

BANISHAYBAN IN THE ISLAMIC ERA

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ABSTRACT

Genealogists have related BaniShayban origin from Mosni-bin HarithaShaybani to prophet's 19th ancestor called Nazar. Mosni-bin HarithaShaybani was a significant character who played a basic role in the events of early Islam. He managed to earn reputation among Arabs due to his victory over the army of Iran in Zuqar battle, so that the first and second caliphs let him attack Iranian borders with other Islamic commanders.

In addition to Zuqar battle under commandment of Mosni-bin HarithaShaybani, BaniShayban tribe had several battles with Shahrbaraz, Iranian self-styled king, including battle of chains and battle of Ullais during 11 to 14 A.H years. They participated in battle of the bridge with Abu Obadiah, another commander of the Muslim Arabs. They were also present at the battle of Boveib. The commander of Shaybanis attended the battle of al-Q disiyah with several injuries on his body and wished to participate in the battle of Jalula, but his life came to its end before that.

In the days of Imam Ali, Shaybanis helped him and were his commanders, particularly in the battle of Siffin, because of being allied with the descendants of

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Abu Talib. Although some of them stood against Imam Ali, some others lost their lives guilty of friendship with him. They acquired high positions at the time of Umayyad and Bani Abbas and were even appointed in Armenia.

The most important question is whether Shaybanis had any relationships with caliphs in early Islam; what role did they play in early Muslim conquests; and what positions were they assigned in the early centuries of Islam? The present study investigates the role of Shaybanis in Islamic era, particularly during early Islam as well as Umayyad and Bani Abbas reign.

Keywords: BaniShayban, Mosni-bin Haritha, Iranian army, Umayyad, Bani Abbas

1. Shared origin of BaniShayban in prophet's 19th ancestor

Historians and genealogists have counted the origin of Mosni and BaniShayban up to 23 generations reaching to Adnan, the prophet's 23rd ancestor as follows:

Mosni-bin Haritha bin Sallama bin Zamzam bin Sa'd bin Morho bin Zohl bin Shayban bin Sa'laba bin Akaba bin Sa'b bin Aki bin Bakr bin Vaele Al-Rabai Al-Shaybani (IbnAsir, 1989, vol.4, p.283) bin Qaset bin Henb bin Afsi bon Do'miyy bin Jadila bin Asaddo bin Rabi'a bin Nezare bin Ma'ad bin Adnan (Sam'ani, 1942, vol.8, p.198). Therefore, BaniShayban shares the prophet's 19th ancestor, Nazar.

2. BaniShayban commander at presence of the first and second caliphs

Some questions can illustrate the position of BaniShayban tribe in this point of Islamic history and explain the role they have played in conquests. First of all, has Mosni-bin Haritha come to the presence of Abu Bakr, Muslims caliph or not? If he has, how often has he done it? And finally, what has been exchanged between them?

Belazari believes that Mosni-bin Haritha has visited Abu Bakr (Belazari, 1999, p.422).

However, according to Al-Futuh Book, it seems that Mosni-bin Haritha has not visited Abu Bakr, but the caliph has written to him (IbnA'sam, 1995. P.47). Extent news (Akhbaraltawl) book also reports that Mosni has written a letter to Abu Bakr (Dinvvari, 1992, p.142).

Therefore, both books agree that Mosni has not come to the presence of Abu Bakr but has written a letter.

However, Tabari history records Mosni-bin Haritha presence before Abu Bakr in two stages during 12th and 13th years and says: "Mosni-bin Haritha went to Abu Bakr from Iraq to Medina

and said: Appoint me to rule my people and fight with Iranian neighbors and organize my region. Abu Bakr did it and he prepared his people and began invasions (Tabari, 1996, vol.4, p.1480).

It seems that Mosni-bin Haritha has visited Abu Bakr just once in 12 A.H year and has sent his brother Mas'ud-bin Haritha to Medina the next year (IbnAsir, 1989, vol.4, p.284).

Al-Kamil history has not said anything about this issue and reports on the events of 12 A.H year as follows: "Meanwhile Mosni-bin Haritha asked Abu Bakr's permission to start Iraq war (IbnAsir, 1992, vol.8, p.101). Habib Al-Seir history also reports coming of Mosni-bin Haritha to the presence of Abu Bakr in 12 A.H year (Khand Amir, 1974, vol.1, p.257).

After Abu Bakr death, Umar bin Khatab used the same method to keep adversaries away from the caliphate center and dispatched them toward eastern and northern borders. He sent many adversaries and companion grandees to battles with powers for which they were not greedy. Although Khalid bin Valid had gone to Levant at the order of the first caliph, Mosni-bin Haritha who was at the caliphate center at the time had to go to the borders as a great planner and a bold and fearless commander. Therefore, the second caliph, Umar bin Khatab, began to do something. "... The first thing Umar did was to invite some people before Morning Prayer of the same night that Abu Bakr had died and ask them to rush toward Iranian's land with Mosni-bin Haritha ... however, no one was willing to join him, since Iranian's war was hard and unpleasant due to their great power and dignity which had helped them defeat many nations." (Tabari, 1996, vol.4, p.1587). Islamic commanders were first reluctant and unsatisfied to go to Iran borders, so they refused the caliph's invitation. However, on the fourth day things changed and Tabari continued his report as follows:

"And on the fourth day Umar invited some people to go to Iraq and this time Abu Obaide bin Mas'ud was the first volunteer ... Mosni-bin Haritha started speaking and said: You people know this battle hard, but we have conquered Iranian village and have overcome the best half of Savad and bumped into them. Others before us have dared and this will continue God willing..." (ibid, vol.4, p.1588).

When the chief warrior of BaniShayban tribe was in Medina, Iranian borders had a relatively peace. However, Iranians couldn't use this opportunity to strengthen and organize their armies since Sassanid court was experiencing severe conflicts and every so often someone got on court ruling. "... and AzarMeidokht became the king and Iranians disagreed and preoccupied while Mosni was absent. When he came back from Medina, Puran sent the news for Rostam and

emphasized to come hastily ...” (Tabari, 1996, vol.4, p.159). When Mosni-bin Haritha went from Medina toward Savad in Iraq, he communicated with the second caliph and Medina through letters.

5. Battles of BaniShayban

5.1 Battle of DhiQar

In 591 AD Khosrow II, KhosrowParviz, became king of Iran and the battle of DhiQar took place in his time. DhiQar was a dyke near Kufa where BekribnVa’el tribe and a clan of them called BaniShayban lived. These tribes had summer and winter immigrations and during one of these immigrations a number of Iranian troops encountered BaniShayban.

At this time, Hani ibnMas’udShaybani was the head of the tribe. KhosrowParviz, king of Iran, called Na’manibnMonzar, governor of Hireh. Na’man took his properties, weapons, and family to Hani ibnMas’ud who was his son-in-law too and then went to the court of the king. Iranian king asked Hani ibnMas’udShaybani to give him whatever Na’man has given to him as trustee. The great leader of Shaybanis refused and didn’t betray. “... Hani and his tribe refused the king’s order; therefore, Khosrow sent an army of Arabs and Iranians toward them and encountered in DhiQar ...” (Mas’udi, 1995, vol.1, p.462). Eventually, some days later BaniShayban overcame Iranian troops in a place called DhiQar and Iran experienced the first military defeat from Arabs, particularly BaniShayban tribe.

5.2 The battle of BaniShayban tribe with Shahrbaraz, Iranian self-styled king

Shahrbaraz a commander of KhosrowParviz who dethroned Artaxerxes III with the help of Roman Heraclius and became king of Iran (Bayat, 1994, p.60).

At this time BaniShayban tribe attacked Iranian borders under the command of Mosni-bin Haritha. Shahrbaraz settled in Fars and wrote a letter for Mosni-bin Haritha: I sent an army of rural savage who keep poultry and pork to fight with you. I do not fight with you except with them (IbnJosi, 1992, vol.4, p.1123).

Mosni-bin Haritha wrote a letter to answer him: “From Mosni to Shahrbaraz: you have two options. You will rebel which is to our benefit and your detriment, or you will lie. The kings are the most egregious and portentous people to God...” (Moskuye, 1990, vol.1, p.265/Tabari, 1996, vol.4, p.154).

When Iranians became aware of Shahrbaraz letter and Mosni’s answer, they blamed him and asked him to consult experts before writing letters (ibid). Then BaniShayban has a hard battle

under the command of Mosni-bin HarithaShaybani with Iranian troops under the command of HormozJaduye near Babel. Some Muslims attacked the elephant and killed it which eventually led to Iranians' defeat. It is said that this event has happened in 12 A.H.

However, according to Tabari, BaniShayban tribe and Mosni-bin HarithaShaybani killed the elephant and this is one of their honors (Tabari, 1996, vol.4, p.1555).

5.3 BaniShayban and the battle of chains

When Khalid ibn Valid finished the battle with Raddah people, Abu Bakr ordered him to go toward Iraq. Hormoz was the margrave of the area and when Khalid entered and encountered Iranian troops he inevitably prepared his army for the battle. Khalid's army was divided into three groups: one group accompanied Mosni and other chiefs... When Hormoz became aware of Khalid's arrival, he asked help from Ctesiphon and went himself toward Hafir to prevent Khalid from precession. The two armies encountered. Two Iranian commanders named Qobad and Anushjan who were in front of Hormoz's troops fled. Arabs gained much trophies. This event is called battle of chains since it is said that Iranian armies had provided chains around their camps so that no one could flee. If there were any chains, it would have been a kind of deployment thoroughly new for Arabs, it is said that this battle has taken place in 12 A.H.

5.4 BaniShayban and the battle of Ullais

During the time when Sassanid courtiers had disputes, Mosni-bin HarithaShaybani was in Medina and Iranians couldn't use the absence of this agile and fearless commander: Umar, the second caliph, ordered Mosni to advance with the front troops until others reach them. In Iran when RostamFarrokhzad helped PuranDokht to take the reign, a letter was written to Saval peasants to rebel against Muslims ... and rural settlers rebelled from everywhere (Tabari, 1996, vol.4, p.1593). BahmanJazuyeh, the Iranian commander, sent one of his generals named Jaban to help them. Jaban went to Ullais with his troops and settled there. Ullais was a village or castle in Anbar which was considered an important village in Iraq on the way of desert (Badiyeh). Mosni settled in Ullais too; therefore, there was a battle between the two sides. Although Jaban's troops fought hard, they eventually failed. It is said that this event took place in 13 A.H.

5.5 BaniShayban and the battle of bridge (Jasar)

When Khalid ibn Valid suppressed people of Raddah and headed toward Savad in Iraq, Mosni-bin HarithaShaybani cooperated with him as much as possible; however, he expected to be appointed to the region governance due to his military operations in Iraq with so many victories:

Mosni wasn't satisfied with Khalid Ibn Valid arrival to the area, since he thought Abu Bakr would appoint him as the chief commander of the troops (Dinvari, 1992, p.143). But when Umar succeeded Abu Bakr, he wrote to Mosni-bin Haritha to join Abu Obeideh with his companions ... at GrgisMosni and his companions welcomed him (Dinvari, 1992, p.144).

Meanwhile, RostamFarrokhzad was Iran's generalissimo: "when Iranians got the news of Abu Obeideh arrival, they sent 4 thousand horsemen toward him (ibid) and BahmanJaduyeh came out of Ctesiphon with a new army which had some elephants too.

Abu Obeideh got the west bank of Euphrates and camped there. There was a bridge on Euphrates. Abu Obeideh passed it with his army brassily. Mosni-bin Haritha couldn't tolerate this behavior and prevented him to cross. However, the Arab commander didn't accept what experienced BaniShayban commander had told and started his attack. A severe battle started. When Arab horses saw elephants, they were scared and therefore, Abu Obeideh ordered to attack the elephants. He attacked an elephant and wounded it after which the elephant took the commander with its trunk and tread on him: Abu Obeideh was the first person who lost his life in the battle. Then Mosni-bin Haritha entered into the battle himself (Mostofi, 1985, p.177) and was wounded. After the battle of bridge and the courage Mosni-bin Haritha showed, OrvehibnZeid Al-Khail composed some sings in his eulogy (Dinvari, 1992, p.11).

5.6 BaniShayban tribe and Bovayb battle and death of Mosni's brother

Some months after the bridge event Mosni gathered some people and continued his wars as well as loot. This took about one year until in one these wars: Mosni encountered Iranian troops in a place named Nakhliyah with a stream from Euphrates called Bovayb passing through it. Iranian commander was MehranibnMehrBandad.

On the other hand, Umar IbnKhatab sent Sa'dibnAbiVaqaas as the governor of Iraq and asked Mosni-bin Haritha to be obedient to him.

When the two groups were ready for the battle "Mosni started his speech and said: you have fasted which caused weakness. I recommend you to break your fast and gain your strength. They agreed and broke their fasts" (Tabari, 1996, vol.4, p.1609).

"... Both groups attacked and fought each other while a loud cry was suddenly heard like a thunder. Mosni was at the right side of the army His brother Mas'ud who was a brave Arab was moving next to him and was killed Mehran, Iranian commander, was fighting with all his

power. Mehran who was a popular Iranian champion was also killed and it is said that Mosni has killed him” (Dinvari, 1992, p.146).

The event of Bovayb is also known as the day of Nakhliyah of the day of tens, since those who fought in this battle had each killed tens of the enemies and this battle compensated Arabs defeat in the battle of bridge somehow. It is said that this event has taken place in 14 A.H.

6. Presence of Mosni-bin HarithaShaybani in al-Q disiyah and a dream he did not get

Eighteen months after Bovayb event, battle of al-Q disiyah started. The chief of BaniShayban tribe who was able to challenge Iranian troops with his continuous attacks and had always won was now attending his last stage of life with a wounded body. In 15 A.H Mosni was sick but he was asked to fight with enemies between al-Q disiyah and Azib; however, his pain was severe and he was taken to his tribe where he died (Belazari, 1979, p.256).

The last dream of this agile and fearless commander was to conquer Jalula, even if it was one day before his death. However, he didn't get to his dream (IbnAsim, 1995, p.155).

The battle of al-Q disiyah was the last scene in which Mosni-bin HarithaShaybani, BaniShayban agile and brave commander, appeared. Although he didn't get to his dream which was to conquer Jalula, this commander whose name scared Iranian troops and who frightened his opponents when attacking and looting with companionship of BaniShayban tribe and other BekrIbnVael tribes, passed away.

7. BaniShayban in Imam Ali army and the first sparks of BaniShaybanShiism

BaniShayban could advance Islamic conquests towards east with the tactics their commander, Mosni-bin HarithaShaybani, applied. From 15 A.H that newly Muslim tribes rushed to Iran to trophies and better pastures in Iran, BaniShayban is observed with BekrIbnBael tribe, particularly Rabi'e. Rabi'e people were pioneers in friendship with Imam Ali and BaniShayban were also pioneers of friendship and confederacy with BaniHashim at the time of Arab ignorance. BaniShayban "... were confederates of BaniHashim: (IbnHesham, 1968, vol.1, p.57) BaniShayban had long friendly relations with BaniHashim, particularly descendants of Abu Talib who was Imam Ali's father.

The confederacy and oath BaniShayban had with Abu Talib descendants was reflected in Siffin battle in 36 A.H. at this time, BaniShayban stood against Muawiyah under the leadership of Rabi'e and beside Imam Ali as the Muslims caliph and Abu Talib's descendant. Some of them

such as Naim Bin HabireShaybani and RawimShaybani were selected as commanders of Imam Ali's armies (Khand Amir, 1974, vol.1, p.545).

8. MosqaleIbnHabireShaybani turning away from Imam Ali

MosqaleIbnHabireShaybani was Governor and Imam Ali's agent in ArdeshirKhorrah one of Fars cities and his brother Na'imIbnHabire was Imam Ali's commander in Siffin battle. Imam Ali was informed that Mosqale would distribute and grant taxes to other; therefore, he wrote a letter to him (Yaqubi, 1992, vol.2, p.113).

When Mosqale saw Imam Ali's letter and found out what it was about, he denied unreasonable grants and answered Imam (ibid). When Imam Ali received his letter and read it, he said: "I know Abolfazl as an honest person" (ibid).

However, when Mosqale fled from Kufa with four hundred thousand dirhams and went to Muawiyah, his brother Na'imIbnHabire who had a great position and honor at Imam Ali's court was ashamed and blamed Mosqaleby writing two lines of verse and sending to his brother:

"You left the women of BekrIbnVa'el and released captives from LewiIbnQalib and opposed with the best people after prophet because of a little money which is inevitably imperfect and unstable (IbnAsim, 1994, p.738).

Mosqaleregreted whatever he had done, since his relatives in Rabi'e tribe blamed him severely. Therefore, he wrote a letter to his brother Na'im and wanted him to apology Imam and ask his permission to return. Na'im read the letter for BaniBekr people and elders and told them "Mosqale has written a letter to return toward Imam Ali, but I can't talk to imam because of my shame. You inform imam about this letter. Tribesmen went to Imam Ali and told the story asking for Imam's permission to write a letter. He said: Do it and write a letter; however, it seems that it's of no use and Mosqale won't return (ibid, p.739). Muawiyah appointed him as the governor of Tabaristan and he stayed there until he died.

9. Martyrdom of SaifiShaybani besides HujrIbnAdi by Muawiyah due to friendship with Imam Ali

In 51 A.H Muawiyah appointed ZiyabIbnAbih as the governor of Kufa. Since Muawiyah had made blaming and cursing Imam Ali as a tradition on pulpits and public events, Ziyad continued this tradition when he came to Kufa. However, Imam's followers opposed this tradition severely. One of those who openly opposed was HujrIbnAdi along with some of his friends including

SaifiIbnFasilShaybani who loved Imam Ali. Wherever they saw ... followers of Muawiyah cursed Ali on the pulpit, they stood and returned the curse to them (Ya'qubi, 1992, vol.2, p.162). ZiyadIbnAbih "... took HujrIbnAdi and thirteen of his companions and sent them to Muawiyah. When they got to Adra, some miles away from Damascus, Muawiyah sent someone to execute them. Some men talk to the executioners about six of them and they were not killed; however, seven were killed including HujrIbnAdi... and SaifiIbnFasilShaybani" (ibid, vol.2, p.163/Tabari, 1996, vol.3, 231).

Some members of BaniShayban opposed Imam Ali. After Siffin battle and the story of arbitration, some of his followers stood against him to protest arbitration. These people were called Khawarij which means those who went out of Islam. In 65 A.H the battle of Nafe' BaniArzaq and his death with the hands of MohlabIbnAbiSofre was reported where some members of BaniShaybanincluding ShowzabShaybani, SawiyehShaybani, QotamehShaybani, and ZahhakIbnQaisShaybani cooperated with Nafe' (Masudi, 1374, vol.2, p.103). One of the elders of Khawarij wrote a poem against Imam Ali (ibid, vol.2, p.196).

Some from BaniShayban tribe fought along with Khawarij and became commanders of Khawarij troops. At the time of Marwan when there was a battle between him and Khawarij under commandment of ZahhakIbnQais: ... After Zahhak was killed, Khawarij selected Hori Shaybani and when he was killed, they appointed Abu AladLafa' Shaybani as their commander (ibid, vol.2, p.244/Ya'qubi, 1992, vol.2, p.103).

BaniShayban had some lecturers, gibbers, and wise men who opposed governors fearlessly. For instance, QazbanIbnQab'asriShaybani had some debates at the time of HajajIbnYusofSaqafi and was sent to prison for his bitter words (Mas'udi, 1995, vol.2, pp.53-149).

After Karbala event and martyrdom of Imam Hussein "AmroIbnHarisKhaza'i was appointed to Kufa governance. Obeidollah wrote a letter and informed him about what people of Basrah had done and said: Force people of Kufa to follow them. AmroIbnHaris went on the pulpit and spoke about what people of Basrah had done. YazidIbnRawidShaybani stood and said: I swear the God who has let our right hands free that we don't need Umayyad caliphates and Marjane son (Marjane was Obeidollah mother and Somayah was his grandmother from father side). Allegiance is by people of Hijr (Hijaz); therefore, people of Kufa didn't obey Umayyad and discharged IbnZiyad to select someone who pondered in his works. Some said: AmrIbnSa'dAbiVaqqas is capable, but when they wanted to select him as the governor a group of

women from Hamedan and kahlan in Rabi'e and Nakha' entered into the mosque crying and lamenting on Imam Hussein death saying that: It wasn't sufficient for AmrIbnSa'd to kill Hussein? Now he wants to be our governor in Kufa. People of Kufa cried and refused his selection. Those who tried more were women of Hamedan, because Imam Ali favored people of Hamedan and preferred them to others. He said: If were the gate keeper of heaven, I would have told people of Hamedan: Come in peacefully. He also said: I made people of Hamedan ready and they did so with Hamirians" (ibid, vol.2, pp.88-9).

10. Shainanis at the time of Umayyad and Abbasid caliphates

At the time of Umayyad and HishamibnAbd al-Malik, Ma'nibnZa'ida al-Shaybani was appointed as the chief commander of the armies (Ya'qubi, 1992, vol.2, p.294).

At the time of Abbasid caliphate and Mansur Davanifi, Yemenis rebelled and therefore, Mansur sent Ma'nibnZa'ida al-Shaybani to Yemen. He went there and killed a lot of people in Yemen and settled there for nine years (ibid, vol.2, p.363).

In 151 A.H he wrote to Ma'nibnZa'ida al-Shaybani, ruler of Yemen to come to him and appointed his own son as the ruler of Yemen and came to Abu Jafar ... ZaidaIbnMa'nibnZa'idawas his father's successor in Yemen until his father was killed ..." (ibid, vol.2, pp380-1).

10.1 YazidIbnMazidShaybani and his son Asad, Governor of Armenia

YazidIbnMazidShaybani was Ma'nibnZa'ida al-Shaybani's nephew who became the commander of the armies and governor of Armenia at the time of Harun al-Rashid. In 179 A.H things changed in Armenia because of rebellion. Then Harun al-Rashid sent YazidIbnMazidShaybani with ten thousands and ordered him to go toward Armenia (ibid, vol.2, p.438). When this Shaybani commander entered into Armenia, the territory became peaceful again. Then Harun al-Rashid "gave YazidIbnMazidShaybani governance (of Armenai)... and he ruled Armenia as well as Azerbaijan. When Yazid started his work, people compromised, cities were reformed, people of Nizar and Yemen were treated equally, and letters were written to princes to ensure them that affairs would be organized" (ibid, vol.2, p.440).

YazidIbnMazidShaybani passed away in 185 A.H and his two sons, Asad and Mohammad, reigned Armenia after him. After Harun al-Rashid passed away, his son, Mohammad Amin got the power and AsadIbnYazidIbnMazidShaybani was appointed as the governor of Armenia (ibid, vol.2, p.449).

11. The rise of Sari Ibn Mansur Shaybani (Abu Al-Saraya) with Alavi descendants

At the time of Al-Ma'mun 199 A.H, Sari Ibn Mansur Shaybani known as Abu Al-saraya rose in Iraq with some Alavi descendants. He knew himself as descendants of Hani Ibn Qabise Ibn Hani Ibn Mas'ud Shaybani. 'In 199 A.H Abu Al-Saraya or Sari Ibn Mansur Shaybani rose in Iraq and attracted many people. Mohammad Ibn Ibrahim Ibn Ismail Ibn Ibrahim Ibn Hassan Ibn Hassan Ibn Ali Ibn Abi Talib titled Ibn Taba Taba was also with him... at the same time, Ibn Taba Taba to whom Abu Al-Saraya sent people, passed away and Abu Al-Saraya appointed Mohammad Ibn Mohammad Ibn Yahya Ibn Zayd Ibn Ali Ibn Hussein' (Mas'udi, 1995, vol.2, p.439/Ya'qubi, vol.2, p.461). Abu Al-Saraya had some battles with Abbasid troops in Kufa and surroundings in some of which he conquered and some defeated.

12. Continued governance of Shaybanis over Armenia

Yazid Ibn Mazid Shaybani who was appointed as the governor of Armenia at the time of Harun al-Rashid was succeeded by his sons Asad, Mohammad, and Khalid after his death.

At the time of Al-Ma'mun in 204 A.H Khalid Ibn Yazid Shaybani was sent to Egypt, but Khalid was caught eventually and sent to Iraq (Ya'qubi, 1992, vol.2, p.476).

In 214 A.H, Armenia was still experiencing insecurity and insurgency. Al-Ma'mun sent many commanders to the area but no one could succeed until he besought Khalid Ibn Yazid Shaybani.

Then Al-Ma'mun selected Khalid Ibn Yazid Ibn Yazid as the governor (of Armenia) and he released all his relatives who were caught in Iraq and started his trip toward Armenia with a big population of Rabi'e ... (ibid, vol.2, p.485).

Khalid left Armenia for some reasons and the territory experienced turmoil again while disobedience continued. However, friendship between Khalid and Mo'tasam led to his governance of Armenia when Mo'tasam got the reign in 223 A.H (ibid, vol.2. p.500).

When Alvasiq Bellah became the caliph, Armenia experienced another turmoil in 230 A.H and the Abbasid caliph besought Khalid Ibn Yazid Shaybani again. Khalid was sent to Armenia to suppress the riot, but it was his last trip and after his death, Mohammad Ibn Khalid, his son was appointed as the governor of Armenia (ibid, vol.2, p.509).

At the time of Vasiq Bellah in 231 A.H 'Mohammad Ibn Amro Shaybani rose in Rabi'e ... he was caught and sent into jail at the time of Vasiq' (ibid, vol.2, p.510).

However, at the time of Al-Mo'taz Bellah in 252 A.H "...Isa Ibn Sheikh Shaybani went from Egypt to Samaria with a lot of wealth and 73 posterities of Abu Talib from Ali, Jafar, and

Aqildescendants who had gone to Egypt because of sedition and distress in Hijaz. When Mo'taz became aware of their conditions, he ordered to release them and Isa Ibn sheikh was appointed as the governor of Palestine" (Mas'udi, 1995, vol.2, p.578).

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