Feudality, an economic tool for the Umayyad dynasty to achieve political goals

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Abstract

One of the most important policies of the Umayyad dynasty is benefitting from different ways to maintain their authorization and power. Based on this thought, they didn’t ignore any actions or attempts to achieve their requirements. Applying economic tools in the governing policy was one of their special programs to be able to retain their authority. Allurement beside the threat was one of their methods to attract people. One of the interesting cases for the Umayyad in allurement and keeping people satisfied was donating of the authorization (feud). They acted different from the earlier periods in granting authorization to the people. Their standards in dedicating and assigning authorization were different from the past. They benefitted from authorization to achieve their political purposes. First, they assigned their advocates and supporters. Second, they took such attempts to allure and attract people. Third, they employed allurement in the service of their government policy as delicately as possible. In this article, the researchers using descriptive-analytic method along with scholar and searching the historical texts and mentioning some examples tried to explain how the Umayyad used authorization (feud) to achieve their political goals.

Keywords: authorization (feud), the Umayyad, political goals, economic tools.
Introduction:
One of the ways to transfer the farming lands to the people was authorization (feud). When the Muslims won some victories, some farming lands were added to the Islamic realm without having any owner. These lands were dedicated to the people by the Islamic government. Assigning these lands was named “authorization (feud)”. In this case, Shia and Sunni scholars have suggested a variety of opinions which are expressed in the rest of the article. The history of assigning authorization (feud) will be studied during the life of the Prophet and RASHEDIN caliphs. During the Umayyad era, authorization (feud) was suddenly modified so that both assignment standard and goals of assigning authorization were fundamentally changed. Because, the Umayyad practiced it to achieve their political goals whereby they could attract and satisfy people.
The question is that: did the Umayyad use authorization to achieve their political and government goals?

Meaning of authorization literally and lexically
The word “Eqta” meaning authorization (feud) is a kind of “Ef’al” verb in Arabic. The root of the Qata’ meaning “granting a property or a lot from Sultan to an individual to make living through its income” has been used as an entry in many different dictionaries (Ibn Manzoor, 1988, 224/11 and Kharazm, Bita: 40 and Zobaidi, 1985: 39/2).

Authorization within the farming lands, tax and court affairs is in the realm of Islam meaning assigning land, water, mine or interests from it and assigning the right of collecting tax and a dealing place for a person with definite limit and in a given or unlimited time.
Legally, authorization means granting or dedicating some sections of the lands to certain individual(s). This act was called “authorization (feud)” and the sections of lands were called “Qataye” singular of “Qat’eyyah” (Sheykh Toosi, Bita: 276/3). The word Eqta (authorization) was apparently derived from Qoran which is in Ra’d surah, verse 4:
“He put sections of lands side by side on the earth which are different from each other, also grape gardens and farming lands and palms which sometime grow on the same foundation and some other times on two foundations and use the same water.”

Kinds of authorization:
There are different kinds of authorization as following:

A) Ownership authorization
B) Grain-demanding authorization
C) Leniency authorization

A) **Ownership authorization:** In this kind of authorization, the Sultan dedicated a lot to a person to revive and prosper it. If the authorized person could reclaim it, he became the owner (Mavardi, Bita: 239 and 248 and Fara, 1414: 254 and 264).
The owner of this kind of authorization was benefited from the full ownership rights. This kind of authorizing lands which its owner has passed away and there is no heir was transferred to the public funds or the lands either fertile or uncultivated and mines were donated (Ibn Jama’ah, 1408: 107). If uncultivated lands mean those that have no owner, Imam and leader of the Muslims, who was called as Sultan, can dedicate it to anyone who is willing to revive it (Aboo Obaid, 1408: 276 and 280).
Some believe that the conditions of assigning authorization are to revive and prosper it. Everyone can possess the uncultivated lands by reviving it. Authoring by Imam is giving priority to the authorized one in reviving the farming land; this means that the authorized more deserves to revive. Some scholars such as Ibn Jama’ah considered revive and ownership of an uncultivated land as allowable without the permission of the Imam (Ibn Jama’ah, 1408: 107 and 108).

Some scholars believe that the cultivated and uncultivated lands having no owner are in the hands of the Imam and he can practise the authorization manner (Mohaqeq Korki, 1410: 29/7 and Sheykh Toosi, Bita and Sheykh Toosi, 1382, 2/2) and Shykh Toosi says in the Al-Mabsoot that: “if a person does not observe the prosperity conditions, Imam can take it back and dedicate it to an individual who may revive it” (Sheykh Toosi, Bita: 273/3).

But the lands cultivated and were destroyed later if are related to the pre-Islamic age, those are regarded as absolute uncultivated; so, authorizing it is permissible and if those were uncultivated during the Islamic age, authoring them would be as discrepancy. Some believe that such a lot cannot be considered as ownership authorization even if there is revive conditions whether or not its owner is known. Some others believe that it is assignable or authorizing to ownership in any way and a group has said that: “if the owner is not known it cannot be authorized for ownership even supposing its reviving, unless the authorization is right and the condition for authorization is its revive that is conditioned that it is assigned to the authorized person by authorization. In this way, if one takes attempts immediately to revive it, the ownership authorization will be implemented; unless the authorization for ownership won’t be completed and the only priority right will be retained for the authorized person to revive it.

If the owner of the uncultivated land is known, even reviving it is not permissible and if the owner is not known, it cannot be possessed conditioned by reviving it; unless with the permission of the Imam, because such lands belong to the exchequer (ShykhToosi, 1382: 2/2 and Mawardi, 1973: 216 and 217 and Qalqashandi, 1383: 113 and 114/13 and Vosooli, 1341: 213).

There are many disagreements about this kind of authorization, as there are disagreements about the authorization of uncultivated lands. There are many dissensions about the kinds and the way of authorizing tribute, tithe and peaceful lands.

Abu Obaid ibn Salam believes that: “all of the uncultivated lots are not in the possession of a person, also lands that are not watered by tax water are in the hands of Imam and he authorizes them to anyone he likes” (Abu Obaid, 1408: 276-280).

Shia scholars believe that all of the uncultivated lands and even the cultivated ones without owner belong to the Imam and they can be authorized (Sheykh Toosi, 1382: 107 and 109 and Mohaqeq Korki: 1410: 29/7).

Sheikh Toosi believes that figuring out the field by constructing walls, border and ditch which is called “concretion” (Tahjir) and is not the condition of the authorization and if before announcement of Imam to get back the authorization from the authorized who avoided to revive the land, there is a person who wants to revive it, no right will be for the reviver (Sheykh Toosi, 1382: 107,109).

If the authorization of the cultivated lands is in the realm of the Islam and its owner is known, Sultan and Imam can only seize in the share of public funds; but if the owner is not known, it will belong to Imam and he can seize it in any way that he likes. If these lands are out of the realm of Islam (House of War), Imam can authorize them before triumph as verdict of the

The farming lands of Dar-al-Islam which its owner is not known have three kinds as following:

A) **Lands of Savafi** mean properties that Imam separates from conquered lands as Khums (one fifth of the wealth) or by satisfying victorious booty makers. Those properties belong to all Muslims and the public funds and it cannot be authorized as ownership. As Omar dedicated the properties of Shahs and their families and the properties of those who escaped from Savad in Iraq to the public funds and used the revenue to the consumption of the Muslims (Ibn Rajab, 1409: 117-122 and Mavardi, 1973: 219-220).

B) **Tribute lands**: The ownership authorization of these lands is not allowable, either. Because it belongs to the public funds and Muslims whether its income is for rent or for tax or for the public funds and its tax is used for rent and wage and its property is for non-Muslims and its tax is for tribute and ransom (Mavardi, 1973: 220).

C) **The cultivated lands** that their owners have passed away and have no heirs. These properties also belong to the public funds and according to the most of the scholars, the authorization of ownership and selling it is not permissible and Imam decides about it (Haman).

Another case of authorization is authorization of mines. Surface mine authorization which its mining and extraction requires no costs and hardworking are as salt mining, antimony, sulfur and so on. According to the actions of the Prophet in termination the authorization of salt mines it is not permissible to end it and everyone can use it (Abu Obaid, 1408: 278-279).

In the case of gold, silver, metal and some authorization, according to the practice of the Prophet and the ownership in authorization of the mines of tribe are permissible for Bilal Ibn Harith and some regard it as the surface mines and belong to the Muslims (Mavardi, 1973: 223-224 and Sheykh Toosi, Bita: 277/3).

B) **Grain-demanding authorization**: One of the divisions of authorization is grain-demanding and it is believed that Mawardi has posed the term (Ibn Rajab, 1409: 731) and it means: assigning a lot or property to a person by Imam or Sultan in order to exploit its benefits without possessing it. This means that renting, liability or farming against definite harvesting of products or paying restricted cash (Ibn Adam, 1979: 22-63 and Abu Yusuf, 1382: 58 and Ibn Rajab, 1409: 14).

This kind of authorization is dedicated to its owner for a certain time and there is no ownership right for it and it is more in positions that the authorized case is in the permanent endowment of the Muslims and authorizing it for ownership is not permissible.

The grain-demanding authorization is the most common method of authorizing especially in troop (army) authorizations and this kind of authorization is called in Farsi as meaning granting incomes of a land to the people as allowance or pension (Fazlollah, 1386: 307).

Grain-demanding authorization is in two ways in terms of the kind of land income:

A) **Tithe Authorization**

Tithe, in fact, is a kind of Zakat (donating part of income to the poor) which its use is specified in sharia and observing the condition of merit is necessary for consumers and it cannot be authorized (the difference between tithe and Zakat is that Zakat includes tithe; because tithe is about lands that its products are divided into ten parts; thus it is a part of Zakat but Zakat is more comprehensive and includes other cases such as gold, silver, cow, sheep…). Some believe that if there is nobody to deserve Zakat, it can be authorized; authorizing the tribute of Bahrain in the
The story of Muslimah Kazzab. Two of the leaders of Bani Tamim demanded Abu Baker (Tabari, 1408: 275/3).

B) Authorizing tribute:
Authorizing the tribute, if tribute is meant wage of the land, is of several states. First, the period of the authorization should be clear. In this state, the amount of the tribute, that is wage of the land, should be defined for the one who authorizes and the authorized one. In this case, utilization the land should be through sharing or area. If sharing is done, jurists who consider posing the tribute permissible, regard authorizing allowable, too. If the area is selected and the measure of the tribute is not different with the change of tillage, then authorizing will be permissible. If its tribute does not change with the change of tillage, namely it is more than the authorized; then its authorization is not true.

In Shia, to the jurists, authorizing the tribute from an unjust Sultan in absence of Imam Mahdi is discrepancy. Regarding accepts of Sultan’s gifts of tribute and sharing properties, there was no disagreement at least up to the age of Moqaddas Ardabili, though (Modarresi, 1363: 237/2).

Leniency Authorization: means having right to use underground mines which the authorized person works on it or the authorizing a place on the roads, outside the mosques and bazaars for business and scholars and jurists dissent in this kind of authorization (Ibn Jama’ah, 1408: 115-116).

Some jurists consider such authorization right when the authorized person doesn’t harm the others and say that this kind of authorization does not lead to ownership (Mohaqeq Korki, 1410: 37-38 and Sheykh Toosi, Bita: 276/3). Some jurists believe that using roads, alleys, squares and outside the mosques is the right of all the people and authorizing it is not right (Tabresi, 1410: 670/1). However, some other examples have been considered for authorization, such as authorizing crops (Mavardi, 1973: 194 and 197), feudalizing houses etc… (Ibn Sa’ad: 152/3).

The history of feud (authorization):
1. Feudalizing (authorization) in the age of the Prophet:
There was feud (authorization) during the period of the Prophet and the emergence of feud (authorization) tradition, according to the available narrations dates back to the period of the Prophet who says:
Feud (authorization) during the Prophet had two stages:
A) First stage:
Feuds (authorization) of the Prophet time began since his arrival to Medina city. Apparently, emigration of the Muslims from Mecca to Medina, their settlement in the Ansar’s homes, their encouragement to Jihad and their migration to other regions all affected the creation of feud (authorization). The immigrants after coming to Medina from Mecca were empty-handed and had no job or income and didn’t own any farming land. So, Ansar gave some lands and valleys including Al-Aqiq, Far’ and Baqi to the Prophet and became his special land and he feudalized (authorization) them to the Prophet. Later, when Islamic realm developed and spoils, properties, mines and springs, that were Prophet’s own properties, were feudalized by him. One of the feudalized regions in the ‘Yanboo’ district near Red Sea which was dedicated to Imam Ali (Abu Obaid, 1408: 282).
B) Second Stage:
This stage is related to Jews exit from Medina and seizing their fertile farms which fell to the hands of the Muslims and the Prophet dedicated those lands to his companions (Ibn Asir, 1963: 1119/3). Feuds of the Prophet were more than the uncultivated farming lands. The authorized ones also were of newcomers in Islam and representatives of dispatch and were considered more for uniting their hearts (Abu Yusuf, 1383: 172-174) and prosperity and progress of the Muslims (Mavardi, Bit: 239) and were more dedicated in the form of ownership feud and public cultivated lands in the form of grain-demanding feud (Fara’, 1414: 255) as following:
1. A house which was given to Omar Ibn Harith in Medina
2. Mines of the tribe in the Far’ area was given to Bilal Ibn Hereth Mazani.
3. A land in Hazarmot was given to father of Alqame Ibn Va’el (Abu Davood, 1988: 189/2)
4. Feud of an uncultivated lot in Yamameh was given to Majameh Ibn Marareh Hanafi (Balazari, 1389: 97)
5. Feud of a land was given to Va’el Ibn Hazarmi in Hazarat Mot (Haman: 84__ Abu Davood, 1988: 189/2).
6. Feud of lands in Fid, one of the towns of Tey, was given to Zayd-al-Khayr Talae (Ibn Hisham, 1361: 577/2-578).
What is suggested is that the scholars emphasize that the Prophet has not feudalized, but he has assigned some properties, mines and springs for the Muslims to make friendship and utility among them and encourage them to the Islam and finally to the prosperity and helping people. This is more similar to the donation and endowment to attract their hearts to Islam. There was no special organization such as court during the period of the Prophet, but there were written dedicated feuds.

2. Feud during era of Rashedin Caliphs:
After the death of the Prophet, his manner of dedicating lands, mines and waters feud was continued by Caliphs. Their purpose was more prosperity, spread of Islam, encouraging conversion to Islam, and supporting troops and warriors of Islam (Abu Yusuf, 1382: 62/1). However, there were differences in the methods and opinions of caliphs in terms of feud. Some accepted it and some others believed it in another way. Abu Baker continued the Prophet’s manner in feud (Qolqashandi, 1383: 128/13). When Abu Baker gave a large land as feud to Talheh and wrote a convention, Omar with the seal in his hand refused it to accept; on the grounds that Muslims’ right will be destroyed. So, Abu Baker agreed. Thus, he cancelled the feud given to Einiyah Ibn Hosn Fazari (Soli, 1341: 211-212/1).
Omar did not like feudalism and did not take it into account. The reason was that he thought that rights of the public funds and the Muslim during his age and later generations are more important. Omar was really strict in this case; especially he always avoided feudalizing the cultivated lands and farms that were irrigated with tribute water (Abu Obaid, 1408: 280/1). If Omar gave the uncultivated lands as feud, first he provisioned with the recipient of the authorization that he should prosper and cultivate it within three years; as the Prophet who was acting so (Abu Yusuf, 1382: 65).
Omar forbade trading the feudal properties and regarded it illegal and disagreed doing so. For an instance, Tamim-al-Dari who had taken a property in the House of LA Hem by the Prophet Muhammad was provisioned not to sell it. He was strict in assignment of authorization to those who were conquering some regions. For example, according to a narration, in the year 23 AH,
Abdollah Ibn Badie’ Ibn Vargae’, after conquering Tabasain, demanded Omar to give those areas as feud to him. But, after knowing about its prosperity and vastness, Omar recoiled his opinion and did not authorized him (Tabari, 1408:275/3).

During the age of Omar, there were two groups after conquering Savad in Iraq. A group that belonged to the peasants and they abandoned it. Omar let everybody return their home and work on the farms, conditioned that to pay tribute, in turn. The other class was among Jabal and Ozaib including the properties of Shahs, margraves, princes of Iran and their families. These lands were separated from the other properties by caliph and belonged to the public funds. Most of the sources report that Omar did not give the lands of Savad as authorization and feud, but he attempted to tillage them in favor of the public funds (Qomi, 1313: 173/1). Some believe that authorization began in the age of Ottoman and whatever was done before him is not regarded as authorization (Ibn Adam, 1979: 113). Ottoman provisioned the authorized that they should pay the right of the plunder as an income source for the government and caliph. Authorization developed during the age of Ottoman and the purpose of assignment of authorization was to increase the revenue (Ibn Rajab, 1409: 117-122/1). Ottoman accepted the request of the governors of Syria, Muawiah, to encourage the Muslim to live in the borders threatened by foreigners so as to benefit from the authorization of Mediterranean lands (Belazari, 1865: 127-128).

3. Authorization during the era of the Umayyad

What is resulted from the study of books on properties, victories and tributes is that the number and mass of the feudal lands were developed. They did so to satisfy the people around, troops and rulers as well as spreading their government. Thereby, they could continue their illegal government better and easier and shut the mouths of the oppositions and suppressed the riots. In this era, feud was exposed under some changes and the purpose of assigning it changed compared to the earlier ages and exhibited itself as a new financial phenomenon in the service of politics.

Feud during the period of Muawiyah:
Muawiyah, many years before his caliphate, who was the governor of the Levant during the period of Omar and Ottoman was familiar with the governing of feudalism. He began to dedicate some properties as feud including policies for encouraging the Muslim to inhabit in the conquered regions especially borders and regions that were threatened by foreigners. Muawiyah, by order of Ottoman, dedicated the house and properties of those who left their home in the battle of Mediterranean to the Muslim. That is why many of the Muslims were encouraged to settle in these areas (Belazari, 1865: 127/1-128). This action was counted as a sturdy defensive barrier against the invasion fleet of the Romans which most of the authorized people were the co-warriors of Mu’awiyah and his sons. He turned many properties and lands of Iranian Shahs into Islamic property and finally dedicated those to his own family’s feud (Ya’qoobi, 1382: 145/2). He won some feuds in Egypt, too. Wherever he was attracted by a fertile land or farm bought it and instead it he was assigning some feuds to people in other regions (Ibn abdol-Hakam, 1920: 133/1-132). He considered a lot of properties for himself in the Islamic regions such as Iran, Egypt, and island and had some properties as feud in Mecca, Medina and Syria (Ya’qoobi, 1382: 145/2).

Mu’awiyah was the first one who unmixed the estate of his men. He was halving the wealth of his men after their death and picked them for his own self as halving the belongings of Omar Ibn
A’as and claimed that it is a way that Omar Ibn Khattab made it common (Ya’aqoobi, 1382: 151/2). Mu’awiyah banned the water by constructing dam and reclaimed the abandoned lands, alluviums, swamps and woodlands which its revenue was 50,000,000 dirham per year (Sepehri, 1389: 313). He during his own caliphate donated many lots as feud to the Umayyad and transferred all of the to his sons as the personal properties including FADAK which was given to MARVAN IBN HAKAM and he also dedicated it to his sons ABDOL MALIK and ABDOL Aziz (HAMAN, 313).

He emphasized the large properties and sections of lots and was continuously trying to increase his lots and properties including the wide and green lots of BATNAN in the ASQALAN manhole which made those for him and possessed SAM village in GHOTAH (HOMAVI, 1979: 173/3). And seized the MIDEA village in the territory of KHOLOAN.MUAWIYAH gave the NOMRANIYAH village in GHOTAH to a person named NAMRAN IBN YAZID AL MAZHAJI. He gave a land to a encomiast poet as feud named A’OOR KALBI in MAZZAH near Damascus.

Feud during the period of ABDOL MALEK MARVAN:

ABD-AL-MALEK was highly interested in increasing his properties and farms. One day, two men quarreled for a land and referred to ABD-AL-MALEK to lawsuit. He said to them that: “I deserve more than you both for this tight” and asked them for confession and said that: During the period of ABD-AL-MALEK his agent HAJJAJ IBN YUSUF SAGAFI in Iraq cared about agriculture and reclaimed BATAYEH and dedicated it to ABD-AL-MALEK MARVAN (Sepehri, 1389: 314).

ABD-AL-MALEK was really generous in granting feud in order to satisfy his man and persuade them to cooperate with him. He assigned lots of lands as feud to others during hid government including:

1. In Basra city, he gave territories to the authorized for revive which later those were known as the lots belonging to ABD-AL-MALEK feud (Belazari, 1936: 281/5).
2. He settled some families in ASQALAN and gave some lands as feud to them.
3. He dedicated a land as feud in QANSARIN to a person named QAQAe’ IBN KHALIDBEH.
4. He also assigned some feuds to his father-in-law named Abbas IBN JOZ IBN HERES and specified it as his lifetime property.
5. A farming land with its productions including tools and slaves was given as feud to ROOH IBN ZANBAGH JOZAMI who was one of the relatives of the Umayyad (IBN ASAKER, 1979: 342/5).
6. A farming land with water in GHOTAH of Damascus was given as feud to HAFS IBN OMAR IBN SAEED AZDI; he also transferred it to his heirs.
7. A farming land with water in QANSARIN was given to QAQA IBN KHALID (Belazari, 1865: 151-152).
8. A farm with its slaves and tools was given as feud to Omar IBN Bilal who was one of the relatives of the Umayyad; in turn, he was supposed to solve the problem between caliph and his wife, ATEKAH, daughter of YAZID IBN SIFIYAN (Isfahani, Bita: 384/2).
Feud during the period of other Umayyad caliphs:

Other Umayyad caliphs were also generous in granting feuds which were dedicated to many relatives and leaders to be able to reach more wealth and income and strengthen their politics more sustainable including:

1. Hesan Nabati provided lots of vast territories in Batayeh of Iraq for Walid Ibn Abod Malek, then for his brother Hesham.
2. Muslimah got many downstream lots during the period of his brother Valid Ibn Abdol Malek in turn of paying much to repair dams of Iraq.
3. Solomon Ibn Abdol Malek dedicated all territories which were cultivated by Yazid Ibn Mohlab; then Yazid Ibn Abdol Malek owned all of them; at last, Hesham took all of them as feud for his heirs.
4. Hesham Ibn Abdol Malek extracted and reclaimed all the fields of Elahani and Elmari and constructed VASIT_AL_RIGAH (Sepehri, 1389: 314).
5. Solomon Ibn Abdol Malek, lawyer of the Umayyad caliphs, once usurped the small owners’ lot and added it to the properties of caliph. That person complained publicly before caliph to get back his field. Caliph helped him (Abshihhi, 1991: 192/1-193). Although, the caliph returned it, this shows the usurpation and bullying in order to grab lots.
6. Many properties seized by the Umayyad were got back by Omar Ibn Abdol Aziz who was caliph between years 99 to 101. This shows the usurpation and bullying of fields during the Umayyad period (Dinoori, 1959: 331 and Ibn Sa’ad, 1968: 341/5-342).
7. Omar Ibn Abdol Aziz got back many lots from the heirs of the Umayyad caliph such as Valid Ibn Abdol Malek and gave them to their owners (Ibn Abi Al-Hadid, Bita: 146). This indicates usurpation and bullying of the Umayyad caliph.
8. Valid Ibn Abdol Malek wrung a field and dedicated it as feud to his mother and his brother, Abbas Ibn Valid, inherited it. Then, Omar Ibn Abdol Aziz grabbed it and returned it to its owner (Ibn Jozi, 1984: 125-126).
9. The Umayyad was profited by the lots in different Islamic regions due to their fertility and great grants (Kolod Kahen, 1983: 40). This indicates their favor to landholding and feud.
10. The Umayyad caliphs didn’t construct their castle on the best areas in serenity, greenery and convenience, but their main purpose was improving territories, fields and developing properties in exploitation of the agriculture and cultivating lands (Haman, 33).
11. Hesham Ibn Abdol Malek, an Umayyad caliph, had a garden in Janad of Jordan (Jaheshyari, 1995: 60). Also, Walid Ibn Yazid, the caliph, possessed many properties and fields (Homawi, 1979: 52/1) and Solomon Ibn Abdol Malek owned various fields, lots and gardens (Hussein Atavan, 1987: 159).
12. Omar Ibn Abdol Aziz, one of the Umayyad caliphs, did not attempt to increase his properties and was content with his little property including the Badaw Hazin garden in Balb and al-ayn bel-soyda in Hooran (Ibn Manzoor, 1984: 52/1).
13. Shahs of the Umayyad also provided many properties for themselves like Amir Muslimah Ibn Abdol Mlek who was one of the great owners. He possessed many large properties such as lands of Boghras in Safah Jebel al-Kalam near Antakiyah, Bals and all villages around it as Ayan al Solor next to Antakiyah (Belazari, 1979: 153-155-156).
Political standards of the Umayyad caliphs in granting feud:
Feud and granting it to the people was common since the Prophet’s time. It was of standards which changed during its evolution and was of special standard in each period. During the era of the Umayyad these standards deviated and were more in the service of maintaining the authority and power of the Umayyad and was regarded as a way to achieve more wealth and properties by the caliphs, the Umayyad dynasty, Shahs and relatives of the caliphate system and they were of excessive greed to be rich.
During the early period of Islam the standards of feud were as following:
1. During the early periods of Islam, the criteria of granting feud were those who made Jihad for Islam and worked hard (Abu Yusuf, 1382: 58 and Ibn abi al Hadid, Bita: 90).
2. The needy people were provided with uncultivated lands to have a place for making living by the rich in order to reclaim it and supply their daily bread (Abu Yusuf, 1382: 59-60 and Ibn Adam, 1979: 22).
These two criteria were more related to the era of the pre-Islamic Umayyad. During the age of the Umayyad, they were deviated and were of no worth.
During the era of the Umayyad the criteria for feud were as following:
1. The criterion of granting feud was so that the person should be one of the Umayyad members or of their relatives.
2. Those who were influential and powerful in army and their tribe were benefitted from granting the feuds.
3. Those who were able to offer some special services to the caliphs and the Umayyad rulers and assisted them to keep their government stable received feuds.
4. Soldiers and troops who were serving in the borders received lots as feud from the same regions to be interested in defending lands and borders as what Muawiyah did in the west boundaries with the empire.
5. The poets who were advocates of the Umayyad caliph to praise them with poems and defense them or propagate them received properties as feud such as a lot near Damascus was donated to A’oor Kalbi, the poet, by Muawiyah (mohammad Kord Ali, 1984: 92).
6. Dedicating feud to those who observed and provided their political expediencies especially the heads of the tribes including nobles.

Feud as a tool for political silence:
In many cases, the Umayyad were using feud as a tool for political silence of their rivals. In a way that they could suppress the opposition by granting lots as feud and were alluring them. So, the intended person shared the benefits of the Umayyad or at least they did nothing against them.

Conclusion:
One of the styles of dedicating lands during the different periods was “feud” that was conducted in several ways. During the Prophet’s time this method was common performing on the basis of special criteria. It was kept during the other caliphs, too, almost continuing the manner of the Prophet.
During the era of the Umayyad, donating the feud intensified. In this era, dedication and endowment of the lots as feud deviated. New criteria were regarded different from the past. The Umayyad in order to attract the attention of the people around and their relatives and members of the Umayyad dynasty donated many feuds to the leaders of the troops and army, commanders,
poets and everyone who was in the service of the government and authority policy. They observed their political expediencies in granting feuds. They applied the phenomenon of the feud in the service of the government policy, conducting their special goals, power and authority and attempted to use it to attract the attention of more advocates or rivals in the favor of their own benefit.
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