



The strategic dimensions of choosing the city of Kufa capital of the Arab Islamic state (geopolitical study)

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which threatens the entity of the Islamic nation, in addition to its mediating position as the capital of the vast Islamic world. That is why the first topic dealt with the stages of expansion of the Arab Islamic state at the time of the Prophet Muhammad (PBUH) and the Rightly-Guided Caliphs, to clarify the location and shape of the Arab Islamic state, its area and the strategic location of the capital. Between the location of the capital and the shape of the state and its area. The third topic focused on the emergence of Kufa, its geographical characteristics, and the scenarios that explain the transfer of the capital from Medina to Kufa. The study concluded a number of conclusions. The study started from a problem represented by the following two questions: (What is the relationship between the shape and area of the state on the one hand and the location of the capital on the other? Are there effective strategic dimensions for moving the capital of the Arab Islamic state from Medina to Kufa?). And since the hypothesis came about the existence of a strong relationship between the shape and area of the states and the location of the capital, the study also confirms the existence of effective and strong strategic dimensions that pressed towards moving the capital to Kufa, to stand in the face of the new challenges dictated by the conditions of the spatial expansion of the Islamic Arab state and the emergence of rebellion in some areas. The study includes spatially the borders of the Arab Islamic state when Imam Ali (peace be upon him) assumed the caliphate, which was identified in the first section of this study. The study aims to clarify the geopolitical changes in the shape and area of the Arab Islamic state during the Islamic conquests and the consequent change in the location of the capital. It also aims to clarify the strategic importance of the geographical location of the city of Kufa and the dimensions behind this change in the location of the capital.

ABSTRACT

The Arab Islamic State expanded from the city to the Arabian Peninsula and then expanded and expanded the time of the Caliphs in Iraq and the Levant, until it opened two wings to the east and west, where Persia and the country beyond the river to the east, it also expanded westward in Egypt and parts of North Africa and Nubia (1), not far from some Mediterranean islands. When Imam al-Imam bin Abi Talib (AH) assumed the Caliphate in 35 AH, he worked on transferring the capital of the Arab Islamic State from Madinah to Kufa. The change was a strategic dimension that formed a political, military and religious pressure to change the capital's headquarters. And these dimensions are linked to the location and shape of the state and its area, which expanded significantly; in addition to the presence of factors It is a crime, rebellion and disobedience led by Muawiya bin Abi Sufyan against the Islamic Caliphate, Not to mention the strategic location of Kufa.

I. INTRODUCTION

The location, area and shape of the state is linked to an important topic in political geography, which is the capital. The capital is the city in which the state's government, its authorities and institutions are settled. The capital has its political function, i.e. governance and administration, and it works to unify the state. The state protects it from any internal or external threat. That is why Imam Ali bin Abi Talib (peace be upon him) worked when he became the Caliph of the Muslims to move the capital of the Arab Islamic state from Medina to Kufa, in order to face the challenges faced by the Arab Islamic state, according to a strategic vision of different dimensions so that Imam Ali (peace be upon him) would be able to Dealing with these challenges and investing in the political, military and social capabilities of the city of Kufa, not to mention its strategic location in the middle of Medina, Basra and the Levant, especially the latter,



steps of the Holy Prophet Muhammad (peace be upon him and his family) were gradual, harmonious and compatible with the transformation of the Islamic group into an integrated society. Below are the steps taken by the Holy Prophet Muhammad (peace and blessings of God be upon him) to establish his global state in the civil covenant

1. The stage of establishing the foundations of the state: It is a group of his achievements in the first year of his blessed migration.
2. The construction phase: It lasted for nearly five years, and included facing all kinds of challenges in addition to the continuous activity of construction within two distinct roles, namely the role of defense and the role of conditional Islam.
3. The stage of expansion and expansion: The Hodaybiyah Peace Treaty was a political and social indicator for the completion of the construction process, and heralded the opening of the way to the stage of expansion and expansion.

A number of battles led by the Prophet Muhammad (peace be upon him and his family) contributed to the expansion of the area of the Arab Islamic state, and the most important of these battles are:

1. Battle of Badr 2 AH / 624 AD: The Battle of Badr contributed to the expansion of the status of the Arab Islamic state, and it inflicted a defeat on the Quraysh, and achieved a great goal.
2. The Battle of the Trench 5 AH / 626 AD: The Trench Battle played an important role in expanding the status of the Arab Islamic state, making Muslims steadfast, disintegrating parties, letting them down and sowing doubts among them.
3. The Treaty of Hodaybiyah: This truce opened wide horizons for the Muslim state for stability and expansion, as this agreement became the end of a stage to begin a new stage, because it is this agreement that established and stabilized the Islamic state and laid its foundations and made it lofty in front of all the forces surrounding it
4. The Messenger's Correspondence: After the departure of the Messenger Muhammad (peace be upon him and his family) from Al-Hodaybiyah, he sent six of his companions to the kings of the neighboring countries inviting them to Islam. Muhammad (peace be upon him and his family) paved the way for spreading the Islamic call and expanding its area outside the Arabian Peninsula. He also succeeded in winning over many tribes such as the companions of Ayla, the people of Jerba and Udhrayh.
5. The Battle of Mutah 8 AH / 629 AD: After the Hodaybiyah agreement, the Prophet Muhammad (peace be upon him and his family)

The first topic

Stages of geographical expansion of the Arab Islamic state

When Islam appeared in Makkah Al-Mukarramah, it was met with a violent response by the Quraish, so the Holy Prophet Muhammad (peace be upon him and his family) and those with him from among the Muslims were forced to emigrate to Al-Madinah Al-Munawwarah, which soon spread Islam there and became a fortress for Muslims and a springboard for spreading their heavenly message. Therefore, Islam spread throughout the Arabian Peninsula and Yemen, which were subject to the Muslim state at the time of the Prophet Muhammad (PBUH). After the death of the Holy Prophet (peace be upon him and his family), the Rightly-Guided Caliphs followed his approach in spreading Islam and conquering states, so he conquered Iraq, the Levant, Persia, Armenia and Azerbaijan in the east, Egypt and parts of North Africa and Nubia in the west and a number of Mediterranean islands in the north. Therefore, this topic will address the stages of geographical expansion of the Arab Islamic state, as follows:

First: Geographical expansion in the Prophet's era (52 BC - 11 AH) (570 - 632 AD)

Islam paid a lot of attention to building and expanding the Islamic state, in addition to emphasizing the universality of Islam, and the establishment of the Islamic state was an urgent necessity to protect the message movement and the call to it, in order to ensure its launch to the human world from the society of the Arabian Peninsula, which included the political and military power of the Quraysh, which resisted with all its weight to thwart any plan of expansion, as the Arab community in Medina included a Jewish political, military and economic power, the Persian and Byzantine state with military, political and economic power surrounded the Arabian Peninsula from a third party. Hence, the Prophet Muhammad (peace be upon him and his family) had to gradually prepare to combat all the obstacles and obstacles that would prevent him from his global mission, so he began to fight paganism within the Arabian Peninsula, and prevent the plots of the Jews, and formed a great power capable of standing before the Persian and Byzantine sultan outside the borders of the island. Arabia. In Medina, the Prophet Muhammad (peace be upon him and his family) established the first nucleus of the Arab Islamic state when he fraternized between the immigrants and the Ansar, and he also wrote the constitution of Medina, which organizes the affairs of life in it. The



family) went to Tabuk in the Levant to invade it, and from behind this invasion the Muslims emerged as a large organized force feared by the neighboring countries. In addition to the ability of Muslims to mobilize a large army in terms of equipment and numbers, and their experience in organization and management increased (see map (1))

Second: Geographical Expansion in the Rashidun Era

1-Geographical expansion during the time of Caliph Abu Bakr Al-Siddiq (may God be pleased with him) (11-13 A.H.) (632-634 A.D)

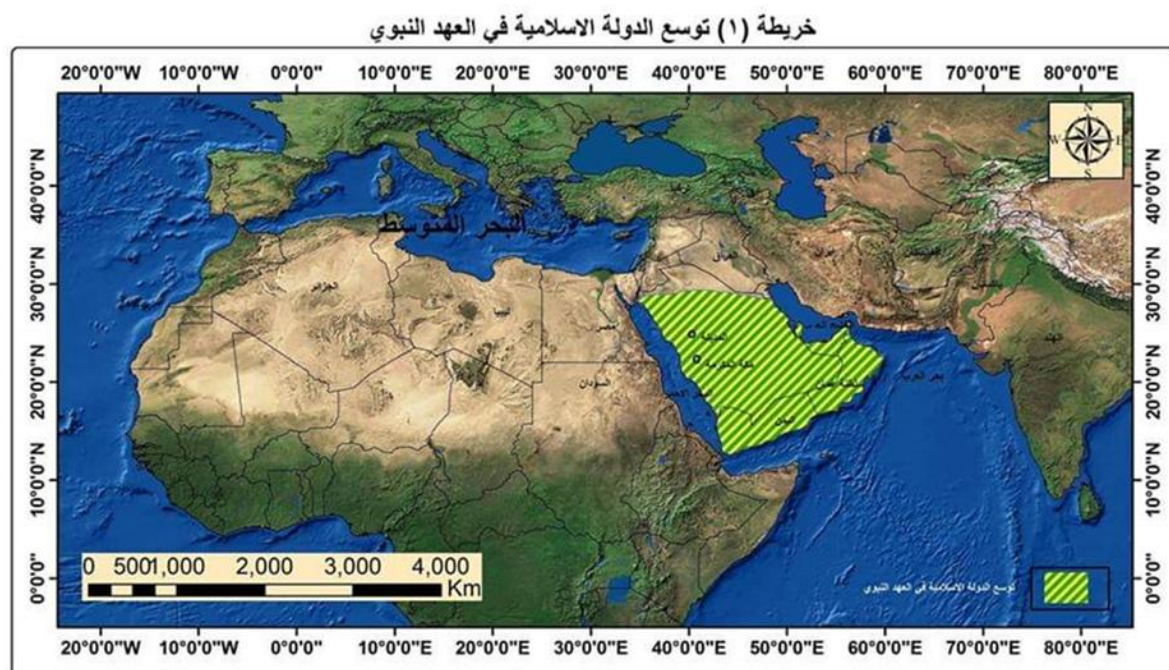
The caliphate of Abu Bakr as-Siddiq faced two major challenges, the first represented by the apostasy movements and the exodus of some tribes. On the authority of the Islamic state on the island, and the Caliph's attempt to restore things to their normal state. As for the other challenge, it is represented by the Islamic conquests that took place on the Iraq front and the Bilad al-Sham front, as follows:

directed his attention to the north to strike the trade of Mecca and expand the area of the Arab Islamic state, and to include the tribes there, as Omar Ibn Al-Aas in the year 8 AH was able to eliminate the tribes of Bali and Quda'ah allied with the Byzantines

6. Conquest of Makkah 8 AH / 629 AD: Makkah fell into the hands of the Muslims after the Prophet Muhammad (PBUH) and his family marched with ten thousand fighters after the Quraysh broke the (Hudaybiyah Peace Treaty). From city-state to big-state.

7. Siege of Taif (Battle of Hunayn) 8 AH / 629 AD: The Prophet Muhammad (peace be upon him and his family) headed towards Taif to conquer it, so he came out with twelve thousand Muslims, and besieged Taif for twenty days and defeated the polytheists. Its delegations to the base of Islam (Medina) to pledge allegiance to Islam or reconciliation

8. The Battle of Tabuk 9 AH / 630 AD: After the siege of Taif and the battle of Hunayn, the Prophet Muhammad (peace be upon him and his



obligated to obey the owners of the new regime. The role of the prophets (who claimed prophethood), as well as there are tribes that see themselves as an equal to the Quraish, such as Bani Tamim, and claim that they apply Islam except for zakat because they distribute it among their tribes, so the Caliph Abu

A- Wars of Apostasy (11-12 A.H.) (632-633 A.D)

The Arab tribes had different reactions after the death of the Prophet Muhammad (peace and blessings of God be upon him). Some believed that the Quraysh's monopoly of power was incorrect, and another group felt that it was not



masses of the Romans (), and this battle was a gateway The expansion of the Islamic state in the Levant later.

2- Geographical expansion during the time of Caliph Omar Ibn Al-Khattab (may God be pleased with him) (13-23 AH) (634-643 AD)

During the era of Caliph Omar Ibn Al-Khattab, the greatest geographical expansion of the Arab Islamic state throughout the ages was achieved. The Romans were expelled and their presence in the Levant was ended, and the Persian Empire was completely eliminated, then Egypt, North Africa and some islands of the Mediterranean were conquered, and this geographical expansion was achieved sequentially and as follows:

A- Conquest of Iraq and Persia

Iraq was conquered and liberated from the Persian occupation, and the area of the Arab Islamic state was expanded, and the liberation began with the Battle of Qadisiyah, in which the Muslims defeated the Persians, and the Muslims continued to chase the Persians, so the cities were liberated. The Persians dug it around the city, after which another Arab military conquest was achieved when Hormazan was defeated in the battle of Ramhormuz, followed by the conquest of the city of Tassar and the city of JundiSabor. Rest and reorganization, after which the Persian fortresses continued to fall, and the battles of Hamadan, Al-Rami, Gorgan, Azerbaijan, Al-Bab, Turk, Khorasan, Astakhr, Kerman, Sajistan, Makran and the Kurds were all opened in one year and with this the liberation of Iraq and Persia and the expansion of the Islamic Arab state.

B- Conquest of the Levant

After the victory of the Muslims in the Battle of Yarmouk, Caliph Omar Ibn Al-Khattab (may God be pleased with him) asked to follow up the conquests and expand the area of the Islamic state in the Levant, and worked to assign Abu Ubaidah bin Al-Jarrah instead of Khaled bin Al-Walid to lead the Muslim armies, and Abu Ubaidah advanced to conquer Damascus and Beit Al-Maqdis, and after the conquest of Damascus advanced towards the city of Fahl and liberated it, then went to Homs and reconciled with its people, and after that he went to Baalbek, Hama and Shayzar, and its people came out to him in peace and reconciliation. He conquered Antros and Jableh by force. As for Abu Ubaidah, he marched to Qinnasrine and liberated it, and advanced towards Aleppo and liberated it, and from there he marched towards Antioch and reconciled him on tribute and evacuation, and then the Muslims advanced towards Palestine and besieged and defeated Ajnadin and with this great

Bakr Al-Siddiq (may God be pleased with him) found himself in a very complex situation, and the authority of the state must be restored. In less than a year, the Caliph Abu Bakr Al-Siddiq (may God be pleased with him) was able to eliminate the strife and restore the tribes to the authority of the state and extend their political and religious influence

B- The battle of Osama's army

In implementation of the order of the Messenger Muhammad (peace be upon him and his family), an army of Muslims headed to the Levant, led by Osama bin Zaid at the head of seven hundred fighters. The Arabs left Islam, and hypocrisy appeared, and some people asked to return Osama's army to contribute to extinguishing the sedition, but the Caliph Abu Bakr Al-Siddiq (may God be pleased with him) refused that, because sending this army means showing the material and moral strength of Muslims on the one hand, and establishes the Islamic conquests on the other hand .

C- Battle of Yamama

Muslim armies marched to BanuHanifa in al-Yamamah, and Musaylamah the liar had prophesied about them, and Sajhabint al-Harith had intended with her soldiers al-Yamamah to snatch it from Musaylimah the liar, but Musaylimah the liar offered half of al-Yamamah's land to her. A thousand fighters, and fierce fighting broke out between the Muslims and them, in which many of the two sides went, and the Muslims finally won, Musaylimah and Sajah were killed, and apostasy was eliminated and these tribes and their areas were returned to the authority of the state in Medina.

D- Conquests of the Eastern Front (Persians) 12 AH / 633 AD

After the apostasy wars were completed, the Caliph Abu Bakr Al-Siddiq (may God be pleased with him) wanted to go to Iraq, which was subject to the Persian Empire, and he sent Khalid bin Al-Walid, who was able to liberate Al-Hira and extend the authority of the Muslim state over it in the year 12 AH, and made it the headquarters of his supreme command and a major center from which Muslim armies receive orders Attack, defense, supply and systems, as well as making it a general rule for management and policy

E- Conquests of the Western Front (Al-Rum) 12 AH / 633 AD:

Khalid bin Al-Walid and his Muslims marched to the Battle of Farad, which is the borders of Syria, Iraq and the Arabian Peninsula, and when the Romans reached that, they gathered large armies, and that was the middle of Dhul-Qa'dah (12 AH), so they fought a great fight, then God defeated the



B- The conquest of Ferghana (Sind) and other cities (29AH/649AD)

The Caliph Othman bin Affan (may God be pleased with him) succeeded Abdullah bin Amer bin Kariz in Iraq, and wrote to him ordering him to direct to the frontier of India and open it, so he commissioned Hakim bin Hila Al-Abdi in turn, and he opened it, and the leader Omar bin Othman arrived in Ferghana and opened it, and Abdullah Al-Laiti arrived in Kabul. And Abdullah Al-Tamimi to the Indus River, and Saad bin Al-Aas conquered Gorgan, and Persia rose up and was subdued by Abdullah bin Amer, so the Persian leader Yazdjird fled to Kerman and then Khurasan, where he was killed there, and the areas that had broken their reign were reopened, including Khorasan in the year 31 AH

C- Fleet building, war battles, and conquest of islands:

Muawiyah was able to build a naval fleet, and he agreed with the worker of Egypt, Abdullah bin AbiSarh, to invade the island of Cyprus in the year 28 AH / 648 AD, and the Arab army stormed the capital of Cyprus. The center of the Byzantine raiding near the Arab coasts was eliminated, and in the year 34 AH / 654 AD, Muawiyah sent a campaign to conquer Rhodes and the island of Qarqish under the leadership of Junada bin Umayyah al-Azdi. With the end of the caliphate of Othman bin Affan, the Arab Islamic state became extended to the land of the Arabian Peninsula, Yemen, Iraq, Persia, Sindh and Transoxiana (Afghanistan and Pakistan), the Levant, Egypt, North Africa (part of Libya) and the Land of the Prophet (Northern Sudan), in addition to a number of islands in the Mediterranean, Azerbaijan and Armenia. See map (2)

achievement the area of the Arab Islamic state expanded to include All of the Levant.

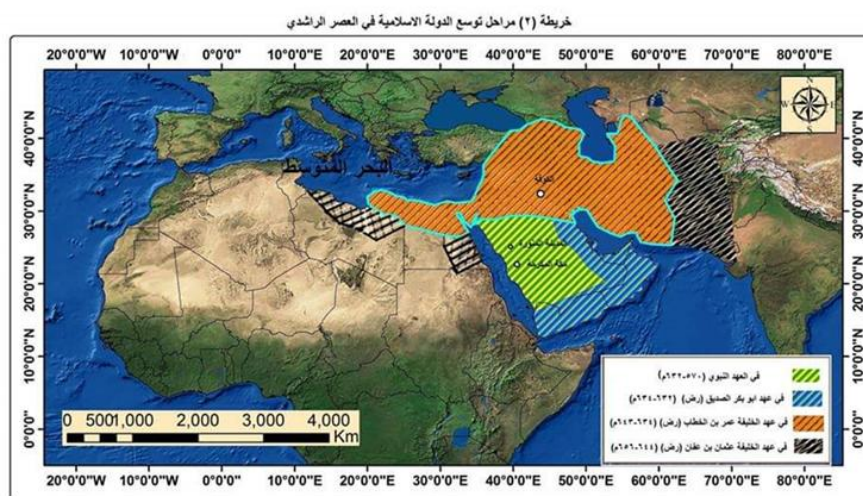
C- Conquest of Egypt and North Africa

Egypt is a natural extension of the Levant, and they were subject to the Byzantine state, and because the Muslims liberated the Levant, Egypt must be liberated to secure the liberated lands from the control of the Byzantines. Muslims in the year 18 AH / 640 AD, Omar Ibn Al-Aas walked on the road adjacent to the coast of the Mediterranean. He reached Al-Arish and conquered it without resistance. Then he walked towards Al-Farma and liberated it as well as Belbeis. Omar Ibn Al-Aas set out to besiege Alexandria in the year 20 AH / 642 AD, and after four months it fell by his hand. Then he headed towards the country Morocco in To the North African, he swept Cyrenaica, which was known as the city of Antablus, and followed it in the conquest of Tripoli in the year 22 AH/643 AD

3-Geographical expansion during the time of Caliph Othman bin Affan (may God be pleased with him) (23-35 AH) (644-656 AD) Caliph Othman bin Affan followed the stages of expansion of the Arab Islamic state from the east and the west, and also tried to put down the rebellions that took place in the north and west of Persia, as follows:

A- Expansion in Africa 37 AH / 647 AD:

Caliph Othman bin Affan (may God be pleased with him) allowed the armies to move towards Africa, so Abdullah bin AbiSarh marched and crossed Tripoli and met the armies of Byzantium and achieved victory over them and annexed to the Islamic state all of Cyrenaica, Tripoli, western Egypt and part of Nubia.





Laos, Austria and Malawi, and these states are characterized by the presence of barriers that extend along their length, which results in the obstruction of transportation. The rectangular shape leads to civilized disparity and to the emergence of divisions due to the variance in terrain, and the civilized difference may encourage political difference.

3- The prominent form of the state

The shape of the state is linked to some political land phenomena, such as the political mountain ridge, the political sector, and the bridgehead. As for the political ridge, it is the extension of a country's territorial control across a mountainous border. As for the prominence, it is a narrow strip of land extending from the state to separate the lands of two neighboring states, or separating the lands of a state and the sea, and the bridgehead means the extension of the territorial control of a state across a river.

4-The fragmented form of the state

It is a country consisting of two or more geographical parts, a form that has many defects that confront the internal cohesion of the state and impede its defense measures. It represents a continental part and a marine part, such as Malaysia and Greece. The fragmentation of the state is a strategic weakness, as it is difficult to control all parts in peacetime, as it is difficult to defend it in time of war, and people are less connected to each other in fragmented states and thus weaken their cohesion, which leads to weakening the spirit of unity necessary for the emergence and survival of the state. The fragmentation may be wild or Freely or inland by sea.

5- Deviant form (political pocket)

It is part of the state area completely surrounded by the territory of another state such as West Berlin within East Germany before the unification of Germany.

6-Irregular shape

Some countries are so irregular that it becomes difficult to determine their geometric center, as in the cases of some African countries lacking coherence. There is no doubt that the existence of this pattern leads to obstruction of movement and communication, and reduces or impedes interaction between the regions of the state, in addition to that it poses a threat to defense and internal security. The shape that characterizes the Republic of Mali, for example, is narrow in the middle, which has led to weak communication and interaction between its northern and southern regions, and the irregular shape would leave the capital far from the far north and south, which weakens national unity, and creates difficult defensive positions. After studying the expansion of the Arab Islamic state in the first

The second topic

Shapes of states and the strategic location of the capital

First: Forms of States:

The shape is one of the morphological components of the state that affects its performance of its functions and its political behavior. In the first section, we noticed that the Arab Islamic state has taken a new shape due to its great expansion and expansion. The shape is closely related to the internal military and administrative aspects. Countries are classified into different patterns in terms of shape. They have been categorized into six patterns that must be addressed in order to know the shape of the Arab Islamic State, any of these six patterns.

1-Organized form

The more integrated the state, the better politically for it, and the circular shape or close to it is the ideal shape of the state, and the shape of the state is ideal if all its sides are approximately equal dimensions from its geometric center, provided that the capital is in the center of the state, and consequently The circular shape of the state should have a short border in relation to its area. The circular shape reduces the distance between the center and the edges, and this advantage leads to the ease of internal management of the state, and therefore the number of sites from which the state is likely to invade, and the circular shape if the distance is large. It provides the armies of the state with the spatial depth in which they can retreat if circumstances require it, and this form facilitates the establishment of a good transport and communication network for the state, and in peacetime it facilitates the movement of transport and trade considering the elements of time and cost in the state of the ideal shape, and the ideal shape helps to The fusion of the state's population in one crucible, the increase of national feeling and the strengthening of common interests. Examples of merging states are (Uruguay, Poland, and Hungary).

2-Rectangular countries

There are two types of rectangular countries, one of which is a country that extends along the coast such as Vietnam, Chile, Argentina and Norway, and this type of country, especially Norway and Chile, suffers from the lack of railways covering the country from end to end. Connecting its parts, others lack this feature, and this is due to the fact that its length is (6) times its width. Chile, for example, has a length of (4160) km, while its width does not exceed (160) km, and most of these countries depend on maritime navigation in communication between parts. The state, and the second type of rectangular states are the internal states such as



If the state is multi-national and one of them is strong, it makes the capital in its area regardless of other nationalities, such as Moscow in the area of Slavic nationalism, the strongest nationalities of the former Soviet Union, as well as Belgrade, the national capital of the former Yugoslavia, which was the capital of the Serb state for a short period because of the Serbs' role in unifying country

4-Ease of communication

Colonialism chose African capitals as coastal ports to facilitate the management of global trade for the colonies in them. These capitals were in an intermediate position between the continental backs of the colonies and the colonial countries beyond the sea. Especially the large areas and the late ones in the transportation and communication networks, and this encouraged the selection of more central capitals and in which the national feeling is more sincerely represented, because their current capitals are of a regional character and not a national one.

5-Advanced locations (advanced capitals)

Such as Islamabad, the capital of Pakistan, instead of Karachi, because the former is located near the disputed Kashmir with India, and even Brazil chose Brasilia as its capital as an outpost for the reconstruction of the unimportant within the country.

6-The political conciliation factor

Bonn was chosen as the capital of West Germany because it was the birthplace of the chancellor who came after World War II and the musician Beethoven until the unification of Germany in 1990 AD, and the capital moved from there to Berlin again in 2000 AD. Likewise, the capitals of the federal states are subject to the factor of political conciliation.

7-Intermediate geographical location

The capital is required to be in a prominent geographical location, and the state should mediate and be of it in the engineering center. Falling in a state of war, because the loss of the capital destroys the morale of the state, and the choice of the capital may be in the engineering center of the state with the intention of a conscious desire to find a balance between the interests of its different parts, and it is noted that the capital is an administrative center for two things: land and population

When looking at the types of capitals, we find that they are classified into permanent (historical) capitals, which are capitals that have played their role as a leading economic or cultural center in the state for several centuries and fragmented or divided capitals, which are capitals to settle disputes between competing cities or between different civilized groups. and the developed capitals, which

topic and knowing its extension in the Arabian Peninsula, Yemen, Iraq, Persia, Afghanistan, Pakistan, Armenia, Azerbaijan, the Levant, Egypt and parts of North Africa and Nubia, we find that it is closer to the regular shape (the merged shape), and this is what calls for moving the capital to the geometric center to take advantage of the Geopolitical features of this form.

Second: The strategic location of the capital

The state must have a city called the capital, from which it administers the areas that are subject to its authority and sovereignty, and therefore the capital can be defined as the place in which the political authority is based to administer the state, and the way in which the capitals emerged into existence varies, some of them appeared in the form of commercial centers, while others appeared as fortresses After the growth of these cities, their political control expanded over wider areas, and there is another type of capitals that are designed from the beginning and their locations are chosen for the purpose of carrying out this political-administrative task in the first place, and it is important Whether it is the origin of the capital and the method of its emergence, its main function is that it is the seat of the government and government institutions, and some capitals provide the religious function as well. The state, its prosperity, its political strength and its past, and it is one of the sources of its national pride and in this topic, the reasons for choosing the capitals will be studied to find out the reasons for choosing Kufa as the capital of the Arab Islamic state during the time of the caliphate of Imam Ali (peace be upon him)

Reasons for choosing capitals

1-The traditional factor

Some capitals are traditional, such as Cairo, Baghdad, and Damascus. Cairo has been the capital of Egypt since the Arab conquest of it, and it has gained great political and economic influence over time, and has attracted many administrative jobs to it, and has gained local, regional and international fame. The same applies to Damascus and Baghdad.

2-The factor of historical tradition

There is no doubt about the strength of the national aspect as a factor in choosing the capital. India, after gaining its independence, made its capital Delhi instead of Calcutta, because the former was the main political center in the country in the seventeenth century, as well as a desire to turn the page of colonialism in the Indian subcontinent and start a new page. in a new capital.

3- Certain national sovereignty



(and the fierceness of the country). BAl-Khattab ((Indeed, the Arabs are not suitable for a land in which the camels are not suitable)). These texts show that the climate of Mada'in is not suitable for the Arabs of the island.

There are also social and cultural factors that pushed the choice of a site other than Al-Madain for the fighters, as the settlement of the Arabs in the old cities requires mixing with the ancient inhabitants and being affected by their customs and morals, which weakens the features that distinguished them. Moreover, their presence in cities where the majority of the inhabitants are defeated foreigners, may expose them to the dangers of intrigue, intrigue, hostility and revolutions, and the establishment of Arabs in centers of their own facilitates the establishment of systems in their management and organizations consistent with their conditions and orientations. Therefore, Saad bin Abi Waqqas, after moving from Al-Mada'in, came to several places before settling in Kufa. The Muslim Arabs felt the need for an emigration house on the borders of the open countries that would serve as a camp and a center for immigration at the same time.

2-Geographical characteristics of the city of Kufa

Geographical conditions did their job regarding the movement of the Arab army from cities to Kufa, so Kufa was located in the place where the land spreads its tongue in the irrigated countryside, in an advanced position from the land on a surface above the flood shore of the Euphrates River at an altitude of (22 m) above sea level, and it rises above Najaf to the west, which was a salt basin, and also above the Bataeh (marshes) to the south, which extended to Basra. In addition, the location of Kufa enjoys geographical and military advantages, as stipulated by Caliph Omar Ibn Al-Khattab, that the fighters should have a location directly connected to the Arabian Peninsula and its capital (Madina Al-Munawwarah) and not separated from it by water (a river). Psychological factors have a clear role in choosing Kufa as a camp for fighters, because the Arabs do not adapt to a place unless their livestock adapt to it ((The Arabs are like camels. (Iraq) without separating from the Arabian Peninsula. In addition to the location of Kufa, its clean air and good water resources, it is the exceptional site for human habitation, as it enjoys different geographical environments, the desert, the river, the Bataeh, and the salt lake (Najaf Sea), these different geographical environments create a kind of functional integration and form a new base of a military nature, especially since The Muslim fighters in this military base were mostly trained

are cities that were chosen to be the capital, which are small or new cities without historical borders and it seems that Kufa applies to the advanced capital to face the challenge coming from the Levant led by Muawiyah bin Abi Sufyan, so that the capital is close to the area of conflict and conspiracy against the Islamic caliphate and occupation Iraq. As well as the intermediate geographical location of Kufa between the important Islamic cities (Medina, Basra, and the Levant) on the one hand, and mediating the new Islamic world on the other, and this is what we will discuss in detail in the third topic.

The third topic

The strategic dimensions of moving the capital from Medina to Kufa

The transfer of capitals for various reasons that may be political, economic, geographic or strategic, so he moved the capital of Tsarist Russia from Moscow to Petersburg due to the empire's desire to increase its connection with the West to receive the influences of western cities, as well as Turkey worked to move its capital from coastal Istanbul to inland Ankara, and the same thing did Chile. On moving its capital from Vallarizo on the coast to Santiago inland, the factor of internal stability constituted a political objective for the state in its development. The transfer of the capital may be for strategic reasons, such as moving the capital of Pakistan from Karachi on the coast to the city of Islamabad in the far north near the areas of the India-Pakistan conflict over the territory of Kashmir. In this topic, the researcher will address the emergence of Kufa and its geographical characteristics, then move on to the scenarios that explain the choice of Kufa as the capital of the Arab Islamic state.

First: The origin of Kufa and its geographical characteristics

1-Kufa was born

Kufa was not known by this name before its Egyptianization, so it was not inhabited by Arabs or others, but its location was part of the western bank of the middle Euphrates to the east of the city of Al-Hira. The goods are between the Persians and the Arabs, and a point of contact between the Arab groups scattered in the desert and the Aramean villagers who inhabited this region. When the operations to liberate the Arab lands began, Saad bin Abi Waqqas was able to win the battle of Qadisiyah, conquer Al-Mada'in and expel the Persians from it and take it as a base for his movements. Saad bin Abi Waqqas realized that Mada'in is not suitable as a permanent base for the establishment of Arab fighters because of its unfavorable climate for them



which the battles between the Arabs and the Sassanid and Byzantine empires were taking place. From the Arabian Peninsula, it also represents the left line linking Iraq with the Arabian Peninsula. Imam Ali (peace be upon him) chose the city of Kufa as the capital of the Arab Islamic state because it mediates between Medina, Basra and the Levant. Kufa also enjoys an important geographical and strategic location, represented by its position on two shoulders, the desert, which gives it a logistic dimension and represents an open line that secures their return in case they are exposed to danger, so they take refuge in it when the enemy harass them from one side, and water and fertile land, which represents a supply center for the armies that fight on the military fronts in Iraq. And the eastern regions on the other hand, which helped to attract the population to it. In addition to the proximity of Kufa to the city of Al-Hira (the capital of Al-Manazira), that city located on the coast of the Najaf Sea and its connection with the countryside and blackness of Iraq and the land of the Arabian Peninsula, which gave it a historical dimension. Another trait. The researcher believes that the future expansions of the Arab Islamic state were present in the thought of Imam Ali (peace be upon him), when he took Kufa as the capital of the Arab Islamic state, and the evidence for this is that when the Arab Islamic state expanded to the borders of China in the east and the Atlantic Ocean in the west and reached the borders of France in the north, the capital did not move away from the capital. There is a lot about this intermediate geographical location, so we find Damascus, the capital of the Umayyad state, and Baghdad, the capital of the Abbasid state, close to Kufa. These three capitals are almost in an intermediate geographical location within the area of the Arab Islamic state, and none of the Umayyad or Abbasid caliphs thought to take Mecca or Medina as the capital again. See map (3).

The second scenario: The presence of a strong army loyal to Ali (peace be upon him)

The military factor was at the forefront of the factors that contributed to the emergence of Kufa, so it was called (Kufa al-Jund).) and (Dar Hijra and Qayrawan) and the term "fighter" was given to the stationed on the borders of Kufa and those advancing towards Iraq from the Arabian Peninsula

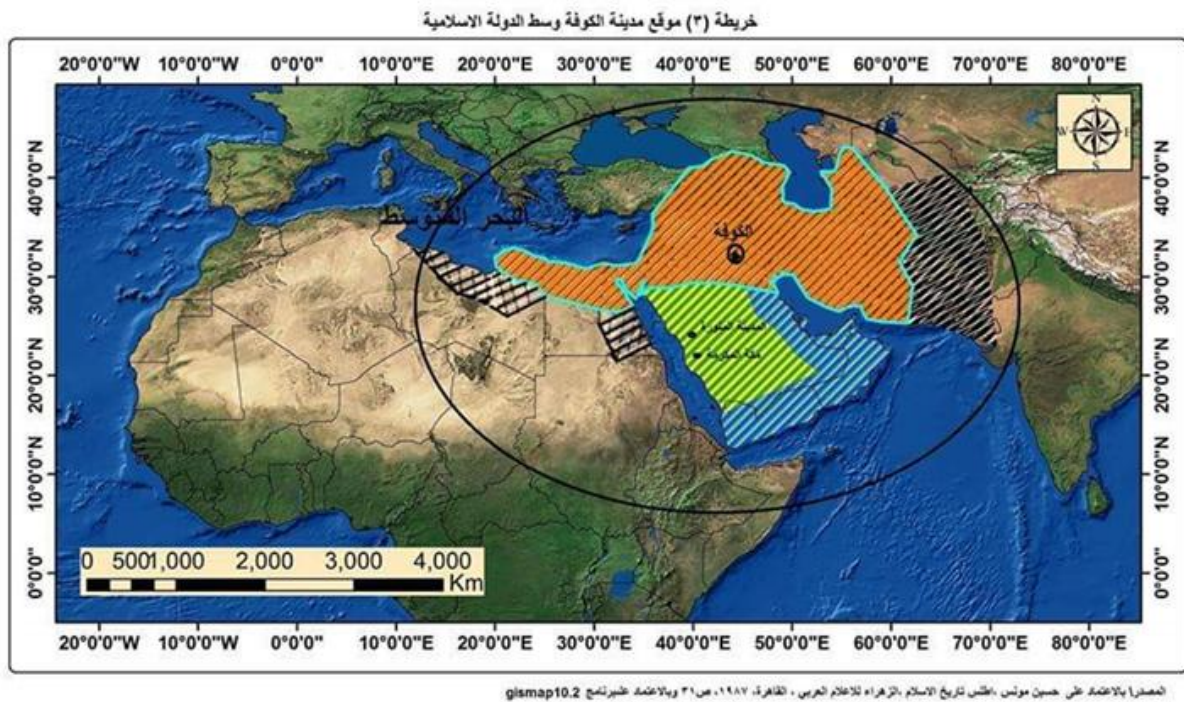
militarily, so they were not accustomed to a life of luxury and great interest in collecting money and acquiring wealth.

Second: the scenarios that explain the choice of Kufa as the capital of the Arab Islamic State

The research developed three scenarios that explain the choice of Kufa as the capital of the Arab Islamic state during the assumption of Imam Ali (peace be upon him) the reins of affairs and his selection as the Caliph of the Muslims. These scenarios are:

The first scenario: the average geographical location of Kufa

As we mentioned earlier, the area of the Arab Islamic state has expanded greatly during the Prophet's era and the Rashidi era, to include the Arabian Peninsula, Yemen, Iraq, Persia, the Levant, Egypt, part of Libya, Nubia, part of present-day Turkey, Azerbaijan, Armenia, Afghanistan, present-day Pakistan, and a number of islands in the Mediterranean. According to this new form of the Arab Islamic state and the vast expansive area, it became illogical to stay on (Madinah al-Munawwarah) as the capital of the Muslims, due to the great distance that separates the capital from the states and cities that were conquered and liberated from the Sassanid and Byzantine states, especially since these states (the capitals) which were recently conquered by Islam, and its population is in dire need of religious, political and military care and care, and dangers are still ravaging it and threatening it with secession from the Islamic government. and judicial. According to the new state form, the capital must be in a prominent geographical location, and the new state should mediate, and be in the engineering center, because the middle geographical location of the capital facilitates matters of governance and administration to shorten distances to a minimum, and the average location of the capital allows it to protect from falling into the state of war, because the loss of the capital breaks the morale of the state and means ending the war by surrendering to the enemy, and the choice of the capital may be in the engineering center of the state with the intention of a conscious desire to find a balance between the interests of its different parts, and it is noted that the capital is an administrative center for two things: land and population. Kufa occupies the heart of the region in



army Likewise, Imam Ali (peace be upon him) said about the people of Kufa: ((O people of Kufa, you have fulfilled the power of the non-Arabs and their kings, and you dispersed their masses until their inheritances came to you. So you enriched your possessions. Help the people against their enemy)). For Ali (pbuh) After conversations that failed to quell the strife led by Talha and al-Zubair, the two groups met and a fierce battle took place known as the Battle of the Camel in the year (36 AH / 657 AD), in which Imam Ali (peace be upon him) relied on the fighters of the people of Kufa, who numbered nine thousand fighters, most of whom were Arab fighters. None of them are non-Arabs or loyalists After the completion of the Battle of the Camel, Imam Ali (peace be upon him) moved the capital from Medina to Kufa, despite the opposition of some to this policy, and behind this step, in addition to the presence of the strong loyal army, was choosing the location near the Levant to fight his opponent Muawiyah bin AbiSufyan, so he wanted Imam Ali (peace be upon him) cut off the road in front of Muawiyah and prevented him from advancing towards Iraq, and Ali wanted Kufa to be a base for the nation on the one hand, and for the Islamic cities, including Syria, to be subordinate to Kufa No sooner had Imam Ali (peace be upon him) finished the battle of Siffin and his war with Muawiyah, until a new strife emerged represented by the Kharijites, so Imam Ali (peace be upon him)

The first inhabitants of Kufa were the people of Yemen, and their number was twelve thousand, and Nizar eight thousand. However, the population of Kufa quickly increased from twenty thousand to forty thousand, in addition to them nineteen thousand births and they were among the best fighters trained to fight, and who contributed in the liberation of Iraq from the Sasanian domination, and they won the battles of Qadisiyah, Al-Madain, and Jalawla, and when Imam Ali (peace be upon him) assumed the caliphate in the year (35 AH / 655 AD), the people of Kufa were the first to pledge allegiance, and the character of Shiism for the people of the house was mostly in Kufa, and when Medina was the capital, Its people were isolated and not interacting with the hot events that swept the Arab Islamic state, such as the sedition of the transgressors led by Talha and al-Zubayr and their exodus against Imam Ali (peace be upon him). It did not receive a response, as most of the people of Medina rejected that and separated from both groups, and in this atmosphere of suspicion, Imam Ali (pbuh) headed towards Kufa after consulting his companions, because the people of Kufa are Shiites to Ali (peace be upon him), who said about them ((The people of Kufa are stronger to me. For love, and among them are the heads of the Arabs and the highest important)), so he sent his followers to it to seek help and support, and a large number of the people of Kufa responded to his call and joined his



his courage, for this reason most of them tended to him and followed him, and when they entered Kufa, they spread what they knew about Imam Ali (peace be upon him) among the ranks of the soldiers, from the tribes of Mudar, Yemen, Rabia, Thaqif and Hawazin, and this matter was a key factor in People endeared him to him, and thus Kufa tended to Imam Ali (peace be upon him) before he entered it as a caliph and took it as the capital of the Islamic caliphate (), because of the historical factor that prepared the large population base. It may seem that religious importance has a contributing role in choosing Kufa as the capital of the Arab Islamic state. The Caliph Omar Ibn Al-Khattab (may God be pleased with him) called the people of Kufa (the head of the people of Islam) and said about them: "Kufa is the spear of God, the treasure of faith, and the skull of the Arabs, filling their frontiers and extending cities)

The Kufa Mosque is one of the four mosques in Islam that has great sanctity, stature and spirituality in the hearts of Muslims. As for the economic factor that the city of Kufa enjoyed at its founding, it is related to the geographical factor, which gave the location of Kufa near the Euphrates River an important agricultural resource, as it irrigates the land of Kufa that surrounds it from the east and south, especially the water of this river. An area characterized by its sweetness and purity, and these characteristics encouraged residency in the land of Kufa and Kufa enjoys commercial importance with the Arabian Peninsula. After a presentation of the three scenarios that determine the reasons for choosing Kufa as the capital of the Arab Islamic state, instead of Madinah during the caliphate of Imam Ali (peace be upon him), and from the point of view of the research, it seems that the first scenario represented by the strategic geographical location of Kufa comes at the forefront of the reasons that led to the selection of Kufa as the capital The Arab Islamic State, not to mention the second reason represented by the presence of supporters and supporters represented by the fierce fighters who fought back in the battles of Al-Jamal, Siffin, and the Kharijites. As for the third scenario, which is of historical, religious and economic importance, it is a supportive and supportive factor for choosing Kufa as the capital of the Arab Islamic state.

II. CONCLUSIONS

1. Capitals, old and new, have great strategic importance for states, so leaders are always keen on choosing ideal locations for them to achieve the higher interests of the state, and investing the

fought them in the battle of Nahrawan and killed most of them, then other sects appeared from them in Anbar and Al-Madain, so he also fought them and dispersed and it was for an army Kufa played the great role in eliminating these temptations that swept the caliphate of Ali (peace be upon him), in addition to the strategic location of Kufa from these strife.

The third scenario: the historical, religious and economic importance of Kufa

The choice of Kufa as the capital of the Arab Islamic state may be due to the existence of competition between Makkah and Madinah al-Munawwarah on one side and between them and Basra on the other, until it was said (the people of Medina are not satisfied with what the people of Mecca are satisfied with), and it was also said (the people of Kufa are not satisfied with what the people of these and those are satisfied with). And we do not forget the existence of competition between Kufa and Basra, which began to expand after the victory in the Battle of the Camel in 36 AH, which strengthened the pride of the Kufics over Basra, because Kufa stood on the side of Imam Ali (peace be upon him) and supported him, while Basra stood on the side of his opponents. The historical dimension of this region also gave importance that extended to Kufa, so it became the historical heir of the city of Al-Hira, as Al-Hira and Kufa were both established in a purely Arab environment far from foreign influences. To the Hejazi Arab tribes or the Arab tribes of Hira, and the people of al-Hira were not far from the desert, they are in constant contact with the Arabian Peninsula, and a station for trade caravans, and these characteristics that characterized the city of al-Hira helped to supply the city of Kufa with its intellectual and civilized heritage. Also, entire tribes moved to Kufa with the Islamic armies of Al-Fatihah, and these tribes, most of them were Yemeni and Mudari, and it was obligatory for the Caliphate in the Hijaz to be joined by someone who organizes their religious and administrative affairs, so Caliph Omar Ibn Al-Khattab (may God be pleased with him) ordered a group of companions to migrate to Kufa as Saad bin Abi Waqqas, the companion Abdullah bin Masoud, Ammar bin Yasir, as well as three hundred of the owners of the tree, seventy of the companions of Badr and many others, these companions and others coming from Medina with the soldiers who conquered Qadisiyah and the building of Kufa, they knew the position of Imam Ali (peace be upon) In the caliphate and the leadership, and they acknowledge his merit and precedence in Islam, his knowledge, his virtues and



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- Saleh Ahmed Al-Ali, the same source, p. 52.
- Hassan Issa Al-Hakim, Al-Kufa between Historical Depth and Scientific Development, geographical location of the capital is the best investment.
- 2. Changing the locations of capitals in relation to countries is a familiar geopolitical phenomenon that follows the geopolitical changes of the state.
- 3. The change in the location of the capital is related to the extent of the state's expansion and expansion, and the change in its area, shape and location.
- 4. The decision to change the location of the capital of the Islamic Arab state from Medina to Kufa did not come arbitrarily, but came according to a study and knowledge of the political and military events taking place on the Islamic arena in addition to strategic events in general.

Margins

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