



RESEARCH ARTICLE

The Economic role of the leaders of the Umayyad army from the era of Caliph Abd al-Malik ibn Marwan to the era of Caliph Omar ibn Abd al-Aziz (65-101 AH/684-720 AD)

Basem Abdal-Rahmman Al-Qralah

History, Ministry of Education, Irbid

| ARTICLE INFO | ABSTRACT |
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| Received: Sep 15, 2024 | Leadership is the ability to control the fighting forces facing the enemy, and to direct the army divisions well on the battlefield before and after it, in a way that achieves their exploitation and investment to the maximum extent possible and organized, and to choose the appropriate fighting method for the battle, and the ability to confront emergency combat conditions, and to ensure the continuity of control over the branches of the army and the delivery of orders. The leader is known for his sound mind and wisdom, which will apply those criteria that preceded in defining leadership, and when a good leader is found, the chain of command is organized, the links of the military structure are safe, morale rises, the The strength of the army emerges, and victory becomes within reach. The Umayyad army included a large number of the most important leaders with military experience, who had an important economic role. |
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| *Corresponding Author: | |
| basem.garalleh67@gmail.com | |

INTRODUCTION

The army leaders in the Umayyad era played an important and prominent role on the stage of political and cultural events, as they were the upper hand of the Caliphate in implementing its policy on the internal and external levels, which earned them a great position in society, and immortalized their memory throughout the generations, as they were truly “the protectors of the Caliphate, the disciplinarians of all those who dared to have ambitions - and how many of them threatened it or rebelled against it.” (Al-Shakaa, 1974).

In addition to being protectors and defenders of the Caliphate, they were preachers of the faith and bearers of a message, before they were army leaders and sword-bearers. This is the secret of the spread of Islam, and the people’s acceptance and embrace of it, until the Arab Islamic state extended during the Umayyad era from the borders of China in the east to the Atlantic Ocean in the west. Therefore, the Umayyad era was rightly called the era of conquests. (Al-Janabi, 1977).

The army leaders in the Umayyad era also had a role.economicallyIn the Umayyad era, they were known for their piety, good conduct among their subjects, and their generosity and magnanimity. “The warlord should make his head his weapon in his war, fearing God alone, frequently mentioning Him, seeking His help, relying on Him, turning to Him, asking Him for support and victory, safety and

triumph, and he should be of good conduct, chaste, strict, vigilant, brave and generous.”(Al-Harthami, 1970).

The caliphs appointed their army commanders to govern the provinces, and the one directly responsible for all these areas administratively subordinate to him was the caliph. The governors from the army commanders in the Umayyad era enjoyed great powers in their provinces, as most of them were known for their strictness and for taking action against those who rebelled against the state, which made the caliphs delegate to them all political andFor economistAnd, which made the newstheytdGSometimes, he mentioned the news of the caliphs themselves, the most famous of whom were Al-Hajjaj bin Yusuf, Omar bin Hubayrah, and Musa bin Nusayr. All of them had clear imprints on the political and cultural history of the Umayyad era.

During his study, the researcher relied on the curriculum Descriptive in Track Events And the facts Historical And collect greater amount from Information, In addition to the curriculum Analytical that Allows for us dismantling And reading Events And analyze it To get on research Integrated.

The study required dividing it into four sections. The section dealt with the first: Agriculture, while the topic dealt with the second: Industry, Research The third, we have dedicated it to study. Trade, and the fourth topic dealt with Leaders' interest in the urban aspect.

The importance lies in Subject in study The economic role of the Umayyad army leadersGiven the importance of the army leaders in the battle, they had a major role in the course of the battle to victory. Sometimes the army leaders participated in the fighting themselves and led the battle to victory, in addition to the economic role of the Umayyad army leaders from the era of Caliph Abdul Malik bin Marwan to the era of Caliph Omar bin Abdul Aziz (65-101 AH/684-720 AD).

The first topic: Agriculture

During their rule over the provinces, the army leaders were keen to pay attention to agriculture. When Caliph Abdul Malik bin Marwan decided to appoint the commander Hassan bin Al-Nu'man over Ifriqiya, according to the account of Ibn Abdul Hakam,(Ibn Abd al-Hakam,1415 AH).

In Year (73 AH/693 AD), and in Ibn Al-Athir's narration (Ibn al-Atheer, 1979).

His reign was in the year (74 AH/694 AD), and it had important economic achievements. He built the Kairouan Mosque, recorded the records, and collected taxes. (Al-Maliki, 1983).

He also divided the lands among the Berber tribes that converted to Islam, assigning each tribe its own plan, and obligating each tribe to cultivate its land. All of this contributed to the development of the country's economy.(Al-Samarrai, 1987).

During the period that Al-Hajjaj spent in his governorship of Iraq, he made great reform efforts, and the first period of his governorship did not distract him from carrying them out. These reforms included social, health and administrative aspects. Al-Hajjaj paid great attention to agriculture in Iraq because he knew the important role that agriculture plays in financing the state treasury. He ordered the restoration of lands that were ruined by frequent wars and harmed by the flight of farmers. He was interested in irrigation sources, so he ordered the digging of the China River near Kaskar, as well as the Zabi and Nile Rivers. He ordered the digging of another river near Anbar. The deacons of Anbar had requested from Saad bin Abi Waqqas, so Ibn Abi Waqqas wrote to Saad bin Amr bin Haram ordering him to dig it for them. He gathered the men for that and they dug it, until they reached a mountain that they could not split, so they left it. When Al-Hajjaj took over the affairs of Iraq, he gathered the workers from every side and said: "Look at the value of what a digger eats in a day. If his weight is the same as the weight of what he pulls out, do not refrain from digging, so spend on it until..." They completed it, so that mountain was attributed to Al-Hajjaj, and the river was attributed to Saad bin Amr.(Al-Baladhuri, 1956).

The digging of these rivers and canals led to the revival of the lands around them, and to the revival of agriculture. Al-Hajjaj also followed another method to revive the lands in Iraq, which was by

granting those plots of land. In the land of Iraq to exploit it to develop the country and increase tax collection (Abu Yusuf, 1927).

and To provide animals and manpower to populate the valley, Muhammad bin Qasim Al-Thaqafi, Al-Hajjaj's agent in Sindh, sent thousands of buffaloes to Iraq. (1963, Al-Adhami).

The pilgrims brought people from Sindh with their families and buffaloes, and settled them on the outskirts of Kasak.R (Al-Baladhuri, 1956) In order to provide cows for plowing, farming, and developing the country, and to prevent pilgrims from slaughtering in the blackness. (Andalusian, 1992).

He also cared about the condition of the farmers and the land, and followed the amounts of rain that fell. He used to ask the messengers and delegations coming to him from different directions about the rain, how it fell, and its amounts. (Ibn Abd Rabbih, 1983) Then he wrote to Abdul Malik bin Marwan and informed him of that. (Al-Jahiz, 1423 AH)

Al-Hajjaj also did not neglect to organize and classify crops, and to specify those from which alms should be taken according to Sharia. He approved that alms on crops include: wheat, barley, dates, and raisins, and he treated people accordingly, and did not take alms on legumes and vegetables. (Abu Zakaria, 1384 AH).

Al-Hajjaj also cared a lot about the farmers, because they were an important source of tax revenue, so he lent them two million dirhams. (Ibn Khordadbeh, 1889 AD).

But Ibn Khordadbeh did not leave the date on which this loan was made, and it is most likely that this was during or after the Ibn al-Ash'ath rebellion, when many of the people of al-Sawad and the farmers were preoccupied with this rebellion, and left their lands, so agriculture decreased there. He lent them money so that they could continue farming, after the situation calmed down and stability returned to the country, but we do not know anything about the method by which the loan was made, nor how it was recovered from them. (Al-Ali, 1953) In any case, the loan sheds light on Al-Hajjaj's administrative policy and his strong desire for reform and the return of normal conditions to the lands of Sawad.

To increase the area of cultivated land, Al-Hajjaj also ordered a man called Hassan Al-Nabati to drain some of the marshes of the marshes. In Iraq, he did what he was ordered to do. (Al-Baladhuri, 1956).

The Islamic conquest of Andalusia, through the leaders Tariq ibn Ziyad and Musa ibn Nusayr, granted the people of Andalusia the freedom to reside or emigrate to the country, provided that they give up all their money. They promised those who remained in the country that their property, judges and laws would be preserved. Therefore, Al-Maqri mentions: "The sons of Ghitsa took possession of their father's estates, all together, and divided them up with their consent." (Al-Maqri, 1968)

The leader Musa bin Nusayr also reduced the heavy tax burdens that were weighing down the working classes in agriculture, industry, and trade. Heavy taxes were abolished, and the jizya was imposed on non-Muslims, with the exception of monks, women, children, and the elderly. The tax on the land was estimated, and it depended on what the land actually produced, and therefore it was not a burden on agriculture. (Ali, 1938).

Agricultural workers and slaves who worked on the land whose ownership had been transferred to the hands of Muslims became free to rent the land, or work on it and pay part of its yield to its Muslim owners. (Olive, 1980).

The economic situation established by the leader Musa bin Nusayr in Andalusia resulted in the growth and prosperity of all aspects of economic activity, in agriculture, industry, and trade, and brought prosperity and well-being to the people, represented by the justice of distribution among workers in the agricultural fields according to the efforts and energy of each person.

The second topic: commerce.

The leaders and governors were keen on the development of internal and external trade in the Umayyad state, and internal trade grew during (65-101h/684-720M) For several reasons, the most prominent of which are:

The occurrence of relative calm and stability within the Umayyad state after the elimination of many internal revolutions and the increase in the area of the Umayyad state.

Unification of the unit of measurement and weight by pilgrims in the Iraqi region.

The governors and leaders were keen to organize the markets, which would facilitate and serve the commercial movement.

The presence of services for the convenience of merchants, such as hotels and bathrooms within the markets (Al-Jafri, 1992).

As for foreign trade during this period, it was related to the Byzantine Empire and the countries of the Far East, which depended on two types of lines: land trade lines and sea trade lines.

A-Trade via land lines Many countries of the East came under the umbrella of the Islamic state, especially India and Sindh, whose exports accounted for a large proportion of the Umayyad state's imports. This meant that part of the foreign trade with the East was transformed into internal trade between the regions of the Islamic state.

B- Trade via shipping lines: The governors and leaders were interested in maritime trade and the stability of security for trade routes. One example of this was sending an army to eliminate the pirates who were blocking the road on those maritime routes, and they eliminated them (Al-Salabi, 2010).

The leaders, including Al-Hajjaj, were also interested in fortifying the commercial cities (Al-Jafri, 1992). They also developed the commercial shipbuilding industry, and maritime transport and commercial voyages became safer, faster, and more efficient, which encouraged the spread of trade during that period (Al-Salabi, 2010).

Al-Hajjaj was concerned with reviving the commercial movement, so he worked to spread security and secure the roads, and worked to facilitate their work. Al-Hajjaj, by order of the Commander of the Faithful, Abd al-Malik ibn Marwan (d. 86 AH/705 AD), minted silver dirhams in the year 65 AH/694 AD, which were called Al-Samiriya, after a Jewish man named Samir who minted them. He wrote on one side of the dirhams: In the name of God, and on the other side the name of the Caliph and Al-Hajjaj. Then he wrote on them a year later: God, the Eternal Refuge. The jurists thought of that, so it was called Al-Makruh, because Muslims disliked dealing with it because of the verses of the Qur'an it contained, for fear that someone in a state of ritual impurity or ritual impurity would carry it without purity. It was said that the non-Arabs disliked its deficiency, so it was called Makruh.(Al-Salabi, 2010).

The third topic: Industry.

The army leaders were interested in industry in order to enhance military power and protect the African coasts from the ongoing Byzantine threat. Therefore, the idea of building the city of Tunis, located twelve miles east of Carthage, in the location of a village called Tarshish (Tarshish), and the location of its port is called Rades.(Al-Bakri, 2013)Al-Bakri mentioned that Hassan bin Al-Nu'man intended to establish "a house of industry that would be a force and a source of strength for the Muslims until the end of time...and to build ships there and fight the Romans on land and sea and to raid the Roman coast from there, so that they would be distracted from Kairouan in consideration of the Muslims and to fortify their affairs."In addition to creating a social life in the city of Tunis, by creating institutions capable of serving individuals, he established in the city the Grand Mosque, the Emirate House, and barracks for the stationed soldiers. He began to record the offices, organize the tax, and care for the Islamic call among the Berbers. He urged scholars and jurists to teach them the Arabic language and the Islamic religion. The city went on to be a military camp at first, a settlement

and administration center to support the Islamic conquests, and finally a civilizational center and a center of intellectual, scientific, and cultural radiation (Al-Salabi, 2010).

As The city of Tunis became a strong naval base, and formed the first nucleus for building the Arab Islamic fleet in the state of Africa, so it was said that the total number of ships built by Commander Hassan bin Al-Nu'man amounted to about eight ships.(Debouz, 1963).

The military industries expanded during the reign of Abd al-Malik ibn Marwan, and he opened a house in Tunis for the manufacture of warships. The nucleus of that house was a thousand workers specialized in shipbuilding. In a later development of the warship industry in Tunis, the governor of Tunis expanded the house of industry and dug a canal between the port and the city, twelve miles long. The commercial shipbuilding industry developed in the state of Hajjaj in general, and the most famous places where it was manufactured were Bahrain and the city of Wasit in Iraq.(Al-Jafri, 1992).

Musa bin Nusayr also played a major role after Hassan bin Al-Nu'man in completing the construction of industrial houses in Tunisia.,Thus, the shipbuilding industry was completed in the Umayyad state and reached the peak of its glory during the reign of Al-Walid bin Abdul-Malik, where calm and stability prevailed in the interior. He encouraged the maritime industry and during his reign the shipbuilding industry flourished in the islands of Rawdah, Al-Falazm and Alexandria in Egypt. The result of this prosperity was that the Levantine, Egyptian and African fleets participated in the siege of Constantinople in 97 AH/716 AD, until it was said that the number of participating ships reached 1,800 ships, some of which were equipped with fighters and weapons and some of which carried food such as wheat, goods and other things.(Mounes, 1951).

The most famous industries in the Umayyad state are the following:

1-Textile industry: The textile industry in the Umayyad state developed greatly during the study period, and it had its own factories known as “Dur al-Tiraz”, and its role was to produce clothes for senior state employees, such as princes, governors, and leaders (Al-Salabi, 2010).

2-Construction and building supplies industryThe Umayyad state witnessed great interest in construction by the leaders and governors, and the construction and decoration of houses and mosques. The most prominent of these manifestations is the Umayyad Mosque. Caliph Al-Walid bin Abdul-Malik designed to build a large mosque in Damascus that would accommodate all the worshippers in the city. Al-Walid began building this mosque in the year 87 AH/707 AD and ordered that it be written in gold on the wall (Our Lord is God, we worship none but God). It was said that Al-Walid spent seven years' tax on this mosque (Zaarour, 1417). The desire to decorate and enhance homes led to the emergence of industries that met these desires. For example, the manufacture of marble pieces and decorations emerged, and gypsum decorations were used to decorate buildings (Al-Jafri, 1992).

3- Arms industry in Bahrain: The most prominent of these weapons are spears, of which the Khatiya is known, whose cane was brought from India by sea, then straightened in Bahrain, and which was famous among the Arabs until it became a proverb, and the Sahriya, which is very hard, then the Radiniya and the Kharsaniyya. Due to the many internal and external wars and the Islamic conquests in the Umayyad state, this industry developed, which led to an increase in production and its improvement (Al-Najm, 1973).

4- Commercial shipbuilding: The manufacture of warships was no different from that of commercial ships. The Bahrain region was more specialized than others in producing commercial ships, while Egypt, Acre, and Nunus were the places where warships were manufactured. Bahrain was helped by its location on the Arabian Gulf, which was considered one of the most important maritime trade routes between the East and the West (Al-Najm, 1973). This industry developed during the reign of Al-Hajjaj in particular, as he worked to introduce improvements to the manufacture of commercial ships so that they could sail in the open sea. He ordered that their size be increased, nails be used to strengthen them, and attention be paid to strengthening their skeletal structure (that is, with a stern) (Mu'adidi, 1976).

The shipbuilding industry was not limited to Bahrain, but extended to the city of Wasit and flourished there, so much so that its name was given to the ships produced there, and they were called, due to their fame, the Wasit ships. This city produced small boats, which were used for recreation and travel, and for transporting commercial goods between Wasit and Basra, due to the shallowness of the river route between them, and the inability of ships to travel on it. The eastern ship production centers in the Umayyad state were not specialized in producing commercial ships only, although that was the majority of them, but they had dual capabilities, as Al-Hajjaj also built a naval military force in the Arabian Gulf and the Indian Ocean (Muadhidi, 1976).

5-Papyrus industry in Egypt: This industry had its own importance, for its use in writings and state works, and the state supervised production directly due to the importance of that industry, and papyrus exports generated large profits for the Umayyad state, and what was mentioned about its development in that period was that it replaced the Byzantine phrases that were printed on papyrus designated for export with Islamic religious phrases, and that was during the reign of Abd al-Malik ibn Marwan (al-Jafri, 1992).

Chapter Four: Leaders' interest in the urban aspect.

The army leaders also undertook the restoration and reconstruction of mosques and the building of hospitals. Caliph Al-Walid bin Abdul-Malik wrote to his governors to pay attention to mosques, roads and houses in their states. He built hospitals (hospitals) for lepers, the blind, the disabled and others with special needs and chronic disabilities. He also allocated a certain amount of money for them from the state. He was interested in digging wells in the main cities and lit the roads in the major cities.(Fawzi, 2009).

Al-Walid also sent to the commander Omar bin Abdul Aziz during his governorship of Mecca, ordering him to demolish the Prophet's Mosque, and to buy in its four corners until he makes it (200) hundred cubits by the same, and to advance the qiblah, and whoever wants to give you his property, then give him a fair value and pay him the price and demolish it, and you have your predecessors in that Omar bin Al-Khattab and Othman bin Affan, may God be pleased with them, and Omar gathered the notables of the people and the jurists and read to them the letter of Al-Walid, and it was difficult for them, and they said these are stones with short ceilings and they wanted the mosque to be left as it was, and he wrote to Al-Walid and he responded to him to start work(Ibn Kathir, 1058)Commander Omar finished building the mosque in the year 90 AH/709 AD, and it took three years.(Master of the Family, 1964).

In the year (77 AH/696 AD), Caliph Abdul Malik bin Marwan ordered his commander Abdul Aziz bin Marwan, the governor of Egypt, to renovate the Great Mosque and increase its sides or four sides. In the year (89 AH/708 AD), Abdul Malik bin Marwan, the governor of Egypt, ordered the roof of the Great Mosque to be increased, so he increased its thickness and its roof was elastic (Al-Qalqashandi, 1922). In the year (90 AH/709 AD) and it was said (92 AH/711 AD), a letter from Al-Walid bin Abdul Malik arrived to the governor of Egypt, Qura bin Sharik Al-Qais, ordering him to increase the Great Mosque. He began demolishing the mosque and building it in Sha'ban of the year (92 AH/711 AD) and appointed Yahya bin Hanzala from Bani Amer to build it. He stayed on building it for two years. Qura bin Sharik perfected the construction of the mosque, decorated it, and made it beautiful, according to Al-Walid's custom in building mosques. Qura also made four doors for the Great Mosque, which it had before. Two doors (Al-Suyuti, 1967), and he also created a maqsura in it (Al-Qalqashandi, 1922). In the year (98 AH/717 AD), Usama bin Zaid Al-Tanukhi, the tax collector in Egypt, built the Muslims' treasury in the Great Mosque (Al-Suyuti, 1967).

Likewise, the governor Abdullah bin Abdul Malik, during his governorship of Egypt for Al-Walid bin Abdul Malik in the year (86 AH/705 AD), built a mosque in Fustat, Egypt, which was attributed to him and was called Abdullah Mosque.Among the famous governors of Mecca was the leader Khalid bin Abdullah Al-Qasri, who took care of digging wells, especially near the Sacred House, and also took care of lighting it.,During the reign of Governor Ayoub bin Habib Al-Lakhmi (97 AH / 716 AD),A fortified castle was built in the south of the city of Zaragoza in northern Andalusia, named after him,

and became known as the Castle of Ayub, and it is now a large city.(Al-Abadi, 2000)Then the governor of Andalusia, Al-Samh bin Malik Al-Khawlani (100-102 AH), had accumulated a sum of money during his governorship of Andalusia, so he consulted the Caliph Omar bin Abdul Aziz, to allow him to rebuild the wall of Cordoba and its bridge after they had been destroyed, so the Caliph allowed him to do so, so he rebuilt it in the best possible way.(Ibn Al-Qutiya, 1989).

Al-Baladhuri, Al-Yaqubi and Al-Tabari, with the exception of Al-Masudi, reviewed the construction of the city of Wasit by the commander Al-Hajjaj in a random and limited manner. Al-Tabari explained that he built the city after one of his Syrian soldiers attempted to attack one of the houses in Kufa and violate its sanctity. The owner of the house killed him. When Al-Hajjaj learned the news, he ordered his soldiers from the Syrian forces to leave the city. Then he chose a location close to Kufa, and built a city there that he called "Wasit."(Al-Baladhuri, 1956).

Al-Baladhuri mentioned that Al-Hajjaj bin Yusuf, before Wasit, had taken a place called "La'la" as his headquarters and residence, and he built a mosque in it. When he learned the news of Abd al-Rahman bin al-Ash'ath's rebellion against him while he was in this place, he had a bad omen about it, then he moved to another place with many reeds, so he settled there and built a mosque in it, then he built the city of Wasit in it after that.(Al-Baladhuri, 1956)Al-Baladhuri and Al-Yaqubi attributed the reason for naming it "Wasit" to its location in the middle of the distance between Kufa and Basra, as it is one distance away from them. Perhaps the pilgrims were aiming to be close to the two cities, so that it would be easy for him to move between them, and then monitor the conditions in them with ease and simplicity. The sources indicated the year in which Wasit was built, as Al-Baladhuri and Al-Tabari mentioned that it was the year (83 AH/702 AD).(Al-Tabari, 1967)Or the year (84 AH/703 AD), while Al-Yaqubi was content to indicate that it was built after the escape of Abd al-Rahman ibn al-Ash'ath after the failure of his revolution, i.e. after the year (83 AH/702 AD), and this is closer to the truth, because it confirms the first date that most historians agreed upon.,Historical and geographical sources stated that the construction of the city was completed in 86 AH/705 AD. That is, the construction period extended from two to three years.,Al-Baladhuri also mentioned the pilgrims' interest in the cleanliness of the city, and his punishment with imprisonment for anyone caught urinating or defecating in its streets.(Al-Baladhuri, 1956)It was said that Al-Hajjaj issued an order to kill stray dogs there.(Ibn Qutaybah, 1992)It is noted from the above that pilgrims are very keen on the cleanliness of the city and its good prestige and beauty.

Al-Baladhuri was the only one to refer to the statement of "Jami' al-Muharibi" to Al-Hajjaj when he finished building the city of Wasit, saying to him: "You built it in a country other than yours and you leave it to someone other than your son." (Al-Baladhuri, 1956).

During the reign of Abdul Malik bin Marwan, the commander Saad bin Marwan was appointed governor of Mosul and Al-Jazira, and he carried out reforms there, including expanding the Mosul wall in the year (80 AH/699 AD), and he transferred the Azd and Rabi'a from Basra to Mosul, and from their plans and homes (Al-Diwaji, 1982). During the reign of Al-Walid bin Abdul Malik, the commander Saeed bin Abdul Malik was appointed governor of Mosul, who devoted himself to managing Mosul and taking care of it. He sought to organize its plans and streets, so he paved its roads with stones, and built a market in it known as Saeed Market. He also established a mosque and was interested in completing and expanding the Mosul wall (Al-Baladhuri, 1956).

In the year (70 AH/689 AD), the leader Abdul Aziz bin Marwan established the city of Helwan during his rule over it during the caliphate of Abdul Malik bin Marwan, due to the outbreak of the plague in Egypt in this year. Abdul Aziz bin Marwan left Fustat and settled in Helwan and bought it from the Copts for ten thousand dinars. He made it a home, inhabited it, planned it, and built houses, palaces, and mosques in it. He established a number of financial, administrative, and military institutions in it. The accounts mention that the leader Abdul Aziz appointed guards, police, and assistants in Helwan, and built the emirate house and a mosque in it, and minted dinars in it. He settled the soldiers in it and moved the treasury to it. He established a large pond in it, and brought water to it from the springs near Mount Muqattam on suspended arches that connected the water springs to the pond.

He also planted trees and palm trees in it, and built mosques and large buildings in it (Al-Hamshari, 1985).

The governors also established many cities in the east of the Islamic state to be military barracks for the soldiers. Among these cities are:

Reconstruction of the city of Qom: In the year (83 AH / 702 AD), Al-Hajjaj bin Yusuf reconstructed the city of Qom.

The city of Shiraz was built by Muhammad ibn al-Qasim ibn Abi Aqil, cousin of al-Hajjaj. It was one of the new constructions and plans in Islam. It was said that the first to undertake its construction was Muhammad ibn al-Qasim. It is not old, but was built in Islam. The meaning of Shiraz is the lion's den, and it was given this name because nothing is carried from it to any direction and is carried to it, and that is why it was called Shiraz. When the army of Islam reached Persia, the army planted its place and settled there, until the city of Istakhr was opened, and the Muslims were blessed by that, and they built Shiraz in that place. It is a city of great value, and the governors and workers used to reside in it. It had offices and baths, and its people drank from wells and springs.

The establishment of the city of Gurgan: In the year (98 AH/717 AD) Yazid bin Al-Muhallab was able to conquer it, after its people broke the covenant several times, and in order to prevent its people from breaking it, he built it, and it was not a city, but rather it was a gate and doors, and a man could stand at one of its doors and no one could reach it, then Yazid built it and no city had been built before that, so the commander Yazid bin Al-Muhallab was the first to innovate its construction (Ibn Al-Athir, 1997).

CONCLUSION

It is clear from the above how keen the Umayyad caliphs were in choosing their leaders on important matters, as they chose for leadership those who had strong faith in their state, who devoted themselves to supporting it, and who were the first to achieve its goals, such as the Al-Muhallab and Al-Hajjaj families, as we previously mentioned.

The Umayyad state witnessed internal reforms represented by the caliphs' reliance on some of their army leaders who played a major role in consolidating the pillars of Umayyad rule, such as Al-Hajjaj bin Yusuf Al-Thaqafi, on whom Caliph Al-Walid relied heavily in the region of Iraq, where he achieved political and economic security and stability. On the other hand, Al-Walid relied on his cousin and leader Omar bin Al-Aziz to take care of the urban aspect represented in rebuilding the Prophet's Mosque.ﷺ

Therefore, the Umayyad Caliphs maintained a great deal of affection and respect for their leaders in their lives and deaths, as they depended on them to establish the pillars of the state, and in the conquests that spread throughout the East and West of the earth. They also appointed them to important positions and granted them provinces. On the other hand, the picture might be completely reversed when one of these leaders tried to rebel or disobey the Caliph.

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