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AL SAWAD ABSCESS IN THE FIRST ABBASID ERA (132 AH / 750 CE - 247 AH / 861 CE)

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Abstract :

This study aimed to shed light on the procedures of the Abbasids in Al Sawad abscess, which was a major resource for the abscess tax belonging to the House of Finance during the first Abbasid period. And that was imposed on the space or job. And what was applied by Caliph Omar Bin Al-Khattab in the Al-Sawad area during the era of the Islamic state. Where the land tax is estimated according to the cultivated or cultivable area, and this system was in the interest of farmers, as yields were high prices, and the farmer only had to pay a specific abscess. He left the farmer with the freedom to dispose of his product in excess of the tax, so long as the tax was estimated on the fixed area for land, the amount of collection is fixed and stable.

It is noted that the Abbasid state did not adhere to the application of the system of sharing, in all aspects of abscess; there are areas that remained to pay the abscesses in cash.

Also, the Abbasid era was concerned with the amounts of the abscess, for which historical sources kept complete lists, and show the amounts of abscess that were collected from different regions of the Abbasid state at different times, and the types of crops along with the monetary amounts, as these lists helped in estimating the total that was collected from abscess.

Introduction:

Since the arrival of the Abbasids, a new stage of organization began, characterized by an expansion of reliance on the opinions of jurists, or the proposals of ministers and writers.

When talking about the Al-Sawad region, which constitutes a major resource for abscess tax belonging to the House of Money. The caliphs of the Abbasid state were concerned with the Al-Sawad region, which extends between Al Harby and Al-Alath in the north to the Persian Gulf in the south, and from Helwan in the east to Qadisiyah in the west, which is used to cultivate it on the waters of the canals.

The researcher discussed in the first topic, from this research, the procedures of the Abbasids in Al-Sawad (the tax of abscess), which are imposed on one of two bases:

The first: an area or job abscess that was applied by Caliph Umar ibn Al-Khattab in the Al-Sawad region during the era of the Islamic state, where the land tax is estimated according to the area cultivated or cultivable. This system is in the

interest of farmers if yields are high prices, because farms are only to pay a specific absciss, and it is left to the farmer to dispose of his product in excess of the tax. So long as the tax is estimated on the fixed area of the land, then the amount of collection is fixed and stable.

This system requires a fair estimate of the land, in which the states of the land are taken into account in terms of area ratio and their productive capacity. But the exchange of irrigation and the instability of farmers, and the fluctuation of prices carry the caliph al-Mahdi to the application of the state's share to the share or product by type.

The second basis is based on considering the quality of the land, its fertility, its proximity to the market, the effort in cultivating it, the costs of irrigation, and the quality of the crops in it.

This system is based on the fairness of taxpayers, and alleviating their burdens without prejudice to the right of the state, especially after falling prices.

The sharing absciss requires a careful system of collection that ensures the amount of the product is controlled, and the amount of the absciss to be paid by pre-estimating the product. It is noted that the Abbasid state did not adhere to the application of the system of sharing in all aspects of Al-Sawad. There are areas that remained to pay the abscesses in cash.

The second topic of this research is concerned with the amounts of abscesses in the first Abbasid era, where historical sources have preserved complete lists of abscesses in this era showing the amounts of abscesses that were collected from different regions of the Abbasid state at different times. As well as types of crops in addition to cash amounts, and these lists helped estimate the total of what was being black.

The third topic dealt with the methods and misdeeds of collection, as the first Abbasid caliphs sought to organize the absciss and collect it on the basis of justice, reform the tax situation, and prevent abuses in the collection. Yet, there are many indications that the complaint of collection methods was severe, and was accompanied by that Many of the disadvantages experienced by the people of absciss.

First: Abbasid procedures in Al-Sawad (absciss tax):

The successors of the early Abbasid state realized the importance of agricultural lands, especially in the Sawad region in Iraq. They gave them great attention to any improvement in agriculture, because it is reflected in the absciss, the main resource for Bayt al-Mal (Al-Douri, 1945). The collection of this absciss in this era became based on the unity of the area, or the absciss of the job, which was applied by the caliph Umar ibn al-Khattab after conducting the survey in the Al-Sawad area (Al-Baladhari, 1932), and the work continued until the era of the Umayyad state.

And this system was imposed on the basis of a specific area of agricultural land, and it is estimated a certain amount and a certain amount of the product, whether or not the land was cultivated, and the amount imposed varies depending on the type of product that is grown. Hence, this system provides the state with fixed resources as long as the area of the land is controlled. However, the successful implementation of this system requires that agriculture and prices remain stable, and that any disruption in them leads to a violation of the tax rate from the outcome, which causes damage to the state and the farmer (Al Ali, 1990).

Ibn al-Muqafa', in his famous message "The Companions' Message," refers to the financial conditions that prevailed during the time of the Caliph al-Mansur (136-158 AH), and the fluctuation of the price level between rise and fall, and this affected the absciss by saying: "This absciss, if it is not popular for price increases. It is necessary to recession and break, and everything has a jewel and

abundance, but rather the turn of the abscess of Iraq with high prices (Safwat, 1937)

In his message, Ibn Al-Muqafa called for organizing the matters of the abscess, by defining the jobs and eliminating the disadvantages that lead to the goodness of the parish and the architecture of the earth: "The origins of the jobs on the spheres had no stability or knowledge, and not from Koura except that its function was changed repeatedly and the functions of some of them were reduced and some jobs remained. The workers have nothing to do with, and they are not held accountable for it, and prevent them from ruling on the people of the earth. After they have dressed up for it in architecture, and they hope for it the best of what their hands work. So the workers' march is one of two: either a man who took breach and violence from where he found and followed The Ragab and the rhetoric of exaggeration are those who are found, or either a man of space makes fun of those who planted and leave those who did not sow, who is fined from the age of one and delivers from the ruined ones. If the Commander of the Faithful did his flag in employment on the slaves, villages, lands, and known jobs, and record the bureaus, and prove the principles so that no man is taken into his position that has known and within it, and does not strive in his building. Otherwise, it would have its merit and benefit for us, hoping that it would be good for the parish and the earth's architecture, resolving the hidden doors and cheating the workers (Safwat, 1937).

Al-Mansur began the amendment, but there is no evidence that he was aware of Ibn al-Muqafa's advice or had a direct impact (Katbi, 1992).

Al-Jahshiyari pointed out the measures taken by Al-Mansour towards the black land, "where Hamada Al-Turki imitated and instructed him to come down Anbar. He did not let any of the dhimmis write to one of the workers on Muslims to cut off his hand" (Al-Jahshiyari, 1938), but he did not mention what the amendment was in terms Tax amendment and land survey procedures.

The news indicates that Al-Mansur was concerned with the procurement of governance affairs, especially economic conditions. (1989).

Al-Mansur was very accountable to his workers, so he tracked their actions through the daily postal workers' reports, and the information they contained on fluctuating prices, and on the imports of Bayt al-Mal. Ibrahim Ibn Musa Ibn Issa mentioned: "The rulers of the mail in all horizons were writing to Al-Mansour days His succession every day is the price of wheat, grains, and blood, and at the price of every eaten. If their books were received, consider them, and if he saw the prices as they are, he grabbed, and if something changed about his condition, he wrote to the governor and the worker there, and asked about the cause that conveyed that about its price. so if He answered the answer with a reason so pleasant to accompany it, so that its price will return to the case "(No. Tabari, 1979).

Al-Mawardi refers to the low prices in the time of Al-Mansour, which led him to apply the abscess of the sharing in Al-Sawad, which remained on the area and the exit until the Al-Mansur in the Abbasid state adjusted them to the abscess of the sharing, because the price is cheap. So the yields did not meet their absences and struck the black and made it shared. ((Al-Mawardi, 1978).

There are other accounts that state that the decision was not applied during the reign of Al-Mansour, for it is the cheapest prices that invited people to demand that it be shared at the end of his caliphate. So he died before he answered their request, and that was implemented by the Mahdi (Al-Baladhari, 1932). Based on the suggestions made by his Minister Abu Ubayd Allah Muawiyah bin Abdullah, where he called for the necessity of observing the conditions of farmers, while preserving the right of the state, and the minister indicated to the Caliph Al-Mahdi to proceed in the treatment of the people of black with the same as what

the Prophet in Khaybar did, "he delivered it to Its people in half" (Al-Baghdadi, 1981). Abu Ubayd Allah also proposed Muawiyah sharing rates based on irrigation, so farmers pay a third of the proceeds if they are watered with varicose veins (Al-Douri, 1945). And a quarter if they are watered with wheels (Al-Douri, 1945), provided that he does not put any additional costs on them after that, nor After that, they are obligated to pay a price, not a canine in the face, nor a fatigue, except for the harvest and the lift. "(Al-Mawardi, 1978).

The Minister also indicated to the Mahdi to take the hay from farmers at the expense of sharing, and they are sold to them if they like to buy it at the price of his time. The studies also included a proposal to keep the area system on vines, palms and other trees and all yields, taking into account the proximity of the land and its distance from the markets, and the level of production in terms of height And the decrease. If the yield yields is sufficient to produce two abscesses, only one complete abscess will be taken from it, as Minister Abu Obaidullah Muawiyah determined the share of the money house at fifty percent of the production after calculating the necessary expenses and costs "(Al-Rayes, 1961).

However, the policy of expanding expenditures That he walked on The Mahdi led to a deficit in the imports of Bayt Al-Mal (Al-Masoudi, 1964). This led to a reconsideration of the sharing ratio, as the texts talk about adding a ten percent percentage paid by the farmer of the foreign lands, so the share of the money is estimated at sixty percent instead of fifty percent (Al-Tabari, 1979). As Minister Abu Ubaidallah suggested to the Mahdi that spending on the great rivers should be spent from Beit al-Mal (Al-Baghdadi, 1981). However, when the Mahdi River was dug, the farmers who benefited from it were required to share over fifty years for a year. If the fifty years pass, he will not dare to stipulate the condition stipulated for them (Al-Baghdadi, 1981). It is clear from this that the Mahdi did not take all of the proposals (Alkateba, 1992).

And when Harun al-Rashid (170-193 AH) came, he paid special attention to financial resources and the biggest event that indicates this is that he instructed Judge Abi Yusef to lay the scientific foundations for him to collect taxes, and related matters and rulings in order to remove grievances from the parish and reform their matter. Abu Yusef put a book in Al-Kharj that promises to be a comprehensive economic document, as he strived to produce it in a way that is consistent with the jurisprudential foundations and developments of the era in which he lived (Al-Ansari, 1933).

Abu Yusef devoted a chapter to the Al-Sawad area entitled: "What was done in the blackness" in which he spoke about the organizations of the Caliph Omar bin Al-Khattab in the land of Al-Sawad, his application of the abscess of the area to that region, and held another chapter entitled "What should be done in the blackness", where he called To the necessity of modification according to the circumstances of time and space. It became clear that there are many populated lands that have become idle, in addition to the increase in the adventurer and the supplies and supplies he needs (Al-Ansari, 1933).

so Abu Yusuf suggested abolishing the abscess of the area, because it is a burden on the people of the abscess, given that To price fluctuations associated with God's command, and he said, "So I saw that the function of M. Food - a named agent or a named dirham that is placed on them differently in the sultan's income and on the household of money, It is similar to the people of the abscess from each other, but the function of food, if it is obscene licenses, the Sultan is not satisfied with what he hired, and the sultan does not give himself a breath to leave what the people prefer he abscess from that, and the cheapness and costliness of the hand of God Almighty, are not based on one thing . The food may be too much, and it may be a little cheap (Al-Ansari, 1933).

Abu Yusuf suggested taking the sharing outlet because of the many benefits that accrue to the house of the state's money, and to the taxpayers. So he said: "I did not find anything more saving on the house of money and did not exempt the people of the absciss from grieving among them and carrying one another, and I do not exempt them from the torment of their loyalty And their workers from a fair, light and fair sharing of the Sultan Reza and the people of Al-Kharj from the grievances among themselves carried each other to some comfort and virtue (Al-Ansari, 1933). Abu Yousef submitted a proposal that the crops' sharing ratios should be diversified according to their methods of irrigation. So he shared wheat and barley over the fifty for him and him, and for fifty and a half for varicose veins, as suggested by the sharing of palm trees and the moisture of orchards is over a third, while summer yields are on the quarter. Nothing should be taken into consideration with any of that and nothing is achieved for them (Al-Ansari, 1933) .

Existence of the sharing requires a careful system of collection that depends on the prior assessment of the product before the harvest, and its purpose is to establish the amount of what should be To be paid by the owner of the transplant, therefore, the Kharis took into account the consumption of the transplant owner, so he did not include it in the estimation, and the damage was in effect since the time of the Prophet, It was applied to the palm and generosity (Abu Abdullah, 1981). Transfer the products after they are harvested to Al-Baidar, where the diesel is carried out there. This procedure includes additional costs and burdens on the state's treasury, as its burden gradually decreased during the days of Al-Ma'mun (198-218H) by including blackness yields, so the country was not allowed to interfere in transportation problems, prices, etc. (Al-Katbi, 1992).

Ibn Khordaziba (d. 300 AH) mentions in a list on the estimation of blackness the names of the tissues and the number of Baydar in it, and the number of repetitions in each threshold, so the highest rate of repetition in the feces of rose stools was 95.98 cr per bed, while the lowest rate in the two rivers was 3.85 cr per bedr (Abu Khordaziba, Abdullah, 1889). Al-Tabari mentions in the events of the year 172 AH that Harun al-Rashid reduced the tax on the people of Al-Sawad, and he put for them the ten that were taken from them after half, and thus the share of the money house became 50% instead of 60% (Al-Tabari, 1979).

There is an indication that Al-Rashid did not generalize the application of the absciss of al-Muqasimah to all parts of Al-Sawad, and areas such as: Sukkar, Kour Tigris, and Abruqa remained to be paid in cash and in kind (Al-Jahshyari, 1938).

As for Al-Mamoun, the year 204 AH decided to divide the people of Al-Sawad over the fifty from the quotient instead of half, and thus the share of the money house decreased to 40% instead of 50% (Al-Tabari, 1979). It appears that this measure was politically motivated, related to the appeasement and appeasement of the people of Baghdad after the end of the ruling crisis between Al-Amin and Al-Mamoun (Al-Douri, 1945).

As for the period extending from the period of Al-Mu'tasim to the era of the Mutawakkil, there has been no significant change in the absciss and the abscissed land, except for the reference to the Mutawakkil's attempt (232-247) to reconsider the collection dates of the absciss, where he ordered the delay of the Nowruz to a time commensurate with the date of the realization of the yields (Al-Maqrizi, 845 AH).

It is noted that the Abbasid state did not commit to apply the absciss of the divide on all aspects of Al-Sawad, as there were areas that remained to be paid from the absciss in cash and in kind. Al-Buzjani (d. 387 AH) indicated that the transactions that take place in the areas of Al-Sawad are divided into two parts, a section that leads the right of the money house by taking a percentage of the quotient, including the lands of Alastan, which pays half of the proceeds. There

are some lands of Alastan pay less than half, helping their owners to build their lands and there Some of the herds pay more than the tenth, which is injustice and where there are violations. As for the second section, it performs the right of the money house in cash (weighted paper), and it includes lands that pay the tax on the area, and the number of crops it produces, and there are lands that pay abscesses on the lesson such as: provinces and rents and it includes this type of elastane that causes a reduced abscess, and includes To which herds increased by more than ten are paid (Al-Buzjani, 1971).

Second: The amount of collection of abscess in Al-Sawad

In the time of the succession of Umar ibn al-Khattab , Al-Sawad was erased, as Hudhayfah ibn al-Yaman sent beyond the Tigris, and Uthman ibn Hanif sent a sub-Tigris, and each follicle put it into a vault and a dirham (Al-Baladhari, 1932). Several sources have reported figures on the collection of blacks during the days of Omar bin Al-Khattab, which amounted to 100,000,000 (Abu Yusuf, 1933). Al-Mawardi stated that the amount was estimated at 120,000,000 (Al-Mawardi, 1978). As for the time of Othman bin Affan, the amount of the collection amounted to 100,000,000 dirhams (Al-Sulli, 1341 AH), and at the time of the succession of Muawiyah bin Abi Sufyan, the amount of collection of the blacks amounted to 100,000,000 dirhams. (Al-Souwli, 1374). As for Al-Yaqoubi, he mentioned the mandate of Abdullah bin Ziyad 135,000,000 dirhams (Al-Yaqoubi, 292 AH).

As for the ward of Al-Sawad during the days of the pilgrims - the successor to the Caliph Abd al-Malik bin Marwan on Iraq - the accounts gave numbers about the amounts of the abscess, which ranged between 18,000,000 dirhams (Ibn Khordaziba, 1889). Another estimate of 40,000,000 dirhams (Baladhari, 1932), Al-Sulli stated that it amounted to 25,000,000 dirhams (Al-Sulli, 1341 AH). As for Al-Mawardi, he mentioned that it amounted to 118,000,000 dirhams (Al-Mawardi, 1978). This variation is due to the different conditions of collection, especially during the massive revolutions that occurred during the time of the pilgrims, or because of the deliberate narrators' distortion of his rule (Al-Ali, 1990).

The accounts differ in their reference to the amount of high abscess in the days of Omar bin Abdul Aziz, amounting to 120,000,000 dirhams (Al-Mawardi, 1978). As for Al-Souli, it is mentioned that it amounted to 60,000,000 dirhams, and it is mentioned that it amounted to 60,000,000 dirhams (Al-Souli, 1341 AH). The incidence of Al-Sawad during the days of Yazid bin Abdul-Malik reached 100,000,000 dirhams, and so did the blackness of consumption during the days of Hisham bin Abdul-Malik in the state of Khalid bin Abdullah Al-Qusri, 100,000,000 dirhams (Al-Jahshyari, 1938).

It is noted that the number 100,000 dirhams was considered as the basis (a) is the usual incidence of Al-Sawad in periods of stability. As for the height of the incidence in the black after Hisham, there were no clear indications of it (Al-Katbi, 1992).

The first Abbasid period is characterized by the presence of complete detailed lists showing the amounts of abscess that were collected from various Abbasid regions at different times. As well as the types of agricultural crops in addition to the cash amounts were collected.

Al-Jahshiyari lists a list prepared by Abu al-Wazir Omar bin Matarif (d. 186 AH) in the succession of Al-Rashid, in which he stated that the state was collecting the tax in kind and then selling it, as he mentioned the prices of yields in black, estimated at 80,780,000 dirhams, and distinguished other areas in Al-Sawad that were paying their abscess in cash. He placed it under the name of the chapters on money in Al-Sawad, and indicated that the amount of the tax was 14,800,000 dirhams (Al-Jahshayari, 1938).

As for the second list, it is the list of Ibn Khaldun (d. 808 AH), in which he outlined the resources of Bayt al-Mal in Baghdad and attributed them to the days of al-Ma'mun (Ibn Khaldun). There is a great resemblance between this list and the Jahshiyari list in terms of estimates provided for the regions' imports. The difference appeared in the denial of the prices of Al-Sawad, which was estimated by Ibn Khaldun at 270,800,000 dirhams. It turns out that Ibn Khaldun's list is a second copy of the Jahshiyari list, and it gives an estimate of imports during the time of al-Rashid and does not rise to the time of al-Mamun (Al-Ali, 1990).

Qudama bin Jaafar (d. 329 AH) mentioned in his book (Al-Kharj and the workmanship of the book) a list that stated that his numbers are about "the height of Al-Sawad according to what it is at this time and on the lesson of the year 20.4 AH. It is the first thing that is calculated in the bureaus in the present, because the bureaus were burned in The temptation that was in the days of Al-Amin (Qudamah bin Jaafar, 1981). Qudamah bin Jaafar indicated in his list that the black abscess was collected in cash and in kind (Qudamah bin Jaafar, 1981), where he referred to the black imports from wheat, which amounted to 177.200 kar, while barley It amounted to 99,721 cr, while the total amount collected from cash amounted to 80,950,800 dirhams, which gave an estimate of the incoming Al-Sawad amounting to 130,200,000 dirhams (Qudamah bin Jaafar, 1981).

It is noticeable that Al-Sawad abscess increased by 49,240,000 dirhams from what was in the days of al-Rashid, even though Al-Mamoun issued a decision to reduce the percentage of what the country takes to fifty. But this increase feels that this percentage is neglected by the tax collectors and that they collect more than fifty times (al-Katebi, 1992). Ibn Khardadhiba (d. 300 AH) has indicated in his list that he prepared in Toussig, Al-Raseqat, and Al-Baydar, and his collection of wheat, barley, and paper was estimated. Ibn Khardazbah, 1889).

Although the yield numbers between the two lists are almost close, at a time when the difference between them appears clear, especially in cash, as there was an increase in the cash in the list of Ibn Khardazh approximately two and a quarter million. This is an affirmation that the collection of cash increased, which means an increase in the taxes set (Al-Katbi, 1992).

It is noted that there is a noticeable decline in the imports of Al-Sawad, as in the list of Ibn Khardadheba, where the total total amounted to 108.679.840 dirhams (Ibn Khurdaza, 1889), and this may be due to the commitment of the state to Al-Mamun's decision to reduce the abscess to fifty instead of half (Al-Douri, 1945). It appears from the lists of Qudamah Bin Jaafar and Ibn Khardazba that wheat and barley were considered the broadest yields in Al-Sawad. Yet ,we must note the multiplicity of Al-Sawad yields, which are close to them in terms of type and are measured for the purpose contained between them. Thus added to them in appreciation (Al-Ali, 1990) Al-Buzjani mentioned a list of cereal genera in the areas of Al-Sawad, and classified them into four groups for tax purposes: the first group, on top of which is sesame, cumin, barley, and mustard, while the second group on top of wheat, which includes chickpeas, lentils, book sowing, fenugreek, raisins, and sumac. The third group begins. Barley, rice shell, corn, millet, coriander Albaqla up prices across Al-Sawad to half the price of wheat roughly, while the fourth group Aljahjndm a half measures of wheat with a half car barley (Al-Buzjani, 1971). The following is a list of estimates of aspects of wheat and barley as presented by Qudamah bin Jaafar and Ibn Khordaziba, which are as follows:

Table (1)

Ibn Khardaza list			List of Qudamah bin Jaafar			area
paper in dirhams	barley	Buckwheat	paper in dirhams	barley	Buckwheat	
150.000	1400	2300	4.000.000	6400	11800	Al anbar , alnahr and al maaref
300.000	1000	2000	300.00	2000	2000	Qtreel
150.000	2000	3000	150.000	1000	3000	Masken
2.000.000	2000	3500	1.000.000	2000	3500	Badoria
150.000	1700	1900	150.000	1700	1700	Boher sier
250.000	3050	3300	250.000	3300	3300	Al ramkan
150.000	2000	3000	350.000	2000	3000	Kothy
150.000	6000	1700	200.000	1000	1000	Naher Deqreet
150.000	6000	1700	150.000	6000	1500	Naher Gopeer
350.000	5000	3000	250.000	7200	1400	Al zopy Al salasa
			350.000	5000	3000	Babel and khotrana
700.000	500	500	70.000	500	500	Al faloga al awilia
280.000	3000	2000	280.000	3000	1000	Al falwga al sofia
45.000	400	300	45.000	400	3000	Al nahrein
54.000	400	300	45.000	400	3000	Aen al tamer
150.000	1600	1200	150.000	1600	1500	Al geba and al bazaa
100.000	2400	700	150.000	4500	3500	swar and bresma
250.000	4500	1500	122.000	4000	3500	Barsma and Naher almalak
150.000	5500	500				al sebeen and Al wkouf
900.000	2500	2000	62.000	2500	1000	Furat Badukly
140.000	1700	1000	140.000	1500	1000	Al selheen
10.000	500	500	20.000	500	500	Roz Mestan
300.000	3000	1250	300.000	1000	2200	Testar
204.840			240.800	1000	2200	Egar Yaqteen
300.000	2200	2500	300.000	2200	2500	Bzr gsabor
120.000	4800	4800	120.000	4800	4800	Al radaneen
100.000	1000	200	100.000	1000	200	Naher bouk
330.000	1500	1600	330.000	1500	1600	Kolowazy Naher bein
140.000	1500	1000	240.000	1500	1000	Gazer walmadenah
170.000	1400	1000	246.000	1400	1000	Rosteqbaz
250.000	2500	2000	150.000	1500	1000	Mahroz and selsel
100.000	1000	1000	100.000	1000	1000	Glola and glta
40.000	1300	700	40.000	1300	1900	Al zeibeen
70.000	2000	2000	60.000	1400	1300	Al dakasera
			120.000	5100	3000	Braz Alzoor
100.000	500	600	35.000	500	600	Alband Negen
100.000	500	1000	350.000	1800	1700	Al nahran Alagala
150.000	1200	1000	100.000	500	1000	Al nahran Alawsat
330.000	5000	4700	53.000	1300	1700	Al nahrawan al asfal
880.000			330.000	5000	4700	Baderia and bakasia
20.000	20.000	3000				Al gabarek and Al akrad

Source: Prepared by the researcher
 Third: methods of collection and evening dressing

The early caliphs of the Abbasid state meant organizing and collecting the abscess, and in that organization they promoted the principle of justice in order to reconstruct the land and to benefit both the farmers and the state. And they organized the central abscess bureau, which is one of the most important financial bureaus in the country, for the most responsibilities that this bureau was familiar with, so it was collecting money, and it also supervises the architecture of those lands through the construction of arches and supervision of the great rivers. It also supervises the bureaus of the abscesses located in the different regions, as each region had its own divan bureau (Jahshiyari, 1938). Administrative and financial tasks were given at the beginning of the Abbasid state to the mawali, as Abu al-Abbas, Khalid bin Barmak imitated the Diwan of al-Kharj and al-Jund (al-Katbi, 1992).

The Abbasids also sought to reform the tax situation and prevent abuses in the collection of abscesses. But with these indications issued by the Abbasid state indicating that the complaint about the methods of collection and abuse were severe, and among the disadvantages that spread during that period:

1. The large number of additional fees that the workers and collectors took in addition to the share of the sharing: these phenomena have spread since the era of the Umayyad state, and when the Muawiyah caliphate is over. Abdullah bin Draj Al-Sawad said, and the people of Al-Sawad demanded that they dedicate him to the Nowruz and the festival, and they did so, so it reached ten thousand Dirhams in the year (Al-Jahshiyari, 1938). In the book of the Umayyad Caliph Omar bin Abdul Aziz to his rulers over Kufa Abdul Hamid bin Abdul Rahman, in which he mentioned a number of additional taxes that were paid by the people of Al-Kharj, where he called for their abolition (Abu Yusuf, 1933). Moreover, Minister Abu Ubayd Allah Muawiyah suggested to the Mahdi that no additional costs should be placed on the people of the abscess, and they would not be obligated after that, nor should they be deprived of costs or costs, except for the raised harvest (Qadamah bin Jaafar, 1981).

As for Abu Yusuf, he mentioned in the book abscess, a number of taxes that he saw as heavy on the peasants and that they are not permissible, and he suggested to the Rashid to abolish them, including not to charge the people of the abscess, the cost of the arrival of the abscess workers and their entourage, the price of storing the products of interest in kind, and the fare of hospitality to the villagers. He said: "the people of the abscess are not taken with a working livelihood or wage range nor congestion, a drop, a food load for the sultan (Abu Yusuf, 1933). Abu Yusuf demanded not to take the costs of the records related to the abscess, nor the wages of people who use them." Workers and governors in communications between them and Bayt Al-Mal, as well as demanding the cancellation of the deputy, It is a tax levied from farmers to cope with emergency crises faced by the state (Ali, 1990).

Abu Yusuf said: "Neither the price of newspapers nor carnations, the fees of the fayujah, the wages of the kayaleh, of the provision of any of them be paid, of division or representation, except for what we describe from the sharing (Abu Yusuf, 1933). Abu Yusuf was mentioned in His offer of the taxes to be abolished, the boom tax, and marriage is what the ghettos take for his greed, and the marriage requires money. He has a known fee and no necessary amount, and it is according to what is drawn by the preponderant worker, and the extract is to the extent that they take care of whom to act With them (Abu Yusuf, 1933).

As for the jahdath, he is the man appointed by the masters of the abscess, to undertake to take the abscess's money from them, and to pay it to the court. He checks the coins to separate the good from the bad (al-Douri, 1974).

2. Workers' methods and abusive and unjust life when collecting: This problem lies in practical application and workers' misconduct and life. However, the Abbasids turned to taxes and their payers (Al-Douri, 1982). They emphasized

the importance of pursuing justice in collecting the abscess, Al-Mansur considered the owner of the abscess. The just is that it is the third pillar of the ruling, saying: The third is an abscess that investigates and does not oppress the parish, for I am rich in oppression (Al-Tabari, 1979).

A man from the people of Al-Sawad was grieved, from some of the workers in a high level he raised to Al-Mansour, and he fell in it if you were sincere, so he came to you with permission to do so (Al-Tabari, 1979). Al-Mansour also stressed accountability for his workers, so he established the House of Grievances, so it was “no one is given. Then He attributed it only by throwing it in the Khaled Al-Bateen House and then extracting money from it (Al-Tabari, 1979).

As for the Mahdi, his rule began by establishing a special council to return grievances to protect the parish from those who transgress the rulers and their injustices in order to collect the late abscess funds on them, as they were “tormented with types of torment from the seven, sashes and hooks” (Al-Jahshiyari, 1938).

Al-Mahdi consulted the polite Muhammad ibn Muslim, who advised him to lift the torment of them, saying: “O Commander of the Faithful, this is a position for him after what they are fined, so they must ask for the demand of the fined, but there is a sign confirming that this decision is not continued by the workers, so Abu Yusuf says:” They do not strike a man in the dirham dirhams and it is not said to a man, for he informed me that they reside the people of the abscess in the sun, and they beat them severely and fired at them as jars and bound them with what prevented them from praying, and this is great for God is outrageous in Islam (Abu Yusuf, 1933).

Al-Rashid has shown a special interest in organizing the abscess, in accordance with the principles of Sharia to remove the injustice from the parish, and the goodness of their matter. Therefore, he sent a letter to Judge Abu Yusef asking many inquiries and asking him to lay down the foundations rules for the abscess tax, and Abu Yusuf made many suggestions to fix the economic conditions. Depending on this, the application of justice and its effect on increasing the abscess and the reconstruction of the country, he said: “Justice and fairness of the oppressed and avoiding injustice with what is in that wage increases the abscess, and abundant in the country’s architecture, and the blessing with justice is, and it is lost with oppression, and abscess taken with oppression The country lacks it and sabotages (Abu Yusuf, 1933).

Abu Yusuf also suggested that Al-Rasheed sit down to consider the grievances of the parish once every one or two months in the capital, Baghdad, that the oppressed would hear and do justice to him, mention the oppressor and deter him. Then the impact of these councils would extend to the remaining cities and cities (Abu Yusuf, 1933).

Abu Yusuf also explained the qualities that must be available in the abscess factor, including being a scholar of jurisprudence, trustworthy, honest, fair, combining softness and distress, committed to collecting the estimates of the abscess. He said: “And I saw that you take a people from the people of righteousness, religion, and honesty, So the abscess took them over, and whoever was left of them, let him be a scientist, advising the people of chastity, people do not know of him as a roughage, and he does not fear in God blame, what he preserved from the right and performed from the trust he took into account the paradise, and what he did with it otherwise he feared the punishment of God after death . (Abu Yusuf, 1933).

Abu Yusuf also proposed censoring workers in the abscess by sending some soldiers from the people of the Diwan who knew their righteousness and advising the caliph. Provided that their livelihoods should be complete from their office month by month and they would not take anything from the abscess (Abu Yusef,

1933). He also indicated the need to send A group of people of righteousness, honesty, and trust whose task is to monitor the abscess workers, and to know how to collect them in the country. If it is proven that the workers are betrayed, it must be severely punished, and it is forbidden to use it again to be a lesson to others (Abu Yusuf, 1933).

The torture of the absentee payers with the doctrine of torment continued during the reign of Al-Rashid until the year 184 AH, when the caliph ordered the lifting of torture for them, based on the advice of Al-Fadl Bin Ayyad, who resented seeing the torturers when he called upon Al-Rashid to lift the torture for them (Al-Yaqoubi, 292 AH).

As for Al-Ma'mun, he tried to listen to the hearts of the parish by sitting down to the grievances and looking into them, and the complaint was mostly of workers' abuse (Al-Douri, 1945). The intensity and torture of tax collection continued. In the year (200 AH), Deuterius Al-Mahri described the workers of the abscess in Iraq as people from Iraq, Basra and the wise, and they are stubborn with no mercy in their heart, no evil faith in the snakes, beating people and locking them up and hanging the fat man from one arm until he almost dies (Al-Douri, 1945). The pressure of the tax collectors and their arbitrariness led the small owners to resort to (recourse), namely: that the owner of the land or the estate land his land, to one of the major owners in the state, and write his lost or lost in the name of this great in the Diwan. So the tax collectors do not dare to abuse and injustice in the requirement of the abscess son Perspective, 1956). In return, the shelter pays part of the proceeds to the garrison or pays him a sum of money per year.

The resort may be a way to reduce the taxes imposed, so the Gabi was satisfied with taking half of the abscess or four considerations for the large angel (Zidane). With the passage of time, the ownership of the land will shift, so that the protector becomes the real owner of the land, while the original owner's status changes to the state of farms in the land (Miskawayh, 421 AH), and the phenomenon of refuge spread during the era of the Umayyad state, so many lost their refuge in the area of blackness and al-Butayha to Muslimah Ibn Abd The king is an enhancement from the collection of the abscess (Al-Baladhari, 1945).

There are many references in the first Abbasid period to the increase in the abundance of recourse, due to the pressure of workers and their transgressions on farmers, and the abrogation helped to expand the large estates in that period (Baladhari, 1945). This has called Qudama bin Jaafar to push the abscess to the center of the state and not to the collectors, to help the defenders and protect them from the arbitrariness of the governors and the collectors. He said: "The Ijar is to protect the estate from being entered by one of the workers, and their reasons include what the imam orders to put something on them that leads to the Sunnah either between money or other means (Qadamah bin Jaafar, 337 AH).

3. Disadvantages that relate to the methods of collection, kissing and guarantee: the abscess is guaranteed in a region by individuals who pay a certain amount of money and release their hands in the collection (Al-Douri, 1945). So the Sultan benefits from accelerating the money, and the recipient benefits the difference between what he paid and what he got (Al-Rayes, 1961).

Abu Yusuf believes that accepting in the collection, has negative effects on the parish, so he said: "And I saw that you do not accept anything from Al-Sawad, or other than the blackness from the country. The acceptor, if he was in front of him, preferred the abscess, the pity of the people of the abscess, and he carried on them what he did not answer, and their injustice And he took them with what was unfair to them to be safe from what he had entered into, and in that and his ilk are the ruin of the country, the destruction of the parish, and the acceptor who does not care about their destruction and their command and the burden on the people of the abscess is not their duty to the apparent injustice that cannot be solved or sought "(Abu Yusuf, 1933).

And Abu Yusuf authorized the work of guaranteeing in the event that the people of the country were satisfied with the inclusion of their country's abscess to a man among them, provided that he was accompanied by someone who trusted his religion and his honesty and ran from the money house. He said: "If the people of Tossuj, or Egypt, came from the regions and with a man from the well-known country, Moser then said: I include for the people of Al-Tusj or the people of this country their abscess - and they are satisfied with it. And they said: This is lighter on us - consider that if it is good for the people of this country and the embryos before and within one of the people of the abscess or to increase it, or to download something that the Prince should not prevent him from this was most prohibited (Abu Yusuf, 1933).

Abu Yusef left the right to the caliph to approve the work of midwifery, as he saw in the midwifery good for the people of the abscess and an abundance of the House of Money. Or what is not obligatory for them, if he did what was promised to him that it would be indecent and irreversible to others, God willing (Abu Yusef, 1933).

During the reign of al-Ma'mun, I found that he had the intention of accepting Al-Sawad people, as workers countered this, but it seems that political motives have played a role in his failure to do so (Al-Murtada, 436 AH).

4. The policy of collecting money in an island in Al-Bayader: it is estimated with more than its real contents, then the workers take the antipodes of the war, and the collectors work to delay the Dias after collecting them in Al-Bayader for a long time, which leads to the destruction of the people of abscesses and the ruin of the country.

Also, the abscess factor sometimes claims that the abscess people lose its yield, so it takes more of that reason than the condition, as it claims a decrease in the incidence after trampling. Abu Yusuf said: "And the food does not sit if it becomes in the Bayader one month, two months and three and is not trampled. This is the destruction of the people of the abscess and the ruin of the country. And if he was short of the first one, he said: "Please, and take away from them what is not his." (Abu Youssef, 1933).

5. Collection of the abscess before the crop ripens: the mare made the Nowruz as a time to start collecting the abscess in Iraq. This requires reconciliation between the Persian year and the solar year, especially with regard to the difference which is a quarter of a day which is a quarter of a day, and this requires adding a day to the Persian year every four years, or adding a month every 16 years and the year is a leap because it has thirteen months, and accordingly, Whenever this period passed, they used to delay Al-Nayrouz from its time for a whole month, and as the deadline progressed to May, they returned it to June (Al-Qalqashandi, 1918). With the establishment of the Islamic state, which set its budget on the basis of the semicolon year, and this led to a problem caused by the movement of Arab months in relation to the solar year, perhaps the entitlement to the abscess at the beginning of the year and then was delayed until it became at the end of the year, and may be delayed to the year after The abscess becomes attributable to the previous year and is due in the coming year (Al-Qalqashandi, 1918).

The negligence of pressures in the Islamic era led to the advance of Nayruz from his date until the month of May, according to the time of Khalid bin Abdullah's forced mandate in Iraq, so Al-Daqna asked him to delay Nayruz a month and he refused, and he wrote to Hisham bin Abdul-Malik so he refrained and considered him from the offender who forbade May God be with him (Al-Maqrizi, 845 AH). When the Rashid era was, Al-Dahaqin gathered to Yahya bin Khalid Al-Barmaki, and asked him to delay Al-Nowruz for a month, so he resolved to do so. His opponents accused him of fanaticism with a sense of Majusism, he did about that (Al-Qalqashandi, 821 AH).

As for the trustee, he realized the dangers arising from opening the outside in Nayrouz, and the green was not yet understood. He decided to amend the collection date in a manner commensurate with the date of recognition and maturity of yields, and therefore Nayrouz was delayed from April to 17 June, while Al-Maqrizi indicates that the delay to 5 June has been issued to all states in the year 243 AH (Al-Biruni, 440 AH). So this decision was useful, easy and easy for the people, and the one who won the favor thanked and praised, and the trustee saw that this measure was not applied.

There is another procedure that Al-Mutawakkil carried out in 243 AH, which is known as Al-Muzdalif, and it is related to the difference between the solar year and the semicolon year, which is estimated to be eleven days and a quarter today. If thirty-three years have passed, the difference between the two calendars is a full semicolon year. Once that is done, a semicolon year must be deleted, so the abscess may be taken twice (Al-Douri, 1945). Al-Mutawakel issued an order in the year 243 AH to compress the year 241 AH, because it is the thirty-third year, and one abroad takes two years (241-242 AH) to transfer the first to the second (Al-Qalqashandi, 821 AH).

Abu Al-Hassan Ali Bin Al-Hassan, the writer of these parts, which occurred during the era of Al-Mutawakkil, stated: "I entrusted the collection of the abscess in years before forty-one and two hundred years ago, from the succession of the Commander of the Faithful entrusted to God, and every year forty-one and two hundred take place. Every year takes place in the year that follows, due to the delay of the solar months from the lunar months in each year eleven days and a quarter of the day the fracture is increased. So when the year forty-two and two hundred he had passed from the years before thirty-three years, and a quarter of an additional day Fracture is the realization of yields and fruits of the forty-one and two hundred years Zero years two and forty and two hundred. The Commander of the Faithful entrusted the command to cancel the mention of the year forty-one and two hundred if it has passed, and the abscess is attributed to the year two and two hundred and two, so the works blew up on that year, until another thirty three years have passed that is the end of the year four Seventy two hundred, the book of the approved Commander of the Faithful (Al-Maqrizi, 845 AH) was not alerted.

Results:

It is clear to us from the aforementioned that the abscess in the first Abbasid era - it was considered important for Islamic economic history, as the Abbasid caliphs in the first Abbasid era took care of the abscess because it constituted the main resource to the house of money. So the abscess in Iraq is among those important to the Abbasids.

This importance has been demonstrated through the reforms that took place during the reign of Caliph Abu Jaafar Al-Mansour, where the advice of "Ibn Al-Muqfa" in his letters had a great impact on adjusting the abscess to Al-Sawad, supervising workers and following up and holding workers accountable through the reports that reach the caliphs by daily mail. The system of abscess and sharing in the lands of Al-Sawad, in proportion to the high and low prices, and the application of the space system to vineyards and palms, and with the passage of time, the imports of Bayt al-Mal declined, so the Caliph al-Mahdi changed the proportion of the sharing, instead of 50% to 60%.

The era of Caliph Harun al-Rashid was very important regarding what is related to the abscess in general and the abscess of Al-Sawad in particular, as the "al-Rashid" asked the judge "Abu Yusef" to lay scientific foundations to determine how to collect taxes in proportion to the jurisprudential foundations and developments of the times.

The importance of what the judge “Abu Yusuf” came about in singling out a special chapter on “what he did in Al-Sawad” since the era of Caliph Umar ibn Al-Khattab, may God be pleased with him, during the Umayyad period. He also singled out another chapter entitled “What should be done in the black” What distinguishes what Abu Yusuf says is the appropriateness of the conditions of time and space, and the abolition of the area abscess that changes with the low and high prices.

These measures helped reduce the burden on the state, and increased the imports of Bayt Al-Mal, and this appears during the era of the “Caliph Al-Mamoun”. During the era of the “Caliph Al-Rashid”, the imports of Bayt Al-Mal from the black abscess reached 80,780,000 dirhams, and in the “Mamoun” period reached 27,800,000 dirhams.

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