

The Impact of Revolutions and Opposition Movements on the Fortification of Islamic Cities in Iraq during the Umayyad Era 41 AH - 132 AH

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ABSTRACT

Historical sources did not indicate that the early founders of Basra thought of building city walls, although the purpose of building them was to supply the Arab armies.¹ This made it an easy target for the opposition movements and revolutions that took place on its outskirts, as the narratives mentioned to us the great difficulties that the people of Basra faced during the attacks of the Kharijites during the Umayyad era. The first starting point for the stage of construction and fortification that appeared in Iraq for administrative and military reasons was the city of Wasit, and it was the first settlement of the governor of Iraq, Al-Hajjaj, as he did not feel safe in Basra and Kufa or the cities that were built and founded in the Umayyad era to be resided in them, so he built the city of Wasit to be a headquarters and camp for his Levantine soldiers, after he was exhausted by the wars and revolutions in Iraq. From this, Wasit was built on the banks of the Tigris, and work on it took from the year 83 AH until the year 84 AH.² ...fortified against every emergency, its founder did not neglect the presence of the Tigris River, so he divided the city into two parts, divided by the Tigris and supplied with the water it needed for drinking and irrigation. He made its round shape into two parts, connected by bridges for transportation and defense. He took into consideration the possibility of separating these bridges in the event that one part of the city fell, so that the other part would remain protected by water and walls.³ The city was also extremely beautiful and magnificent, even though it was established, as we said, for military reasons, which is what prompted the famous traveler Ibn Battuta to mention it as "a city with beautiful lands and many orchards and trees."⁴

In addition to the walls, trenches and fortifications that were built around the city, its founder did not forget to make it a city with advanced architectural models, centered on the palace the palace of Hajjaj, its high minaret of about eleven meters, and its great mosque. Wasit played an important role in the administrative and military aspects. Accordingly, the reasons that led to the construction of Wasit differ from the reasons that led to the construction of Kufa and Basra, which took a central location between Basra and Kufa and are located on both sides of the Tigris River.⁵ After Al-Hajjaj sensed the danger of these opposition movements and revolutions, he thought of the necessity of choosing a city to be a headquarters for him and his army, and in which he could guarantee a degree of neutrality.⁶

(1)Abdul Jabbar, *Islamic Cities*, p. 167.

(2)Wasit: This is a name that applies to several places. Wasit is the city that Al-Hajjaj built, between Baghdad and Basra. It was named thus because it is a farsakh away from Kufa, and a similar distance from Basra. And a similar distance from Al-Madain. Al-Andalusi, *Mu'jam ma Sat'ajam min Asma' al-Bilad*, vol. 4, p. 1363.

(3)Al-Yaqubi, *Al-Buldan*, Vol. 1, p. 158.

(4)Ibn Battuta, *The Journey of Ibn Battuta*, Vol. 2, p. 7.

(5)Aslam bin Sahl al-Razzaz al-Wasiti (d. 29 AH), *History of Wasit*, edited by Korkis Awad, *Alam al-Kutub*, Beirut 1986 AD, 1st ed., p. 22.

(6)Al-Ameed, *Urban Planning*, 293. Atta, *Antiquities of Wasit*, p. 12.

First: Fortifying the city of Wasit:

The structural formation was surrounded, according to what Al-Mubarrad says, by a wall and a trench. The wall was in the form of a semicircle surrounding it from the north, west and southwest, and it was protected from the east by the Tigris River.¹ Then it extended to the eastern side, so that the river was in the middle of it. Bahshal mentioned that Al-Hajjaj bought the site of Wasit from a man from the people of Dawaran, who sent to him and bought it from him for ten thousand dirhams. He stayed there and ordered construction, so he built the palace, the mosque, and the two walls, and dug the trench in three years.² These buildings were apparently the first nucleus of the city of Wasit, and the amount of money spent on building them indicates the extent of the luxury and fortification he wanted. He spent forty-three thousand dirhams on building his palace, the mosque, the two trenches, and the wall.³

It was mentioned that Al-Hajjaj told Abdul-Malik 65/86 AH that this money was spent not only on construction but also in the field of eliminating revolutions and opposition movements. It seems that the two trenches and the wall that surrounded Wasit only surrounded the western side of the city.⁴ The purpose of building the wall was to increase the precaution, and Al-Hajjaj's attempts to isolate his Syrian soldiers from the people of Iraq. Bahshal mentioned that "Al-Hajjaj did not allow anyone from the people of Al-Mawadd to live in Wasit."⁵ On the one hand, he does not let anyone from the people of Sawad spend the night there.⁶ And those attempts were not limited to Wasit, as there is an indication of Al-Hajjaj's attempt to isolate his Syrian soldiers when he was going down to Basra and Kufa.⁷

Dr. Abdul Jabbar believes that these fortifications, which included walls and a trench, although this is an exaggeration, can be interpreted as having been taken to obstruct or prevent the migration of the people of Sawad to the city of Wasit, and perhaps they represented political and military fears among Al-Hajjaj of any sudden attack from the people of Basra or the people of Kufa due to his lack of trust in them, or that it represented a reflection of the political goal of Wasit being a city specifically for Al-Hajjaj and his soldiers.⁸

He built towers and guard posts on this wall. He surrounded the city with a wall that had four gates that could be opened and closed tightly. Four main streets extended from it, each of which was eighty cubits wide.⁹ It seems that the wall's mission was to defend and guard the city, while the outer wall was supported by towers and provided with loopholes.¹⁰ ...to shoot arrows, and it was mentioned about this wall that it remained until the year 264 AH, and the historians mentioned that Al-Hajjaj made huge iron gates for the city gates and mentioned names

(1)Al-Mubarrad Al-Kamil in Language, Vol. 2, p. 625.

(2)Bahshal, History of Wasit, p. 38.

(3) Al-Hamawi, Dictionary of Countries, Vol. 5, p. 349.

(4)Al-Hamawi, Dictionary of Countries, Vol. 5, p. 350.

(5)Bahshal, History of Wasit, 41; Naji, Abdul Jabbar, Studies in the History of Arab Cities Islamic, printed at the expense of the University of Basra, (Basra - n.d.), p. 263.

(6) Bahshal, History of Wasit, p. 41.

(7)Al-Mu'adidi, Wasit in the Umayyad Era, 96, 97.

(8)Naji, Studies in Islamic Cities, 263

(9)Al-Sharaby, Nahal Khalil and Hadeel Youssef Al-Barouni, History of the Umayyad Caliphate, 1st ed., Dar Al-Fikr, (Amman 2010), p. 151, Naji, Studies in Cities, p. 307.

(10)Mazghal, plural Mazaghil, and Mazghal for Rami: a shooting range in the walls of castles and fortresses: in the walls of the city there are Mazaghil or Matras, which are niches for launching weapons from. Reinhart Peter Ann Dozy (d. 1300 AH), Supplement to the Arabic Dictionaries, translated by Muhammad Salim Al-Naimi, Ministry of Culture and Information, Republic of Iraq, 2000 AD, Vol. 5, p. 333.

among them: The gates of Al-Madmar, Al-Zab, Al-Qurj, Al-Khalalin, Al-Basra and Al-Feel ¹ There is no information about the wall surrounding the city after the death of Al-Hajjaj, and it appears that it did not remain stable for long. Among the reasons that led to Al-Hajjaj choosing to build the city of Wasit were military reasons.

1. Reasons for choosing an administrative intermediary:

One of the researchers pointed out an important matter in the construction of the Arab city in general, saying: The influence of the political and administrative factor increases after the expansion of the Arab Islamic countries, as the factor of the unity of the nation and control over the country's lands became extremely important, especially since the geographical area has expanded greatly... This factor is what explains the process of moving the capital in more than one case... in order to achieve the unity of the nation and increase control and regulate matters, the trend began towards choosing central locations and not keeping marginal locations.² We have pointed out that when Al-Hajjaj took Wasit, he said about it: This is the Wasit between the two cities of Kufa and Basra. He had written to Abd al-Malik asking his permission to build a city between the two cities, and he gave him permission.³

The city of Wasit became a center for supervising the administration of the surrounding region, and it also became a center for supervising the cities of Iraq.⁴ Finally, the administrative aspect was evident through the planning of the localities, in which there was no clear division or significant influence of tribes as was the case in other cities founded by the Arabs, such as Kufa, Basra, and Fustat. The administrative influence of the city of Wasit is more evident through what Dr. Abdul Jabbar explained by saying that the cities of Basra and Kufa were taken for military reasons and to facilitate the task of providing material and human supplies to the fighting armies... The city of Wasit during the period of Al-Hajjaj d. 95 AH continued to perform only the function of an administrative city as a center for the governor's residence and its commercial function did not become clear until a short period after the date of its founding, and in particular until after the founding of Baghdad ⁵ Although its administrative position became less important after the death of Al-Hajjaj than it was during his lifetime, as it served as the capital ⁶ This view of Kufa came after the long experience that Al-Hajjaj had acquired in the field of administration, which he continued to practice for a long period of time, especially during his move between Kufa and Basra, as he knew the duality and its harms to administration, so he relied on choosing a site in which he would unify the administration of the Egyptians ⁷.

The administrative impact of Wasit is evident in its location between the Tigris and Euphrates, as the Tigris being located to the east of Wasit and the Euphrates to the west will make it an excellent administrative area for the cities and outskirts of Iraq.⁸

(1)Al-Ameed, Taher Muzaffar, *Islamic Urban Planning*, University of Baghdad, 1986 AD, p. 290, Naji, Studies, p. 308.

(2)Al-Ash'ab, Khalis, *The Arab City: Development and Structural Functions*, Arab League Educational, Cultural and Scientific Organization, Baghdad, 1982, p. 10.

(3)Ibn al-Jawzi, *al-Muntazam*, vol. 6, p. 199.

(4)Al-Mu'adidi, *Wasit in the Umayyad Era*, p. 99.

(5) Naji, Studies, 253.

(6)Naji, Studies, p. 252.

(7)Al-Moussawi, Mustafa Abbas, *Historical Factors in the Emergence and Development of Arab-Islamic Cities*, Dar Al-Rasheed Publishing House, 1982 AD, 116.

(8)Ibn Rusta, *Psychological Commentary*, p. 187

2. Reasons for building Wasit militarily

The military reason comes primarily from the fortifications that Al-Hajjaj had established for his city, and that fortification was not present in the two cities of Basra and Kufa. And let us not forget that Al-Hajjaj's life was exposed to danger in the revolt of Ibn Al-Jarud.¹ When he and his followers marched against him, they looted his tent and took whatever they could of his belongings and animals.² The incident of Shabib bin Yazid bin Shaiban, who was able to eliminate most of the armies sent by Al-Hajjaj and was able to enter Kufa and besiege Al-Hajjaj in the emirate palace at that time.³ It seems that the Emirate Palace and its fortifications are what saved Al-Hajjaj from an inevitable fate. It is not unlikely that the idea of fortifying Wasit was fueled by the fortification of that palace i.e. the Emirate Palace, since Basra and Kufa were not fortified cities. Therefore, we see Al-Hajjaj exaggerating in fortifying his city Wasit, so he built two walls for it and dug the trench.⁴ There is a story that indicates the presence of two trenches in the city⁵ Other accounts indicate the presence of only one trench.⁶

One of the researchers mentions that the most important military features of Wasit are its fortified military position, and what its buildings, especially the trench and the two walls, include in terms of strength that gives the city great impregnability and defensive power. Wasit's position between the Tigris and Euphrates rivers gives this position a distinct military importance, as it is difficult for attackers of the city to penetrate to besiege Wasit if the bridges are cut off, so Hajjaj is in the headquarters of his state, safe from the attacks of his enemies and his near elimination.⁷

It is sufficient to demonstrate the strength and immunity of the city to an important incident, although it happened years after the death of Al-Hajjaj d. 95 AH, but it indicates the strength of the city's fortifications, which is the incident of the siege of Wasit in the year 132 AH / 750 AD by the Abbasid forces, when Ibn Hubayrah fortified himself there, and he had prepared for that siege, and Yazid had prepared for a two-year siege and had brought in food and fodder for twenty thousand fighters.⁸ The importance of its fortification becomes clearer from the fact that the city held out for eleven months and its gates were not opened by force except through negotiations between the two parties.⁹ The Abbasids' attempts to storm the city failed after they used catapults.¹⁰ And the brides¹¹.

(1) Ibn al-Jarud's revolution was an external movement that appeared in Iraq under the leadership of Abdullah ibn al-Jarud. It rebelled against al-Hajjaj ibn al-Yusuf al-Thaqafi, who had urged people to join al-Muhallab. He then went towards Rustqubad, accompanied by the notables of Basra. There were two days between him and al-Muhallab, and al-Hajjaj said: "Ibn al-Zubayr's addition is the addition of a wicked and hypocritical person, which I do not approve of." Ibn al-Jarud rose up against al-Hajjaj and said: "Rather, it is the addition of the Commander of the Faithful, Abd al-Malik, who lied and threatened him." Ibn al-Jarud rebelled against al-Hajjaj, and many followed him. Al-Sufi, Asmaa Fathi, *Movements of Revolt against the Umayyad Caliphate in Iraq*, Master's Thesis, Islamic University, Gaza, 2015, p. 40

(2) Ibn al-Athir, *The Complete History*, 4, p. 145. Al-Makki, *Necklace of Stars*, vol. 3, p. 366.

(3) Ibn Qutaybah, *Al-Ma'arif*, p. 410; *Al-Ya'qubi, History of Al-Ya'qubi*, Vol. 2, p. 274.

(4) Bahshal, *History of Wasit*, p. 38; Al-Hamawi, *Dictionary of Countries*, 5, pp. 350, 351.

(5) Al-Hamawi, *Dictionary of Countries*, Vol. 5, p. 349.

(6) Bahshal, *Wasit in the Umayyad era*, p. 38.

(7) Al-Omari, Shihab al-Din Ahmad Fadl, (d. 749 AH), *Paths of Sight in the Kingdoms of the Countries*, trans. Abdullah Yahya al-Sarihi, Cultural Complex, Abu Dhabi, 2003 AD, Vol. 1, p. 570.

(8) Al-Dinawari, *The Long News*, p. 368.

(9) Ibn al-Athir, *The Complete History*, Vol. 5, p. 84; Ibn Qutaybah, *The Imamate and Politics*, Vol. 2, p. 310.

(10) The catapult was designed for hurling stones and incendiary materials during warfare. Al-Baladhuri, *Futuh al-Buldan*, vol. 1, p. 199.

(11) Al-Arada is a smaller war god that throws stones or arrows at long range. It is said that it comes from the word "ta'rid," which means enemy. It was used to throw oil pots. Ibn Khaldun, *Al-Ibar*, Vol. 7, p. 248. Al-Nasiri, *Al-Istiqa' li-Akhbar Duwal al-Maghrib al-Aqsa*, reviewed by: Muhammad Hajji,

All these incidents point to the military aspect and factor, and despite their distance from the time of its founder, the city must have been more fortified at that time with what we mentioned of the strict security measures. Bahshal mentioned, "Perhaps a black man would enter with a man to his family, and the man would say to him: If someone shouts at you, ignore it as if you were my intermediary."¹ In addition to that, Al-Hajjaj took the viewpoints between him and Qazvin, and when the people of Qazvin smoked, the viewpoints would smoke, if it was daytime, and if it was night, they would light a fire and the horses would rush to them, so the viewpoints were connected between Qazvin and Wasit, and Qazvin was a border at that time.²

Al-Hajjaj also wanted his city to be a camp for him and his Levantine soldiers. Al-Mu'adidi mentions that the people of Levant were isolated from the inhabitants of Basra and Kufa because the inhabitants of these cities were a mixture of people and because they held different ideas and opinions.³ He says that Al-Hajjaj wanted to preserve the rule of the Umayyads, and to make it more like a camp for him and his soldiers in which he would feel safe.⁴

Second: Fortifying Mosul

Mosul is a military city, and in the past it had a fortress that served as a defensive factor for Nineveh, but this fortress did not remain in its condition as a result of the increase in the population of the city before the conquest. In the Sassanid era, and especially during the reign of King Khosrow I Parviz bin Hormizd, who built many houses around that city and brought people from his country and gave them those houses for free to live in and increase its construction and building until it became a small city.⁵ This means that the increase in buildings inside and outside the fortress led to the wall being restored and expanded in other areas to contain the buildings outside it. Thus, the wall continued to be renewed and increased until it was demolished. During the era of the Rightly-Guided Caliphs, the Mosul wall was present.⁶

When the Umayyads reached Mosul, they paid great attention to the wall. Saeed bin Abdul Malik d. 132 AH⁷ ...who took over the emirate of Mosul during the reign of his father 65 AH⁸ He was known for his inclination towards construction. He rebuilt the wall of Mosul, and perhaps he rebuilt it to suit the city's capacity. Caliph Abdul Malik bin Marwan appointed his brother Muhammad to Mosul so he built the wall of Mosul in the year eighty⁹.

During that period, Mosul was suffering from political unrest, the most prominent of which was the activity of the Kharijite movements and their constant attention directed towards entering Mosul. Abdullah bin Al-Zubayr d. 73 AH declared his caliphate in the Hijaz and extended his control over Iraq, including Mosul. He sent some of his governors to it, and they entered it. These matters required the defense of Mosul, so its wall was built by Marwan

Ibrahim Boutaleb, and Ahmad Tawfiq, *Publications of the Ministry of Culture and Communication, 2001 AD, Vol. 4, p. 400; Al-Tabari, Tarikh al-Rusul, Vol. 4, p. 361.*

(1) Bahshal, *Wasit in the Umayyad Era*, p. 24

(2) Al-Hamawi, *Dictionary of Countries*, Vol. 5, p. 350.

(3) Al-Mu'adidi, *Wasit in the Umayyad Era*, p. 96.

(4) And Hausen, *The Arab State and Its Fall*, p. 303.

(5) Al-Sayegh Suleiman, *History of Mosul, Al-Salafiya Press, Egypt, 1923 AD, Vol. 1, p. 43.*

(6) Sulayman al-Sayegh, *History of Mosul, Vol. 1, p. 52.*

(7) Sa'id ibn 'Abd al-Malik ibn Marwan ibn al-Hakam ibn Abi al-'As ibn Umayya ibn 'Abd Shams Abu 'Uthman, and it is said Abu Muhammad al-'Urawi, and he is known as Sa'id al-Khair. He narrated on the authority of his father 'Abd al-Malik, Qubaysah ibn Dhu'ayb, and 'Umar ibn 'Abd al-'Aziz. He had a house in Damascus near Bab al-Barid near Dar al-Raqi. Ibn 'Asakir, *History of Damascus*, vol. 21, p. 213.

(8) Abdul Salman Al-Mamojoud, *Mosul in the Rashidun and Umayyad eras, 1st ed., p. 85.*

(9) Al-Azdi, *History of Mosul, Vol. 2, p. 25.*

bin Muhammad 127 AH/132 AH in a manner commensurate with the size of the dangers that threatened Mosul. He was inclined towards it despite its people standing with Shaiban Al-Yashkari Al-Khawarij d. 129 AH and Marwan preventing them from entering it, so he threatened them by saying "If I conquer the people of Mosul, I will kill their fighters and take their children captive. However, when he entered it, he changed his mind and said, "It is a city that my father built, and I will not harm its people."¹ Rather, he took care of it and rebuilt its wall.²

Marwan bin Muhammad was not the one who built the wall of Mosul, but rather he restored and repaired it in a way that was consistent with the new situation of the state. He turned his eyes towards the city of Mosul, which he tried to make the capital of the Umayyad state. It seems that the matter of the Kharijites became more widespread in the year 128 AH, to the point that they sent their workers to the areas surrounding Mosul.³ We conclude from this that the wall began with the emergence of the city of Mosul, and what was reported about Saeed bin Abdul Malik and Marwan bin Muhammad in building its wall, the matter that prompted them to do so was for military reasons, as these people were interested in the wall of Mosul, whether by renewing it, restoring it, or increasing its defensive fortifications, so historians attributed the wall to those who were interested in building it.⁴ As for the trench surrounding Mosul, it was an additional defensive means, and it was outside the walls of Mosul. Marwan bin Muhammad, the last Umayyad Caliph, dug it to further fortify the city when he felt the Abbasid danger.⁵

Third: Fortifying Tikrit

It is a large town, and has a fortified castle on the Tigris, between it and Mosul, two stages away.⁶ And for the caravans six days.⁷ Ibn Hawqal described it as: "The city of Tikrit is on the west of the Tigris, and most of its people are Christians. It overlooks a great, towering mountain, and on the back of this mountain is the place known as the Citadel. At the bottom of Tikrit, the Tigris River, which originates from the Tigris, cuts through some of the homes of Tikrit and its courtyard, passing to Samarra."⁸ He will live in Baghdad⁹ We find from this that Tikrit is a fortified and impregnable city and it is difficult to enter it like other historical cities.¹⁰ It has a natural defense system represented by the presence of the Tigris River, from the east, making it safe from the east, as a result of the strength of the water current and its sharp height above the ground.¹¹ And also the Sheshin Valley along the southern side gave it natural immunity when it was filled with floods, as well as the presence of the fortified castle, which is one of the foundations whose height is close to the height of the walls that surround it from the outside, and it is a fortification system for the Islamic city, as Tikrit depended in its fortification foundations on what was

(1) Al-Azdi, *History of Mosul*, Vol. 2, pp. 74, 75.

(2) Al-Hamawi, *Dictionary of Countries*, Vol. 5, p. 232; Ibn Abd al-Haqq, *Observatories of Insight into Places and Regions*, Vol. 3, p. 173.

(3) Al-Mamawjud, *Mosul in the Rashidun and Umayyad eras*, p. 86.

(4) What exists in Mosul during the Rashidun and Umayyad eras, p. 86.

(5) Al-Khornasawi Al-Mirza Muhammad Baqir, *Rawdat Al-Jannat fi Ahwal Al-Ulama wa Al-Sadat*, Dar Al-Islamiyyah, 1991, 1st ed., vol. 1, p. 304.

(6) Al-Idrisi, *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq*, Al-Jazeera and Iraq Section, *Journal of the Iraqi Scientific Academy*, Volume 23, p. 34

(7) Ibn Sa'id al-Maghribi, *Expanding the Earth in Length and Width*, trans. Juan Qarnit Khunais, Moulay Hassan Institute, Tetouan, 1958 AD, p. 91.

(8) Samarra, the city established by Al-Mu'tasim, between Baghdad and Tikrit, on the Tigris to the east, below Tikrit. When Al-Mu'tadid moved from it and settled in Baghdad, it was destroyed, and now only a small part of it remains. There is a long history of it, and what remains of it now is a place that was called Al-Askar; Ibn Abd Al-Haqq, *Marasid Al-Itala'*, Vol. 2, p. 684

(9) Al-Idrisi, *The Excursion of the Yearning One in Penetrating Horizons*, Volume 32, p. 34

(10) Al-Nasiri, Ibrahim Fadel, *The Islamic Conquest of Tikrit*, Iraqi National Library and Archives, Damascus, 2010, 1st ed., p. 101

(11) Al-Nasiri, *The Conquest of Tikrit*, p. 101.

present with the Assyrians.¹ Ibn Abdul Haqq mentioned it, saying: "It is a famous country and has a fortified castle on one of its sides on the Tigris."² .

Tikrit was surrounded by a large artificial trench paved with stones mixed with tar.³ It is possible that there are remains of supports that regulate the entry and exit of water and increase the strength and immunity of the walls.⁴ In the Umayyad era, Tikrit was a very large Islamic city ruled by a worker appointed by the governor of Kufa, as it was affiliated with this state.⁵ It had many blessings, and its tax was collected and sent to the seat of the Caliphate in Damascus. It seems that it was a safe, stable city, free from disturbances, seditions, and intrigues, unlike other well-known cities.⁶ Which led to it being a place of settlement for the warring parties because they did not find comfort and serenity except in a place like Tikrit. Among the historical evidence of that is the settlement of Muhammad bin al-Ash'ath with his people there after he resigned from the governorship of Mosul to his rival Abd al-Rahman bin Saeed and his remaining there for a long period of time.⁷ And the descent of Abd al-Rahman ibn Sa'id after his dismissal from the governorship of Mosul by the Caliph Abd al-Malik ibn Marwan in the year 65 AH, as well as the settlement of Shabib ibn Yazid al-Shaybani until he was killed in the year 72 AH after he led the yellow Kharijites⁸ It seems that this military immunity is what prompted Caliph Muawiyah ibn Abi Sufyan to annex it to Iraq and make it a starting point for the conquest movement, and to appoint governors over it, and because it was subordinate to the Mosul governorate, which was annexed to Kufa during the reign of Muawiyah⁹

(1)Al-Nasiri, *The Islamic Conquest of Tikrit*, p. 103.

(2)Ibn Abd al-Haqq, *Observatories of Insight into Places and Permanence*, Vol. 1, p. 268.

(3)Tar: pitch; one of the heavy products that result from the distillation of crude petroleum. It is a solid substance at normal temperatures, and its color is black. It also occurs in nature impregnated with rocks. Tar is used in paving roads. Ahmad Mukhtar Abd al-Hamid Umar (d. 1424 AH), *Dictionary of Contemporary Arabic*, Alam al-Kutub, (n.d.), Vol. 3, 1763

(4)Al-Nasiri, Ibrahim Fadhel, *Tikrit in the Pre-Christian Era*, Baghdad, 2009, p. 47

(5)Al-Tikriti, Alaa Al-Din Abdul Karim, *Immortal Tikrit Through the Ages*, Al-Naqa Library, Baghdad, 1st ed., p. 41.

(6)Al-Tikriti, *The Immortal Tikrit*, p. 41.

(7)Al-Tikriti, *The Immortal Tikrit*, p. 41.

(8)Al-Tikriti, *The Immortal Tikrit*, p. 41.

(9)Abdul Wahid Taha Dhunun, *Mosul Civilization Encyclopedia*, Dar Al-Kutub for Printing and Publishing, University of Mosul, Volume Two, p.32.