsenal. He, for this purpose, bought a number of guns to be used against the tribes, to impose order and to counter those opposing him inside the city, and to oblige merchants to pay taxes specially those sailing through the Tigris from Baghdad, and those coming to Basra by sea<sup>(16)</sup>.

Added to all these reasons, Afrasiyab himself had

a deep desire for power. He, in fact, worked hard to be independent of the Ottoman authority. In this respect, some foreign travelers who have passed by Basra during the Afrasiyab rule stated that the Arabs in Basra encouraged him to announce independence. The Portuguese, on their part, promised to support him. The Persian Shah also helped him to fulfill his ambitions. Motivated by all these incentives, Afrasiyab decided to declare his insurgency against the Ottoman state<sup>(17)</sup>. The well-known historian Ahmed Kusrawy recorded some of Afrasiyab Pasha deeds including his abstention from giving daily attributes to Maula Mubarak Al-Musha'sha'y. He also took control of Al-Qabban and accommodated Bani Kaab tribe (Arabs) in it<sup>(18)</sup>.

#### 4.2 Economic Deeds

Afrasiyab realized that the stability and development could only be achieved through economic procedures. This has been enhanced by Afrasiyab's recognition of the unique importance of Basra due to its strategic location for international trade. In this regard, the German Karstinnebur in his book A Trip to Arabia stated that Basra flourished

during the Afrasiyab rule. He encouraged foreigners to live in Basra and set up commercial projects in it<sup>(19)</sup>.

Afrasiyab made use of the strategic location of Basra for great powers at that time. He was keen to attract foreign capital to set up big world investments. He held commercial ties with merchants from various nations. As such, trade thrived markedly, and Basra Port was opened for foreign trade especially with the Portuguese who controlled the Arab Gulf at that time. The Portuguese, however, had a commercial company in Basra. He also allowed them to have a church in the city as they sometimes needed to stay for a long time in Basra<sup>(20)</sup>.

There were different industries and artifacts, some of which are still practiced up to the present. Agriculture has also flourished at that time due to the improvement of the commercial activities. Dates represented the most important product inside the city and outside it. Foreign countries imported dates in increasing quantities. The revenues of Basra were promoted owing to the exports of dates<sup>(21)</sup>.

### 4.3 Political Deeds

The Afrasiyab Emirate set up relations with the neighboring countries and regions and also the foreign powers that invaded the Arab Gulf area. For example, Afrasiyab's cordial relationship with the Musha'sha'een in Al-Huwaiza continued even after Afrasiyab's death<sup>(22)</sup>, and the rule of his son and his grandson Hussain pasha. He had very good relations with the followers of other religions especially Christians who were envoys of their countries to Basra. Some of those envoys had broad authorities including concluding agreements and treaties<sup>(23)</sup>.

The Italian father Vincincy stated that there existed a close cooperation between the Afrasiyab Emirate in Basra and important powers such as the Portuguese to stand against the Ottomans, and also to motivate Afrasiyab to announce independence. He added that Afrasiyad decided to revolt. He therefore tended to build up fortresses and castles and attract adherents to solidify his position<sup>(24)</sup>.

### 5. Emir Ali Pasha Reign

Emir Ali Pasha ruled Basra in 1603 according to a will by

his father as has been mentioned in Al-Nabhany Tuhfa<sup>(25)</sup> (masterpiece); but Abed Ali Al-Huwaizy in his book History of the Afrasiyab Emirate indicated that Ali Pasha took over in 1624<sup>(26)</sup>, and his rule continued for 45 years<sup>(27)</sup> ending in his death in 1647<sup>(28)</sup>. The different dates may be attributed to the fact that he ruled even during his father's life.

### 5.1 Character of Ali Pasha

Ali Pasha was a wise and fair man. He loved poetry and literature. He spoke Arabic, Persian and Turkish and wrote poems in all these languages. He highly respected scholars, savants, and men of letters. Common people and the military loved him and therefore they withstood the besiege of Qali Khan, one of the leaders of Shah Ismaeel Safavi in 1627.<sup>(29)</sup>

### 5.2. Ali Pasha Afrasiyab's Deeds

#### 5.2.1 Military and security Deeds

Ali Pasha followed the course of his father. He sought to expand the region of his Emirate. He started carrying out his ambitions by invading Al-Jaza'er in 1634 and built Al-



Aliyya Castle in 1640. He also extorted Kut Mu'ammār from the ruler of Baghdad and Kut Al-Zakiyya from Hassan bin Al-Na'eb. His threat exacerbated. Shah Abbas I sent an army led by Imam Qali Khan to fight him. But Ali Pasha could defeat the Persian army in 1627<sup>(30)</sup>.

The German historian Karsten Neibur states that Ali Pasha turned Qurna into an important area being the meeting place of the Tigris and the Euphrates. He made it a well-fortified place enhanced later on by Hussain Pasha by building a second wall<sup>(31)</sup>. In Four Centuries of the Modern History of Iraq, Longrigg states that Afrasiyab could expand and establish his rule outside Basra and in its suburbs including Qabban and Al-Dawraq, and other islands of Shatt Al-Arab<sup>(32)</sup>.

### 5.2.2. Economic Deeds

Ali Pasha paid due attention to the economic sector recognizing its utmost importance for the life of the people. In this respect, the Afrasiyab Emirate sought to improve the tax system in Basra during Ali Pasha reign, for the trade carried out through the Tigris and the Euphrates, and also

the trade carried out through the Arab Gulf<sup>(33)</sup>.

### 5.2.3. Political Deeds

Ali Pasha continued his father's policy of having cordial relationships with foreign powers at that time. Longrigg indicated that Ali Pasha was rewarded since 1624 for resisting the Iranian danger. He considered himself an independent emir under the protection of the Turkish rule<sup>(34)</sup>.

## 6. Emir Hussain Pasha Afrasiyab

### 6.1. Character of Hussain Pasha

Hussain Pasha took over after his father's death in 1650.<sup>(35)</sup> But Abbas Al-Azzawy in his book History of Iraq between Two Occupations says that Hussain Pasha became the ruler of Basra in 1652.<sup>(36)</sup>

It is generally agreed that Hussain Pasha had a very bad character, basically different from his father. He then turned to be a despotic ruler known for oppressing his people.<sup>(37)</sup> Despite this ill-natured trait, Hussain Pasha showed high respect for scholars, savants, and men of letters. Poetry

flourished markedly during his time. The Ottoman state promoted him into Mir Meran, and so his influence was intensified.<sup>(38)</sup>

The new ruler was keen to maintain close relationships with people from other religions. Father Sebastiany, who passed by Basra in 1658, pointed out that Hussain Pasha Afrasiyab has visited "our monastery" in Basra. He has entered the church, then the orchard. Finding the orchard dry, he asked about the reasons. Recognizing that the main reason was the little water reaching it, he ordered to excavate a waterway immediately at his expense from the river directly to the orchard. He also allowed Father Mansour, who was his friend, to build new rooms as a rest house, for the benefit of the monastery. When Hussain Pasha got very old, he gave up his rule to his son Mohammad, keeping for himself the statutory rights of the authority. Even in his old age, he kept on doing inappropriate actions.<sup>(39)</sup>

The Italian Carmelite Father Finschisco, who passed by Basra in 1656, mentioned that Hussain Pasha was ill-famed. He, for instance, agreed to open places for singers,

pleasure, dancing, etc. That was against Arabic traditions while showing up to be virtuous by praying daily in the Grand Mosque built at his own expenses.<sup>(40)</sup>

## 7. Deeds of Hussain Pasha

### 7.1. Military and Security Deeds

The new ruler worked hard to promote the military force to counter the tribes who always raided Basra, in addition to the foreign powers that sought to subject the city to their hegemony. In this context, Taverniet indicated that Basra at that time enjoyed security and order to the extent "that one could wander all night in its roads safely"<sup>(41)</sup>. As a testimony of this, Qurna had three castles, the first located at the meeting place of the Tigris and the Euphrates, which was well-fortified where the son of the emir of Basra lived. The second was in Al-Khaldiyya, while the third was in the side of Bilad Al-Arab.<sup>(42)</sup>

As to the enhancement of the internal security, Hussain Pasha tended to extend the walls of Basra up to the bank of Shatt Al-Arab and build a fortified place in Mannawy.<sup>(43)</sup>

## 7.2.EconomicDeeds

Basra developed considerably during Hussain Pasha reign. He was keen to have friendly relations with the Dutch, the British and the foreigners who have arrived at Basra at that time. His main aim was to develop the commercial activity in the city to secure much revenues for his Emirate.<sup>(44)</sup>

The European travelers who have passed by Basra during Hussain Pasha rule indicated that the lands in Basra were the best of all the possessions of the Ottoman Sultan due to the extensive pastures and green fields where a large number of cattle, horses, and buffalo grazed. Hussain Pasha was welcomed in various foreign countries.<sup>(45)</sup> The security situation in Basra was especially remarkable.<sup>(46)</sup>

Various commodities were being brought to Basra from many countries. The Dutch were bringing spices every year, the British were bringing pepper and carnation; Indians were bringing indigo and other commodities. In Basra, in fact, there were merchants from many parts of the world: from Constantinople, Azmir, Aleppo, Damascus, Cairo, and other places, to buy these goods that are imported from

India.<sup>(47)</sup>

As to transportation, the merchants coming from Diyar Bakr, Mosul and Baghdad were shipping their goods by ships where custom officers in Basra were getting 5% as a tax. As such, the revenues of the Emir of Basra amounted to about 3 million liras per year.<sup>(48)</sup> The horses of the Emir were known for their beauty and high ability for travel.<sup>(49)</sup>

Lorimer in *The gulf Guide* states that the ruler of Basra in 1652 was Hussain Pasha. In Qurna, all ships sailing to Basra were checked out to decide the amount of tax to be paid in Basra. Merchants of various nationalities used to reside in Basra at that time. The main source of Hussain Pasha's fortune was the taxes imposed on dates, but he tended to mintage his own currency. The Portuguese citizens inhabiting Basra almost disappeared at that time, yet there were a large number of Carmelite religious people who were Italians.<sup>(50)</sup> In addition to that, adopting a currency specific to Basra is an indicator of the economic development achieved at that period.<sup>(51)</sup>

### 7.3. Political Deeds

Hussain Pasha showed tolerance and leniency in his relationship with other nations especially Christians. This policy led to the prosperity of Basra and promoted his fortune.<sup>(52)</sup>

### 7.4. Announcing Independence

The independence of the Afrasiyab Emirate from the Ottoman state passed through two stages:

#### 7.4.1. The Unannounced Independence

The Afrasiyab rulers sought from the beginning to be independent from the central government in Baghdad. Father Finchincy pointed out that Basra province was far away from Constantinople. It was in a state of continuous instability. The Ottoman Sultan was even concerned that he might lose Basra.

The Sublime Port appointed an Arab wali (ruler). This ruler showed obedience and loyalty to the Sultan for a long time. But he was too ambitious and his personal desire for the emirate was intense. Added to that, the Arabs of the

region urged him to announce independence while the Portuguese promised to support him. With the help of the Persian Shah, he took his decision of independence from the Ottomans. The Afrasiyab rulers worked to maintain independence.<sup>(53)</sup>

The German Neibur recorded this stage of independence. He stated that Hussain Pasha expanded the lands of Basra. This expansion increased the number of fruit orchards and grain fields. He fortified Mannawi villages and took hold of the palace there and lived in it. He built a mosque in Basra and allowed Christians to practice their own rites to attract them to stay in the city and contribute to the flourishing of commercial transactions in it.

Hussain Pasha began to face troubles later on after he had annexed a number of villages belonging to the ruler of Baghdad when he repulsed the Turks who tried to burst into Basra. When he found himself unable to subject other pashas who were neighbors to his emirate he sent an envoy of his family members to Constantinople with precious gifts to the Sultan. He also pledged to pay the Sultan an



annual amount of money on condition that he took over the Emirate in Basra. The Sultan agreed to send a small army to help him impose his authority.<sup>(54)</sup> He then began raiding the outskirts of Baghdad and controlled a number of villages and annexed them into his emirate.<sup>(55)</sup>

The German traveler Max Von, who passed by Basra in 1593, said that the constant revolts of the Arab tribes around Basra, backed up by the local population, pushed the Turkish ruler to sell his post at the beginning of the Seventeenth Century to a man called Afrasiyab, who then became the founder of a dynasty of emirs and pashas. The dynasty, however, extended its authority northward up to Qurna. When Sultan Murad IVth led a military campaign against Baghdad, the Afrasiyabs sided with him and offered a lot of precious gifts to him. They also protected themselves from the attacks of Shah Abbas by perforating the dams letting water to submerge the whole delta; as such, an extensive area turned into swamps because of that.<sup>(56)</sup>

### 7.5. Announcing Independence

When Hussain Afrasiyab announced independence from the Ottoman Empire, the Ottoman Sultan was deeply enraged. The Ottomans therefore sent armies to suppress the Afrasiyab Emirate and bring Basra again to their control. Lorimer touched on this specific period and stated that Hussain Pasha rebuffed a Turkish military force sent against him. Mohammad Taher Waheed Al-Qizweeny, the special historian of Shah Abbas, in his book *Abbas Nama*, which covers the years 1643-1663 of the Afrasiyab Emirate, stated that Hussain Pash Afrasiyab was an autocratic ruler of Basra who drew away from the Ottoman Sultan<sup>(58)</sup>.

### 8. The Ottoman-Afrasiyabs Battles

The Afrasiyab Emirate engaged in three big battles against the Ottomans, all during the reign of Hussain Pasha where the Emirate was at the top of its power. The main motive behind these wars was that Basra started to be a source of anxiety and loss for the Ottoman state. The Afrasiyab Emirate went so far in power and influence. The Ottomans took a very hard stand to put an end to the

Afrasiyab Dynasty that showed increasing disobedience to the Ottomans.<sup>(59)</sup>

The greed of the emirs of this Emirate was another reason for these battles. Oienham says that Hussain Pasha was in constant struggle with the Ottoman because he sought to expand his rule northward and this pushed the Ottomans to dispel him in 1670. Basra was thus restored and ruled by an Ottoman ruler connected to Baghdad<sup>(60)</sup>. The battle broke out in 1667 and not in 1970.

### **8.1. The First Military Campaign (Murtdha Pasha Campaign in 1653)**

Murtadha Pasha could defeat Hussain Pasha who fled to Al-Huwaiza and then to Bahbahan. He came back to Basra as a consequence of the disturbances that happened in Basra and Al-Jaza'ir as a response to Murtadha Pasha's inequity. Hussain Pasha took over again as an emir and a Pasha. The Ottoman army with its leader fed to Baghdad.

Hussain Pasha was a despotic ruler, especially after he was granted a high rank, a Mir Maran, by the Ottoman Sultan. Hussain Pasha had two uncles, Ahmad Beg and Fathi Agha,

who have both felt injustice for not being given a share in ruling the Emirate. When they complained to Hussain Pasha, he first carried favor with them and even promised to give them important posts in the Emirate. Yet, he was determined to get rid of them as some of his followers suggested to him. He refused to kill them, and preferred to exile them by ship with their families and fortune to India. They, however, could slip away from the ship near Al-Ahsaa and took refuge with its ruler who persuaded them to contact the Ottoman government. They agreed and travelled to Constantinople and put forth their own complaints and the complaints of the people of Basra to the Sultan<sup>(61)</sup>.

The Sultan recognized that it was high time to restore Basra to the Ottoman rule with all the benefits associated with that. He ordered the ruler of Baghdad, Murtadha Pasha, to lead a strong army, with Hussain Pasha's uncles accompanying him, to occupy Basra<sup>(62)</sup>. When the army was on the outskirts of Basra, Hussain Pasha fled to Al-Huwaiza and then to Bahbahan as he was not backed by his leaders

or the people of Basra who have hated him so much. The Ottoman army seized Basra without fighting and entered the city amidst the cheers and cordial reception of the dignitaries and leading figures of Basra.

The Ottoman ruler commissioned Ahmad Beg with the responsibility of ruling Basra. But Ahmad Beg's rule did not last for long due to the disputes between the Ottoman ruler and the two uncles on the rule, money and authority. The Ottoman ruler issued an order to confiscate Hussauin Pasha's property, together with the property of his father Ali Pasha, their sons and grandsons and keep them in the treasury. When the two uncles saw that things began to turn upside down they gathered their supporters and attacked the treasury and took over the money. Then they attacked the Sarrai where guns were bombarding them. The revolution flared up in the city.<sup>(63)</sup>

The Turkish ruler arrested Hussain Pasha's uncles, and they were killed later on. As a result, an intense confrontation broke out between the Arabs and the occupying troops. The Arab tribesmen attacked Qurna and the reserves left

by Murtadha Pasha there. The Turkish troops with their leader fled towards Baghdad. Hussain Pasha made use of this situation and came back to Basra with his followers. He became the ruler of the city again sacrificing a large number of his followers.<sup>(64)</sup>

Hussain Pasha wrote to the Ottoman government showing his obedience and loyalty. He mentioned that the last events were the result of mismanagement of the ruler of Baghdad. The Ottomans were convinced of these pretexts and so approved his post as the ruler of Basra. The Ottoman ruler began to take steps to attack again, but he was deposed in 1655.<sup>(65)</sup>

## 8.2. The Persian Sources on the Events

The Persian sources gave a somewhat different story. Mohammad Taher Waheed Al-Qizweeny in his book Abbas Nama states that Hussain Pasha showed disobedience to the Ottomans. His two uncles headed towards Constantinople to get the Sultan's approval to take the rule of Basra from him by force and take his place. When Hussain Pasha knew about their scheme he wrote to them to come back to Basra

and leave that matter. He promised to give them leading posts in Basra. When they came back he exiled them to India. They could escape while on the ship on their way to India and headed to the ruler of Baghdad to get his support against Hussain Pasha. The ruler of Baghdad was already upset of Hussain Pasha's behaviors. He therefore found his uncles' complaint as a pretext to revenge. He led a big army with heavy artillery to restore Basra.<sup>(66)</sup>

Feeling that some of the people of Basra were supporting his uncles, Hussain Pasha changed his stand altogether. He thus sent a letter to Shah Abbas II showing his obedience and even submitting Basra Emirate to the Shah. As the relationship between the Safavi state and the Ottoman state was strong at that period, the Persians preferred to intermediate between the two parties through concluding an agreement that secured their interests. As a consequence, the Safavi state received peacefully a few castles belonging to Hussain Pasha. But the Shah considered that as a breach of the agreements and covenants between the Ottomans and the Persians. He therefore submitted these castles to

the ruler of Baghdad who was heading with his big army and Hussain Pasha's two uncles to Basra. Hussain Pasha, evaluating the whole situation, fled to Dowraq and Al-Huwaiza in Persia. The two uncles were later on killed by the Pasha of Baghdad when he felt their perilous threat to the rule of Basra.<sup>(67)</sup>

The dignitaries and leading figures of Basra were treated very cruelly by the Pasha of Baghdad. He inquired about Hussain Pasha property and fortune. The leading figures of Basra were subjected to torture and disgrace. He imprisoned those associated with Hussain Pasha in Al-Jaza'er Castle using utmost torture and offence against them.<sup>(68)</sup>

The people of Basra, witnessing all sorts of torture, insult and disgrace, decided to revolt against the army of the Pasha of Baghdad. The inhabitants of Al-Jaz'er attacked the neighboring castles and could control all of them. Other people of Basra joined this revolution. They then wrote to Hussain Pasha to return to his Emirate. Hussain Pasha asked the Shah for help. The Shah responded positively and sent an army to support Hussain Pasha.



A fierce battle broke out between the people of Al-Jaz'ir and the Ottoman troops. The Ottomans suffered heavy losses and the troops were disarrayed. So, when Hussain Pasha arrived in Basra, the ruler of Baghdad was unable to face him, and he fled to Baghdad. Hussain Pasha took over with the help of the Persian Shah.<sup>(69)</sup> A similar point of view is expressed in Al-Qizweeny's book entitled *Iran During Shah Safi and Shah Abbas*, written in 1668. Yet, he said that Hussain Pasha's attitudes towards his two uncles were mainly due to grudge and malice.<sup>(70)</sup>

### **8.3. Views of Foreign Travelers**

Of the many travelers who have touched on this period, two examples will be given here.

#### **8.3.1. The Italian Carmelite Father Finchisco**

Father Finchisco passed by Basra in 1656. He wrote about the war between the Ottomans and Hussain Pasha. He maintained that the army was unable to get enough spoils because there were no wars at that time. But this situation did not last for long. The Ottoman Sultan ordered Murtadha Pasha, the ruler of Baghdad, to lead a strong army to Basra

to punish its ruler Hussain Pasha. The army moved towards Basra both by river and by land.<sup>(71)</sup>

The Ottoman military campaign was so sweeping that Hussain Pasha troops were routed at the first clash. Murtadha Pasha was so pleased for such a quick victory especially that he saw the people of Basra show cooperation. Besides, he was granted huge amounts of money. He therefore decided to stay in Basra as an absolute ruler. The people there felt sorry for that and began calling for the old emir to come back. The old emir of Basra was himself making necessary preparations to return and attract supporters. In this context, he refused to be subjected to the foreigners. He then began launching attacks and eventually forced Murtadha Pasha to retreat defeated.<sup>(72)</sup>

### **8.3.2 Carmelite Fathers in Basra**

The Carmelite fathers who settled in Basra since 1623 left a number of diaries in English. In a diary, dated 9/11/1653, it was mentioned that Hussain Pasha led a campaign consisting of 15,000 bedouins against his two uncles. But the two sides agreed on a settlement and they all came

back to the city. When they became under his control, he put them by force on a ship and exiled them to India.<sup>(73)</sup>

### **8.3.3. The Second Campaign (Ibrahim Pasha Campaign in 1665)**

In this military campaign, Hussain Pasha and his followers were besieged for about three months in Basra. The Ottoman state was obliged to conclude peace with Hussain Pasha, but on specific conditions. These conditions included paying the whole expenses of the campaign, paying annual taxes, appointing Afrasiyab, son of Hussain Pasha, a deputy ruler of Basra. Hussain Pasha accepted all these conditions and announced surrender and obedience. The following are more details about these events.

The campaign was launched at the rule of the Minister Ibrahim Pasha in 1665 of Baghdad and Basra. At that time, Hussain Pasha, ruler of Basra, did not forget his enmity to the mayor of Al-Ahsaa Mohammad Pasha, son of Ali Pasha, following his support of his two uncles who sought to topple him and seize power in 1654. Hussain Pasha sent a military force and occupied Al-Ahsaa and annexed it ho

his rule without getting any approval from the Ottoman state. However, it was said that the occupation of Al-Ahsaa happened in 1663 and not 1665.<sup>(74)</sup>

The ruler of Mecca, Sharif Zaid, intermediated to the Sublime Port, and Al-Ahsaa was later on restored to its former ruler. However, Ibrahim Pasha was ordered to punish Hussain Pasha in 1666. Ibrahim Pasha led a huge army that included the ruler of Diyar Bakr, ruler of Al-Riqqa, the ruler of Shahrzoor, together with ruler of Al-Ahsaa.<sup>(75)</sup>

Hussain Pasha has already built a well-fortified castle in Qurna. The Pasha of Baghdad wrote secretly to the dignitaries of Basra and instigated them against Hussain Pasha. As a result, they revolted against him and killed his deputy in Basra Mohammad bin Faddagh.<sup>(76)</sup>

Ibrahim Pasha first sent a force amounting to 1000 soldiers holding a letter to Hussain Pasha ordering him to show obedience to the Ottoman rule, and to ask for pardon and forgiveness, otherwise he would face his inevitable fate. Hussain Pasha refused to obey and did not take notice to the troops that were sent to fight him.<sup>(77)</sup>

After he sent his answer to the letter of Ibrahim Pasha, Hussain Pasha sent his family members and fortune to the Iranian borders. He and his followers went to Qurna and settled in the castle there. He was ready for war.<sup>(78)</sup> Ibrahim Pasha, the Commander in Chief, moved from Baghdad to Basra late in 1665 and reached it at the beginning of 1666.<sup>(79)</sup>

Hussain Pasha did not surrender this time. He, instead, insisted on confrontation after all the preparations he had taken. Ibrahim Pasha decided to move to Al-Ramahiyya waiting there for Hussain Pasha's submission. Then, the Ottoman army moved to Al-Mansouriyya nearby to Basra. A battle flared up where the Ottoman army appeared victorious. The Ottomans then set up a bridge and crossed the river to Qurna. They besieged Qurna and its castle waiting for ammunitions to come from Baghdad. They, however, suffered from the intense cold of January, exchanging fire with the fortified forces.<sup>(80)</sup>

Hussain Pasha, on his part, sent his son to Iran asking for weapons and ammunition. He remained with his soldiers, between 2000 and 3000, together with 5000 fighters from

Al-Jaza'er fighting the Ottomans.<sup>(81)</sup> He could also transfer the commercial ships anchoring in Basra to Qurna , seized their cargo, and then drove out their crews. The crews came back to Basra and started commotion and turmoil in the city. The people in Basra wrote to the Commander in Chief requesting him to save the city and its people by appointing a ruler, and they nominated a notable merchant known as Solaq Ahmad. He responded to their requests and sent thousands of fliers urging protesters to be quiet and show obedience.<sup>(82)</sup>

The merchants, who had good relations with a large number of the revolting sheikhs, found themselves in a perplexed situation. The sheikhs requested Hussain Pasha to send forces although Basra was well fortified. He responded to their request and sent troops to protect them and encounter the rebels. These forces attacked the civilians killing many of them, together with some sheikhs and merchants within two hours. More troops came from Shatt Al-Arab district attacking the houses of merchants plundering their property including Aal Abdul Salam and

killed some of them.<sup>(83)</sup> In this chaos, some people sided with Hussain Pasha; others disappeared, while others headed for the camp of the Commander in Chief to save themselves.<sup>(84)</sup>

At that time, Sheikh Ali Shedeed and Emir Rasheed, who were supporting the Ottomans, arrived leading a force of 300 men. When they came near Kut Mu'ammara, some of Al-Mintifeg tribesmen, who were supporting Hussain Pasha, stood up to them and could expel them. The Ottoman troops continued to besiege Qurna but they could not enter it despite the repeated attacks. The Commander in Chief asked the Ottoman state to send more reinforcements from Baghdad. They sent around 600 soldiers including Baghdad Janissaries provided with guns and various weapons. The Pasha sent some of these Janissaries to Al-Mansouriyya to guard it, and added others to his troops besieging Qurna. Yet, he could not enter Qurna.<sup>(85)</sup>

The siege of Qurna took a long time. The rebels' obstinacy was intensified day after day, and they also began to accumulate equipment and ammunition. The besieging troops, conversely, suffered less equipment, ammunition,

and supplies. Recognizing the futility of the blockade which continued for almost 3 months, the ruler of Diyar Bakr sent a letter to Hussain Pasha arousing his interest to put down arms, urging him to hold a peace agreement and eliminate the misunderstanding that led to such consequences. He promised that he would intermediate with the Ottoman Sultan to pardon Hussain Pasha and his followers on condition that he should pay 500 sacks of money to the Ottoman state followed by 100 sacks to be paid annually. He had also to return to merchants all the plundered goods and money, to appoint his son Afrasiyab as a deputy ruler of Basra, to pull out his troops from Al-Ahsaa and bring back Mohammad Pasha as the ruler of Al-Ahsaa. Hussain Pasha accepted all these conditions, apologized for his actions, and announced obedience and surrender. The Commander in Chief agreed on these conditions; the Ottoman Sultan agreed also in 1666. Eventually, the troops went back to Baghdad.<sup>(86)</sup>

### 8.3.4 Persian and Foreign Sources on the Events

The Persian sources do not refer to this battle. The



Carmelite fathers, who settled in Basra, stated that Basra, since 1623, was ruled by an Arab emir following the Ottoman state. In 1665, the Arab emir joined the Persians to face the Turks, refusing his submission to the Turkish ruler. The Pasha of Baghdad sent a strong army to fight him. The Turkish troops besieged the castle of Qurna, but they then left the place after concluding an agreement. The people of Basra rebelled against the Pasha during the 3 months of siege. The Turkish Pasha responded by controlling Basra.<sup>(87)</sup>

### **8.3.5 The Third Campaign (Mustafa Pasha in 1667)**

Minister Qara Mustafa Pasha took over the rule of both Baghdad and Basra following Ibrahim Pasha. In Ibrahim Pasha's reign, Hussain Pasha breached the agreements and covenants with the Ottomans. He began to behave with noticeable self-conceit and boasting; he also appeared lavish and displayed himself as an haughty person. Once again, Hussain Pasha showed animosity to the ruler of Al-Ahsaa. He even conflicted with Ibrahim Pasha himself, and threatened to opt for coup and mutiny. His tyranny towards the dignitaries and merchants intensified and treated them

quite violently. The people of Basra decided to convey their complaints to the Ottoman Sultan. The Sultan felt enraged especially that the taxes of Basra to the Ottoman state treasury were cut, together with violating other conditions already agreed upon.<sup>(88)</sup> Also, the followers of Al-Kawwaz, a religious clergyman in Basra, have met the Ottoman Sultan complaining of Hussain Pasha who has treated them badly<sup>(89)</sup>

When the Sultan evaluated the situation in Basra, he decided to depose Hussain Pasha. Inquiring about his substitute, they suggested the name of Yahya Agha, who felt so happy when he heard about his nomination. The Sultan appointed him as the ruler of Basra after promoting him to the rank of Pasha. The Sultan even sent an army of about 60000 soldiers to support him.<sup>(90)</sup>

The ruler of Diyar Bakr, the mayor of Shahrazour, and the Mer Miran of both Mosul and Riqqa were ordered to be under the leadership of Mustafa Pasha, the ruler of Baghdad. The ruler of Baghdad ordered some of his troops to go to Basra by ships. The other troops moved on land in 25 November 1667. These troops reached Al-Ramahiyya

then moved towards Al-Arga waiting for the ships to arrive. Later on, the troops were ordered to move until they reached Kut Mu'ammār. In this place, a battle broke out with the men of Sheikh Othman, from Mintifeg, who amounted to 1000 fighters. The Ottomans could defeat this force and arrived at Al-Mansouriyya where they hired small ships and boats to cross the river with their supplies. They then reached the Shatt Al-Arab and tried to cross the river from the same place used already by Ibrahim Pasha, but with utmost difficulty.<sup>(91)</sup>

The Turkish troops headed for Al-Jaza'er to avoid losing time and effort. They then reached Bani Asad tribe area and camped there. When Hussain Pasha knew about the arrival of the Turkish army, he ordered the people living at the north of Basra and the neighboring areas to leave as the place turned to be a military zone. He was afraid that soldiers or saboteurs might infiltrate from that place. He threatened those who remained there of killing or capture. Under such circumstances, all people left and Afrasiyab's soldiers and followers occupied the place taking defensive

precautions. He waited with his 5000 followers at the other bank of the river. When the battle erupted, the two sides showed extreme courage.<sup>(92)</sup>

While the battle was going on, the ruler of Riqqa Dalawer Pasha attacked Hussain Pasha's positions from the desert. Under the sudden attack, Hussain Pasha's troops were disturbed and fled using canoes. Five hundred soldiers were killed and three hundred sank in the river and others were dispersed here and there. Other Ottoman troops crossed the river nearer to the city. On the 4th of Ramadan, they clashed with the rebels who gathered at the bank of Al-Zakiyya river. Some of the Turkish troops crossed the river and defeated Hussain Pasha's followers, while others fled to Iran leaving behind many soldiers killed. Next morning, the Ottoman forces entered the city and killed some soldiers who were defending it. They pardoned others and allowed them to go back home. The Ottomans occupied the whole city of Basra and Yahya Pasha was appointed as a ruler. They then returned to Qurna and left a force there to defend it. The ruler of Basra was ordered to rebuild what has been

destroyed by war. The salaries of the remaining forces in Basra and Qurna were to be paid from Basra revenues.<sup>(93)</sup>

Hussain Pasha fled again to Iran after setting the city on fire and destroying its fortresses and palaces. He left his family in Al-Dawraq and turned to Shah Sulaiman of Shiraz for help. As some emirs hated Hussain Pasha so much, they urged the Shah not to support him. He then headed for India where he was welcomed by its king. The king appointed him as the ruler of the city of Bajeer where he ruled there until he and his son were killed in a war.<sup>(94)</sup>

## 9. Annuals of the Carmelite Fathers

The annuals of the Carmelite fathers indicate that the city of Basra was quiet in June 1667. But when Hussain Pasha knew about the arrival of a strong Turkish army for the second time, he ordered on 18 November 1667 that the city of Basra should be deserted by all people, who should go to the Persian districts within 3 days. People were obliged to forsake everything.<sup>(95)</sup>

When the Pasha of Basra found that he was unable to face the Turkish troops, he ordered his soldiers to plunder

the city and then set it on fire. He fled to Iran, then to India, and his brother-in-law was appointed by Turks as the ruler of Basra. The Arabs soon returned to the city. The new ruler wrote to the Carmelite fathers who had fled to Shiraz to return to Basra. They returned in June 1668 where the ruler himself was at their reception.<sup>(96)</sup>

Galshan Khalfa, the Turkish historian who has witnessed these events, referred to that late 1669 stating that the ruler of Basra cancelled the position of the Dafter Dar. He also abstained from giving the fees required for the fodder of animals of soldiers. The ruler of Baghdad was enraged by such a behavior. He therefore led an army to Basra. He reached Gerdlan and then besieged the city from all sides. He entered Basra keeping everything as it was.<sup>(97)</sup>

The Dafter Dar and the domestic commander were imprisoned due to their bad behavior. Yahya Pasha and his followers fled to Qurna where they clashed with the government troops stationed there. These troops were forced to ask for reinforcements from Baghdad. The supportive troops arrived and engaged in a battle with the

forces of Yahya Pasha at Zakiyya river. A lot of Yahya Pasha's troops were killed in the battle.<sup>(98)</sup>

More reinforcements from Baghdad and other cities were sent to fight Yahya Pasha. The ruler of Basra Mustafa Pasha was ordered to be ready for war. On July 1669, the troops moved from Baghdad and after a month they arrived in Qurna. Feeling shocked and terrified, Yahya Pasha fled to India. The Minister occupied Qurna, and then his troops camped around Basra. Basra was then occupied without resistance. He stressed on its ruler Mustafa Pasha to have full control on the city and then returned to Baghdad.<sup>(99)</sup>

Longrigg in his book Four Centuries of the History of Modern Iraq states that Yahya Pasha no longer abided by the orders of the Ottomans especially that he had a personal greed for power. He soon clashed with the Dafter Dar. He then began to treat people arrogantly, and so he ordered the accountant not to interfere in any affair. He also refused to pay the salaries of the Janissaries who revolted against him. Yahya Pasha fled outside Iraq. Later on, he took the city by surprise after he had gathered mercenaries and

tribesmen and incited feelings against the Turks among tribes. He could then expel the last Ottoman soldier and all state clerks. He assumed power as an absolute ruler where he could control Qurna. The Ottoman troops came to fight him, and so he sailed to India. Mustafa Pasha was appointed as the ruler of Basra and was supplied with needed troops and money.<sup>(100)</sup>.

## 9. Conclusion

The following are the most important conclusions arrived at by this study:

1. The Afrasiyab Emirate was established by Afrasiyab in about 1597. Basra, during the rule of this Emirate, prospered economically, security improved considerably, and stability prevailed as a result of the achievements carried out by Afrasiyab.

2. During the rule of Ali Pasha, Afrasiyab's son, commercial life and security improved even further. Ali Pasha was good-mannered and faithful in his rule. He has undertaken a lot of economic and security activities. Also, he had cordial relations with the Ottomans, Persians, the Portuguese and



other states.

3. Ali Pasha was succeeded by his son Hussain Pasha who ruled Basra for the period 1645-1652. He was a bad ruler, an oppressor, but he maintained the economic and security sectors.

4. Hussain Pasha sought to be independent from the Ottoman state. The Ottomans sent three military campaigns to deter him and restore Basra for its high economic and political importance for them. The first campaign was led by Mustafa Pasha in 1654. Hussain Pasha was defeated and fled to Al-Huwaiza, then to Bahbahan. But when disturbances happened in Basra and Al-Jaza'ir as a response to Murtadha Pasha inequity, he came back to Basra to be the emir and the ruler of the city supported by people. The Ottoman army with its leader fled to Baghdad.

The second campaign was led by Ibrahim Pasha in 1605. The Ottomans besieged Hussain Pasha and his followers. But when the siege took a long time, the Ottoman state tended to conclude peace with Hussain Pasha on certain conditions including paying the whole expenses

of the campaign, paying annual taxes to the Ottoman government, and appointing Afrasiyab, his son, as the deputy ruler of Basra.

The decisive battle was led by Qara Mustafa Pasha, the ruler of Baghdad in 1667. This last battle was launched as Hussain Pasha did not abide by the agreements and covenants of the peace treaty concluded between the two sides. Hussain Pasha could not resist the Ottoman army, so he fled to Iran after sending his family and fortune there. Then he headed for India where he was honored by its king who commissioned him to be the ruler of Bajeer where he stayed there until he was killed with his son in a war. Hussain Pasha's death ushered the end of the Afrasiyab Emirate.

## Endnotes

1. See The Nabhaniya Tuhfa (masterpiece), pp. 306-307; Golshan Kholafa, p. 199.
2. The Nabhaniya Tuhfa, p. 307.
3. Ibid, p. 310
4. Ibid.
5. See, The Six Voyages of John Baptist Tavernier. London: R.L. and M.D., 1678, p. 89.
6. See, Zad Al-Musafer (Traveller's Food), in Arabic, p. 17.
7. The Voyage of Tavernier to Iraq, p. 72; The Nabhani Tuhfa, p. 310.
8. Ibid.
9. The Voyage of Tavernier to Iraq, pp. 71-72; Max Von, From the Mediterranean to the Gulf, Vol. 2, pp. 352-353; Four Centuries of the Modern History of Iraq, pp. 126, 153. Longrigg has written one full chapter on the Afrasiyab Emirate; Mohammad Al-Khal, "A Missing Episode of the History of Basra" (in Arabic), in the Iraqi Scientific Academy Bulletin, Vol. 8, pp. 172, 217.
10. The Voyage of Tavernier to Iraq, p. 122.
11. Ibid, p. 71.
12. Dela Walleit Trip to Iraq, p. 122.
13. Ibid.
14. Zad Al-Musafer, pp. 16, 19.
15. Mohammad Al-Khal, "A Missing Episode of the History of Basra", pp. 172, 217.

16. Zad Al-Musafer, pp. 16, 19; Dela Walleit Trip to Iraq, p. 122, 124; Four Centuries of the Modern History of Iraq, pp. 126, 153; The Voyage of Tavernier to Iraq, p. 72; Vinchinso Trip to Iraq in the 17th Century. Trans. from Italian by Father Dr. Butris Haddad, Al-Mawred Bulletin, Vol. 5, No.3, 1976, p. 84.

17. Vinchinso Trip to Iraq in the 17th Century. Al-Mawred Bulletin, Vol. 5, No.3, 1976, p. 84.

18. Ahmed Kusrawi. History of Bansidsala Khuzistan (in Persian), p. 73.

19. Neibur. A Trip to Arabia. p. 184; see also Al-Khaleej Guide (in Arabic), Historical Section, Vol. 4, pp. 1759, 1778.

20. Max Von, From the Mediterranean to the Gulf, Vol. 2, p. 351. On the Portuguese presence in the Gulf, see, The Portuguese Encyclopedia: When Hormuz Fell, pp. 1, 177.

21. Zad Al-Musafer, pp. 16, 19; The Activity of the East Indian Company in Basra. pp. 7, 15; Four Centuries of the Modern History of Iraq, pp. 126, 153.

22. A Shiite movement and an awakening appeared in Khuzistan in the 9th Century of Hijra led by Sayyed Mohammad bin Falah who claimed that he was a descendent of Imam Musa Al-Kadhem. This movement could then set up a state including, in some periods, Hilla, Karbala, Najaf, Basra, Kut, Nasiriyya, Al-Ahsaa, Al-Qadeef, Al-Dawraq, Ibadan, and other cities. It continued to be independent up to 914 of Hijra when Shah Ismaeel Al-Safavi attacked it and subjected it to his authority. After 914 of Hijra the Musha'shaieyya Emirate remained but its rulers were appointed by the Safavi government. See Aalem Aarai Safavi, pp. 135, 138; Al-Ghayathi History, pp. 273, 276, History of Bansidsala Khuzistan, p. 96.

23. See Max Von, From the Mediterranean to the Gulf, Vol.2, pp. 352, 353; Dela Walleit Trip to Iraq, p. 122; A Chronicle of the Carmelites in Persia and the Papal Mission of the XVIth and XVIIth Centuries. Eyre & Spottis woode, pp. 1124-1134.
24. Vinchinso Trip to Iraq in the 17th Century. Al-Mawred Bulletin, Vol. 5, No.3, 1976, p. 84.
25. The Nabhani Tuhfa, p. 312.
26. Al-Adhamy, History of Basra, pp.128-130.
27. Al-Kaaby, Zad Al-Musafer, pp. 18-19.
28. Al-Adhamy, op cit.
29. The Nabhaniya Tuhfa, p. 306 and after; History of Bansidsala Khuzistan, p.73.
30. The Nabhaniya Tuhfa, p. 306 and after.
31. A Trip to Arabia, p. 184.
32. Longrigg, Four Centuries of the Modern History of Iraq, pp. 137-138.
33. De La Walleit Trip to Iraq, pp. 117, 130.
34. Longrigg, op cit.
35. Ibid. p. 139.
36. History of Iraq between Two Occupations. Vol. 5, p. 52.
37. Zad Al-Musafer, p.19; Galshan Khalfa, p. 248.
38. The Nabhaniya Tuhfa, p. 313.
39. Sebastiani Trip to Iraq in 1666. 2006, pp.35, 54.
40. Vinchinso Trip to Iraq in the 17th Century. Al-Mawred Bulletin, Vol. 5, No. 3, 1976, pp.84-85.
41. Tavernier Trip to Iraq, pp. 72, 73.
42. Ibid, p. 68.
43. Al-Khaleej Guide, Historical Section, Vol. 4, pp. 1769-1970.

44. De La Walleit Trip to Iraq, pp. 122; Max Von, From the Mediterranean to the Gulf, Vol. 2, p. 352-353.
45. Tavernier Trip to Iraq, p. 68.
46. Ibid. p. 72
47. Ibid.
48. Ibid. pp. 72-73.
49. Ibid.
50. Al- Khaleej Guide, Historical Section, Vol. 4, pp. 1769-1770.
51. Ibid.
52. Ibid.
53. Vinchinso Trip to Iraq in the 17th Century. Al-Mawred Bulletin, Vol. 5, No. 3, 1976, p. 84.
54. Neinbur. A Trip to Arabia. p. 184
55. Gulf Guide, Historical Section, Vol. 4, pp. 1769, 1770.
56. Max Von, From the Mediterranean to the Gulf, Vol. 2, pp. 352, 353.
57. Gulf Guide, Historical Section, Vol. 4, pp. 1769, 1770.
58. Abbas Nama, pp. 177, 180.
59. De La Walleit Trip to Iraq, pp. 122.
60. Max Von, From the Mediterranean to the Gulf, Vol. 2, pp. 352, 353.
61. The Nabhaniya Tuhfa, pp. 312-313; Galshan Khalfa , p. 247-248.
62. Galshan Khalfa , p. 247-248; Zad Al-Musafer, p. 19
63. Galshan Khalfa , p. 248-249; The Nabhaniya Tuhfa, pp. 312-313
64. Galshan Khalfa , p. 248-249; Zad Al-Musafer, pp. 20-21.
65. Galshan Khalfa , p. 249-250; History of Iraq between Two Occupations. Vol. 5, pp. 60-61.
66. Abbas Nama, pp. 177, 178.
67. Ibid. p. 179.
68. Ibid. pp. 179-180.

69. Ibid.

70. Mohammad Y. Al-Qizweeny. Iran Dir Zaman Shah Safi wa Shah Abbas Dom(in Persian)., pp. 531-532.

71. Vinchinso Trip to Iraq in the 17th Century. Al-Mawred Bulletin, Vol. 5, No. 3, 1976, pp.84-85.

72. Ibid., p. 85

73. A Chronicle of the Carmelites in Persia and the Papal Mission of the XVIIth and XVIIIth Centuries. Eyre & Spottis woode, 1939, p1140.

74. Galshan Khalfa ,p. 264; Zad Al-Musafer, po.13, 42.

75. Galshan Khalfa ,p. 264

76.Ibid,p. 314

77.Ibid. pp.264-265

78. Ibid.p.265

79. Ibid.

80.Ibid.

81. Ibid. p.266.

82. Ibid.

84.Ibid., p. 267

85. Ibid.pp.267, 268

86. Galshan Khalfa ,pp. 267, 268; The Nabhaniya Tuhfa,p. 315.

87. A Chronicle of the Carmelites in Persia and the Papal Mission of the XVIIth and XVIIIth Centuries. Eyre & Spottis woode, 1939, Vol. 2, p1151.

88. Galshan Khalfa ,pp. 269 -270.

89. Zad Al-Musafer, pp. 29-34

90. Ibid., pp. 30-31

91. Galshan Khalfa ,pp. 269 -270

92. Ibid., pp. 270-272

93. Ibid.

94. Zad Al-Musafer, pp. 13, 42

95. A Chronicle of the Carmelites in Persia and the Papal Mission of the XVIIth and XVIIIth Centuries. Eyre & Spottis woode, 1939, Vol. 2, p1153

96. Ibid.

97. Galshan Khalfa ,p. 273

98. Ibid.

99. Ibid., pp. 273-274

100. Four Centuries of the Modern History of Iraq, p. 149.



## Bibliography

- 1- A Chronicle of the Carmelites in Persia and the Papal Mission of the XVIIth and XVIIIth Centuries. Eyre & Spottis woode, 1939, Vol. 2.
- 2- Afandy, Nadhmy Zada. Galshan Khalfa. Trans. from Persian by Musa K.Nouras.
- 3- Najaf: Adab Publishers, 1971.
- 4- Al-Aamer, Yaghdan Saadoon. Activity of the East Indian Company in Basra (in Arabic). University of Basra, Dar Al-Hikma, 1990.
- 6- Al-Adhamy, Ali Dhareef. A Short History of Basra (in Arabic). Egypt: Religious Culture Library, n.d.
- 7- Culture Library, n.d.
- 8- Al-Azzawy, Abbas. The Encyclopedia of the History of Iraq between Two Occupations. Beirut: The Arab Publishing House for Encyclopedias, 2004.
- 10- Al-Kaaby, Fath Allah bin Alwan. Zad Al-Musafer (in Arabic) Baghdad: Al-Furat Publishers, 1924.
- 12- Al-Khal, Mohammad. A Missing Episode in the History of Basra (in Arabic). The Iraqi Scientific Academy Bulletin, 1961.
- 14- Al-Nabhany, Mohammad bin Khalifa bin Musa. The Nabhaniya Tuhfa (masterpiece),
- 15- (in Arabic), Bahrain, 1999.

- 16- Al-Qizweeny, Mohammad Yousif. Iran Dez Manshah Safi wa Shah Abbas Dom, (in Persian), Teheran, 1380 of Hijra.
- 17- Andrady, Roui Ferrera. The Portuguese Encyclopedia: the Day Hormuz Fell. Trans.
- 18- into Arabic by Dr. Essa Ameen. Manamma, Al-Ayyam Publishing House, 1996.
- 19- De La Walleit Trip to Iraq. Trans. by Butris Haddad. Beirut: The Arab Publishing
- 20- House for Encyclopedias, 1324 of Hijra.
- 21- "Finshisco Trip to Iraq in the 17th Century", (in Arabic). Trans. from Italian by
- 22- Dr. Butris Haddad. Al-Mawred Bulletin. Vol. 5, No.3, 1976.
- 23- Kusrawy, Ahmed. Tareekh Basidsala Khuzistan (in Persian). Teheran, 1312 of Hijra.
- 24- Longrigg, Stephen Hemsley. Four Centuries of Modern Iraq. Trans. into Arabic by
- 25- Jaafar Al-Khayyat, 1968.
- 26- Mustafa, Aba Al-Makarem Mohammad. History of Rashed. (in Arabic), a photo-
- 27- copy in the Oriental Institute Library, Oxford University, DS, 162, RAS.
- 28- Niebuhr, Carsten. Travels Through Arabia and Other Countries in the East. Trans.
- 29- by Abeer Al-Mundher. Beirut: Al-Entishar Publishing House, 2007.
- 30- Obenheim, Max Von. From the Mediterranean to the Arab Gulf. Trans. by

- 32- Mahmood Kebeebo. Dar Warraq for Publication, 2008.
- 33- Qizweeny, Mohammad T. Waheed. Abbas Nama. Arak, 1329 of Hijra.
- 34- Sebastiany Trip to Iraq in 1666. Trans from Italian by Dr. Butris Haddad. Beirut:
- 35- Arab Publishing House for Encylopedias, 2006.
- 36- Tavernier Trip to Iraq in the 17th Century. Trans. into Arabic by Gorgees Awwad
- 37- and Basheer Francis. Beirut: Arab Publishing House for Encylopedias, 2006.
- 38- Tebreezy, Ahmed Kusrawy. Musha'sha'yan (in Persian) Teheran, 1378 of Hijra.
- 39- Teixeira, Pedro. The Travels of Pedro Teixeira, 1570.
- 40- The Six Voyages of John Baptista Tavernier. London: R.L. and M.P. 1678.