



Al-Awqafs (Endowments) in Iraq during the First Abbasid Era " Awqaf (Endowments) for the Service of Pilgrims as a Model" (132-232AH/750-847AD)

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Abstract: This study deals with the issue of *AL-waqf* (endowment) in Iraq during the first Abbasid era, where it highlights the manifestations of endowment established by the caliphs of that era on the Iraqi pilgrimage route to achieve the comfort of pilgrims, i.e. pursuing the various facilities that were built on the path of rest points and centers that permeated the orbit of the pilgrimage route, such as palaces, mosques, houses, and water installations such as ponds, springs, wells, basins, and others. The importance of this study lies in the fact that it seeks to examine the nature of the imprint immortalized by each Abbasid caliph during the first era in an effort to support acts of charity directed to the benefit of pilgrims along the way, and to measure the level of effort they exerted in the path of diversifying the colors of the *Alwqafs* (endowments) and expanding its forms and multiple manifestations. It also aspires to determine the level of variation and the magnitude of the disparity in the effort exerted between the successors of the first era, and to touch the size of the difference in the levels of care of each of them.

Keywords: Road, pilgrimage, caravans, Al-waqf, Iraq.

Les Awqafs (Les Dotations) en Irak Pendant la Première ère Abbasside « Dotations pour le service des Pèlerins Comme Modèle » (132-232AH/750-847AD).

Résumé : Cette étude traite du problème de la dotation en Irak au cours de la première ère abbasside, où elle met en évidence les manifestations de dotation établies par les califes de cette époque sur la route de pèlerinage irakienne pour atteindre le confort des pèlerins, c'est-à-dire en poursuivant les diverses installations qui ont été construites sur le chemin des points de repos et des centres qui imprégnaient l'orbite de la route de pèlerinage, telles que les palais, les mosquées, les maisons et les installations hydrauliques telles que les étangs, les sources, les puits, les bassins et autres. L'importance de cette étude réside dans le fait qu'elle cherche à examiner la nature de l'empreinte immortalisée par chaque calife abbasside au cours de la première époque dans le but de soutenir les actes de charité au profit des pèlerins en cours de route, et de mesurer le niveau d'effort qu'ils ont déployé dans la voie de la diversification des couleurs de la dotation et de l'expansion de ses formes et de ses multiples manifestations. Il aspire également à déterminer le niveau de variation et l'ampleur de la disparité dans l'effort exercé entre les successeurs de la première ère, et à toucher à l'ampleur de la différence dans les niveaux de soins de chacun d'eux.

Mots-clés : route, pèlerinage, caravanes, Al-Waqf, Iraq.

Introduction

It is no secret that the endowment (al-Waqf) is one of the ongoing and uninterrupted charities, which rewards its owner even after his death because of his attachment to the worldly and eschatological life of man. It is an act of solidarity that witnessed a remarkable expansion in the societies of the Islamic world during the Medieval. Furthermore, al-Waqf had grown and its mobility had intensified through successive eras.

0.1. The importance of the study:

During the first Abbasid era (132-232AH/750-847AD), like other peoples of the Islamic world, they refrained from competing among themselves in the way to contribute effectively to this charitable activity, each according to his ability. Political elites, also, had a large share in this charitable field (al-Waqf); where they made a brilliant contribution - caliphs, princes, judges or governors - in the different acts of goodness, righteousness and charity in the field of endowment of all kinds and forms. Moreover, they took the initiative, of what they found to it a way, to serve the Iraqi population and take care of its renaissance on their shoulders, and keen on its well-being and societal security, and set it as the responsibility of the symbiotic act that is of public benefit.

0.2. The research problem

The research problem of this study focuses on the issue of Awqafs (endowments) in Iraq during the first Abbasid era; where the research effort is set in a focused manner on pursuing the manifestations and forms of endowment, which was established by the caliphs of that era in the country of Iraq in the service of pilgrims. Especially, the facilities that constructed on the Iraqi pilgrimage route, on the path of rest points and centers that permeated managed such as palaces, mosques, houses, and water installations such as ponds, springs and wells and basins, and other manifestations of the endowment of righteousness that they have made on its path. As for the sub-problems, that we use to support the discussing of the main research problem, and expand the boundaries of the circle of clarity for its goals. So we can ask here the main research question : To what extent were the Awqafs (endowments) on the Hajj route useful and convenient for Iraqi pilgrims ?

0.2. Method

This research is depended on the historical method, because it enables us to construct a narrative of the past that is based on evidence rather than speculation. It allows historians to interpret the past events. in addition, it is a

systematic and rigorous approach to understand the past, through investigating, gathering and evaluating past events.

0.3. Aims of the study

This study leads us to determine the level of variation and the magnitude of the disparity in the effort expended between the successors of the first era, and to touch the size of the difference in the levels of care of each of them. As well as hinting at the importance of this endowment effort or charitable act directed at the public benefit, which mainly includes the category of pilgrims through the comfort that simplifies their hands along the path of this religious journey. In addition, we will try to follow the imprint of each Abbasid caliph, during the first era, in an effort to support acts of charity directed to the benefit of pilgrims on the route. Therefore, we will try to identify the nature of their efforts in diversifying and developing the colors of the endowment and expanding its manifestations -to the possible extent of the cognitive, methodological and resource. This leads us to determine the level of variance and the magnitude of the efforts amongst the successors of the first era, and observing the size of the difference that characterized the levels of care of each of them.

However, Before reviewing the manifestations of care that the caliphs of the first Abbasid era singled out in this charitable direction, It is good to stop at the importance of endowing the land, which benefits from the proceeds of the pilgrim, especially during the road trip to the blessed places.

1. The importance of Al-Awaqf (the endowment) in the life of the community

The endowment plays a pivotal role in the development of society, serves it and overcomes the obstacles and problems that may stand in the way of its members in their public life. (Abdelkader, n.d, p. 189) The more shiny the care for it and the more attention to is remarkable, the more it contributes strongly to activating and moving charitable activity that benefits the life of society in all its aspects (Abdalziz, 2002, p. 1/155) . The greater the societal awareness of its value and the higher the knowledge of its importance, the higher the level of interest in it and the competition in its endeavor is great and remarkable, and the individual clung to his action strong and solid. Therefore, one of the most prominent statements of the importance of stopping righteousness is what we summarize in the following points:

“The endowment in all its forms and aspects contributes to instilling the spirit of cooperation and developing manifestations of solidarity-solidarity behavior”. (Kamel, 1422ah/2002ad, p. 70). As well Al-Waqf work also helps to support the

ties between the authority and the parish. It also represents a glue that does its work in strengthening the manifestations of community cohesion and human solidarity. (Abdalziz, 2002, p. 1/225)- The al-Wqaf Foundation operates as one of the most prominent social-religious institutions to take care of the various groups of society in need of support and aid like strangers, passers-by and the vulnerable, the elderly, the infirm, the disable, leprosy and the blind. It ensures that they provide a significant area of their needs and is keen to filling and meeting them, such as the availability of food and clothing, and the provision of headquarters and housing for shelter and housing. (Kamel, 1422ah/2002ad, p. 70)

In addition, Al-Waqf activities, especially those distributed on Hajj routes, contribute to encouraging scientific movement and development of cultural action and intellectual cross-fertilization, and then contribute to building positive thinking, raising awareness of the importance of charitable action and solidarity behavior. (al-wansharissi, 1981, p. 8/184.)

2. Public Charitable Endowment

It is the endowment that is directed to the public benefit, or the endowment whose proceeds are disbursed for an ongoing type of goodness, such as an endowment for certain people like the poor, the needy and the weak, or to serve public institutions such as mosques, schools, hospitals, or to pilgrims and Umrah performers, and other good deeds. (Kamel, 1422ah/2002ad, p. 70). It should be noted that the management of endowments in Iraq during the first Abbasid era was one of the prerogatives of the judiciary institution. The judge is the one who supervises the management of real estate properties suspended for the sake of charity and charity, and who undertakes the task of maintaining them, and working to ensure their services and continuity. (Al-Hamaoui, p. 4/189.)

However, during the second Abbasid era, these tasks were entrusted to an independent Diwan known as Diwan al-Birr. (al-nacer, 2002, p. 11) Its main task is to directly supervise the various institutions and farms stopped in the country of Iraq and its good investment for the benefit of the Two Holy Mosques and the Islamic gaps (military border post), and for the benefit of the poor and the inhabitants of the Two Holy Mosques. (Ismail, (132-232ah/750-847ad), p. 28) This was what stopped the intervention of the judiciary institution in the affairs of this type of endowments in an effort to secure and spend it when it stood for it. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 293).

3. Iraqi Hajj Lines and Routes:

When studying the efforts of political elites and reviewing the roles of the authority in serving the pilgrims of the Sacred House of God coming to it from the country of Iraq or those who walk through it, it is perhaps important to pay attention to the study of the roads linking the territory under study with the blessed places. That is for; it enables to identify the network of roads used by the Iraqi pilgrim with the intention of performing the fifth pillar of Islam. Moreover, it can preview the nature of the distribution in which they are characterized, and the identification of the routes of those roads and their most prominent lines. Iraqi pilgrimage routes, represented by two main routes. One: From Kufa towards the Two Holy Mosques, and the second: departs from Basra towards them, and there are multiple sections, or branches and parts, which reach them from the rest of the country of Iraq. we explain them briefly in the following presentation.

3.1. Facilities on the pilgrims' route:

Charitable volunteer work - represented mainly in the manifestations of the endowment and its aspects - played an important role in the life of the Muslim individual as an ongoing financial institution stems mainly from the reproduction and continuous renewal of its financial incomes. In addition to that, it is an inexhaustible economic resource as long as the culture of doing good is firmly rooted in societal awareness, and knowledge of its importance and reward is great. Hence, the people of righteousness and charity - authority and subjects - competed in engaging in the ranks of charitable work, in the country of Iraq during the first Abbasid era. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 293)

Each within the limits of the material resources available to them, the level of awareness of the truth of this charitable act, its religious purposes, the nature and level of remuneration and the other reward it earns from the practice and initiating of this action (al-Waqf). The efforts of the successors in this endeavour have been outstanding in its direction, and differing in terms of the level of care to stop land on the Iraqi Hajj road, from one successor to another, in the second direction. (Ismail, (132-232ah/750-847ad), p. 29). Before studying the shapes of the efforts done by the Abbasid caliphs to overcome the difficulties that faced the Iraqi pilgrims -by providing the different types of endowment devoted to serve them on the Hajj roads. It is interesting to point out that the Abbasid authorities during the first era not only provided services to pilgrims along the way to Hajj but also devoted their attention to the endowments of land connected with serving the Ka'bah and the Prophet's Mosque, particularly in terms of expanding construction and increasing facilities.

The lack of attention to him was stark, as they were keen to visit the holy sites and perform Hajj multiple times. One of the most notable examples for this devotion can be situated in the biography of Harun al-Rashid (170-193 AH/785-809 AD). During his reign, he boarded on a year-long pilgrimage and launched an effective invasion shortly afterwards. Furthermore, it was said that he completed nine pilgrimages and eight conquests. The caliph made sure to provide aid and support to the pilgrims during Hajj. Additionally, to demonstrate his determination, the caliph arranged for a notable display of generosity by allotting substantial amounts of financial assistance and clothing, to around three hundred individuals . (IbnAl-Athir, 1407ah/1987ad, p. 5/325.) This act evidently showcased the efforts of the caliph in enabling the Hajj journey and serving the pilgrims. By alluding to the matter of the number of people who embark on pilgrimages during the holy season to complete the Hajj rituals, becoming aware of the noteworthy influx of visitors to the aforementioned destination. Moreover, the official body responsible of serving the pilgrims underlines its accountability, particularly when it comes of offering essential facilities. Foremost, this is in particular evident along the route between Iraq and the holy sites in Mecca and Medina. A sight into history reveals rich images of this reality. Nevertheless, the massive number of people keen to embark on the pilgrimage season to fulfill this duty provides a scene that underscores the significant resources presented by the authorities for this religious journey, as well as the high level of maintenance for the pilgrims. (Abidat, 2020, p. 338)

This indicates the noteworthy material resources that the authority has prepared to serve the pilgrims. The total number of pilgrims necessitates the deployment of security forces to guarantee their safety throughout their journey. In addition to these efforts, the authority also assigns endowments, regardless of their type, along the way to support the pilgrims of the Sacred House of God. (Abidat, 2020, p. 338). It's worth mentioning some of the aspects of Abbasid Caliphate attention that is devoted to the sacred pilgrimage sites during its initial era. In addition, this involved increasing and renewing buildings, adorning and refining sanctuaries, enhancing, and providing several facilities. In 144AH/761AD, Abu Jaafar al-Mansur constructed the Al-Bai'a Mosque in Mina. The objective of its construction, as stated by the sources, was to notify visitors to the House of God from innumerable parts of the Islamic world about the site where the Ansar pledged their allegiance to the Prophet of the Ummah (peace be upon him). An alternative projected profit was to intensify the call to prayer. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 300). Nevertheless, this caliph's actions demonstrate his determination to serving the House of God and his interest in its pilgrims. During the reign of Caliph Harun al-Rashid (170-193 AH/785-809 AD), the revenues of the House of Finance were pointedly greater than those seen during the rules of other caliphs of the Banu al-Abbas, either

before or after him. Further, it is unnoticed of for any of them to have gotten such a level. (Al-Douri, p. 97) He took a deep interest in the affairs of the pilgrims and is attributed with stimulating some of the springs of Muawiya; he united them into one spring and associated it to the blessing at the Grand Mosque. (Ismail, Mohammed Saad, n.d, p. 30) Also, the land of the Two Holy Mosques received consideration from Caliph al-Ma'mun (197-218 AH/813-833AD). He recognized endowments for the advantage of the pilgrims and in 210AH/825AD, he ordered the making of five pools in Mecca's market. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 316)

3. 2. *Palaces (rest stops) and Houses*

Both serve the same objective in offering the safest and most altruistic route for visitors. whether these visitors are on a pilgrimage or any further journey. For the reason that, to the safety and security procedures in place, as well as the rest stop stations that provide to basic travel needs such as food resources like cultivated lands and fruit groves, water sources, and places for rest and sleep. It is evident that these paths can only serve their purpose if they get in return extensive consideration from the authorities. The more labors are made to secure them, the more they become the favored routes for travel and movement. According to historical sources, Abu al-Abbas Al-Saffah, the first Caliph of Bani al-Abbas, made noteworthy efforts to provide to the requirements of Iraqi pilgrims. This involved preparing the roads that attach the holy sites with Iraq, together with rest centers or palaces. Although there is no textual proof to authorize that these launches were part of the public advantage, land endowments precisely for the benefit of pilgrims, were fixed establishments whose profits were used to serve the pilgrims and travelers on those roads. Therefore, they are regarded an integral part of the endowment. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 294)

Given the official emphasis on endowment effort within the land along the aforementioned Iraqi pilgrimage route. Both source material and historical studies point to that this course has become recognized and regularly traveled, day and night. Moreover, whether a pilgrim or a merchant, travelers on this direction can feel safe for both themselves and their belongings due to the presented security and service facilities. (IbnAl-Athir, 1407ah/1987ad, p. 5/179.). The Abbasid Caliph, in his effort to guarantee a harmless religious journey to the holy sites, taking into reason all essential necessities. He paid distinct consideration to routes that instantly required aid with facilities. Additionally, he established an amount of rest stops (palaces) scattered as needed along consistent points on the Hajj route between Qadisiyah and Zabbala. Furthermore,

this was predominantly significant for segments of the route that required needed services and security procedures to guarantee the safety of the pilgrims. (Ismail, Mohammed Saad, n.d, p. 29). The Caliphs of the Bani al-Abbas were devoted to serving the pilgrims of the Sacred House of God through the formation of righteous endowments. This decent tradition was passed on by those who supported them. A major instance of this is the efforts of Abu Jaafar Al-Mansour. He commissioned the construction of a palace and a mosque in the Al-'Omqa area, and fixed builders to construct a structure recognized as the ancient palace, situated about two miles from Al-Khuzaimiya. (Ismail, Mohammed Saad, n.d, p. 29). In addition, he built numerous houses along the pilgrimage route between Iraq and Mecca, and supplementary along the Qadisiya road to Mecca. (Al-Douri, p. 98)

In addition to the work of the Abbasid caliph al-Mahdi Ibn Abi Jaafar al-Mansur in offering coziness for the Iraqi pilgrim on their journey, it is essential to note that he also put efforts to the path of the Iraqi pilgrimage in other ways. Among his prominent achievements was his order to construct a mosque at a "sweaty" position. This played as a director for pilgrims traveling to Hijaz from Iraq and other countries in the Islamic East. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 308) The caliph himself redirected a water spring that was formerly at the Quba Mosque to the Fawwarah pool at the Prophet's Mosque. This advanced not only the pilgrims but as well others who visited the blessed places in Hijaz. Particularly, he obtained a number of houses surrounding the Prophet's Mosque and established a charity that assistances pilgrims and visitors to the land of the Two Holy Mosques. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 309). In spite of the short-lived rule of the Abbasid caliph al-Hadi ibn al-Mahdi (169-170AH/785-786AD), which continued for no more than a year, his contributions are still significant. He ordered the construction of factories, palaces, and various additional facilities. However, the source text does not afford explicit details about these facilities. (Ismail, (132-232ah/750-847ad), p. 38)

The Abbasid Caliph, Harun al-Rashid, was prominent for his noteworthy aids to the development of the Iraqi pilgrimage route. He commissioned the construction of factories, palaces, way houses, and rest centers, indicating his determination to the welfare of the pilgrims. His commitment to decent work was plain in the profits he carried to Muslims through his charitable works. Additionally, these involved the construction of palaces and factories along the road to Mecca and Medina, also in Medina, Mina, and Arafat. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 312). Despite the absence of complete archives about the charitable acts passed out by the descendants of the Abbasids who

followed Harun al-Rashid, it is vibrant that they sustained his legacy. They built roles and palaces along the Hajj route, even though the precise nature of these endowments is not well-documented. This could be due to their nonappearance or other variables, such as a overall approach to endowment without precise allocation on the Hajj route. (Al-tabari Ibn Jarir, p. 9/56).

4. Land, Farms, and Orchards

The accessibility of plenty food along the pilgrimage route is a central feature of guaranteeing safety and security. While pilgrims frequently bring their own goods of food and water, these may not be enough for the whole journey, particularly if the distance from their homes to the holy sites is substantial and challenging. Therefore, the efforts made by charitable individuals and authorities to afford food at several stations along the land or sea pilgrimage routes are vital. These efforts are mainly important if they contain endowments used to aid the pilgrims. Lands selected as endowments and established with crops, as well as fruitful orchards along the pilgrimage route, are significant resources for providing nourishment to the pilgrims on their journey to the holy sites. It's vibrant that the successors of the Abbasids held a substantial part in charitable work, mostly in offering lands and farms for the benefit of pilgrims on the Iraqi Hajj route. Further, this is a demonstration to their maintenance and care towards the welfare of the pilgrims. The efforts of the Abbasid caliph al-Mansur are notable. He devoted a massive agricultural land in the Ahwaz region for the people of Medina, with the prime recipients being the visitors to the holy sites. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 296). Correspondingly, the caliph al-Mahdi and his son al-Hadi made considerable aids. As for the source text, al-Mahdi taught his workers to nurture the land along the "link" river and devoted its charge for the profit of the pilgrims. During his reign, he guaranteed that the crops grown on the banks of the river were used to help the pilgrim parties and enable their journey to the Two Holy Mosques. (Al-Hamaoui, p. 5/320) Although the source text offers restricted details about the efforts of the successors of the first Abbasid era, it does climax the noteworthy contributions of the Abbasid caliph al-Mahdi. (Al-Douri, p. 98.)

He prolonged reliefs and facilities to the Iraqi pilgrims on their pilgrimage route. Despite his brief rule of nearly one year, the Abbasid caliph al-Hadi ibn al-Mahdi also occupied a role in caring for the grants of lands, orchards, and farms for the benefit of the pilgrims. This is manifested from the orchards he devoted for their usage on the road to Mecca. (Ismail, Mohammed Saad, n.d, p. 38). Caliph Harun al-Rashid's devotion to land endowment was notable, predominantly in relations of construction and grounding of paths on the Iraqi

pilgrimage route and the provision of vital facilities. (Al-Hamaoui, p. 4/212). However, his contributions to offering lands, farms, and orchards for the benefit of the pilgrims were not as projecting in comparison to his other endowment actions. These contain the establishment of wells, ponds, and buildings such as palaces and houses. Moreover, his efforts in this part of the endowment were generally restricted to the orchards he established on the Iraqi pilgrimage route, in which he ordered the planting of palm groves for the favor of the pilgrims. (Al-Hamaoui, p. 5/26).

5. Well Drilling, Rakaya and Ponds

The significance of this component cannot be dismissed when it comes to addressing the challenges faced by pilgrims in successfully achieving the rituals of the fifth pillar of Islam. Water, is an essential element for sustaining life, it needs to be cautiously managed to secure its availability for Iraqi pilgrims. Moreover, it is vital for quenching the thirst of both individuals and animals during the pilgrimage and fulfilling their water needs. According to historical research, it has been found that the Iraqi pilgrim suffered in some periods due to a lack of water along the pilgrimage route. Which expanded the scope of hardships they faced during their journey to reach the sacred sites. Thus, the Abbasid Authority did not hide itself from tackling this conflict and took action to alleviate the hardship. In addition, they continued with the process initiated by the Umayyad Authority to repair and renovate the buildings of water sources, digging ponds, and wells, and increasing their numbers along the pilgrimage routes of Iraqi pilgrims to Mecca and Medina. (Ismail, Mohammed Saad, n.d, p. 29). The Abbasid Caliph, recognizing the significance of addressing the disparity in the Iraqi pilgrimage route between Kufa and Mecca, gave him the responsibility of bridging this imbalance. Additionally, one of his prominent aspects to guarantee accessibility to water and food throughout the way was the construction of a well near the location called "Batn al-Aghar," that was situated at a distance of one mile away from him on the Iraqi pilgrimage road between Kufa and Mecca (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 295), known as Abbasiyah. (Ismail, Mohammed Saad, n.d, p. 29). Accordingly, the successors of Bani al-Abbas acknowledged the importance of the two routes connecting Iraq and the Hijaz as vital paths for pilgrims. Wherein, they demonstrate special emphasis to these routes, as evidenced by various source narratives that emphasized their efforts in digging wells and constructing ponds along the way. The commitment to improving the pilgrimage experience extended beyond the reign of Caliph Abu al-Abbas the Ripper (132-136AH/750-754 AD). (Salem, p. 3/58.). Nevertheless, His successors following similar approach, that included

Abu Ja'far al-Mansur and his son al-Mahdi, continued to prioritize the well-being of the people of al-Abbas by. Their dedication to improving the infrastructure along these routes was shown in their continuous efforts. (Al-Douri, p. 98.)

The source text informs us that Abu Jaafar Al-Mansour (136-158AH/754-775AD) was highly regarded for his dedicated efforts in the field of ensuring the provision of water along the Pilgrimage Road and his contributions for the watering of pilgrims are noteworthy. He completed the work started by his predecessor, by constructing stations and establishing ponds to cater to the needs of pilgrims for watering and irrigation. Notably, he is credited with the digging of a well in Thalabiya on the Iraqi Pilgrimage Road from Kufa. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 296). It is said that he provided the availability of fresh water in this well to effectively irrigate water for the pilgrims. Also he was responsible for the construction of two ponds in a place named as the armed. (Ismail, (132-232ah/750-847ad), p. 29). His son and successor, al-Mahdi, was the most suitable successor to the prominent predecessor in caring for the pilgrims. Because one of the services provided by this caliph, it made the pilgrims benefit of Iraq on the path of the Hajj al-Kufi. (Medawar, p. 84)

The efforts of the Abbasid caliph Harun al-Rashid cannot be dismissed in the course of serving Iraqi pilgrims, preparing the pilgrimage routes, and aiding them with the essential facilities and installations, particularly when it comes to water, which a significant element that holds a special element to sustain life and maintain health. Nonetheless, not very different from this type of waqf, Caliph Harun al-Rashid was invested in stopping watering in favor of the pilgrimages; he revived some of Muawiyah's watering in Mecca, as mentioned earlier. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 314). During the reign of Caliph Al-Wathiqullah (227-232AH/842-847 AD), efforts were provided to improve access to water along the pilgrimage route. Multiple measures were taken to restore and enhance water resources in significant locations along the route. These efforts differed in effectiveness and levels depending on the successors who followed Caliph Al-Wathiqullah during the initial era of his reign. Various wells were constructed along the roads and paths between Iraq and the land of the Two Holy Mosques. Such as, the well dug in the location named as Al-Khudhimiya, the well built in Al-Rawha, which holds the name of the Caliph Al-Wathiq, also the well of Mellah, that he he dug on the Iraqi pilgrimage road between Mecca and Medina. (Al-zahrani Ali Mohammed, 1407ah/1987ad, p. 321).

6. Mail (*al-barid*)

During the first Abbasid era, the postal system developed crucially, to the degree that various specialized studies have offered that it reached high levels of

magnificence in improving its systems and means. Additionally, it is eminent that the post is of substantial significance in the course of securing pilgrimage routes and the safety of convoys. Supplementary to their primary mission (Salem, p. 3/367.) of transferring messages, they have also been allocated other measures (Imam, p. 138), for example spying on workers and employees, monitoring governors, informing rebel movements, monitoring roads and routes, and reporting any distrustful movement on their tracks. Therefore, One of the signs of the interest of the Abbasid political elites in serving the pilgrims during the time period concerned with studying and caring for his paths from Iraq, on the shoulders of the postal service, is that the caliph al-Mahdi took intensive care of the postal system and invested a share of his services in helping the pilgrims and overcoming the difficulties in front of them to perform the Hajj. (Imam, p. 141)

He ordered that the mail be placed on the road between Iraq, Mecca and Medina in 166 AH. (Al-tabari Ibn Jarir, p. 10/08), and that a significant value of money be spent on this device in serving the pilgrims. (Medawar, p. 81). The orders were also issued by the Abbasid caliph Al-Mu 'tasim (218-227AH /833-842AD) to take great care in arranging the horses in each of the postal railways, as his workers ran the news at high speed, complete secrecy and extreme accuracy. (Salem, p. 3/268). During the reign of this caliph, the Postal Corporation provided massive efforts to the convoys of pilgrims and pilgrims on the Hajj road and its paths in the purpose of ensuring security and safety, as well as overcoming obstacles. In addition, the postal stations distributed on those paths and paths, with their human capabilities, means, and material resources, impose security and control on those roads, and close all ways of potential of evil, corruption by bandits, warriors, and thieves. (Medawar, p. 89).

Conclusion

The most significant findings of the researcher can be summarized in the following points, from what has been mentioned: To summarize the most important results of of this research. first, The road network where we ceased studying as the essential route for pilgrims was not limited to use by those who had gone to the Hajj. However, it was also used by state employees and agents like postal workers, traders, students of science, and various other travelers. Second, In the core of this study, we were limited to examining the role of the caliphs in serving the pilgrims of the Sacred House of God through the endowments of righteousness which they spread in their hands on the path of the Iraqi pilgrimage. Further, the roles of the authority in this aspect were not limited to the concentration of the caliphs to this kind of endowment directed to the category of pilgrims, but the boundaries of its circle amplified to include the

women of the caliphs and their servants, workers, governors and leaders. Third, The source text did not effectively disclose the identity of few of the facilities, buildings, and facilities erected by the caliphs of Bani al-Abbas during the first era on the path of the Iraqi pilgrimage, despite of the route of his network, whether they are endowments or not, but a careful consideration of the nature of the motives for which they were constructed; which are purely charitable purposes whose proceeds are used primarily to serve pilgrims and those who use them for any use or grounds he sees. Foremost, leading us to believe that they are one of the measures of the endowment of righteousness whose services those caliphs took care of the Iraqi pilgrim and others who passed through them, as well as it harnessed its benefit for acts of cold and charity. At last, The effort exerted by the caliphs of the first Abbasid era in the field of endowment work on the path of Hajj differed from one caliph to another, as we sensed that it was effective during the rule of both the caliph al-Mahdi and Harun al-Rashid.

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