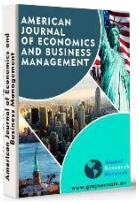

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Article

Economic and Security Dimensions of The Egyptianization of Kufa

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Abstract: The rise of Islamic civilization significantly influenced the foundation of new urban centers beyond the Arabian Peninsula, with Al-Kufa emerging as a vital administrative and military hub. Strategically located near the Euphrates River, Kufa's development was shaped by its geographical advantages and socio-political circumstances, evolving into a center of economic and political importance during the Rashidun and subsequent Islamic caliphates. Despite the recognized significance of Kufa, there remains limited integrated analysis of its simultaneous economic and security roles and how these influenced its selection as a capital. This study aims to explore the economic activities, security considerations, and administrative motivations behind the Egyptianization and capital relocation to Al-Kufa. The research reveals that Kufa's agricultural prosperity, industrial diversity, and trade networks facilitated rapid urban growth. Furthermore, its secure location and military suitability led Caliph Ali to designate it as the Islamic State's capital during political unrest. By employing historical-descriptive and analytical methods, this study uniquely connects Kufa's infrastructural evolution with broader Islamic administrative strategies, demonstrating how urban planning and economic policy were interwoven with military logistics and political control. The findings underscore the importance of strategic urban planning in early Islamic governance and provide a framework for understanding the integration of economic vitality and geopolitical positioning in city development models of pre-modern Islamic societies.

Keywords: Kufa, Islamic Governance, Economic Development, Capital Relocation, Strategic Urban Planning

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1. Introduction

Al-Kufa is one of the important masters established by Muslim Arabs outside the Arabian Peninsula as Islam spreads throughout the earth's east and west.

The aim of the research is to highlight the geographical status of Kufa, which has received the attention of the caliph and leaders and their intellectual, security and urban 0rientations.

On this basis, the importance of research was to highlight the reasons and motives for the fate of the cuff as well as the nature of its economic activity [1].

In order to demonstrate the hypothesis, a number of questions have been formulated and we will try to answer them in the body of research, as highlighted below:

What is the limits of the cuff, and what does its name mean?

What are the aspects of economic activity in Kufa?

What are the reasons for the fastening of the Kufa ?

What are the reasons for the capital's move from Medina to Kufa?

In order to answer these questions, the proactive approach was used to complement research requirements. In addition to using a number of other research approaches such as descriptive and analytical approaches to research [2].

Thus, the limits of the study were determined, since the time limits for research included the arrival of the Islamic Army's vanguards of Iraq, as well as the spatial boundaries Centred on the Kofa, its location and its borders.

The research was therefore divided into an introduction, three investigations and a conclusion. The first research included highlighting all aspects of the cuff in terms of name and location [3].

The second research relates to the economic activity of the Kofa. It identifies the forms of industry, then we review the agricultural aspect of the industry, then we show the internal and external trade [4].

The third study explains the causes of the fate of the Kufa and the capital's move from Medina to Medina.

The conclusion focused on a number of conclusions and recommendations followed by a list of reliable sources and references [5].

2. Materials and Methods

In the case of this study of the economic and political security dimensions pertaining to the Egyptianization of Kufa, the methodology adopted for this study draws on both primary and secondary sources, integrating a historical analytical approach in analyzing the multifaceted evolution of Kufa from its founding, to its becoming a political capital. The research employs qualitative methods derived from the historical interpretation utilizing classical Islamic historiography such as texts of al-Tabari, Ibn Atham al-Kufi, and al-Baladhuri to track the chronological and geophysical transformation of the city. The geographical, economic and administrative characteristics that played a part in decision making by Islamic rulers, especially that of the Rashidun period are documented using descriptive method. It also employs a contextual analysis of the socio-political events that explain the relocation of the capital from Medina to Kufa. Through the analysis of Caliphs Umar ibn al Khattab and Ali ibn Abi Talib and their policies and decisions as state builders, the research uncovers how urban planning, agricultural reclamation, and military engineering were two sides of the same coin. Finally, it is temporally bounded by the early Islamic conquests in Iraq, while it is spatially bounded by the borders of Kufa and its surrounding black lands. The deductions made from this methodology here form a clear narrative linking political developments, such as trade and land taxation, with economic practice. By triangulating historical records, administrative policies, and economic structures, Kufa is shown to have functioned on the one hand as the hub of Islamic authority during the first century of Islamic civilization, on the other, as a model of integrated urban and economic planning.

Literature Review

First Research: Al-Kufa

First: the meaning of the Kufa

Many names have been received for the city of Kufa and the reasons for this name. It is said that it is named the Kufa relative to a small hill in its center. He is told the Kufa. It is said that the round positions of the sand are called Kufa, and some of them call the land where the puppets are with mud and sand the Kufa, He says that the shoulders meant the meeting, the Kofa roundup, the Kovan name of the land with the name Kofa, and the Kufa and Kufa one. It is stated that the Kofi Line has its origins in the inky line, and that the validity was closely related to the Greek culture. Many bewildered Arabs have been integrated into this culture, having learned Syrianism and then moved this culture to Kufa [5]. After insisting in 17H/638M.

Second: Kufa and its borders:

Al-Kufa is an Iraqi city overlooking the coast of the Euphrates River. Its Saad bin Abiy and Qa 'as, after Oadisiyah, a year (17H/638M), Bamr al-Rashidi successor Omar bin al-Khattab (Ra' ad) (13H-25H/624 M-636M), where al-Tabari referred to it in its history by saying: "It is where al-Kufa was picked, and Saad wandered people from the debtors to her.

Al-Tabari then determined the geographical location of the area (Dahr al-Kufa) in the area beyond the trench .

Morkhin and geographers bitten the name "Back of Bewilderment" on the Najaf region in the pre-Islamic era, although the importance of perplexity has slowly diminished. After Al-Kufa insisted and many Muslim Arabs settled there , The term "back of the cuff" appeared to gradually replace the term "back of the bewilderment" , Al-Kofa City (Centre) is located on the Soalia Land on the western side of the Euphrates River to the north-east of Al-Hayra City in the position of the ancient custom of Suristan while the place of the back of the Kofa has been known as Najd Al-Virga, on the instructions of the caliph to the commander of Fatah, Iraq, to take the immigration house and a land house by sea for the Islamic armies in which it, and not make it between him and them by sea or bridge , The caliph stressed that the choice of location would be healthy, especially after the fighters suffered when they first settled in the debtors from the territory of Iraq, where the city marbled near the Tigris River. The caliph wrote to Saad that the Arabs agreed only with her father from the countries, It was thus the caliph who determined the conditions and controls on the basis of which the city's location was chosen and which were based on a military base in that it should be established as a shelter for combatants and their families and, at the same time, be an administrative centre for neighbouring areas controlled by the Arab Islamic Army [6]. It is also the medium of sending military orders and developments from the State Centre in the Arabian Peninsula to open areas as well as his desire for Arabs to move away from cities in open areas so that they do not be affected by social life that is not commensurate with Islamic customs of luxury and softness of living [7]. In particular, the basic duty of the Arab fighter is to disseminate the Islamic message, and in compliance with the instructions of the caliph, Sa 'ad bin Abi and Qa' as the position of the Koufa on average between the bewilderment and the euphrates in high, flat land free of human settlement [8]. Away from water bodies such as the marshes and mosquito and insect marshes, he then proceeded to plan the city into a railway and curriculum according to instructions sent to him by Caliph Omar (Rada), where he ordered the curriculum to be forty arms ,The following thirty arms and twenty arms, making alleyways seven arms, and sixty pieces one arm but one that built a bent. * The Rai people therefore met to appreciate and were implemented on the ground [9].

Historical sources did not identify the geographical area occupied by Kofa as a city Centre at the beginning of its activity because of the lack of seized information. However, studies show and estimate its size by guessing that it was set up in a small area two Kilometres in diameter, based on the fact that the Jama 'a Mosque and the Emirate's House are only about one square kilometre , People's houses were cottages constructed from reeds at the beginning of the formation of the city, However, this trend in construction appeared to change when it proved unsuitable for living, housing and urban urbanization in the new city, especially after a massive fire consumed most of the houses [10]. Saad al-Khalifa Omar in the building of houses in milk instead of the cane authorized him to do so, but not more than three floors higher than one building, The features of the new city have become increasingly apparent over time, affected by the state's thriving economic activity and the development of all aspects of life, including urban development and population expansion. This was exact in the state of Al-Mughayla Ben Sha'bah when residents appeared to build their homes With pay, the state then completed its composition as a city in the Emirate of Ziad Ibn Abeh (50H/970 M), where the art of architecture made

remarkable progress in its mandate. When the wage became the main material in the construction, the Jama 'a Mosque was built in the state and modified.

The livelihood house was located on the right bank of the Euphrates River at the head of the bridge erected on the river in the eastern side of the city, built by Muslims to be a large store to collect the spoils of war As well as to raise alimony funds for distribution to fighters (Masignon:), which gradually became an important commercial center in Kufa, This is from the East and from the West is located in the district of Al-Koufa Mosque and the Al-Sahla Mosque in the tip of Al-Badia Lebanon was a lion and then became a market and a land trading station for Arabs. The trench or hole known as Masnan Jaber is located in the North City side and is within the locality of Bani Zeina , The city of Al-Hirah promised to limit the Kufa (Centre) border from its southwestern side while the Bweb River from its southeastern side , Al-Kufa has several suburbs in the area known as the Al-Kufa Blackness. Together with the Basra Blackness, it forms the Sudan of Iraq, the Basra Blackness, and the Al-Kufa Blackness. The concept of blackness has also evolved with Muslims remaining in Islamic spots and has become followed in its neighbouring cities and is named after them [11]. It generally means agricultural land and the surrounding areas of the cities, which are the countryside of the city that bears its name , The city of Kufa surrounded the center with a group of Iraqi blackness tasassig that existed before the construction of the city, its suburbs such as the upper, middle and lower Baha 'ah tassij It is preserved by the environs of its northern part. Stan's monogram extends within its administrative boundaries. The monogram of the dwelling, Taril (*), Baduria (*), and Al-Anbar (*) and the administrative extension of the northern suburbs of Koufa ends with the bracing of a dwelling because it is bound by black [12]. The South and South-West side falls into the Lower Crescent, the perplexed Fratt of Zubdagli. Al-Sehlin - The work of this Koura ends with a lightning of the Qadisiyah works in Al-Koura and the boundary between Qadisiyah and Basra State, The borders of the southern suburbs are adjacent to the land of Najd.The Jabba and Al-Badda brackets are located on the eastern side of Al-Kufa. He's a gossip. The middle is also located in the Rostouqabas of Astan Sadiqian masculinity to the east of Al-Koura as well. We find that Bahada al-Samawah constitutes the western border of the Kufa suburbs and separates it from Al-Sham

3. Results and Discussion

Economic Activity in Kufa

The cuff enjoyed a great economic boom, encompassing in its quarter fertile agricultural land diversified into its agricultural products [13], [14]. It has also undergone industrial development depending on the evolving community's need for goods and services, as well as its good strategic position, which has made it a stalemate from Al-Badi's gaps, a terminal for the exchange of goods and goods internally and externally and a forum for commercial convoys passing or coming to it from the Arabian peninsula, Egypt and the Levant [15].

1- Agriculture:

Al-Kofa is a part of Iraq's blackness and includes about Al-Kufa and Al-Rasatiq. Muslims made extraordinary efforts to revive agricultural land after stabilizing conditions. In particular, most of these territories and irrigated projects have been vandalized following the preoccupation of Pers in their wars with the Fateh Muslim Arabs .

The State's directives were great. The successor Omar (Rida) was directed to reclaim the landless lands that had been restored to the House of Money for the purpose of reconstruction and revival . The State did not generally want to recover land from public or private members of the Kufa or others, These measures undoubtedly have a wide positive resonance on the individual's standard of living, especially farmers who have benefited materially. This includes the actions of the Wali Ziad bin Abih, who was cutting land for the private and public areas of sixty (*) and is required to invite him to two years old, and she continued to have it or she was taken from him.The state's policy of taxing

farmers from the outset (especially the country's native peasant people) was to leave the land in their hands to cultivate it while doing other work that should benefit the state, such as reforming roads, extending bridges and working in markets because they were selling crops in isolation, They pay the State what they must. The reduction of taxes was a strong reality for peasants to encourage agriculture on the one hand and to pay for them on the other and not to evade it. This measure has eased peasants and landowners and undoubtedly improved their economic status and standard of living , Caliph Omar (Rida) decided to impose an abscess on landowners whether or not they planted a strong motivation for farmers to pursue agriculture and not leave it on the one hand and guarantee the State's financial resource on the other. The country's imports of Kufa at the time amounted to 100,000 and twenty-eight dirhams , This was settled in the reign of Maaouya ibn Abi Sufian Faji A Walih on Al Kufa Ziad ibn Abih with 100,000 black lands in Basra and Al Kufa, including 40,000 dirhams of Kufa lands alone , The process of success and stability of this system (Al-Kharaj) was based on the stability of irrigation systems, the validity of agricultural land, the provision of working hands in agriculture and the stability of prices . This system remained in force until the reign of Caliph Al-Abbassi Al-Mahdi , He ordered the change of the system of levy from the system of space to the application of the system of shared abscess, as the existing system of levy no longer works as the economic conditions that contributed to the low price level did not meet the yields and agricultural revenues by paying the amount of abscess imposed on the land.

2- Industry:

Kufa and its environs have been counted from industrially prosperous cities and industrial prosperity has left its obvious impact on the Kufa community, whose many members have professed different occupations and crafts. The environs of Kufa were one of the old centres (before the fate of Kufa) for a variety of industries such as textiles, wooden, paint, perfume and other industries that were fuelled by the city's overall development.

After the fate of the Kufa and the mixing of the Muslim Arabs who settled in it, the country's original inhabitants and the result of cultural and civilizational contact between the members of the Kufa people, they were influenced by the luxury of living and tended to take care of their appearance and clothing . This has affected the prosperity of the textile industry in Kufa and its environs, especially since the quality of the textiles has been characterized by the prowess and mastery of the Kufa weavers' work, as well as their large numbers , Not to mention the tight censorship to which the industry was generally subjected in Kufa by the calculator .

Specific towns have been characterized by their textiles and bewilderment (from the outskirts of Kufa) at the centre stage, with weavers who have practised weaving fabrics from silk, linen and wool and made these gold-embroidered reeds , Other cities, such as Ibn Habir Palace (*), have been described as " T: 121) It is believed that clothing known as Jewish may have been made in this city , One industry that had an impact on social life in Kufa was the ceramics industry, which contributed to the spread of the Islamic religion in promoting its acquisition rather than the use of gold and silver pots in which Islam was denied food and drink, The industry also served the business in construction and construction. Archaeological technologies in the Kufa position proved the spread of the glazed Qashani industry and its use in construction. There are also wooden industries with which Kufa and its environs are known for their abundance of primary timber resources following the spread of orchards and palm trees. The mounds of wood were worked in the area of Deir al-Jabal from the outskirts of Kufa. In addition to the fact that the people of Al-Muhayrah and its inhabitants were well known in the private business in the field of architecture, building mansions, selling, monasteries and business of home furnishings , The perfume and paint industry has a share of the prosperity in Kufa due, inter alia, to the tendency of the Kufa people, especially the Missouri, to fragrance and the acquisition of luxury and paint as a result of their immersion in the life of luxury and softness of living,

as well as the abundance of the raw material of their industry in farms and orchards dotted on the outskirts of coat Kufa, flowers, wind, wines, ceramic flowers, ceramics and various rose varieties , The promise of violet fat and charity is one of the finest aromatic paints the suburbs of Kufa are known for its manufacture and the people of Kufa are exported from it to most other neighbouring territories .

The gold industry has undergone a remarkable development, particularly after the expansion of the Islamic conquest movement and the flow of spoils on Muslim fighters in which it has gold, silver and gemstones. The Islamic Arab State dealt with it with great caution and distributed it to the fighters in accordance with an organized and thoughtful plan and under the supervision of specialists appointed by the State who collected, arrested and distributed it in accordance with the Book of God and the Sunna Nabih Salman , However, the influx of these two minerals contributed to the development of the craft and its pioneers to encourage people, especially women, to wear gold ornaments. They made them garlands, bracelets, pickles, antidotes, necklaces, contracts and rings. They also made many household items of gold and silver and acquired them rich as a manifestation of luxury, Other industries include the home furniture industry such as carpets, simplifiers and mats, and the old-fashioned mats were widespread , The State's financial actions in Kufa have eased people of industries and its role in the prosperity and proliferation of industry, especially non-Muslims who have been paying the tribute tax to the Islamic Arab State. For the protection of them and services, taxes may have been met in the form of in-kind materials rather than dawn, as occurred when the successor Omar (Ra 'ad) ordered that the grazing of the people of Kufa be taken from the people of each of their industry to the extent that they were imposed, and on his approach succeeds followed

3- Internal and external trade:

Thanks to its unique location, Al-Kufa managed to be a garbage from Thagur Al-Badia and a station from Hajj stations and the remainder of commercial convoys coming from the Arabian Peninsula , Trade has increased thanks to other factors, including the increase in agricultural and industrial products and the exchange of surpluses, as well as the association of Kufa with neighbouring cities with a network of land and river roads. Liberia is part of the pilgrimage road between Baghdad and Mecca, which had to be passed through the Coffah and its environs From Wasit, he went to Deir al-Aqal and Omani. Al-Kufa was also associated with a network of water channels that were used as a fast, affordable and expensive mode of transport for goods, goods and people between the center and the rest of the cities and suburbs, as well as that the area has acquired many bridges, caterpillars, seniors and crossings, That linked villages and cities together, as well as the great interest in the importance of internal and external trade through actions that had their role in maintaining the safety of trade caravans passing by them from theft and assault by bandits and intimidating them with deterrent punishment. Among the actions taken in that regard, the Authority has used tribes to protect roads and markets In this regard, Wa 'wa al-Kufa Ziad bin Abih said that he made Salha every side and his great presence a guarantor of the road. They unified their homes and held them responsible for that area and brought them under their supervision until security and stability reached its sum in his reign .

The Status of the Kufa

Reasons for the fastening of the Kofa It is obvious that the Muslims, after opening and settling the plaintiffs, did not adapt to the area and that the geographical structure of the territory did not appear to be commensurate with the Arab open desert atmosphere and imprisoned their color. When the caliph stood, he wrote to his leader Saad Yamrah that Muslims would take up an immigration house where they reside To choose a suitable place so that they will not be among them by sea or bridge But Caliph Omar (Rida) wanted to achieve goals of perhaps the most important of them:

– The place chosen for the residence of these Arabs shall be as dry as indecent and shall nevertheless run potable water.

- The new city should be an advanced base for a human extension of the conquerors so that no sea or bridge prevents the sending of periods to the soldier residing in this area if they need to one day.
- The position is a military staging centre that helps to stabilize the feet of Muslims in open countries. Commander Saad came down in Anbar and decided to take it at the headquarters, but many flies had to be displaced to Quifi Omar. He did not find it. He also wanted to write to the caliph to see the view of the successor with leading messengers who used a land sea house not between them and him , They chose a place between the bewilderment and the euphrates and dropped him off with Muslims in Muharram 17 AH/638 A.D. and hit a plate in the beginning so that they would remain jihad abusers, and it seems that this was the caliph's desire so that Muslims would not turn to jihad , Then they were allowed to set up houses of reed and straw, but by fire, most houses were charged. Muslims asked the caliph to permit them to rebuild with milk, and authorized them on condition that they did not go over the structure .

1- The capital's move from Medina to Kufa

The period following the martyrdom of Caliph Osman bin Afan (Rida) (36H/658M) witnessed a period of unrest and sedition that the Islamic Arab State had not previously witnessed the reign of the Prophet (R) and the adult successors (Rida).

One of its results was that the army and tribal currents exploited those conditions and imposed their military dominance on the city and that the soldier became the state's decision makers. This is evident from the words of the soldier with the successor Ali Ben Abiy Talib by saying: - Yaba Al-Hasan I have helped you to work in us like Osman killed you , Ali said, "Oh, yes This means that they have demanded that Caliph Ali (Rida) change the policy pursued by Caliph Osman (Rida) and summarized by Ya 'aqobi by saying: (Under the reign of Osman Ben Afan (Red) there has been an important development for the House In God's money and in Muslims, the guardian is in orphan's money, as did Abu Bakr and Omar (Rida), so Imam Ali red must be . This means that they have demanded that Caliph Ali (Rida) change the policy pursued by Caliph Osman (Rida) and summarized by Ya 'aqoubi He said: "Under the reign of Ousmane Ben Afan (Rida), there has been an important development for the House of Money. He did not establish himself in God's money and in Muslims as the guardian of the orphan's money, as did Abu Bakr and Omar (Rida) So in front of me, Rida must pursue a new policy that works to calm the situation and revisit the things that caused the revenge of the people of the Masar over the former caliph , On the one hand, calls for the blood of the slain caliph and for the perpetrators to be held accountable, including Talha, Zubair and Mrs. Aisha, who ended with the location of the camel and Maaouya Ahl al-Sham, the results of which were the unresolved location of Safin , However, Ahl al-Sham and Wawaliha Maaouya bin Abi Sufian refused to give the sale to the successor on Ibn Abiy Talib (Rida) and announced their demand for the blood of the slain caliph and their aggression and their head Maaouya , He took the issue of demanding Osman's blood as a legitimate means for him in front of what happened in Al-Sham to come out of obedience to the caliphate. And then the events of the location of the camel (*) that were warned after Talha and Zubayr overruled their sale to the successor on Ben Abiy Talib (Rida) and their move with Mrs. Aisha (Reda) to Basra to demand the blood of the slain caliph and incite people to the caliph (Rida) , Things ended with the victory of Caliph Ali Ibn Abi Talib (Rida) and the killing of Talha and Zubair, after these events, he saw the Caliph Ali (Rida) move the capital from Medina to Al-Kufa for believing in his loyalty , It was taken by the capital of 36H/657 , This decision had political, economic, military and religious reasons. Al-Kufa was one of the two Egyptians created in the Black era of Omar. Rida was the main base for the liberation and conquest-oriented armies. The choice of caliph Kufa was present instead of the city because it was one of the positions of the army, which is the basis of the strength and existence of the nation. There is no state

with no army. The Kofa people have been supportive of the caliphate since he assumed the caliphate.

When Al-Ansar learned of the decision of Caliph Ali bin Abiy Talib (Rida), they met to discuss the transfer order of the present caliphate because that would undermine the status of Medina politically and lose the status established by the Messenger of Allah (r) The successors thereafter, by making it present to the Arab-Islamic State, have a major role in political decision-making as the Arab State. This transition has weakened its political and economic role.

In this connection, it will be recalled that Ansar and some of the companions entered the caliph and spoke of the obstacle of Ben Amer (*). Badriya said: Yamir Al-Moudin that you miss praying at the mosque of the Messenger of Allah (R) and seeking between his dome and a greater rostrum than they hoped for from Iraq as if you were marching for the Sham War , The men are the countries of likeness and days, and Imam Ali (Rida) said: "The money and men in Iraq and the Ahl al-Sham and Thabat loved to be close to her , From the text of the dialogue, we find that one of the reasons for the transition of the political and economic workers, since Blackness is known for its fertility and its abundant resources. This means that Caliph Ali (Rida) wanted to be fully informed about the conditions and events that were occurring as well as the religious cause, which is the psychological position enjoyed by the kofa, The Caliph Omar bin al-Khattab (Riad) said: "Al-Kofa is the dome of Islam, the treasure of faith, the skulls of Arabs and God's tallest spear, and God beats the wings of hypocrites. as well as mentioned by Caliph Ali (Rida) in his talk about the mosque of Kofa, where he said: If people know what virtues there are, they don't like. As peace has said: People do not forgive the cuff with the lamps of Geddah and the Emaar of Remembrance in which God Almighty beats the wings of every fajr and infidel at the end of time , Thus, this similarity between the words of Caliph Omar and Caliph Ali (Allah's satisfaction with them) increases the status of Koufa in the eyes of Muslims.

It is thus clear that the choice of the Kufa as the new capital of the Islamic State had many reasons, including:

1. Expanding the area of the Islamic State, the administrative and political capital of the State must be in a position that appoints the leadership to move towards all directions, and the location of the Kufa is very suitable for it.
2. The Kufa is in contact with Sham State which has not yet given the sale and succession, and they found it in the Kufa suitable to suppress any insurgency from any side, and to prepare quickly for any possible aggression.
3. The heaviest weight of those who stood with Imam Ali (Rida) in eradicating the sedition of the camel are the most senior figures of Iraq and the factions of the Kufa and were seen by leaders fit for a healthy and powerful Islamic society who could walk them into a better tomorrow.
4. The tense political conditions resulting from the killing of Caliph Osman (Rida) led Imam Ali (Rida) to move to Al-Kufa after sedition, defections and differences from Medina on the one hand and work towards stabilization on the other.

4. Conclusion

1. The research revealed that the cuff relied on many factors that helped its economic and security growth and development, as well as that the geographical factor played the greatest role in the proximity to water sources as well as the quality of the earth, the serenity and purity of the atmosphere as well as other political, economic or human factors that contributed to prosperity.
2. The Kufa has been a source of strength for most of the time and, shortly after, became the capital of the Islamic State in the Rashidi era, relying on its agricultural and industrial resources. Kufa was one of the large centres in the Black land specializing in the production of agricultural crops with daily consumption and use of the population. This is in addition to the evolution and industrial growth

that has been credited with the presence of raw materials that have helped the prosperity and development of those involved.

3. Follow the caliph and most of the Kufa-based guardians in the Islamic caliphate ages (Al-Rashdi, Al-Amawi, Al-Abbasi) is a policy that has become evident in various aspects of life, perhaps most notably the activation of all the ways in which economic realities in Al-Kufa are enhanced , Their interest is in economic facilities that support agricultural, industrial and commercial activity through the rehabilitation of agricultural lands and the implementation of the private and public land sector policy to ensure their agricultural investment, as well as the drilling of rivers and the construction of channels and streams necessary to provide water resources for the best conduct of agricultural activity.

And also to control economic actors, and what they care about and interest in land and river roads and the construction of bridges and shafts, only in order to facilitate the process of trade with other cities

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