



RESEARCH ARTICLE

The Prisons in the History of Islamic State

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ABSTRACT

After an intensive investigation of the heritage books, it has become clear through historical texts that prisons are necessary to prevent harm to people and preserve rights and property. It turns out that imprisonment was known and practiced in the early days of Islam, and clear evidence of this has come from the succession of periods throughout history regarding the use of this punitive method. Evidence for this is what we monitored of names that were famous and distributed in the various regions of the Arab Islamic state, and we also knew many types of prisons, some of which were found to be specialized in imprisoning the prisoner according to the crime he committed. Despite this, although I was able to monitor the largest possible number of narrations, I do not claim that I have come across all of them, because perfection belongs to God alone.

INTRODUCTION

Praise be to God, Lord of the worlds created and proportioned, destined then guided, Taught man, that which he knew not, Blessings and peace be upon the most eloquent of our master Mohammad, and his family and companions, and followed in their approach, and followed their path to the Day of Judgment as for after:

The digging into the legacy of the old scholar, useful Knowledge, and he also sees that they did not leave out small nor big but they dealt with research and analysis, for between these studies (The Prisons in the History of Islamic Country). On the one hand, Islam's position on prisons was founded and known as a way of ways punishment, and the prison of Islam came to save, and maintain the human soul, save rights and property prevent the prisoner from harming people. Prison in Islam was not a tool of oppression and torture, nor was retaliation but, it is the closest thing to a social school, or ethical institution, we can even say that hospital for psychiatric, neurological, intellectual and behavioral diseases. The prison still exists between two things, it is a flame of light that guides society to guide the behavior of its children and guides them to the path the rectum is either a tool of oppression or torture.

The difficulties that faced the study are represented in the scarcity of historical texts, in addition to the absence of a specialized study in this type of study, hence my choice of the subject of the research; Because of its great importance, in addition to many things that prompted me to write under this title, the first of which is the need at present for such studies and research that deal with important topics in social history.

1.1 Prison in the Language.

Prison in the language means the person who is sentenced to serve a term, in a place called prison. The mention of prison came in the Holy Qur'an in the words of God -: He said: "My Lord, prison is more to my liking than that to which they invite me".(1)

The first scholar to define prison idiomatically is Ibn Hazm. When he mentioned the definition of prison in his book Al-Ahkam,(2) he said: "Imprisonment: Preventing a prisoner from harming people or from escaping from a right he is obliged to do while he can perform it."(3)The purpose of the ban was to absolve oneself.

1.2 The History of Prisons in Islam.

Whoever studies the history of imprisonment in Islam finds that it was a means of punishment, preventing the prisoner from harming people, preserving rights and property, and preserving the human soul.

The imprisonment dates back to the era of Caliph Abu Bakr al-Siddiq(11-13AH)this is confirmed by Ibn Khalkan, the author of the book Deaths of Notables, (4)while remembering some of the texts that its history dates back to the era of the Prophet (peace and blessings of Allah be upon him) as evidenced by the narration of Saeed bin Abi Saeed when he said: Abu Hurayrah (may Allah be pleased with him) said: when the Messenger of Allah sent Khayal before Najd, she brought a man from Bani Hanifa who was called "Thumama bin Athal Al-Hanafi" - the master of the people of Al-Yamamah He was taken captive" by a messenger of Lala, and they tied him to a pole from the mosque poles(5).

Then they released him and he became Muslim because there was no prison in the time of the Prophet. So they were imprisoned Walking in the mosque or vestibule and remained in this case until the reign of Caliph Ali bin Abi Talib (35-40 AH). He created the prison in Kufa and was the first to create it in Islam (6).

Historical texts also confirmed another news item that Islam began prisons did not have specialized men at its beginning, and no specific places for him are specialized in it, in the era of the Prophet (peace and blessings of Allah be upon him), takes a certain structure of the prison; Rather, the prisoner was placed in the mosque or in homes the evidence of the House of Nusseibeh bint Al-Harith - um Attia Al-Ansariya (7), and Hafsa's house or in a vestibule or in a ditch or in the tents.

The prisoners of the Battle of Badr are evidenced or that they took old buildings as prisons, so many of the role and the castle to prisons, among other things, Abu Lubaba Rifa'a bin Abdul Mundhir bin Al-Aws. He imprisoned himself for six nights, and others locked themselves in the pillars of the mosque for failing to invade with our Prophet (peace and blessings of Allaah be upon him).

As we have seen previously that the Messenger of Alallh (peace and blessings of Allaah be upon him) imprisoned Tamama bin Athal, the master of the people of Al-Yamamah , so they tied him to one of the poles of the mosque and imprisoned Suhail bin Merv in the house of Hafsa in the area of Al-Hujrah with his hands to his neck with a rope, the Prophet (peace and blessings of Allaah be upon him).

Also he imprisoned some Jews from Banu Qurayza after they were sentenced by Sa'd ibn Mu'adh (may Allaah be pleased with him) in the house of Nusseibah bint al-Harith, the Messenger of Allah (peace and blessings of Allaah be upon him) used to lock up tents and the mosque with the evidence of the narration of the dispute when he said: People from the people of Hijaz fought and one of them was killed, so the Messenger of Allah (peace and blessings of Allaah be upon him) sent them to imprison them, and there was no prison in his reign and Abu Bakr was imprisoned, But he was imprisoned in the mosque or the vestibule until Omar bought a house in Mecca for 4000 dirhams and took him as a prison(8).

It was said that it was not in the time of Umar nor Uthman also until the time of 'Ali (may Allah be pleased with him), so he built it, which is the first prison in Islam. While historical accounts are unanimous and confirmed that the prison was not in the time of the Apostle Bethrib, nor in the times of Caliph Abu Bakr (11-13 AH) and Caliph Omar (13-23 AH) and Caliph Othman (23-35 AH), he was confined in the mosque, in houses, in tents, in the vestibule, in the tie, or in wells.

6)Jawad Ali: The detailed in the history of the Arabs before Islam: Dar Al-Saqi, 4th Edition 1422 AH / 2001 AD, vol. 7, p. 238.

7)Al-Dhahabi, Sir Al-Alam, vol. 2, p. 318

8) Al-Hanafi: Familiarity Kamal Al-Din Muhammad bin Abdul Wahed Al-Siwasi and then Al-Iskandari - known as Ibn Al-Hammam - d. 861 AH - Fath Al-Qadeer on Guidance: Al-Babi Al-Halabi Library and Press Company - Dar Al-Fikr - Lebanon - 1st Edition - 1389 H 1970 AD, vol. 7, p. 277

When the time of Ali bin Abi Talib (35-40 AH), he created a prison in Kufa. He was thus the first to build a prison in Islam, and called it "useful"(9).

It was not immune, so the thieves excavated it, and they escaped, and another built a "shameless" of the deception, which is the humiliation (10).

He was also known to show prisons, which show the prisoners in them, I mean watch them and check their conditions (11).

While some historical accounts confirm that "Nafi' ibn 'Abd al-Harith al-Khuza'i "is one of the workers of the Caliph Omar, He bought a house in Mecca from Safwan bin Umayyah (12).

It was the first house in Mecca, prepared for prison in Islam, the house that Nafi' bought for Omar Ibn Al-Khattab for four hundred dinars, another novel for four thousand dirhams, and another novel for three thousand (13).

9)Ahmed bin Hanbal Abu Abdullah Al-Shaibani: Ills and Knowledge of Men: The Islamic Office, Dar Al-Khani, Beirut, Riyadh, 1st Edition, 1408 - 1988 Investigation: The Guardian of God bin Muhammad Abbas, Part 2, p. 558 Al-Jurjani: Abdullah bin Uday Bin Abdullah bin Muhammad Abu Ahmed Al-Kamil in the weak men: Dar Al-Fikr - Beirut - 3rd Edition - 1409 - 1988 Investigation: Yahya Mukhtar Ghazzawi, vol. 6, p. 386 Al-Baghdadi: Ahmed bin Ali Abu Bakr Al-Khatib History of Baghdad :: Dar Al-Kutub Scientific, Beirut, vol. 13, p. 193.Al-Dhahabi: Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (d. 748 AH).The balance of moderation in the criticism of men, investigated by: Ali Muhammad Al-Bajawi, Dar Al-Marefa for Printing and Publishing, Beirut - Lebanon 1st Edition, 1382 AH - 1963 AD, p. 142. Ibn al-Hammam: Familiarity with Kamal al-Din Muhammad ibn Abd al-Wahid al-Siwasi and then al-Iskandari - al-Maarouf al-Hanafi (d. 861 AH (Sharh Fath Al-Qadeer, Al-Babi Al-Halabi Refinery and His Father Library and Press Company, Egypt, 1st Edition, 1389 AH / 1970 AD, vol. 5, p. 471, Al-Jazari: Abu Al-Hasan Ali bin Abi Al-Karam Muhammad bin Muhammad bin Abdul Karim bin Abd Al-Wahed Al-Shaibani - Izz Al-Din Ibn Al-Atheer (d. 630 AH) The Lion of the Forest in the Knowledge of the Companions - investigated by: Ali Muhammad Moawad - Adel Ahmed Abdel Mawgoud: Dar Al-Kutub Al-Ilmiyya, 1st Edition: 1415 AH - 1994 AD, Part 2, p. 230.Riyad and Suhail Zakkar, Al-Alam, Dar Al-Fikr - Beirut, 1st Edition, 1417 AH - 1996 AD, Part 5, p. 91. Abu Al-Fida Ismail bin Omar Al-Qurashi Al-Basri - then Al-Dimashqi - the beginning and the end - part 3 (d. 774 AH) - achieved by: Abdullah bin Abdul Mohsen Al-Turki: Dar Hajar for Printing, Publishing, Distribution and Publicity, 1st Edition, 1418 AH - 1997 AD: Part 4 p. 121 Ibn 'Abd al-Barr: Abu 'Umar Yusuf ibn 'Abd Hilal ibn Muhammad ibn 'Asim al-Nimri al-Qurtubi

(d. 463 AH (Assimilation in the Knowledge of the Companions, achieved by: Ali Muhammad Al-Bajawi: Dar Al-Jeel, Beirut, 1st Edition, 1412 AH - 1992 Part 1, p. 79. Al-Askalni: Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar (d. 852 AH) Injury in discrimination The Companions - investigated by: Adel Ahmed Abdel Mawgoud and Ali Muhammad Moawad: Dar Al-Kutub Al-Alamia - Beirut - 1st Edition - 141AH, vol4 p.264. Ibn Kathir: The Beginning and the End, Part 3, pp. 303-305, Al-San'ani: Abdul Razzaq Al-Musannaf, achieved by: Habib Al-Rahman Al-Adhami, Scientific Council - India, Distribution of the Islamic Office - Beirut, 2nd Edition, 1403 AH -, vol. 5, p. 206. Prison in the Era of the Caliphs: Care Explanation of Guidance, vol. 10, p. 242.

10) Hanafi Fakhr Aldin Othman bin Ali Alzailai. The facts show the explanation of the treasure of the minutes, Dar Al-Kutub Al-Islami, year of publication, 1313 AH. Cairo. C4, P180.

11) Al-Khwarizmi: Nasir bin Abdul Sayyid Abi Al-Makarem Ibn Ali, Abu Al-Fath Burhan Al-Din Al-Matrazi (d. 610 AH), Al-Gharib and Al-Ma'jam, Morocco, Dar Al-Kitab Al-Arabi, p. 219.

12) Al-Asqalani: Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar (deceased: 852 AH), Al-Habeer summary in the graduation of the hadiths of Al-Rafi'i Al-Kabir: Dar Al-Kutub Al-Ilmiyya, edition: first edition 1419 AH, 1989 AD, vol. 4, p. 474. 183. 13)

13) Al-Bayhaqi: Ahmed bin Al-Hussein bin Ali bin Musa Abu Bakr, Sunan Al-Bayhaqi Al-Kubra, Dar Al-Baz Library - Makkah Al-Mukarramah, 1414-1994 Investigation: Muhammad Abdul Qadir Atta, vol. 6, p. 34 Al-Azraqi: Abi Al-Walid Muhammad bin Abdullah bin Ahmed, Makkah News and the Antiquities It contains, study and investigation: Ali Omar: Library of Religious Culture, first edition, vol. 10, p. 186. Al-Maqrizi: Ahmed bin Ali bin Abdul Qadir - Abu Al-Abbas Al-Husseini Al-Obaidi - Taqi Al-Din (d. 845 AH) Sermons and Consideration by Mentioning Plans and Antiquities, Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1418 AH, Part 2, p. 372 Al-Maqdisi: Muhammad bin Mufleh Abu Abd Al-Hilla Branches and Correction of Branches, investigated by Abu Al-Zahra Hazem Al-Qadi, Dar Al-Kutub Al-Ilmiyya, year of publication 1418 Al-Safadi: Saleh Al-Din Khalil bin Aybak (d. 764 AH): Correction of correction and editing of distortion - investigated by: Al-Sayed Al-Sharqawi - reviewed: Dr. Ramadan Abdel-Tawab: Al-Khanji library. Cairo, 1st floor, 1407 AH - 1987 AD, part 1, p 53. Al-Isfahani: Abu Ali Ahmed bin Muhammad bin Al-Hassan Al-Marzouqi (d. 421 AH) - Explanation of the Diwan of enthusiasm (achieved by: Ghreed Al-Sheikh - Dar Al-Kutub Al-Ilmiyya - Beirut - Lebanon - 1st Edition - 1424 AH - 2003 AD - Part 1 - p 192 Al-Batliusi: Abdullah bin Muhammad bin Al-Sayyid Al-Insaf in warning on The meanings and reasons that necessitated the difference - Dar Al-Fikr - Beirut - 2nd Edition - 1403 - achieved by: Dr. Muhammad Radwan Al-Daya - part 1 - p 51 Ibn Qudamah al-Maqdisi: Abdullah bin Ahmed Abu Muhammad Al-Mughni in the jurisprudence of knowledge Ahmed bin Hanbal Al-Shaibani Dar Al-Fikr - Beirut - first edition - 1405 - vol. 4 - p 330 Al-Bahouti: Mansour bin Yunus bin Idris - Explanation of the ultimate wills called minutes of the first prohibition to explain the end - achieved by: World of Books, Beirut, 1996, Volume 2, p. 33 Al-Marwazi: Ishaq bin Mansour bin Bahram Al-Kosaj Abu Yaqoub Al-Tamimi Issues of knowledge - Ahmed bin Hanbal and Ibn Rahwayh - investigated by Khalid bin Mahmoud Al-Rabat - Weam Al-Hoshi - d. Jumaa Fathi Dar Al-Hijrah - year 1425 AH - 2004 AD - Riyadh - Saudi Arabia - vol. 1 - p 574 Abadi Abu al-Tayeb: Muhammad Shams al-Haq al-Azim Awn al-Mabood Explanation of Sunan Abi Dawood:: Dar Al-Kutub Al-Ilmiyya - Beirut Second Edition - 1415, part8, P183.

Although there is an emphasis on (hating prison in Mecca) he said: A house of torment should not be in a house of mercy (14).

The general public hates him and believing that the saying of the Almighty: "Both the one who works in it and the bad" (15).

When the parish spread in his time, may God be pleased with him, and make it a prison to be imprisoned in (16).

The first to imprison Abdullah bin Al-Zubair during the days of his mandate over it)17), This means that the prison was known before the days of Caliph Uthman and Caliph Ali (18).

It was mentioned elsewhere that Caliph Umar was the first to be imprisoned in prison and he said, "I will lock him up so that I may know repentance from him, and I will not exile him from country to country, and he will harm them". Because the Arabs used "Westernization", that is, exile in prison, because of the ease of exile and the difficulty of imprisonment (19).

It was proven by Caliph Omar B Al-Khattab that he imprisoned a number of companions because of their narration of the Hadith in fulfillment of his promise and his threat to them not to narrate the Hadith (20).

It was narrated from him that he imprisoned Ibn Mas'ud, Abu al-Darda' and Abu Dhar in order to talk about the Messenger of Allah (peace and blessings of Allaah be upon him) (21).

Assuming that this narration is true, the imprisonment of the Caliph 'Umar (may Allah be pleased with him) for some of the Companions. What is meant by imprisonment is not that he threw them in prison, but what is meant is that he (may Allah be pleased with him) keeps them in Medina until he is tired of his word (22) and that Al-Hatia prison (23) on the Hajo.

So, he imprisoned him in a hole of the earth and another story is that he imprisoned him in a well (24). Caliph Umar (may Allah be pleased with him) was also imprisoned for asking him about similarities, Al-Dhariyat, Al-Mursalat, and Al-Nazi'at

14)Ibn Abi Shaybah: Abu Bakr Abd Hilal bin Muhammad Al-Kufi Al-Absi (d. 235 AH). The work in hadiths and antiquities, presented and controlled: Kamal Youssef Al-Hout (Dar Al-Taj - Lebanon), (Al-Rushd Library - Riyadh), (Library of Science and Governance - Medina, first edition, 1409 AH - 1989 AD, vol. 3, p 447.

15)Al-Hajj verse 25

16)Al-Maqrizi: Sermons and Consideration: vol. 2, p. 372.

17)Al- Shinguiti: Muhammad Al-Ameen bin Muhammad bin Al-Mukhtar Al-Jakni, the interests sent by the Islamic University, Medina Al-Awla, 1410 AH, part 1, p. 12.Al-Sneki: Zakaria bin Muhammad bin Zakaria Al-Ansari - Zain Al-Din Abu Yahya (d. 926 AH), Asna Al-Mutalib in Sharh Rawd Al-Talib, Dar Al-Kitab Al-Islami, vol. 4, p. 306.Ibn Khalkan:Deaths of notables, investigated by Ihsan Abbas, part 1, p. 123.

18)Al-Busti: Hamad bin Muhammad bin Ibrahim Al-Khattabi Abu Suleiman Gharib Hadith:: um Al-Qura University - Makkah Al-Mukarramah, 1402 Investigation: Abdul Karim Ibrahim Al-Azbawi, vol. 2, p 77.

19)Jawad Ali: The detailed in the history of the Arabs, part 7, p. 364 Al-Baghwi: Abu Muhammad Al-Hussein bin Masoud, Milestones of the Download: Muhyi Al-Sunnah, achieved by: Muhammad Abdullah Al-Nimr - Othman Juma Damiria - Suleiman Muslim Al-Harsh: Dar Taiba for Publishing and Distribution, 4th Edition, 1417 AH - 1997 AD, Part 3, p 50 Jawad Ali: The detailed in the history of the Arabs C7, p364.

20)Abu Qarin: Hamad Muhammad paid the suspicions of orientalist about the Sunnah: / Part 1, p 23

It was narrated from him that he imprisoned Ibn Mas'ud, Abu al-Darda' and Abu Dhar in order to talk about the Messenger of Allah (peace and blessings of Allaah be upon him).

21)Ibid: vol. 1, p. 31

22)El-Sherbiny: Emad El-Sayed Mohamed Ismail, Writings of the Enemies of Islam and Discussing Them: Achieved by: Emad El-Sayed Mohamed Ismail El-Sherbiny, 1st Edition, 1422 AH - 2002 AD, Part 1, p. 360.

23)Lahti'a: He is Jarwal ibn Aws ibn Malik al-Absi, Abu Malika, a veteran poet, who realized ignorance and Islam, was 23 Violent satires, no one was spared from his tongue, and the glare of his mother, father and himself, and more than the satire of Al-Zabarqan bin Badr, so he complained to 'Umar ibn al-Khattab, may Allah be pleased with him, he took him out and forbade him from the satire of people, and he said: Then my children will die of starvation. Saleh Al-Din (d. 764 AH): Muhammad bin Shakir bin Ahmed bin Abdul Rahman bin Shaker bin Haroun bin Shaker, Missed Deaths, investigated by: Ihsan Abbas, Dar Sader, Beirut, 1st Edition, Part 1, p. 99. Al-Khanji Library, Cairo, 4th Edition, 1418 AH - 1997 AD, Part 1, p. 409.

24)Ibn al-Mulqin: Siraj al-Din Abu Hafs Omar bin Ali bin Ahmed al-Shafi'i al-Masri (d. 804 AH) - Al-Badr Al-Munir in the graduation of hadiths and effects located in the great explanation - investigated by Mustafa Aboul Gheit - Abdullah bin Suleiman and Yasser bin Kamal: Dar Al-Hijrah for Publishing and Distribution, Riyadh, Saudi Arabia, 1st Edition, 1425 AH-2004 AD, vol. 9, p. 608609 Ibn Rashiq Al-Qayrawani: Abu Ali Al-Hasan Al-Azdi (d. 463 AH), Al-Omda in the Beauties of Poetry and Literature, Investigation: Muhammad Muhyi Al-Din Abdul Hamid, Dar Al-Jeel, 5th Edition, 1401 AH - 1981 AD: The Mayor in the Beauties of Poetry and Literature: Volume 1, p. 21.

And imprisoned Caliph Othman may Allah be pleased with him Dyabi bin Haritha, and was one of the thieves Bani Tamim, and was one of the evil thieves and died in prison, has tried to kill Caliph Othman while in prison, and imprisoned Caliph Ali may Allah be pleased with him in Kufa, evidence of the narration of Musa bin Talha bin Obaid Allah said: I was in the prison of Caliph Ali bin Abi Talib, when it was one day called door: Where is Musa ibn Talha? I said: He is who I am: He said: Answer the Commander of the Believers: He said: So, he brought back the people of the prison, and I went out and I was in his hands, and he said: O Musa bin Talha, he said: I said to you, O Commander of the Believers. He said: Ask forgiveness of Allah and repent to Him three times, then go to the camp and with what you find of a salih, a garment or a beast, so grasp it and fear Allah, and sit in your house (25).Abdullah ibn al-Zubayr (may Allaah be pleased with him) was imprisoned in Makkah in the house of Muhammad ibn al-Hanafiyyah when he refrained from pledging allegiance to him, and from what was written on the door of the prison: "These are the houses of affliction, the graves of the living, and the experience of the friend and the gloating of enemies" (26).He added, "The world is the prison of the believer and the paradise of the infidel" (27).

1.3Prison names

The Arab Islamic State has known many prisons that have been given different names that describe the condition of the prisoner during his imprisonment, and these types include:

Nafi': A prison built by Ali (may Allah be pleased with him) to imprison the perpetrators, so he excavated and was made of reeds, so he built a prison out of clay and called it Mukhaisa (28),The prison of pilgrims was also known as Nafi (29).

Al-Mukhais: The name of a prison that was in Iraq, built by Ali - may Allah be pleased with him - in Kufa, and he had built a prison before that of reeds and what was useful and was not strong structure, so the prisoners came out of it, so he demolished it and built a mukhaisa: Ali - may Allah be pleased with him - sang:

But you see me as a bag of bags built after wholesome.

They are Nafi' and Mukhais two prisons that were his - may Allah be pleased with him and the sack attributed to the sack.

25) Ibn Al-Arabi: Abu Saeed Ahmed bin Muhammad bin Ziyad bin Bishr, Ibn Al-Arabi Dictionary, investigation and graduation: Abdul Mohsen bin Ibrahim bin Ahmed Al-Husseini, Dar Ibn Al-Jawzi, Saudi Arabia, 1st edition, (1418 AH - 1997 AD), part3, P396.

26) Ibn Qutayba al-Dinuri: Abu Muhammad Abdullah bin Muslim (d. 276 AH), Oyoun al-Akhbar, Dar al-Kutub al-Ilmiyya – Beirut, 1418 AH, vol. 1, p. 33.

27) Al-Suyuti: Jalal Al-Din Abdul Rahman bin Abi Bakr, Al-Fath Al-Kabeer in Annexing the Increase to the Small Mosque: Publishing House: Dar Al-Fikr, Beirut, Lebanon, 1423 AH - 2003 AD, 1st Edition, achieved by: Youssef Al-Nabhani, part 2, p 111 Al-Sakhawi, Abdul Rahim: The good intentions in explaining many of the famous hadiths on the Sunnah: Dar Al-Kitab Al-Arabi, part 1, p 350 Abu Al-Fadl Al-Iraqi: Al-Mughni on the Carrying of the Travel, investigated by Ashraf Abdel-Maqsood, Tiberias Library, year of publication 1415 AH - 1995 AD Riyadh, part 2, p 873 Al-Mazi: Al-Hafiz - the masterpiece of supervision by the knowledge of the parties - achieved by: Abdul Samad Sharaf Al-Din Edition: The Islamic Office - and the Value House - 2nd Edition: 1403 AH - 1983 AD - Part 12 - p 72 Al-Ajlouni - Ismail bin Muhammad Al-Jarrahi - revealing the invisibility and removing the clothes from what is famous from the hadiths on the tongues of people: House of Revival of Arab Heritage, vol. 1, p. 410.

28) Al-Zubaidi: The Crown of the Bride, vol. 22, p. 269. Ibn Asaker: History of Damascus: 1st Edition 1419 - AH - 1998 AD Beirut - Lebanon Dar Al-Fikr for Printing, Publishing and Distribution, vol. 6, p. 104 Al-Halfi: Treasury of Literature, 1st Edition, Cairo, Dar Al-Kitab Al-Arabi, Part 1, p. 42. Al-Zarkali: Al-Alam, vol. 5, p. 201.

29) Taliqani: The Ocean in Language, vol. 2, p. 64 Al-Zubaidi: The Crown of the Bride, vol. 26, p. 62 Ibn Manzur: Lisan al-Arab, vol. 6, p. 74 Ibn Asaker: History of Damascus: vol. 6, p. 104 Al-Hilfi: Treasury of Al-Adab, vol. 1, p. 42. Al-Zarkali: media, part. 5, p. 20

They are Nafi' and Mukhais two prisons that were his - may Allah be pleased with him - and the sack attributed to the sack. And the humiliation of the humiliation, it is broken means humiliating, and whoever opens it means the place of A humiliation, and every prison is shameful (30), It is said: He has lost in it (31).

• Dimas: in Arabic means prison, or a dark imprisonment (32) prison for Hajjaj Ben Youssef. He named him Dimasa for his darkness on the analogy he saw neither sun nor wind (33) It was said: It is the dark swarm and the swarm is called Diamsa. What appears from its derivation (Dames) is that it is Arab, as it is said: night Dames and in the hadith of Christ (peace be upon him) that he tribeth hair many horses face, as if he came out of Dimas. I mean in his freshness and the abundance of water in his face, because peace be upon him said in his description: as if his head is dripping water (34).

- Mutabbaq: Underground prison (35).
- Zardakhana: It means the treasury of the salt, but here it means a type of prison in which senior princes or high people, with high positions, are imprisoned (36).
- Prison of anger: the name of a prison in which those who provoke the anger of the prince are imprisoned (37).
- Lomans, a prison where the owners of terrible felonies, criminal professionals are imprisoned for a period of time .Their lives, or to certain years Kloman Acre is an example and Loman is taken from Leman in Greek meaning port. (38)

Al-Hasir: The prison in which he is imprisoned, and among them is His saying, Glory be to Him: “And We have made Hell for the unbelievers as a mat.” (39). Thus, we see that imprisonment was known

in the early days of Islam, and clear evidence of this has been presented through the succession of periods on the use of this punitive method.

It was also known to the Arabs before the advent of Islam, and some of them became famous until they became famous (40).

30) Bakri: Abdullah bin Abdul Aziz Al-Andalusi Abu Obaid Dictionary of what I use from the names of the countries and places: The World of Books, Beirut, 3rd Edition, 1403 Investigation: Mustafa Al-Saqqa, vol. 2, p. 607, vol. 4, p. 1199 Al Zubaidi: Muhammad Murtada Al-Husseini, The Crown of the Bride from the Jewels of the Dictionary, Ministry of Guidance and News in Kuwait - National Council for Culture Arts and Literature in the State of Kuwait, vol. 22, p. 269 Ibn Abbad: Abu al-Qasim Ismail ibn al-Abbas ibn Ahmad ibn Idris al-Taliqani - Sahib al-Kafi al-Kafaat: The World of Books Beirut, Lebanon - 1414 AH - 1994 AD - 1st Edition Edited by: Sheikh Muhammad Hassan Al Yassin, vol. 4, p. 383 Ibn Manzur: Abu Bakr Abdallah bin Muhammad - Ibn Abi Al-Dunya - who died in 281 AH - Lisan Al-Arab - material Khais Al-Sabr Classification - investigated by Muhammad Khair Ramadan Youssef - Dar Ibn Hazm - Beirut - Lebanon 1417 AH / 1997 AD - vol. 1 - p 14

31)Al-Farahidi, An Abu Abdul Rahman Al-Khalil bin Ahmed bin Amr bin Tamim Al-Basri (d. 170 AH), Al-Ain, investigation, Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai, Al-Halal House and Library, vol. 4, p. 388.

32)- Ibn Abbad Al-Sahib, Ismail, The Ocean in the Language is Kafi Al-Kafaat, (326-385 AH), investigated by: Muhammad Hassan Al Yassin, Alam Al-Kutub, Beirut, 1st Edition, 1414 AH - 1994 AD: Part 8, p. 292.

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1.4Arab prisons

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Bin Adis Prison and Baalbek Prison (51), Dawar Prison in Yamama(52), or near it from the wilderness side were Amman bin Al-Mundhir Prison(53), Al-Yamamah Prison(54) Al-Qatqana

Prison: by annexation, then silence, then another Qaf that was annexed to a place in Kufa was Al-Nu'man bin Al-Mundhir Prison (55), and a massive prison by breaking the R on the weight of an actor from the Arama was imprisoned in Mecca (56). It is mentioned in the days of Abdullah ibn al-Zubayr, in which Muhammad ibn al-Hanafiya was imprisoned. Yaqut said: I do not know its location and I think it is in Taif (57), (It was the house of Safwan ibn Umayyah), so 'Umar (may Allah be pleased with him) bought it from him and made it the prison of Makkah. Some Meccans have claimed that he was a great prison and that Aarima, whose name was Zayd, but his surname was Aram, was cut off from 'Amr ibn Sa'id, and when 'Amr ibn Sa'id sent the army to Ibn al-Zubayr in Makkah. Musab won him and put him in prison. And he built him arm in arm. Then he was blocked by the building and he died in prison. So he called that place a massive prison and it is said: that a huge prison in Dar al-Nadwa was called a great prison and some of the Meccans claimed that the grave of A'rim in that and some of them said: dug him in prison and Ibn al-Zubayr had imprisoned his brother for a lifetime in it (58).

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Al-Kufa (63) and a prison in the city of Busir, the destruction of the Giza works near Badrashin (64) and Damascus prison, Khadraa prison, Aleppo prison, Kufa prison (65) and Al-Mukhais prison in Iraq, a prison built by Ali, may God be pleased with him in Kufa (66) The second was in Cairo, and this house was called Ma'una because it was built with the aid of the Muslims (67) Baghdad prison, (68) Alexandria prison, Karak prison (69), Nishapur prison, (70) Al-Mahna prison in Baghdad, (71) Qalaat al-Jabal prison in Egypt, (72) Tarsus prison, (73) Al-Raqqa prison, (74) and in Cairo Almhrua (75) Sana'a prison (76), Aleppo Citadel prison (77), Al-Karak prison (78) and Al-Nu'man bin Al-Mundhir prison in Iraq (79), Medina prison (80), Fort Al-Mashqar prison (81), Al-Ajam prison (82), Sabaat prison in Al-Madaen (83), Mudarib Tai prison (84), Alexandria prison (85), Al-Sabiba Castle prison (86), Safad prison (87), Al-Daylam neighborhood prison, and Rahbat Bab Al-Eid prison (88) and Baghdad prison (89) and Sijilmasa prison (90) and Aleppo prison (91) Mahdia prison (92), Samarkand prison (93), Damietta prison (94), Bab al-Sham prison (95), Iraq prison (96), Hisham prison (97), Baalbek prison (98), Marwan prison (99), Tararat prison, perhaps a special prison for thieving women. (100), Kufa prison, Shiraz prison, Isfahan prison, Tehran prison, Azerbaijan prison (101), and Abi Jaafar al-Mansur prison in Kufa (102).

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CONCLUSION

Praise be to God, by whose grace good deeds are completed, and prayers and peace be upon the Messenger of God, our master Muhammad, his family and companions, and after.

After this journey in the heritage books, it has become clear to us through historical texts that prisons are necessary to prevent harm to people and to preserve rights and property. It turns out that imprisonment was known and practiced in the early days of Islam, and clear evidence of this has come from the succession of time periods throughout history regarding the use of this punitive method.

Evidence for this is what we monitored of names that were famous and distributed in the various regions of the Arab Islamic state, and we also knew many types of prisons, some of which were found to be specialized in imprisoning the prisoner according to the crime he committed.

Despite this, although I was able to monitor the largest possible number of narrations, I do not claim that I have come across all of them, because perfection belongs to God alone.

And Praise be to Allah, the Lord of the Worlds

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