

Industries and Crafts in Baghdad During The Second Abbasi Era 232-86 | AD / 334 AH-946 AD

Summary

This study aims to address an important cultural heritage, which is the industrial and craft achievements in the city of Baghdad, who are the people of industries, crafts, and artisans who lived during the Second Abbasid Era (334-447 AH/945-1055 AD). Because this group played a role in political, economic and social stability at the same time.

The study dealt with the issue of the regulations in place among craftsmen and craftsmen within sects that followed a specific professional hierarchy and binding rules for people of one craft. The study also addressed the economic and social role of craftsmen and the extent of its impact on political stability in the city of Baghdad.

In summary; In the second Abbasid era, Iraq witnessed a development in industries and crafts, as several factors helped in its activity, including the availability of various raw materials, as well as commercial activity that provided the industry with raw materials, so multiple industries were established that included various cities, each of which specialized in A specific quality that you are famous for, each This helped the industry flourish at the internal and external levels, such that the Iraqi product reached different regions of the world.

Keywords: industries, crafts, Baghdad, the second Abbasid

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Introduction

Iraq played an important and major role in industry in the middle Ages, and Baghdad turned into the largest centers of industry in the Islamic East. Rare goods were supplied to it from all sides, and its markets were supplied with all the strange and rare treasures of the East and West in large numbers. Therefore, the craftsmen began to supply it from far and wide to obtain... These goods made the markets of Baghdad full of industrial activity and crafts. This was not a strange thing, as the site on which Baghdad was built before the Abbasids founded it was famous for its industrial and craftsmanship. The ancient site of Baghdad was a destination for Arab and Persian merchants, buying and selling their goods. .

The second Abbasid era began with the caliphate of Al-Mutawakkil in the year 232 AH/847 AD, and ended in 334 AH/946 AD, in the caliphate of Al-Mustakfi Billah Abdullah bin Al-Muktafi bin Al-Mu'tadid. The second Abbasid era is known as the era of "Turkish influence," where the Turkish element emerged, seized major positions in the state, and controlled the administration and the army. This Turkish element, brought from the "Turkestan" region and "Transoxiana," was used. Al-Ma'mun and Al-Mu'tasim used them in the "First Abbasid" era. Signs of this weakness appeared at the beginning of this era, the features of which differed from the first Abbasid era.¹

That period was characterized by the caliphs' lack of long-term stability in power and their lack of absolute authority to rule. Their authority was nominal, meaning they only owned the sermon and currency (praying for them in Friday prayers and writing their names on currency), due to the Turkish military commanders and ministers, whose influence expanded in the great Seljuk state, possessing real authority. To command armies and appoint caliphs as they wish.²

¹Ibn al-Atheer, Abu al-Hasan Ali bin Muhammad al-Shaybani, d. (630 AH/1232 AD), al-Kamil fi al-Tarikh, Beirut, Dar Sader, 1965 AD, P69.

²Ibn al-Jawzi, Abu al-Faraj Abd al-Rahman bin Ali bin Ali, d. (597 AH/1201 AD), al-Muntazim fi Tarikh al-Muluk wa al-Nations, 1st edition, Hyderabad,

The caliphs in the last Abbasid era were interested in working to develop the industries that were existing in the cities of Iraq, and they also worked at the same time to establish new industries because they were considered an important resource for the caliphate with its industries and specialization in industries appeared. The race was famous and was evident in most cities. The major races, where social and economic life expanded and developed. Iraq became the center of mission for many industries. Ibn al-Faqih described the city of Baghdad: "Say what you will about the wonders of Baghdad, which contains what is scattered in all regions of the types of trade and industries."^{3,1}

It is worth remembering as we offer this lesson to this class that we carefully note the social reality of the Baghdadi community in the second Abbasid era. Whereas the social norm stipulates the presence of diverse and multiple classes and categories in one society, which may lead to the multiplicity of industries and crafts, and thus the disparity in the social status and industrial roles of the members of society, and this is what was true in the society of our study. . One of the hadith scholars says: "In fact, the social classes in Baghdad were subject to various standards, including what is called today the industrial line (Career), which allows the individual during his working life by changing interconnected professional roles that allow him to achieve certain social recognition and specific rewards"^{4,2}

The most prominent industries and craft works

Many Iraqis practiced the industry, knew the industry, and were proficient in its practice and its requirements. The craft of industry generated great profits for its professionals, which made it attract a large number of rural people who found that practicing trade constituted a profit for them. The lack of capital more than practicing Ottoman Encyclopedia Press, 1357 AH, p.146, 152.

³Ibn al-Qalanisi, Abu Ya'la Hamza, d. (555 AH/1160 AD), The History of Abu Ya'la, known as the tail of the history of Damascus, Beirut, 1908 AD, P 98-113.

⁴Ibn al-Sa'i al-Baghdadi, Ali bin Anjab, d. (674 AH/1275 AD), Summary of the News of the Caliphs, 1st edition, Al-Amiriya Press, Egypt, 1309 AD, P. 254-265.

the craft of agriculture was not an obstacle for some of them, as they found someone who would sell them commercial goods with deferred payment, even at a price slightly higher than the market price. However, this type of merchant obtained good profits due to the strong commercial activity in the markets. Al-Jahiz (d. 255 AH, 868 AD) described the types of goods produced by Baghdad alone, saying: "And for them what no one shares with them are white, irrigated clothes, and sealed glass cups. Also, (167) cups, cups, bowls, and stone bowls, the people of Baghdad excelled in the manufacture of painted glass, and excelled in the manufacture of lamps with religious inscriptions, in addition to the manufacture of cups of different colors and sizes, in clothes of all kinds, cotton and silk, handkerchiefs, buttons, turbans, glass, ceramic and metal vessels, and pastes.

It is noteworthy that a large number of pharmaceutical and pharmaceutical factories were established in Baghdad and Samarra for the manufacture of glass, porcelain, silk clothing, etc. The number of factories dedicated to the manufacture of glass is estimated at 4,000 factories, and the factories that were allocated to the manufacture of ceramics are a factory. Sources indicate that weaving in the city of Baghdad flourished and became famous since the third century AH and the ninth century AD Baghdad In the manufacture of paper, a paper factory was established in Baghdad during the reign of Caliph Harun al-Rashid, as Al-Fadl bin Yahya Al-Barmaki indicated. He ordered his brother Jaafar to establish the paper industry by replacing paper manufactured in the markets of Baghdad with paper. The locality (Dar Al-Qaz) was famous for making paper and state offices. These goods were exported from Baghdad to various parts of the Islamic world. Soap is manufactured in Baghdad in a special shop in. Much of the area around Karkh, including the export of this material from the cities of Iraq, was famous for the trade in foodstuffs, especially grains, dates, and fruits. The trade in camels and sheep was also one of the most prominent types of trade in Iraq.⁵

The economic role of craftsmen and manufacturers

During the second Abbasid era, Iraq witnessed a remarkable development in its industrial activity, as this was helped by the availability of various raw materials, as well as commercial activity that provided the raw materials that the industry needed, and the Abbasid caliphs were interested in working on... To develop the industries that existed in In Iraq, they also worked at the same time to establish new industries. Specialization in industries appeared and the cities of Iraq became famous for many industries.⁶

The city of Baghdad embraced many classes of society, including craftsmen and artisans, and out of its belief in the role of industries, crafts and industries in the advancement of the national economy and considering them as a major resource of economic wealth for the state, the governor began... We entrust the state to organize and manage craft and industrial centers therein, which would produce a balanced economically, it preserves the state's political, social, and other prestige. It is beyond doubt that the land of Iraq in general and Baghdad in particular was the cradle of industrial civilization and a home for professionalism and craftsmanship, and this can be inferred from the words of Al-Maqdisi (d. 990 AH), where he says about it: "And in the City of Peace, there are the oddities and the colors of silk clothes and other things... and among their characteristics are the violet of Kufa and its freshness."), "The Court of Baghdad and its

Tricksters",⁷ I excelled in the metal industry as one of the fields in which I excelled, such as the manufacture of weapons such as swords and shields, and the copper industries, whether copper decorations, or copper utensils.

The Abbasids also made coins, made of gold and silver, and during the era of the Abbasid state, the manufacture of ships for transport and warships, for transporting soldiers and firing cannons by sea, flourished.⁸

The second thing that we must point out is that craftsmen, artisans, and industrialists formed an independent lower class in the social pyramid at that time. Iraq included several industries in the second Abbasid era, where people worked The Abbasid Empire established a market for weaving machines, and many endowments were granted to it. It was also famous for the manufacture of molars (mills). Until the matter reached the point that Adud al-Dawla was entrusted with many quarters in Zubaidiyah, near the Isa River.⁹ It was also reported that the Abbasid Caliph was interested in goldsmiths and their arts, and went so far as to order a dining table to be made for him from gold with crowned edges that had no value or value to be known, and the matter did not stop at this point, as Adad al-Dawla's interest reached the textile industry, soap, weapons, ice, and pistes. Horses, ships, curtains, tents, carpets, rose water, and much more.¹⁰

Whatever the case, this topic of study leads to thinking about the role of craftsmen, craftsmen, and industrialists in economic affairs, as one glimpses while reading historical works and blogs. There are expressions that embody different roles on the economic level in the second Abbasid era for this class. There is a strong bond that brings together the people of one industry and multiple industries, and the extent of their close contact with each other, to the point that it became one of their famous sayings: "Industry is a lineage".¹¹ Accordingly, it is expected that after this close contact and the old saying, we will find literal cohesion and professional unity among the owners of various industries, and there is no doubt that this agglomeration between Makers follow suit to have a strong and solid stance towards any dilemma. As evidence of this, we point to the coalition that took place among the masters of one craft in defense of those working in their profession, and this is similar to the strife that occurred between the owners of the Aki. Sah and the people of divorce in Al-Karkh in the year 422 AH / 1030 AD.¹²

Also, the raiders entered one of the shops at night in the year 423 AH/1031 AD, and took his money. "Then the people of his market became angry with him, and the raiders returned some of what they took".¹³

⁷See in detail this (the financial policy of the Buyids in Iraq) at: Al-Duri, Abdul Aziz, Studies in the Late Abbasid Ages, Syriac Press, Baghdad, 1945 AD, pp. 260-278.

⁸Azad or Azad: a type of the finest types of dates.

⁹Al-Maqdisi, Muhammad bin Ahmed (d. 990 AH), Al-Maqdisi's Journey: The Best Distributions in the Knowledge of the Regions, edited and presented by: Shaker Laibi, Dar Al-Suwaidi for Publishing and Distribution, Abu Dhabi - United Arab Emirates, 1st edition, 2003 AD, p. 134.

¹⁰Al-Maqdisi, Muhammad bin Ahmed (d. 990 AH), Al-Maqdisi's Journey: The Best Distributions in the Knowledge of the Regions, edited and presented by: Shaker Laibi, Dar Al-Suwaidi for Publishing and Distribution, Abu Dhabi - United Arab Emirates, 1st edition, 2003 AD, p. 134.

¹¹See: Ibn al-Jawzi, Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad (d. 597 AH), systematic in the history of kings and nations, study and investigation by: Muhammad Abd al-Qadir Atta and Mustafa Abd al-Qadir Atta, reviewed and corrected by: Naim Zarzour, Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1412 AH - 1992 AD, vol. 14/p. 292.

¹²See: Ibn Al-Zubair, Al-Qadi Al-Rashid, Book of Relics and Antiques, edited by: Muhammad Hamidullah, presented and reviewed by: Salah Al-Din Al-Munajjid, Kuwait Government Press, 2nd edition, 1984 AD, p. 195.

¹³See in detail: Al-Zawahra, Omar Khalaf Abdul Mohsen, 2011 AD, Iraq

⁵Ibn al-Imad al-Akri, Abu al-Faraj Abd al-Hay ibn Ahmad, d. (1089 AH), Gold Nuggets in News of Gold, edited by Abdul Qadir al-Arnaout, Damascus, Dar Ibn Katheer, 1993 AD, P.182,189.

⁶Saad, Fahmi Abdel Razzaq, Public Affairs in Baghdad in the Third and Fourth Centuries AH, Al-Ahliyya Publishing and Distribution, Beirut, 1983 AD, p. 58.

It has been reported that a sheikh cupper refused to take the fee for his cupping from a man practicing his profession, and the reason for that lies in the frankness of the cupper's statement: "We, uh, I have only one trade...and God would never see me taking wages from those who work in my trade".¹⁴

Also, members of the same class cooperate with each other, and this is evident from their vacating the market for one of their members if he is in need to fill his space. Al-Jahiz (d. 255 AH) mentioned: "A man from the butchers is in his market, and he destroys what is in his hand, so the butchers clear their market for him one day, and give him their profits, so he will be usury." By selling it separately, and by selling it separately, they will thus fill its defect and remove any of its fragments from it".¹⁵

Another evidence of the cooperation of members of the same class is also the emptying of the market of what they produce and sell, so they take their hands off business until people's circumstances become difficult and they are forced to submit to what he wants.¹⁶

It was also observed that members of the same trade colluded with each other to set one price, and what is most typical of that is what the butchers and woodcutters did when agreeing on a price at which they would sell.¹⁷

It was also noted what the sources indicated in the cooperation between the people of the different classes, as the grillers agreed to buy the stagnant heads from Al-Rawasin and sell them along with the barbecue at its price.¹⁸

They reached the point of agreeing to steal and take a gift or a bribe in exchange for keeping the work secret, and in this case Ibn Bassam tells us about an agreement between Al-Jabbasi and And the builders concealed the lack of maturity of the gypsum in exchange for taking a gift or a bribe.¹⁹

For fear of the outbreak of strife, and in order to avoid people's discontent and their complaints about the salt tax that was prevalent in the Baghdadi markets, Abu Taher, may God bless him and grant him peace, worked The state agreed to cancel the tax in the year 435 AH. Concerning this, Ibn al-Jawzi (d. 597 AH) says: "At this time, the ascetic al-Dinawari addressed the king about removing salt taxes, and informed him of the harm that this would cause to the people, so he ordered that it be done." A pamphlet was written about it and it was

read in mosques, and a curse was written on its doors cursing whoever is subjected to the return of this tax."²⁰

In times of crisis, members of groups stood against the authority to protect themselves from abuse. An example of this was the revolt of silk cotton textile manufacturers in Baghdad in the year 375 AH/985 AD, when Samsam renewed the state.²¹ Ibn Adad al-Dawla 373 AH - 377 AH / 982 AD - 987 AD A tax of one tenth of an eighth is imposed on alfalfa and cotton clothing. So the people gathered in Al-Mansour Mosque and decided to stop praying, and the country was about to be subjected to temptation, so they were exempted from that.²²

In the year 389 AH/999 AD, the same tax was re-imposed. They revolted again and went to the Grand Mosque. They prevented sermons and prayers. Their agitation continued for four days to no avail. The authorities retreated from this tax, and the sedition was severely suppressed, and they continued to pay this tax until the year 401 AH / 1010 AD. Despite their dissatisfaction with it, it was canceled late in the reign of the Commander of the Armies, Abu Ali, the deputy of Baha al-Dawla ibn Adud al-Dawla 379-403 AH/989 AH-1012 AD.²³

In parallel with this, we find in the year 421 AH/1030 AD a fight that took place between groups of artisans and the Turkish soldiers in Karkh in defense of themselves. Perhaps the reason that was imposed was The occurrence of this fighting, the taxes that were imposed on the eggplant fryers, the flour market, and Samariat Al-Mashre'a, the tax on the luggage sold, and the wages of the porters who They transport the dates to the ships.²⁴

One of the examples of the cohesion of the people of the same class among themselves is the fighting that took place between "the food owners and the people of Al-Murabba' and Al-Bazzazin," so the food owners appeared against them at the beginning of the day. So the bishops joined in. To the people of Al-Murabba'a and Al-Bazzazin, so they took advantage of them and oppressed the food owners, defeated them and burned their markets, and the strife continued after this incident. The evil people dared, and the people of good character and the shepherds made alliances against the owners of the food, and they fought a fierce battle that lasted between them. Then the owners of the food prevailed and defeated the shepherds and those with them. They burned their market and killed some of them".²⁵

The role of craftsmen in defending their professions continued in the event that new taxes were imposed on their products and work, and this also met with an end to the defense of craftsmen and artisans from It is their interests and their interests if the soldiers go too far to attack them. In the context of these words, we can present a

during the reign of Adud al-Dawla al-Abbasid II (367-372 AH / 978-983 AD), Master's thesis, College of Arts, Al al-Bayt University, Mafrqa, pp. 114-117. Al-Duri, the Economic History of Iraq in the Fourth Century AH, pp. 115-132. And Al-Zubaidi, Muhammad Hussein, Iraq in the Second Abbasid Era: Political, Administrative, and Economic Organizations (334-447 AH/945 AD-1058 AD), Dar Al-Nahda Al-Arabiya, Cairo, 1969 AD, pp. 139-153. .

¹⁴Al-Qadhat, Muhammad Abdullah Ahmad, Social Life in Baghdad in the Last Abbasid Era, Dar Al-Bashir, Amman, 2005, p. 168.

¹⁵See: Ibn al-Atheer, Izz al-Din Abu al-Hasan Ali bin Abi al-Karam (d. 630 AH), al-Kamil in al-Tarikh, reviewed and authenticated by: Muhammad Yusuf al-Daqqaq, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, 1st edition, 1407 AH - 1987 AD, vol. 8/p. 200.

¹⁶Ibn al-Jawzi, Al-Muntazim fi Tarikh al-Muluk wa'l-Numam, vol. 15/p. 223.

¹⁷Al-Hamawi, Shihab al-Din Abu Abdullah Yaqut bin Abdullah (d. 626 AH), Dictionary of Writers: Guiding the Unintelligible to Knowing the Writer, edited by: Ihsan Abbas, Dar al-Gharb al-Islami, Beirut - Lebanon, 1st edition, 1993 AD, vol. 1/p. 169.

¹⁸Al-Jahiz, Abu Othman Amr bin Bahr (d. 255 AH), Letters of Al-Jahiz, edited and explained by: Abdul Salam Muhammad Haroun, Al-Khanji Library, Cairo, 1384 AH - 1965 AD, vol. 2 / pp. 200-201.

¹⁹See: Al-Aqbari, Muhammad bin Ahmed bin Qasim (d. 871 AH), Tuhfat Al-Nazir and Ghaniyat Al-Zakir fi Preserving Rites and Changing Evil, edited by: Ali Al-Shanouni, French Institute Press, Damascus, 1967 AD, p. 135.

²⁰See: Al-Shaykhli, The Varieties in the Abbasid Era, Their Origin and Development, p. 134. And Ibn Bassam, Muhammad Ibn Ahmad Al-Muhtasib, The End of Rank in Talib Al-Hisbah: It is attached in (The Book of Politics or Al-Ishara, Tadbeer Al-Imara by Al-Muradi), edited by: Muhammad Hassan and Ahmed Farid. Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1st edition, 1424 AH - 2003 AD, p. 319.

²¹See: Ibn Bassam, Nihayat al-Ratbah fi Talab al-Hisbah, pp. 319-320.

²²See: Al-Shaizri, Abd al-Rahman bin Abdullah bin Nasr (d. 590 AH), The Book of the End of Rank in Talab al-Hisbah, edited and reviewed by: Mr. al-Baz al-Arini, Dar al-Thaqafa, Beirut, Lebanon, p. 31.

²³Ibn al-Jawzi, Al-Muntazim fi Tarikh al-Muluk wa'l-Numam, vol. 15/p. 240.

²⁴See: Miskawayh, Abu Ali Ahmad bin Muhammad bin Yaqoub (d. 421 AH), The Experiences of Nations and the Succession of Determinations, edited by: Sayyed Kasravi Hassan, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st edition, 1424 AH - 2003 AD, vol. 6 / p. 54. Ibn al-Atheer, Al-Kamil fi al-Tarikh, vol. 7/p. 425. See: Saad, the Commoners in Baghdad in the Third and Fourth Centuries AH, p. 317.

²⁵See: Al-Sabi', Hilal bin Mohsen bin Abi Ishaq (d. 448 AH), Book of History, Attention: Amdruz, Margilioth, 1919 AD, vol. 8/p. 336.

gesture that confirms this proposition.²⁶ It occurred in the year 362 AH/973 AD, when Al-Karkh burned in a great fire, and the reason behind it was This is because the person who helped him killed a commoner, which created a commotion against him on the part of the people and the Turks to revolt against him, so the person who helped him fled. He entered the house of some Turks, and was dragged out, killed, and burned. This prompted the vizier, Abu al-Fadl, to seize the perpetrators and send an usher in a group to fight. The public in Karkh, and it burned in a great fire. Given what was said about the Karkh fire incident, it is self-evident that the results were dire in light of the sabotage and destruction it witnessed, as that fire resulted in the annihilation of resources. A lot of humanity at that time, so seventeen thousand people, three hundred shops, many houses and buildings, and thirty-three mosques were burned. Among the wealth is countless.²⁷

Historical records are also full of another incident through which one can become aware of the role of craftsmen and craftsmen in political, economic, and social stability at the same time. In the year 417 AH/1026 AD, "the Turks' dominance in Baghdad increased, and they confiscated people more and took money, to the point that they paid one hundred thousand dinars to Al-Karkh in particular." Then the turmoil became great and the evil increased. Houses, paths and markets were burned, and the public and the guerrillas became greedy. They used to enter upon the man and demand his ammunition as well. The Sultan does what he confiscates. The people built gates on the roads, but they were of no avail. War broke out between the soldiers and the common people, and the soldiers won and plundered Al-Karkh and other places. Then great wealth was taken from him, and the people of honor and goodness perished"²⁸

It sometimes appears that the clashes that occurred between the craftsmen themselves - and turned into sectarian disputes - also had an effective role in economic guidance and social At that time; In the year 406 AH/1015 AD, "a strife broke out in Baghdad between the people of Karkh and the people of Bab al-Sha'ir, and they plundered al-Qala'in. The minister, Fakhr al-Dawla, the minister of Sultan al-Dawla, denied it. Ibn Baha al-Dawla ruled 403-411 AH/1012-1020 AD over the people of Al-Karkh, and they were prohibited from mourning on the day of Ashura and from performing ritual prayers. Surveys"²⁹

In the year 422 AH/1031 AD, strife occurred in Baghdad between Sunnis and Shiites, and the reason behind this was that a person showed determination to attack the invaders, and asked for permission.³⁰ Caliph of Al-Qa'im Bi-Amr Allah 422-467 AH/1031-1075 AD. He gave him permission, wrote him a letter from the house of the Caliphate, and was given information. Then a large group gathered for him, so he walked and passed through the Shay'ar Gate, and Al-Harrani went around with men with weapons in his hands, and they shouted in remembrance of Abu Bakr and Omar, may God be pleased with them, and said: (This is the day of Mu'awi), so he rebuked him. They attacked the people of Al-Karkh and attacked them. Sedition arose, and the homes of the Jews were looted. Because it was said about them: (They helped the people of Al-Karkh).³¹

Where the Sunnis from both sides gathered, with many Turks, and they went to Al-Karkh. They burned and demolished the markets, and

²⁶See: Ibn al-Jawzi, *al-Muntazim fi Tarikh al-Muluk wa al-Numm*, vol. 15/p. 204.

²⁷Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 7/p. 57.

²⁸See: Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 7/p. 336.

²⁹Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 8/p. 156.

³⁰Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 8/p. 93.

³¹See: Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 8/pp. 199-200.

a group of the people of Al-Karkh were killed. R sedition to burn and destroy the bride market, the Saffarin market, the patterns market, the Daqqaqeen market and others.³² The matter reached a peak of crisis, so the common people killed the person who provided aid and burned him, and fighting took place in all parts of the country on both sides, and the people of Al-Karkh, Nahr Tabaq, and Qalayin, Bab al-Basra, and on the eastern side are the people of Souq al-Thalatha, Souq Yahya, Bab al-Taq, Al-Askafah, Al-Rahadara, and Darb. Suleiman. The bridge was cut to separate the two groups, and bullets entered the country, and looting and plunder increased.^{33,3,4}

The year 441 AH/1049 AD witnessed the people of Al-Karkh being prevented from mourning and doing what they were accustomed to doing on the day of Ashura. They did not accept it and did so, so it happened among them and there was a great strife between the Sunnis in which many people were killed and wounded, and the evil did not stop between them until the Turks crossed over and attacked their tents near them, and they stopped at that time. Then the people of Al-Karkh began to build a wall on Al-Karkh, and when the Sunnis from Al-Qala'in saw them and those following their example, they began to build a wall on the market of Al-Qala'in, and Taif expelled There was great wealth in the building, and many temptations took place between them, the markets were nullified, and evil increased.³⁴ Then the situation was reconciled between the two parties, and the evil was stopped, so the Sunnis and Shiites agreed to prevent it, and they gave permission in Al-Qala'in and other places to say (Live to the good deeds), and they gave permission in Al-Qala'in and elsewhere. Relax with the phrase "Prayer is better than sleep," and show compassion to the Companions.³⁵

In addition to the data we referred to earlier, we also find that craftsmen and craftsmen sometimes expressed their opinion regarding the behavior of some sultans. In the year 429 AH/ 1037 AD the craftsmen revolted against the second Abbasid king, Jalal al-Dawla bin Baha al-Dawla 416-435 AH/1025-1043 AD, in order to express their rejection. The king's decision when he wanted to add the title (King of Kings) to his name, which prompted those craftsmen to throw bricks at the pulpit preacher who announced this.³⁶

Based on the strength of the economic aspect, and believing in the extent of its influence on the political and social aspects, Adud al-Dawla was able to enter Baghdad in the year 368 AH as emir of the city and He returned to the country and saw that its people had perished due to killing, burning, and starvation due to the successive strife that had befallen it. He worked to stop the sectarian strife, and ordered the rebuilding of Baghdad, its markets, and its mosques. He distributed money to imams, muezzins, scholars, and others. He re-dug rivers and built bridges. He launched pilgrims' excise taxes. He fixed the road from Iraq to Mecca, and made reconciliation among the common people.^{37,7-21}

³²Ibn Battuta, Abu Abdullah Muhammad bin Abdullah bin Ibrahim, d. (779 AH/1377 AD), Ibn Battuta's journey called "The Masterpiece of the Watchers in the Curiosities of the Lands and the Wonders of Travels", Wadi Al-Nil Press, Cairo, and Beirut Edition, Dar Sader, 1964 AD, P.122,127.

³³Ibn al-Mujawar, Jamal al-Din Abi al-Fath Yusuf bin Yaqoub, *History of al-Mustansir*, Leiden, 1954 AD, P.321.

³⁴Ibn Jubair, Muhammad bin Ahmed Al-Kattani Al-Andalusi. Died (614 AH 1217 AD). *The Journey of Ibn Jubayr*, edited by Hussein Nassar, Cairo, Misr Printing House, 1955 AD, and Beirut Edition, Dar Al-Hilal, 1981 AD,P.68.73.

³⁵Ibn Khurdadhabah, Abu Al-Qasim Ubaid Allah bin Abdullah. D. (about 300 AH/912 AD). *Paths and Kingdoms*, curated by De Gouy, Leiden, 1307 AH/1889 AD, P.227-238.

³⁶Ibn al-Sa'i, Abu Talib bin Anjab Taj al-Din, d. (674 AH/1376 AD), *Al-Jami' al-Mukhtasar fi the Title of Dates and Eyes for Sir*, edited by Dr. Mustafa Jawad, Baghdad, Syriac Catholic Press, 1934 AD,P.149-154.

³⁷Ibn al-Atheer, *Al-Kamil fi al-Tarikh*, vol. 8/p. 159.

Conclusion

The interest of the Abbasids in industry was great, and this is clearly evident in choosing the capital, Baghdad, as a place for industries. It was taken into account that it would be close to important trade roads and corridors, and it is close to the Tigris, the great waterway that connects it easily and smoothly to the Gulf of Persia (the Arabian Gulf), which in turn connects it to the ocean. Indian, then India, then China, this is from the south, and from the west, goods used to reach Baghdad from the Levant, Egypt, and North Africa via the Euphrates River.

The Abbasid caliphs took the initiative to plan and organize cities since the establishment of the city of Baghdad, and soon the industrial shops were filled with the strange things of the East and the West, and Baghdad became a destination for the world's merchants, who came to it from far and wide to find in its markets all the strange and rare things. Its markets were teeming with the movement of merchants, and Baghdad became It was one of the largest trade centers in the Middle Ages, and its fame spread to far corners of the world, in the East and West.

Perhaps among the factors that contributed to the prosperity of industrial activity in Iraq, in addition to the appropriate geographical location that we referred to, were the presence of raw materials, the establishment of security, and the end of the era of Islamic conquests, in addition to the state's direct and indirect encouragement of industry, as the need of the caliphs and the shares of Iraqi merchants served as intermediaries. In trade between East and West. As for goods exported and imported to Baghdad, we have reached an important result for commercial goods, which is that the industries imported into Iraq outnumber the goods exported from it. Perhaps this is due to the richness of the countries of the East in raw materials and rare commodities that were of great interest to the caliphs of the Abbasids, such as precious stones such as rubies and others, and perfumes such as camphor, musk, and perfumes, and luxurious silk textiles, porcelain, spices, animal skins, and other commodities.

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Conflicts of interests

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