**ABSTRACT**

 The royal cities or Fortified cities of caliphs in the Arab-Islamic state appeared First in the sham Country In the era of the Umayyad state and the most important cities hawaren , Ramle, Hisham Rusafa and Harran And in the desert of the sham country build some Palace where recent studies showed it mini-cities contain establishments agricultural , economic and trade and Some industries, bathrooms and hotels Which was inhabited by traders that comes from across the roads that linked with the Umayyad palaces inhabited Umayyad caliphs these palaces Which is itself miniature cities of refuge for the upbringing of their children authentic Arabic origins and acquisition of martial arts and hunting in the desert and Establishing parties of singing and dancing in there And drinking alcohol is far from the eyes of the general public And writing poetry surrounded by Servants and their leaders and their friends .

 In the Abbasid state that emerged year 132 AH , Abbasid caliphs continued to build property cities such as the round Baghdad , Karkh , Rusafa , Rafiqa , alrakka , Samarra and Mutawakkilia in there barricaded the Abbasid caliphs And through which they carried out their military and administrative policy And established their businesses and economic and construction and established their Agricultural projects and opening of roads and agricultural land reclamation And establishing of some industries there And benefited from its riverly and wild location on trade routes And through it transferred goods to the Maghreb and the Byzantine Empire.

 Followed governors and rulers in the Islamic States example of caliphs and established dozens of these cities and had barricaded themselves And built the establishments .

It has been concluded that the refuge cities in the Umayyad state all located in the desert (Sham Desert) refuge cities in the Abbasid state on the banks of the Tigris and Euphrates rivers and their tributaries . Caused variety of factors on the continuing existence of these cities like Commercial and economic and religious reasons. Otherwise or it will Die from neglect or transmission Caliph and may carry ruins to another city and have no impact remains like Mutawakkilia city and in Many of these cities was buried caliphs who established it .

 Yazid bin Muawiya was buried in Hawaren and Hisham bin Abdul Malik was buried in Hisham's Rusafa and Abu Jafar Al-Mansur was buried in Baghdad and Al-Mutasim in Samarra Al-Mutawakkil was buried in his palace in Ja'faria .

 The royal cities that its founders died outside the city Suleiman bin Abdul Malik died in Marj Rahat during monitored battles with the Byzantine army and buried in there Harun al-Rashid left al-rakka to Khorasan and did not return back where he died in the city of Tus As for Marwan bin Mohammed last Umayyad caliphs lost the battle with the Abbasids in year 132 AH and barricaded themselves in the city of Harran more than twenty days left then to Egypt , where he was killed there by the Abbasid armies and was buried in the church of the village of Bosser and Abbasids seized his on his safes in Harran .

 We must mention that the mother capitals Baghdad and Damascus Continued the actual capital of the Islamic state keenness of Umayyad and Abbasids caliphs pledge of allegiance in it and repeat pledge more .

**This Thesis came in five chapters :-**

**First chapter :**

Includes a full description of the emergence of before-Islamic Arab city and until the end of Al Rashidiya state (1 AH - 40 AH / 621 AD – 661 AD) .

**Second chapter :**

Includes the emergence of r oyal cities in the Umayyad state (41 AH – 132 AH / 661 AD – 744 AD) .

**Third chapter :**

Presented in this chapter Umayyad palaces in the desert of the sham and Christian monasteries inhabited by the Umayyad caliphs in the desert of the sham .

**Fourth chapter :**

Royal Cities in the Abbasid state (132 AH – 334 AH / 751 AD – 974 AD) , Including a comprehensive study about Christian monasteries in Iraq that had inhabited caliphs, or provided gifts and donations .

**Fifth chapter :**

This chapter discussed with the aspects of the refuge cities and compared it to the Islamic city , and then follow after the contents of the thesis to forms and paintings sources and references Arab and non-Arab .

I ask God Almighty that Iovgueni me to follow-up research in the field of relics and Islamic arts and I hope that this thesis be an incentive for students interesting in their studies and their research, writings to study in the field of Islamic Arts and Architecture The conciliatory only in God I trust, and to Him I turn .

**The researcher**