

# **THE CONCEPTS OF SECURITY ACCORDING TO ZIYAD IBN ABEEH (45-53/H 665-672D) THROUGH HIS EXPERIENCE IN THE CITY OF BASRAH**

*Hussein Ali Mahafzah, PhD*

Assistant Professor of History, Al-Balqa' Applied University, Jordan

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## **Abstract**

This study addresses the concept of Ziyad's Ibn AbeeH security when his mandate to the city of Basrah in the period in which the chaos was threatening the state and the Arabic Islamic society. This was mediated by means of security which he collected through it between the security services and administrative on one side and the developed projects on the other. To achieve the overall security and to improve that the interest of security is a joint guarantee for all. So, he probably established a project beyond the conventional concept of the known security and transformed it to new tasks and perspectives.

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**Keywords:** Security, Ziyad Ibn AbeeH, Islamic history.

## **Introduction**

Security is one of the most important necessities of life and its requirements. It is also as one of the most important values of every day's life that doesn't break down the historical volatility of the happening and its transformations, because of its direct joint to the building of the human, his living inside his emotions, feelings and thoughts, but in all aspects of his life. Especially, that man made progressively in order to provide security and a sense of lasting tranquility in his past, present

and future, mediated by a series of regulations and legislation, laws and principles which he adopted in public life and in his private life.

Islam strengthen the concept of security and its sanctity when God Normand man on earth and generated his right to a safe and stable life. However, the application of personal security and societal security on the ground differ from the historical stage to another and underwent to many influences and various factors.

In this content, this study has dealt with the experience of Ziyad Ibn Abeeh in security during his govern on Al-Basrah because this experience comes at the fore front of the unique experiences in the history of early Islam, which has been characterized by linking the Islamic faith and practice with data at that time. So, there had appeared two types of crimes; ordinary crimes (retribution and punishment) and political crimes. He also provided with the means available to address and resolve those crimes.

He had mixed between the issuance of interim governing. Sometimes and the permanent governance at other times. He had adopted the concept of comprehensive security, which he made through the security device from one side, while used it in the development of human resources and spreading development gains among people, on the other. As if he established to a project of a political and security theories at the same times.

Hence, the importance of this study is to detect the features of the experience of Ziyad Ibn Abeeh in security by depending on data from the historical analytical descriptive method which depends on the high light- very briefly-on his biography and his scientific practice during his rule of Basrah as a historical analytical description without going into the group accounts and details, but to serve the objective of the study and its purposes.

### **First: Ziyad's character (His life and his works)**

This study wants to note from the beginning that it doesn't start to enter into a detailed talk about Ziyad's life and the factors affecting it to the large number of scholars who are ancient and modern. They enriched for the repetition, but it will address briefly the obvious milestones on his prelude which sheds light on the pattern of his thinking, instincts and inclinations. Therefore, on his policies in general and his concepts of security in particular.

There is an ambiguity which can't be denied affected Ziyad's character and personal life, especially the matters relating to his birth and his early childhood, attributed to the lack of knowledge about who was his real father or what had his father been in doubt<sup>(1)</sup>, in which we can't with it present a series image of his life, but a rough picture. Ziyad was born in the first year of migration<sup>(2)</sup> and lived with his mother "Sumaiah" the slave who was married to a person named Obeid, a slave from the tribe of Thaqeef in Ta'if<sup>(3)</sup>. He has still known by this name until the time when he was attributed to Abu Sufyan; Saqir Bin Harb (31 AH/651 AD) by Muawiyah in (44 AH/664 AD)<sup>(4)</sup>. It seems that he had received a good education at a young age<sup>(5)</sup> and perhaps the availability of Kora'nic schools in Taif was one of the factors that helped him in that. The city was famous for its "Ktatib" and its people keen to learn before and after Islam<sup>(6)</sup>. His knowledge of reading, writing and arithmetic was the reason for assuming administrative functions in the early period of his life.

Ziyad became a Muslim with the people of Taif in the ninth year of immigration. He realized the prophetness without having a company<sup>(7)</sup>. When the movement of opening new countries started, he accompanied the active army in the Basrah area and entrusted with task of dividing the spoils. He still hadn't reached fourteen years of age<sup>(8)</sup>. From here, was the beginning of his record career in the management of the opened states.

Ziyad settled in his work as a writer and an accountant beside the ruler of Al-Basra Al-Mogheera Bin Shu'ba (15-17AH/ 636-638AD)<sup>(9)</sup>, but they were both unarmed by Omar Bin Al-Khattab (13-23AH/ 639-643AD) because of the ethical issue that Al-Mogheera was accused with. It is said that Omar had isolated Ziyad temporarily because of his young age, despite his admiration of Ziyad's intelligence, smartness and eloquence<sup>(10)</sup>.

Ziyad returned to work along with governors of Basrah, such as Abu Musa Al-Asha'ri (17-29AH/638-649AD) and Abdullah Bin Amir (29-35AH/ 638-655AD)<sup>(11)</sup>. He served as an adviser to them and practiced their powers during their absence.

Once, he ordered to dig the river "Al Ablah" and the river "Al-Faidh" to quench the people of Al-Basrah and expand its agricultural areas<sup>(12)</sup>. This activity on water and agriculture would receive great care of him in the future as it is regarded as the pillars of his security strategy.

Ziyad kept his work in the (Divan) chamber of Basrah in the succession of Ali Ibn Abi Taleb (35-40AH/655-660AD) who praised his ability and his povince over the house of money

“Baitulmal” at the time of disturbance events in Basrah, before the battle of Al-Jamal “Camel” (36 AH/656AD). He wanted him to be the ruler of Basrah, but he refused it and advised him to appoint one of his relatives. He appointed Abdullah Bin Abbas (36-39AH/ 656-659AD)<sup>(13)</sup> and he made Ziyad his adviser and responsible for the house of money (Baitulam) and Al-Kharaj<sup>(14)</sup>.

After Ibn Abbas had left Basrah before the martyrdom of Ali, he denoted Ziyad to manage it. He kept the exchequer of the tribe’s futility, using his experience in the recruitment of tribal contradictions in his favor<sup>(15)</sup>. So, Ali’s confidence on Ziyad had been increased and he put him a ruler of Persia and Kerman in (38AH/658AD)<sup>(16)</sup>.

But its people had rebelled against the state. But Ziyad took it over depending on his cunning. So, he depended on urging them to fight each others, sometimes and threatened them in another time. He didn’t use the army which was in his possession. So, he was admired by the Caliph and the people of the region, who said “we didn’t see a biography similar to Kisra and Shirwan’s biography of this Arabic man in softness, politeness and the knowledge of what coming up<sup>(17)</sup>”.

After the stability of things in favor of Muawiyah and pledged him as a governor of Kufa (41AH/658AD), he entered into an indirect dialogue with Ziyad through messages and brokers to take his allegiance. It was interrupted by the style of alternation between the carrot and stick until they reached a reconcillation agreement in the year (42AH/662AD)<sup>(18)</sup>. Everyone of them warned the other because they both enjoyed the same distinctive leadership qualities<sup>(19)</sup>.

Ziyad had settled in Kufa after his return from Damascus without given any task or work<sup>(20)</sup>. In (44AH/664AD) Ziyad had met Muwawiyah and the latest had announced that Ziyad was the son of Abu Sufyan after an illegal marriage which took place in ignorance (before Islam) according to some witnesses<sup>(21)</sup>.

Inspite of our performance not to discuss this issue, we would not mind the reference to it as it was employed by competitors and adversaries in particular the Kharijites and the Shiites to vilify the two together "Muawiyah and Ziyad", which has helped with the days in the blur and distortion of his personality<sup>(22)</sup>. It can be viewed from another angle that it may be a cause of mental energies of attraction between the two men who were political savvy and were known as sergeants political genius.

Ziyad was preparing himself to take up and fill an important career in the state and was appointed as a ruler of Basrah in (45AH/665AD)<sup>(23)</sup>, and then added to work the mandate of Kufa in

the year (50AH/670AD), Al-Bahrain and Oman<sup>(24)</sup>. Which means that he became the ruler of all the Islamic Orient<sup>(25)</sup>. This is a proof of the capacity of Ziyad's moral qualities of leadership and he was admired by the public. He was aquized of savvy and a master of the arts of war, administration and policy<sup>(26)</sup>. After a life full of achievements, Ziyad died in (53AH/672AD) after being affected by fever. He stayed for some days then he died in Al-Kufa and buried near it. He was grieved by the people who lost him for ever<sup>(27)</sup>.

**Secondly: Ziyad in Basrah and the launch of his security project:**

Before talking about Ziyad's security project in Basrah, it is better to talk about security conditions in Basrah itself. It had suffered since its inception in (17AH/638AD)<sup>(28)</sup> of turmoil and chronic chaos<sup>(29)</sup>, for several reasons, including the lack of its social harmony composition.

So, Arab tribes who were dwelling there, were varied. The majority of these tribes were from the northern tribes (Al-Amadria) with Bedwin assets that don't take into account the nomadic behavior in the concept of the state and conditions of urbanization<sup>(30)</sup>. Also, the number of these tribes proliferated with time until the registered number of fighters and their offspring in the court during Ziyad's time to reach two hundred thousand<sup>(31)</sup>.

This means that they become crowded and the salaries distributed to them werenot sufficient, so the poverty increased which had led to discontent and indignation on the announcement of their living conditions<sup>(32)</sup>. There lived beside Arabs large communities of loyalists, Assets of the Pro-Persian, Indian and Nabataeans. These groups were known as Al-Asawirah, Al-Zut and Al-Syabijeh<sup>(33)</sup> who worked in agriculture and the rest of the professions. And most of them had suffered from destitution and poverty<sup>(34)</sup>. It is obvious that this human and cultural diversity, and professional influence in the unity of the population and their security positions. So, there had spread robbery and bandits and committed immoral and uncle of moral corruption<sup>(35)</sup>. The Caliphs and their governors had tried to solve those problems since Omar's rule using various means such as: changing the governors and the attempts to redistribution of grants and the feudal of lands and reclaimed them. But the problem of Basrah had eluded to be solved and exploded until the time of events of sedition during Osman's period (24-25AH/644-655AD).

So, large numbers of its population had contributed in the revolution against him<sup>(36)</sup>. And its people divided in their political loyalty into opposite directions, such as Ottomans (Ansar Othman), the Kharijites and the Shiites that affected the relations between them and confounded the security in

their city<sup>(37)</sup>. By the early successions of Muawiyah there was disrupted events, spread chaos and its governors Abdullah Bin Amer (29-35AH/649-655AD)<sup>(38)</sup> and Al-Harith Bin Abdullah Al-Azdi (45AH/665AD)<sup>(39)</sup> became in able to face the problems, especially after emergence of outsiders (Al-Khawarij) as a bridge of military and political declared war against Muawiyah and his governors and practiced extreme violence towards the population.

They also allowed for themselves killing the people, loot their money and infideled them<sup>(40)</sup>. They used to launch surprise raids within the city and its residential neighborhoods, or rushing in the rugged areas on the edges. So, they feared the population and disrupted their activities<sup>(41)</sup>. As for Shiites they were against Muawiyah, but they didn't practice the military action through his succession<sup>(42)</sup>. In front of these situations, the people of Basrah invoked Caliphate asking him to protect them by appointing a determined governor upon them<sup>(43)</sup>. Thus, the right opportunity came through which Muawiyah had decided to blame Ziyad to save Basrah. He was watching the situations and waiting for his appointment from one moment to another<sup>(44)</sup>.

Ziyad started- since his arrival to Basrah in (45AH/ 665AD)<sup>(45)</sup>- to put forward his political security project which he envisioned appropriate for solving their problems and weed them out from the root. His project came in his speech eloquent summary which he uttered orally from the platform of Al-Masjed Al-Jame' which was famous for Al-Petra<sup>(46)</sup>. It was one of the historical documents significant to understand the conditions of Basrah and analysis of its problem at a time, as well as to identify Ziyad's mental and his approach in the work field; theoretical and practical at other time through studying it from the perspective of security, it can be divided into two parts; the first; crimes, kinds and penalties, and the second the methods and means adopted as tools to resolve;

- (1) Crimes: They are divided into two types; ordinary crimes and political crimes. The first includes murder, robbery, bandity, self-harm, money adultery, prostitution crime and all similar<sup>(47)</sup>. These crimes were mentioned in the text of the sermon (Al-Petra) related to the type of punishment appropriate to it and should be noted that Ziyad linked between the crime and the punishment, according to the rules of procedural and not necessarily be identical with the legitimate boundaries of the Islamic law, but proceeds from its concepts<sup>(48)</sup>, and because he believed in the weakness of Islam in Basrah and the lack of knowledge of the legitimate boundaries where he said; "I see that you didn't read the Holly Qura'n and you didn't hear what Allah has prepared for the reward of his obedience<sup>(49)</sup> to the people who obey him and the painful punishment for the people of his sin".

From here, emerged his choice for the appropriate solutions which he saw or some types of punishment for each crime. He also said in another subject: "I told you events which were not exist, and I have made a penalty for each fault, so that who drowns people I will drown him and who burns people, I will burned him and who burrows a house I will burrow his heart and who digs a grave I will bury him a live in that tomb (grave). There doesn't appear from any one of you a suspicion other than what were the vast (general) of you, but struck his neck<sup>(50)</sup>".

As for political crimes, it is clear that Ziyad permitted the freedom of the political belief, but without reaching the armed revolution against the Caliph or his representatives in the states.

As he said; "If I know any of you may be killed by TB because of his regardless, I will not reveal his mask<sup>(51)</sup>. Here he speaks about himself as a symbol of authority or the state and this is what he expounds in his next speech in which he tried to raise the idea of bringing in the virtue of obedience to the Caliph which he considered a legitimate and authorized the right of administration of high politics of the state and the nation, he said; "verily we were your politicians and defenders ruling you according to the God's authority which he gave us, so you owed us listening and obedience in which we loved and we owed you justice in our rule<sup>(52)</sup>".

It is understood from the previous speech that it linked between the interest of governance and the benefits of people, based on counseling or sharing on the basis of acceptance by government as it without searching in its legitimacy or its philosophy<sup>(53)</sup>.

This was reflected in his response to one of Al-Khawarej (Kharijiites) who proposed the idea of preference in the selection of the fair ruler. He said; "We don't tell what you and your friends want until fighting him till flooding blood<sup>(54)</sup>. In another interview he said that the Imams (rulers) are the rulers of the nation who are its educators and the cave where it has as a home. And their validity is in their best interests and there is no benefit of their hatred<sup>(55)</sup>. Thus, Ziyad's political look became clear and it is not far from Muawiyah's look who adopted the principle of balance between the interests of government and people which based on mutual benefits<sup>(56)</sup>. Thus, high lightening the features of a new approach in the political discourse. And from it had emerged the seeds of the concept of security according to Ziyad.

### **Methods and Means of Security:**

Ziyad selected the methods and means to be adopted to confirm the vision of security and regulatory policy. It is clear from his words in his speech that it ranged between moderation and intensity and the sword.

He said; “I saw that the last of this matter doesn’t fit unless including a reconciliation from the beginning; Leniency which is not a weakness and a power which is not in violence”<sup>(57)</sup>.

This view involves a deep meaning and profound implications and it reminded us with Muawiyah’s statement<sup>(58)</sup>, which indicates a similarity of thought between the two and their agreement in the political vision from one side and to the philosophy of governance and supporting infrastructure according to Muawiyah, from other side.

Ziyad announced a package of measures and security preparations, some of which were temporary and others have always been permanent, such as;

- 1- Imposition of the curfew and movement is restricted at night. He said; “Beware of moving at night, if anyone caught at night, I would shed his blood. I have postponed you as much as the news comes from Kufa and returns to you”<sup>(59)</sup>. His order was carried out immediately and some of the innocent had gone as victims of indifference or ignorance of the security of this method which was unknown to them<sup>(60)</sup>. It was the first of its kind in Islam<sup>(61)</sup>.
- 2- Collective punishment: Ziyad had used the collective punishment against the offenders and their direct and indirect partners and anyone who doubts hovering around. He said that “I swear by God that I will take the governor with passer- by and the coming with the leaver and the obedient with the sinner”<sup>(62)</sup>.

This speech appeared to have been directed primarily to the tribal leaders to deter members of their tribes who are responsible for them to prevent them from committing crimes or out on the governor.

- 3- Condemnation of Tribalism: Ziyad carried (out) the responsibility to the leaders of the tribes because he considered them partners of public responsibility. He put some introductions to reject the logic of the tribe and the refusal to condemn the logic of the tribe and tribalism which he considered a deviation from Islam and the return to the values of the (grim) abhorrent ignorance . Therefore, he threatened to cut off the tongue of any person calling for it<sup>(63)</sup>. The threat was of a high-accuracy and significance. So, he concluded his speech by it saying: “By the name of God, I have had in you many valeihdhir, so you must be careful to be my lyres”<sup>(64)</sup>. Later on, he used other methods in its policy with the tribes such as involving them in his council and attracting them to his favor.



In return, he practiced a pressure on the opponents of both the leaders and individuals at the same scale<sup>(65)</sup>, and this what we will refer to it after a few.

It can be said that Ziyad preferred the security interest on all, the interests and rights. In other words, the lack of security canceled the rights and can't be verified.

This poses a threat to the state and the nation or the threat to Islam as a religion and a civilization.

### **Thirdly: The security dimensions in his general organizations:**

Ziyad's organizations varied, so it expanded to all administrations of the state. He began from the city to the rest regions as well as all financial economic and urban sectors in the process similar to re-construction or structure for all institutions and activities in order to provide with an administrative and development based on which his security project keen on. To facilitate studying it, I will put it under the following:

#### **1- Administrative bodies:**

Ziyad didn't make a radically change on the names of the previous management systems which settled on the former existence of a function or institutions led by senior staff comes in the forefront of them, the governor, the judge, the owner of Al-Kharaj, the owner of the guard, the police and others<sup>(66)</sup>. It should be noted that these governmental jobs were cut across the functions of military, social and integrated with it, such as tribal chiefs, leaders of armies, sergeants and captains. So that, all lead to a unified system which gives the region or Islamic cities their systems and identities<sup>(67)</sup>.

#### **1-1 The security device (the police and guards):**

The function of police have been known since the beginnings of the Islamic state, but it was simple that doesn't exceed a few people working alongside with senior staff, such as the governor and the judge who were carrying out their orders. Sometimes, they were assigned to the protection of public facilities and other times guarding the city<sup>(68)</sup>. It seems that the police have evolved in the time of Ziyad and well organized<sup>(69)</sup>. It was entrusted to the leadership of the police the arming of a military force to carry out his orders in chasing robbers and bandits<sup>(70)</sup>. And sometimes the defense of the city and repel attacks by outsiders who were famous for their courage and strength, which means that the police are on a decent level of training and armament to be able to face them<sup>(71)</sup>. It is

said that their number has increased until it reached more than four thousand people<sup>(72)</sup> who were chosen for their leadership, individuals who were characterized with severity and alertness, in addition to their elderness and who were experienced<sup>(73)</sup>. As for guards, their function overlapped with the police and the governor and their job was to guard the governor and walk in his motorcade and protecting the governmental institutions<sup>(74)</sup>.

The number of his guard was about five thousand men and they were stationed in the city centre and were heavily armed to carry out his orders and the imposition of prestige in the hearts of people<sup>(75)</sup>.

It should be noted that there are others who have worked within the framework of the security services and we can call them the secret police (intelligence) and the evidence is the large number of speeches on Ziyad's knowledge to the smallest details of life in the city and its subareas. There have been mentioned too many sayings witnessed the restoration of security in an unprecedented way in Iraq and the Levant, which means that he had a secret security service in full working day and night<sup>(76)</sup>.

## **1-2 Divans:**

Ziyad has activated the work of bureaucracy in Basrah and the most important was the office of taxes which is responsible for collecting the land taxes<sup>(77)</sup>. He chose to manage the leaders from Persians who were expertised and experienced working under his sever control to adjust their work and prevent them from using their jobs to serve their interests or the interests of others<sup>(78)</sup>. The other divan is the giving or personnel divan, which is said that Ziyad founded it in the days of Omar and his command<sup>(79)</sup>, and he has given it much attention with people's lives and livelihoods<sup>(80)</sup>. It is also said that he had amended the lists of the fighters' names. So he deleted the names of the dead people and added new names needing money to meet their needs and demands<sup>(81)</sup>. Also, he adjusted the timing of the distribution of money at the beginning of the month of Muharram every year<sup>(82)</sup>.

As well as adjusting the distribution of livelihoods (Articles in kinds food) and built a house of livelihood to save the livelihood and maintain it from damage<sup>(83)</sup>. In order to reduce the great human pressure on the Divan of Basrah, he has transferred thousands of Basrah's fighters and sent them to Kharasan's Divan<sup>(84)</sup>. In order to expand the movement of openings (conquer) there, he increased the imports of the house money<sup>(85)</sup>. In this context, it is said that Ziyad paid his attention to the tribal's organization. So, he decided to divide Basrah tribes into five big groups. This system

which is known as the fifths instead of the tenths and sevenths as it was in the past, he made them fifths<sup>(86)</sup>. This fifth was headed by a person appointed by the governor and draws his influence from him not from his tribe, which contributed to the weakness of the tribal's leaders role and disbands their places as a reference first to the governor from the side of loyalty and influence<sup>(87)</sup>.

He used the money as a mean of pressure to serve his own political purposes. So, he had threatened to block off money (donations) from the opponents as we pointed out previously. On the other hand, he held grants and livelihoods of the supervisions of tribes and the persons who were known by their loyalty to the state<sup>(88)</sup>. It is said that the number of beneficiaries of these actions amounted to about five hundred people. In an attempt to attract them in his favor and prevent them from opposing him<sup>(89)</sup>. This method has been used particularly with outsiders (Al-Khawarij)<sup>(90)</sup>.

It is noted that Ziyad controlled the work of administrative and financial sectors. It is said also that he created the Divany ring and (Al-Zimam) to save the documents and the statement of imports and financial expenses<sup>(91)</sup>. He used to punish the diligent staff and reward the hard-working<sup>(92)</sup>.

He advised to use what he called an excuse workers<sup>(93)</sup>. Who are employed under the desire of people or their recommendation. If they improve, the benefit will be for all (people and the state). If appears the opposite, he gets people back the responsibility for their wrong choices. So, he will be excused when dismissed or punished them<sup>(94)</sup>. As a complement to the speech about the principle of equity in employment and in public life, it is said that Ziyad was keen on the independence of the judiciary and he has appointed judges who were recognized of competence and integrity<sup>(95)</sup>. Sometimes, he was exercising his own judgment with the judge beside him to monitor his ruling and correct them<sup>(96)</sup>.

#### **Fourth: Security in resources development:**

Ziyad moved to mainstream the idea of providing security to the development of resources and spreading gains and demonstrated that by seeking to develop public interests such as; the interest in agriculture and trade in order to achieve the benefits to the state and people. So, he sat up a network of rivers, canals, wells, cisterns and barrages to provide drinking water and the expansion of a rabble land<sup>(97)</sup>. He also expanded in feudalism of the territory of disused land and gave it to the people in order to reclaim and utilize its resources on the known terms or he will recovered it from

them<sup>(98)</sup>. It seems that the leaders of the tribes and those who are similar to them of senior staff or associates of the governor, have won the largest amount of it<sup>(99)</sup>.

The movement of trade was activated after security. The roads and protect them from thieves and abusers<sup>(100)</sup>. It said that he addressed the traders saying: “open your houses and stores (shops) and who has had something stolen, Ziyad is its guarantor”<sup>(101)</sup>. It seems that there is a movement of reconstruction witnessed in Basrah’s markets<sup>(102)</sup>. He also required a strict control to set the prices and prevent exploitations by activating the job of the owner of the market<sup>(103)</sup>, and sometimes he inspected the markets and walked around them. In one occasion, he ordered to cut off the hand of one of the exploiters in spite he highlighted a document from Muawiyah which gives him the freedom to work in the market<sup>(104)</sup>. It is noted that he adjusted the cash (money) that coined on a large scale at this time in Basrah and most of its cities. These coins took his name in both Arabic and (Persian)<sup>(105)</sup>.

In other area he interested in construction and he also took care with the religious and institutions establishments such as the “collector mosque” and the house of the Emirate. “So he rebuilt their construction and increased their size, built it with stones, bricks, stucco, marble and teak<sup>(106)</sup> to be a solid and a beautiful construction fit for tasks performed by the mosque as a place of worship, education and gathering people<sup>(107)</sup>.

As well as the rebuilding “Dar Al-Emarah” until it has become as a fortified and the majestic castle. So, the governors will take it as a centre for their work and protection<sup>(108)</sup>. He did the same in the city of Kufa when he took over its management<sup>(109)</sup>. This is regarded as the first immunization of the installations of the Islamic city<sup>(110)</sup>.

## **Conclusion**

This study has highlighted the concept of security according to Ziyad as it was seen in his experience during his governor in Basrah after his benefit from the most important sources, references and some recent studies.

The current study found that Ziyad was one of special people with a vibrant intellectual tendencies with rationality and tolerant realism, through some of his sayings and practices from one side. The study also showed the features of strength which differentiated him as a man of a firm conviction as he thought is correct and appropriate to his orientations and his real life conditions.

The present study has demonstrated the idea of the emergence for his concepts of security in a time frame. Through his long experiences and their accumulations in the states administration from one time and his variability on multiple sites in responsibility at other times. It has provided him with a deep knowledge in the affairs of state and civil society, which enabled him to put his concept and his double duality vision for the policy and security which is based on the idea of a balance of interests between the ruler and the ruled, in order to achieve higher targets providing a harmony measure between the theoretical concepts and practical realities. This behavior reveals a political and security theory in the process of configuration which is expected to find its way to shape and mature later, especially as he realized the link between the people and their daily interests. And by this, he may be approached from the concept of modern security implications which expanded to include all aspects of social, economic, intellectual and psychological while maintaining a high profile on the rights of people originating from the depth of his experience authenticity and uniqueness.

That what has been deduced in this study, Ziyad's security experience represented a pioneering experiment because it came in a period of anxiety and the transaction between two phases.

The covenant Rashidi first then Umayyad covenant secondly. These terms are important in the formation of the concept of the conscious security and other concepts related to the state and civil Arab Muslim Society.

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