

DOI: <https://doi.org/10.61841/7caazy46>

Publication URL: <https://jarel.org/index.php/EL/article/view/48>

SOCIAL THOUGHT IN AL-YA'QUBI'S BOOK "AL-BULDAN": ARAB CITIES AS A MODEL

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To Cite This Article : SOCIAL THOUGHT IN AL-YA'QUBI'S BOOK "AL-BULDAN": ARAB CITIES AS A MODEL (K. A. A. Sattar, Trans.). (2026). International Journal of Advance Research in Education & Literature (ISSN 2208-2441), 12(4), 18-31. <https://doi.org/10.61841/7caazy46>

ABSTRACT

The growth and flourishing of Islamic cities is an integral part of the urbanization process. This, in turn, is a direct or indirect reflection of the pioneering role the city played as a model of civilizational change. Cities attract, create, and disseminate the elements of civilization, including its intellectual and cultural dimensions. These urban centers embraced all segments of society in its diversity, encompassing national and religious differences. They influenced both the living standards and cultural well-being of individuals by providing opportunities for a comfortable and prosperous life, resulting in high income levels. As al-Ya'qubi was a historian and geographer, a rare figure in that era, he vividly depicted the city's architecture, design, and magnificent Islamic urban planning. He also addressed the various social classes and their living conditions, noting that the city included individuals engaged in all kinds of crafts, professions, trades, industries, agriculture, bathhouses, and markets. These activities provided employment opportunities that increased family income, leading to widespread prosperity within the community. At that time.

KEYWORDS: *Al-Yaqubi, social thought, urban centers.*

INTRODUCTION

The Arab geographical heritage is rich with studies on various countries around the world. This is thanks to the journeys undertaken by Arab Muslim travelers who dedicated their lives to investigating facts and information about all countries, documenting their observations, and organizing them scientifically. This heritage resulted in numerous works that inform our understanding of the present and guide the state in carrying out its administrative tasks. The researcher aims, through this study, to shed light on a geographer who contributed significantly to the field of geography, providing us with descriptive studies at times and historical geographical narratives at others. These works are essentially stories and observations that the traveler recorded from memory, playing a vital role in revealing the land and its people. This geographer is al-Ya'qubi, and his book, "The Geography of Countries" (al-Buldan). The researcher also highlights the social thought within "The Geography of Countries" and the profound importance of this thought in the lives of communities in Arab cities.

The nature of the research necessitated its division as follows:

The first section: Al-Ya'qubi's biography and the most important Arab cities, which is divided into two subsections:

First: Al-Ya'qubi's biography

Second: Arab cities in his book "Al-Buldan" (The Countries)

The second section is dedicated to professions, crafts, and markets.

The third section focuses on food, drinks, security, and prisons, and is divided into two subsections:

- First: Food and drinks
- Second: Security and prisons

In conclusion, the researcher has chosen to record the most important findings and has compiled a list of sources and references.

THE FIRST SECTION: THE BIOGRAPHY OF AL-YA'QUBI AND THE MOST IMPORTANT ARAB CITIES, WHICH IS DIVIDED INTO TWO PARTS

First: The biography of al-Ya'qubi: We find it important to review the biography of al-Ya'qubi as follows:

HIS NAME, LINEAGE, AND JOURNEY

He is the traveler Ahmad ibn Abi Ya'qub Ishaq ibn Ja'far ibn Wahb ibn Wadih al-Akhbari al-'Abbasi, nicknamed al-Isfahani ⁽¹⁾, as his lineage traces back to the Abbasids. We know that he was a client of the Abbasids and a client of the Hashimites. His grandfather was a client of Caliph al-Mansur, one of his close associates, and someone he relied upon for important matters. His grandfather and father were high-ranking postal officials ⁽²⁾. Al-Ya'qubi was born in Baghdad ⁽³⁾. His journey began in Iraq, and he visited Palestine, the Levant, Egypt, North Africa, Armenia, India, and the Arabian Peninsula. As for the reason for beginning his journey from Iraq, he said, "I began in Iraq because it is the center of the world, the navel of the earth. I mentioned Baghdad because it is the center of Iraq and the great city that has no equal in the east and west of the earth" ⁽⁴⁾. Al-Ya'qubi did not hold any official position, according to what the historians mentioned, but it can be said that he was close to the Abbasid family; therefore, he was entrusted with some tasks that served the Abbasid family. However, the historian (Abd al-Rahman Hamida) mentioned that Caliph al-Mu'tasim used to send him to Samarkand every year during the reign of al-Ma'mun for the purpose of buying Turkish slaves ⁽⁵⁾. This indicates that he was knowledgeable about matters of buying and selling slaves, in addition to the fact that he provided us with extremely accurate information, which indicates that he was close to and favored by the ruling authority.

HIS WORKS

The Great History is considered one of Al-Ya'qubi's most important works, and a volume and a book on the news of past nations, and the book on the conquests of the Maghreb, and the book on the people's relationship to their time, and the book on countries which he completed in Egypt during the reign of the Abbasid Caliph Al-Mu'tamid (d. 277 AH/890 AD) ⁽⁶⁾. Abd Al-Amir Ali Muhanna, the author of the introduction to the book (Al-Ya'qubi's History), mentions that Al-Ya'qubi had other books that were not mentioned, including (a book on the Tahirids), and a book on the conquests of Africa. This is mentioned in his book "Al-Buldan" (The Countries), in which he adopted a method based on his sermon in which he said: "In the prime of my youth, and at the height of my years and the sharpness of my mind, I devoted myself to the study of the history of countries and the distances between each country and another, because I traveled at a young age, and my travels were continuous, and my exile was prolonged. So, whenever I met a man from those countries, I would ask him about his homeland and his place of residence. If he mentioned to me the location of his house and his place of residence, I would ask him about that country: its origin, its crops, and whether its inhabitants were Arabs or non-Arabs... the drink of its people, even asking about their clothing... their religions and their sayings... the distance of that country and the countries near it... Then I would record everything that someone whose truthfulness I trusted told me." ⁽⁷⁾ Then al-Ya'qubi continues, saying: "And I supplemented my knowledge by asking people after people, until I asked many people, and scholars among the people, during the pilgrimage season and at other times, from the people of the East and the West, and I wrote down their accounts and narrated them." Their accounts, and I mentioned those who conquered one country after another, and those who garrisoned one city after another ⁽⁸⁾ from among the caliphs and emirs, and the amount of their

tribute and the wealth that rose from them. I continued to write these accounts and compile this book for a long time, adding each account to its place of origin, and everything I heard from trustworthy people of the cities to what I already knew.”⁽⁹⁾ Then al-Ya’qubi adds, “My pursuit of knowledge is not out of greed to reach its furthest extent or to seize its end. Rather, it is to know what cannot be ignored and what no sensible person should disagree with. I have mentioned the names of the cities, the armies, and the districts⁽¹⁰⁾, and what is in each city of cities, regions, and subdistricts⁽¹¹⁾, and who inhabits it,

and who is dominant and who holds sway over it from among the Arab tribes and the non-Arab peoples, and the distance between one city and another, and between one city and another, and those who conquered it from among the commanders of the armies of Islam, and the date of that in its year and times, and the amount of its tribute, and its plains and mountains, its land and sea, and its air in its intense heat.” And its cold, its water, and its drinking”⁽¹²⁾.

From the aforementioned sermon, we can discern the author's methodology: he relied on description, listening, and transmission in gathering material, then meticulously examined the geographical nature of everything he encountered during his travels. He would inquire of everyone he met about customs, governments, distances between cities, their agriculture, industries, and clothing. Therefore, this book—Kitab al-Buldan (The Book of Countries)—is considered a pioneering work by geographers who relied on their personal experiences and observations to record information about countries. Furthermore, he also drew historical sources in his writings to ensure accuracy, truthfulness, and reliability in conveying information. Kitab al-Buldan is an ideal resource for government officials throughout the vast Islamic world, as it details the taxes of each region, the revenues generated, and the precise routes, their importance, and their measurements.

Al-Ya’qubi's style in his book, "Al-Buldan" (The Countries), is scientific, simple, and accessible. Moreover, it guides the reader through rational analysis, despite being devoid of any trace of wonder or superstition. Thus, al-Ya’qubi presents us with an artistic tableau, employing all natural colors and geometric lines to illustrate the geographical features of the countries.

Modern references have written about al-Ya’qubi's journey and highlighted its importance. However, a comment by the writer Khisbak caught my attention. He stated, "His information is generally dominated by a historical character, and his geographical sense was not yet fully developed"⁽¹³⁾. I disagree with Khisbak's viewpoint, as al-Ya’qubi surpassed other geographers in describing cities in a way that would be difficult for anyone without al-Husayn's expertise. He was a geographer and descriptor of all the regions he wrote about in "Al-Buldan." His urban descriptions crystallize, as seen in his magnificent geometric description of Baghdad, creating a vivid and harmonious picture that serves as an important reference for those who came after him. Other historians, however, have stated: “Al-Yaqubi’s inclinations began to develop from an early age, as he soon took a clear direction specifically towards geography, since his book – Al-Buldan (The Countries) – is considered the oldest geographical source that has reached us”⁽¹⁴⁾.

The Book of Countries was found in a unique manuscript brought by Mechenke (1808-1877), a professor at the University of St. Petersburg, and is now in Munich. Another manuscript belonged to the orientalist F. Kern (1874-1921), and it entered the Prussian Royal Library long ago. The book dates to around the year 278 AH/891 CE, that is, shortly before the author’s death⁽¹⁵⁾.

HIS DEATH

Historical sources and modern references differed regarding the year of Al-Yaqubi’s death, as Yaqut Al-Hamawi says: He died in the year (284 AH/897 AD)⁽¹⁶⁾. While Al-Zirkli mentions: He died in the year (278 AH/891 AD)⁽¹⁷⁾. As for Al-Danawi, he mentions: He was alive in the year (292 AH/904 AD). On the night of Eid al-Fitr, he mentioned: “The people of Tulun⁽¹⁸⁾ were upon him on such a night of blissful, comfortable living, and abundant abundance, as he eulogized them with verses of poetry beginning with:

If you are asking about the majesty of their king

So frolic and roam the pastures of the field

Look at those palaces and what they contain

And enjoy the flower of that garden⁽¹⁹⁾

Thus, I agree with al-Ya’qubi's own account.

What we observe from the foregoing is that al-Ya’qubi possessed another characteristic: his skill in poetry. He was a poet and a man of letters, in addition to being a geographer. He mentioned poetry attributed to Ibn Tulun, and he also mentioned poetry in his description of Samarkand, saying:

Samarkand is so named

Zain Khorasan, the paradise of the Kur

Aren't its towers suspended?

So that it is not visible⁽²⁰⁾.

SECOND: THE CITIES OF ARAB CITIES IN THE BOOK COUNTRIES

It is clear from Al-Yaqubi's description of the paths and kingdoms, and his mention of the cities, that he was fond of describing Baghdad. Al-Yaqubi devoted a significant amount of space in his writing to Baghdad, its suburbs, its mosques, its palaces, its roads, its paths, its markets, and its society. Therefore, we see it as being biased in that, and among the most important Arab cities that Al-Yaqubi mentioned in his book *Al-Buldan* are:

BAGHDAD

The origin of the name Baghdad goes back to the Babylonian language (Baal Gad), meaning (camp of the gods), so the word (Baal) comes in the meaning (camp of the Babylonian army). Some researchers believe that the origin of the word Chaldean is taken from the word (Bildad), which is the name of one of the Chaldean gods, or that the origin of the word is Aramaic and means (house of sheep) ⁽²²⁾. Some attribute it to its Persian origin, meaning: the man's orchard (Baghdad) ⁽²³⁾. However, some historians say: it was the farm of the Baghdadis, it is called: Al-Mubarakah, and it belonged to sixty souls of the Baghdadis, so he compensated them for it in a way that satisfied them ⁽²⁴⁾. It is no secret that Baghdad was one of the important commercial places. Because it was located at the crossroads of trade routes, and the reason for choosing Baghdad was that it was the middle of the trade routes. Therefore, it was considered a commercial station and a market that the merchants of the people of China would go to for their trade, and they would make a large profit in place of the name of the King of China (Baghd). So, when they all departed to their country, they would fight: Baghdad, meaning that is the profit that we had gained ⁽²⁵⁾. The first person to plan and build it was the Caliph Abu Ja'f al-Mansur ⁽²⁶⁾. He said before choosing it: "This is the location of Saleh's camp, and this is the Tigris, and there is nothing between us and China. Everything in the sea comes to us, and the Meera comes to us from the Jazira and Armina and the surrounding areas, and this Euphrates brings everything from the Levant."

And Raqqa." Al-Mansur took it as a residence for himself and his soldiers ⁽²⁷⁾, and Al-Mansur said when he planned it: "In the name of God, praise be to God, and the earth belongs to God. He makes it an inheritance to whomever He wishes among His servants, and well-being is for the pious, built with God's blessing." So, two hundred thousand workers moved to build the round city in the place of a village known as Baghdad, one of the villages of Tasug Maduria ⁽²⁸⁾. The number of workers may be exaggerated in terms of the provision of transportation, housing, and food, and Al-Yaqubi mentions one hundred thousand ⁽²⁹⁾. The first thing Al-Yaqubi talked about in his book *Al-Buldan* was about Iraq and Baghdad, describing it as the center of Iraq and the great city that has no equal in the east and west of the earth in its capacity, size, architecture, abundance of water, and healthy air. He described it in the best way, mentioning mosques, palaces, markets, plants, streets, railways, trades, industries, crafts, professions, ships ⁽³⁰⁾, and baths, and he did not forget to mention the graves ⁽³¹⁾.

SAMARRA

It was built by the Abbasid Caliph Al-Mu'tasim Billah ⁽³²⁾ to be a place for the army, as their number had become greater than the people, which prompted him to think about taking a city for himself and his soldiers, so he chose (Samarra) in the year (221 AH/835 AD), and eight caliphs lived in it ⁽³³⁾. Al-Yaqubi explained to us: the importance of the location that Al-Mu'tasim Billah chose to be far from Baghdad, which had become too small for his soldiers, and to have a city for him that he planned according to what his architectural experience dictated. Al-Yaqubi said: "Those non-Arab Turks, when they rode their mounts, would gallop and collide with people to the right and left. The mob would then attack them, killing some and striking others, and their blood would be shed in vain, with no one held accountable for the actions. This weighed heavily on al-Mu'tasim, and he resolved to leave." ⁽³⁴⁾ Al-Yaqubi further explained the importance of the location chosen by Caliph al-Mu'tasim. He considered several sites until he selected a deserted area with no settlements or inhabitants, which he called "Surra Man Ra'a" (He Who Sees Is Pleased). He declared, "By God, I will build it and settle there, and my son will settle there." ⁽³⁵⁾ This demonstrates the importance of location selection for the Abbasid Caliphs, as that location would hold significant security, political, economic, and military importance.

KUFA

It was founded by Sa'd ibn Abi Waqqas in 17 AH/638 CE. Each tribe, along with its leader, established its own settlement. Here, the urban planning principles based on the teachings of the Prophet Muhammad (peace be upon him) took shape. (May God's prayers and peace be upon him and his family), as he made each tribe establish its houses with its leader, emphasizing kinship ties and unity among the tribes ⁽³⁶⁾, and he made the streets ⁽³⁷⁾ of Kufa fifty cubits ⁽³⁸⁾. A large group of Companions, Followers, Followers of Followers, scholars, righteous people, princes, governors, and poets lived in Kufa. It is a city close to Basra in terms of size. Al-Yaqubi said about it: "The great city of Iraq, the greatest city, the dome of Islam, and the home of the Muslims' migration. It is one of the most pleasant, spacious, nutritious, and expansive cities. Its air is healthier, and its water is sweet. It is located on the Euphrates River. Its construction is like the construction of Basra" ⁽³⁹⁾.

BASRA

It was built by the commander Utbah ibn Ghazwan in 14 AH/635 CE. The necessity imposed by the Islamic conquests required Muslims to establish military cities or residential camps for soldiers to provide them and their families with permanent housing ⁽⁴⁰⁾. These camps were located in remote areas to facilitate movement and attacks on enemy bases, as well as to launch swift, surprise campaigns or repel enemy attacks. They were also positioned far from enemy range to protect against surprise military assaults. Yaqut al-Hamawi stated that Basra means "rough land" with stones that cut the hooves of animals ⁽⁴¹⁾.

Al-Ya'qubi described the components and demographics of Abbasid society in these urban centers. The Arabs were among the most important components, constituting the main element of the Abbasid state and the largest group after the migration of Arab tribes to Baghdad and other major cities. Every alley or street inhabited by Arabs was known by the name of its most prominent inhabitants ⁽⁴²⁾. The Persians are the second component in the composition of the population, as they reached the highest positions in the Abbasid state ⁽⁴³⁾, and after them the Turks ⁽⁴⁴⁾, as Caliph Al-Mu'tasim made them his largest army and settled them in Sarman Ray, due to their adherence to Islam, their physical size, and their enjoyment of horsemanship, hunting, and raiding skills ⁽⁴⁵⁾. Their numbers were very large, and they had isolated quarters and roads and did not mix with the population ⁽⁴⁶⁾. The other component was the Christians ⁽⁴⁷⁾, who lived in monasteries scattered throughout the major cities ⁽⁴⁸⁾. Moreover, slavery was widespread in Abbasid society ⁽⁴⁹⁾, where there was a special market for them called the "slave market" where male and female slaves were sold. There were merchants who specialized in this trade, bringing slaves from different countries. We know that slaves were presented to the sultans as gifts from deputies and ambassadors, and rooms and shops were allocated to them, known by the names of their occupants ⁽⁵⁰⁾. Abbasid society also included a class of concubines ⁽⁵¹⁾, which increased through purchase or through wars. There was a special office for them to record their names and places of residence ⁽⁵²⁾. This diversity in the demographic composition of the major cities had a clear impact on coexistence among members of society. It was a mixture of all the customs, traditions, and norms that appeared in the nature and behaviors of the members of that society at that time, not to mention the cultural and intellectual fusion.

SECTION TWO: PROFESSIONS, CRAFTS, AND MARKETS

There were many professions, crafts, and markets, which can be summarized as follows:

FIRST - PROFESSIONS

They were called "professionals." The word "profession" in Arabic means work, and work requires experience and skill. In technical terms, it refers to a set of tasks requiring specific skills, performed by an individual through training ⁽⁵³⁾. This class was prevalent in society at that time because society was focused on either agriculture or industry. Caliph al-Mansur adopted a policy of imposing taxes on markets and those engaged in professions and crafts ⁽⁵⁴⁾, which attracted many professionals, craftsmen, and industrialists to Baghdad to participate in its construction and subsequently settle there.

Al-Ya'qubi said: "The temperate climate, fertile soil, and sweet water refined the character of its inhabitants, brightened their faces, and sharpened their minds, to the point that they surpassed others in knowledge, understanding, literature, insight, discernment, trade, industry, profit, and proficiency in every debate, mastery of every profession, and perfection in every craft. No scholar was more knowledgeable than theirs, no narrator more eloquent, no orator more persuasive, no grammarian more articulate, no reciter more accurate, no physician more skilled, no singer more adept, no craftsman more refined, no scribe more skilled, no speaker more articulate, no worshipper more devout, no ascetic more pious, no orator more eloquent, and no poet more eloquent than theirs." ⁽⁵⁵⁾

From the foregoing, it can be said that Baghdadi society at that time encompassed many cultural and scientific professions, such as scholars, jurists, muezzins, scribes, preachers, reciters, physicians, poets, and scribes. And the singer, so Baghdad became a map that included the cornerstone of specialization and diversity in every profession ⁽⁵⁶⁾.

SECONDLY - CRAFTSMEN AND INDUSTRIES

The word "craft" in Arabic is derived from "profession," meaning earning a living. In technical terms, it refers to work that requires short-term training ⁽⁵⁷⁾. In contrast, "industry" is derived from the root "to make" ⁽⁵⁸⁾, and the craft or work of a craftsman is called "craft" ⁽⁵⁹⁾, as exemplified in the verse: "The work of God, who perfected all things" ⁽⁶⁰⁾. Technically, it is a process that requires thought and action ⁽⁶¹⁾. Among the most important crafts were those of merchants, who were considered one of the most important classes in Abbasid society. Furthermore, this class was wealthy, influential, and held respected social positions. Some historians even considered merchants to be among the elite classes. This was due to its wealth and prestige, and its proximity to the rulers. At the same time, many people engaged in trade, considering it one of the most important pillars of economic life. Some jurists even abandoned jurisprudence and turned to trade, becoming merchants ⁽⁶²⁾ and landowners (dehaqqin), as we know that the meaning of dehaqqin is "head of the merchants." Because of Baghdad's important location, it was a station for trade caravans from various regions of the world.

Al-Ya'qubi said regarding this: "Trade and provisions ⁽⁶³⁾ come to it "meaning the foodstuffs that people store. Furthermore, there were many ports that served as stations for ships engaged in internal trade between major cities, transporting commercial goods between them ⁽⁶⁴⁾. There were shops for merchants ⁽⁶⁵⁾, and each merchant and their trade had its own designated streets, rows of shops, and open areas (squares). People did not mix with other people, nor did trade mix with other trade ⁽⁶⁶⁾. After the merchant class comes the class of farmers who specialize in cultivating the land. The moderate climate, whether in summer or winter, as well as the fresh air, led to the diversity of crops, trees, and produce, and reliance on rain, irrigation, and wells for irrigating crops ⁽⁶⁷⁾. The caliphs paid close attention to water engineering, its measurement, extraction, and the knowledge of its locations on Earth ⁽⁶⁸⁾.

Agriculture is the backbone of any state's economy, and the essential elements were available, including soil, water, air, and a climate suitable for agriculture to flourish. Agricultural villages were widespread along riverbanks and their tributaries, transforming the lands along these banks into fertile fields rich with date palm groves and fruit trees. The flow of water from the Tigris and Euphrates encouraged the people of Baghdad to plant date palms, which were brought from

Basra. As a result, Baghdad had more date palms than Basra, Kufa, and the surrounding countryside combined ⁽⁶⁹⁾. Many wells, canals, and small rivers were dug in Baghdad, Kufa, and Samarra, and a wide variety of fruits, herbs, legumes, and dates were cultivated ⁽⁷⁰⁾.

Booksellers and bookmen abounded in the major cities. In Baghdad, for example, there were more than one hundred booksellers' shops ⁽⁷¹⁾. Engineers and those knowledgeable in construction and land measurement were also numerous, in addition to builders, laborers, craftsmen, blacksmiths, and excavators who actively contributed to the construction of Baghdad ⁽⁷²⁾. They were paid for their work, which significantly improved the conditions of society. This was due to the construction boom in which craftsmen and industrial tradesmen participated, including the cloth merchants ⁽⁷³⁾, who were widespread in Baghdad ⁽⁷⁴⁾. Furthermore, there were grocers and butchers ⁽⁷⁵⁾, as well as owners of stables for public animals, animal traders, and tanners ⁽⁷⁶⁾. There were also those who fed animals fresh fodder ⁽⁷⁷⁾. Bathhouses were also numerous in the major cities, along with those who worked in them. Al-Ya'qubi mentioned that there were hundreds of bathhouses in every neighborhood and district ⁽⁷⁸⁾. Water carriers who transport water from the river in water skins on mules and camels ⁽⁷⁹⁾ for a fee to the houses ⁽⁸⁰⁾, and the presence of the miller who grinds grains of all kinds. In Baghdad there was a great and large mill called (the mill of the patriarch) in reference to a patriarch who came from the king of the Romans ⁽⁸¹⁾, and those who work with glass, pottery and oils ⁽⁸²⁾. Al-Ya'qubi mentioned that all the people of a profession were isolated from those outside their class ⁽⁸³⁾ and the people of professions did not mix with the rest of the industries ⁽⁸⁴⁾.

THIRDLY - MARKETS

Markets can be defined as: a place for buying, selling, and trading. The plural is markets, and the diminutive is small market ⁽⁸⁵⁾. Markets are linked to trade, so the more markets there are, the more trade expands and the more diverse and varied the imported resources become from the East and the West. It can be said that markets are profitable commercial and consumer institutions. Al-Ya'qubi mentioned the abundance of markets, saying, "Shops and markets in every suburb." The caliphs ordered the expansion of shops so that each suburb would have a central market that would bring together all trades ⁽⁸⁶⁾. The names of these markets corresponded to the types of goods offered for sale, indicating specialization in Baghdad's markets. Baghdad's markets were divided into four groups located within the inner wall, far from the palace and the mosque. They were distributed across four sections beside the city gates, situated in designated niches with openings that allowed sunlight in while preventing rainwater from entering. Among Baghdad's major markets were the Tuesday Market ⁽⁸⁷⁾, which had its own well-known street and was lined with shops and stalls. There was also the Sham Market, a very large market that encompassed most trades ⁽⁸⁸⁾. Another was the Shaharsu Market, a Persian name attributed to al-Haytham ibn Mu'awiya (d. 156 AH/772 CE), one of Caliph al-Mansur's commanders, who was of Khorasani origin ⁽⁸⁹⁾. Other markets included the Thirst Market ⁽⁹⁰⁾ and the Khadir Market. It contained metal and Chinese curiosities ⁽⁹¹⁾, and the market of Yahya ibn al-Walid al-Barmaki, a comprehensive market that included bakers and confectioners ⁽⁹²⁾. Baghdad's markets became a model followed by other major cities, resembling them in construction, layout, and overall attention to detail ⁽⁹³⁾. The markets were not limited to trade in goods and commodities but extended to include human trafficking, such as the slave market where slaves were displayed and sold ⁽⁹⁴⁾. Furthermore, there were specialized markets for various trades ⁽⁹⁵⁾. This diversity in markets led to commercial competition, which ultimately benefited the consumer. It is essential to mention the Abbasid state's care and encouragement of craftsmen and artisans, as well as its focus on building markets that specialized for each commodity. This reflects the awareness and development of crafts at that time, in addition to the high purchasing power ⁽⁹⁶⁾. Markets were also monitored to prevent the circulation of counterfeit currency, price manipulation, and to ensure fair pricing of necessities, thus preventing fraud or extortion ⁽⁹⁷⁾. We can also mention... Some historical evidence demonstrates the extent of economic prosperity, including the following: During the reign of Abu Ja'far al-Mansur, the price of a ram was one dirham ⁽⁹⁸⁾, a lamb four danigs ⁽⁹⁹⁾, sixty pounds of dates ⁽¹⁰⁰⁾ one dirham, sixteen pounds of oil one dirham, and eight pounds of ghee one dirham ⁽¹⁰¹⁾. The amount of money brought to Caliph al-Rashid annually reached approximately five hundred thousand silver dirhams and ten million gold dinars ⁽¹⁰²⁾. This can be attributed to the state's attention to the economic situation, as well as the development of resources and care for agriculture, trade, and other resources that contributed to the prosperity of society. The increased productivity of agricultural land due to abundant rainfall led to increased tax revenue, a large amount of money, and lower prices ⁽¹⁰³⁾. The money that came from state revenues was used to pay the salaries of judges, governors, officials, the treasurer, and other employees and market supervisors. It was also used to pay the soldiers' stipends, i.e., their salaries. Certain times of the year, as well as spending from it on dredging rivers and repairing their courses and dredging canals that take from large rivers to deliver water to distant lands, digging canals to irrigate crops, and other things, in addition to spending on prisoners, war equipment, gifts and grants given to scientists and writers ⁽¹⁰⁴⁾.

THE THIRD SECTION: FOOD, DRINK, SECURITY, AND PRISONS. THIS SECTION IS DIVIDED INTO TWO PARTS

FIRST: FOOD AND DRINK

In the Holy Quran, the Most High says regarding food: "And they give food, in spite of their love for it" ⁽¹⁰⁵⁾. The Prophet Muhammad (peace and blessings be upon him and his family) said about food: "There is blessing in your food, or it will be blessed for you" ⁽¹⁰⁶⁾. Ibn al-Jazzar said about food: "Praise be to God who made food a provision for His servants, a sustenance for bodies, and a reason for condemning the miserly and praising the generous" ⁽¹⁰⁷⁾. If "feeding the hungry were not of great importance to God, He would not have made it an expiation for breaking an oath" ⁽¹⁰⁸⁾. Food is considered one of the most important social customs of any society because it brings families together, as it is a daily practice.

Furthermore, a family's standard of living can be determined through its consumption. The Abbasid cuisine was distinguished by its diversity and richness in foods, and the multitude of its recipes and ingredients, as they created many new dishes and recipes that enriched the cuisine. Al-Yaqubi mentioned that there were many public kitchens - that is, restaurants - available throughout the major cities ⁽¹⁰⁹⁾. He added that the people of Baghdad loved to eat chicken, as there was a special river called (the Chicken River) for chicken owners, where they would sell and cook ⁽¹¹⁰⁾ chicken ⁽¹¹¹⁾ near it, perhaps because it was cheaper and healthier than red meat. Al-Yaqubi added that there was bread that was based on flour that reached Baghdad from the Levant ⁽¹¹²⁾. In addition, there were important foods in the cities called Harees ⁽¹¹³⁾, and there were two types, made with wheat or rice ⁽¹¹⁴⁾. Besides foods, there were fruits, which are considered appetizing foods. In addition to their different colors that bring comfort and add decoration to the table, they are used for dessert after the meal. Therefore, they were placed on the dining table before eating, and fruits may be included with some cooked foods ⁽¹¹⁵⁾. Palm groves were abundant in Baghdad, in addition to what was brought from outside Baghdad through trade, not to mention the abundance of cultivation of fruits, vegetables, basil, legumes, and dates ⁽¹¹⁶⁾. There were goods rejected by society, such as the manufacture and sale of liquor, which was called Fuqaa, a drink made from barley or fruits ⁽¹¹⁷⁾. There was also a drink made from Levantine apples as a juice that was famous in the cities ⁽¹¹⁸⁾.

SECOND: THE SECURITY ASPECT AND PRISONS

The topic of security and prisons necessitates that we understand the nature of prison, both linguistically and technically. The word "prison" in Arabic is derived from the root "sajana," meaning "to imprison" ⁽¹¹⁹⁾, and the jailer is the one in charge of the prison ⁽¹²⁰⁾. In legal terminology, it refers to the control, restraint, or confinement of a person in a specific place, preventing them from acting independently in order to enforce a punishment and prevent their escape ⁽¹²¹⁾. A synonym for prison is "tarsim" ⁽¹²²⁾, which means confinement or detention. It was common practice to confine jurists and scholars to their homes or schools ⁽¹²³⁾, which corresponds to what is known in our time as "house arrest" ⁽¹²⁴⁾. The word "prison" is mentioned in the verse: "He said, 'My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I will incline [to inclination].'" "To them, and I will be among the ignorant" ⁽¹²⁵⁾.

The caliphs were concerned with the security of the major cities, trying to protect themselves and society from the conspiracies that were being hatched against the authority. They kept in mind the stories of such conspiracies throughout history, as well as revolutions and rebellions. They followed security plans to maintain the cohesion of society and protect it from drift and disintegration. One of the most important conditions for building a strong state is its ability to protect its subjects so that they can live their normal lives and exercise their rights to live in peace and work freely, and to carry out their commercial, industrial, and economic activities to achieve economic prosperity, which in turn maintains the cohesion of the members of society and allows them to live in peace. Among the security plans that the Abbasids followed was making Baghdad circular and walled. These walls were an act that achieved security for the authority and the members of society and for controlling situations in cases of rebellion, disturbances, and internal strife. Al-Ya'qubi described the walls in detail, saying: "He built its walls with large bricks," and also, "He made the foundation of the wall ninety cubits," and, "The wall was twenty-five cubits high" ⁽¹²⁶⁾. It had four gates, and each gate had two large iron doors that required a number of men to open. These gates could be controlled against intruders and strangers, and it was easy to know who entered and exited ⁽¹²⁷⁾. These gates were fortified and had a detachment ⁽¹²⁸⁾ of soldiers and police. There were also large towers with round battlements, skillfully crafted and high, which appeared to have been used for observation. There were also corridors with domes where guards from the police and soldiers lived ⁽¹²⁹⁾. A trench was dug after the embankment, that is, the dam filled with water as a security measure ⁽¹³⁰⁾. There was a special place for the police called the Police Lane. In addition, there was the large prison near the Basra Gate called Al-Mutbaq, which was well-built and had a high wall ⁽¹³¹⁾. There was another prison near the Damascus Gate ⁽¹³²⁾. The caliphs were keen to build markets outside city walls ⁽¹³³⁾ because markets were crowded and inhabited by foreign merchants and spies. Markets were built outside the walls using plaster and bricks, and their gates were made of iron for protection ⁽¹³⁴⁾ and control.

It can be said that the present is a continuation of the past and a gateway to the future, differing only in time, place, and people. What society experienced then is a reflection of the present. Iraqi society lives with conditions that few can adapt to. It is considered a civilized and cultured society, as civilization is not measured by buildings and skyscrapers, but rather by the individual's intellect, human activity, and the extent of their adherence to systems and laws, their rights, and their duties. Indeed, society has become bewildered in its struggle to earn a living through various means, even devious and illegal ones, simply to survive. If we look closely at Baghdad, we do not see anything that pleases us, and we always compare it with the capitals of other countries, and in doing so, we resort to mentioning our past and not our present. There is no planning for sound urban construction, nor is there a well-organized administrative and security apparatus. Moreover, society is immersed in amusement, play, and pleasures. There is no specialization in professions and crafts, and there are no organized markets. Moreover, there is many violations and slums in every area, with no sidewalks between the alleys. This is due to the inclusion of these sidewalks within the house's footprint, not to mention the lack of waste recycling, as we often find waste in alleyways, and the disappearance of any sense of community. There is no attention or planning for agricultural belts, and most shops and alleyways lack green spaces like gardens ⁽¹³⁵⁾. Add to this the suffering Iraq has endured from climate change, increased global warming and rising temperatures, the worsening drought, and the increasing frequency of sandstorms. Furthermore, there is a lack of attention to water resources and widespread unemployment, with no focus on the younger generation and no job opportunities to earn a decent living. We cannot deny that there have been attempts to improve the social situation, but these attempts remain ineffective and futile ⁽¹³⁶⁾.

Therefore, we must work together to find quick and realistic solutions. Because the world is progressing at a tremendous speed. Likewise, plans and laws are put in place to improve the conditions of society, finding solutions to all problems and paying attention to the family economically, scientifically, socially and morally, because it is the nucleus of society, and training members of society to feel responsibilities and be prepared to bear the consequences, in addition to paying attention to social and urban thought and employing it in building cities and residential complexes that emphasize unity and specialization, not to mention enjoying the virtuous morals that the Islamic religion has emphasized in order to create a conscious, civilized, humane and civil generation ⁽¹³⁷⁾.

CONCLUSION

At the end of our research, we have arrived at a number of conclusions, which we summarize as follows:

1. The construction of urban centers according to Islamic law, and what the Prophet Muhammad planned for his city, was based on the importance of the location and the availability of the necessary resources for habitation and living there, such as fresh water, fertile soil, and a temperate climate.
2. The Abbasid caliphs were keen on building cities, as each caliph sought to establish a city upon which to inscribe his name and immortalize his legacy.
3. The availability of a food supply belt plays a fundamental role in the sustainability of the city.
4. The caliphs paid attention to planning roads and streets at specific intervals.
5. Attention was given to the aesthetics of construction and the architecture of places within the framework of urban planning and architectural thought.
6. Attention was given to crafts, professions, and artisans, as they are the backbone of the economy.
- 7- Providing public baths, given their importance in the purification of Muslims according to Islamic law.
7. Attention to irrigation projects, building aqueducts, and digging small canals to ensure a decent standard of living and irrigate agricultural lands.
8. Attention to security in the planning of the Islamic city, considering it fundamental to the success of the state and its strong control over all its subjects, in addition to attention to markets and their security.
9. Attention to agriculture and orchards, as they supply the markets and meet the needs of society.
10. Islamic history has recorded for us a sophisticated urban planning and architectural vision in the construction of Islamic cities, which is reflected in our present time, which lacks that engineering and aesthetic.
11. Excessive development has burdened the city, the neighborhood, and the alleyway, diminished the city's beauty and civilization, and negatively impacting its inhabitants, making it a difficult dream to achieve.

FOOTNOTES

1. Al-Hamawi, Shihab al-Din Abdullah (d. 662 AH), **Mu'jam al-Udaba'** (Beirut: Dar Ihya' al-Turath), vol. 5, p. 153; Krachkovsky, **Tarikh al-Adab al-Jughrafi al-'Arabi**, translated by Salah Othman (Cairo, 1963), p. 158; Hamida Abd al-Rahman, **A'lam al-Jughrafiyyin al-'Arabi** (Damascus: Dar al-Fikr al-'Arabi, 1995), p. 173; Hammoud, Khader Moussa, **Adab al-Rihla** (Beirut: Dar al-Kutub al-'Ilmiyya, 2011), p. 26; Atiya, Ahmad, **Al-Qamus al-Islami** (Cairo: Maktabat al-Nahda, 1983), vol. 1, p. 429.
2. Krachkovsky, **Tarikh al-Adab al-Jughrafi al-'Arabi**, p. 159; Hamida Abd al-Rahman, **A'lam**, p. 173.
3. Hammoud, **Adab**, p. 26.
4. Al-Ya'qubi, Ahmad ibn Abi Ya'qub (d. 292 AH), *Al-Buldan* (Beirut: Dar al-Kutub al-'Ilmiyya, 2002), p. 11.
5. Hamida, *A'lam*, p. 173.
6. Al-Hamawi, *Mu'jam al-Udaba'*, vol. 5, p. 154; Krachkovsky, *Tarikh*, p. 158. This book is also known as *Al-Masalik wa al-Mamalik* (Routes and Kingdoms).
7. Al-Ya'qubi, *Al-Buldan*, p. 9.
8. Misra: The city. Yaqut al-Hamawi, *Mu'jam al-Buldan* (Beirut: Dar Sader, 2007), vol. 1, p. 34.
9. Al-Ya'qubi, *Al-Buldan*, p. 9.
10. Al-Kur: A region encompassing several villages. Yaqut al-Hamawi, *Mu'jam al-Buldan*, vol. 1, p. 35.
11. Al-Tasasij: The four districts, which are more specific and smaller than a kura. See: Al-Hamawi, *Mu'jam al-Buldan*, vol. 1, p. 37; Al-Fayruzabadi, Muhammad ibn Ya'qub ibn Muhammad (d. 718 AH), *Al-Qamus al-Muhit*, edited by Yahya Murad (Cairo: Mu'assasat al-Mukhtar, 2007), p. 1145.
12. Al-Ya'qubi, *Al-Buldan*, p. 10.
13. Ja'far Khasbak, *Kitabat Mudhi'a fi al-Turath al-Jughrafi al-'Arabi* (Baghdad: Dar al-Salam, 1978), p. 9.
14. Krachkovsky, *Tarikh al-Adab*, p. 159; Hamida, *A'lam*, p. 173.
15. Krachkovsky, *Tarikh al-Adab*, p. 159.
16. Al-Hamawi, *Mu'jam al-Udaba'*, vol. 5, p. 154. 17- Al-Zarkali, Khair al-Din, *Al-A'lam*, 5th ed. (Beirut: Dar al-'Ilm, 2002), p. 95.
17. The Tulunids: Their leader was Ahmad ibn Tulun, Emir of Egypt and founder of the Tulunid dynasty in both Egypt and the Levant. His father was of Kipchak Turkic origin. His emirate lasted approximately twenty-six years. He was a decisive ruler. He died in 270 AH. See: Ibn al-Athir, Abu al-Hasan Ali ibn Abi al-Karam (d. 630 AH), *Al-Kamil fi al-Tarikh*, vol. 1, p. 338.
18. Al-Ya'qubi, *Al-Buldan*, p. 217.
19. Ibid.

20. Khasbak, Shakir, *Pioneers of Arab Geography*, a research paper published in the *Journal of Oriental Studies*, issue (4), Baghdad: Dar al-Shu'un, 1990, p. 19.
21. Naji, Abdul Jabbar, *Studies in the History of Arab Islamic Cities* (Beirut: Publications Company, 2009), p. 216; Marzouq, Hamad, *Plans of the City of Peace* (Baghdad: Ministry of Culture, 2013), p. 105.
22. Ibid.
23. Ibn al-Jawzi, Abu al-Faraj Abd al-Rahman ibn Ali (d. 597 AH), *Al-Muntazam fi Tarikh al-Muluk wa al-Umam*, edited by Muhammad Abd al-Qadir Atta and Mustafa Abd al-Qadir Atta, 1st ed. (Beirut: Dar al-Kutub, 1993), vol. 9, p. 70.
24. Yaqut al-Hamawi, *Mu'jam al-Buldan*, vol. 1, p. 456.
25. He is Abdullah Muhammad ibn Ali ibn Abdullah ibn al-Abbas. His kunya was Abu Ja'far. He was born in As-Sarat and assumed the caliphate in 173 AH. He was extremely fond of money. He performed the Hajj pilgrimage, visited Jerusalem, and built the city of Ar-Rafiqah in Raqqa. He died and was buried in Mecca. See: Al-Tabari, Abu Ja'far Muhammad ibn Jarir (d. 310 AH), *Tarikh ar-Rusul wa al-Muluk* (History of the Prophets and Kings), 1st ed. (Beirut: Dar al-Amira, 2005), vol. 5, p. 241; Al-Lakhmi, Abu Zayd Ahmad ibn Sahl (d. 322 AH), *Al-Bad' wa al-Tarikh* (The Beginning and History), ed. Khalil Imran (Beirut: Dar al-Kutub al-Ilmiyya, 1997), vol. 1, p. 285; Ibn al-Jawzi, *Al-Muntazam*, vol. 7, p. 224.
26. Al-Tabari, *Tarikh*, vol. 5, p. 243; Ibn al-Jawzi, *Al-Muntazam*, vol. 8, p. 70. 28- The same source
27. Al-Ya'qubi, *Al-Buldan*, p. 25.
28. Al-Ya'qubi, *Al-Buldan*, p. 11.
29. Al-Ya'qubi, *Al-Buldan*, p. 44. 32- He is Abu Ishaq Muhammad ibn al-Rashid Harun ibn Muhammad al-Mahdi. He was proclaimed Caliph after the death of his brother al-Ma'mun. He was the first to have the name of God added to his name. He died in 227 AH. He was called "al-Muthman" (the Eighth) because he was the eighth Abbasid Caliph. See: al-Ya'qubi, Ahmad ibn Ishaq (d. 292 AH), *Tarikh al-Ya'qubi*, edited by Khalil Mansur (Qom: Dar al-I'tisam), vol. 1, p. 331; Ibn al-Sa'i, Ali ibn Anjabt (d. 674 AH), *Mukhtasar Akhbar al-Khulafa'* (Cairo: al-Matba'ah al-Amiriyyah, 1991), p. 59; Ibn al-Kazruni/Zahir al-Din Ali (d. 697 AH), *Mukhtasar al-Tarikh*, edited by Mustafa Jawad (Baghdad: al-Matba'ah al-Hukumah, 1970), p. 112.
30. al-Ya'qubi, *al-Buldan*, p. 56.
31. Ibid. 35- Ibid., p. 57.
32. Al-Baladhuri, Abu al-Hasan (d. 279 AH), *Futuh al-Buldan* (Beirut: Dar al-Kutub al-Ilmiyya, 1971), p. 274; Al-Ya'qubi, *Al-Buldan*, p. 16.
33. Al-Sikak: These are the established roads used by caravans traveling from one country to another. It means: the road. See: Al-Hamawi, *Mu'jam al-Buldan*, vol. 1, p. 38.
34. Al-Dhirā': A unit of measurement known in the early Islamic period. Ziyad ibn Abihi used it to survey the land of Iraq. It is the same as the royal cubit and equals 16.5 cm. There is also the Ziyad cubit and the Hashimite cubit. See: Hints, Walter, *Al-Makayil wa al-Awzan al-Islamiyya*, translated by Kamil al-Asali (Amman, 1970), p. 88.
35. Al-Ya'qubi, *Al-Buldan*, p. 146. Al-Buraqi, Husayn ibn al-Sayyid Ahmad (d. 332 AH), *Tarikh al-Kufa*, 4th ed. (Beirut: Dar al-Adwa', 1987), p. 113.
36. Al-Baladhuri, *Futuh*, p. 241; Al-Ya'qubi, *Al-Buldan*, p. 17.
37. Yaqut al-Hamawi, *Mu'jam al-Buldan*, vol. 1, p. 430.
38. Al-Ya'qubi, *Al-Buldan*, pp. 18-20-28-31-38.
39. Al-Ya'qubi, *Al-Buldan*, pp. 34-39-59.
40. Al-Ya'qubi, *Al-Buldan*, p. 55. 45- Al-Jahiz, *Al-Rasa'il* (The Epistles), edited by Abd al-Salam Muhammad (Al-Khanji Library, Cairo, 1964), vol. 1, p. 38; Ramziya al-Atraqji, *Al-Hayat al-Ijtima'iya fi Baghdad min Nash'atiha ila Nihayat al-'Asr al-'Abbasi al-Awwal* (Social Life in Baghdad from its Origins until the End of the First Abbasid Era), University of Baghdad, 1982, p. 134.
41. Al-Ya'qubi, *Al-Buldan* (The Countries), pp. 33-15.
42. Al-Ya'qubi, *Al-Buldan* (The Countries), pp. 41, 55, 61.
43. Al-Ya'qubi, *Al-Buldan* (The Countries), p. 61.
44. Al-Ya'qubi, *Al-Buldan* (The Countries), p. 59.
45. Al-Ya'qubi, *Al-Buldan* (The Countries), p. 59.
46. Al-Fayruzabadi, *Al-Qamus al-Muhit* (The Comprehensive Dictionary), p. 1263; *Majma' al-Lughah al-'Arabiyyah* (The Arabic Language Academy), *Al-Mu'jam al-Wajiz* (The Concise Dictionary), p. 593.
47. Al-Yaqoubi, *Al-Buldan*, p. 14.
48. Same source.
49. Same source, p. 28.
50. Al-Yaqoubi *Al-Buldan*, p. 37.
51. Same source.
52. Al-Fayrouzabadi, *Al-Qamoos Al-Muheet*, p. 1061; Arabic Language Academy, *Al-Wajeez Dictionary*, p. 145.
53. Ibn Manzur, Abu al-Fadl Jamal (d. 711 AH), *Lisan al-Arab* (Beirut, Dar Sader, 2000), vol. 5, p. 408.
54. Al-Fayrouzabadi, *Al-Qamoos Al-Muheet*, p. 737.
55. Surah An-Naml, verse (88).
56. Al-Sheikhli, Sabah Ibrahim, *Al-Asnaf in the Abbasid Era* (Iraq, Ministry of Information, 1976), p. 30.
57. Al-Yaqoubi *Al-Biladan*, p. 37.

58. Al-Yaqoubi, Al-Buldan, p. 12.
59. Al-Yaqoubi, Al-Buldan, p. 65.
60. Ibid., p. 12.
61. Same source, p. 37.
62. Same source, p. 44.
63. Ibid., pp. 44-64.
64. Ibid., p. 64.
65. Ibid., p. 35.
66. Ibid., pp. 36-58.
67. Same source, p. 25.
68. Al-Bazzazin: Al-Bazzaz sells clothing, which is a trade or craft of clothing made from cotton and linen.
69. Same source, p. 36.
70. Al-Yaqoubi, Al-Buldan, p. 59.
71. Al-Yaqoubi, Al-Buldan, p. 11.
72. Al-Yaqoubi, Al-Buldan, p. 40
73. Al-Yaqoubi, Al-Buldan, p. 61.
74. Al-Yaqoubi, Al-Buldan, pp. 31-43-50-59.
75. Al-Yaqoubi, Al-Buldan, p. 64.
76. Al-Yaqoubi, Al-Buldan, p. 28.
77. Al-Yaqoubi, Al-Buldan, p. 65.
78. Al-Yaqoubi, Al-Buldan, pp. 55-59.
79. Al-Yaqoubi, Al-Buldan, pp. 32, 57.
80. Al-Yaqoubi, Al-Buldan, p. 32.
81. Al-Yaqoubi, Al-Buldan, pp. 40-43.
82. 87- Tuesday Market: This is a market located in Baghdad. It was named so because a market for the people of Kalwadhi was held there before the founding of Baghdad, and it opened once a month on a Tuesday. See: Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 1, p. 457; al-Kubaysi, Aswaq, p. 33.
83. Al-Kubaysi, Hamdan Abdul-Majid, Aswaq Baghdad hatta al-'Asr al-Buwayhi (Baghdad, 1979), p. 308.
84. Al-Ya'qubi, Al-Buldan, (p. 39)
85. Al-Ya'qubi, Al-Buldan, (p. 46)
86. Al-Ya'qubi, Al-Buldan, (p. 49)
87. Al-Ya'qubi, Al-Buldan, (p. 49) (p. 57)
88. Al-Ya'qubi, Al-Buldan, (pp. 56, 58)
89. Al-Ya'qubi, Al-Buldan, (p. 61). 95- Al-Ya'qubi, Al-Buldan (p. 65).
90. Al-Ya'qubi, Al-Buldan, p. 48.
91. The same source.
92. The dirham: defined as a silver coin of a known weight and a recognizable shape. The Arabs used it in their transactions, having adopted it from the Persians. The eastern regions of the Islamic world dealt in dirhams, meaning they followed the silver standard, with the silver dirham being their primary currency. The dirhams in circulation among the Arabs before Islam were the Sasanian dirhams, which were silver coins. There were two types of dirhams: the Baghliya, also called the Wafiya because it met the basic weight requirement for dirhams, weighing eight daniqs; and the Tabari, weighing four daniqs. See: Al-Manawi, Muhammad Abd al-Ra'uf (d. 1031 AH), Al-Nuqud wa al-Makayil wa al-Mawazin (Currencies, Measures, and Weights). Research by: Raja Mahmoud Al-Samarrai, (Baghdad, Dar Al-Hurriya, 1981).
93. The daniq: A daniq is one-sixth of a dirham. It is sometimes said that a daniq is the same as a dirham. A daniq is also a lean, fallen coin. The word daniq comes from the Persian word dana, meaning grain. A daniq is eight and five hundred grains of average-sized barley. See: Al-Karmali, Anastas Marie, Arab Coins and Numismatics, (Cairo, Al-Asriya Press, 1939), p. 27.
94. The ratl: It is a unit of weight. It varies from one country to another. The Egyptian ratl is equivalent to 144 dirhams, which is equal to 437.5 grams. See: Al-Qalqashandi, Abu Al-Abbas Ahmad, (d. 821 AH), Subh Al-A'sha fi Sina'at Al-Insha, (Cairo, Al-Amiriyya Press, 1914), vol. 3, p. 445. Hints, Weights and Measures, p. 30.
95. Ibn al-Jawzi, Al-Muntazam, vol. 7, p. 348.
96. Ibn al-Jawzi, Al-Muntazam, vol. 7, p. 360; Al-Qalqashandi, Subh al-A'sha, vol. 3, p. 402.
97. Ibn 'Asakir, Tarikh Baghdad, vol. 1, p. 70.
98. Al-Mas'udi, Ali ibn al-Husayn, d. 345 AH, Muruj al-Dhahab wa Ma'adin al-Jawhar (Lebanon, Dar al-Fikr, 2000), vol. 4, p. 167; Al-Kubaysi, Al-Aswaq, p. 308.
99. The Holy Qur'an, Surah Al-Insan, verse (8).
100. Muslim, Sahih Muslim, vol. 2, p. 977. 107- Jamal al-Din Abu al-Hasan (d. 679 AH), *Fawa'id al-Mawa'id*, edited by Ibrahim al-Samarrai (Baghdad, Journal of the Iraqi Scientific Academy, 2009), p. 215.
101. Ibid., p. 215.
102. Al-Ya'qubi, *Al-Buldan*, p. 27.
103. Baghdadi cuisine is diverse and varied in its chicken dishes. One method involves boiling the chicken, then cutting it into pieces and placing it in fresh oil. Coriander, mastic, and cinnamon are added, followed by lemon

- juice and sumac, or pomegranate seeds, or vinegar and sugar. Sweet almonds are then added and served. See: Ibn al-Karim al-Baghdadi, *Al-Tabikh* (d. 637 AH), (Mosul, Umm al-Rabee'in Press, 1934), p. 53. 111- Al-Ya'qubi, *Al-Buldan*, (p. 43)
104. Al-Ya'qubi, *Al-Buldan*, (p. 44)
105. Harees: This is a famous Baghdadi dish made from wheat and meat with cinnamon. The meat is boiled until tender, then the bones are removed. Wheat is added, and the dish is cooked continuously from the beginning of the night until a quarter of the night has passed, stirring constantly. Afterward, it is thoroughly beaten, salt is added, and it is left to cook until dawn. Then, the fat is added and poured over the top until it is completely covered. Cumin and cinnamon are then added. See: Ibn al-Karim al-Baghdadi, *Al-Tabikh*, p. 53; anonymous author, from the 8th century AH, *Kanz al-Fawa'id fi Tanawu' al-Mawa'id*, edited by Manuela Marin and David Waines, (Beirut, Catholic Press, 1993), p. 274. 114- Al-Ya'qubi, *Al-Buldan*, (p. 61)
106. Fahd, Badri Muhammad, *Al-'Amma bi-Baghdad fi al-Qarn al-Khamis al-Hijri* (Baghdad, published by the Baghdad Capital of Arab Culture Project), p. 116.
107. Al-Ya'qubi, *Al-Buldan*, (p. 64)(p. 35)(p. 64).
108. Al-Ya'qubi, *Al-Buldan*, (p. 61); (*Al-Qamus al-Muhit*, entry for Faq'a).
109. Al-Ya'qubi, *Al-Buldan*, (p. 215)
110. Al-Zubaidi, Muhammad Murtada al-Husseini (d. 1205 AH), *Taj al-'Arus min Jawahir al-Qamus*, edited by Mustafa Hijazi (Kuwait, Arab Heritage, 2001), vol. 35, p. 169. 120 - Al-Zubaidi, *Taj al-'Arus*, vol. 35, p. 169; Al-Subki, *Mu'id al-Ni'am wa Mubid al-Niqam* (Beirut: Al-Kutub al-Thaqafiyya Foundation, 1986), p. 109.
111. Al-Shalji, Aboud, *Encyclopedia of Torture* (Beirut: Al-Dar al-Arabiyya lil-Mawsu'at, n.d.), vol. 3, p. 11.
112. Abu Ghudda, Hassan, *Rulings on Prison and the Treatment of Prisoners in Islam* (Kuwait: Maktabat al-Manar, 1987), p. 24.
113. Ibid.
114. Dahman, Muhammad Ahmad, *Dictionary of Historical Terms in the Mamluk Era* (Beirut: Dar al-Fikr al-Mu'asir, 1990), p. 44.
115. Surah Yusuf, verse 33. 126- Al-Ya'qubi, *Al-Buldan*, (p. 26)
116. Al-Ya'qubi, *Al-Buldan*, pp. 25-26.
117. Al-Fasil: plural Faslan and Fisal, meaning a short wall below the city wall.
118. Al-Ya'qubi, *Al-Buldan*, p. 26.
119. Al-Ya'qubi, *Al-Buldan*, p. 26
120. Al-Ya'qubi, *Al-Buldan*, p. 28.
121. Al-Ya'qubi, *Al-Buldan*, p. 40.
122. Ibid.
123. Al-Ya'qubi, *Al-Buldan*, p. 216. 135- The Internet, World Report 2023, available at: hrw.org
124. The Internet, available at: <https://www.bbc.com>
125. Abdul Majeed Hassan, *The Social and Economic Conditions of Iraq* (Baghdad, Al-Rasheed Press, 1946), p. 11.

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الفكر الاجتماعي في كتاب البلدان لليقوبي حواضر المدن العربية انموذجا

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ملخص البحث :

إنَّ المدن الإسلامية تنمو وتزدهر بعدها جزءاً من اجزاء عملية التحضر وذلك بدوره يُعدّ إنعكاساً مباشراً او غير مباشراً للدور الرائد الذي لعبته المدينة كنموذج للتغيير الحضاري ، حيث تستقطب-المدن او المدينة - وتصنع وتنتشر عناصر الحضارة بما فيها من ابعاد فكرية وثقافية ، فتلك الحواضر احتضنت عناصر وفئات المجتمع بكل تعدده وباختلافه القومي والديني، واثرت على المستويين : المعيشي والحضاري لافراد المجتمع لما توفر له من فرص للعيش برغد وبحبوة معاشية ليسجل لنا مستوى دخل عال .وبما أنَّ اليعقوبي كان مؤرخاً وجغرافياً قل وجوده في تلك المرحلة فانه بين لنا بصور رائعة لماتحويه المدينة من بناء وهندسة معمارية وتخطيط اسلامي رائع ، متطرقاً الى فئات المجتمع والاحوال المعاشية لهم اذ ضم افراداً يشتغلون بكل الحرف والمهن والتجارات والصناعات والمزروعات والحمامات والاسواق ، اذ وفرت فرص عمل زادت من دخل الاسرة ليعم الرخاء ما بين افراد المجتمع آنذاك.

الكلمات المفتاحية: اليعقوبي ، الفكر الاجتماعي ، حواضر المدن.