A Study in the Limits of the Administrative Structure The Abbasid Caliphate in the First Abbasid Era and the Umayyad State in Andalusia[1]

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ABSTRACT

The Islamic nation witnessed the days of the Abbasid Caliphate in the East, and the Umayyad rule in Andalusia (the era of governors and emirates), transformations in all the facilities of life, including the political and administrative conditions in state institutions, whether in the Islamic East or in Andalusia, as a result of the development of administrative systems accompanying the development of the social system due to its influence. The different nations, groups and peoples that embraced Islam and became within the concept of (the Islamic nation), and from here these peoples influenced one another, and this influence necessitated the emergence of a kind of prosperity in all life facilities, including the administrative systems of states and regions, which are the focus of research and investigation, and from here it crystallized. His idea is by shedding light on each of the administrative systems in the Islamic East and their counterparts for the same period in Andalusia, so that the reader can see aspects of similarity and difference, or prosperity, decay and decline for both parties, who are the most important poles of the Islamic nation.

Keywords: *study; administrative structure; Abbasid; Umayyad*

INTRODUCTION

This research deals with a study within the boundaries of the administrative structure of two countries that were established in a period of time, if not completely one, they are close, one of them is in the East, which is the Abbasid Caliphate in Baghdad - the first Abbasid era (13AH - 232AH / 750AD - 846AD) - and the other is in Morocco, which is the Umayyad state in Andalusia - the era of governors and emirates (95AH - 300AH / 714AD - 912AD).

The references that dealt with the history of the two states, especially those specialized in the history of administrative systems, showed the existence of many important administrative jobs and positions, both main and secondary.

By examining these sources, it became clear to us that there are jobs that appeared in one of the two countries and did not appear at the same time in the other country until after decades of time had passed.Therefore, the research will focus on four main administrative functions, namely: (ministry, veiling, writing and hisba). Our research plan necessitated dividing it into paragraphs that included the most important positions or the main administrative ranks, which are called in Andalusia as (the grand plans), which appeared in both countries, namely: (ministry, hijab, writing and hisba) and were established to meet various needs, including religious ones such as hisbah, and administrative ones and purely political like the other three jobs.

Which the research will stand on each one of them in detail, while standing on what these jobs faced in terms of development and prosperity or stagnation and deterioration.

First: The Ministry:

Before delving into the origins of the ministry and its importance as an administrative position, it must be defined linguistically. Ibn Manzoor says: "The minister: The love of [1] the king who carries his weight and helps him with his opinion … and his supporter in the matter is his help and strength, and the origin supports him" [2].

Al-Mawardi believes that the name of the ministry is derived from three aspects: one of them; It is taken from the goose, which is the weight, because it bears the king's burdens, and the other aspect is that it is taken from the goose, which is the refuge, and from it the Almighty's saying: {No! There is no refuge}*, meaning there is no refuge, so it is called that because the king resorts to his opinion and his aid, and the third: It is taken from the waist, i.e. the back, because the king is strengthened by his minister like the strength of the body with the back [3].

Perhaps al-Mawardi supported his above words with what was stated in the Holy Book of Allah Almighty in His saying: {And assign for me a minister from my family, Harun, my brother, and strengthen my strength with him and involve him in my affairs*}, and {And the sayings Moses the Book, and We appointed with him his brother Aaron a vizier*}, as well as it was mentioned in some of the hadiths of the Messenger Muhammad (may Allah bless him and his family), including what was narrated by Al-Tirmithi (d. 279 AH – 892 DH) {Two ministers from the people of heaven and two ministers from the people of the earth*} [4]. This proves that the word was known to the Arabs and Muslims before the Abbasid era and before the cultural influences of the Persians on them, meaning and structure [5].

And depending on what the Arab writers and historians saw [6] who believed that the minister means the supporter and the helper, and accordingly the Abbasids took this word to denote the king's advisor and partner [7].

The ministry system in the Abbasid caliphate is compatible with the principles of the Islamic religion and its tolerant law, except that it did not take the broadest areas of the administrative duties of the minister at the beginning of the emergence of the Abbasid state. At first, the Abbasids changed the word from (the scribe) to the word (the minister), as a matter of change and away from the administrative words of the Umayyads: "They showed Abu Salamah, and handed over to him the presidency, and named him the minister of the family of Muhammad, and he managed things", [8].

It continued during the reign of Abu al-Abbas al-Saffah (132AH – 136AH / 749AD – 754AD), fluctuating between the position of the clerk and the rank of the ministry in its administrative sense. Their ministers, in addition to the early death of their first minister by murder (132AH / 749AD) [9], and even after he was succeeded by (Khalid bin Barmak) [10] in the position of the ministry, the minister at this stage did not assume his broad role, and it was not clear explicitly to define his powers and responsibilities. During the reign of Caliph Abi Jaafar al-Mansur (136AH - 158AH / 754AD - 774AD).

Who was known for the strength of his personality, his intensity and firmness in the treatment of his workers, governors and employees, to the extent of interfering in the affairs of the judiciary and reprimanding those who disagreed with him [11]. The ministry was in his days a lot, because of his tyranny and his lack of opinion and competence, although he was always consulted in the matter. But his prestige was less than the prestige of the ministry, and they were still afraid of him and fear, so he did not show them pomp or splendor [12], and yet we find that the ministry, it began to derive its foundations as an administrative system despite what was known about the centralization of governance among the Abbasid caliphs in the first Abbasid era, especially with Al-Mansur, who was known for his good measures [13]. And he took Al-Mansur Abu Ayyub al-Muriani [14] as his minister (and Al-Mansur Abu Ayyub imitated the bureaus with the ministry) [15], so he authorized him to look into all the affairs of the state, then accused him of treason and killed him in the year (154AH / 771AD) [16], and Al-Masoudi mentioned a catastrophe Abi Ayyub is with Al-Mansur by saying: "When he entrusted him, he was accused of things, including seizing money and bad intentions, so he had to catch him" [17]. Thus, it is clear that the minister in the era of Abu Jaafar al-Mansur was no more than representing an employee who was assigned to him without prior warning, and his tasks were to implement the caliph's orders and his continuity in the job was based on the caliph's vacillating satisfaction between his whims and between slander and listening to the words of others.

The position of the ministry became more stable in the era of al-Mahdi al-Abbasid, and its tasks expanded to include political tasks as well as administrative tasks until the status of ministers appeared in his days. His minister, Abi Ubaid Allah, Muawiyah bin Yasar, for he collected the wealth of the kingdom for him, arranged the diwan, and decided the rules.

Thus, the minister's authority became comprehensive and strong, and the minister's appointment was not limited to his competence and mastery of administrative matters, but political reasons became one of the factors in appointing the minister and interfering with his appointment, including the appointment of Jacob bin Dawood by the Caliph Al-Mahdi

for the period (166-163AH / 783-780CE) It was a political motive, which is to win over the Al-Hassan Al-Zaidi family, and the second motive is knowing the movements of the Al-Hassan family and their news through Minister Yaqoub, in addition to his administrative competence, especially since he was skilled in his administrative work and mastered it [18]. However, he abused him and his family also for the same political reason that was appointed, which is his inclinations towards the Talibis, and his conviction that the eldest of the sons of Abbas is more deserving of the caliphate than the Mahdi [19]. Except that he went to him and his family also for the same political reason that you mentioned, which is his preference for the Taliban, and his conviction that the eldest of the sons of al-Abbas is more entitled to the caliphate than Al-Mahdi [20].

It is clear from the previous example that Al-Khalifah Al-Mahdi raised his status as a minister in the interest of his throne, and we also entrusted him for his personal interest, and this was the case with Al-Rashid who approached the Barmakids and handed them over to the ministry: "When he was sworn allegiance to the caliphate, his scribe before the caliphate, Yahya bin Khalid bin Barmak, became minister, and the state of the Barmakites appeared since then" [21], then we dealt with them until it became known about the Barmakah calamity, after they played a dangerous role, except that he was not unaware of them or their movements, and he was watching them until we dealt with them in the year (187AH / 803AD) for many reasons, the most important of which is their extravagance with money, and their closeness to their fellow Persians and their removal of qualified Arabs, and their political tendencies that conflict with the interests of the Abbasids and others [22].

If this indicates anything, it indicates the expansion of the powers of the minister in managing and disposing of the affairs of the state and the implementation of decisions that have a political and economic impact on the state without referring to the caliph. Al-Ma'mun with the two leaders: "This means the leadership of war, the leadership of management, and he made a contract for him on two-pronged spears, and gave him along with the contract a note on which his title was written." [23], but he returned and abused him and killed him in the year (202AH /818 AD) [24].

The position of the ministry also witnessed a gradual development in the Abbasid state. One of the most important of these developments was the emergence of two types of tasks for the minister on the basis of which the minister is called, namely, the minister of implementation and the minister of delegation, since the ministry of implementation was in the event that the caliph was self-supporting and managed the affairs of his state by himself, as the tasks of a minister were limited. Execution is to carry out the actions and orders that were issued by the caliph as it was in the first Abbasid era, i.e. from the rule of Abu al-Abbas al-Saffah until the rule of al-Rashid. The kings and the treasury of their money and their trustees over their subjects and their countries" [25].

As for the minister of delegation, it is in the event that the minister is tyrannical over the caliph. His powers are very broad, and he can make any decision without referring to the caliph, so the minister becomes tyrannical in his opinion, especially if there are factors that help in that, for example, al-Rashid's confidence in the Baramka, or the weakness of the caliph's personality, as in al-Amin and al-Mu'tasim, and Ibn Khaldun explains the division of the ministry into two types. By saying: "The ministry at that time was divided into a ministry of implementation, which is the state when the sultan is based on himself, and into a ministry of delegation, which is a state when the minister is tyrannical over him, then the tyranny continued, and the matter became for the kings of the Persians, and the drawing of the caliphate was suspended" [26].

It was one of the duties of the minister to supervise all affairs of the state and to intervene in everything, under the supervision of the caliph and his guidance if it was an executive ministry, and at his will to monitor matters and make decisions that he saw fit for his benefit, first if his ministry was a delegated ministry, and with all his duties, if his authority was to act on behalf of the caliph. Traveled in wars and others, in addition to his ability to conduct negotiations with internal and external forces and relations with them, and his ability to lead the army [27].

Thus, it was found that the ministry in this stage of the Abbasid state had established its advanced foundations, with the expansion of its sultan until he became the vizier, overseeing all the al-Dawwain, except that he remained in the hands of Reza Khalifa, the only one who gave the order to appoint him, appoint him as a minister, and give him the order to remove and remove him whenever he wished. Reluctance or caution.

As for in Andalusia, the ministry system was not similar to the competencies of the ministry in the East and what it was known for, but As for Al-Andalus, the system of the ministry was similar to that of the ministry in the East, but the Umayyads relied on entrusting this task or position to the ancient and well-known houses in Andalus. The army used to call them (al-Qa'id) during the battles, during the military campaigns only, and then over time it became necessary to entrust the tasks to the prominent figures in the state and to distribute those tasks, and the use of specific titles appeared. Bin Abd al-Wahid bin Mughith [28] had the title of (commander of the army) [29], then the Amir gave him the title Al-Hajjib, and took over all the responsibilities that the Minister in the East had [30].

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In the era of the emirate in Andalus, the hijab became comparable to the ministry in the Islamic East, and the hijab became the second person in the state after the emir. He is in charge of the internal police), and the title of Sahib Al-Mushant B (Minister of Works), but the title of the Minister was an official position only until the time of Abd al-Rahman Al-Awsat (206 AH - 238 AH / 821 AD - 852 AD) allows to show his similar qualifications to the position of the Minister, when the position of the Minister in Andalusia and his qualifications were established. Until Ghadat, the duties, and responsibilities of the Minister of the Islamic East were held by a group of loyal Bani Umayyads and their allies, then families close to the Umayyad princes, who were capable, and it was not limited to the Arabs, but some of them were from the Berbers, the Mawlidin [31] and the Mast Arabs [32] who possessed the necessary capability for this. Al-Mansab [33].

The Andalusian prince sometimes gave some of the senior state employees the title of minister, especially those who held the position of bailiff, and at that time he was called (the owner of the city) [34], but it is worth noting that the highest position in the administrative system of the Umayyad state was a job called the title (plan), including (the ministry plan) and the book plan i.e. (the establishment) and (the grievances plan) and others) [35].

Among the strange things that happened to the position of minister during the rule of the Amiri state in Andalusia, when the veil was assigned to the children, for example when Abd al-Malik issued an order from the Caliph Hisham to appoint his child son (Muhammad) in the position of the veil and gave him the title of (the two ministers) [36].

It is clear from the lesson that the position of hijaba in Al-Andalus overlaps with the position of minister, so it is natural to call the person who holds the position of hijaba the title (minister), because this happens when the right person is in the right place and there is no competitor or prominent figure in the field. In order to hold the office of minister, in this case, the person combines the duties of the minister and the duties of the minister at the same time [37].

Second: Hijab.

Hijab is an administrative function whose purpose is to block the door, or the guardian of the door, or the custodian [38].

This job appeared and took shape during the Umayyad state (40 AH - 132 AH / 660 AD - 749 AD), because of its importance in protecting the Caliph and veiling him from the people, and organizing the times of entering upon him according to the importance of the works or the administrative position, and this is the case in the time of al-Abbasiya, except that they were adults in taking hijab to protect themselves [39].

The administrative systems developed when the Abbasid state was established in the year (132AH - 656AH / 750 AD - 1258AD) except for the function of the veil, in which the powers of the person in charge of it, who is the bailiff, began to diminish and deteriorate in his stature and status little by little, until the powers of the bailiff did not exceed the meaning of the idiomatic name, which is memorization. The door and not to allow entry to the caliph except after informing him, and taking permission to allow him to appear in his hands, and Ibn Khaldun [40] described its owner by saying: "This title was specific in the Umayyad and Abbasid dynasties to those who veil the authority from the public, and close its door without them or open it for them according to their ability in his time".

This is what happened at the beginning of the caliphate of Abu al-Abbas al-Saffah (136-132AH / 754-750CE), when the authority of his bailiff, peace [41], was to obtain approval to enter upon the caliph only, and he did not have any other powers, except once assigned to him by the Caliph Abu al-Abbas al-Saffah. Allowing Abu Hubaira [42], who was loyal to the Umayyads, to enter upon him after entrusting him with the task of reconciling Abu Hubaira [43].

However, this job became at the peak of its greatness during the time of Al-Mahdi Al-Abbasid (169-158AH / -775 169AD), who took many veils, including: Al-Rabi` bin Yunus, Al-Fadl bin Al-Rabe` [44], and Al-Rabi` bin Husayn [45], who were the most famous veil of the Mahdi [46].

Some of the veils won the approval of the Abbasid caliphs, and they gained their trust, which enabled them to obtain a high status through which they were able to expand the powers entrusted to them. His powers expanded and his personality emerged and was distinguished through his role in giving orders to build a bridge – Qantara – at Bab Al-Shaer in Baghdad, and that was within the events of the year (157AH / 774AD): "In which Al-Mansur held the bridge at Bab Al-Shaer, and this was done by Hamid Al-Qasim Al-Sayrafi by order of Al-Rabi Al-Hajib" [47].

In the same way, Hajib had news of the death of Caliph Abi Jafar al-Mansur during the Hajj period, when they were on the Hajj journey until he took the pledge of allegiance to his brother Al-Mahdi (158-169 AH / 775-786 AD), among the Hashemite princes and the army commanders who were with him on the Hajj. Al-Rabi wrote the books of al-Mahdi's

allegiance and sent them to Baghdad, and then he pledged his allegiance before the people of Baghdad, and in this way, Hajib Al-Rabi was blessed in maintaining the position of the caliphate for the Mahdi [48].

Among the powers of al-Hajjib is his eagerness to provide the required tranquility in the Majlis of the Caliph by obliging everyone to be quiet and peaceful and imposing it on those present in that Majlis, and bringing in scholars, poets, preachers, and delegations according to the period, including for example when the delegation of Ahmad bin Hanbal came to the Caliph Al-Ma'mun al-Abasi, Al-Hajjab was placed between him and the Caliph Al-Ma'mun in invisible (cover): "And if he sat on a chair covered with gold, the height of the veil was above it, and the Caliph came out and fell upon him." [49]. Thus, we saw that the function of al-Hajib had developed in the Al-Abasi era, so it became the beginning of the job of the minister.

As for the position of Hijab in Al-Andalus, the functions of Al-Hajjab were wide to include the attention of the civil and military affairs of the state, in addition to his original duties of veiling the people from the Emir, and mediating between him and his ministers, as he served as the Emir most of the time. Al-Hijab in the era of Bani Umayyah in the affairs of the king, among them, for example, Al-Hajjab Jafar ibn Uthman al-Musafifi [50], who rose to the rank of Zaman (Al-Hakem al-Mustansir) (360 AH - 364 AH / 970 AD - 974 AD), who was in charge of the affairs of the Umayyad state in Andalus, and described the state of Fatah ibn Khaqan [51] Saying: "Abandonment for the upper world, and rebellion in the pursuit of the world, until he reached the world, and reached the end, and obtained what he desired, and explained it to Al-Mustansar, and he was able to hear it and see it..."

The hijab is distinguished by many characteristics, so whoever holds this job must have individual skills, and a great deal of intelligence, intelligence, and knowledge, as this position is one of the most important positions in the Umayyad state system in Andalusia. This is what Ibn Khaldun [52] explained by saying: "As for the state of Bani Umayyah in Andalus, they named the minister in the middle of the first state, then they divided the plan into categories and assigned ministers to each class. They made them ministers for the provision of wealth, ministers for remittances, ministers for looking after the needs of the oppressed, and ministers for looking after the conditions of the people of Al-Thawghur, and made them a house to sit in on the floor. tabled to them, and they carried out the order of the sultan, there was all that was false to him, and there was no individual to dispute between them and the caliph. They will change their titles, and they will be called Al-Hajib".

It is clear from the previous text that the position of the minister in the Umayyad state of Andalusia replaces the administrative staff in the Islamic East. The job of Sahib Diwan Bait Al-Mal is equivalent in the East, and the rest of the jobs have their employees in the East, but they do not bear the name of the minister.

As for the Umayyad state in Andalus, the word hijaba was used for the official who veils the emir or the caliph from private or public affairs alike, thus acting as an intermediary between him and the ministers and the rest of the state officials and men. Al-Aziz, who was outstanding in his abilities and competence, said: "I met him with qualities that did not meet him except among the people of his time, to what he was against, from the eloquence, the joy, the wisdom, the writing, the statement, the eloquence, and the loan of the good poetry" [53].

And others from Hijab Bani Umayyah, except that this status varies according to the power of the prince until he sometimes became the leader of the state and the ruler of it. This is what happened to the people after them from the kings of al-Tawaif: "The film leaves their titles and they say that they are honorable to them and they were the greatest of the kings after they were given the titles of the king and his names were bad for him from the mention of Al-Hajib and Ministerial" [54]. Military responsibilities and thus, Al-Hajib lost most of the responsibilities of the state administration and military leadership.

In Al-Andalus, the Hajib is responsible for evaluating the works of the ministers and overseeing their works and then presenting them to the Ameer. Therefore, reaching this position requires unique features and qualifications for you to be nominated, such as being well-versed in literature and jurisprudence and possessing a distinctive intellectual skill [55]. Among them, for example, Al-Hijab Abd al-Rahman bin Abdul Wahid bin Al-Mughith, who took over the leadership of the army at the beginning of the command, then approached the princes of Bani Umayyah, and became the secretary of Amir Abd al-Rahman al-Awsat, and then he became al-Hajjab and assigned this position to him because of his efficiency. "Completed with this name - al-Hajib, and gather them together for every good sentence" [56].

The hijab is one of the most important administrative positions and has its own laws in the Umayyad state in Andalusia, because the hijab had a certain urban status, a prestigious position in the state and society, and was present at celebrations and receptions. Al-Hajib al-Mansur bin Abi Amir, the most famous hijab in the history of Andalus and the most prominent among them, without dispute, was promoted to administrative positions until he reached the position of hijab, and his ambition was not enough, but he achieved success in ruling Andalus, by taking advantage of the

confusing situation in the Al-Umayyad House at that time and the age of Umar Amir, to take control. On the occasion of ruling even on the caliph himself, this was due to the qualities that he possessed, the most important of which was his capacity for knowledge and his acceptance of the position of judge in which no one can be appointed but the consensus of religion: In it, Ahlul-Alam for discussion, he was not a resident of Qurtuba" [57].

It is clear from the lesson that the function of hijab during the Al-Abasi era in the East and the Umayyad rule in Andalusia is one of the most important and sensitive functions in the state to be close to the caliph or the emir, and it does not differ in terms of the duties and responsibilities of the hijab between the east and the west, nor in terms of importance, as is the case with the hijab. Al-Rafia, which distinguishes him from the rest of the state officials, he is responsible for organizing the time of the caliph or the emir, except that al-Hajjib in Andalus, in addition to his duties, is responsible for overseeing the affairs of the ministers and their activities in the state.

Third: Writing.

The job of writing appeared in the Arab Islamic state since the time of the Prophet, as it was among the books of the Prophet (may Allah bless him and his family) Imam Ali bin Abi Talib (peace be upon him) and Zaid bin Thabit, as they wrote for him the surahs of the Noble Qur'an, and the books with which he addressed the kings And the emperors, as well as the rightly guided caliphs (writers), but they became classified according to their work, such as the writer of the Diwan al-Jand, the writer of the Diwan of Money, and the writer of the Diwan of the Seal, and there were specifications for their selection that we will mention later [58].

Writing is the third administrative function in terms of importance, and the development of the ministry's function and the branching of its activities in the Abbasid state necessitated the establishment of a new system that assists the minister and his assistants in overseeing the state's medical and managing its affairs.

The Abbasid caliphs began to appoint writers for them to run their administrative affairs, but later, with the development of administrative systems and the crystallization of the minister's duties and powers, writing became a function separate from the ministry, and it became necessary to appoint a writer for the minister and for some state positions such as the chief of bureaus, so a number of types of writers emerged in this era. A writer for letters, a writer for taxes, a writer for the soldiers, and a writer for the condition. What indicates the importance of this job is the selection of suitable people who have extensive experience in the field of literature and language.

The Abbasid caliph Al-Mansur did not take the first of his rule as a minister, but rather he took a writer, Abd al-Malik bin Hamid, as he imitated him to write and write books [59], as for the rest of the Abbasid caliphs, they separated between the position of the ministry and the function of the writer, among the most famous writers of the Abbasid state are: Yahya bin Khalid Al-Barmaki, and Al-Fadl bin Al-Rabi`, Al-Fadl bin Sahl, Al-Hassan bin Sahl, Ahmed bin Youssef, and Muhammad bin Abdul-Malik bin Al-Zayat [60].

The holder of this position had a high status among the Abbasids in the East. Among his tasks is to issue absolute state records, and write his name at the end of them, then seal those records with the caliph's seal, which is a stamp in which the caliph's name or insignia is engraved, and it is printed on both sides of the record when it is folded and pasted [61].

As for writing in Al-Andalus, it had its specifications and conditions, as was the case with the Caliphs in the East, and among the conditions of this office is trust and sincerity in keeping secrets [62]. And the authority of this authority was mentioned by Ibn Khaldun convincingly [63]: "To be in the affairs of his address to the person after him in the place or in the time and implementation, the commands are hidden from him and the owner of this is the writer," and this is what Ibn Khaldun pointed out to him [64] by saying: "And I know that the author of this plan must choose from among the highest classes of people and the people of the noble and dignified among them, and the increase of knowledge and opposition to speech, because he is exposed to the scrutiny of the principles of knowledge of what he presents in the councils of the kings and the purposes of their rulings, from the likes of that with what the ten kings call upon him to do. The manners and manners of the virtues, with what is necessary for him in the transmission and application of the purposes of the speech from the speech and its secrets".

In the era of Al-Mansur bin Abi Amer, the appointment and dismissal of the writer was by Al-Mansur exclusively, in order to prevent bribery, sale of the position, or its exploitation [65], and he appointed more than one writer at the same time, including, for example, the appointment of Khalaf bin Hayyan and at the same time appointed Abd Al-Malik Al-Jaziri, and this decision was not made in the era of the Umayyads in Andalusia, because they used to appoint only one writer [66].

It is sometimes possible to combine the function of writing and veiling at the same time, among them, for example, Abd al-Karim ibn Abd al-Wahed Mughith, who combined veiling and writing, and added a new form to it because he possesses the characteristic of rhetoric and poetry until he was described as the articulate poet, so he did the writing method in the best way Face, due to his superior rhetorical and literary prowess [67], and houses in Andalusia with their specialization in writing emerged from them: the house of Muhammad bin Saeed Al Zajali and his descendants after him, and this matter indicates the overlapping of jobs and positions under the rule of the Umayyads in Andalusia, and the power of the writer was strongly linked ruler or his weakness [68].

Some writers took advantage of their positions and their closeness to the Emir in their favor, for example, Abd al-Malik al-Jaziri, the writer of al-Mansur, took advantage of his position, and al-Mansur bin Abi Amer was proud of him. Al-Mansur took notice of that and sent him away, imprisoned him, and confiscated his money as a punishment for him, for a period of time. Then Al-Jaziri apologized for what he had done, so Al-Mansur returned him to his work as a clerk [69].

Due to the importance of this position in which the writer can hide some matters from the prince or the caliph, but they are later revealed to the rulers, including what happened with the eyebrow al-Mansur bin Abi Amer with his clerk Khalaf bin Hussein bin Hayyan, who hid some things from al-Mansur, so he severely rebuked him and sent him away. He was removed from the position of writer for a period, then reinstated to his work [70].

It is clear from the lesson that the function of the writer during the period of research, whether it is in the Islamic East or in Andalusia, has great importance in the administrative system, and its powers expand or narrow according to the personality of the ruler, whether he is a caliph or an emir, and there is overlap between the function of the writer and the rest of the administrative functions. It depends on several factors, the most important of which is the employee's knowledge, eloquence, and wisdom, as well as his status among judges. There are some writers who were promoted to administrative positions, starting with the job of a writer and later becoming a minister [71].

Fourth: Hisbah.

Al-Mawardi (d. 450AH) () agreed with Abi Ali al-Farra (d. 458AH) [72] on the definition of hisba, which is enjoining good if it appears that he left it, and forbidding evil if his action appears [73], and Ibn al-Akhwa (d. 729AH) added [74], the phrase (and reconciliation between the people [75].

There are many definitions of hisbah idiomatically and varied, and this stems from the linguistic definition of it, which means "the source of your reward is from Allah." You say you did it according to it, and expect reward for it. In it, and he is not from calculating the reward, and so-and-so is calculating the country, and do not say that he is calculating it" [76].

The frequency of the definitions of al-Hasbah as a term and the diversity of this are due to its linguistic definition, which means "the source of accountability for the reward of Allah, to say that he has done it, and accountability in it. And accountability calls for reward, and the name: Al-Hisbah in the fraction, which is the reward, and it is for good judgment, that is, for good judgment, and for consideration." In it, he was not responsible for the reward, and if he was responsible for the reward, he would not be concerned about the responsibility [77]. This allowed for this difference, as well as the nature of al-Hasbah in terms of mixing it with other systems such as justice, oppression, and police, as well as its differences from era to era, so its specialization widens in era and narrows in other eras, thanks to the difference of understanding and view in the role of the judge; Some see it as a religious function [78].

Some of them believe that it is one of the duties of the Islamic state, which means controlling the market in terms of balance, balance, and prices [79], and some of them believe that administrative control is carried out by the state through special employees [80]. Therefore, the duty of the al-Muhasab is attached to the judiciary in Islam, whether in the Islamic East or in Al-Andalus, because the al-Muhasib issues rulings without referring to the judge, because the nature of his work requires him to walk in the markets and observe them in enjoining the good and forbidding the evil, as the Almighty said: {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.} [81].

The judgments issued by the Muhtasib within his powers are called (Al-Tazir) or (Al-Ahkam al-Taadibiyyah Al-Qureem). Among the common people, to be called to others [82], therefore, he often used to assign to the judge the function of calculation, because it is closer than others, and the work is limited by the Shariah and rules, so the work is based on investigation, verification, and carefulness in the judgment at the same time. It is necessary for the auditor to be strict and quick in his knowledge [83], and he should have assistants who carry with them the scales and scales, to read the weights of the goods, and if there is any defect in them, the auditor will declare the fraud in public, and strike him with a whip in the marketplace in front of people to serve as an example to others [84]. And it can be considered that

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the function of ``Amil al-Suq'', which belongs to the Caliphs of the Rashidun, is the original function of the accountant [85].

This job was known in the East as the Hisba and its owner by the name of the Hisba owner. The researchers unanimously agreed on the subject of the Hisba that this job as a system was not defined except in the Abbasid era, after the emergence of jurisprudence schools, the flourishing of trade and the progress of industry, and the emergence of the need to monitor merchants and dealers in the markets according to their types are different, even if they differed among themselves regarding the caliph who settled in his reign, and in that al-Tabari indicates that the Abbasid caliph al-Mansur entrusted the caliphate of Baghdad and the markets to Abu Zakariya Yahya bin Abdullah in the year (157AH / 774AD) [86].

Al-Husabah has evolved as a duty during the state's tenure to appoint the mutasib and his duty has evolved from just monitoring the markets to monitoring the public order and public interests, such as monitoring morals and behavior, and dealing with religious and economic conflicts. And help in the staff Awan from the employees working under the decree [87].

The job of al-Muhtsab or (al-hasab position) began to take on an advanced form in the Al-Abasi era, because it was known among the general public starting from the era of the Caliph al-Al-Abasi al-Mansur; Especially after the transfer of the markets and the eastern city to other areas and some of them outside the walls of Baghdad, this decision led to the facilitation of the accountability officials, as well as the management of the affairs of the community, so it was far from the center of Madinah and its medicine, so it had auditors who monitored its affairs and seized the orders of the opponents [88].

It is worth noting that the function of al-Hasbah was not widespread or known in Al-Andalus before (4 AH/10 AD), as it was about overseeing the control of the markets and overseeing them. In the state of Uqbah ibn al-Hajjaj al-Saluli, he passed his command to al-Qadi Al-Mahdi ibn Muslim [89] and wrote to him his oath as follows: (This is a promise to you, and I command you, and it is not assigned to you, and it is delegated to you, and you do it effectively for the sake of Allah and obedience to Him is established by reason) [90].

It appears that the muhtasib, who is a special employee appointed by the emir or the caliph, is called (the owner of the market), and his plan was known as (the state of the market), or (the provisions of the market). B (the end of the sixth century AH / twelfth century AD), so it became known to it: (Wilayat al-Hisba), and sometimes (the plan of reckoning), as its ruler was known by the name of (Sahib al-Hisba), because most of his consideration was about what was going on in the markets in terms of fraud and deceit, and checking the measure and balance [91]. Then the word moved to Christian Spain, and perhaps the best evidence of the importance of the muhtasib in Andalusia is that the kings of the Christian regions in Andalusia kept the muhtasib in it whenever they regained territory, and for this reason we find the term al-Muhtasib included in the Spanish language and called the governor in charge of controlling scales and measures [92].

The Hisba plan or the state of the market was established early in the history of Andalusia. One of the historians mentioned that Emir Abd al-Rahman II is considered the first to distinguish the state of the market from the provisions of the police called the city's state, and allocated to those in charge of the hisba thirty dinars per month and to the governors of the city a hundred dinars [93]. This is what was mentioned in the narrations concerning the hisbah [94].

Among the most famous muhtasib in Andalusia during the research period, and the first of them to take over the mandate of the market is Abu Suleiman Futais bin Suleiman al-Kateb. He assumed the mandate of the market in the era of Prince Hisham (172AH - 183AH / 788AD - 799AD) and remained in this position until the mandate of Prince Al Hakam (154AH - 206AH / 771AD- 822AD) who kept him and confirmed him in his position until his death in the year (200AH / AD) [95].

Among them is Al-Muhtaseb Ibrahim bin Hussein bin Assem Al-Thaqafi (d. 256AH / 869CE), who took over the position of the hisba, the ruler of the market, and the rulings of the police at the same time, in the era of Prince Muhammad bin Abd al-Rahman (207AH - 273AH / 823AD - 886AD), who gave him the freedom to act and issue rulings of severance. hand and feet without referring to him, and he commanded him to strive in the matter of hisbah, discretion and judgment, so it was: (Ibrahim sits in his council in the market and calls some sheikhs to bear witness to what the accused says and then crucifies him) [96].

This shows that the guardianship of Al-Suk and Al-Sharta was performed for a single person in the second quarter of the Hijri / the eighth year of the Islamic calendar. This situation continued until the middle of the 4th century of the Hijri / 10th century, when we saw a return to combining the two functions in one hand, in order to achieve integration between these two bodies overseeing the system and security. The authority of the Prophet, in addition to enjoining

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what is good and forbidding what is evil, encouraging people not to deceive and deceive, and guiding people to follow good deeds and spreading them, and monitoring people in their interactions with animals and in pregnancy, forbidding them from imposing more than their strength, as well as prohibiting teachers of children from hitting their students, and prohibiting from the confusion of beggars in the streets and markets; Because that prevents the human being from action and causes laziness [97]. This job (al-Hasbah) was assigned to al-Qadi Tarah, and separate from the state of Tarah, and Ibn Abdoon mentions: "Indeed, the accountant should prevent the sale of the clothes of the sick, and from dealing with them, so that diseases do not spread through infection" [98], and Al-Maqri says: For they have a subject in Ahlul-Ilm and Al-Fitn, and His Sahib was the judge" [99].

One of the reasons for the development of the function of al-Hasbah was the organization of the cities of Andalusia after they were established by the Muslims, such as Cordoba, Seville and Malacca, in accordance with their creation of the eastern cities. By prohibiting shameful behaviors such as cheating, cheating, monopolies, embezzlement, fraud, etc [100].

It is worth mentioning that the position of al-Hasbah began to flourish and continued to develop even after the end of Muslim rule in it, while this position began to stagnate in its development in the cities of the East due to unrest and political instability in it [101].

CONCLUSION

It became clear from the research that the administrative structure of the Arab-Islamic state in the East and the West under the Abbasid Caliphate and the era of governors and emirates in Andalusia included administrative functions and wide positions, but the most important of them are those that are directly related to the ruler, which are called the royal positions, namely: the ministry, the gatekeeper, and the writing Al-Hisba, and the latter is of a religious nature. The research showed that naming the ministry by this name has Arabic origins derived from the Holy Qur'an and the noble hadiths of the Prophet, and it is not of Persian origin, as some historians claimed. The research showed that the power of the caliph or the prince It is evident through his dominance and his ability to hold these positions. There is an inverse proportion. The stronger the personality of the ruler, the smaller the personality of the minister, the bailiff, the scribe, or the muhtasib, and his powers are limited. Then it developed until it became separate from the ministry after it was within it and its fields diversified. As for the Hisba, although it appeared in the East with this name, in Morocco it did not appear with it until late, although the tasks entrusted to its employee are the same, because this job is linked to Islamic jurisprudence. Most of the muhtasib are judges, as it was added to the position of judge - especially in Andalusia. It was considered one of the consequences of the Sharia judiciary and complementary to it, and then it moved to the civil judiciary.

FOOTNOTE

1. Haba al-Malik: The one who bears the weight and the eye of his opinion. See: Al-Firouzabadi Majid al-Din Muhammad bin Yusuf (d. 817 AH 1414 AD): Al-Qamoos Al-Masheem, Research by Abdul Khaliq Al-Sayyed Abdul Khaliq, Al-Iman Library, Al-Mansoura, 1430 AH- 2009 AD,: Article (Wizar) p. 135
2. Abu al-Fazl Jamal al-Din Muhammad bin Makram (d. 711 AH / 1311 AD): Lisan al-Arab, Cairo, Dar al-Hadith 1423 AH / 2000 AD, Article (Wizr) p. 282, and see: Al-Firouz Abadi, Al-Qamoos Al-Maqir: Article (Wizr) p. 198
3. see: Abu al-Hasan Ali bin Muhammad bin Mammad bin Habib (d. 450 AH/ 1058 AD), Al-Ahkam al-Sultaniyya wa Al-Ushasat al-Diniya, Reference: Muhammad Fahmi Al-Sarjani, Cairo, Al-Tawfiq Library, 1978, p. 124; See: Al-Zamakhshari: Abu Al-Qasim Mahmud bin Umar (d. 538 AH / 1143 AD) Asas al-Balagha D.T., Dar al-Kutub al-Masrya Cairo 1923, vol. 2 p. 502
4. Abu Isa Muhammad bin Isa al-Salami: Sunan al-Tirmidhi (Kitab al-Manaqib), Chapter Manaqib Abi Bakr and Umar, Number of Hadith 3680
5. There are those who see it (the Ministry) introduced to the Arabic culture through the Persians, such as Al-Abadi, Ahmad Mukhtar (The Order of Governance and Management in the Islamic State), Studies in the History of Islamic Civilization in Arabia, a book shared by everyone A.D. Al-Abadi and d. Abdul Hameed,

Saad Zaghloul, and Ashoor, Saeed Abdul Fattah, Vol. 2, Manshurat Zaat al-Salsal, Kuwait (1406 AH / 1986 AD), as al-Abadi said: "Nizam al-Wazirah Farsi is ancient, and it is not from Mushtadith Al-Islam" (p. 151).

6. Al-Jahiz, Abu Uthman Amr bin Bahr (d. 255 AH / 869 AD) Al-Taj fi Akhlaq al-Muluk, Ahmad Zaki Basha, d. No. 1, Cairo 1914, pp. 23 and 25, Al-Douri, Abdul Aziz, Al-Nazm al-Islamiyya, Vol.

7. see: Al-Masudi, Abu al-Hasan Ali ibn al-Hussein (d. 346 AH/1054 AD), al-Tanbiyyah wa al-Ishraf, meaning corrected and revised by Abdullah Ismail al-Sawi, Dar al-Sawi for printing and printing, Cairo (1357 AH/1938 AD), p. 294, p. 310

8. Al-Jahshiari, Abdullah bin Muhammad bin Abdus (d: 331 AH/ 943 AD), Kitab al-Mazir al-Kuttab, (Dar al-Sawi, Cairo, 1357 AH/ 1938 AD), p. 78.

9. Looking at the cause of the killing of Al-Wazir (Abi Salama Al-Khalal), Al-Yaqoubi, Al-Tarikh vol.2/p.243-244, Al-Masudi, Maruj al-Dhahab, vol.3 p.184, p.195

10. He was the ancestor of al-Baramakah and was one of the nobles of al-Dawla al-Abbasiya, noble, noble, generous, firm, righteous, astuzrah al-Safah, wakhf ali qulba, and was called a minister, Ibn al-Taqtaqi, al-Fakhri fi al-Adaab al-Sultaniyya, p.

11. al-Tanukhi, Abu Ali al-Mussin bin Abi al-Qasim (d. 384 AH/994 AD), al-Farj after al-Shadda, research by Abood al-Shalji, Dar Sadir, Beirut, vol.4/p.51, v56, v281-286

12. Ibn al-Qattaqi, Muhammad bin Ali bin Tabataba (d: 709 AH / 1310 AD), al-Fakhri fi al-Adaab al-Sultaniyya wa Dul-Islamiyya, research: Abdul Qadir Muhammad Mayo, vol. 1, (Dar al-Qalam al-Arabi, Beirut, 1418 AH / 1997 AD), p. 171.

13. see: d. Afaf Syed Sabra, Wal Hanawi, d. Mustafa Muhammad, History of Islamic History (Al-Nazm-e-Uloom-ul-Funun) Vol.1, Dar Al-Masira for Publishing and Publishing, Amman-Jordan 2013, p. 112

14. Abu Ayyub al-Muriani: And he was Sulaiman bin Makhald and he was called Abi Ayyub al-Muriani, relative to the village of Moryan, one of the villages of Ahvaz in Fars, Ashtara al-Mansur before his caliphate. , Karima Ghazeer al-Marwa, then Qaldah al-Mansour minister until we ordered to kill him. For more see: Ibn al-Quttaqi, al-Fakhri fi al-Adab, pp. 171-172, and see: al-Hanbali, Ibn al-Imad Abu al-Falah Abd al-Hayy (d. 1089 AH/1678 AD), Shazerat al-Dhahab fi Akhbar min Dhahab, D.T., Beirut, 1350 AH, Volume 1/ pp. 225 and 226

15. Al-Jahshiari, Kitab al-Mazir al-Kuttab, p. 93.

16. Al-Dhahabi, Seer Al-Qalal, Vol. 7, p. 24

17. Abu al-Hasan Ali bin Al-Hussein bin Ali (d: 346 AH / 958 AD), Maruj al-Dahaab and Ma'adin al-Jawhar, Research: Asaad Dagher, (Dar al-Hijra, Qom, 1409 AH / 1989 AD), vol.1, p.474.

18. Ibn al-Taqtaqi, al-Fakhri fi al-Adaab, p. 179.

19. Al-Jahshiyari, Kitab al-Mazir al-Kuttab, p. 155.

20. Ibn al-Taqtaqi, al-Fakhri fi al-Adaab, p. 187.

21. Ibn al-Taqtaqi, al-Fakhri fi al-Adaab, p. 196.

22. Al-Jahshiyari, Kitab al-Mazir al-Kuttab, p. 253; Al-Masudi, Maruj al-Dhab, vol. 1, p. 236; Vaj 2, p. 18.

23. Al-Jahshiyari, Kitab al-Mazir al-Kuttab, p. 344.

24. Al-Masudi, Maruj al-Dhab, Vol. 2, p. 48.

25. Al-Masudi, Abu al-Hasan Ali ibn al-Hussein ibn Ali (d: 346 AH/958 AD), al-Tanbiyyah wa al-Ishraf, edited by Abdullah Ismail al-Sawi, (Dar al-Sawi – Cairo, d.t.), p. 294; Al-Maqrizi, Ahmad bin Ali bin Abd al-Qadir, Abu al-Abbas al-Hussaini al-Ubeidi, (d. 845 AH/1445 AD), Al-Mawaz wa al-Khalib in Dhikr al-Shaqt al-Atar, Vol.

26. Abd al-Rahman bin Muhammad bin Muhammad (d: 808 AH / 1408 AD), Diwan al-Mubatda wa al-Khobar fi Tarikh Al-Arab wal Berber and Wiman Asirham Min Zway al-Shaan al-Akbar, Research: Khalil Shahadah, Volume 2, (Dar al-Fikr, Beirut, 1408 AH / 1988 AD), P. 297.

27. Seen: Al-Tabari, Tarikh al-Rasul wal-Muluk, Vol. 1, p. 80; Al-Masudi, al-Tanbiyyah wa al-Ashraf, p. 310, .

28. Abdul Kareem bin Abdul Wahid bin Mughaith, Abu Hafs Abdul Kareem bin Abdul Wahid bin Mughaith al-Rumi, he was an Andalusian leader, he led some campaigns of the Umayyad state in Andalusia during the reign of princes Hisham al-Reza, al-Hakem al-Rabi, and Abd al-Rahman al-Awsat, died in the year 209 AH/ 825 AD). For more see: Ibn Adhari, Al Bayan Al Maghrib, p. 69.

29. Ibn Hayyan al-Qurtubi, Al-Maqtabs min Anbaa al-Andalus, p. 168; Al-Aydros, Muhammad Hassan, Al-Asr al-Andalusi, History and Civilization of Andalus, (Dar al-Kitab al-Hadith, Cairo, 1432 AH/2011 AD), p.48.

30. Ibn Hayyan al-Qurtubi, Al-Maqtabs min Anbaa al-Andalus, pp. 170, 177.

31. Al-Mawlidun: This name was given to the children of the original inhabitants of Andalus who married from Ahl al-Dahmah who converted to Islam, so their children were called Al-Mawlidun, then this name was found due to mixing and the passage of time. For more see: Abbas, Lectures on the History of Maghreb and Andalusia, Volume 4, (Baghdad, 2014), p.84.

32. Al-Mustarabin: the same population of the original people who followed their Christian religion in Andalusia, apart from the Al-Qashtali and the Farinja, who followed the Islamic state in Andalusia. For more, see: Ibn Khaldun, Al-Murdawa, p. 387; Simont, History of Al-Mustarabun in Spain, (Madrid, 1867/1903), p. 24.

33. Al-Samarai, Khalil Ibrahim Al-Samarai Wakhroon, Tarikh al-Arab wa Hidaratham fi al-Andalus, Vol. Al-Kitabi, Ali bin Muhammad Al-Muntasir, Allah's Anba'at al-Islam fi al-Andalus, Vol. 1 (Dar al-Kutub Al-Elamiya, Beirut, 1426 AH / 2005 AD), p. 31.

34. Ibn Al-Abar, Muhammad bin Abdullah bin Abi Bakr al-Qada'i al-Bulnisi (d: 658 AH/1260 AD), Al-Hillah al-Sira', research: Husayn Mu'anis, Volume 2, (Dar al-Maarif, Cairo, 1405 AH/1985 AD), Vol.2, p. .

35. Al-Fasi, Al-Khina al-Hasaba, p. 15; Salim, Al-Sayyid Abdul Aziz, Fi Tarikh wa Haddar al-Islam fi Al-Andalus, p. 325.

36. Al-Fath bin Khaqan, Al-Fath bin Khaqan bin Ahmed bin Ghartuj (d: 247 AH / 862 AD) Qulaid al-Aqyan, (Egypt, 1284 AH / 1866 AD), p. 143; Annan, Muhammad Abd Allah, Dullah al-Islam fi al-Andalus, Vol. 4, (Muktabah al-Khanji, Cairo, 1417 AH/1997 AD), Vol. 1, p. 614.

37. Ibn al-Abar, Al-Hillah al-Sirai, Vol. 1, p. 238; Annan, Dullah al-Islam fi Andalus, Vol. 5, p. 462.

38. Ibn Manzoor, Muhammad bin Makram bin Ali, (d: 711 AH / 1312 AD), Lisan al-Arab, Volume 3, (Dar Sadir - Beirut, 1414 AH / AD), Vol. Al-Jarjani, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jarjani (d. 816 AH / 1414 AD), Kitab Al-Tafzat, Research: Group of Scholars, Vol.

39. See: Al-Tabari, Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al-Amli (d: 310 AH / 921 AD), Tarikh al-An-ul-Mulk, Vol.

40. Ibn Khaldun, Abd al-Rahman bin Muhammad bin Khaldun al-Hadrami (d. 808 AH / 1406 AD), Introduction by Ibn Khaldun, (Dar al-Qalam, Beirut, 1404 AH / 1984 AD), p. 240.

41. Hello: I did not find a translation for him except the name only among the sources that we consulted. See: Ibn Kathir, Abu al-Fada Ismail bin Umar bin Kathir al-Qurashi al-Basri and then al-Damashqi (d: 774 AH / 1373 AD), The Beginning and the End, (Dar al-Fikr, 1407 AH / 1986 AD), Vol. 10, p. 59.

42. Abu Habira: He was Yazid bin Umar bin Habira, and he became Aba Khalid, Al-Fazari, Marwan al-Iraq, and he was one of the Muayyedeen of Bani Umayyad, and he took over several emirates of the Umayyad state during their rule, and he had battles with Bani al-Abbas, and finally with Abu Salama al-Khalal when he was besieged, so Abu al-Abbas ordered him. Al-Safah Baqtla Faqtal Abu Habira Sunna (132 AH/ 750 AD). For more see: Salah al-Din Khalil bin Aybak al-Safadi (d: 696/ 1297 AD), Al-Wafi Baloviat, Research: Ahmed Al-Arnawat and Turki Mustafa, (Dar Ihya Al-Tarath, Beirut, 1420 AH/ 2000 AD).), vol.13, p.150.

43. See: Ibn Kathir, Al-Badda wa al-Nayah, vol. 10, p. 54.

44. Al-Fazl bin Al-Rabi': He was Al-Fazl bin Al-Rabi' bin Yunus bin Muhammad bin Abi Farwa', he was a follower of Mahdi, then Al-Rashid, then Al-Amin. For more, see: Al-Dhahabi, Abu Abdullah Muhammad bin Ahmed bin Uthman bin Qaymaz (d. 748 AH / 1348 AD), Seer A'lam al-Nabla, Research: Shoaib Al-Arnawat Volume 3, (Establishment of the Message, 1405 AH / 1985 AD), vol.10, p.

45. Al-Rabi' bin Hussain: He was the opponent of al-Mahdi, and he was far from him in the position of al-Mahdi from the partner of al-Qadi, and al-Rabi' was an opponent of politics. For more, see: Ibn Abd Rabbah, Shahab al-Din Ahmad ibn Muhammad ibn Abd Rabbah Al-Andalusi (d: 328 AH/), Al-Uqd al-Farid, Vol.

46. See: Al-Arbali, Abd al-Rahman Sanbat Qanito (d. 717 AH / 1318 AD), Al-Dahaab al-Masbuq short from Sir al-Muluk, (Baghdad, 1384 AH / 1964 AD), p. 93.

47. Al-Tabari, Vol. 4, p. 511.

48. Seen: Al-Tabari, Vol. 4, p. 514.

49. See: Ibn Kathir, Al-Baddaat Wal-Nayah, Vol. 10, p. 99.

50. Ja'far bin Uthman al-Mushafi: Jafar bin Uthman bin Nasr bin Qawi bin Abdullah bin Kasila went to Berber Balnesia, and the Caliph Abd al-Rahman al-Nasir, for God's sake, had chosen Uthman Abi Ja'far Mu'adib as the successor of the rulership, so Ja'far was close to Al-Hakam, who Chosen to be a special secretary. Then Al-Nasir chose him to be the governor of the island of Mayurqa, and he was appointed as the governor of Al-Khilafah, and he kept him as his special secretary, and he was assigned the position of police officer after the period of his death (372 AH / 983 AD). See more:

51. Al-Fath bin Khaqan bin Ahmed bin Ghartouj, Abu Muhammad (d: 247 AH/862 AD) Muttah al-Anfas wa Thamat al-Tanas fi Malh Ahl al-Andalus, research: Muhammad Ali Shawabka, i1, (Dar Ammar, Al-Risalah Foundation, 1403 AH/1983 AD) , p. 153.

52. Introduction, pp. 239-240.

53. Ibn al-Abar al-Hilla al-Sira'a, Vol. 1, p. 137.

54. Ibn Khaldun, Al-Murdudah, p. 240.

55. Ibn Khaldun, al-Murdaa, p. 241; Salim, Abdul Aziz, in the history and culture of Andalusia, (Al-Shabaab Al-Jamaa Institute, Alexandria, 1405 AH / 1985 AD), pp. 326-327.

56. Ibn Hayyan al-Qurtubi, Hayyan bin Khalaf bin Hussain (d: 469 AH / 1077 AD), Al-Muqtabas min Anbaa al-Andalus, research: Mahmood Ali Makki (Al Majlis al-Alai for Islamic Affairs, Cairo, 1390 AH / 1970 AD), p. 170.

57. Ibn Adhari al-Marakshi Abu Abdullah Muhammad bin Muhammad (deceased: 695 AH / 1296 AD), al-Bayan al-Maghrib fi Akhbar al-Andalus and Maghreb, research and revision: c. Q. Colan, E. Lifi Brofinsal, Volume 3, (Dar al-Taqwa, Beirut 1403 AH/1983 AD), p.83.

58. Al-Jahshiyari, Al-Wazira and the Kitab, p. 15, and it is said that "Ali bin Abi Talib and Uthman bin Affan were not writing the revelations, so it was written by Abi bin Ka'b and Zaid bin Thabit."

59. Al-Jahshiari, Al-Mazir al-Kitab, p. 189.

60. Al-Jahshiari, Al-Mazir and Al-Kitab, 257, 341, 343.

61. Ibn Khaldoun Al-Murdawa, p. 130.

62. Ibn Khaldun, Al-Murda'a, p. 156

63. Foreword, p. 125.

64. Foreword, p. 131.

65. Ibn al-Khatib al-Gharnati, Acts of the Prophet, p. 76.

66. Ibn al-Abar, Muhammad bin Abdullah bin Abi Bakr (d: 658 AH / 1260), Takmala for the book of connection, research of Abdul Salam al-Haras, (Dar al-Fikr for printing, Lebanon, 1415 AH / 1995 AD), vol.1, p. 295

67. Ibn al-Abar, Al-Hillah Al-Sira'a, Vol. 1, p. 136.

68. Al-Khishni, Abu Muhammad bin Al-Harith (d: 361 AH/ 972 AD), Judges of Cordoba, Research: Ibrahim Al-Abiari, (Dar al-Kitab al-Masri, 1402 AH/ 1982 AD), pp. 160-161.

69. Ibn Bassam, Volume 1, pp. 46-47, Ibn Al-Abar, Muhammad bin Abdullah bin Abi Bakr (d: 658 AH / 1260), I'taab al-Kuttab, research: Saleh Al-Ashtar 1, (Publications of Majmaal Al-Laghga Al-Arabi Badmashq, 1380 AH / 1961 AD) , pp. 193-196.

70. Ibn al-Abar Itaab al-Kitab, p. 198.

71. Salim, History of the Al-Abasi State (Al-Asr al-Abasi Al-Awwal), (Ms. Al-Shabaab University, Alexandria, 1414 AH/1995 AD), p. 262.

72. Al-Ahkam al-Sultaniyya, p. 298

73. Muhammad bin Al-Hussein bin Muhammad bin Khalaf, Al-Ahkam al-Sultaniyya, Research by Muhammad Hamid Al-Faqi, Dar Al-Watan, Riyadh, p. 284

74. Al-Mawardi, Al-Ahkam al-Sultaniya: p. 299

75. Muhammad bin Muhammad bin Ahmad bin Abi Zayd al-Qurashi Ziya al-Din, Maalam al-Qurba fi Akhmat al-Hasbah, Research by Muhammad Mahmood Shaaban and Siddiq Ahmed Hassan, Al-Haiyaa Al-Masrya al-Katab, Egypt, 1976, p. 51

76. Al-Masdar and the previous page themselves

77. Ibn Manzoor, Lasan al-Arab, vol. 1, p. 314, 317, see: Al-Zubaidi, Taj al-Aros, vol. 1, p. 212-213)

78. See: Ibn Khaldun, Al-Muqadamah, p. 238

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