

Agriculture in Iraq during the Buyid Era

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Abstract

This study examines the agricultural system in Iraq before and after the Buyid invasion. It highlights the negative economic impact on the Abbasid state's economy resulting from the Buyid agricultural policies, which included implementing a military feudal system, confiscating land and distributing it to soldiers to appease them, and the mistreatment of agricultural lands by the new administrators. This led many farmers to abandon their lands, depleting state resources, causing the collapse of agriculture in Iraq, and resulting in widespread famine.

Introduction

The Buyids controlled the Abbasid Caliphate between 334 and 434 AH (945-946 CE). This control had detrimental economic effects on the agricultural sector, resulting in its decline and a significant drop in production.

Buyid policies had a clear impact on the weakness of agriculture in Iraq. Mu'izz al-Dawla, the Buyid ruler, implemented a system of military fiefdoms to control the Daylamite soldiers who were demanding their stipends. He granted them fiefs from confiscated lands, which included

lands belonging to the Caliphate, the Emir of Emirs, and those who had fled Buyid oppression, in addition to lands subject to land tax.

The Buyids expanded their land confiscations to include most of the lands of the Sawad. In addition to soldiers, lands were granted to ministers, senior officials, commanders, and scribes. Even the lands of the endowments were not spared from confiscation during the time of Adud al-Dawla. Thus, the lands fell into the hands of those who did not have sufficient agricultural experience to cultivate the land. These people were not concerned with agricultural production or increasing production as much as they were concerned with obtaining quick profits, without any concern for improving agricultural production. They also neglected to use means of production that help increase soil fertility and thus increase agricultural production. On the other hand, the new land administrators treated the farmers harshly, which prompted many of them to abandon their lands, which resulted in a decrease in the state's agricultural resources and its collapse.

Agricultural Lands in Iraq

The Land of the Black Soil:

This term refers to the fertile agricultural lands in southern and central Iraq, along the banks of the Tigris and Euphrates rivers. It encompasses vast areas stretching from Mosul in the north to Abadan in

the south, and from Qadisiyah in the west⁽¹⁾ to Hulwan in the east. It was named for its lush greenery, abundant crops, and date palms, in contrast to the Arabian Desert. This region includes the areas of Kufa and Basra, and was renowned for cultivating wheat, barley, flax, cotton, and dates. It has been an important agricultural center since ancient times and remains so to this day.

Some historians have mentioned that when the Arabs conquered the land of Iraq during the time of Caliph Omar Ibn Al-Khattab, and approached the land of Al-Sawad, which was like the night due to the abundance of crops, fruits and water in it, they had not seen it in the Arabian Peninsula, which had little crops and little water. At that time the Arab conquerors said, (What is this blackness)⁽²⁾ So it was named the land of Al-Sawad.

Dr. Ali Al-Mayah divided it into three agricultural regions:

A. The Sawad of Kufa: This region extends north to Anbar and ends at the northern border of the marshlands, where the boundary between the Sura River and the Kufa marshes lies. This area is considered one of the most fertile parts of the Sawad in Iraq.

(1) Abu al-Qasim Abdullah ibn Abdullah ibn Khurdadhbih, **Al-Masalik wa'l-Mamalik**, Leiden, 1967, p. 5; Abu Ishaq Muhammad ibn Ibrahim al-Istakhri, **Al-Masalik wa'l-Mamalik**, Cairo, 1961, p. 79; Safi al-Din Abd al-Mu'min ibn Abd al-Haqq al-Baghdadi, **Marasid al-Ittila' 'ala Asma' al-Amakin wa'l-Biq'a**, Cairo, 1954, vol. 2, p. 926.

(2) Abu al-Abbas Ahmad ibn Jabir al-Baladhuri, **Futuh al-Buldan**, Dar al-Nashr lil-Jami'in, 1957, p. 420; Shihab al-Din Yaqt al-Hamawi, **Mu'jam al-Buldan**, Beirut, 1986, p. 373.

- B. The Sawad of Wasit: This region extends along both sides of the Tigris River. Its eastern border is the land of Maysan, and its western border is the Kufa marshes. It connects to the north with the Sawad of Nahrawan and Tamra.
- C. The Sawad of Basra: This region extends from the south of the marshlands to the Arabian Gulf. Crops and palm groves are spread along the banks of many rivers for a distance of over fifty leagues (approximately 150 miles). One cannot go anywhere without encountering a river and palm trees, or at least being within sight of them. Among its famous rivers is the Nahr al-Abla, on whose banks are palaces and gardens connected as if they were a single, continuous orchard, as if its palm trees had been planted in a single day. On the Nahr Maqal, there are also well-built palaces and vast, magnificent orchards and estates⁽³⁾.

2- Al-Bata'ih:

Al-Bata'ih is the plural of Batiha, and this name is given to the wide floodplain in the lower reaches of the Tigris and Euphrates rivers between Wasit in the north and Basra in the south⁽⁴⁾.

(3) Ali al-Mayyah, "The Land of Blackness": A Study in Geography and History, Iraqi Scientific Academy, Baghdad, 1990, p. 256.

(4) Imad al-Din Ismail ibn Muhammad ibn Umar Abu al-Fida, *A Calendar of Countries*, Paris, 1840, p. 65.

Agriculture spread in this region on the shallow and dry areas of Ahwaz, and the abundance of water and the warm climate made it very suitable for rice cultivation⁽⁵⁾.

3- Mosul and the Euphrates Island:

This region extends from Anbar in the south to Haditha, Mosul, Jazirat Ibn Amr, and Amid in the north, and to Samiyat on the Euphrates in the west⁽⁶⁾.

Agriculture is widespread in this region, particularly along the Tigris and Euphrates rivers⁽⁷⁾.

Agriculture in Iraq before the Buyid Rule

The agricultural sector in Iraq during the early Abbasid era received considerable attention. The state oversaw all matters related to agriculture, such as irrigation, the construction of irrigation canals, the restoration of abandoned farms and ruined villages, and the repair of lands damaged by frequent floods. It also undertook measures to maintain

(5) Abdul Aziz al-Douri, "The Economic History of Iraq in the Fourth Century AH", Beirut, 1986, p. 65.

(6) Al-Istakhri, previous source, p. 52; Ibn Hawqal, The Image of the Earth, p. 208.

(7) Al-Istakhri, previous source, p. 5.

a precise and regular irrigation system, in addition to assisting farmers and providing loans and livestock necessary for agriculture⁽⁸⁾.

It appears that the motive behind this governmental interest in the agricultural sector in its early era was its awareness of the close relationship between agriculture and farmers on the one hand, and the state's financial revenues on the other, because any improvement in the agricultural sector would automatically be reflected in the land tax and other taxes⁽⁹⁾. In addition to the well-being it brings to the people, the state saw that one of its primary tasks and duties was to pay attention to the agricultural sector.

Many jurists, most notably Abu Yusuf, author of the book "Al-Kharaj" (Land Tax), highlighted the importance of agricultural care, detailing the state's obligations towards agriculture and farmers⁽¹⁰⁾.

The period preceding the Buyid invasion, known as the era of the "Commander of Commanders" (324-334 AH), witnessed a fierce struggle between the Daylamite and Turkish leaders for the position of Commander of Commanders. This conflict had negative repercussions on agricultural life, as the commanders were not concerned with developing agriculture; their sole aim was to amass wealth without regard for the

(8) Husam al-Din al-Samarrai, Studies in the Agricultural Economy of the Abbasid State until the End of the Third Century AH, Journal of Scientific Research and Islamic Heritage, Saudi Arabia, 1982 CE, p. 361.

(9) Dhaif Allah al-Zahrawi, Expenditures and Their Management in the Abbasid State (132-332 AH), Mecca, 1986, p. 378.

(10) Abu Yusuf Yaqub ibn Ibrahim, Kitab al-Kharaj, 5th ed., Cairo, 1977, p. 101.

public good, even if it led to the ruin of the country and harmed the interests of the people. The strife they instigated resulted in the destruction of much agricultural land and some irrigation canals⁽¹¹⁾.

Due to the abundance of gullies (openings on both sides of the river from which floodwaters flow out)⁽¹²⁾. In the rivers of Iraq during that period, agricultural production declined significantly. In the year 326 AH, a breach occurred in the Nahrawan Canal⁽¹³⁾. This resulted in the destruction of many agricultural crops⁽¹⁴⁾.

In the year 328 AH, the water in the Tigris River rose by nineteen cubits, and the water in the Euphrates rose by eleven cubits. The water overflowed in the areas of Anbar, and the water flooded some villages, and some people and their animals drowned. The water flooded the western side of Baghdad, and many buildings and bridges collapsed⁽¹⁵⁾.

In his account of the events of 329, Miskawayh stated that the rivers of Rafil and Naharbuq overflowed, and this flood resulted in the

(11) Khalid al-Janabi, *The Role of the Buyids in Economic Destruction*, University of Baghdad, 1990, p. 472.

(12) The river gushed forth, bursting and rushing suddenly from its course, meaning it emerged from an unexpected place. (Abu Yusuf, *Kitab al-Kharaj*, p. 119.

(13) The Nahrawan is a river that draws its water from the eastern bank of the Tigris River at a point south of Tikrit, near the village of al-Dur. (Awad Majid al-Adhami, *Tarikh al-Rayy fi Suhul Wadi al-Rafidain min Asr Sidr al-Islam ila Nihayat al-Ahd al-Abbasi (1 AH - 656 AH)*) Baghdad, 1985, p. 60.

(14) Abu Bakr al-Suli, *Akhbar al-Radi wa al-Muttaqi*, Beirut, 1979, p. 105.

(15) Ibn al-Jawzi, *al-Muntazam fi Tarikh al-Muluk wa al-Umam*, vol. 6, 1st ed., Ottoman Encyclopedia Press, Hyderabad, 1958, p. 300.

destruction of the lands of Baduria for several years⁽¹⁶⁾. The Isa River also overflowed in the early years of 330 AH, and the Emir of Emirs was unable to repair it⁽¹⁷⁾ Al-Hamdani, in his supplement, refers to a flood in the Al-Khalis River in the year 334 AH⁽¹⁸⁾.

Agriculture in Iraq under Buyid Rule

The Buyids overthrew the Abbasid Caliphate in 334 AH, ushering in a new era for Iraq. This had negative repercussions on the state's economy, as the responsibility for overseeing the state treasury shifted from the Abbasid Caliph to the Buyid prince, after having been under the Caliph's supervision. Most state employees became Turks and Daylamites, while many Arab employees were dismissed. Feudal lords from among the Turkish and Daylamite soldiers seized control of agricultural lands, placing them under the control of those with no agricultural expertise. This led to the decline and collapse of agriculture, particularly in the lands that fell under the control of the soldiers⁽¹⁹⁾.

The Buyids did not follow a unified agricultural policy, lacked comprehensive agricultural planning, and implemented individual measures, relying on certain princes and ministers. Some Buyid princes

(16) Miskawayh, *Tajarib al-Umam*, vol. 2, Egypt, 1915, p. 9.

(17) Al-Hamdani, *Takmilat Tarikh al-Tabari*, Cairo, 1982, p. 203.

(18) Muhammad ibn Abd al-Malik al-Hamdani, *Takmilat Al-Tabari's History*, Cairo, 1982, p. 203.

(19) Al-Duri, *Economic History of Iraq*, p. 239.

showed a desire to reform the agricultural sector, paying attention to rivers and dams and overcoming floodwaters. Examples of this include:

First: The attempts of Mu'izz al-Dawla al-Buwayhi:

When he assumed power in 334 AH, he enlisted the help of some experts to implement agricultural reforms in Iraq, particularly the repair of dams and overcoming the phenomenon of flooding, and the reclamation of the Sawad lands. He allocated funds to combat the flooding phenomenon. It was mentioned that Mu'izz al-Dawla asked Abu al-Hasan ibn Ali ibn Isa⁽²⁰⁾. During the reign of Caliph Al-Muqtadir, he was concerned with reforming the deteriorating agricultural conditions. He was advised to implement reforms to overcome the floods, as they were the root cause of the ruin and decline of agriculture. Mu'izz al-Dawla responded to him and made strenuous efforts and spent money to close the gaps and prevent the floods⁽²¹⁾.

Mu'izz al-Dawla had already begun to close the breaches under his direct supervision, and this gained the admiration of the people. This is confirmed by what Miskawayh mentioned when he said: "The common people were fond of the days of Mu'izz al-Dawla, because of what he did in closing the breach of al-Rafil, and closing the breach of Baduriya, and he carried the soil himself in the pool of his cloak until all the soldiers did as he did, and he closed that breach. Then he went out to al-Nahrawan

(20) Ali ibn Isa was a minister to Caliph al-Muqtadir. Yaqut al-Hamawi, Dictionary of Writers, vol. 1, p. 68.

(21) Miskawayh, Experiences of Nations, Vol. 2, p. 106.

and closed a breach there, and al-Nahrawan had been abandoned, as had Baduriya. When he closed its breaches, he rebuilt Baghdad, and pure bread was sold at 20 pounds for a dirham, so the common people were inclined towards the days of Mu'izz al-Dawla and loved him"⁽²²⁾.

Mu'izz al-Dawla dug a canal at the head of the al-Khalis River to facilitate the flow of water in it⁽²³⁾, He benefited from the expertise of some engineers to repair rivers and canals and to regulate the irrigation process⁽²⁴⁾He carried out reforms in the land of Al-Sawad. He only asked his minister, Abu Al-Faraj bin Abi Hisham, in the year 334 AH, to repair the ruined lands in the land of Al-Sawad, and he encouraged farmers to cultivate the land and reduced taxes on them⁽²⁵⁾. He solved the problem of collecting taxes, and ordered his minister Abu Muhammad al-Hasan ibn Muhammad al-Muhallabi in the year 351 AH to move the tax year 351 AH to 352 AH, in order to reconcile the tax year with the lunar year, and thus reconcile the date of the full moon with the date of collection⁽²⁶⁾After the farmers had to borrow to pay the tax, he also granted poor peasants

(22) Miskawayh, Experiences of Nations, vol. 2, p. 165.

(23) Ibn al-Athir, The Complete History, Beirut, 1978, p. 349.

(24) Ibn al-Jawzi, The aforementioned source, vol. 7, p. 78.

(25) Miskawayh, The aforementioned source, vol. 2, p. 189.

(26) Ibn al-Athir, The aforementioned source, vol. 7, p. 6.

loans of money and grain on the condition that they would be repaid from them in the harvest season⁽²⁷⁾.

But this desire for agricultural reform by Mu'izz al-Dawla did not last long, as a result of his policy towards the lands, as the result was the depletion of the state treasury of funds, and the continuous demands of the Daylamite soldiers for payment. Thus, what Mu'izz al-Dawla did frustrated the people and extracted money from other than its proper channels to meet the demands of the soldiers⁽²⁸⁾.

However, this was only a temporary solution. Mu'izz al-Dawla realized the extent of the treasury's deficit and the impossibility of continuing to pay soldiers' salaries without resorting to another means. Therefore, he granted vast tracts of land to army commanders and Turkish leaders. These lands included state lands, lands belonging to absentees, lands belonging to Ibn Shirzad (the former Emir of Emirs), and the treasury's share of lands belonging to the populace. This measure harmed the state and undermined its economy.

As a result of this policy pursued by Mu'izz al-Dawla, a new type of land ownership emerged in Iraq: military fiefdoms. Previously, there were several types of land ownership, including sultanic estates, civil fiefdoms, privately owned lands, and endowment lands. Private

(27) Abu al-Hasan al-Hilal al-Muhsin al-Sabi, *The Princes' Masterpiece in the History of Ministers*, edited by Abd al-Sattar Ahmad Faraj, Dar Ihya al-Kutub al-Arabiyya, Cairo, 1982, p. 338.

(28) Ibn al-Athir, previous source, vol. 6, p. 317.

ownership was the dominant type, while fiefdoms were secondary, with civil fiefdoms being the most common. However, after the Buyid period of dominance, most of these types of land ownership disappeared, and military fiefdoms became the prevailing form.

Miskawayh spoke of the collapse and deterioration of agricultural conditions during the reign of Mu'izz al-Dawla, as a result of the policies mentioned previously, which led to the bankruptcy of the treasury⁽²⁹⁾.

However, these issues were not new to the Abbasid state. Therefore, the realistic and logical explanation for this feudal tendency of the Buyids lies in their past, their level of civilization, and their view of land. The Buyids came from the Daylam region, where a form of feudalism prevailed and the head of the family (the khatkhuda) was the feudal lord. In their view, the state was a family responsibility, and with this understanding, they considered the new lands they conquered as part of the spoils of war. It is worth noting that it was the Daylamite soldiers, not the Turkish mercenaries, who initiated the rebellion that led Mu'izz to adopt a policy of military feudalism⁽³⁰⁾.

Since Mu'izz al-Dawla distributed fiefs to his soldiers without limit, the military character began to prevail in this type of fiefdom, and the princes who came after him followed his example, and the military

(29) Al-Duri, previous reference, p. 44.

(30) Abdul Aziz al-Douri, *The Emergence of Feudalism in Islamic Societies*, Journal of the Iraqi Scientific Academy, Vol. 2, Baghdad, 1970, p. 18.

fiefdoms expanded⁽³¹⁾, It even included the lands of the Waqf during the time of Adud al-Dawla⁽³²⁾.

Due to the application of the military feudal system, negative effects were felt on agriculture and peasants. The productive capacity of the land decreased due to its neglect, especially after the ministers completed the role that Mu'izz al-Dawla had begun by bargaining with and appeasing the feudal lords, accepting bribes from some, intercessions from others, and giving them feudal lands in varying proportions⁽³³⁾.

These policies also had detrimental consequences for agriculture, farmers, and the general population, as the landowners were compelled to reduce farmers' incomes and their workers' wages to compensate for the bribes they paid to secure preferential treatment⁽³⁴⁾.

Over time, the nature of production changed. The estates of army commanders and influential figures in the Buyid administration saw a significant increase in production due to their ability to provide for the necessities of production, their greater capacity to exploit the workforce, and their tendency to exceed their allocated irrigation water quotas.

(31) Al-Douri, *The Economic History of Iraq*, p. 44.

(32) Abu Shuja' Muhammad ibn al-Husayn, nicknamed "Zahir al-Din al-Rudh Rawwardi," *Supplement to the Experiences of Nations, Egypt*, 1916, Vol. 3, p. 47.

(33) Miskawayh, *The aforementioned source*, Vol. 2, p. 97.

(34) Muhammad al-Khudari, *Lectures on the History of Islamic Nations (The Abbasid State)*, Vol. 3, Cairo, 1958, p. 381.

Furthermore, their estates were more productive than others, as they were granted selective land grants to those with influence in the state.

As for the lands of the general public, their production decreased and they were ruined, and they were subjected to looting, plunder and confiscation, and they suffered from the deterioration of the irrigation system due to the neglect of the canals and the failure to repair them⁽³⁵⁾. Irregular irrigation water quotas⁽³⁶⁾.

Production declined in many of the estates granted to soldiers, because the soldiers were only concerned with direct gain and accumulating profits without any regard for maintaining the land's productivity or preserving it to increase its productive capacity. Many estates were ruined, returned to the state, and replaced with new ones. Miskawayh described this situation, saying: "When the years came and the regions prospered, the increase in some areas was due to increased yields, while in others it was due to decreased prices. This was because, at the time when the soldiers were granted the estates, prices were excessively high due to the famine we mentioned. So, those who profited clung to what they had acquired from their estates, and it was not possible to investigate them further"⁽³⁷⁾. The losers returned their fiefdoms and were compensated for them, and their deficiencies were completed for

(35) Aqueducts: A dam or water barrier with gates that regulate the amount of water passing through it.

(36) Ibn Khaldun, *The History of Ibn Khaldun (Al-Ibar wa Diwan al-Mubtada' wa al-Khabar fi Ayyam al-Arab wa al-Ajam wa al-Barbar wa man Asarahum min Dhawi al-Sultan al-Akbar)*, 3rd ed., Vol. 2, Beirut, 1966, p. 378.

(37) The lesson refers to the tax rate, periodic, *Economic History of Iraq*, p. 54.

them, and the breach widened until the custom became that the soldiers would destroy their fiefdoms and then return them, and compensate for them from where they chose and were able to achieve victory and profit.

What exacerbated the decline and deterioration of agriculture and its productive and social conditions was that Mu'izz al-Dawla entrusted the management of each region to certain individuals from his inner circle who had settled there. These individuals relied on their servants and agents to cultivate the land, neglecting oversight of their work and failing to find any investment opportunities in production. They squandered their wealth and resources in various forms of corruption, only to recoup their losses by confiscating land from the people and treating them unjustly.

The transfer of land ownership from the state to these individuals eliminated the need for a land administration apparatus and for monitoring its affairs on the ground. This measure effectively absolved the state of its responsibility for managing agricultural affairs.

It is clear from the foregoing that military feudalism was one of the most dangerous tools of the Buyid invasion in dismantling the state. Agricultural production declined and deteriorated significantly, resulting in the neglect of irrigation canals and the migration of peasants from their lands. Disasters befell the agricultural sector, and the resources of the treasury dwindled⁽³⁸⁾.

(38) Miskawayh, previous source, p. 97.

As for the lands left by the feudal lords in the hands of agents, their management was disbanded. The officials responsible for these lands withdrew from them because the responsibilities were no longer under the Caliph's control. The management was limited to assessing the estimated amount and distributing it in small installments to the feudal lords. These installments were consistently delayed, and even when paid, they were not without manipulation⁽³⁹⁾.

As for the areas outside the military fiefdoms, Miskawayh explained that they were granted to two groups of Buyid elements: the first being the senior commanders of the army, and the second being the scribes and administrators. The first group was keen to collect money, acquire profits, claim losses, and demand a reduction in rent rates. If someone was difficult for them, they would trap him, so their money increased and their affairs became widespread.

As for the second group, they were more adept than the soldiers at deceiving the state, acquiring wealth, and offering bribes to evade paying what was due from them. Miskawayh described the consequences of this, saying: "They took control of their districts and dealt privately with their officials. Some of the weak were confiscated, their tax rates were changed, and their treatment was reduced according to their status and wealth. Others were protected, so taxes were reduced for them, and they profited from this with money. The guarantor took them as a support in his hardships, and when he confronted the Sultan, he oppressed the

(39) Abu Shuja', previous source, vol. 3, p. 47.

weak.” This shameful situation brought calamities and destruction upon the farmers, as the accounts of the government offices were invalidated, the oversight of the officials was reduced, and it became impossible to hear anyone’s grievance or accept advice from a scribe. The accounting of the guarantors was limited to mentioning the original contract without investigating the injustice and extortion with which the tax collectors treated the people, and the resulting ruin and decline of the land⁽⁴⁰⁾.

These fiefs were not, in principle, hereditary, nor were they necessarily for life, nor were they considered the property of their holders, as the Buyid prince had the right to revoke them at any time. Rather, they were granted to soldiers as compensation for military service. The fief holder was responsible for paying a specific sum to the treasury in cash or goods, as well as maintaining irrigation systems and allowing state employees to carry out their assigned duties⁽⁴¹⁾.

However, the reality was quite different. The soldiers abused their fiefs, striving to maximize their profits. When some found their fiefs unprofitable, they abandoned them and demanded better ones. Thus, they acted as if the fiefs were their personal property, and they did not reside on them, but rather left them to their agents, who collected taxes in a manner characterized by arbitrariness and injustice⁽⁴²⁾.

40) Miskawayh, the aforementioned source, vol. 2, pp. 98-99.

(41) Al-Duri, *The Emergence of Feudalism in Islamic Societies*, p. 18.

(42) Miskawayh, the aforementioned source, vol. 2, pp. 96-97.

Later, the responsibility for the fiefdoms became the responsibility of the Army Bureau, which in turn renewed the contracts for each fiefdom and undertook the redistribution of the fiefdoms when they became vacant⁽⁴³⁾. Furthermore, the leaders who granted the fiefs were not responsible for the soldiers' stipends; rather, these soldiers received other fiefs from the state. Although the fief-grants did not have legal authority over the population and the locals, they imposed their authority arbitrarily, except for a short period during the reign of Adud al-Dawla (367-372). As a result, a large number of landowners fled and abandoned their lands to the fief-grants, and a number of landowners entrusted their lands to the fief-grants to escape their tyranny and injustice, thus becoming peasants and farmers for them to protect themselves from their evil⁽⁴⁴⁾.

In conclusion, Mu'izz al-Dawla initially sought to reform agricultural land, improve the irrigation system, and care for barren land. He also intended, through this policy, to create military units with a strong connection to the land (soldiers and the land). The result was the destruction of the irrigation system and the devastation of agricultural lands, because the central government was unable to control the soldiers and could not establish its authority until the reign of 'Adud al-Dawla in 369 AH⁽⁴⁵⁾.

(43) Al-Duri, *The Emergence of Feudalism in Islamic Societies*, p. 19.

(44) Miskawayh, *The aforementioned source*, vol. 2, p. 97.

(45) Al-Duri, *The Economic History of Iraq*, p. 56.

If Mu'izz al-Dawla failed to solve the agricultural problem, and harmed the farmers, the land, and the general public, then 'Izz al-Dawla Bakhtiyar, who took power in Iraq after his father Mu'izz al-Dawla from (356-367 AH), failed in everything⁽⁴⁶⁾ agriculture, which is the backbone of economic life in Iraq, did not witness any improvement except during the reign of Adud al-Dawla, who ruled from 367 AH to 372 AH, when the state regained its authority and showed a better understanding than before of the needs of the country⁽⁴⁷⁾.

Secondly: Reform attempts during the reign of Adud al-Dawla

Adud al-Dawla began his agricultural reforms in the year 369 AH, repairing some irrigation canals and reconsidering agricultural production systems to improve the state treasury's situation⁽⁴⁸⁾.

He repaired many orchards and estates, so they became full of crops and fruits, after they had been shelters for dogs and dumping grounds for carrion. Water rushed into the channels of many canals that used to irrigate the city of Baghdad and the surrounding lands, after he dug them and cleaned their channels, such as the Isa River and the Anbarin Mosque River⁽⁴⁹⁾, Adud al-Dawla dug a canal connecting the Tigris River to the Tigris River in Ahwaz, which was named the Adud

46) Miskawayh, the aforementioned source, vol. 2, pp. 296-297.

47) Miskawayh, the aforementioned source, vol. 2, p. 406.

(48) Khaled al-Janabi, previous reference, p. 479.

(49) Ibn al-Athir, al-Kamil, vol. 7, p. 1000

River⁽⁵⁰⁾, He established many dams, built bridges over river mouths with bricks and plaster, encouraged the people to cultivate the land, and stressed the importance of taking special care of irrigation facilities, placing guards on those facilities day and night⁽⁵¹⁾.

He also established a systematic method for collecting taxes. Miskawayh mentioned in this regard: (And the opening of the tax collection was delayed until the New Year of Al-Mu'tadidi)⁽⁵²⁾, It was previously taken before the harvest was realized, and I approved the correct fees for the people and removed the additions and interpretations from them. His goal behind this was to make the time of collecting the tax consistent with the ripening of the crop so that the farmers would not be inconvenienced. He also took the farmers by the hand and encouraged them to present their demands and complaints and to have them answered, even if this was against the military officers⁽⁵³⁾.

However, these reforms, despite their importance, did not last long, as they were neglected after the death of Adud al-Dawla, due to the conflict that arose between the Buyid princes over power, which led to the deterioration of agriculture and irrigation projects. Despite some individual attempts made by some ministers, such as damming the

(50) Al-Muqaddasi, Ahsan al-Ta'asim fi Ma'rifat al-Aqalim, Baghdad, n.d., p. 419.

(51) Miskawayh, previous source, p. 407.

(52) Al-Mu'tadid established the Mu'tadidi New Year (Nawruz al-Mu'tadidi), 1-6-279 AH, which was the payment of land tax after the crops had ripened. Previously, land tax was taken from farmers before the crops ripened, which harmed the farmers. Miskawayh, Tajarib al-Umam, p. 407.

(53) Ibn al-Jawzi, previous source, vol. 1, p. 168.

breaches and cleaning some rivers, Ibn al-Jawzi mentioned that in 382 AH, the minister Abu al-Hasan Ali Muhammad al-Kawakibi dug the rivers that cut through the markets of al-Karkh and what is connected to it⁽⁵⁴⁾, Yaqut mentions that in the year 385 AH, Fakhr al-Mulk built a dam in Thaqā in Nahrawan⁽⁵⁵⁾ And Ja'far Abu al-'Abbas ibn Wasil, in the year 415, built a canal beside the Adhudi River between Wasil and Basra⁽⁵⁶⁾ Apart from that, the sources only carry news of destruction and ongoing floods⁽⁵⁷⁾, This was the state of agriculture in Iraq in the areas that were under the control of the Buyids.

Conclusion

The research concluded that the Buyids in the Abbasid era introduced the military feudal system, which was one of the most dangerous tools of Buyid conquest in destroying the state. This resulted in a significant decline in agricultural production and a decrease in treasury resources. Furthermore, the neglect of irrigation canal repair and the injustice of the soldiers led to farmers abandoning their lands, and calamities befell agriculture and the resources of the tax office declined.

(54) Al-Duri, Economic History of Iraq, p. 58.

(55) Al-Duri, Economic History of Iraq, p. 58.

(56) Miskawayh, Experiences of Nations, vol. 2, p. 384.

(57) Ibn Hawqal, the aforementioned source, p. 142.

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