

The History of Al-Hirrah In the Light of The Writings of The German Orientalist Theodor Noldke (A Critical Analysis Study)

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Abstract: *Orientalists' study is considered one of the important historical studies at all levels, for the scientific material that they presented which in turn is worthy to study especially these studies that concerned themselves with the history of ancient Arabs. The subject of our study that we are dealing with is one of them. These studies have shown many of the topics that Arab historians have omitted. Actually, these topics suffered from such neglecting because of lacking the temporal and spatial dimensions alike. So Noldka and his studies on this date are distinguished from others by his study that relied on various resources to reach the largest possible amount of truth.*

Keywords: *Noldke, the Arabs, before Islam, Al Hirrah, Orientalism.*

I. INTRODUCTION:

1-1 The Problem

The research problem lies in the exaggerations that historians provide about the history of this city, especially with regard to its kings who have ruled this country for many years, as well as not specifying the time dates for them.

1-2 The Aim

The study aims at:

1. Reaching real results regarding the name of the city and its true origin.
2. Identifying even something that avoids the truth about the years of the rule of these kings and the beginning and end of the rule for each of them.
3. Highlighting the most prominent political events at the time.

1-3 The Hypotheses

Here, we raise some questions, including:

- 1- What is the methodology that Noldke adopted in writing this scientific article on Al-Hirah, the subject of the study?
- 2- What is the method that we generate in its formulation of the political events that this one went through from its inception until the beginning of Islam?

1-4 The Value

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The importance of the research lies in Finding realistic and sufficient answers to a number of problems that caused us to approach this research, through a logical, logical, historical presentation of this city in terms of its foundation, the number of its kings, and the rule of each of them according to accurate scientific comparisons.

1-5 The Procedures

In writing this research, the researchers adopted a variety of approaches from historical research methods, including: the comparative approach, which is the interview of the opinions that we generate with opinions, as well as the critical approach and its purpose is to criticize some of the historical narratives reported by Noldke and to explain the right side of its error.

1-6 Previous Studies

By examining a very small group of scientific studies, we have not yet concluded that there are those who have studied studies of pre-Islamic history in a scientific academic study.

The History of Hirrah in light of the writings of the German orientalist Theodor Noldke (Critical Analysis Study).

2-1 Establishment of the Kingdom of Al Hirrah in Noldke's novels

Noldkeh mentioned in his studies the designation of this city by saying: "In clarification of the name of Tanukh, it brings together another group of Arab tribes that have been mentioned by many ancient scholars, but this saying is not convincing, as it is recently known that there is a question about the truth of the people of Tanukh" (Noldkeh, History , P. 83).

2-2- Kings of Al Hirrah in the light of the writings of Noldke

Noldekh shed light on the kings of this city, as he said: "It is known that Amr ibn Uday was the grandfather of the kings of Al-Hirrah. Further, he states that the mentioned cities of Al-Hirrah were give such name by the first king of Al-Hirrah." He added, "But they differed in his ruling ... We do not have any Information on the number of years in which he ruled them "(History, p. 75).

Comparing the opinion of Noldekh to others, we find that historians have shed light on the duration of this king's rule. One of them made it 118 years (Ibn Habib, Al-Mahbir, 1/358), and another mentioned that it was 21 years (Al-Dinuri, Al-Akhbar, p. 55), and it was said that he owned a hundred and twenty years (Abu al-Baqi, al-Manaqib, 1/103) Another reported that he died when he was 120 years old. (Ibn Khaldun, History, 2/313).

According to what has been mentioned, we can ask if his death after 120 years is according to the opinion of Ibn Khaldoun, and that he ruled 118 years over another opinion. Is it reasonable that he was two years old and he did all these important historical events? So we can say that what Al-Dinuri mentioned that he was judging 21 years is closer to the truth.

The period of his accession to the throne of Al Hirrah was marked by independence and non-submission to any authority. He stated that: "alone with his king, tyranny of his matter ... he does not condemn the kings of sects in Iraq and do not condemn him, until Ardashir bin Babak presented to the people of Persia" (Hamzah, History, p. 85) However, this matter did not appeal to Ardashir bin Babak (224-241 AD), and he worked to invade Iraq. Ibn al-Kalbi referred to this by saying that: "Ardeshir seized the king of Iraq and condemned his kings, and conquered those who were opposing him from its people until he forced them to whatever he wanted and agreed with him. (Al-Tabari, History, 2/42).

As for those who succeeded him in the government, our orientlists stated that it is difficult to determine the years of those who came after him in power (Noldkeh, Tari, p. 75).

What Noldke presented in his previous narration is something that raises many questions, especially that he neglected the most important historical inscription: (The inscription of Al-Namarah) in the Land of Safa in the Levant, which goes back to: Imru Al-Qais bin Amr, nicknamed: (Imru Al-Qais Al-Badaa). Amr ibn Adi, Hamza al-Isfahani mentioned that he ruled

114 years, which is definitely exaggerated. This inscription was specified in the year of his death in the year 328 AD and then we have a specific time period for the end of the rule of this king (Date, 67-69).

He mentioned that his name differed from the beginning to the body (Noldkeh, Iranian history, p. 179).

It appears through his text that this designation has come with several writings, including al baddi to the body. But this designation did not build anything on it as Abu Al-Sura mentioned the word: (alleged) and at the same time the word: (it is said) These words indicate its transmission from an author he preceded him without scrutiny, at a time when some historians agreed that his name: Al-Bada (Ibn Habib, Al-Mahbir, p. 358).

It appears that the reason for the difference is due to a mistake made by the narrators while writing the last letter in the word "al biddaa" and it is written as "baddin" (the body). (Ali, Al-Joint, 3/155).

Then Aws bin Qalam came after him, who described him as one of the greatest (Noldkeh, Iranian History, p. 178). What supports Noldke's above-mentioned opinion is what other sources referred to, including: Ibn Habib as he reported it from Bani Lahyan (Al-Muhbar, p. 358) and made him Abu Al-Baqa Who was born in Faran from the remnants of the greatest (Al-Manaqib Al-Qayyidiyyah, 1/111), while he came in the name of Aws Bin Qalam Al-Alulaqi, who is from Bani Amr Bin Amlaq (Ibn Khaldun, Tarikh, 2/315).

Our orientalist added to him that he is from the tribe of Harith bin Kaab (Noldkeh, Tarikh, p. 178), and Neldkeh went in his opinion with Ibn Habib that he was from Lahyan Al Harith bin Kaab (Al-Muhbar, p. 358). The first is that he is from the sons of Al-Harith bin Kaab from Madhahej, and in the second he is from the sons of Lahyan who inhabited the confusion, in addition to this saying that he is from Al-Aws bin Harith bin Thalba bin Amr bin Amer his brother Khazraj (Al-Manaqib, 1/271), and that he was one of the inhabitants of Al-Hirah. He is from Bani Al-Harith bin Kaab from Madhahej (Al-Isfahani, Al-Aghani, 2/63).

We can show here that the attribution of his lineage to one of the historians is not a conclusive guide, because his opinion is unique, so the researcher agrees with what we have gone to, that he returns to Bani Al-Harith bin Kaab.

As for the reason for assuming power, our Orientalists stated that the reason for the temporary interruption of the ruling family in Al-Hirrah is not known, nor are the events that this family experienced during that period (Noldkeh, Iranian history, p. 179).

While we find that other sources that preceded it we dealt with in dealing with this issue, among them: Abu Al-Waqqa that he used in ruling for a period of 3 years (Al-Manaqib Al-Mazidiyyah, 1/120). This king is considered one of the rulers of Al Hirrah intruders that the kings of Persia put on the rule of Al Hirrah as a result of the differences that it happened inside the Lakhmite House (Jubran, Studies, p. 238). Also, there are those who saw that he was from a family with wealth and money, so it can be said that he was known to Arabs and Persians alike. As well as, his military and administrative talent were eventually killed by someone. The members of the Lakhm family are called Jahjaba bin Atik al-Lakhmi (Al-Ta'i, Hisham, p. 360).

Noldke mentioned that such events that beset the Arab kings and their throne must take place during the reign of the Persian king Shapur II - as he said (History, p. 179).

Upon our analysis of Noldke's text, we find that al-Tabari had mentioned that he was killed during the reign of Bahram bin Sapur Thi Alaktaf (date, 2/65). Another stated that he perished during the days of Ardeshir bin Sapor Thi Alaktaf (Abu Al-Waqqa, Al-Manaqib, 11/11). the last of Bahram's reign Bin Sabor (Ibn Al-Atheer, al-Kamil, 1/365).

After Amruha Al Qais, his son Amr became the king, who assumed power, as was evident from the engraving of al-Namarah in 328 AD. His reign lasted thirty years (Ibn Habib, al-Mahbir, 1/358). After him, Uus ibn Qalam had ruled for 3-5 years for the period (363-368 AD). The last years of the last rule are in complete agreement with the years of the reign of

King Sabor Thi Alkatif who ruled for the period (309-379). Then we completely agree with what we have gone to. We totally agree with Noldke in that the second Sabor is responsible for this historical event that the Lakhm kings experienced in Al-Hirrah (Habib, Al-Mahbir, p. 358).

After that, the ruler came to success from: Amruaa Al Qais bin Amr, who was called: Muharraq because he was the first to be punished with fire (Hamza, Tarikh, p. 101). He ruled in the era of Sabur bin Sabur and Bahram bin Sabur (Tabari, Tarif, 2/62).

Noldke mentioned that Al-Numan participated in the war that took place between the Romans and the Persians in the year (421-422 AD) and that Al-Mundhir occupied the position of Numan, in which case there is a difference in the chronological arrangement of Hisham's list about the Kings of the Lakhmids, in addition to the invasions that the Lakhmites waged over the country Al-Sham rejoiced that we were born during the reign of al-Nu`man al-Thani and that he participated in wars with Qabad against the Romans (History, pp. 178-179).

We can point out here that we do not agree with what our orientalist went to, as the first Numan was the one who participated in the war raids launched by Persia on the Syrian Arabs between the years 420-422 AD, because these years were the rule for the first Numan, in addition to that Qabad had ruled after a number of Sassanid kings as evidenced by the schedule of Ibn al-Kalbi. Yet he agrees with Noldkeh regarding his conquests in the Levant, as it was revealed by saying: "And this anemone had invaded the Levant repeatedly. And drive them away, "(al-Tabari, History, 2/67).

We see that the aforementioned text on his wars in the Levant was against those associated with political relations with the Byzantine state, and this was shown by the ecclesiastical dates that mentioned the participation of an Arab power alongside the Sassanids in their wars against the Byzantines in the Levant. Moreover, it happened at the time when the latter was under the control of the Dajja'ah, to whom the Byzantines sought refuge as guardians of their borders from the invading tribes (Ali, Al-Mufsal, 4/282). Because of the disputes that arose among their princes over power, this was a reason that al-Numan assisted the Sassanids by launching raids on their country (Al-Ta'i, Hisham, Pp. 363-364) since the emergence of a Ghassan as a force in the Levant was in the sixth century AD (Nöldeke, princes, p. 3)

As for: (the divisions of Dosser and Al-Shahba), our orientalist stated that they cannot be older than the second anemones (Noldkeh, History, p. 182).

The sources that dealt with this narration stood against Noldkeh, who agreed on these two battalions that had been given to the first Numan. So we find that the King of Persia gave him two battalions, namely: Doser, which was specific to the people of Enoch, and the Shahba was for Persia (Al-Tabari, History, 2/67).

Here, we can say that these two battalions were found in the time of the first Nu'man, and they were also called: the two tribes, as they used them in its forays against the Levant and to subjugate other Arab tribes that are not under its control (Al-Ta'i, Hisham, p. 363).

Bahram was one of the important topics. He said: "Not so long ago, when Bahram became a king who had established a period of Al Hirrah ... and even I would like to mention that this evacuation was the subject of modern poets, and this story has spread to many Arab regions." He added: But if Bahram spent his childhood during a period of Al Hirrah, then it must be said that it was in the era of Numan. "In another account of our orientalist, he denies that Bahram remains in Al Hirrah, saying: "As for the dispute between Yazdegerd and Bahram, it was a historical fact, and Bahram's stay in Al-Hirah can be excluded "(Noldkeh, Date, pp. 183-184).

What Noldkeh mentioned in his narration, on the contrary, stood up from historical studies that dealt with this historical event, and agreed in the story of the coming of Bahram to Al-Hirrah, and some of them mentioned that Yazdegerd sent his son to Al-Numan the King of Al-Hirah (Al-Yaqoubi, History, 1/205), while Al-Tabari mentioned two first narratives: He

came during the era of Numan: "Bahram Gore was pushed to Numan" while we find him in another location that says he came during the era of Al-Mundhir by saying: "Then he called Al-Mundhir bin Al-Numan and invoked him with Bahram" (Date, 2/65, 68-69 While Ibn Al-Atheer said: "Al-Mundhir bin Al-Numan called and invoked him with Bahram" (Al-Kamil, 1/366), and it appears that Ibn Al-Atheer adopted Al-Tabari in this narration.

It is clear to us from the foregoing that the different historians themselves differed in that one of the kings of Al-Hirrah took up the education of Bahram. So we tend to the opinion of Dr. Jawad Ali who mentioned that the newsmen themselves mentioned that Al-Numan had built the Al-Khorouk Palace in Al-Hirrah by Ibn Yazdegerd Bahram and when he grew up. He was among the Arabs of al-Hirrah, and al-Mundhir assisted him in assuming the ruling on which he was taken forcibly (Al-Mufsal, 5/205).

As for the reason for Yazdegerd's sending to Bahram to the country of confusion, the accounts differed in it. Christensen mentioned his saying: "But this long stay in the adjacent Arab region was probably exiled" (Iran, p. 260), while Gwaidi indicated that Yazdegerd sent his son to Al-Numan to discipline His son Bahram Gur (History, p. 524).

There is a narration that we see that it is obligatory to stand at it when Christensen mentioned that there were two sons other than Bahram and their name was: Sabor and Narsi. Here, we must make it clear that after the death of Yazdegerd, Persia chose a king over it without the family of Yazdegerd, because of the raising of his son Bahram in Al Hirrah between The Arabs. Then, we can pose the following question: Why did the people of Persia not appoint one of his brothers in Bahram's place instead of meeting on a choice other than the royal family? (Iran, p. 260). Here, we tend the researcher with the opinion of Professor Dr. Jawad Ali who mentioned that Yazdegrad had not a boy because of death. So he asked about a correct place, free of diseases and ills, so they showed him to Al-Hirrah (5/197).

Noldke mentioned the title (Avzod) that was granted to Al-Mundhir by saying: "We have not found a match for this title and we have no doubt that we are certain of the error in the title emerging in this sentence and this was mentioned by the ancient Arab writers" (Noldkeh, History, p. 184).

It is clear to us from Noldkeh's opinion that he denies the existence of such a nickname that was granted to Mundhir bin al-Nu`man while we find that there were those who confirmed it. He mentioned that Yazdegerd had given the title al-Mundhir: (Avzod) and means (Ram Avzud Yazdkur) and its meaning: (who increased the pleasure of Yazdkur) His surname also was Bahchat, meaning: (The Greatest Horses) (Christensen, Iran, p. 260), and another mentioned that it was granted by Bahram to Al-Mundhir, the king of confusion, to help him reach the throne, which is one of the honorary titles intended to elevate the position of al-Mundhir among the Arabs (Saleh, History, p. 153)).

Then, it appears to us that such a nickname does exist in contrast to what we have borne, except that, as we have shown above, they differed about who granted this title, and we see that we were granted to Numan from the power of Yazdegerd, because the latter is a contemporary of Yazdegerd, and the meaning of the title has referred to the name of the Sassanid king

Also, he mentioned the story of the Canadian King of Al-Harith bin Amr taking the throne of Al Hirrah by saying: "He has no real connection with the history of al-Hirrah and the story of sending al-Harith is also among the many myths laid down by the late Yemenis." Then he adds: "This story is not reliable and has profound contradictions because Hisham [Ibn Al-Kalbi Himself could and could hardly straighten it out, and I do not want to add to it any more difficult because it was the owner of a wide imagination" (Noldkeh, Iranian History, p. 185).

This is the opposite of what we find in other writings that differed with the birth of this story, which differed with each other in how the Canadian Al-Harith reached the throne of confusion, and one of them saw that Qabad had entered into the religion of Muzdikiyah and called al-Mundhir bin Water of Heaven to it, but the latter refused at the time He presented it to

the Canadian Al-Harith and accepted it, thereby expelling Al-Mundhir and sitting him in his place on the King of Al-Hirah (Abu al-Fida, al-Muqasas, 1/71)

In a narration by Ibn al-Kalbi, "... Qabbath bin Firouz, the king of Persia, sent to Al-Harith bin Amr Al-Kindy that he had been between us and the king who had had a covenant before you, and I love to meet you. Qabaz was a heretic who showed good and hates blood, and runs his enemies with what he hates from the shedding Blood, and the passions abounded in his time and people weakened him. Al-Harith bin Amr Al-Kindy went out to him in a number and several until they met the arcade of clouds ... When the Al-Harith saw what a void of weakness was, he greed in the darkness ... And he walked until he got confused, and near the Euphrates, and he hurt him Bugs, so Al-Harith bin Amr ordered that a river be built for him to Najaf, which is the river of Al-Hirah, and he descended on it, and directed his nephew Shammar, who had a wing to Qabbath. Atallah then Shammar defeated him until he caught irrigation (Ibn Habib, Al-Mahbir, p. 368).

As for Al-Tabari, he showed that Al-Harith bin Amr had coveted the property of Al Lakhm, so his nephew sent an army to them to fight them. He killed Al-Numan bin Amru Al-Qais with a number of his household. But Al-Mundhir managed to escape, and the king of Al-Harith did what they had (Date, 2/95).

In another narration, the Arab tribes took advantage of the weakness of the Persian king Qabad, and they revolted against al-Mundhir, the king of al-Hirah, and the latter was forced to flee his kingdom. As a result, the Arabs summoned the Canadian al-Harith and his kings over them. As a result of which al-Mundhir requested the assistance of Qabad that the latter had slowed or refused to provide assistance, Al-Mundhir was forced to get close to Al-Harith Al-Kindi, and he married his daughter Hind (Ibn Qutaybah, Poetry and Poets, p. 75).

The period of al-Harith's reign as king over confusion for the period 524-528 A.D. because historical events mentioned the sending of the Byzantine Emperor Justin (Justin) as a delegation to dismantle the two captive Roman leaders in 524 AD (Ali, detailed in Arab history, 5/219), and it was also proven that Al-Mundhir participated in a war against Rum in 528 AD (Salem, History, p. 238).

It becomes clear to us that the strength and intensity of the foretaste is the reason for its isolation from the place of Kebab and not its failure to enter the Muzdikian religion, as it was said, since after the year 518 AD the relationship between the Persians and the Romans worsened due to the latter's refusal to pay the royalties imposed on it, so the forerunner, at the behest of Kabad, was subjected to exposure to the Roman borders in 519 AD And, as a result of this, the Byzantine Emperor sent him an offer he made to Al-Mundhir to join him (Ali, detailed in the history of the Arabs, 5/219). This was indicated by Noldekh, who mentioned that Al-Mundhir had settled in Al-Hirah in the year 524AD and began to receive delegations (Iranian history, p. 199).), As well as the advent of his enemies from the Romans to release the two captives who were captured, and by Another, because Qabadad had suffered misfortunes in his life, he was imprisoned and expelled from his property, and then such matters make him afraid of the domination of the powerful kings, among them: The forerunner who fought the Romans and fought in fierce battles and was able to reach Antioch at that time; so it is natural for him to fear This king is from him for fear of being alone with his authority and losing Persia to a strong ally in the Arab region (Salem, Tarikh, pp. 237-239).

Our orientalists, however, talked about Kinda that they cannot be from the northern Arabs (Noldkeh, Tarikh, p. 200).

We agree with what Noldeka mentioned that the Kinda tribe initially lived in the countries of Yemen, specifically in the eastern mountains of Hadramout (Ibn Khaldun, History, 2/276), and what confirms that is an inscription (Gl 118) In the year 543 AD it was revealed that a Kinda or a group affiliated with it at that time lived in or near Hadramaut, as well as an inscription (Ja 660) that determined its position between Hadramaut and Madhaj (Mahran, History, p. 537).

Hence, we can say that it has really moved to be from the Arabs of the middle and not from the North as mentioned by the children due to the conflicts that erupted between them and the people of Hadramaut. As well as, it is so because of the bad economic situation that afflicted Yemen, due to the delay in trade as a result of competition from foreign countries and the intervention of the great empires at that time in the affairs of a state Donkeys (Barrow, History, p. 153). People chose to migrate to the north of the Arabian Peninsula in the first half of the fourth century AD and landed in a place called: (Drenching Kinda) or (Drenching Kinda) in Najd (Mahran, History, p. 539).

Noldkeh referred to Abu Ya'far bin Alqama, who ruled Al Hirrah for a period of three years (Abu al-Waqqa, al-Manaqib, 1/120), and he is considered one of the intruding rulers (Gibran and the Al-Thani, studies, p. 238). He mentioned it by saying: "Here in the lineage of this family, the period can be observed to determine his lineage. Further, he was from the same tribe and he was from another family and not from the Al-Nasr family "(Noldkeh, Tarikh, p. 199).

What supports the opinion of Noldkeh on the origin of the king is what was reported by the newsmen on the authority that Afar bin Alqamah belongs to Malik bin Uday bin Al-Thail bin Al-Thawab bin Shars from the sons of Ruba bin Namara bin Lakhm (Al-Tabari, History of the Apostles and Kings, 2/104), while it was made that Zail A belly of Lakhham (Ibn Said, Nashwa, p. 276).

Then, we agree with Noldkeh according to what Dr. Mahran stated that Abu Ya'far is not from the Al-Nasr family, but from the family of Lakhm, by speaking about the transfer of the throne to him and then returned to the princes of Al-Nasr (History of the Ancient Arabs, p. 525).

Moreover, the throne moved after that to the forerunner nicknamed: (Dhul-Qarnain), and we have borne him into this king in several narrations, including: "I do not know of any right or characteristic that this title was called to be his name (Dhul-Qarnain) and it seems that his amendment of Dhul-Qarnain to the helmet is better "(History, p. 199).

By comparing the opinion of Noldke in his account above with what was reported by other sources about this title, we find that it has been mentioned that Dhul-Qarnain has been called a foreboder;

As for his mother, Noldkeh mentioned that she was known as: (Maoist) and that this name is not in the sense of Mary but in the sense of the lady and the water of heaven is a nickname called the serenity and complete purity and that Maria was in fact the mother of Mundhir and this is what was said (history, p. 199).

His mother's name was mentioned in (Maoist) (Ibn Habib, Al-Mahbir, p. 359), while he made it the last Maria (Al-Tabari, History, / 104). We believe that what Dr. Jawad Aliban said this difference is due to the error of the copyists who wrote the name is closer to the right thing (The Joint, 3/171).

The news people agreed with Noldkeh in the meaning of his mother's name, for she was a woman of brilliant beauty (Abu Al-Waqqa, Al-Manaqib Al-Manadi'a, in Akhbar al-Mulk al-Asadiyya, 1/121); so she was called this name, while another mentioned: Manual, 1/71.).

It was found that Byzantine sources called Al-Mundhir the name: Al-Mandares (Noldkeh, Date, p. 199), in addition to this that this king had a number of titles, including: (Al-Mundhir III), (Abu Qaboos) and (Al-Mundhir Al-Akbar) (Al-Tabari, History, 2/104), and the Orientalists talked about this character because of the wide fame she gained in the country and he himself is called: Al-Mandares, in addition to that he was called the title: (Ibn Al-Shaqe'ah), and some of them thought that his mother is: (sister) While some of them went to the fact that his mother was from the famous sister's family, he was known to them as: (the son of the sister) (Al-Taie, Procopius, p. 96).

Our orientalist mentioned some aspect of the Byzantine-Sasanian political conflict, which was one of the main pillars of the foretaste through the great efforts made by the classical writers and historians, as he pointed out that Al-Mundhir had entered into a bad conflict for fifty years with the Romans and that his first attack against the Romans was a year. 518-519

AD, but in the year 524 AD, he settled in his bewildering town and received delegations from the Romans and other kingdoms. In the year 529 AD, Al-Mundhir attacked at the head of a great army on Syria, and we can say that the return of this man to the rule of confusion is: for the purpose of benefiting from this warrior man And the learner in his wars with the Romans (Noldkeh, History, p. 200).

Noldkeh's text has a lot of real events, especially that Prokopius had told us abundantly about this northern Arab king named after him: (Al-Mundhir bin Umri Al-Qais) who held an absolute alliance with the Sassanids. Also, he provided them with great military support in support of their activities in the Arab countries including what is under Byzantine control also called him: (King of Arabia) (Al-Taie, Procopius, pp. 94-95).

He assumed power in the year 505 AD until the year 554 AD. During his reign, he reached the climax of greatness and brilliance with its active political role with the Sassanid state (Nina, Al-Arab, p. 94).

The largest and longest-running military activity of al-Mundhir was within the territory of the Byzantine state, which had been greatly violated by cruelty and violence and brought terror and fear into the land of the island of Palestine and Syria during the era of Emperor Justinian in the year 519 AD (Nina, Al-Arab, pp. 100-101).

In the period between the year 519-542 AD, he managed to capture two Roman leaders: Demonstratus and John, and he sent a Romanian delegation to negotiate Al-Mundhir on their release (Ali, Al-Mufsal, 4/53). Al-Mundhir waited sixty days for the arrival of the delegation that provided him with funds raised from the treasury The Byzantine Church in Antakya (Nina, Al-Arab, p. 109).

Noldke agreed with the classical sources and between the strength of the third portent's personality and his active combat role in fighting the Byzantine army. He fought and stopped the Romans for 50 years and made their forces and military capabilities stand by him. He was able to attack all Roman cities in the Levant and plundered and plundered. He burned all of its buildings, as well as capturing large numbers of them and their delegations with money. He added that this indicates the dominance of Al-Mundhir and his control of all the Arab tribes that held an alliance with Iran and was able to invade the east, which was also subject to Byzantium, and that the foretaste was always causing trouble and problems for the Byzantines And the Levant Arabs together because Al-Ghassani's tiller did not have the ability and strength to resist him (Prokopius, Jenqhai, 1/89).

In the year 531 AD, the Persian king Qebad accepted the proposal of Al-Mundhir Al-Hiri to invade the cities of the Levant. In this battle, Al-Mundhir and the Sassanids managed to split the ranks of the Byzantine army from the side of Al-Harith al-Ghassani. Prokopius then considered him a traitor and agreed with the enemy (Procopius, Genghis, 1/95).

The result of this battle was the failure of the Sassanids and their Lakhmite allies to achieve their goal of reaching the Levantine lands and controlling Antioch, and Persian writings described them as a failure, and the Byzantine Commander Plezarius also managed to respond to the Sassanid army and its Arab ally foretelling of the invasion of the Levant (Rustum, Rum, 1/186).

Our Orientalist has warned about his mistake in which he wrote in his book the History of Iranians that this king was killed in the battle of Al-Hayar and not Ain Abaj, which took place between him and Al-Harith bin Jabla Al-Ghassani in the year 554 AD (Noldkeh, History, p. 199). This is a confusion in which the orientalist himself fell into. Previously, he showed that The Battle of Yom Halima is the battle in which Al-Mundhir was killed and that Ain Abag took place later (Salem, History, p. 239).

On the throne of al-Hirrah, his son came after him Amr bin Hind who explained between our orientalist: "that he was an Arab king in 562 and through the context of the speech that he was the successor of al-Mundhir ... and the rule of Amr ibn

al-Mundhir should be until the year 568 or 569 ... B: Amr ibn al-Mundhir and Arab novels have described him as a mighty king "(Noldkeh, History, p. 202).

The Himyrian inscriptions established the presence of a king on the throne of al-Hirrah, bearing the name Amr ibn al-Mundhir written in Naqsh (Ry506) (Al-Ta'i, Hisham, p. 376). He mentioned that his reign lasted for sixteen years and in the eighth year of his reign the Prophet Muhammad was born (~) (Al-Tabari, History, 2/104), and then we can subtract eight years from the year 570 or 571 AD which is the year of the Messenger (~) to become for us the year 562 or 563 AD which is the year in which Amr bin Hind became an Arab king, and here we agree with the birth of him that he was king during this the year.

The Russian Orientalist studies in the studies they presented after their comparison between the Syriac and Byzantine sources as the closest to the event that confirmed the fact that he continued ruling Al Hirrah for a period of sixteen years, i.e. in the year 554-570 AD. With this, the date becomes closer to what Noldke mentioned, because what Nina accredited sources are closer to the events that It occurred during that period (Nina, Al-Arab, pp. 135-143).

He was known for his intensity and rigor and he was called: (Murtat Al-Hijr), which Ibn Habib mentioned for his strength (Al-Mahbir, p. 52), and Ibn Qutaybah made it by saying: "For the severity and severity of his severity" (Al-Maarif, p. 648), as he burnt ninety eight men from Bani Darem He added to them another hundred of the programs, while Abu Al-Baqaa saw it as his prestige (Al-Manaqib, 1/129), while Ibn Al-Atheer showed it for the intensity and strength of his kingdom and the strength that characterized his policy (Al-Kamil, 1/492).

We tend to the opinion that he was described by intensity, tyranny and strength, and in some cases he is an evil person, as he had two days: (a day of misery) and (a day of bliss), and they feared him with great prestige, and he was a mighty high and also called a burner (Ali, the joint 5/239, 242).

Our orientalist has indicated to his end that he was killed by the head of the conqueror, the arrogant poet Amr ibn Kulthum. (Noldkeh, History, p. 202).

It is clear from Noldke's statement above that he had referred to the death of this king, but at the same time he did not specify the year in which he was killed while we find him poets were adopted in identifying the princes of Ghassan, and then the Arab accounts agreed with what our orientalists went about in the cause of his death, which indicated to That Amr was very arrogant himself and that one day he asked who among the sons of the Arabs did his mother not serve my mother ?, then they reminded him one day that the mother of Amr ibn Kulthum, the poet who overcame her great lineage, did not serve her, so he called Amr to bring his mother to serve his mother, so that was a reason for taking the sword of the king and overthrowing the head of Amr bin Hind (Ibn Habib, Al-Mahbir, p. 203).

This incident was mentioned in verses from poetry (Ibn Qutaybah, Al-Sha`ar, p. 229):

For your age what Amr ibn Hind has called

Laila to serve his mother with success

Ibn Kulthum rose to the sword, praying

He grabbed his remorse with the throttle

And his honor Amr is on the head a blow

As a matter of delisting the net Hodeidah luster

Then, the ruler took over after him his brother Qaboos bin Al-Mundhir, in which the historians disagreed whether he had installed a king or not; it was indicated that he did not possess but was named king because he was his father and brother were two kings, and we indicated here that he mentioned the word (said) and that if it indicates something then it is Evidence of weakening (Hamza, Tarikh, 85).

It is not true what was stated by the latter and other newsmen who mentioned that Qaboos was not a king, because what John the Ephesian mentioned in the history of the canon is: (King), and it is known that the latter was a contemporary of these events when he lived in the sixth century AD, and he died About 585 A.D. He would not have called him (King). Qaboos had not been a real king over Al Hirrah (Ali, detailed in Arab History, 5/257).

Then, some of the newsmen mentioned the name: Al-Sahrab, Al-Sehrab, or Vashharat, who took over after Qaboos, and he ruled for a year during the time of Anusherwan (Ibn Habib, Al-Mahbir, p. 359).

This ruler is considered one of the rulers of Al-Hirrah, who are also intruders, and he is of Persian origin, named after him: Zaid (Jubran, Al Thani, Studies, p. 239), who assumed the ruling for vague reasons and at the same time the newsmen did not mention the reasons that led to his appointment as the king of the people of Al-Hirrah. However, it appears due to the turmoil in the Hierarchical Royal House (Ali, Al-Mufsal, 5/260).

After Al-Mundhir ibn al-Mundhir assumed the title: (Fourth) on the throne of Al Hirrah, it was said that he assumed power for four years at the time of Anusherwan eight months. At the time of Hormuz ibn Kisra Anusherwan, he had ruled for three years (Hamza, Tarikh, p. 85), but some historians have mentioned it is a ruling for a period of four years without reference to his contemporaries from the kings of the Sassanid state (Ibn Habib, al-Mahbir, p. 359). Then, it becomes clear to us that Hamzah's statement is similar to the rule of Qaboos that was mentioned by al-Tabari earlier. Moreover, he is the only one among the historians who mentioned his contemplation of the Persian kings above, then we can say that the period of his rule was contemporary to King Hormuz bin Kisra (Al-Ta'i, Hisham, p. 383).

We did not mention that we were born from either from near or from far from that they were kings in the city, and we cannot explain what was the reason for this despite their names appearing in various writings all the way to Al-Numan bin Al-Mundhir which our orientalist dealt with in his narrations. The assumption of Al-Numan bin Al-Mundhir mentioned the throne of confusion about The path of Uday bin Zaid, who he described as a Bedouin who had clothed an abomination, but he was more efficient than others by answering the question of the King of Iran regarding the function of the king of confusion and was at the same time difficult and cute (Nolkeh, History, p. 335).

Then, it appears to us that the news sources have formed the cornerstone of: (We generate him) in building his information on the assumption of power by Al-Numan with the help of Uday bin Zaid, who raised him and taught him since he was young, as he left Mundhir after his death a number of children reached twelve children and he did not rise He appointed his successor, perhaps because he knew that every one of them wanted to obtain power, and when he called Kusra Uday bin Zaid and asked him who left Al Mundhir among his children and how are they? Is it good for them? Uday said to him: He left a number of children while they are men, so he told him to bring them to them, and when they came to Kesra, Uday instructed them when asking them to answer one answer, and Al-Numan ordered that he answer another answer that differs from them, so Uday said to them: "If the king asked you: shroud me The Arabs? Then they said: We will suffice them with them except Numan. "And he said to Numan: "If the king asked you about your brothers, then say: If I cannot help them, then I will be unable to others. "So Kesra admired the answer of Numan, his possession and his garment, and he wore a crown worth six thousand dirhams in which pearls and gold were made, so that my secret was so and became Al-Numan is a king over confusion (Al-Tabari, History, 2/194).

Our orientalist indicated that the fall of Numan was due to the intrigues and conspiracies that were woven against him and made Kusra to change his confidence in him and that was a reason for the breakdown of the relationship between them, and that the reason for their fall was that they became independent of more than reasonable (Noldkeh, History, p. 351)

What supported our previous questions in Noldke's account is what Arab sources have stated, in which he indicated that there are several things that contributed to the killing of Al-Numan, including: his killing of Uday bin Zaid, who was

working as a translator for Kisraa Abruise, who was close to Numan and who was the first credit for taking the throne as a result of some The tattoos with tattoos about him (Al-Isfahani, Al-Aghyani, 2 / 108-109), and at the same time the anger was quick to anger believing in tattoos, until he fell to the closest people to him and lost himself and his throne (Mahran, History, p. 531). So they sent a book on his tongue and tucked it Wrong words and brought him to Al-Numan, and upon reading it, his anger intensified, so he sent for Uday's request And he said to him: I intend on you, unless you visit me, for I have longed for your vision, and my promise was at Kusra's time, so he sought permission from him and came to confusion, and when his imprisonment came and prevented anyone from entering it. Uday sang several poems while he was in prison. Most of which showed sadness for what happened to him (Al-Isfahani, Songs, 2/110). Al-Numan reached something of this poetry and heard it, and regretted his imprisonment, so he sent to him and prepared and right-handedly, and when he was imprisoned and his eyes beseeched for the many poems he wrote, he sympathized with it and told him what he had done with someone else, and reminded him of destruction before him And death. Uday also wrote to his brother Abi Zayd, who was a poet, and informed him of what happened to him when he entered Kusra. Then he spoke to him, wrote to him and sent M E man, and authorized him in the path of his brother salvaged, Khalifa al-Nu'man resident wrote the king's gate to him that he had written to you in an order Uday, Votah enemies of Uday, Numan on the killing signaled Uday (Miskawayh, experiments / 1, 228-230).

Moreover, Zaid bin Uday, who worked for Kisra, was harboring enmity for Numan for his father's killing, and the opportunity came when Kusra asked wives for his children, and Zaid indicated to him to ask them for Numan, so he agreed to that and was sent in their request, so the Numan's answer was: "As for the cows of Al-Sawad and Fares It is enough for him to ask what we have! ", And Kesra was angry at his response (Al-Tabari, History, 2/204).

He stated that Hani Bin Masoud announced his protection of Numan and the members of his family and advised him to go to Kesra. Further, he asked for pardon and excuse, and not to be a vagrant and poor among Arabs (Noldekh, History, p. 349).

Therefore, the proposal of the children we mentioned earlier agreed with what the Arab sources mentioned, when Numan felt that Kisra would arrange for him a conspiracy and killed him, so he decided to save himself before killing him, so he joined the tribe of Tayyalah with whom he had a kinship relationship, so Numan wanted them to protect him except that they feared Kisra. He walked to Bani Shaiban and met with: (Hani Bin Masoud Al-Shaibani), and he was a strong impermissible, and he bid him farewell to his family, his money, and his weapon, then went to Kisra, where he was killed (Ali, Al-Mufsal, 5/271).

We see that the main reason for the death of al-Numan is the great military power that the Lachimites had, as well as their increasing aspiration to independence, all of this raised the fears of the Sassanids, as well as the infusion of Numan to the feelings of the Arabs against the Persians (Nina, Al-Arab, p. 146).

Furthermore, the control of al-Numan to control the Arab tribes and establish his influence over them, so the Ayad tribe did not give royalties to any of the kings, so their strength was only that they attacked a woman Kisra Anu Sherwan, so the latter ordered his army to fight them, so he prepared for them and carried out two attacks that resulted in a Kisra defeat twice. (Al-Taie, Hisham, p. 388).

It was mentioned that Ayas bin Qubaisa, who assumed the throne after the Numan, must have his name: Qubaisa, and perhaps the owner of the songs was suspected by mentioning him here to fill the void (Noldekh, Date, p. 334),

Noldkeh's argument was opposed to the theories of Arab historians who emphasized that after the death of Numan at the hand of Kisra, the throne was assumed by a person known as: Al-Nukhairjan, and after a year and eight months the Messenger was dispatched (~) (Ibn Habib, Al-Mahbir, p. 360).

Whereas Noldkeh agreed with other sources, including some who indicated that the ruling of the ruling from the family of Lukham and Salaam to Iyas ibn Qubaisah al-Ta'i came from the Sassanids, and this king died in Ain al-Tamr (Ibn Qutaybah, al-Ma'arif, p. 650).

Likewise, for the Russian orientalist who mentioned that the Persians were used on the throne of confusion after the killing of Iman bin Qubaisa, who was not affiliated with the Lakhimides and it seems that he was a Christian from the tribe of Tay and that he was (the servants) who appeared in the country of confusion, but he did not rule alone but was a follower The kings of Persia as well as the appointment of a Persian person next to him working in the administration of Arab affairs (Nina, Al-Arab, p. 146).

Our orientalists have referred to the location of Dhi Qar as an important event from the historical point of view, but it is nothing more than a simple incident except that the Bedouin Arabs overpowered the Sassanids over the Arabs who condemned the dependence of the Sassanids at a time when their empire reached distant points in Asia Minor, and he confirmed that it happened Between the period 604 and 610 A.D. (Noldkeh, History, p. 330).

Therefore, those whom we neglect to give birth to what we have presented have been clearly explained by the news sources the reasons that led to the outbreak of war between the Arabs and the Sassanids despite their differences among them and among them: Al-Tabari who explained that the Dhi Qar incident was because of the anemones that had been deposited with Hani Bin Masoud all his blessings and weapons And when Kisra asked Iyas to send him the legacy of the anemone, he replied that he had left it with the Bakr tribe, so he ordered Kisra Iyas to bring what was to Numan and sent him to him, so he sent Eas to Hani and asked him to hand him the armor that he had deposited with him and others, which were Four hundred shields, while another stated that it was eight hundred shields, and he refused Ni to deliver what entrusted to him, wroth fractions showed that nips Bakr bin Wael (Tabari, History, 2/207).

While the owner of the book of songs mentioned that when Numan perished, the Bakr bin Wael tribe raided the land of the blackness from time to time, this matter was greatly offended by Kisra until Qais bin Masoud bin Khalid bin Dhi Al-Jadain bin Abdullah went to Kusra, and pledged to him to stop these The tribe is about raiding in exchange for giving him a specific area. The king of the Persians agreed and gave him the camel and what and its stuff, as well as the date of Tamr, but this situation has changed after the arrival of Al-Harith bin Wahla bin Majalid and Al-Maksar bin Hanzalah bin Hayy bin Thaalba and gave them the two tribes of passage and anger and apia to accept this and landed at Bakr bin Wael and drew them to Kisra, and they began raiding the lands of Al-Sawad, so he conquered Al-Harith, the lands of Maysan, while al-Maksar invaded Anbar, as well as others raiding different lands, which provoked this action, which was irritated and frustrated with the tribe of Bakr bin Wael. In Basabat, after which he ordered Kisra from a caretaker to hand over his armor and money belonging to Numan that he deposited with him before his death, but the latter refused, so Kesra prepared and consulted with him from the Arabs, so Iass answered him with an answer that the king did not like and said to him that you are from the Arabs and intolerant to them, but Zaid bin Uday bin Zaid Al-Abadi, who was working as a writer for: (Kusra) He said to him, Send the soldiers Ali Their evil is not enough for you. As for Al-Numan bin Zara'a bin Harmi Al-Taghlebi who was hateful of the Bakr tribe, he indicated that if Bakr arrived in Dhi Qar in the summer, they would fall like locusts rushing. So, Al-Numan appointed to the tribe of Thalib, Al-Nimr, and Khaled Bin Yazid Al-Bahrani on the udah. Bin Qubaisah appointed him as leader of: (Ketbayba al-Shahba and Al-Dossar), and the Arabs were in (3000) thousands of fighters, while the Persians were composed of a thousand of the bracelets, and when Hani bin Masoud Al-Shaibani heard the news, he walked with his army until he reached Dhi Qar (Al-Asfahani, Al-Ashani, 24/51 -63), so Kesra sent them a letter with the hand of Numan that contained three qualities, and a good congratulations on them. As for you to make the matter with The hands of Kisra are commanding whatever he wants, but as for leaving the home, or for preparing for war (Al-Tabari, History, 2/207), and indeed

the battle took place, and the Arabs managed to victory over the Sassanids. Bakr bin Wael got the spoils so they divided them among them (Al-Asfahani, Songs, 24 / 51-75)

As for the timing of this battle, the author of our study has specified it between the period 604-611AD (Nolkeh, Iranian History, p. 330), and this is how western narratives agreed with him, including them: Nina Begulovskaya, who confirmed that it happened in the summer of 602AD, while Ronstein mentioned that it happened for the period 604- 611AD, while Nicholson confirmed that it occurred in 611AD. As for Cosan de Percival, it is believed to have occurred in 611AD, and this view is favored by the vast majority (Salem, Studies, p. 261).

As for what Noldke narrated regarding the battle of Dhi Qar and its diminishing importance, he clashed with the writings of his peers from the West, as I mentioned that Dhi Qar is one of the great days of the Arabs, because the end of the Lakhimites became at the same time a new beginning in the history of the Arabs in which they felt their superiority and were able to put The definitive evidence of their becoming a force to be reckoned with, the Persian army suffered a great defeat until the people of the news who were witnesses of the battle feared to speak with it as for the Persian king, and this was the victory of the catalytic role that contributed to introducing confidence into the souls of the Arabs, they proved that they have the ability and determination To break the thorn of a number of armies The strong at the time (Nina, Al-Arab, p. 147).

This battle also clarified and demonstrated the Arabism of the Arab tribes that stood against one enemy: the Sassanids, and the Arabs standing one hand at the other side, so we find the Iyad tribe supporting Bakr bin Wael, and this became a prelude to the Arabs achieving Arab victories over Persia later (Jubran, Al Thani , Studies, p. 241).

II. ANALYZING AND DISCUSSING DATA

Through the above study, it becomes clear to us that the important historical writings that we generate on this city have given a new historical like a new historical turn in how to study this history, especially after its reliance on important sources, some of which were contemporary to historical events, especially books of ancient Arab poetry and sources Byzantine and Syriac.

III. RESULTS

After finishing, we reached a number of conclusions, which can be summarized as follows:

1- Noldke reflected in his various scientific studies the description that the German Orientalist School enjoyed the interest of its Orientalists in the scientific aspect that counted the basic degree therein, especially its study of various sciences that dealt with the study of Arabs, whether scientific or human.

2- The great impact that we generate in the scholars, from both oriental and Arab scholars, through scientific studies, some of which were characterized by accuracy and objectivity and achieving good results in the fields that dealt with research and delving into it.

3- The studies we generate have been characterized by great and clear criticism of the Arab novels that dealt with this history, as they were considered exaggerated studies, and we have noticed on our orientalists his lack of knowledge of the history of the Sunni of the first kings of confusion, despite his reliance on various sources.

4- The study showed the Arab ability and their full and complete knowledge in matters of war, by preparing military plans and participating effectively in the wars that took place between the two great Sasanian and Byzantine Empires, especially the third harbinger whose wars were marked by their severe impact on Byzantium and Ghassanid.

5- We were not born in his historical narratives of: (The Battle of Dhi Qar), which was counted as a simple historical event, despite its great fame, and at the same time it provided a lesson in Arab unity, as it witnessed the first gathering of Arab tribes against the Sassanid dependency.

6- The study revealed the need of the Sassanid and Roman empires for the Arab tribes and their involvement in their defensive defense system, because of what the Arabs described in terms of movement and their ability to live in the desert to know them.

7- Noldke neglected to mention some of the kings of Al-Hirah, as the years of their kings did not address the events of Sunni Muslims.

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