

**Humeimah,  
Civilization & History**

*Dr. Daoud Omar Salameh  
Jarwan Obeidat  
Al-Housein Bin Talal University  
College of Educational Sciences  
University Required Subject Dept.*

**Abstract**

Humeimah lies behind Sharah Hills. It is situated between Ma'an and Aqaba in Jordan and surrounded by hills to the west and opened to the east and south.

Humeimah is an ancient city built by the Nabateans, it was built on the trade route near Petra and Aqaba.

Typographically, Humeimah is a reservoir-like for water falling from the hills surrounding this deserted area.

When the Romans captured the sha'am and Petra in 106 A.D., they took care of Humeimah and they designed a route that joined it with "Busra sha'am" and "Aqaba" because of its economic and commercial importance at that time.

Politically, the importance of Humeimah appeared during the early Islamic periods in the second Hijra in century where it witnessed the dawn of the Abbasid State.

Their allegation had started here, as we will explain later, this had been mentioned in a number of Arabian sources (1).

When Abbaside had left Humeimah, and handled Islamic caliphate, some of these sources had missed mentioning Humeimah, although the archaeological evidence indicated the fact that this site still be used until this time(2).

## Al- Humeimah(3)

## Its importance &amp; strategic Location:

From here, from Arab orient, from sha'am countries south of Jordan, in this far region, on the sharah edges to the south of Ma'an, and sixty kilometers distance behind the hills, and forty kilometers distance north of Aqaba, lies Humeimah village, where Bani-Abbaside state emerged, which was the inheritor of Bani-Omaeh state that started from Athruh ruins (according to most right witnesses), the Arabian town most close to it, approximately twenty kilometers to the north of Ma'an(4).

This village (Humeimah) had been established by El-Harith El-Nabati the third in the year 62-87 B.C. and called it: AWARA(5).

Its foundation came because of the bad need for a station to the trade route between Petra and Aqaba.

Al- Humeimah site had been chosen because of the nature of the place which allows gathering a huge amount of stream water in this deserted area(6).

Humeimah lies on the imperial high way that passes the village sadaka(7) then Ra'as Al-Nakab(8), wadi-Rum, Al-Khalidi camp, then Al-Kiethara(9).

The Nabateans had developed a distinctive technical system for supplementing the convoys with water, therefor, during the first century B.C. they obtained an integrated irrigation system in the site.

From the canal fountain (that lies at a height of 1425 meters above the sea level in Al-sharah mountains) the Nabateans had established a canal of 19 kilometers long,

digged in limestones and carved with stone ledgers while it drags water to a main pool with lengths of 17-27.5 meters.

At the same time, from Al-Hamam and sharah fountain, a canal had been built connected with the first one inside of which there is clay pipes to conserve water from contamination and evaporation, the total length of the two canals was about 27 kilometers, and on a variant distance, the drinking places for live-stoke had been established.

More than fifty water-pools had been found, some of which carved from the rock, most of it built by stones, their shapes are different, of rectangular, squared, and circled, most of them were also covered stone-ceiling held by clusters.

These covered water-researviors were apportioned for human use(10).

After the occupation of the Nabateans kingdom and joining it to the Arab territory subsequent to Roman empire in 106 A.D, the new Tarajan road had been constructed to connect Aqaba with Busra-sha'am passing beside Humeimah on the Nabatean road track.

"AWARA" had been mentioned in "Butleemose" geography in the 2<sup>nd</sup> century A.D.

By the time the Roman territories had been re-organized (during the ruling era of "Dioghliesian" in the years: 284-305 A.D.), intered the south of Jordan in the 3<sup>rd</sup> Palestine territory, and a cavalry squad of local arrow throwers subsequent to Roman army in AWARA had been assorted.

---

Be'er-sabea Act in the fifth year A.D had mentioned that the governor of the 3<sup>rd</sup> palestine territory had appraised "Horae" taxes as the second highest magnitudes (in the east of Jordan) subsequently after "Athruh".

"Estaffan the Bezanti" had mentioned that "Horae" as among the list of cities in the beginning of the sixth century A.D., meanwhile the historical sources had not mentioned the location after that date.

These sources hadn't also mentioned Al-Humeimah in history of Islamic – conquest, either.

The archaeological studies in Humeimah had found that the Roman-Camp lies in the east-north side of the location surrounded by an enclosure (or a fence) supported by 24 rectangular towers, its dimensions reach:

(148.32 –206.13 meters), it had four gates, and inside there is a water-pool connected with water-cannal from Al-sharah heights' fountains.

In the season of 1995 A.D, the central of command in the middle of the camp had been revealed. Its ground was paved by stone-ledgers, and two slaughter-houses (upon which inscriptions in Greek language were written(11) had been found inside the Center.

The clay scraps indicated that the camp had been constructed in the 2<sup>nd</sup> century A.D., it seems that this camp considered until now to be the most ancient well-known Roman camp in Jordan.

The historical sources ensure that, this camp had been re-used in the 4<sup>th</sup> century A.D. (12).

The rich archaeological evidence had indemnify the lack of historical information pertains the late Byzantine era in Humeimah, five churches had been discovered, one of them still be intact during the Islamic-conquest ear(13).

#### The Historical Importance of Humeimah:-

Until the beginning of the year 132 hijre, no body ever heard of the two phrases (Addaside & Alawieh) in the history range of vision; still, there had been a common expression (Bano Hashem) or, (Hashemieon) or, (Ale-Al-Baitt).

The two sides were struggling together, they were in opposition with Bani-omiad by challenging and supporting in order to get the caliphate which they thought it, s their right, and that Bani-amiad were aggressive and outrageous to it.

The two elements (which the Hashemieon consisted of) were varying in a different way. The Alwioon were characterized by pureness and forgiveness and were much close (i.e.: near) to easiness and simplicity, they thought that caliphate goes through their assemble efforts.

On the other hand, the Abbaside were possessing much cunning and policy and were close to brutality.

“ Fatima sons” hand stand long time at the top of hierarchy against Bano Hashem leadership, also, they strified omiad sovereignty several times(14).

At the sametime, Bano omiad were striking these shudders (i.e.: Entifadah) with painful beats, they were also eliminating its leaders.

---

Despite what happened to Alawioon party by actions of termination (with the absence of political cunning among them) we can find that their leaders are suffering from conflict and segregation which left a conflicting and striving parties among them, it all came from one side (which previously was a terrifying side) :” Aziz Al-Sultan”, after the martyrdom of Al-Hussein in the unequal-karbulae battle, Ali sons had a conflict in precedence (i.e.: imamah) matter, the caliphate had been divided into two parts, one of them tend to be with Mohammad ben-Ali (he was Al-Hanafeah-son, not Fatema-son(15).

The history had mentioned that Mohammad was physically stronger than Al-Hassan and Al-Hussein, he also owned a party which supported and advocated him and presented him to (Emamah), they are (Al-Keissaneah). Those thought that the four leaders (Emams) are: Ali, Al-Hassan, Al-Hussein, & Mohammad.

Some of those people had joined “Ali Ben Zain Al-Abedeem Ben Al-Hussein” whose power had weakened so much because of his followers’ inclination for quietness, and their peace towards (Omawion(16).

There was another Hasemi center who was arousing storms in (Omawion) face, and who was always creating anxieties & tension, had an excellent management, the one who was characterized with cunning, astuteness, intelligence, and accuracy, that was Al-Humeimah center, which has a mission on earth and a role in history.

Humeimah is the nursery of the new state (Abbaside), it's the basement that engendered thoughts for publicizers (i.e: Heralds).

This side was using (i.e: exploiting) Alawi side-victims then terminating them. It was also destroying the ruling Omiad house, it did all its best to shake the house basis and collapse its pillars.

The Hashemi branch (that we called Abbaside) came from Humeimah, we ought to give it much more study and explanation.

"Ali Ben Abdullah Ben Al-Abbase" was peaceful and friendly with (Omawion), he was also worshipper and continent. He had planted 500 olive-trees in Humeimah that was portioned to him by Al-Waleed bin Abdul Malek from sha'am Land. He was kneeling twice-a day under each tree, he was smart, powerful, hand-some, as we explained previously(17).

He had moved to Humeimah from Hijaz and lived with his family there.

Neither the site (of Humeimah) nor the behavior of Ali Bin Abdullah Ben Al-Abbase indicated that Humeimah works hardly to alter the ruling system and transfer the authority from one family to another.

Therefore, this last village didn't take much care by "Omawion" and it might not attract their attention, so much, so that they would surround it with observers and bodyguards.

---

Humeimah was a peaceful village, living quietly and securely, its dwellers were deserving the trust granted by "Omawion" (18).

Mohammad (his son) was the core of the movement, intellectual, and active, he thought to be the most rational and intelligent and had a great deal of political awareness. He acquired balance and experience from historical incidents through which he goes. He thought by his discerning that failure was accompanying "Alawion" wherever they go and move, because they used to suddenly blow in the "Omawion" face asking for caliphate depending on their priority of the messenger intimacy, not more therefore, their followers were abandoning them from the first meet because of the absence of idea-deepening inside them.

Mohammad also saw that not all Moslem countries were equally in response to Hashemeen allegation.

Mohammad Bin Ali had concluded his study of history (and its induction of its incidents and thinking) by stating the right basis to work on.

His allegation for caliphate was discreet firstly, and to gain content of Mohammad family (Alle-Mohammad), so that his cousins (Al-Alawion) not to be angry, secondly.

He never connect his allegation with a specific person, he feared that he might be discovered and caught by (Omawion) and that, his allegation will be weakened from the very start(19).

Therefore, most people thought that the allegation was to gain Alle-Ali content as "Alawion" (with their simplicity and kindness).

So, this was the inside and the outside of "Alawion" movement and this was its Management, intelligence, and cunning all controlled by the Abbaside.

Mohammad Al-Abbase policy was that Hashemion were not to make their military alteration till a number of people is prepared and paved, by collecting followers and preparing bodies for his allegation and convincing, and arousing them against the present rule whom he addressed (The Aggressive), then, the idea had grown and created the so-called core (Al-Humeimah -Al: Koufah - Kharasan) and made Humeimah for managing, organizing & thinking in order to be the new state-nursery from which the idea had started under the surveillance of Damascus.

Humeimah is not a place for revolutionary movements, as we explained before, it is also a small town with few or vanished communications with the near by villages and cities.

"Koufah" will be the middle-point meeting and communication through which the allegators and supporters (who had the directions and instructions from Humeimah to other countries) are infiltrated.

"Koufa" is faraway from "Omawion" eyes. The loyal elements of Alle-Al : Beit were meeting there.

Since "Ali"(20) had taken it a capital for him, it was in a great hostility with the presented state, opponent to Damascus, appeared to "Kharasan". Later, it became a

---

meeting-point among (the marching armies from "Kharasan" that were loyal to Alle-Al : Beit) and ( Alle-Al-Beit fugitives and emigrants from Humeimah) (21).

According to "Kharasan", it possesses the characteristics that enable it to embrace, guarantee, and succeed the new allegation.

"Kharasan" believes in imperial "i.e: The Sultan" heritage, and the sacred-royal right theory. It seeks to avenge its authority that was erased by "Omawion", and recover its missing glory.

It is also very faraway from caliphate center, and been shred by the sever-tribal conflicts. It recruited this to spread the new thought.

It started as if it was the center from which (the advance of chasing "Omawion" all over the world) had started.

It had confirmed anew state foundations that persisted more than five centuries.

To continue this research, we got to take a quick look at the descendants of Mohammad Bin-Ali Al-Abbase, and his activities and destiny.

When Mohammad Ben Ali-Al Abbase felt his end, bequested "The Emamah" to his son "Ibrahim" (22).

So, "Ibrahim" had taken-over the Abbaside leadership before its appearance.

He was eloquent (i.e : intelligible), rational, and narrative to the honored phrophetic tradition (i.e : Hadith), and Literature.

He was Al-Humeimah guest, (in which Abbaside houses occurred), he rolled-up the sleeve, and started to communicate his "shiah" whom he solved their problems, they started corresponding from "Kharasan", and their envoys had reached him. His allegation had spread, he is the one who assigned Abo-Moslem Al-Kharasani as a leader upon his allegators and shiah in Kharasan. His strategy was to discreet (i.e :to hide) the name of (Emam) except for the allegators and authentic shiah, in case he might be discovered by Bani-omiah, and if so, they would terminate him.

He was also afraid of their cousins (Ali' sons) to make things go wrong.

Sooner, Ibrahim matter had been displayed, and Marwan Ben Mohammad (The last omiad leader) knew about it, so his men arrested Ibrahim in Al-Humeimah, and transported him to Marwan, the latter consigned him in "Buhran prison", then, he murdered him in his custody. After that, the homage goes discreetly to his brother Abe-Al-Abbase Al-Saffah in the year 132 hijre, and by his(23) guarantee and order, he left Al-Humeimah with his people to work in Koufah(24).

Abdullah bin Mohammad (Al-Saffah)(25) had been chosen as a legal guardian (i.e :deputy) of his brother Ibrahim the Emam, despite the fact that he was ( a few years) younger than Abdullah Al-Mansour(26).

Some historiographics tried to argue and characterize the reasons and suspect about that, some of those had mentioned that Al-Saffah,s was preferring his brother (Al-Mansour), because, saffah mother was Arabian(27), and

---

Al-Mansour,s mother was Barabarian, a mother of a kid, and was called: Salamah(28).

(The time the saffah had been chosen, it didnt boost any competition. Dr. Ahmad shalabi mentioned that: ( it was apparant that whoever been chosen to leadership, had been chosen for solving wide problems, and for achieving an un attained ambitions, therefore; all the Abbaside had agreed on that choice(29).

What I' am writing here in his research is that: Al-Saffah had been chosen (at the beginning of the state growing) because he surpasses his brother by granting and donation, and the state (at the very start) needs compacting the hearts of people, and being close to each other, by spending generously some money, and Al-Saffah was so.

What had been mentioned about Al-Mansour during his caliphate is that he had an inclination of parsimony and stinginess, he was so mean and deprived character, he also deprived his family, in fact, most panegyrist got a relapse.

Perhaps the state (in the latter time) needn't so much gift and donation as (in the very start), the state (at Al-Mansour time) was so powerful and solid one and it hadn't been invaded from outside despite the inside shudders which, perhaps most of it came from his head it almost exhusted his efforts and nail him down, till he finally suppressed(30) and conquered it.

This was Al-Humeimah that brought the "Abbaside", as its partner "Athruh" that brought the "Omiad", both states sited in the southern part of Jordan.

---

### Notes

- (1) Abbaside state telling, 3rd hijre century; Eminent ancestral of countries, 2nd hijre; Messangers and kings history for Tabari, 3rd hijre century; Damascus city history for E bin Assaker, 5th hijre century; and other historiographer we will be mentioned.
- (2) The historical sources indicate that Ali bin-Abdullah bin Al-Abbase had bought, or portioned the village of Humeimah in the late reign of Abdul malek bin Marwan (65-86 Hijre) (685-705 A.D.), or in the earlier reign of Al-waleed bin Abdul malek in which he built a palace and a mosque, where Abbaside always meet there .  
 Ali had planted over 500 olive-tree at that place, he kneeled twice-a day beside each olive tree, for this he was called the worshiper (i.e : worshipper), he was oorn by the night of assassing Ali bin Abe-Taleb 40 hijre.  
 The exile of Ali the Abbasie and his family to Humeimah may referred to some political custom based on some falks intention to make Ali and his family under their surveillance and supervision in sha'am.  
 Ali died in Humeimah in the year 118 hijri, he might be died in the custody in Balka by the order of kalifeh Hesham bin Abdul malek, Ali begetted anumber of sons, the most shrewd among them was Mohammad, he considered to be the chief of the members, and the most rational one Al-Zarkali: Notification group 4, pages: 302-303, science-home for millions (Dar l-eliem), beirut 1995.  
 Mohammad Al-khudari : Abbaside state, page 13, knowledge home beirut-Lebanon, 1996.  
 Ahmad Mukhtar Al-Abbadi: In the Abbasie & Andalusian history, pages: 19.23 Dar Al-Nahda Al-Arabia, Beirut – Lebanon, no source. Jordan Ministry of tourism & ruins documents. Pages:97/98
- (3) Humeimah: Diminution of Hamma, a town from sharah land, from the work of Amman and Balka'ae in the border of sha'am, it was the home of Bani-Abbaside.
-

Yakout: Mojum Al-buldan section: 2, page: 307, Dar sader, Beirut.

Ebn khalakan: waffaiat Al-Aean wa Anae Abnae zaman section: 3, page 274-275, section: 4, page 186-188, Dar sader, Beirut 1970.

- (4) Al-Tabari: Kings & nations History, section: 5 pages: 123-153, Dar Al-Feker, Lebanon, Beirut 1988.  
Ebn-Khaldoon: waffiat Al-Aean, section: 3, pages: 274-275, section 4, pages: 186-188.
- (5) AWARA: The alteration of the name "Horae" which means "the white" in Nabatean language, and that by inspiration from Gods, Jordan Ministry of Tourism Brochures.
- (6) The Same Reference.
- (7) Sadaka: A village among villages of sharah to the south of Jordan and approximately 35 kilometers to the west of Ma'an.
- (8) Ra'as Al-Nakab: A place about 30 kilometers to the west of Ma'an, on Aqaba highway.
- (9) Wadi-Rum: A place among mountains and is approximately about 40 kilometers to the south-west of Aqaba and khaldi camp and kiethara are aspects of that near by area around Humeimah.
- (10) I, my self had visited that area, and I took the dimensions of some of water-pool, and I wrote it here in this research, and I have quoted some photos for this purpose.
- (11) Jordan Ministry of Tourism brochures.
- (12) I, my self have visited that site, I survey the site, I took some photos, but, it weren't so clear:  
Friday, September, 2001, Jordan Ministry of Tourism brochures, pages:97-98.
- (13) I have visited this place, I took a photo of one of the churches, I enclose it in this research:  
Jordan Ministry of Tourism & ruins documents pages: 97-98.
- (14) Dr. Ahmed shelly: Islamic civilization & History section (3), pages:27, Al-Nahdah Eygeption Library. Cairo 1970.
- (15) His mother "Khoulah Bint Jafar Bin Kiess" from Bani Hanifeh, the same source.

- 
- (16) The same reference (source).
- (17) Al-Zarkali: Notification, group:4, pages: 302-303 , Dar Al-  
Elem for Millions, Beirut-Lebanon 1995  
Ahmad Mukhtar Al-Abbadi: In Al-Abbadi & Al-Fatimi  
History, page:23.
- (18) Al-Tabari: kings & nations History, page 352, group:4, the  
scientific Books home, edition:3, Beirut – Lebanon 1991.  
Mohammad Al-Khudari, Abbaside state, page 13, the  
knowledge Home, Beirut – Lebanon 1996.
- (19) Dr. Ahmad shalabi: The Islamic civilization & History  
section:3 , pages:30-33.
- (20) i.e : Ali Bin Abi Taleb.
- (21) Al-Tabari had mentioned that the people (i.e: The Abbaside)  
who left Humeimah to Koufah were 14 men.  
Al-Teiry: Kings & Nations History, Group:4, page: 352.
- (22) Mohammad Ben Ali Ben Abdullah Ben-Abbase (62-125) Hijre,  
(688-743) A.D., To be the first one who, actually stated the  
Abbaside allegation, he is the father of Al-Saffah & Al-  
Mansour, he is the discreet leader (i.e :Legal guardian) of  
Hashimeen Emamah after the year 120 hijre.  
His residence was in Humeimah. To achieve repulsion towards  
omiad-members and acquire the allegation of Abbaside, he was  
propulsing his men all over the places. He also collected 1/5 of  
shiah spoils whom they pay to the headmen (i.e : The directors  
of spoils), and subsequently, those directors would carry that  
(i.e : these spoils) to the (Emam) who have the right of disposal  
and spending, so, his job looks-like a chief of secretive  
committee preparing a revolution reasons.  
Abdullah Ben-Mohammad Ben-Al-Hanafeah had bequested  
him to take-over later as most historiographics mentioned.  
Al-Tabari : The kings & Nations History, group:6, page:271.
- (23) Al-Tabari: The Nations' History, group:4, page:345  
Ebin Assaker : Damascus city History, group:7, page:204  
Ebin Falkan : waffaiat Al-Aean, group:3, pages: 274-275.  
Group:4 ,pages:186-188  
Dar-sadder-Beirut, 1970.
-

- (24) 14 men of Abbaside members has left Humeimah to Koufah.  
 Al-Tabari : The Kings & Nations History  
 Group: 6 , pages: 271  
 Group: 4, page: 352  
 Ebin Khaldoon : Al-Ebar, section: 3, page: 217.  
 Al-Zarkaly : Al-Aalam, section: 4,page: 116.
- (25) The word "saffah" became a surname for Abi Al-Abbase Abdullah bin Mohammad, the dictionary of Fairouz Abadi (the Global Dictionary) tells about the saffeh material which is (blood-shed) means : (spill the blood). And tells about tears: flow, he continues saying :Al-Saffah means : the Danator and the eloquent.  
 Ebin Al-Mansour, the Arab-tongue, Al-Saffeh material means: The eloquent & the Donator.  
 Dar sadder, Lebanon-Beirut, No reference Al-Saffah had born in Al-Humeimah in the year: (104-136 hijre, (722-754 A.D.).
- (26) Abdullah Al-Mansour had born in Al-Humeimah in the year: (95-158 hijre), (714-775 A.D.).  
 Dr. Ahmad shalabi indicated that: It is the birth of Abi Jaffar Al-Mansour which was in the year 101 hijre, any way, Al-Mansour was older than his brother Al-Saffah source : The Islamic civilization & History.
- (27) She was the mother of Abdullah Al-Saffah: Rieta Al—Harethia.
- (28) Mother of (Al-Mansour), Barabarian called salamah: Khair Al-Dein Al-Zarkali "Al-Aalam, section: 4, page: 117.  
 Dr. Ahmad shalabi: The Islamic civilization & History section: 3, page: 75.
- (29) Dr. Ahmad shalabi: The Islamic civilization & History section: 3, page: 35.
- (30) Dr. Ahmad shalabi: The Islamic civilization & History section: 3 page: 35