



The Regional Role of Banu Qaysar of Kish and the Uyunids of Bahrain in the Political Interactions of the Western Persian Gulf

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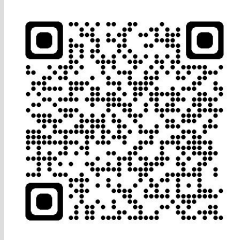
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Article History

Received: 25.06.2025

Accepted: 11.07.2025

Published: 16.07.2025



Abstract: The political and economic life of the Persian Gulf throughout history has been influenced by the political developments of the tribes, especially in its islands and ports, and the political and regional role of the two local families, namely the Bani Qaisar of Kish and the Uyunids of Bahrain, was not ineffective in the structure of political and economic interactions in the west of the Persian Gulf in the Middle Ages. After the collapse of the port of Siraf, Kish Island was able to gain a considerable position during three centuries, from the middle of the the role of the kings of Bani Qaisar in the commercial prosperity of this island cannot be ignored. This research shows the regional role and political interactions of local families such as the kings of Bani Qaisar of Kish and the Ayouni rulers of Bahrain in the history of the West. The Persian Gulf not only fills in the gaps in holistic narratives of Middle Eastern history, but also highlights the role of local actors in shaping the region's political, economic, and military trends. This article, with a descriptive-analytical approach and

using first-hand historical sources, shows how the decline of Siraf port and the re-emergence of Kish as a strategic port under the rule of the Bani Qaisar kings paved the way for a regional role, competition, and conflict with the Ayouni rulers in Bahrain. These rivalries were manifested in the form of political interactions, wars, contracts, and mutual citizenships, and finally led to the economic-military domination of Kish over Bahrain. It was done. In the following, the article explains the regional role of the two families in the west of the Persian Gulf and also analyzes the role of lack of internal cohesion, external pressures, and inefficiency in resource management in this process.

Keywords: Persian Gulf, Bahrain, Regional Role, Political Interactions, Kish, Bani Qaisar and Bani Ayoun.

Introduction

Throughout history, Kish Island has always been of interest to the governments of the southern regions of Iran, the European colonial powers ruling the Persian Gulf during recent centuries, and the local peoples of the Persian Gulf coast. According to the travelogue of Archos The sealord Alexander the Great, the island of Kish or Arakta had many gardens and groves. The

Parthians, especially during the reign of Mehrdad I (138-171 A.H. m) took control of this island and turned it into their main base in the Persian Gulf region. Kish also maintained its commercial importance in the Sassanid period. This island was located on the route of two important trade routes, both of which started from Ebla and one led to the Indus River and the other to the port of Aden and Bab al-Mandeb. Since the Sassanid era, Kish has been administratively a part of the furnace of Ardeshir Khoreh in the province of Persia or the southern Nimroz province, and in 23 A.H., during the caliphate of Umar, Kish was captured by the Arabs.

With the new civil revival that takes place in the post-Islamic era throughout the regions of the ancient Middle East and Iran, Kish Island also begins a new era of its history, especially from the Middle Ages and the period of the rule of Bani Qaisar. During the reign of Bani Qaisar, Kish Island gradually replaced the port of Siraf as a result of the policies of the rulers of Bani Qaisar and became the regional trade center of the Persian Gulf. From the middle of the fifth century AH, the kings of Kish succeeded in transferring the trade and wealth of Siraf to Kish, as well as dominating Siraf, and in this way, from the end of the mentioned century, the port of Siraf fell from its prosperity and glory, and in its place, Kish Island achieved prosperity and prosperity. From the beginning of the seventh century AH onwards and with the fall of the kings of Bani Qaisar, Kish was under the power of the kings of Hormuz, and after the end of the life of the kings of Hormuz, the rule of this island changed hands until the emergence of the Safavids among the various local governments of the following centuries.

Among the local governments at the same time as the Mongol presence in Iran were the kings of Banu Qaisar. Since the middle of the fifth century AH, the Qaisar family first engaged in commercial activities in the port of Siraf, then by migrating to Kish Island, they turned it into an important commercial port of the Persian Gulf. The emirs of Banu Qaisar became the governors of the Persian Gulf islands and the western part of the Persian Gulf by subordinating and paying tribute to the Seljuk government of Kerman and Atabakan of Fars. One of the most important goals of the Bani Qaisar kings was to get the Persian Gulf region out of the unfavorable economic situation after the fall of Siraf, because due to the decline of Siraf, a large number of merchants and merchants living in the Persian Gulf had gone to areas in the Red Sea and the Mediterranean for more prosperous trade and commerce, which led to the stagnation and depression of maritime trade in the Persian Gulf. Following this recession, economic prosperity and at the same time as the emergence of Bani Qaisar in Kish, the Banu Uyun family also ruled in Bahrain, which became a reason for encouraging the kings of Banu Qaisar to expand their circle of influence in the land of Bahrain. The relations and relations between these two families have been followed by long history and conflicts, and this research seeks to investigate the way of gaining power and the ties and relations between these two local governments ruling in Kish and Bahrain, and now in order to better understand this issue, we will describe the replacement of Kish port.

The decline of Siraf port and the replacement of Kish port

The political and economic life of the Persian Gulf has always been influenced by the political developments of Iran's ports and islands, especially the political developments of its shores and backshores. Security and insecurity are two issues that have had a significant impact on the transfer of the important commercial centers of the Persian Gulf from one point to another. In a way that in the early Islamic centuries, the transfer of the Persian Gulf trade center from Basra and Ebla to Siraf and from Siraf to Kish Island and then Hormuz, as well as the transfer of the Persian Gulf trade center from the northern shores to the southern shores in the new centuries have been influenced by these factors.

Before Kish became the commercial center of the Persian Gulf, the commercial port of Siraf on the northern coast of the Persian Gulf played a major role in trade. It was a port that had a special reputation and prestige during the Sassanid period and in the early Islamic centuries. (Eghtadari, 1969: 106)

During the reign of the Buyid dynasty, the port of Siraf was the major center of trade in the Persian Gulf and the prestigious anchorage of all the coasts, which later the current Tahiri port was built near its ruins. Siraf had sufficient credibility and prosperity until the formation of the Seljuk dynasty of Kerman, that is, until the second half of the fifth century AH, and in terms of size and prosperity, it was equal to Shiraz, the capital of the Buyids. Especially since 'Azud al-Dawla al-Daylami helped a lot in the development and grandeur of this city and he himself often went to this port and built a building for his residence, and also the small port of Naband, which is in the east of the port of Siraf, the said emperor gave importance and prestige and built a porch for himself there. (Shirazi, 1959: 170)

Most Islamic geographical sources have praised the city and port of Siraf and Tamul and its wealth. As Estakhri says: "A merchant from that city had spent 30,000 dinars to build his house, and this was a lot of money that had been spent on building a house" (Estakhri, 1965: 113).

The death of 'Azud al-Dawla in 375 AHS. A.H. – 982 A.D.), deprived Fars and its great commercial port, Siraf, of this solid support. Zarkub Shirazi writes: "When 'Adud al-Dawla died, the royal family was corrupted and he poured soot on the royal dynasty" (Zarkub Shirazi, 1350: 52).

Between the death of 'Adud al-Dawla (375 AH) and the arrival of the Seljuk Tughrul in Baghdad and the fall of Malik Rahim, the last king of the Buyid dynasty in 447 AHS, i.e. about seventy-two years of family war among the survivors of the Buyids, continued. The author of Shiraznameh laments the destruction of the port of Siraf as a result of this family war and writes in describing it: "It was a city in ancient times and the special features of the Buyid sultans were arranged from there." (Zarkub Shirazi, 1971: 62)

In such a predicament, it is clear what was happening throughout the Deylamian Empire, especially in Persia, which was their main center, in these circumstances, it is natural that commercial work could not be prevalent, because commerce needs stability and security more than anything else. The turmoil of the political and social situation, the instability of the government and the insecurity of the cities destroyed the entire empire of Daylami, especially Fars, and Siraf suffered more than other cities, and because the economic life of this port was related to trade, it was destroyed more than other parts of Iran. Ibn Balkhi has described the conditions of Siraf's decline in the best possible way: "Since Siraf's condition was like this and no merchant's ship anchored to Siraf, they went to Kerman, Mehruban, Duraq and Basra for safety, and on the way Siraf they brought nothing but leather, giraffes, and tools that would be useful to the Persians, and because of this it was destroyed. (Ibn Balkhi, 1344: 16 and 137)

According to historians, various factors such as the spread of insecurity in the province of Fars and its backshores, the spread of insecurity in coastal Oman, the weakness of the Abbasid Caliphate, the destructive policies of the Fatimid caliphs against the Abbasids in the centers of maritime trade, the disintegration of political power in the Iranian plateau, the emergence of the Seljuks and the intensification of the dispersion of power in Iran, etc The political division of the backshore areas in Kerman, Fars, Khuzestan, and Oman caused the destruction of Siraf, but it seems that the intensity of the Siraf earthquake was one of the important factors in the migration of the Siraf people. (Vosoughi, 2005: 128-129)

Ibn Mujavar has explained the process of the migration of the Seraphs to different regions, and he considers the date of the migration of the Seraphs to Kish as the year (504 AH), which cannot be accurate. Because "Imad al-Dawla Turanshah (477-490 AH), the Seljuk king of Kerman, made Kish Island the center of loading and landing of the islands and coasts of the Persian Gulf, and the kings of Bani Qaisar became subordinate to this Seljuk king of Kerman. This action of Turanshah became the prelude to the prosperity and prosperity of Kish and the decline of Siraf and all the property that was used as customs duties and labor rights of the people of Siraf was from now on cut off from him and handed over to the people of Kish, "especially" when a powerful dynasty of emirs named "Bani Qaisar" came to power in Kish and in fact they created an independent government for themselves and they were able to dominate and threaten the ships Merchants were forced to load and dock in Kish and did not allow them to go to Siraf. It seems that the prosperity of Kish and the decline of Siraf were necessary and indispensable to each other, that is, on the one hand, the beginning of the decline of Siraf affected the prosperity of Kish, and on the other hand, the prosperity of Kish accelerated the decline of Siraf port.

As a result, it can be said that the port of Siraf, which was one of the important commercial centers of the Persian Gulf during the Sassanid and early Islamic eras, reached its peak of prosperity during the Buyid period, but after the death of 'Adud al-Dawla (375 AH) and the internal conflicts of the Buyids, it declined. Insecurity, the weakness of the Abbasid Caliphate, political rivalries, a terrible earthquake, and the emergence of the Seljuks were among the important factors in the decline of Siraf. The rise of the emirs of Banu Qaisar gradually took over the position of Siraf. This was accelerated by the transfer of trade, customs revenues, and the compulsion of merchants to use the port of Kish, so that the prosperity of Kish and the decline of Siraf were mutually exclusive.

Kish and Bahrain are the centers of political and commercial interactions in the west of the Persian Gulf

The kings of Bani Qaisar are the descendants of a captain from the people of Siraf named Qaisar, who were initially engaged in piracy in the sea and lived a difficult life, and since their work in Siraf did not make much progress, they migrated from there to Kish Island, and it is not known exactly how and on what date they overcame that island and formed an emirate, presidency and lordship for themselves.

During the reign of Rukn al-Dawla Khamrattigin over Fars by the Seljuks, Atabak again decided to go to Kish and cut off the hand of Banu Qaisar from there and once again return the trade route to Siraf. Ibn Balkhi says: "The island of Qays and the other islands fell into their hands (Banu Qaisar) and Rukn al-Dawla did not have the power of opinion or contrivance to take revenge for this situation, and yet he went to Siraf once or twice He went to build warships and take the island of Qays and other islands, and each time the Amir of Qays sent him gifts and people bribed him to bring him back. (Ibn Balkhi, 1344: 137) From this statement of Ibn Balkhi, it is inferred that the Banu Qaisar dominated the cult in the first half of the fifth century AH during the time of the Buyids.

Shirazi explains how Bani Qaisar gained power as follows: "When they became wealthy and apparatus, people from all walks of life and even some merchants rushed to them from around the coasts. In one of the collisions, twelve ships from India and Oman were heading towards the Makran coast. The agents of Bani Qaisar saw them, and when their destination was determined, the people of Bani Qaisar poured on them at night, killed a number of sailors and shipwrecks who were sleeping, cut off the anchors, and brought the ships' belongings with them. From those devices, their work increased and the name of Bani Qaiser became exalted" (Shirazi, 1959: 174).

It should be noted that at the beginning of the work of the Bani Qaisar family, extensive attempts were made to suppress their opponents. The opponents asked for help from Amir al-Daf, who is the ruler of Garmsir and the coasts of Eristan and the coasts from the desert to Kandaran Lar, Jaris, Joym, Fal, Karan, Rome, and Siraf, but due to the high power of the naval fleet of Bani Qaisar and their control over the sea, all these efforts failed. According to Wassaf, their power reached a point where "the Arab and non-Arab kings and the surrounding areas of Sindh and India had continuous gifts and gifts before them. (Shirazi, 1959: 175)

After taking advantage of the weakness of the Buyids and sharing power in the cult, the kings of Bani Qaisar were noticed by the Seljuks, who were in competition with the Buyids, and in order to weaken the Buyids: "During the reign of Sultan Imad al-Din Qarud (d. 490 AH), the brother of Alp Arslan, they captured Oman." With this action, they actually dominated the entrance to the Persian Gulf, as it is called today, the Strait of Hormuz.

During the reign of the Seljuk envoys and the beginning of the reign of the Atabakan of Salghuri in Persia, the princes of Bani Qaisar were under his command and every year they sent an envoy with gifts and gifts to Shiraz and they were the governors of the islands of the Persian Gulf on behalf of the aforementioned rulers and Atabakan and often demanded that the government of the coasts be annexed to their territory, but the rulers of Shiraz did not go under this burden until in the reign of Atabak Sonqor Salghuri (543-558 AH) They also achieved this goal and their glory increased tremendously.

It should be remembered that in the days when Bani Qaisar ruled Kish Island and the western part of the islands and coasts of the Persian Gulf, mostly by the rulers of Persia and sometimes with the claim of independence, in the eastern part of the Persian Gulf, i.e. the borders of the provinces of Mongolia, Minab and Oman, and the waters of the islands of Qeshm and Jerun (now Hormuz), another family called the Kings of Hormuz was in power, and between them and the kings of Bani Qaiser most of the time, The seizure of the islands and the rule of the sea were disputed.

At the end of the fifth century AH, the port of Siraf ceased to prosper and Kish Island flourished. Not only did the sea routes to Kish end or begin, but the trade route from Shiraz to Siraf was also rerouted. The new route was Hormuz, which was a port opposite Kish Island. Thus, Kish Island remained under the control of the Bani Qaisar family for many years.

The strength and strength of the rulers of Bani Qaisar Kish show that they had a powerful naval fleet and were able to use this capability to carry out extensive attacks on port areas and other islands. Their naval power reached such a level that in addition to dominating the Persian Gulf, they went beyond this and attacked other ports in India and Oman.

In the case of Bahrain, it is both the general name of the southern coast of the Persian Gulf, from Basra to the Strait of Hormuz, and the specific name of a group of islands in the south of this sea, which before Islam was called Ewe Fish and Awal because of its resemblance to whales. It seems that the existence of drinking water and the prosperity of Bahrain and Qatif and the ancient history of settlement in it, have caused the entire southern coast of the Persian Gulf to be called Bahrain. (Mohit Tabatabai, 2007: 85). Until the fourth century, there is no important historical material about the island of Bahrain, and it seems that after the people of Ahsa and Qatif converted to Islam, the people of the islands of Bahrain also converted to Islam. The first port of the Persian Gulf that was captured by Muslims was Bahrain, and this region was used as the main base for the deployment of the forces of SLami to conquer the southern ports of Iran in the era of conquests. (Vosoughi, 2005: 90)

Bahrain is an archipelago in the south of the Persian Gulf in the Gulf of Shalwa (Salwa). Throughout the southern and western shores of the Persian Gulf, there was no region more important in terms of trade than Bahrain. These islands are located between the Qatar Peninsula and the coast of Al-Ahsa, in the middle of the pearl fishing area, and are considered the largest pearl trading market. (Eghtadari, 1969: 684 and 699). The island of Bahrain, which was called Awal in the traditions of the Islamic period, was called Mish-Mahig during the Sassanid period. The word Awwal, which was still a term until the ninth century AH, was gradually changed. The island of Bahrain "Awwal" was the largest island in this region, which in the old days was called Tilos, Minaba, and Miyanab. In fact, the Bahraini archipelago was closely related to the political and military developments in the Persian Gulf.

Bahrain, with its favorable agricultural conditions, fresh water, and a suitable location in the matter of loading and loading goods and playing the role of commercial intermediary, has always been of interest to Iranian merchants and has been considered a part of the Iranian Empire since ancient times. This island was on the way of ships that entered the Persian Gulf from the Arvand River or from the ports located in the west and northwest of the Persian Gulf, and from the right side took the road adjacent to the coast of Bahrain, and after passing through the Heger and the line, they reached the island of Bahrain and from there they took the southern route of the Persian Gulf, which was a difficult route And they would reach the Sea of Oman and then the Indian Ocean. Naturally, the islands of Bahrain have had extensive maritime relations with other ports and islands located in the waters and coasts of Iran. (Hamawi, vol. 1, 2001: 276)

In fact, it should be said that Bahrain was a part of the Persian Gulf and was affiliated to the state of Persia from the time of the Achaemenids until the first century AH (6th century AD), and of course, except for the Persians, a large group of tribes of Abd Qais, Bakr Wa'il and Tamim lived in its deserts. (Hamawi, J.1, 2001: 145; Asadi, 2006: 272). At the time of the Prophet (pbuh) in the eighth year after the Hijrah, he made peace with him by sending an ambassador named Alaa ibn al-Hadrami to Bahrain to the king of Bahrain, Mundhir ibn Sawi, and a year later, the Emir of Bahrain converted to Islam. The Arab tribes and some of the Persians of Bahrain converted to Islam, and the natives made a peace treaty with the Muslims, and it was decided that the Magi of Bahrain would pay the jizya. (Fayyaz, 2012: 102 & 106) Hamawi writes in this regard: "Mundhir son of Sawi, son of 'Abd Allah, son of Zayd, son of 'Abd Allah, son of Darim, son of Malik, son of Hanzala, son of Malik, son of Zayd, son of Manat, son of Tamim, was the governor of the Persian side. This 'Abd Allah, the son of Zayd, was called "Asbdhi", which is related to the blood money in Hijr that has been mentioned in its place. In the eighth year of the Hijrah, the Prophet (pbuh) sent 'Ala' son of 'Abd Allah ibn 'Imad al-Hadrami, who was an ally of Banu 'Abd al-Shams, to Bahrain to call on the people of that region to accept Islam or pay the jizya. He became a Muslim. But the natives of the Magi, the Prophet, and the Christians made a treaty of reconciliation with Alaa. (Hamawi, vol. 1, 2001: 445)

In the third century, many of the people of Bahrain joined the Qarmati religion and rebelled against the Abbasid caliphs, and their work increased to such an extent that once they reached the borders of Baghdad and Baghdad almost fell. They were born in 317 AH. They plundered Mecca and took the Black Stone with them. (Fayyaz, 2012: 198; Eghtadari, 2008: 275)

In fact, during the caliphate of Banu Abbas, the Qarmatis dominated the kingdoms of Egypt, the Levant, Bahrain, and Yemen and took those kingdoms out of the hands of the caliphs altogether, and each of the Qarmatis who became their leaders called himself Amir al-Mu'minin. As Gardizi also narrates: "And the Qarmati came to Bahrain and from there they went into the desert and came on the way of the pilgrims, and they made mischief and prevented the pilgrims from Mecca,

and the protester sent the servant of Munis and they took him away, and in his time, there was no Qarmati to come out of his place" (Gardizi, 1363:183)

During the reign of the Buyids, Mu'izz al-Dawla conquered Bahrain, but with the fall of this dynasty, Bahrain was captured by the Seljuks, and with their help, the Ahsa'i tribe of Abd al-Qays gained sovereignty over it. (Completion of Homayoun, 138038-39:)

Written by Hosseini Fasa'i in 633 AH. Q. Atabak Abu Bakr bin Sa'd took over the island of Bahrain, so until the end of the government of the Mongol sultans, they were in obedience to the commander of Persia, so they became obedient to the governors of the island of Hormuz, and during the reign of Shah Abbas, the Safavid past of Anarallah Barhaneh, Khwaja Moin al-Din Falli, made Bahrain in obedience to Allah Viridi Khan, the ruler of Persia, and until the end of the Safavid government, the government of Bahrain was with Sheikh Jabara Arab Larestani. (Hosseini Fasa'ei, vol. 2, 1999: 1263-1264)

As a result, it can be said that in the Middle Ages, Kish Island and the archipelago of Bahrain played an important role in the political and commercial interactions of the Persian Gulf. *The Banu Qaisar* family, who were originally from Siraf, first engaged in piracy and then established an independent government by migrating to Kish. The Buyids and the Seljuks consolidated their power. During the reign of Banu Qaisar, Kish became an important center of maritime trade, and their naval fleet had the ability to attack the coasts of India and Oman. The Bani Qaisar were sometimes protectorates of the Persian government and sometimes independent. Eventually, this dynasty dominated most of the western islands of the Persian Gulf. Bahrain was also part of the territory of Iran in the past and was very important in terms of its geographical location, fresh water, and fertile lands. After Islam, Bahrain fell into the hands of the Muslims and became the first Islamic base in the Persian Gulf. In the third century AH, with the rise of *the Qarmatians*, Bahrain became the center of their insurgent activities, and they even plundered Mecca. In later periods, Bahrain fell into the hands of the Buyids, the Seljuks, and then the Mongols and the governors of Persia. In the Safavid era, Bahrain came under the domination of local rulers and remained under their control until the end of the Safavid era.

Political Interactions between Bani Qaisar and the Uyunis in the West of the Persian Gulf

In the late fifth and early sixth centuries AH, the kings of Bani Qaisar sought to expand their influence on the shores of the Persian Gulf. In fact, after two centuries of the commercial decline of the Persian Gulf, the kings of Bani Qaisar revived the commercial prosperity of the Persian Gulf to the center of the Kish Islands. This, as well as the growing power of the kings of Bani Qaisar, did not lead them to confront the Uyun rulers of Bahrain and deal with them. One of the most important goals of the kings of Banu Qaisar was to get the Persian Gulf region out of the unfavorable economic situation after the fall of Siraf, because as a result of the decline of Siraf, a large number of merchants and merchants living in the Persian Gulf region moved to areas in the Red Sea and the Mediterranean for commercial and commercial affairs. More prosperous trade had set out, which led to the stagnation of maritime trade in the Persian Gulf. Among their actions was to expand their sphere of influence on other shores of the Persian Gulf, including Bahrain.

In the sixth century AH, the rulers of Kish had become the dominant power in the Persian Gulf. According to Idrisi in 549 AH. The ruler of Kish owned fifty large ships, each of which had one hundred rowers. Also, numerous smaller ships were at the disposal of the ruler of Kish. The ruler of Kish used these ships to attack ports and coasts near and far in the Persian Gulf, the Sea of Oman, the Red Sea, and the Indian Ocean. (Idrissi, vol. 1, 1994: 156-61 and 157-181). With this

naval and economic power, the Bani Qaisar have also sought to consolidate and expand their power in the surrounding regions and ports, including Bahrain. Therefore, at the end of the reign of Hasan ibn 'Abd Allah 'Uyuni (539-549 AH) over Qatif and Awwal, the rulers of Kish Island launched attacks on Awwal. The ruler of Kish at this time was Bakrzaz bin Sa'd bin Qaiser. He attacked Awwal with an army. Hasan b. 'Abd Allah al-'Uyuni, the son of his brother, Abu Muqaddam sent Shukr b. 'Ali al-'Uyni (538-556 AH) to fight against him. Therefore, the beginning of the relations between the kings of Bani Qaisar and the rulers of Uyuni began with the encroachments of the rulers of Kish on Bahrain.

The history of the conflict between the Bani Qaisar and the Uyunid rulers of Bahrain dates back to the end of the period of the Qarmata government, they even overcame this government in Bahrain and caused Yahya ibn Ayyash to flee. Yahya ibn Ayyash, who had taken control of Qatif, intended to conquer Bahrain as well. The differences that had arisen between the political and religious factions in Bahrain made it impossible for the Bani Qaiser to keep the island. In the year 500 A.H. Q. Abu Bakr Karzaz bin Sa'id bin Qaisar, who was one of the military commanders of Banu Qaisar, attacked this island before the death of Amir Abdullah 'Uyuni, the ruler of Bahrain. The two armies met on the island of Sitra (near Awwal) and Amir Hasan b. 'Abd Allah 'Uyuni arrived there with his army. In this battle, the army of Kish was destroyed and a large number of them were captured and killed. The brother of the ruler of Kish, who was "Sar/Namsar", was captured and the Amir of Uyuni released him. (Al-Mudaris, 1422: 118)

These conflicts between the kings of Kish and the Uyuni rulers of Bahrain continued during the 6th century, because the Uyunis, who had attached themselves to the court of the Caliphate of Baghdad and had been guided by the caliphs on the way to Hajj, were not willing to submit to the kings of Banu Qaisar and pay tribute to them. On the other hand, the kings of Bani Qaisar knew Bahrain as a part of the territory of Iran, which was previously subordinate to Fars and Kerman. (Eghtadari, 1969: 906)

After the death of Amir Hasan bin Abdullah Oyouni in 549 AH and the accession of Ghurair bin Mansur to the government, the rulers of Kish attacked Awwal again, and on the 13th of Jumada al-Awwal, 549 AH, the forces of Kish entered the island of Awwal and looted. The Kish army did not stay in Awwal for a long time, and when the news of the movement of Amir Gharir's army reached from Qatif, they left Awwal. However, during the reign of Amir Shukr ibn Hasan ibn 'Abd Allah 'Uyuni (557-575 AH), he apparently resorted to the ruler of Kish to confront his rivals. But again, at this time, the rulers of Kish attacked Awwal for the third time, but they did not succeed in capturing it. For the fourth time, in the government of Uyuni, during the reign of Ali ibn Hasan al-Uyuni, who ruled in Awwal and Qatif instead of his brother Shakar ibn Hassan, the rulers of Kish attacked Awwal in 575 AH. This attack, under the command of Amir Zir bin Shukr bin Hassan Oyouni, led to the victory of the Oyounids and the severe defeat of the Kish forces. Shakaran Mansur bin Ali bin Abdullah Al-Oyouni (580-599 AH) sent his brother Abdullah bin Mansur to Qatif and then Awwal with the murder of his cousin, the ruler of Qatif and Awwal, Hasan bin Shakaran Al-Hasan bin Abdullah Al-Oyouni, and as a result, he was able to dominate that region and as a result, he ruled the whole of Bahrain with the center of Al-Ahsa. (Al-'Abd al-Qadir, vol. 1, 2001: 252)

In these conquests, the rulers of Kish (Malik Shah bin Bakrzar bin Bakrzar bin Sa'd bin Qaiser) who were not happy with the government of Hasan bin Shukr bin Hassan (the ruler of Awwal and Qatif), helped Shukr bin Mansur and his agent Abdullah bin Mansur (in exchange for economic benefits), which was objected to by some of the Oyounis. (Mahmoud Khalil, 2007: 166-167)

After Shukr ibn Hasan, his brother Ali ibn Hasan ibn 'Abd Allah 'Uyuni (Awwal) (575 AH) came to power. At the beginning of his reign, Bakrzar (the ruler of Kish) attacked Awwal. With the help of his brother Zair bin Hassan, he was able to repel the attack and capture the commander of his army. These relations between the Uyunis and Kish during the period of Fadl ibn Muhammad al-Uyuni (606-616 A.H.) turned into a tribute to Qatif, and he agreed with the Abbasid Caliph (al-Shara'an, 2002: 73) with the rulers of Kish against his cousin Ghurair ibn Hasan in 606 A.H.

And Amir Oyouni paid a lot of tribute to Ghiyas al-Din Shah bin Jamshid and gave him important economic inputs, which led to the economic dominance of the rulers of Kish over the government of Oyouni. According to the agreements, Amir Oyouni would give up his control over some small islands close to Kish and would give an annual property to the Amir of Kish, and in return, the ruler of Kish would send an army and soldiers to help Amir Fazl bin Muhammad. Therefore, the agreement was also made by the ruler of Uyuni that he would not have any correspondence with the king of Kerman, Fars, and Basra, and that a sermon would be read in the name of Malik Kish on the island of Bahrain and that the kos of the kingdom of Kish would be played five times in Awal and Qatif. (Mohit Tabatabai, 2007: 99)

Although this agreement prevented the permanent invasion of the rulers of Kish to Awwal, the privileges and annual revenues contained in it caused the poor livelihood and oppression of the rulers of Kish to the people of Awwal. Yaqut Hamawi and Ibn Mujawar have reported on this economic dominance. It is clear that the terms of this agreement declare the Awal Protectorate with respect to Kish. Muhammad ibn Muhammad ibn Ahmad ibn Muhammad ibn Fadl ibn Abdullah al-'Uyuni (626-636 AH) expelled Mansur ibn Ali from Qatif and took power in 626 AH. Three years later, the ruler of Kish, Atabak Sa'd ibn Zangi, attacked Qatif again, and Amir Muhammad resisted him. (Mahmoud Khalil, 2007: 252)

At the beginning of the reign of Muhammad ibn Muhammad ibn Ahmad ibn Muhammad ibn Fadl ibn Abdullah al-'Uyuni (630-636 AH), in Awwal in Muharram 631 AH, the army of Atabak Abu Bakr ibn Sa'd ibn Zangi attacked Awwal. It has been written that the reason for this attack was that when Abu Bakr ibn Sa'd asked Amir Muhammad for the tribute that he had previously taken from Amir Mansur ibn Ali based on the covenant that the rulers of Kish had with the Uyunids, he refused to pay it and expelled the messengers of Atabak Abu Bakr ibn Sa'd, who were Hab al-Din Khosrowakishi (Qaisi) and Najib al-Din Uthman. But Amir Muhammad ibn Muhammad was still successful against the forces of Kish. (Mahmoud Khalil, 2007: 254)

But the rulers of Kish also played a significant role in the fall of the Oyounids. At the end of the reign of Ayouni, who ruled in the early days of Amir Mansur bin Ali Ayouni, and in Jumada al-Akhir in 626, the ruler of Hormuz (Abu al-Nazar Sayf al-Din) attacked Kish and killed Sultan Qavam al-Din, the last of the kings of Banu Qaisar, since the rulers of Kish had a treaty with the rulers of Awwal for tribute, the ruler of Hormuz sent a representative to Awwal to collect tribute and took the treaty property from him. On the other hand, Abu Bakr ibn Sa'd ibn Zangi (628-658 AH), the ruler of Fars, sent an army to Kish in 628 AH to suppress the ruler of Hormuz, and he took back Kish from the Amir of Hormuz, and sent his agent to other areas under the control of Bani Qaisar, including Awwal, and asked him to pay tribute to the governor of Kish. (Iqbal Ashtiani, 1949: 34) This issue severely disturbed the economic situation of the Uyuni government in the beginning. In 636 A.H., Atabak Faris, Abu Bakr bin Sa'd bin Zangi, launched a naval attack on Awwal and killed Amir Muhammad bin Muhammad Uyuni and plundered his property. (Al-Mударis, 1422: 148)

As a result, with this process, the Emirate of Uyounids disappeared from Al-Ahsa, Qatif, and Awwal, respectively, and as a result from the whole of Bahrain, between 618 and 636 AH.

Since about the second half of the sixth century AH, the Uyun rulers had come under their power and influence after a series of conflicts with the rulers of Kish. In some reports of the same period, it is stated that a representative from "Kish and Bahrain" has arrived at the service of the Caliph of Baghdad. (Tusi, 2003: 569)

In 549 A.H., Idrissi wrote that a part of the pearl fishing tax that was given to the governor of Awal by pearl merchants was given to the ruler of Kish (Idrisi, vol. 1, 1994: 390) and there were agents from the ruler of Kish in most of the coasts of the Persian Gulf. In one of the surviving texts from the sixth century, the conflict between Kish and Bahrain is over "horses and swords". Ibn al-Jawzi also mentions the gifts of the Chief Justice of Kish to the Abbasid Caliph in the events of 555 AH, including calligraphic spears. (Ibn al-Jawzi, vol. 10, 1412: 448) that these spears may have been from the taxes of the region of Khatt and Bahrain to the ruler of Kish.

Perhaps it is possible to deduce from these cases and issues the integrity or protectorate of Bahrain towards Kish in the second half of the sixth century, and of course, we know that these relations reached their peak during the period of Fazl bin Muhammad Oyouni (606-616 AH) and led to the conclusion of a contract between him and Ghiyath al-Din Shah bin Jamshid that gave many privileges to the ruler of Kish. However, it may be possible to consider the last five decades of Bahrain's Ayouni rule as the period of their puppet to the emirs of Kish.

The end of the rule of the Banu 'Uyun over Bahrain and the Banu Qaisar in Kish

Many believe that the reasons for the decline and decline of the Ayouni state as a local government in the Persian Gulf region, which lasted and remained stable for a long time, should be sought in the reasons for its survival. In fact, the lack of the same factors at the beginning of the seventh century AH led to the destruction of the Uyunids. Historians and technologists have presented various theories about the decline and collapse of states and its causes, one of the most famous of which is related to Twin Bee. In his view, the main reason for the collapse of civilizations is the loss of the creative power of the creative minority of society and becoming the ruling minority, the retreat, lack of cooperation and solidarity of the majority of society with the ruling minority, and ultimately the lack of social unity in the body of society as a whole. According to this theory, reasons such as the prevalence of immorality, flattery, waste of property, and a sense of extravagance caused the Ayouni to be unable to run their government creatively, and the division between them reached a peak, and the people who were once their supporters and helpers stopped supporting the Ayouni government due to the poverty, misery, and carelessness of the Ayounis, which led to successive wars, and this lack of social responsibility. And the lack of attachment to the government and the lack of unity between the society and the state caused the petition of their government to be published following the military attack of Atabak Abu Bakr bin Sa'd bin Zangi in 633 AH. It becomes entangled. In order to better analyze and understand the conditions and reasons for the collapse of the objective state, we will briefly explain some of its causes below.

One of the most important reasons for the fall of the Uyunids was the division of power and the discord and division that arose between their rulers. After the death of Muhammad bin Fadl, the governor of Bahrain, his brother Ghurair bin Fadl took power in the Qatif region. Thus, the power that was previously governed as a general command was divided between Al-Ahsa and Qatif, and the first factor in the collapse of a unified government occurred. These internal disputes went so far that Imad al-Din Muhammad ibn Ahmad al-'Uyuni (587-605 AH), who was one of the descendants of al-Fadl, rebelled against the children of Ali ibn 'Abd Allah al-'Uyuni and expelled them from there. (Al-Mudiris, 1422: 129) or for example, in another example, under Hasan bin Abdullah 'Uyouni (575-577 AH). He killed his brother Ali in 575 AH and came

to power, and he himself was assassinated following a conspiracy organized by the group attributed to Fadl al-'Uyuni. (Al-'Abd al-Qadir, vol. 1, 2001: 252)

These wars and internal disputes sometimes led to agreements with common enemies, to the extent that some of them would ally with the rulers of Kish or Banu Amir to eliminate the other and extend a helping hand to them.

Economic turmoil was another factor involved in the fall of Bani Oyoun. Except for the 20-year reign of Shukr bin Mansur bin Ali bin Abdullah Oyouni (580-599 AH) in the Al-Ahsa region, and the reign of Fadl bin Abdullah Oyouni (506-520 AH) and during the reign of Muhammad bin Ahmed Oyouni (587-605 AH), when economic prosperity was going on in the whole of old Bahrain, in the rest of the periods, due to the dispersion of a single and unified government, the economic prosperity was disrupted and relative prosperity was lost. The successive attacks of the rulers of Banu Qaisar on Awal and Qatif caused double economic pressure on the Banu 'Uyun. Also, the heavy commitments of the Banu 'Uyun with the Banu Qaisar following the treaty concluded were a fatal blow to the economic body of the Uyun government.

The role of the Banu Amir tribe in the decline of the Banu 'Uyun dynasty cannot be ignored. At the beginning of the uprising of Amir 'Abd Allah 'Uyuni against the Qarmati government, Banu Amir took the side of the Qarmatis, who were able to suppress them and reduce their sphere of influence in the region of Al-Ahsa, but in the years about 480 AH, their power increased in the deserts around Bahrain and Basra. Ibn Athir has mentioned some of the attacks of Banu Amir on Basra and their suppression by the Seljuks. (Ibn Athir, vol. 11, 1408: 183-184)

In order to prevent the Banu Amir from attacking the caravans of pilgrims and other travelers, the Uyni government paid them ransoms. This type of bribery and ransom, which was called "Nizam al-Hafafra", led to the rise of Banu Amir at that time. (Hamidan, 1979: 83) which led to the heavy economic dominance of Bani Amir in Bahrain. The Banu Amir were also able to communicate with the Uyunis through the *muṣṭṭ* Through these connections and connections, they were able to place their elders among the Uyun statesmen and provide the reasons for the downfall of the Uyunids.

For example, in order to regain power, Amir Muhammad al-'Uyuni's son resorted to one of the great Banu 'Amir, Hasan b. al-Miqdad b. Sinan, who had entered the Uyuni system through a causal link, and in return gave him gardens, property, and ships. (Al-'Abd al-Qadir, vol. 1, 2001: 107) which shows the power of influence and influence of Banu 'Amir in the governmental apparatus and organization of Banu 'Uyun. Thus, the conflict, interference, and strife between the Banu 'Uyun and the Banu 'Amir continued from the beginning to the end of their rule.

Internal corruption in the government has been another clear example of the collapse of Bahrain's Ayouni government. The oppression and oppression of the people, the confiscation of their personal property, and the existence of strange and terrible prisons called "Matmara", from which the famous poet Ibn Muqarrab was not spared and which he has portrayed many times in his poems, are all indications of the existence of widespread government corruption in the Ayouni system. In addition to the above reasons and documents that have been mentioned, in the end, Atabak Abu Bakr bin Sa'd attacked Awwal in 633 AH and Amir Muhammad bin Muhammad Uyuni repelled this attack with the support of the Abbasid Caliph Al-Mustansir Billah. But at the end of the same year (636 AH), Abu Bakr ibn Sa'd again organized a massive attack on Awwal and killed Amir Muhammad ibn Muhammad, the last ruler of Uyouni, and confiscated all their property, dismantling the Uyounid government in the land of Bahrain.

At the same time as the emergence of Temuchin in Mongolia and his conquest of China, the Khwarezmshahs were also able to feel an important neighbor by pushing aside the Qaraqitais. Despite the neighborliness of these two great powers, and before they struggled with each other, it was Genghis Khan who sent a letter to the court of Khwarazmshah, asking for the establishment of a trade relationship. (Nasawi, 1986: 49)

Sultan Muhammad, despite his displeasure, was satisfied that Genghis had called him his son in the letter, so that the door of trade between the two countries would be officially opened and friends would be considered friends and enemies of each other as their common enemies. (Teymouri, 1998: 173-174) and in this way, the way of trade was opened and the trade route by land with China became important. However, in the Persian Gulf, trade was hampered because the rulers of the two commercial centers of Kish and Hormuz were in conflict with each other, and each of them prevented the merchants from starting their journey from the other's ports by different means. In such a situation, Iranian merchants tried to penetrate Mongolia through the north and trade with China, which had gone under the control of Genghis Khan's empire. (Barthold, vol. 2, 1973: 825)

But as to why in the arena of competition in the Persian Gulf between the kings of Bani Caesar and the emirs of Hormuz, the rulers of Kish could not overcome the opponent? "They are people who are content with their land and their dwellings. It can be concluded that in the last decades of the sixth century, the kings of Bani Qaisar gradually abandoned the spirit of harshness, violent confrontation with neighbors and piracy and became a peaceful people who sought to earn money through trade and violence and violent confrontation with merchants and merchants could no longer secure their interests. By abandoning their military spirit, their goal was to attract more merchants and merchants to Kish Island and take advantage of the financial benefits of trade with India and the Far East, thereby dominating the fledgling port of Hormuz, which was considered a potential danger to them. But this was a big mistake that they made, because it was later proved to them that they could not win over the opponent without having the necessary military forces, and their second mistake was to rely on mercenary forces who were willing to fight for them in exchange for money, and who came to their aid from the southern coast of Fars province in times of need. In addition, they were encouraged by the power of the Abbasid Caliphate, because in 615 A.H. Q. They gave half of the revenues of Kish Island to the Caliph "Al-Nasir" and even agreed that an agent from the Caliph would stay in Kish. However, they could not take advantage of the existence of the caliph in the conflict with the Atabaks of Persia and the competition with the kings of Hormuz, because al-Nasir had faced the military power of Sultan Muhammad Khwarazmshah, who wanted to overthrow him. (Spooler, 1990: 24)

In Al-Bilad's works, he mentions the reason for the fall of the last Emir of Kish as his oppression and writes: "Until a governor from that people became a governor who made oppression and oppression his motto. So they secretly sent someone to ask for the owner of Hormuz, and Hormuz came and became the owner of that island. This is the closest source to the conflict between the Emir of Hormuz and the ruler of Kish, which was written about 48 years after the incident.

However, the author of Naseri's Farsnameh has a different opinion and points out that: "In 625 A.H. Q. Atabak asked Muzaffar al-Din Qutlugh Khan Abu Bakr ibn Atabak Muzaffar al-Din Sa'd, the lord of the settlement and contract and the men of his government, and advised that the Persian islands were the sole right and the king of Persia and that it was in the hands of the sultans of Bani Qaisar as usurpation of existence, although my ancestors forgot and forgot them and were satisfied with the custom of paying tribute to them. (Hosseini Fasaei, vol. 1, 1999: 260)

It can be understood from Naseri's Farsnameh that Abu Bakr's purpose in this meeting with his statesmen was to seize Kish and the coasts and islands of the Persian Gulf, which he also achieved.

There are various narrations about the extinction of Bani Qaisar, the most authentic of which has been presented by Tarikh-e-Wasaf : "Atabak Abu Bakr wanted to discipline the Emir of Kish, to know his limits, but without having a ship, it was not possible to capture Kish, and for this purpose, he attracted the attention of the Emir of Hormuz, and "Sayf al-Din Abba Nasr Ali bin Qayqabad, learned of the mistreatment of the king of Kish and stated: He obeyed and cooperated. What can be deduced from the history of Wasaf is that Amir Sayf al-Dinalso dreamed of capturing Kish, like Abu Bakr Zangi, because he was aware of the situation of Kish and the lack of an army ready to confront the enemies. He obeyed Atabak and informed him of the situation of the Kish. Sayf al-Dinannounced his conditions for attacking Kish to Atabak. In addition to giving him warmth, Atabak had to order the emirs of Garmsirat not to help him if the governor of Kish asked for an army and men, and after capturing the island, "Ch Har Dang Qais, should be the double of the kingdom of Persia and a third in return for this service." to be given to him. Atabak accepted the conditions and after giving the khul'at to Saifuddin and consoling him, he sent a letter to the coast and emphasized that if the governor of Kish asked for help, they would not help him in any way, and threatened that if he helped them, "instead of the sacrifice of Kish, I will turn the throat into a razor and the dagger of Hashm Mansur M." (Shirazi, 1959: 176)

After obtaining the agreement of Abu Bakr, Sayf al-Din Abu Nasr Ali ibn Keyqabad, the owner of Hormuz, took over the island of Qays Malikan and Malik Sultan, who was one of the kings of Banu Qaisar and the governor there, on Tuesday 12 Jumada al-Akhir, 626 AH. He was murdered. (Ghaffari Qazvini, 1964: 126-127)

After capturing Kish Island and capturing a number of the remnants of the Bani Qaisar kings, they were taken to Jerun Island (Hormuz) and killed in a neighborhood that later became known as "Koy Keshtaran", and thus the dynasty of Bani Qaisar was abolished by Amir Sayf al-Din Abu al-Nasr Hormuzi and by the order of Atabak Abu Bakr in 626 AH. (Iqbal Ashtiani, 1949: 34)

Conclusion

The historical analysis of the regional role of the kings of Banu Qaisar Kish and the Ayouni rulers of Bahrain shows that these two dynasties, despite having different origins, became the main players in the political and economic arena of the western Persian Gulf in the Middle Ages. The maritime expansionism of the Banu Qaisar after the decline of Siraf put them on the path of direct competition with the Oyounids, which made Bahrain an important center in the pearl trade and regional exchanges in the They had authority. In fact, it can be said that the memorandum of understanding and contract that was concluded in 606 AH between these two local governments of the Persian Gulf region, which forced the Uyouni rulers to perform heavy obligations against the Bani Qaisar, is the first diplomatic document in the Persian Gulf region between these two local governments, and the provisions of this agreement are a strong proof of the obedience and subordination of the Uyouni rulers to the kings of Banu Qaisar of Kish. To this It should also be noted that the regional role and political and economic interactions of the kings of Bani Qaisar and the Ayouni rulers of Bahrain were one of the reasons for the decline and decline of the Ayouni government, and their political interactions sometimes appeared in the form of armed conflicts and sometimes in the form of political agreements such as the agreement of 606 AH.

In addition to having access to abundant resources, Bahrain has brought prosperity and maritime trade from beyond Kish Island to Bahrain and even brought Oman under their control and

control. These political and economic interactions of the kings of Banu Qaisar were finally realized at the end of the sixth century AH, because the Uyun rulers of Bahrain, in addition to mentioning the names of the kings of Banu Qaisar in the coins they minted, also paid more than half of their income as taxes and tributes to the rulers of Banu Qaisar Kish.

The decline of both governments can be attributed to a series of factors, including a lack of internal cohesion, power struggles, corruption in the administrative structure, economic pressures caused by war and unequal contracts, as well as an inability to face regional threats and weaknesses in modernizing military power. This process of decay, as analyzed, is rooted in the loss of creativity and efficiency of the ruling minority and the distrust of the majority of society in them, which ultimately led to the collapse of the political structure and the reabsorption of the areas under the influence of these families within the framework of regional powers such as Hormuz and Atabakan in Fars.

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