
**BANI HAMDAN'S THE LAST ARAB KINGDOM IN THE MEDIEVAL AGE
AND THE TOLERANCE TOWARDS RELIGIONS AND SCIENCE ACHIEVEMENT**

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Abstrak

Aleppo berada pada era Bani Hamdan, telah mencapai puncak peradaban dan budaya dalam perjalanan secara yang panjang yang dijalaninya pada periode Saif al-Dawla al-Hamdani. Aleppo telah menjadi salah satu pusat aktivitas ilmiah dan budaya terpenting di dunia Islam dan tempat pertemuan para ilmuwan, pemikiran, dan sastra. Kami melakukan studi literatur dengan mengumpulkan literatur dan memverifikasi dan menganalisis buku dan dokumen, baik dalam buku yang diterbitkan maupun manuskrip yang ditemukan di situs internet. Kami kemudian menafsirkan dan menulis ulang Bani Hamdan, kekuatan Arab terakhir. Di Timur Tengah. Renaisans budaya dan peradaban ini memiliki dampak yang luar biasa. Dan peran penting selama berabad-abad, kata orientalis Amerika Stephen Humphreys tentang era Saif al-Dawla (pada masanya, Aleppo dapat menandingi istana mana pun di Italia pada zaman Renaisans). Bani Hamdan meraih banyak kemajuan di berbagai bidang pembangunan sosial-politik, ekonomi hingga ilmu pengetahuan. Prestasi Bani Hamdan terjadi dalam krisis yang penuh dengan tekanan politik dan konflik militer dan etnis dan agama. Bani Hamdan dikenal sangat toleran terhadap berbagai agama dan sekte.

Kata kunci: Bani Hamdan, Toleransi, Pengembangan Ilmu Pengetahuan.

Abstract

Aleppo lived in the era of the Hamdani state, the height of its civilized and cultural era, as its long history did not witness an age full of glories like the era it lived in during the period of Saif al-Dawla al-Hamdani. It became one of the most important scientific and cultural centers in the Islamic world and the meeting place for science, thought, and literature men. I conducted a literature study by collecting literature and verifying and analyzing books and documents, both in published books and

manuscripts found on internet sites. I then interpreted and rewritten Bani Hamdan, the last Arab power. In the Middle East. This cultural and civilizational Renaissance had a tremendous impact. And a significant role over many centuries, says the American orientalist Stephen Humphreys about the era of Saif al-Dawla (in his time, Aleppo could match any court in Italy in the Renaissance). Bani Hamdan achieved a lot of progress in various socio-political, economic to scientific development fields. Bani Hamdan's achievements occurred in a crisis filled with political pressure and military and ethnic and religious conflicts. Bani Hamdan is known to be very tolerant of various religions and sects.

Keywords: Bani Hamdan's, Tolerance, Science Development

A. Introduction

The State of Hamdania or the Emirate of Hamdaniyah or the State of Bani Hamdan knows short trading and in the famous speech in the name of Hamdanians, a Shiite Islamic Emirate founded by Abu Mohammed al-Hasan bin Abi, famous for the title of "Nasser State" in the city of Mosul, and later extended towards Aleppo and other northern Sham and sections Southern Anatolia. The Hamdani state is an Arab Shiite state that became independent from the Abbasid state in the eras of its weakness. The Hamdani state is an Arab Shiite state that was established in Mosul and Aleppo, and it became independent from the Abbasid state during times of its weakness. The Hamdanians belong to "Hamdan bin Hamdoun" of the Taghlib tribe of Arab origin, which was established on the outskirts of the city of Mosul. At first, the Hamdanids revolted against the Abbasid state, but I pardoned them when Al-Hussein bin Hamdan defeated Harun, the foreign buyer, captured him, and brought him to Al-Mu'tadid. The Hamdanids represented the force that the caliphate would resort to if conditions in Baghdad were narrow. The Caliph Al-Muttaki resorted to them, fleeing from the Baridi forces that crawled into Iraq, and the prince of the princes, Ibn Ra'iq, was unable to withstand them. This made the Caliph Al-Muttaki nicknamed Al-Hassan bin Hamdan Nasir al-Dawla, and his brother, Ali, the Saif al-Dawla, in the month of Sha'ban in the year 330 AH.

The Hamdanids did not settle much in Baghdad because of the turmoil of its affairs due to civil wars and the Caliph's wrath against Nasir al-Dawla for increasing taxes. This prompted the Caliph to take advantage of Nasir al-Dawla's exit to Mosul, so he sought help from the Turkish leader and paved the way for him to enter Baghdad in the year 331 AH. The Arab Hamdani leaders could not stay in Baghdad for more than a year and returned to Mosul. Nevertheless, the Hamdanids maintained a good relationship with the caliphate, despite the Buyids' attempt to remove them from their emirate.

In Aleppo, the reign of Saif al-Dawla was distinguished by his many wars with the Byzantines, and the jihad of the Hamdanids against the Romans was one of the most famous works that immortalized the memory of this state. Among those who perpetuated the mention of the Hamdani were: Abu al-Tayyib al-Mutanabbi, and Abu Firas al-Hamdani. And when Saif al-Dawla wanted to expand his kingdom in the Levant to strengthen his front against the Romans, he extended his influence to Damascus, which led to a war with the Ikhshid Ikhshid won. They finally reached a settlement whereby the Ikhshid would pay an annual tribute to the Hamdanids to keep Damascus. Perhaps Al-Ikhshid was aiming, behind the conclusion of peace in this way, to keep the Hamdani state as an impregnable fortress that would suffice it to fight the Byzantines. When Al-Ikhshid died, Saif Al-Dawla broke the peace treaty, and Kafur confronted him and defeated him; peace was concluded on the terms of the first peace treaty, except for paying the annual tribute.

The Hamdanid state began to disintegrate after Saif al-Dawla, and it fell into internal family conflicts that led some of them to seek help from each other by the

Romans and the Ubaid's (Fatimids). Finally, it fell under the growing Ubaid pressure in Egypt and the Buyid influence from Iraq and was eventually inherited by the Ubaid's.

The uniqueness of this discussion is inherent in the pressure received by the Bani Hamdan in various fields, such as political pressure from the Abbasid rulers and Byzantium and the Fatimid Dynasty. However, this last Arab dynasty grew and reached the peak of success and glory in various fields, especially knowledge and tolerance towards the religious.

B. Method

In discussing this topic and article, we collected sources called the Heuristics step and then validated the data. Heuristics is the stage of collecting historical sources. In this stage, the researcher collects all sources related to the research topic. Criticism is a stage to test historical sources' truth (validity). Criticism is divided into two: External criticism is an activity to test the authenticity (authenticity) of the source. External criticism tends to test the authenticity of historical sources from their physical form. Internal criticism is a stage in historical research that aims to test the credibility and reliability of historical sources. In this stage, the researcher critically critiques the content and substance of historical sources. Read also: History as a Science of Interpretation Interpretation is the stage of interpreting historical data and facts that have been obtained. Interpretation of historical facts must be made objectively. Historical understanding is divided into two kinds, namely, analytical performance and synthetic interpretation. Historiography is a way of writing or reporting historical research by assembling facts into historical stories based on analyzed data. In the historiography stage, the researcher writes down the results of understanding and interpreting historical facts in an attractive, logical, and accountable descriptive narrative analysis.

C. Discussion and Finding

The Hamdania State Lineage and Origin

The Hamdani Shiite State, The Hamdani State, is an Arab Shiite country independent from the Abbasid State in the eras of its weakness. The Hamdanians belong to Hamdan bin Hamdoun from the Taghlib tribe of Arab origin, which was established on the outskirts of the city of Mosul.¹ Many of the Banu Taghlib migrated to Bahrain, and a part of them remained in the island and the country of Iraq. This section was the one that led the banner of intellectual and political awakening in the late third and early fourth centuries, and who headed this awakening was the Banu Hamdan of Taghlib.²

¹ حسن ابراهيم حسن, تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي (دار الجيل للنشر والطباعة 122, والتوزيع, 2001), <https://books.google.co.id/books?id=1C4CjwEACAAJ/3>.

² Dr. Yusuf al-Ish al-Ish, *Tarikh al-Asr Khilafah al-Abbasiah*, 1st ed., vol. 2, 1 2 (Beirut: Dar al-Fikr al-Arabi, 1978), 199–200.

Hamdan bin Hamdoun was a factor in Mosul for al-Mu'tad Billah al-Abbasid. The al-Hamdanids became independent from the Abbasid state under the leadership of Nasser al-Dawla al-Hassan in Syria. He spent most of his reign in conquests against the Byzantine Crusaders in the north. Aleppo and the north of the Levant flourished during Seif al-Dawla; In his court, al-Mutanabbi wrote his most famous poems, and Abu Firas al-Hamdani, the cousin of Saif al-Dawla, was captured by the Romans during one of the battles. The war with the Byzantines intensified during Saad al-Dawla (967 - 971 AD), and conflicts with the Fatimids began in the south in 1002 AD. The Hamdanids began to lose control of the power that later passed to the Fatimids.³

The politics of Shiism and religious tolerance

Although the Hamdanis were Twelver Shiites, they did not force people to follow their sect, nor did they force them to do so, nor did they rule by the sectarian policy. After the Hamdanids entered Aleppo and preserved the people were their sect, then Shiism prevailed, and most people embraced it. Just as there were no quarrels or clashes between Shiites and Sunnis in Aleppo society, you do not find any sectarian strife or anyone who stirred it up. It was a society free of any sectarian fanaticism. What indicates the tendency of the Hamdanids to intellectual and religious freedom is that he took the judiciary position in Aleppo Judge Ahmed bin Ishaq nicknamed (Abu Al-Joud).⁴ He was a Hanafi school of jurisprudence. Although we find Ibn Kathir praising this religious tolerance in the politics of Saif al-Dawla, it is strange that he attributes this to the strangeness of his being a Shiite, and he says about Saif al-Dawla: (One of the brave princes and kings of much benevolence for his Shi'ism, and he ruled Damascus for some years and agreed He has strange things, including that his fiancé was a compiler of vegetarian speeches, one of the eloquent, and among them was that his poet was Al-Mutanabbi, and Saif al-Dawla was generous, generous, generous, and giving to much)! It is as if he wants to isolate the attributes of courage, generosity, sectarian tolerance, freedom of opinion, and others that characterize Saif al-Dawla from Shiism!!

Was this policy characterized by other than the Shiite countries who quoted the principles of governance from the Commander of the Faithful (peace be upon him) who said: (People are of two types, either your brother in religion or you're equal in

³ Bahji, Inas Husni, *Tarikh ad-Daulah al-Abbasiah*, 3rd ed., vol. II (Beirut, Lebanon, 2019), 21, <http://platform.almanhal.com/MNHL/Preview/?ID=1-120599>.

⁴ Husnul Fatarib, Desmadi Saharuddin, and UIN Jakarta, "THE SAFAVID DYNASTY AND THE ROLE OF SHAH ABBAS I IN THE DEVELOPMENT OF SEVERAL FIELD" 15, no. 1 (2021): 20.

creation). The Ayyubid killed thousands of innocent people because they were Shiites.⁵

Also, this tolerance of opinion and belief was not limited to Sunni and Shiite Muslims. Still, non-Muslims, Jews, and Christians lived this tolerance despite the hostility and war waged by the Byzantines against Islamic countries, especially Aleppo. Respect and did not mix the hostile policy of the Roman Christians with the simple, innocent people, so these people lived a safe and secure life in their cities; they have what Muslims have. They have what they owe, and they have absolute freedom to adhere to their religion, traditions, and Aramaic and Syriac languages.

The Hamdanids would bring talent closer, reward those loyal to their homeland, and reward creative people regardless of religion and affiliation. The closest people to Saif al-Dawla Ibn Dhanha were Christian, as was his chief physician, Issa al-Ruqi is also a Christian. Many Christian scholars in various sciences lived under the Hamdani state. Free and generous, they composed and created the astronomer and mathematician Dionysius, the Patriarch of Jacobites, the Antiochene Mojtaba, Qais the Maronite, and others.⁶

Rulers tree⁷

The Hamdani state in Mosul:

- 1- Nasir al-Dawla Abu Muhammad al-Hassan. (317 AH / 929 AD).
- 2- Uddah Al-Dawla Abu Taghlib Al-Ghazanfar (358-369 AH/968-979AD).
- 3- Abu Taher Ibrahim (371 AH/) 981 AD).
- 4- Abu Abdullah Al-Hussein (380 AH / 991 AD).

The Hamdanid State in Aleppo:

- 1- Saif al-Dawla Abu al-Mahasin Ali (333 AH / 944 AD).
- 2- Saad Al-Dawla Abu Al-Ma'ali Sharif. (356 AH / 967 AD).
- 3- Saeed Al-Dawla, Abu Al-Fadael Saad (381 AH / 991 AD).

⁵ LLC Books and General Books LLC, *Abbasid Caliphate: Abbasid Caliphate, Hashshashin, Buyid Dynasty, the Meadows of Gold, Abu Muslim Khorasani, Ja'far Ibn Yahya, Mu'nis Al-Khadim* (General Books LLC, 2010), 171, <https://books.google.co.id/books?id=XQmRSQAACAAJ>.

⁶ Renée Bernhard and Roger M. Savory, *History of Shah 'Abbas the Great: = (Tārīḳ-e 'Ālamārā-Ye 'Abbāsī)*. 3: *Index*, Bibliotheca Persica, 28,3 (Boulder, Colo: Westview Pr, 1986), 215.

⁷ al-Ish, *Tarikh al-Asr Khilafah al-Abbasiah*, 2:111.

4- Abu Al-Hasan Ali (392 A.H. / 1001 A.D.).

5- Abu Al-Ma'ali Sharif (394AH/1003AD).⁸

Hamdoun played an essential role in political events since 260 AH/873 AD; He allied himself with Harun, the external buyer, in the year 272 AH and seized the Mardin Castle shortly afterward. Therefore, the Caliph Al-Mutadid fought him in the year 281 AH. Hamdan fled, leaving his son Al-Hussein on it. The Caliph seized Mardin, chased Hamdan, and won him shortly. He imprisoned him in Baghdad and continued to detain him until he defeated his son Al-Hussein Harun Al-Kharji, his father's ally; So the Caliph pardoned Hamdoun and distributed the works to him and his children⁹.

Hamdanids in Mosul

The Caliphal-Muqtadir, Aba al-Hayja, Abdullah bin Hamdan imitated Mosul and its aftermath in the year 292 AH. He also appointed his brother Saeed Nahawand in the year 312 AH, and others from Bani Hamdan imitated some of the positions of the state. Abdullah bin Hamdan deputized his son Nasir al-Dawla al-Hassan on his behalf in Mosul 308 AH, and he was able to retain his influence there until he died in the year 358 AH, except for a short period of no more than two years (317-319 AH). He was also able to extend his influence over all parts of Diyarbakir and Rabi'ah, and in the month of Sha'ban in the year 330 AH, the Caliph al-Mutaki named him Nasir al-Dawla, and his brother Saif al-Dawla.¹⁰

Nasser Al-Dawla Al-Hamdani (317-358 AH)

The star of Nasser Al-Dawla bin Hamdan rose on the horizon of the Abbasid state, but he increased in the imposition of taxes; Which aroused the wrath of the Caliph and the anger of the people on him. The civil war erupted between the Hamdanids and the Buridis on the one hand, and between them and the Buyids on the other hand, and the Caliph took advantage of Nasir al-Dawla's exit to Mosul, so he sought help from Tuzon[8], and paved the way for him to enter Baghdad in the year 331 AH, and the Arab leaders of the Hamdanis could not stay In Baghdad for more than a year, they were forced to return to Mosul. Soon, the hostility between Tawzun and the Abbasid Caliph resorted to Nasser Al-Dawla bin Hamdan. The war broke out between the two teams in Akbar (a distance from Baghdad ten leagues), and Ibn Hamdan and the Caliph were defeated. Others, but that did not suffice him in anything, as Tozon imprisoned him and appointed al-Mustakfi the caliphate (Safar in the year 333 AH), then Tozon died in (Muharram in the year 334 AH) [9].

⁸ حسن, تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي, 21-120.

⁹ Ibid., 122.

¹⁰ Ibid.

At the end of his life, Nasser al-Dawla al-Hamdani was exposed to several incidents that affected his psychological state.¹¹ Including the incursion of the Buyids into the country, and the death of his brother, Saif al-Dawla, who was very fond of him in the year 356 AH, all of this traumatized him until his conditions changed, his morals worsened, his mind weakened, and he was left with no sanctity for his children who disagreed over themselves. His son, Abu Taghlib, arrested him in Mosul and imprisoned him, and he remained in prison until he died in the month of Rabi' al-Awwal in the year 358 AH.¹²

Abu Taghlib bin Nasser al-Dawla (358-369 AH)

After Nasser al-Dawla, a dispute arose between his sons. They were divided into two groups: supporting Hamdan bin Nasser al-Dawla and supporting his brother Abu Taghlib. Abu overcame the victory over Hamdan and captured Harran, but he could not stand in the face of the Romans who raided Edessa and reached Nusaybin and Diyarbakir.

The Hamdanids were able to restore Mosul and its aftermath in the year 379 AH at Abu Taher Ibrahim bin Nasser al-Dawla and his brother Abdullah al-Hussein, but they did not stay there for more than a year. Because the Kurds aspired to the abolition of their state, and Abu Ali bin Marwan Al-Kurdi won over Abu Abdullah Al-Hussein, my brother Abi Taghlib bin Nasser Al-Dawla Al-Hamdani, and sent him to Egypt with the intercession of the Caliph Al-Ubaidi Al-Aziz Allah, just as Abu Al-Zawad Muhammad bin Al-Musayyib, the prince of Bani Aqil, Abu Taher bin Nasser was killed Al-Hamdani state, and captured the cities of Nusaybin and Balad 379 AH, and annexed Mosul to them in the following year, but he was expelled from it by the hands of Banu Buwayh, then his brother al-Muqallad ibn al-Musayyib al-Aqili, who Baha al-Dawla al-Buwaihi approved over this country and its following in the year 386 AH / 994 AD¹³.

Hamdanids in Aleppo

Saif al-Dawla al-Hamdani (333-356 AH)

Prince Saif al-Dawla Ali bin Abi al-Hayja Abdullah bin Hamdoun al-Taghlibi was born in 303 AH / 915 AD in Mayafariqin - the most famous city of Diyarbakir - after his father assumed the Emirate of Mosul. His father was concerned with his education and upbringing on equestrianism from an early age, and Saif al-Dawla showed great willingness and great skill in hunting, shooting, and horse riding since his childhood; No sooner had he reached the age of twenty, until he became an

¹¹ Ahmad al-Jaburi al-Jaburi, 144, 2009, *علاقة الخلافة العباسية بالعلماء في العصر العباسي الأول*.

¹² 123, حسن, *تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي*.

¹³ Ibid., 126.

impeccable knight, and fought many fierce battles against the enemies of the state and the rebels against it. Either indoors or out.

The young prince achieved a great victory over the Buraydis who stormed Baghdad in (330 AH / 942 AD) and pushed the Abbasid Caliph, the God-fearing one, to leave it to resort to Mosul to seek help from the Hamdanids. , the Caliph bestowed the title "Saif al-Dawla" and ordered that dinars and dirhams be minted in his name.¹⁴

His wars with the Byzantines

The era of Saif al-Dawla was distinguished by his many wars with the Byzantines, to the extent that it was said: He invaded their neighboring country forty, winning in some of them and defeating him in others. Many Islamic countries were the scene of the wars that took place between the Hamdanids and the Romans in that era; Saif al-Dawla raided Zubatra, Arqah, Malatya and its environs, killing, burning, and captivating, and bent a convoy to the trail of Mozar, and found Constantine bin Fardis al-Dustaq on him, so he fell upon him and killed his men, then crossed to the Euphrates and penetrated the country of the Romans and met the army of Ferdes with Marash and defeated him, and killed the heads of the Patriarchs.¹⁵ And Constantine bin Al-Damastaq, who was hit in the face by a hit, was captured, and most of the poets in this battle, Abu Firas Al-Hamdani said:

And a father with Constantine while he was shackled *** surrounded by penguins and belts

He took over the damask drawing on the run *** and in his face an excuse from the sword¹⁶

Then Saif al-Dawla marched to build Hadath - a great fortress - and this became more difficult for the King of Rome, who sent an army of greats that included the greats of his kingdom, headed by Ferdis al-Dustaq, and surrounded the army of Saif al-Dawla, which was carried out on the enemy, and broke through the ranks to seek al-Dumustuq, so he fled, captured his son-in-law and grandson, and killed Many of the Romans, and most of the poets in this battle, created many Romans, and Abu al-Tayyib al-Mutanabbi said:

He built it and above, and Al-Qana knocks Al-Qana *** , and the waves of the Minaya around it are crashing

It was like madness, so it became *** , and among the dead bodies were amulets.¹⁷

¹⁴ سرور ، محمد جمال الدين، تاريخ الحضارة الإسلامية في الشرق: من عهد نفوذ الأتراك إلى منتصف القرن الخامس الهجري (Dar al-Fikr al-`Arabi, 1965), 71, <https://books.google.co.id/books?id=fyV3nQAACAAJ>.

¹⁵ (دار صادر، 1965)، v. 13 ، الكامل في التاريخ، الكامل في التاريخ، ابن الأثير، عز الدين and C.J. Tornberg, 113, <https://books.google.co.id/books?id=aKp8nQEACAAJ>.

¹⁶ حسن، تاريخ الإسلام السياسي 4/1 والديني والثقافي والاجتماعي، 29–128.

¹⁷ Ibid., 129.

Al-Thalabi described Saif al-Dawla and what the Hamdanid state reached during his reign in this phrase; He said: "The Banu Hamdan were kings and princes, whom I directed to the morning, and their tongues to eloquence, and their hands to the generosity, and their minds to the ease, and the sword of the state was famous for their sovereignty, and the intermediary of their necklaces and his facts in the Arabs stopped their despair and took off their clothes, and their fangs were humiliated, and their difficulties were humiliated, and their manners sufficed the subjects and their conquests. Fire will come from the tyrant of the Romans, and their evil will be resolved, and the effects of Islam have improved, and its presence in the destination of delegations, the beginning of generosity, the kiss of hopes, the station of men, the season of writers and the arena of poets. The sheiks of poetry and the stars of eternity, but the Sultan is a market that brings her what he spends on her, and he was a writer, poet, good loving poetry, very shaken when he praised him. Abu Muhammad bin Abdullah bin Muhammad al-Qadi al-Katib, and Abu al-Hasan Ali bin Muhammad al-Shamshati, had He chose from the poets' praises of Sayf al-Dawla ten thousand verses, as Abu al-Tayyib al-Mutanabbi said:

My friend, I see no one but a poet *** I have from them the claim and from me the poems

Do not be surprised that swords are many *** but the sword of the state today is one ¹⁸

The struggle with the Ikhshidids

The victories of Saif al-Dawla over the Byzantine Romans aroused the ire of the Ikhshidids, who found those heroisms and glories upon him and feared his growing influence and the strength of his power. They moved to fight him. The news reached Sayf al-Dawla, so he walked to Aleppo and became king in 333 AH. He fled to Egypt, Yannis the Eunuch, and was the governor of it by the Ikhshid. So the Ikhshid sent an army to fight Saif al-Dawla, led by Kafour and with him Yannis; They met with the Hamdanids at Rastan - located on the Orontes River that passes near Hama - and the Egyptians were defeated, and four thousand of them were captured, excluding the dead and the drowned.¹⁹ Then Saif al-Dawla advanced, wanting Damascus, and the al-Ikhshid, who was defeated in Qansreen, went to him, but he took advantage of the Hamdanids' preoccupation with collecting and distributing the spoils. His victory - he reconciled with the Hamdanids to leave Aleppo and its environs in the north of the Levant and pledged to pay them an annual tribute in return for keeping Damascus ²⁰.

¹⁸ Ibid.

¹⁹ د حسن إبراهيم، د عبد المجيد عابدين، إسماعيل النحرأوي، الدعوة إلى الإسلام.. and سيرت و أنولد 111، بحث في تاريخ نشر العقيدة الإسلامية (وكالة الصحافة العربية، 2020)، <https://books.google.co.id/books?id=OHYJEAQAQBAJ>.

²⁰ 127 حسن، تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي.

Al-Ikhshid was in a state of strength and victory, but he was aiming, behind the conclusion of the peace in this way, to keep the Hamdanid state an impregnable fortress that would suffice it to fight the Byzantines, who did not stop attacking the Islamic states bordering their country, and who raided in the year 331 AH on Arzan, Mayafariqin, and Nassib, and they were killed. In the following year, 332 AH entered Ras al-Ain in eighty thousand; They killed and insulted a significant number of Muslims. But this peace did not last long; Al-Ikhshid died in 334 AH, and Kafur took custody of his son Abu Al-Hassan Ali.

Saif al-Dawla seized the opportunity; He broke the covenant and took Damascus, then marched to Ramla to invade Egypt. Kafur fought him with Al-Hassan bin Ubaid Allah bin Tughaj and defeated him in Lajjun (about twenty miles from Tiberias and about forty miles from Ramla) in Jordan. Then he won a decisive victory near him. Excuse me from Marj, next to Damascus, and the army entered the city of Aleppo, and a peace treaty was concluded between the two parties on the same terms as in the last days of the Ikhchid, except for the tribute that was not paid²¹.

The achievements of the Hamdania state architecture

Despite the military and military nature of the Hamdanid state in general, and the Emirate of Saif al-Dawla in particular; This did not distract Prince Saif Al-Dawla from paying attention to the cultural and urban aspects. Saif al-Dawla built his famous palace (Al-Halba Palace) at the foot of Jabal al-Jushan, which was distinguished by the splendor of its construction, its grandeur, and the beauty of its inscriptions and decorations.

Economic life

The economic life witnessed remarkable prosperity in many fields. In terms of agriculture, there were many crops. Crops varied, from grains, fruits, fruits, and flowers, to wildflowers, barley, corn, rice, peas, and others, as well as many types of fruits, such as figs, grapes, pomegranates, plums, apricots, peaches, berries, apples, walnuts, hazelnuts, citruses, and winds and flowers such as roses, myrtle, narcissus, violet and jasmine, She cultivated cotton, olives, and palms. Many industries were based on these crops, such as olive oil and raisins. Other sectors such as iron, marble, soap, sulfur, glass, swords, and port also appeared. Trade was active, and many critical commercial centers appeared in Aleppo, Mosul, Raqqa, Harran, and others.²²

²¹ النحرأوي, الدعوة إلى الإسلام.. بحث في تاريخ نشر العقيدة الإسلامية, 127 and أنولد

²² Yelmi Eri Firdaus Elfia Elfia, and Meirison, "RISE AND FALL OF MAMLUK SULTANATE: The Struggle Against Mongols and Crusaders in Holy War," *FUSA UIN Imam Bonjol Padang* 1, no. 1 (June 2020): 14–28.

Intellectual Life

Intellectual and cultural life witnessed a tremendous renaissance and unusual activity under the Hamdanids. Many scientists, doctors, jurists, philosophers, writers, and poets appeared.

Saif al-Dawla al-Hamdani established the foundations of his state in Aleppo; His court attracted famous scholars, writers, and poets, such as Al-Mutanabi and Abu Al-Fath Othman Al-Nahawi, and Saif Al-Dawla was generous in giving to poets because of his love for poets and his mastery of composing it, and the poets exchanged for him good poetry and sound art. A group of his family was also famous for composing poetry, such as his cousin Abu Firas al-Hamdani. When he was captured by the Romans in one of his conquests, he wrote his best poetry, asking Saif al-Dawla in Aleppo to ransom him; Because he grew up in his care, and from his poetry in captivity:

I was hoping you would not sit back from me while my ransom has been ordained *** I am not in a seat for the honorable act

How many graces and blessings you have with me *** By them, I raised my destiny and increased my envy²³

The most famous linguists and grammarians of his time, such as Abu Ali al-Farsi, Ibn Khalawayh, and Ibn Jinni, gathered in Saif al-Dawla's court and the great-great philosopher al-Farabi who wrote on medicine, logic, politics, mathematics, chemistry, and music. As for the physician, Issa ibn al-Raqqi, Ibn Abi Isba'a said about him in his book (*Tabaqat al-Difa'a*): "The sword of the state used to give a gift for every work, and Jesus al-Raqqi took four livelihoods: a livelihood because of medicine, a livelihood because of translating books from Syriac into Arabic, and two livelihoods. Because of two other sciences".²⁴

Saif al-Dawla soon fell ill, then died in the month of Safar 356 AH / 967 AD.

Saad al-Dawla and his relationship to the Romans and the Fatimids

As for Saad al-Dawla, after he seized power, he had a commander named Farguyeh, who took the pledge of allegiance to him in Aleppo, and Farguyeh settled in Aleppo and shined in it. So he sent to the Romans and asked for their help and reconciled them to an annual tribute that he would pay them. So when Saad al-Dawla attacked Aleppo to extract it from his hands; The Romans came to him, and they pushed him from Aleppo. Then Saad Al-Dawla returned the ball and took over

²³ 130 حسن, تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي.

²⁴ meirison meirison and kasmidin kasmidin, "TYPES OF SCIENCE AND THE OBLIGATION OF MUSLIM COMMUNITIES TO STUDY IT," *TATHWIR: Jurnal Pengembangan Masyarakat Islam; Volume 11 Nomor 2 Tahun 2020*, October 1, 2020, <https://ejournal.uinib.ac.id/jurnal/index.php/tathwir/article/view/2105>.

Aleppo, so the Romans went to him, but he found that they did not accept him, so he reconciled with them on the same tribute he was paying Fargoyeh.²⁵

Meanwhile, the Fatimids (Ubaidis) appeared in Egypt, and their hand extended to Syria, and the incident occurred between them and the Hamdanids. The Romans found their interest on the side of the Hamdanids; Because it was easier for them to establish separate small states such as the Hamdanid state than for a large state such as the state of the Ubaid's to come and stand next to them, then they are forced to fight them. Thus, the Romans helped the Hamdanids in Aleppo against the Ubaidis, and they made peace with them. Even if the Ubaidis marched to Aleppo, the Hamdanids sought the help of the Romans. Basil II marched to them with an army of seventeen thousand men. That is, with an estimated calculation, if he had eliminated the state of the Hamdanids, he would have faced the Fatimids face to face, and the Romans were preoccupied with wars and turmoil in their countries.²⁶

Saeed Al-Dawla and the end of the Hamdani state

After Saad al-Dawla came to his son Saeed al-Dawla, a leader named Lulu' next to him, his wife's father. Lulu' extended his hand to the ruling, and Saeed al-Dawla was imprisoned, so Aleppo owed him. He advanced towards the Ubaidis and asked for their protection, thus ending the rule of the Hamdanids in Syria, and the Ubaidis entered Aleppo. The Hamdanids ruled Aleppo and Mosul as an Arab Shiite state, which relied on the strength of its arm, and built its command on war and jihad, and its path followed the same path as the other Shiite states of Buyid and Ubaidiya, so it relied on a kind of da'wah and relied in particular on encouraging science and culture and taking care of the construction, and it erred at the end of its reign; So it allied itself with the Romans to save itself from destruction, but the unity of Egypt and the Levant was too strong for local benefits to stop it, so it declared its state.²⁷

D. Conclusion

This state died when the Abbasid Caliph Abu Al-Fadl Ja'far Al-Muqtadir, Allah Nasir, appointed the state over Mosul and its works. Nasser al-Dawla had a broad political ambition, so since he took over that region of the Euphrates island, he has been striving to form his own emirate, so he used military force to achieve his desire and took control of several countries in northern Iraq, then asked for safety from the Caliph and recognition of the areas that he conquered. The Caliph agreed to his request and imitated the rule of those countries in return for a sum of money to be paid according to the security system. Soon, Nasser al-Dawla worked to consolidate

²⁵ Alex V Popovkin and Everett K Rowson, *History of Al-Tabari Volume XL, The: Index. Vol. 40 Vol. 40* (Albany: State University of New York Press, 2007), 113.

²⁶ Şādiq Ḥujjatī, Ismā'īl Sangārī, and Mīnā Gharaviyān, *Tārīkh, Tamaddun va Farhang-i Īrān Dar 'aṣr-i Āl-i Būyah =: History, Culture & Civilization of Iran in the Buyid Dynasty*, Chāp-i avval, Pizhūhish'hā-Yi Nuvīn-i Tārīkhī, Zīr-i Naẓar-i Ismā'īl Sangārī, shumārah-'i 2 (Tih-rān: Kitāb-i Pārsah, 2014), 131.

²⁷ Thomas Walker Arnold, *The Spread of Islam in the World: A History of Peaceful Preaching*, Repr (New Delhi: Goodword Books, 2003), 19.

his authority and strengthen his influence in northern Iraq. He carried out several economic reforms that led to the recovery of his emirate and the increase of his wealth and followers. And when the Buyids seized power in Baghdad and seized the caliphate, they forced the Hamdanids to retreat in Mosul and pay tribute to Mu'izz al-Dawla al-Buwayhi. As for Saif al-Dawla, the brother of Nasser al-Dawla, he left Mosul and headed to the north of the Levant, where he wrested the city of Aleppo and its suburbs from the hands of the Ikhshidids in the year 944AD. Saif al-Dawla tried to expand the area of his state towards the south and seized Homs, but he was unable to wrest Damascus from the Ikhshidids. Saif al-Dawla became famous in Arab and Islamic history because he struggled against the Byzantines, who had exhausted the Abbasid leaders with their raids on the north of the Levant, as well as due to his encouragement of writers and scholars, and the heroic and epic poems that were organized during his reign.

The state of the Hamdanids in Mosul and Aleppo lasted 77 years, of which 59 years were in Aleppo alone, which witnessed the golden age of the Hamdani state, during the era of the founder of the Aleppine emirate, Saif al-Dawla. Alkhshid. After the death of Saif al-Dawla, the Hamdani state inherited his son Saad al-Dawla, and then his grandson Saeed Al-Dawla. After 969 AD, the Fatimid state succeeded in Egypt, the Ikhshidid state. The Fatimids extended their rule over Palestine, Damascus, and Lebanon and extended this rule to the northern Levant. Still, Saad al-Dawla stood in the face of the Fatimid army, only losing Homs, whose governor al-Hamdani joined the Fatimids. When Saeed al-Dawla succeeded his father, Saad al-Dawla, the Fatimids sent a large army to return the ball to the Hamdani country. Saeed al-Dawla only sought help from the Byzantines, who sent a large military force to him, but it was defeated by the Fatimids, who struck the siege on Aleppo without giving up for a long time. The Hamdani Emirate continued to exist until Said al-Dawla died in 1003 AD. The Fatimids invaded Aleppo and entered it as conquerors, thus eliminating the Hamdani state in the Levant after disappearing in Mosul before and returning to the Abbasid state under the Buyidic protection.

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