

Babylon In the books of Arab countrymen

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Abstract

In this humble research, I dealt with the great city of Babylon, and how it is located in the fourth region, according to the assessment of the Arab countries, from the seven regions that make up the world. And they talked about the reason why Babylon was named so What was the city of Babylon in the past, and what are the conditions and names of its kings? We must talk about (Alexander the Great) who passed through the land of Babylon, built a city in his name, and then died there.

Religion was mentioned in ancient Babylon, as well as the agricultural situation in Hilla, the center of the city of Babylon. It talked about the story (Harut and Marut) that was mentioned in the Holy Quran and their location in Babylon .

Key words : Babylon , books of Arab countrymen

I. Introduction

Region IV

Historians are almost unanimously agreed that Babylon is located in the fourth region, of the seven regions that make up the globe, according to their geographical division And the fourth region, "Babylon, the average regions, and it is the best temperament, beginning from Africa to Balkh (1) to the east of the earth(2).

Al-Masoudi elaborates more on the seven regions, and gives the distances for each region, stating that "the fourth region, which is the region of Babylon, is a center for it, and six circles around it, and that each region is seven hundred leagues similar to it, so the first region is India, the second is Hijaz and Abyssinia, the third is Egypt and Africa (3), and the fourth Babylon, Iraq, the fifth of the Romans, the sixth, Gog and Magog, and the seventh, Yumaris, and China" (4)

Al-Masoudi defines the territory of Babylon, and says, "As for the seven regions, the first of them is the land of Babylon, including Khurasan, Persia, Ahwaz, Mosul and the land of the mountains (5) .

Babylon

Regarding the reason for naming Babylon, with this name, the biographers say, "Babylon was only called Babylon, because the tongues differed by it and were confused by it. And the kings and people gathered in it and then separated from it" (6). While Ibn al-Faqih says elsewhere that "Babylon built it with Europe and its name derives from the name of Jupiter. Because Babylon with the first Babylonian tongue is the name of Jupiter.

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(7).

Babylon in the first time

Ibn al-Faqih is attributed to the Arab astronomer Abi Maashar about building Babylon at that time, who lived in it and who built it, and when that was. He descended it after the flood, and he and those who went out with him from the ship to it to seek relief. Kufa. And their position is what is called black. Their kings used to descend on Babylon, and the Chaldeans were their soldiers.

. As for the distances of the city of Babylon and its geographical description, "The city of Babylon was twelve leagues like that, and its gate was next to Kufa.).

Al-Idrisi, who died in the year 560 AH / 1165 CE, tells us about Babylon, on his visit to it, and about the remains of the ancient buildings that he saw, and how they indicate that it was one of the great cities. Iraq in the time of the Canaanites and their inhabitants and their kings traded its architecture, and it has the remains of construction and existing monuments, telling that it was a great fortune in the passage of time. It is narrated on some dates that Al-Dahhak was the first to build it, and it was inhabited by the Taba'a and Ibrahim, peace be upon him, entered it.

The news about the kings of Babylon are many, and tables are mentioned with the names of the kings of Babylon and their years of rule. Al-Biruni, who died in the year 442 AH / 1050 CE, mentions that "Nimrod bin Kush bin Ham bin Noah reigned after twenty-three years from when the tongue was confused in Babylon, which was the first kingdom established on earth The tongue was confused in Babylon, it was in agreement with the birth of (Argo), and he mentioned kings who rose after him until the matter reached the kings of Author (9). Babylon's architecture was full until Alexander came out and destroyed it (10).

Alexander the Great

Then Alexander owned the land, and the rest of its kings came to him and built thirteen cities, all of which were called Alexandria, including Alexandria, which is in the land of Babylon. These are the cities that he built, and he died poisoned in Babylon (11). And when Alexander passed by Babylon, he was told about a cave there, and it has great effects. Minimum to be. He said, then Alexander entered the laurel, pouring down abundant tears, and found a great and important person tall on a bed of gold. Thus the story says, he was lying, and he had left all that he owned, and threw his right hand clenched, and the other open, and the keys of his safes were laid at his head, and on his right a written tablet In it: We collected the money and enabled it, and on the left of it was a tablet written on it: Then we left and left it, and at his head aboard has written on it:

I was from accidents in
safety

It was rebuilt in tim saad

So I went undercover as you
see me

The chandelier approached
altitude

Ibn al-Wardi continues his story about Alexander, which is a long story, because it is not hidden, and the historian excelled in its narration, in dealing with many aspects of it, and perhaps exaggerating this mysterious character in the depth of history, but what matters to us is what matters to us. Our city is Babylon. Ibn al-Wardi ends his story about him and says: "Alexander returned from Babylon surrounded by troubles, and the effects of illness appeared on him until the weight of his tongue with words .. until he died" (12) .

Religion in ancient Babylon

Al-Hamari, who died in the year 900 AH / 1225 CE, talks to us in his book, which seems to have taken most of the stories and news, about cities and countries, from the book (Countries) by his author Yaqut al-Hamwi, which preceded it by nearly three centuries.

And Al-Hamiri in his talk about religion in the ancient city of Babylon, and how they took idols for worship after they were seduced by Satan, as Al-Hamari says. They claimed that they were the first kings of the world and that the Persians took the king from them, just as the Romans took it from the Greeks, and the first of their kings was Nimrod, and they were the ones who built buildings, and urbanized cities, and rounded up the country, divided rivers, and arranged armies And they made brigades and flags. They said: The first fetish Worship is worshiped besides God Almighty (friendliness), and he was a Muslim man from the people of Babylon, and he was dear to his people. I see your dismay over this man, so is it necessary for me to photograph for you like him so that he is in your club and you will remember him. They worship God, besides God Almighty. "(13)

Ibn al-Faqih, who died in the year 290 AH / 902 CE, and who visited Babylon perhaps in the late third century AH, which is an advanced time in Islamic times, speaks about Baghdad, Iraq, and Babylon. And he calls it Babylon, because it is the best known, as he says, and he tries to find a comparison between Babylon and the rest of the countries, in many respects. And let Ibn al-Faqih tell us that, "And if we go, we meet the Egyptians in Baghdad from the virtues ... and they know or do not know that Babylon, Iraq was the center of science and scholars and the place of wisdom and wise men. They say: Baghdad is from the fourth region, and they say that the borders of this region are the following: the land of India, the Dibil, and the following are the land of Hejaz, the Ta'alabiya, and the following is the Levant Nusaybin, and the following is Khurasan, the Balkh River, as what is below the river entered it from Khorasan and all the mountains, and all of Iraq and Tigris, he did not know Only Babel. And you know that people are but They attribute the thing to the best known if Babylon is as well They did not attribute the region to it "(14).

Al-Maqdisi, who died in the year 380 AH / 991AD, mentions the city of Babylon, and that it is not a large city, and he talks to us about the remnants and remnants of the fire that Ibrahim al-Khalil burned, saying, "Babylon is small, far from the road, and the avenue on its bridge, and the rest of the cities of this face, as we have described, such as the Nile. And Abdes and Lotha, the city of Abraham, Kotharba, and then the hills, they said, they are the ashes of Nimrod's fire, and near Cutha the road is like a beacon in which they have words... And there are many scenes in which Abraham was born, and his fire was lit "(16).

The agricultural situation in Babylon:

The historian Ibn Khardathba, who died in the year 299 AH / 912AD, mentions the agricultural situation in Babylon, when he visited Hilla, the center of the city of Babylon, and talks about its abundant

agricultural production, saying: "Tasuji (16) Babylon, and two Kshatriya (18), Al-Rasatiq (19) sixteen, Al-Bayader Three hundred and seventy-eight peddlers, wheat is three thousand measures (20), and paper (21) three hundred thousand and fifty thousand "(22. And Ibn Khardathbeh adds about (Agriculture in Babylon says, "A pothole meadow has nine grains, two hundred and ten seedbeds, wheat is three thousand measures, barley a thousand measures, and leaves are one hundred and fifty thousand dirhams" (23).

In the fifth century AH, al-Bakri, who died in the year 487 AH / 1094 CE, had a talk about the splendor and grandeur of the city of Babylon, with its construction and high walls. (24) And it was a smiling city, beautiful and beautifully constructed, spacious in its courtyard, and is gathered to a good view from every side the sobriety of the structure and the splendor of the position, and it was easy with boldness, the durability of a square vivid, it had two great fortresses in every square, and the rest of that from its wall was hardly heard Its news is true for his eyesight, due to its great height and excessive mastery, and it was fifty cubits in width at a height of two hundred cubits at a turn of sixty-four miles, built of compacted bricks, and was trenched around a trench in which the Euphrates flowed. And it has a hundred A copper door with the widest wall at the top, and I dug it at the bottom Above, he built housing for fighters and guards , Connected in all its cycle " (25).

The historian al-Maqdisi states that the Babylon region is the Iraqi region and that Babylon is part of it. Al-Maqdisi goes on to more than this when he states that "most of the people do not know where Babylon is" (26). And I see that this saying is the opposite of what I heard from some people, when I traveled to some European countries when they asked me about my country, I said to them: Iraq, and as it is known, the name of Iraq when it is pronounced in English is Iraq, which is close to the name Iran, Iran. Some people do not differentiate between the two names, because the pronunciation is similar to the pronunciation and the last letter is different. But when we tell them that we are from Babylon, they know that we are from Iraq, because they know Babylon, its history, its location, and the treasures of its antiquities.

As for the answer of the first Caliph Abu Bakr Al-Siddiq (may God be pleased with him) to Umar ibn Al-Khattab (may God be pleased with him), when he asked him to send his armies to this area, let us read what Al-Maqdisi wrote: "Because God opens up to my hands an inch of the Holy Land. He did not say who was a friend of Babylon Babylon is one of the last beautiful cities From Koura (27) Asian (28), which is six Tasij from Taj Babylon, Tsuji Jharniyah, Upper Fallujah Subus, Tusuj Babylon, Tsuji Al-Jarniya, Upper Fallujah, Soros, Tusuj (29). And it was mentioned in the Holy Quran: (And what was revealed to the kings by Babylon Harut and Marot) (30), Ibn al-Faqih mentioned (31) a narration transmitted from Al-Amash (32), that Mujahid (33) went to Babylon to see the location of Harout and Marut, and the novel is almost classed among the narratives. And stories of a thousand and one nights. It seems that the third century AH, the century in which our historian Ibn al-Faqih lived, abounds in such stories and this literature, I mean literature of exaggeration and imagination. Although the novel is relatively long, I am forced to mention it, and enjoy that wide and beautiful imagination, he says, "Mujahid did not hear anything of miracles, but he went looking at him .. and he came to Babylon and met him a man of the heads of its people... When he met him, he said to him: Aba Al-Hajjaj, what do you do here?" Here? He said: I need the head of the Goliath, I would love for you to enter me into it, and he introduced him to his location and position and said: I have a need for you He said: What is your need? He said: You order some Jews to show me Harut and Marut, so I refrain from him for a long time, then he said to him: I am afraid that you will not hold He said: I hope that it is nothing but what you love, so he sent to a man from the Jews,

He said: Go with this and bring it to Harut and Marut. Then the Jew said to him: How do you find your heart? He said: Whatever you want, go with it to a mysterious place in the desert, and if it was a great rock, he said a word about it that he mentioned that it is from the Torah. The Jew said to him: Hold on to me and see that you do not remember God. Then Mujahid went down with him and took him down until they became a big space. And if they were like the two great mountains, bound on their heads, and they had iron-bound from their necks to their feet. When a mujahid saw them, he did not control himself if he mentioned God Almighty and were upset to the point that they almost cut the iron on them, and the Jew and the Mujahid fell on their faces for a long time, then they recovered. By God, we almost perished and did not go out, so a Mujahid clung to him and did not remain with him until they went out to Earth" .

As long as we talk about Harut and Marut and their place in Babylon, al-Qazwini tells us about that, and I will tell his story, with a comment on some of what was mentioned in his words, so he says: Babylon is the name. To a village that was on the banks of the Euphrates River in the land of Iraq, in the past, people now move to push it. Unfortunately, something like this happens when interest in antiquities is weak, so transporting bricks means destroying the famous monuments that are the ruins of Babylon, evidence of civilization at that time. Then al-Qazwini says: There is a ditch known as the cube of Daniel, peace be upon him. Most of the people said it was Harut and Marut (33). And goes on Qazwini, who lived in the seventh century. The Hegira / the thirteenth century AD, with a narration on Babylon, is closer to describing magicians and their deeds, a strange story, in which the exaggeration and magic of myths are. In this narration, which states that the second caliph Umar ibn al-Khattab (may God be pleased with him) asked one of the men of the city of Fallujah, and he answered him about the miracles of Babel, and a questioner lord asks about the relationship of Fallujah, with Babylon, we say that it is from the same region and that Babylon is one of the six seas of Asian, and this division It is an Islamic division, that is after Islam entered Iraq. The historian al-Qazwini did not mention to us the position of Caliph Umar ibn al-Khattab (may God be pleased with him) regarding this novel, and what are his reactions. The novel says, "Omar bin al-Khattab asked Dehghan al-Fallujah about the wonders of their country, so he said: The wonders of Babylon are many, but she liked the matter of the seven cities. Every city was a miracle. As for the first city, the king used to visit it, and there was a house, in that house the image of the earth, with its villages and stalactites and collapsed, so when the people of a town refused to carry the kharaj, their rivers in that image broke and their crops sank, so it happened to the people of that town like that until they returned from abstaining. It blocks their collapses in the picture, then it becomes blocked in their country.

The second city had a great basin, so if the king gathered his people, everyone carried a drink with him to drink with the king and poured it into that basin, and if they sat to drink, each of them drank his drink that was with him and was carried from his home.

In the third city, there was a drum hanging on its door, so if a person from the people of that city was absent and his affairs were confused, and he did not know whether he was alive or dead, they rang that drum on his name.

In the fourth city, there was an iron mirror, so if a man was absent from his family and wanted to know the state he was in, they came to that mirror with his name and looked at it and saw him in the state he is in.

In the fifth city, there was a copper column on its gate, with a copper goose on its head. If a spy

entered it, a cry was heard by all the people of the city, and they knew that a spy entered them.

The sixth city had two judges sitting on the edge of a water point, so if two opponents approached them, they saw something and moved them on their feet and ordered them to cross over the water, so the invalid sank in the water without the syringe.

The seventh city had a tree with many branches, so if someone sits under it, I shade it for a thousand souls, then if it exceeds a thousand, they are all in the sun.”(34)

Homesickness.

The Iraqi historian Al-Masoudi, who is of Babylonian origin, teaches us a wonderful piece of literature on the love of homelands and longing for them after distance and alienation. This is the same for all Iraqis, with nostalgia for Iraq at the expense of foreign countries. And Al-Masoudi continues with the advantages of his homeland, Iraq, and the good things, safety, and blessings in it, may God bring them back to us, as they were abundant and their livelihood well-off.

Let us stand on what Al-Masoudi said: “Description of the province of Babylon: Al-Masoudi said: And in the middle of the regions, the region in which we were born, and if the days were between us and him, and our distances were overwhelmed by it, and our hearts gave birth to nostalgia for it, as it was our homeland and our hometown, which is the province of Babylon, and this was The region is glorious with the Persian kings, and his destiny is great, and his care was on them, and they used to travel to Iraq .. This is what protected this region from the abundance of its facilities, the moderation of its land, the greenness of its grass, the substance of the arrivals to it, namely the Tigris and the Euphrates, the general security of it, and the remoteness of fear from it. It is in the middle of the seven regions, and the first from the world was likening it to the heart from the body, because its land was from the province of Babylon, whose opinions diverged from the wisdom of matters as it does from the heart, and thus the colors of its people were moderated and their bodies were able to resemble them. The barbarians, and from the dryness of the nations and met with them the good of all countries, and just as they were moderate in the mountain, so are kindness in intelligence, and adhere to the good things. (35)

Iraq

And as we passed by, the mention of Iraq is the mention of Babylon, and vice versa, so Babylon is in the heart of Iraq, and the Iraqis when Babel is mentioned before them and its merits are mentioned, so they feel proud, because Babylon is the historical and civilizational extension of them, as it constitutes pride in this land and this heritage that He taught man the letter, and what they left is a testament to that. This history and this civilization were left behind by an enlightened and mobile mind that interacts with life, and Al-Masoudi mentions that a group of people of knowledge about biographies and news, they mentioned that Omar bin Al-Khattab (was pleased) when the people wanted to Iraq, when he reached him what the foreigners had to gather in their country, Kaab asked the rabbis about Iraq, then he said: that when God created the truth, everything was true to something, then the mind said: I am the truth in Iraq, so science said, and I am with you (36)

Why Iraq ?

Al-Masoudi extends praise to Iraq, mentions its merits, why Iraq was coveted of the invaders and the

goal of the greedy, and throughout the ages, and why the kings at all times stared at him, he mentions: As for Iraq, the lighthouse of the East, and the mystery of the earth and its heart, to him the waters were divided, and by him, the freshness connected, and he has the time of moderation, The moods of his family were smoothed, their minds softened, their thoughts sharpened, and their pleasures connected, so shrewdness appeared from them, their minds strengthened, and their insights were fixed. And the heart of the land is Iraq, which is the one who is the one who prays from ancient times, and it is the key to the East, the path of light, the theater of the eyes, its cities of cities and what it is. For the purity of its essence, its pleasant breeze, the mildness of its soil, the flow of water upon it, and the luxury of living in it (37).

Hillah in the seventh century AH;

Ibn Jubair (38) mentions the Arab Muslim traveler Hilla, which he visited, mentions details about the city and says: Hilla, a large city, is out of date. He says, Atiqah because it is an archaeological city, known as the seat of the Babylonian civilization. Regarding its shape, Ibn Jubayr says: It is rectangular, and nothing remains of its wall except for around dirt wall.

Regarding its location on the river, he says: It is on the coast of the Euphrates, connected to it from its eastern side, and extends along with it, and this is a good feature for cities that are penetrated by water, or it extends from north to south, as is our city Hilla.

Ibn Jubayr tells us about its markets, industries, and architecture, and how the city's markets are rich, collecting civil utilities, and necessary industries, and are strong in architecture. Ibn Jubayr did not specify to us his expectations about the number of inhabitants, he only mentions that they are many people.

He depicts its gardens and palm trees for us, and tells us about the bridge that was held by the order of the Caliph on the Euphrates River, serving the pilgrims of the Sacred House of God, and he says: It is connected to the palm gardens, inside and outside, and their homes are between the palm gardens. We have wrapped it in a great bridge knotted over large boats connected from the shore, lined on their side by chains of iron like arms crossed by bones and greatness linked to wood fixed in both shores, indicating the greatness of ability and power Ibn Jubayr says that this bridge was ordered and built by the Caliph, in order to take care of and take care of the pilgrims when they arrive in Makkah.

Then Ibn Jubayr praises the water of the Euphrates, for its sweetness, saying, "This river is like its name, Euphrates. It is one of the fresher and hiding waters.

On the road between Hilla and Baghdad, Ibn Jubayr praises this road, its beauty and beauty, and the connected houses on both sides of the road, and says that this road is a theater of beauty and love for the soul, and praises the security that accompanies the traveler from Hilla to Baghdad, and says: "And the road from Hilla to Baghdad is the best and most beautiful road. In plots of land and buildings, villages are connected to the right and to the left, and these carpets split branches of the Euphrates water, which seep in and irrigate them. The Almighty "(40)

And about one of the rivers branching from the Euphrates River, Ibn Jubayr tells us, and how people drowned in it, because of the crowds, he says: "And in the loudness of the aforementioned Monday we went and crossed a bridge over a river called the Nile, which is a forked branch of the Euphrates, and it was crowded, so many people drowned And the animals are in the water. So we stepped down comfortably until the crowd

relieved and passed through on safety and wellness, praise be to God. ”⁽⁴¹⁾

On the gathering of pilgrims in Hilla, to rest, and how they congregate when signaling them to tap the drum, and rush to leave, he says: “In the city of Hilla, the pilgrim is sending in groups and in flocks: among them the advanced, the medium and the late, the urgent does not stop at the impossible, nor The one who came before the late, so wherever they wanted by their way, they went down and rested and rested, and their souls dwelt from the splendor of the pecking of the cuvette (a kind of drum) whose hearts were shaking with a house to leave and in a hurry to get up. Then he returns to his sleep ”⁽⁴²⁾.

Ibn Jubayr talks about the many bridges and rivers that covered the road to Baghdad, and praises the many bridges that reduced their presence on the lack of competition and jostling between the pilgrim, saying, “Among the reasons for their separation is the large number of barrages intercepting their way to Baghdad. You hardly walk a mile until you find an arch on a branching river. From the Euphrates, that road is the most bridges and bridges, and on most of them are tents in which men are guarding the road ⁽⁴³⁾.

Ibn Jubair mentions Prince (Tashtakin), the Iraqi prince of Hajj, Prince Majd al-Din Abu Sa`id al-Mustanjdi, and his stay in Hilla to receive the pilgrims of the Sacred House of God and went to the Caliph, and his responsibility for the pilgrims, so he says: “And Prince Tashtakin ... stays in Hilla for three days until he advances All the pilgrims then go to the presence of his caliph. This aforementioned suit is obedience in his hand to the caliph. And the conduct of this prince is kind to the pilgrim⁽⁴⁴⁾ taking care of them and being cared for their front and leg, and including the publication of their pilgrimage and facilitator a commendable biography.⁽⁴⁵⁾”

And on the gathering of pilgrims in Hilla, to rest, and how they gather when signaling them to tap the drum, and rush to leave, he says: “In the city of Hilla, the pilgrim is sending in groups and in flocks: Some of them are advanced, intermediate, and late. The one who came before the late, so wherever they wanted by their way, they went down and rested and rested, and their souls dwelt from the splendor of the pecking of the kous (a kind of drum), for which the hearts were shaking with a house to leave and in a hurry to get up. He will return to his sleep. ”⁽⁴⁶⁾

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Ibn Jubayr continues, describing the villages on the road leading from Hilla to Baghdad, describing to us their beauty, goodness, the good things that they contain, and their picturesque views, saying: “On Monday

afternoon, we visited a village known as Qantara, which is very fertile, large in the yard, flowing streams of water, and rich in shades. With fruit trees, one of the best and most beautiful villages, and it has an arch on a large, humped branch of the Euphrates. His sacrifice is in a village known as al-Farasha, with many buildings and water, and around it a simple green and beautiful view. The villages of this road from Hilla to Baghdad are such a good and spacious. And in this aforementioned village there is a large khan against which is stared by a high wall with small balconies.”(49) .

Hillah in the fourteenth century AD

Ibn Battuta visited Iraq, and passed by the city of Hilla. As is well known, Ibn Battuta died in the year 779 AH / 1377 CE, that is, at the end of the eighth century AH, the fourteenth century AD, and at this date Baghdad and Iraq are under the control of the Mongols after the fall of the Abbasid caliphate in 656 AH / 1258 AD. Unfortunately, Ibn Battuta, upon entering the villages of Hilla, speaks with an unpopular soul, despite his praise of Hillah with its markets, well-tended gardens, and its great bridge. He tells us about the one who lives in Hilla when he visits it and describes the problems arising among the residents, he says: “Then we went and went to “ Bir Milaha ”, which is a good town among palm gardens, and I went outside, and I hated my entry to it because its people refused. We departed from it in the morning, so we went to the city of Hilla. It is a large city, rectangular with the Euphrates in the east, and it has good markets, a collection of facilities and industries. On its side are chains of iron tied in both shores, to a great tree fastened to the coast, and the people of this city are all twelve in front of them, and they are two sects: one of them is known as the Kurds, and the other is known as the people of the colleges, and the strife between them is connected, and the fighting is taking place close to the great market. ” (50)

Ibn Battuta tells us about his witnessing of the rituals of the Shiite front in the city of Hilla, and how they go to the scene of the Imam Mahdi (the expected), with a majestic procession, accompanied by the playing of drums and trumpets, and they call at the scene for the owner of the time, and let us read what Ibn Battuta wrote about that. Al-Madina is a mosque, and at its door there is a straight silk covering, and they call it the scene of the owner of the time. Among their customs: that every night a hundred men from the people of the city come out with weapons, and with their hands famous swords, so the governor of the city comes after the afternoon prayer, and they take from him a saddled mare, a mule or a mule as well They hit drums, drums, and trumpets in front of that animal, and fifty of them lead it, and like them follow it, and others walk to the right and left of it, and they come to the scene of the time-lover, and they stand at the door, and say: In the name of God, O owner of time! In the name of God, Get out. Corruption has appeared and injustice has increased, and this is the time for you to go out, so God will differentiate in you between right and wrong. And they are still like that, and they blow trumpets and drums and turn away to the sunset prayer, and they say: Muhammad Ibn al-Hasan al-Askari entered that mosque and was absent in it, and that he will go out, and he is the Imam they are waiting for.”(51)

Ibn Battuta talks about the political situation that (Hilla) was in when he visited it, and he says: “He had conquered the city of Hilla after the death of Sultan Abu Saeed, Prince Muhammad bin Rumaitha bin Abi Nami, the Emir (of Mecca), and ruled it for years, and he was good. Sira, the people of Iraq praise him until Sheikh Hassan, the Sultan of Iraq, defeated him. He tortured and killed him and took the money and ammunition that he had. ”(52).

II. Conclusions:

We are not afraid that I have written many books about Babylon the Great, the Babylon of civilization, but to join the books of the two Arab countries, which is my precise specialty, I followed what the Arab travelers mentioned in their books. Rich in pictures of the social life of Muslims and all peoples, and they mentioned the stories that were accepted and written about Babylon the first time, and how (Alexander the Great, Aristotle, the Macedonian) passed when its conquest was at the height of its civilization and its glory, or the days of the late Babylonian civilization.

And he mentioned in the books of Arab travelers the religion that prevailed in this way.

And in advanced ages, in the seventh century AH / thirteenth century AD, and as our historians told us

Travelers from the city (Babylon) Hilla, which is currently considered the historical center of Bulbul, discussed some of its economic aspects, such as agriculture, as well as some social aspects of it.

References:

- (1) Balkh: a city in the state of Balkh (present-day Afghanistan), located in the north of the country. Its capital is Mazar-e-Sharif, meaning the holy shrine. Ibn al-Faqih, Abi Abdullah Ahmad bin Muhammad al-Hamdani, (d. About 340 AH / 951 CE), Al-Balad, The Verification of Yusef Al-Hadi, The World of Books, Edition 2, (Beirut, 2009), p. 317.
- (2) Ibn Al-Faqih, Al-Balad, p.6.
- (3) Ifriqiya: This is the name given by the Arabs in the Middle Ages to the part they conquered from the north of the African continent. Africa includes: northern Tunisia, eastern Algeria, western Libya, and its center is Kairouan. Among the states that ruled this region: the Aghlabid state, the Almohad state, the Fatimid state, Banu Ghaniyya, and Bani Hammad. Ibn al-Faqih, Al-Balad, p. 335.
- (4) Al-Masoudi, Abu Al-Hassan Ali Bin Al-Hussein (d. 346 AH / 957 AD), Warning and Supervision, Dar Al Turath, (Beirut, 1986), p. 29.
- (5) Al-Masoudi, Abu Al-Hasan Ali bin Al-Hussein (d. 346 AH / 957 AD), Mourouj Al-Dahab, and Al-Jawhar Metals, Edited by Youssef Asaad Dagher, Dar Al-Andalus, (Beirut, 1965), vol 1, p.75.
- (6) Ibn Al-Faqih, Al-Balad, p. 334.
- (7) Ibn Al-Faqih, Al-Balad, p. 378.
- (8) Ibn Al-Faqih, Al-Balad, pp. 377-378.
- (9) Ibn Al-Faqih, Al-Balad, p. 378.
- (10) Al-Idrisi, Abi Ubayd Allah Muhammad (d. 560 AH / 1165 CE), The Book of Nuzha al-Mushtaq fi Penetrating the Horizons, The World of Books, (Beirut, 1989), vol 2, p. 670.
- (11) Al-Biruni, Abi Al-Rayhan Muhammad bin Ahmed (d. 440 AH / 1050 AD), the surviving traces of the old centuries, written by Khalil Imran Al-Mansour's footnotes, Dar Al-Kutub Al-Ilmiyya, (Beirut, 2000),

- p. 87.
- (12) Ibn Al-Faqih, Al-Balad, p. 378.
- (13) Ibn Al-Faqih, Al-Balad, pp. 616-617
- (14) Ibn al-Wardi, Siraj al-Din Abi Hadid Umar (d. 852 AH / 1448 CE), Khuraydet al-Ajeeb, and Farida al-Gharibi, The Popular Library, (Beirut, D.T), p. 224.
- (15) Al-Hamari, Muhammad bin Abdul-Moneim (d. 900 AH / 1225 AD), Al-Rawd Al-Matar in The News of the Countries, achieved by Dr. Ihsan Abbas, Lebanon Library, (Lebanon, 1984), Edition 2, pp. 94-95.
(Al-Countries, pp. 319, 334.
- (16) Al-Maqdisi, Shams al-Din Abu Abdullah bin Ahmed al-Bishari, (d.
- (17) Al-Assuj: the district and Al-Tsuji is one of the Taj Al-Oued, Arabiyeh. Ibn Manzur, Abu al-Fadl Jamal al-Din Muhammad bin Makram (d. 711 AH / 1311 CE), Lisan al-Arab, Dar Sader, (Beirut, 2003) Part 9, p. 117.
- (18) Khatarnieh: a sub-district of Babylon, Iraq. Yaqut, Ibn Abdullah Al-Hamwi (d.622 AH, 1225 AD), Mujam al-Buldan, Dar al-Fikr, (Beirut, d. T), Part 2, p. 378.
- (19) Al-Rustaq: an Arabized word and the plural is an estate. Al-Razi, Muhammad bin Abi Bakr (d.666 AH / 1268 CE), Mukhtar As-Saha, House of the Arab Book, (Beirut, 1981), p. 242.
- (20) He repeated: a measure of a bubble, and it was equal to 30 balls in Iraq = 60 jumpers, each jump = 2125 and 4 liters. Walter Hunts, Islamic weights and weights and their equivalents in the metric system, translated from German, Dr. Kamel Al-Asali, University of Jordan Publications, 1970, pp. 66, 69.
- (21) Paper: a silver dirham, a silver coin minted. Hunts, Pints, p.9
- (22) Abi Al-Qasim, Ubayd Allah, (d. 299 AH / 912 AD), Al-Masalak and Kingdoms, Dar Sader, Beirut, Braille Press, 1889, p.10.
(Pathways and Kingdoms, p.10.
- (23) Surat Al-Baqarah, verse 102.
- (24) Al-Bakri, Abi Ubayd Allah bin Abdul Aziz (d. 487 AH / 1094 AD), Pathways and Kingdoms, verified and compiled by Dr. Jamal Tolba, Dar Al-Kutub Al-Ilmiyya, (Beirut, 2003 AD), Part 2, p. 18.
- (25) Best Taqasim, pp. 115-116.
- (26) Al-Maqdisi, Ihsan Al-Taqasim, p. 116.
- (27) Al-Maqdisi, the same source.
- (28) Al-Koura: Madinah and Al-Saqa, and the plural (Kor), Al-Razi, Mukhtar Al-Sahih, p.
- (29) Asian: a province, an Iranian administrative division unit. Ibn Al-Faqih, Al-Balad, p. 383.
- (30) Ibn Khardathba, Al-Masalik and Al-Mamlak, p.8
- (31) Al-Baqarah, Verse 102.

- (32) Al-Balad, pp. 278-279, al-Qazwini, Zakaria bin Muhammad bin Mahmoud (d.682 AH / 1283 CE), Antiquities of the Land and the News of the People, Dar Sader, (Beirut, d. T), pp. 305-306.
- (33) Al-A'mash: Sulaiman bin Mahran, from the fourth class of the followers, lived in Kufa, and is considered: Thiqah Hafez, knowledgeable of the readings, and pious, he died in 147 AH / 764 CE. Al-Dhahabi, Shams al-Din Abu Abdullah Muhammad bin Ahmed (d.748 AH / 1363), Biography of the Flags of the Nobles, Foundation for the Resalah, 3rd Edition, (Beirut, 1985), p. 119.
- (34) Ibn Al-Faqih, Al-Balad, pp. 378-379.
- (35) Al-Qazwini, Antiquities of the Land and Akhbar Al-Abbad, p. 304.
- (36) Al-Qazwini, Antiquities of the Bilad, pp. 305-304.
- (37) Murooj al-Dhahab, Part 1, pp. 38-39.
- (38) Al-Masoudi, Mourouj Al-Dhahab, Part 1, p. 38.
- (39) Murooj al-Dhahab, part 1, p. 36.
- (40) Abu Al-Hassan Muhammad bin Ahmed (d.614 AH / 1217 AD), The Journey of Ibn Jubayr, Al-Hilal House and Library Publications, (Beirut, 1981), pp. 169-171.
- (41) Ibn Jubair, The Journey, p. 169.
- (42) Ibn Jubair, The Journey, pp. 169-170.
- (43) Ibn Jubair, The Journey, p.170.
- (44) Ibn Jubair, the same source.
- (45) Ibn Jubair, the same source.
- (46) Ibn Jubair, The Journey, p.
- (47)Ibn Jubair, the same source.
- (48)Ibn Jubair, The Journey, p.171.
- (49)Ibn Jubair, the same source.
- (50) Ibn Battuta, Muhammad bin Abdullah (d. 779 AH / 1377 AD), the journey called Tuhfat Al-Nazarat in the Strange Things and Wonders of Travel, taken care of by Adel Anwar Khader, Dar Al-Sharq Al-Arabi, (Lebanon, Dr. T), p. 174.
- (51)Ibn Battuta, The Journey, p. 175.
- (52) Ibn Battuta, the same source.