The Arab Kingdoms before Islam in the Narrations of "Al-Durrah Al-Yatima Fi Akhbar Al-Umem Al-Qadima" by Al-Dawadari (737 AH / 1336AD) - A Critical Reading

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This study seeks to discover historical evidence amongst recipient by relying on news accounts which were adopted by Al-Dawadari in "Al-Durrah Al-Yatima Fi Akhbar Al-Umem Al-Qadima" (Al-Durrah Al-Yatima in the News of the Old Nations) as a source model which relied on the historiography of the Arabian Peninsula before Islam with the political level of the kingdoms of "Al-Hira," Ghassasinah, Kinda and the Kingdom of Humair in ancient Yemen, which led to historical events that support the text's apparent and covert criticism for the purpose of deconstruction and reconstruction , to become aware of the range of logical dimension by extracting the in-depth narrative value of Al-Dowadari's writings which unfold during ancient times. As the author's history begins with a reference to the era of Adam (peace be upon him), through "Noah's sight (peace be upon him)," along to the "Arab and Persian kingdoms in preparation for" the history of the master of messengers, Muhammad, may God bless him and grant him peace. Al-Dawadari's narration is distinguished by its exemplary nature, which is prone to shortening the text in a way that adapts to the historical approach which is based on the principle of brevity, however he believes that this will accelerate the readers' understanding of his material by the shortest way possible . He differs "in his material up and down," that was clear "in his definition of the kingdom of Al-Hira, which was dominated by expansion that was compared to the kingdoms of Ghassasinah, Kinda and Homiar. The research has produced results that contribute to deciphering the events that were presented by Al-Dawadari, some of which were manifested by the appearance of legend and choice, others dominated by a lack of control and objectivity due to the "time and place of Al-Dawadari of the events that he narrates."

Introduction

Islamic heritage sources have provided substantial material for ancient history with its various dimensions, which influenced the motivation of historians towards keeping up with proposals to absorb prevailing ideas and perceptions which together formed a very close picture of the strengths and weaknesses of historical fragments. Providing readers with a mixture of stereotypes, particularly of ancient Arabic history , motivating researchers to explore their internal structure and vertically dismantle it while being "consensual" in a way that corresponds with modern scientific premises in criticising the text and rebuilding it . This is clearly depicted in the preambles of the philosophical vision inherent in the texts of Al-Dawadari in his work *Al-Durrah Yatima in the News of the Old Nations* as a model that was subject to the cycle of constructed and deconstructed criticism, taking the sample that was used to review the foundations and criteria which were adopted by Al-Dawadari in the topic archives, then raising ideas and visions within his texts that need careful review . Therefore, this research is entitled: **(**The Arab kingdoms before Islam in the Narrations of "*Al-Durrah Al-Yatima Fi Akhbar Al-Umem Al-Qadima" By Al-Dawadari (737 AH / 1336AD) A Critical reading*).

Research Goals

The research aims to raise a number of questions: what are the most important ancient kingdoms scientifically studied and researched by Al-Dawadari ? What did his writings contain? Was Al-Dawadari influenced by current historical sources that influenced him towards relying on texts? Or was he successful and cautious in his contemplation of the movement of history that regulates historical trends, by crystallising history objectively?

Research Hypothesis

Perhaps the total number of answers to previous questions represent   the minimum boundaries our hypothesis of the founding research to results that lead to the possibility of making judgments about what Al-Dawadari was able to address in ancient history, despite the loss of his narrations to the spatial juxtaposition of events . Furthermore, his historical system suffered from obstacles which also fragmented the results , which prompted the investigation to rely on other sources .

The Importance of the Research

The importance of the research lies in highlighting the most important kingdoms of the Arabian Peninsula before Islam with a vision that embodied some of its part by Al-Dawadari, constituting a significant accumulation of knowledge that surpassed the horizons of ancient history, even surpassing some historians in their failure to record past events in the Islamic era, due to their conviction that Islamic history doesn't acknowledge past events , therefore, the accessing of Al-Dawadari to this field was as a descriptive model that requires further analysis.

Search Procedures

The nature of the topic necessitated its division into four parts, the first focused on the Kingdom of Al-Hira before Islam, in which the history of the city was reviewed, then how it originated and clarifying its internal and external relations. The second item includes the definition of the pre-Islamic Ghassasinah Kingdom which existed in the northern Arabian Peninsula. The research sheds light on the stages of establishment, development and disintegration, while the third paragraph includes a discussion about the Kingdom of Kinda before Islam, which is located in the heart of the Arabian Peninsula, discussing its internal political formation and external political approach towards world powers such as the Byzantine state. e The research also includes a   study of the history of the Kingdom of Homir before Islam, which highlights a royal list and its rulers, mentioning the most important stations in the history of ancient Yemen.

The Most Important Main Sources of Research

The research is based on a number of sources discussed in Al-Dawadari (*The Dura al Yatima in the News of the Ancient Nations of Al-Dawadari 736 AH / 1336 CE*), also (*Tareekh Al-Rosol wa Al-Milook* by Al-Taberi) and other texts which were adopted as the basis for establishing matches and textual comparisons with the narrations of Al-Dawadari to find their compatibility or intersection with facts.

The Researcher

The Arab Kingdoms before Islam in the Narrations of Al-Durrah Al-Yatima Fi Akhbar Al-Umem Al-Qadima *by Al-Dawadari **(737 AH / 1336AD)** A Critical Reading Introduction*

Al-Dawadari has adopted a "descriptive" approach to announce a hierarchical structure in his contemplation of ancient news, through which he produced historical visions of an objective format within a biological and anthropological context, taking ethnic origins as a hierarchical

model in his editing of the material, that he produced . In order to show empowerment in its connection to events and highlight its written position in parallel with the characteristics of critical historians, performing a propaganda medium with a direct sensory effect on the recipient, following the method of harmonising the elements of the historical events (time, place and human) and to confirm the conviction inherent in accepting his ideas . Therefore, he shifts in his narration to different stages , using "logic" in investing his narrations to pass them in a collective form, which he starts from the time of Adam (PBUH) passing through "old non-Arab nations," up to the Kingdoms of Arabs before Islam, so this image is reflected in his saying: "We have come, thank God Almighty, by mentioning all the kings of the earth from the presence of Adam (PBUH) until the time of the Prophet (PBUH), born from Yapheth, who is the father of all other all Kings, they recited this by mentioning all the Arab kings, to be as a rhetoric and a precursor of the mission of the master of messengers, the best of worlds, the honest Muhammad (PBUH) "(Al-Dawadari, 1987).

First: The Kingdom of Al-Hira before Islam

Al-Dawadari begins his narration about the ancient Arab kingdoms of **Al-Hira** (Al-Dawadari, Al-Durrah Al-Yatima, Part 2, p. 343), which he includes under the title: *Mentioning the Kings of the Lakhimites who are the Kings of Al-Hira Arabs of Iraq* (Al-Dawadari, Al-Durrah Al-Yatima, Part 2, p. 343), by internally deconstructing the text internally and giving it a semantic explanation in our historian's assimilation of historical facts and the fragmentation of ideas and their randomness, as he raises a question about the extent of the fact that there was a monarchy in Iraq at that time. I What about its link to A'a-Lekhem? Is it possible to diagnose the period when Al-Dawadari intended to support the characters of his intellectual fortifications which were drawn from different sources , so that some of them were Persian and Syriac, creating by virtue the concept of ownership in ancient Iraq, he merged between the location and race by making them pure Arabs, as revealed by his saying: "Iraqi Arabs" (Al-Dawadari,1997).

The list of the ancient kings of Hira who are mentioned by Al-Dawadari clarified the concept of absolute property, which was applied in the land of Hira, depending on the compromise approach between adjacent to the word (King) with the name and duration of the ruler and the duration of his rule and also to revive dialectical memory and restore the life of property in the collective imagination of readers who are interested in the history of ancient Iraq. In addition, finding the true root of the organic connection between the land and type of government, so we find it important to refer to these kings, which according to his narration reached: 24 kingdoms, all of them Arabic of Al-Hira except three, two Persians: (Faseheer and Zadyeh), one from the Kingdom of Kinda, : (Al-Harith bin Amro bin Hajar Al-Kindy), as clearly shown: (Al-Dawadari, p.343_344).

No.	The name of the King	Duration of ruling
1-	Malik bin Fahm Al-Azdi	---------
2-	Al-Abrash bin Malik Al-Lakhmi	60 years
3-	Amro bin Adi	118 years
4-	Imru Al Qais bin Amro bin Uday	114 years
5-	Amro bin Imru Al-Qais	30 years
6-	Aws bin Folan	5 years
7-	Imru Al-Qais the second	25 years
8-	Al-Numan bin Imru Al-Qais	30 years
9-	Mundhir bin Imru Al-Qais	44 years
10-	Al-Aswad bin Al Mundhir	20 years
11-	Al Mundhir bin Al Mundhir	7 years
12-	Al-Numan bin Al-Aswad	4 years
13-	Abu Ya`far bin Alqama	3 years
14-	Imru Al Qais bin Al Numan	17 years
15-	Al-Mundhir bin Imru Al-Qais	49 years
16-	Al-Harith bin Amr bin Hajar Al-Kindy	-------
17-	Al-Mundhir bin Imru Al-Qais	Ruled again
18-	Amro bin Al-Mundhir bin Imru	16 years
19-	Qaboos bin Al-Mundhir	4 years
20-	Faseher Al-Farisi	One year
21-	Al-Numan bin Al-Mundhir	22 years
22-	Iyas Bin Qubaisah Al-Taie	7 years
23-	Zadiyah Al-Farisi	17 years
24-	Al-Mundhir bin Al-Numan	8 months

Based on the internal vision of the previous list, Al-Dawadari has provided "hierarchical" explanation, in which he interprets his news texts in order to reach the stage of frequency in a manner appropriate to his goals which centres on replacing royal influence in Al-Hira, with a vast period of time, according to his numerical estimates resulting from the total period of ruling of Al-Hira Kings (593 years and eight months). Noting his neglect for the duration of the rule of Malik bin Fahm Al-Azdi, stated by Al-Yaqoubi as having ruled for 20 years, after he extended his authority over the Arab tribes residing in the region of the Euphrates Island, as well as a part of Anbar and Al-Hira, stating : how many Arabs owe others on the island, they owe him twenty years (Al-Yaqoubi, p. 178), believing that he ruled during the period (138-158 A.D.) (Al-Ta'i, p. 332), therefore a total of(593 years and eight months combined with the twenty year rule of Malik bin Fahim Al-Azdi, as well as the total length of Al-Hira's which was 613 years and eight months, part of whom were contemporaries of the Ashkanya state (247 BC-224 AD), the other part of the Sassanya state (244-651 AD).

Al-Dawadari has presented a useful detail in his interim interpretation in his narration about the government of (Amro bin Adi Al-Lakhmi), paving the way to maintaining political stability and clarity about the political transformations that coincided with the dominance of Sassanya authority and its extension towards Iraq. He relied on building this outlook with what he had seen in old confidential documents : Amro is the first one who takes Al-Hira as a house from Arab kings, he is the first to have been prepared by Hira's people in their books from the Kings of the Arabs of Iraq, including Al Nasr, a master of authority, alone with his king invading the states, striking the spoils, collecting money, delegating , not condemning the kings of sects, until the order of Ardashir bin Babak appeared and the king of Iraq was seized by him, he overpowered everyone who struggled until he got them what they wanted (Al-Dawadari, p. 346).

The previous text carried the meaning of interdependence, temporal and spatial merging between Al-Hira and the founder of the Sassanya state Ardeshir Ibn Babak (224-241 AD), who overturned Ashkenani military power, becoming a deputy by himself from the previous pattern, which gave way to political and administrative independence to Al-Hira during the period, shifting the method of Sassan Shahinshahya's authority towards the supreme central authority, turning Al-Hira into a government of parties which was linked to the centre, meeting his political thought with the view of historians who viewed the Manathira State as being established by Persian kings to be a ready state (buffer state) between them and the Byzantines on the one hand and the sons of Bedouin tribes which were changing on borders not seeing that as it had an independent entity and its own interests distinguished it from the Sassanya Empire (Peter, p. 39).

This explains why Amro ibn Uday Al-Lakhmi continued his ruling Al-Hira until the reign of Shapur the first (241-274 AD) with his specialization of the title as king, as stated in the Sassany inscription (Narsi Dar Baykouli) in line (12) under the title: "... Amro Shah Lakhiman, the Shah Istilah Al-Farisi which refers to the word king in Arabic (Rahmani, p. 126).

Perhaps the Persian who was most dominant in the centrality of the Kingdom of Al-Hira through historical roles has taken root in the preambles of the Duwadari texts, that seemed aware of conscious or urgent transformation in dealing between Al-Hira and the Sassanya Empire which was allied ideologically. Al-Dawadari took this picture, according to his narration about the contemporary government (Al-Nu'man Al-A'awar Al-Saieh) to Shahanshah Yazdeghrd the first (399-420 AD).

Amongst the political and religious changes accompanying the history of the Kingdom of Al-Hira, which was monitored by Al-Dawadari , referring to the intellectual shift that arose in Al-Nu`man Al-Saih after he stopped practising idolatry. He said: "Indeed [Means Al-

Numan] intended his council in Al-Khowernaq one day, and he saw Najaf and what follows from the orchards, palms, rivers then from what follows as Morocco and on the Euphrates from the east, he liked this when he saw the greenery, the light, the flowers, the flowing rivers, grazing camels, picking truffles, hunting rabbits, that what is in the Euphrates from navigators, divers, fishermen, as in Al-Hira full of money and horses, whoever ripples in his flock, then he thought to himself: which kingdom is this, that I will leave it tomorrow for others? Al-Dawadari's quote does not enslave this narration from the Syriac origins, as evidenced by some staining of Christianity as a reference to the story of the King's victory and his visit in the land (Al-Kaabi, p. 134).

Amongst Al-Dawadari's in his interdisciplinary adoptions are the most important simultaneous emergency transformations in the ancient history of Al-Hira, with progressive waving to the stage of strength and aggression, then regression and the trend towards gradual depletion. It is possible to observe this by relying on his narration, which indicated the transfer of rule from the Lakhmys and its transformation into the Kindi occupation represented by the government of Al-Harith bin Amro Al-Kindy for two reasons :

1-The neglect of the Sassanya king Qubad the first (499-531 AD) of political burdens and the spread of the Mzdakian heretic called by Mzdak.
2-- The repetition of military operations carried out by the king of Al-Hira, Imru Al-Qays Al-Lakhmi against Rabia tribes, generating excessive hostility between the two, it was said that Umm Qubad was one of them, so she sent Bakr to the Al-Harith Al-Kindi and they owned it.

By deconstructing the narrative, we can see its development in the place of the sacred aura, in which the northern tribes of Rabi'ah fenced in, giving it the courage to fight against the Kingdom of Al-Hira, with its southern origins. This was wrapped around the Kingdom of Kinda, taking advantage of the weakness of the Sassanya King Qubad and his neglect of rule, which prompted the latter to use them to control the borders of his Kingdom and prevent raids over Arabism, so his authority extended to the land of Al-Sawad (Olender, p. 114).

Whatever the case, Al-Harith Al-Kindi was directed to sit on the throne of Al-Hira for a long time, which may have been during the period 525-528 A.D. during the Mazdik captivation in Persia (Mehran, p. 377).

In his narration, Al-Dawadari talked about the fate of ruling of Al-Harith Al-Kindi in Al-Hira, how his end led to the conclusion that the Sassanya king Kisra Anusherwan (531_579 AD), when King of Persiaordered the murder of heretics who were the followers of Muzdak after he went against his father's path, who restored the rule of Al-Hira to Al-Mundhir bin Al-Numan Al-Lakhmi (Al-Dawadari, p. 249).

Secondly: The Ghassasna State before Islam

The Ghassasna state appeared in the north of the Arabian Peninsula at the eastern border of Al-Sham (43), (Al-Qahtani, p. 564). Accordingly, Al-Dawoudi was accurate when he called them "Kings of Arab Al-Sham" (Al-Dawadari, p. 350).

However, he did not elaborate on the possibility for the Ghassasnas to reside in the Sham regions, and did not seek to find a period surrounding their history. In his texts, he outlines their beginning and their political formation. It seems that this is based on a lack of documents or narratives translated for this stage which were characterized by confusion and turmoil, so this is why the historical talks differed in the field of date regarding their descent in the region, where a narration was held around the second and third century AD (Al-Qahtani, p. 564), while some went on to conclude that they were settled in the late fifth century AD (rituals, the history of the Arabs before Islam, p. 413) settling southern Syria in a place known as Basraa, next to a tribe known as Al-Thajaiema, Afterwards, Jafna Al-Ghassani was hired as a ruler by the Byzantine Emperor Anastasius the first (who ruled from the year 491 CE to the year 518 AD), representing the end of the rule of Al-Thajaiema and the beginning of the government of Al-Jafna in the era (Ali, p. 395).

The Ghassasnas probably gained strength by leaning on the Byzantine tides and support who viewed them as a government of parties was linked to the centre's government in Constantinople. The former used to be a barrier state according to which it would serve as a deterrent bumper to any possible attack by the Kingdom of Al-Hira, allied to their archenemy, the Sassany state, Al-Dawoudi reveals the truth by saying: these are the Ghassasna kings known as the Al-Jafna, they were only workers of the Caesars, amongst the kings of the Romans over the Arabs of the Sham, Al-Nasr was also the workers of the Al-Akasara on the Arabs of Iraq. Al-Dawadari has claimed that (Jafnah bin Amro) was the first King of the Ghassasnas, he was the builder of a fortress called Jalaq after his invasion of the Quda'in while his rule lasted forty-five years (Al-Dawadari, p. 352). Al-Asma'i also confirmed this by saying: "Al-Jafna was the first king of Ghassan, to him the books of the Ghassan kings were sent" which was mentioned by Hassan bin Thabit Al-Ansari in his poetry" (Al-Asma'i, p. 151). Al-Dawadari presented a list of Ghassasna kings that reached 32 properties in total. The ruling period for each can be illustrated according to the following schedule (Al-Dawadari, p. 352):

No.	King's name	Period of ruling
1-	Jafnah bin Amro	45 years
2-	Amro bin Jafna	5 years
3-	Thalba Bin Amro	17 years
4-	Al-Harith bin Thaalba	20 years
5-	Jableh bin Al-Hareth	10 years
6-	Al-Mundhir bin Al-Harith	3 years
7-	Al-Numan Bin Al-Harith	15 and a half years
8-	Al-Mundhir bin Al-Harith	13 years
9-	Jableh bin Al-Harith	34 years
10-	Al-Ayham Bin Al-Harith	3 years
11-	Amro bin Al-Harith	16 years
12-	Jafnah bin Al-Mundhir	30 years
13-	Al-Numan bin Al-Mundhir	One year
14-	Al-Numan bin Amro	27 years
15-	Jableh bin Al-Numan	16 years
16-	Al-Numan bin Al-Ayham	11 years
17-	Al-Harith bin Al-Ayham	22 years
18-	Al-Numan Bin Al-Harith	18 years
19-	Al-Mundhir bin Al-Numan	19 years
20-	Amro bin Al-Numan	33 years
21-	Hajar bin Al-Numan	12 years
22-	Al-Harith bin Hajar	26 years
23-	Jableh bin Al-Harith	17 years
24-	Al-Harith bin Jableh	21 years
25-	Al-Numan Bin Al-Harith	37 years
26-	Al-Ayham bin Jableh	27 years
27-	Al-Mundhir bin Jableh	13 years
28-	Chrahil Bin Jableh	10 years
29-	Jableh bin Al-Harith	4 years
30-	Jableh bin Al-Ayham	3 years

1 - Al-Dawadari neglected the names of two of the Ghassasna kings who did not refer to them, also did not specify the period of their temporal rule, which indicates a lack of knowledge.

2- Al-Dawadari was not accurate in referring to the complete Ghassasna rule, since he indicated them before: 600 years and four months (Al-Dawadari, p. 352.), if we perform the account of the periods of the kings it would been referred to in the table, then the true total becomes 540 years and 7 months , when subtracting 600 and four months from 540 and seven

months the difference is 59 years and seven months, which may have represented the rule of the two unknown kings at Al-Dawadari.

3-It is noted that the table has is extremely similar regarding the names of the Kings of Ghassasnas between Al-Harith, Al-Mundhir, Al-Numan, Jafna, Jableh, the difference being also similar to the closeness of the Kings of Al-Hira (Mahran, p. 433)."

4-There is no doubt that what Al-Dawadari mentioned about the period of the Ghassasnaah rule of 600 years and four months representing ab extensive period which extends to ancient roots. As his narrative was not supported by any historians and there was no supporting evidence, we know that the period of the Ghassasna rule is much less mentioned (Ali, p. 432).

Third: Kinda Kingdom before Islam

The Kingdom of Kinda is located in the centre of the Arabian Peninsula in the province of Najd, which falls between the Hijaz to the Sham (Al-Bakri, p. 9). In the Arabic books, it refers to the name of the broad land, which was surmounted by Tihama and Yemen, below it is Iraq and the Sham. It has roots in Hijaz, which rose from the depth of Ramah, on the outskirts of Iraq and the desert of Samawah (Al-Alousi, p. 87).

The Kindians were settled in the city of Najd (Ghamr Thi Kinda), which is a two-day walk from Mecca (Al-Hamwi, p. 211).

Al-Dawadari's keenness to follow the style of brevity in achieving the cognitive vision that is affiliated with the definition of the Kingdom of Kinda, creates symbolic keys that show the symmetry of ideas stemming from his excessive sense of acceptance of the synchronisation or contemporary movement of some of the kingdoms of the island before Islam, highlighting their external relationship, to disclose his conscious awareness in absorbing news which was related to the depth of history of the region.

So he observed the impact of the southern Arab tide on the founding of the Kingdom of Kinda, asserting to the position of Yemen in the establishment of ancient civilisations in the heart of the Arabian Peninsula, this image is evident in the instruction of the narration by Al-Dawadari, on which the southern control appeared in the development of the Kingdom of Kinda, centralising his information towards the role of (Tabaa) in announcing his inauguration of (Hajer A'akil Al-Miraraa) to be crowned by the Kindi's throne: "When Tabaa he came to Iraq, he came down and landed in "Ma'ad" then he used Hajer A'akil Al-Miraraa (Dawadari, p. 364).

On providing a detailed list of Kinda Kings and successfully referring to them while not disclosing the duration of their rule, as he did in studying the history of the Kingdom of Al-Hira and Al-Ghassasenah, pointing to their names :

Hajar bin Amro A'akil Al-Marar, Al-Harith bin Amro bin Hajar, then the sons of Al-Harith whose names are only indicated (Hartmann, p.497), in another place in his writings (Al-Dawadari, p. 364-365) referring to Imru Al Qais as a Kindi poet beautifying some texts and stories which were related and interacted with the history of the Arab kingdom of Kinda, he employed the idea of abuse and the disintegration of the family which arose in the corridors of the Kindi House, with the departure of Imru Al Qais from the original Arab norms in preserving the blood and symptoms of society, with no compromising , then he became his father's fugitive, sheltering thieves and tramps, (Al-Dawadari, p. 465), of course, until the news reached him about his father's death by the hands of Bani Asad. Then, according to the famous saying : "He lost me small, carried me a great revenge when I'm adult."

Today is wine and tomorrow is an order (Al-Dawadari, p. 461), he was determined to join forces with the tribes of Bakr bin Wael to take revenge, achieving remarkable success in achieving his goals and endeavouring to cope with enemies (Al-Dawadari, P. 461).

Hence, Bakr bin Wael refused to continue fighting afterwards, Al-Qais did not find anybody who appeared to seek help from the Byzantine Emperor. On his way to Constantinople, he stayed with Samu'al ibn Adiya, who was living in Al-Ablaq - a fortress near Taymaa - so he deposited to him the armours and money. A question was sent in a letter to Al-Harith bin Abi Shammar Al-Ghassani to deliver it to the Emperor (Al-Dawadari, p. 493), then Samu'al was sent in a letter to Al-Harith bin Abi Shammar Al-Ghassani to deliver it to the Emperor (Al-Dawadari, p. 493), but we have not heard about any visit to the Ghassasnas, there is nothing in his narration about a plan for his journey to Constantinople, but described his arrival and he was honoured by the emperor. The Kindi poet attained high position with the Emperor, then he fell in love with the Emperor's daughter, so the news reached Bani Asad, so they sent a man amongst them Al-Tamah, who told the Emperor the story of Imru Al-Qais with his daughter, so Al-Dawadari claimed that the Emperor had sent a poisoned suit to Al-Qais as soon as he wore it until the fastest poison entered his skin and killed him, as a result he was called: "Dhu Al-Qarouh," (Al-Dawadari, p. 463).

By comparing this narrative with Byzantine works, we find that no such dimensions and developments endured, so they became a form of imagination woven by Al-Dawadari (Ali, p. 303), in fact they represented the stage of hopeful interruption in the restoration of "Bani Akil Al=Mararaa" for their kingdom in Kinda.

Fourth: The Kingdom of Humair in Old Yemen

Al-Dawadari has separated the news of Tabab'at Humair in ancient Yemen, highlighting that support for the coherence of the structure of its texts and consistency with the mythological texture which is inherent in the preambles of his stories that demonstrate the difficulty of employment and the delay in construction coupled with some concepts that were derived from news assets, forming obstacles In fact, he raised a violent resistance in the matter of recognising it, admitting that there is no parallel with the facts of the material effects and written inscriptions. According to this comprehensive equation between the two sources, we will attempt to shed light on the range of news horizon which are embodied in the intellectual structure of the stories of Al-Dawadari which wrote to prove the monarchy in the old Yemen and its roots, especially after it was mentioned in 29 monarchs (Al-Dawadari, p. 354):

No.	King's name	Ruling period
1-	Hamir bin Kahlan	150 years
2-	Al-Harith bin Qais	125 years
3-	Abraha Bin Al-Hareth	183 years
4-	Afriqees Ben Abraha	164 years
5-	Hadad bin Sharahil	125 years
6-	Balqees bint Haddad	75 years
7-	Nasher Yanim	20 years
8-	Shamer Yereish	85 years
9-	Abu Malik Al-Humairi	7 years
10-	Al-Aqran bin Abi Malik	55 years
11-	Thou Jishan	23 years
12-	Karb	70 years
13-	Asa'ad Abu Karb	163 years
14-	Hassan bin Tabaa	35 years
15-	Amro bin Mathoub	120 years
16-	Abdul Kalal	70 years
17-	Bin Hassan Tabba	63 years
18-	Marthad bin	74 years
19-	Oulaya bin Marthad	98 years
20-	Abraha bin Al-Sabah	41 years
21-	Hassan bin Amro	37 years
22-	Thou Shanater	25 years
23-	Thu No'as	57 years
24-	Thu Jaden	27 years
25-	Abraha Al-Habashi	20 years
26-	Yaksom Bin Ibraha	68 years
27-	Morsoq ibn Ibraha	20 years
28-		17 years
29-		

By analysing the table, the evidence is clear:

1. These kings' rule lasted for about 2000 years as a result of the total period for each ruler, meaning that Al-Dawadari dealt with the history of ancient Yemen from striking periods in the depths of history, trespassing the history of Homair's kingdom which began in 115 BC, without reclining, without leaning on reliable sources , he was laying the foundations for his news, as they became closer to legend and imagination.

2- We have found similarities in some of the names of famous old kings, for example, Tabaa, Abraha, Hassan, also there was a mixing of their history with northern names such as (Malik, Al-Harith).

3- Dawadari has exaggerated with the age of the periods of some of the Kings, such as (Abraha ibn Al-Harith), who based on his narrative ruled for 183 years or (Afriqees ibn Abraha) (164 years) and (Tabaa Al-A'qran) (163 years) and (Humir ibn Kahlan) (150 years). If the period of their rule was such, then how old were they? This question denotes their legend to a large extent.

4- It is noted in the table that the information does not coincide with the archaeological and material research and studies of the ancient history of Yemen. These names were not mentioned in the list which described approved writings listing the Kings of Humair, including the list (Vone and Zamen), which included them as follows (Ali, p. 409- 410):

1- Yasser Yehsdik ruled for about a year (75 AD).

2. Thamr Ali Yehbar ruled around the year 100 AD.

3- Tharan Ya'eb's rule was around 125 AD, then he placed a void after him, indicating the rule of a King after him so that no one knows his period and his family, but he ruled about 150 AD, presenting after him (Shammar Yaher ash I)

4-A black was placed after Shammar Yaher ash the first's name. It was mentioned that Homiar became subordinate to the Sabaeans, during the reign of the king of Sebaa, Thi Ridan), then he put the King's name after him (La'azar, Yahnaf Yehsdaq).

5-Then Yasir Hanam's rule who called him the first: (to distinguish him from the other two kings who were known by this name).

6- Then he placed his son's name after him which he called: (Shammar Yaher ash II).

7- Then he put the King's name after him and only his first name remained , which is (Karb al), (Karb eel), who called it: (Karb-eel-Thu Ridan).

8- Then he put the name of the king (Thamr Ali Watar Behbaar).

9- Then Tharan Ya'ab Yah anem)'s ruling followed by a blank. After him was mentioned the king's name (Behakbath).

10-Then the king (Yasser Yaha ane'em).

11-Then (Shammar Yahr ash).

12- Then (Yaser Yahnem the third).

13-Then (Tharan Aiefaa).

14- Then (Thurar Mar Abmen).

15-Then a King's name was mentioned who was not sure about his surname (Tharaan ……).

16-After him was mentioned as (Thamer Ali Yahber)

17-Then his son (Thar Nabihaam).

18- Then his son the King (Malikiker Biha'amen).

19- Then his son (Abkerb Asa'ad).

20- Then his son (Abo kerb Asa'ad) his son with him (Hassan Biha'amen).

21-Then the name (Sharhab Al-Ja'afer) (Sharheel Ya'afer).

In this way, Al-Dawadari explained the list of the kings of Yemen, speaking about them very briefly and in a confusing manner, as we find that he does not dwell on their history and civilised achievement. As he suffices in identifying their names and lineage, except in brief cases, in his narration we see a hint of some events or names that can be used as a tool in the process of critical analysis of his texts.

Conclusions

1-The research has contributed to removing confusion and dissolving the contract in the field of objective evaluation of the extent to which Al-Duwadary was able to master Arab history, representing himself from some historians' existing orientation who were isolated from the circle of ancient studies.

2- The research has described Al-Dawadari's reliance on Persian sources as he quoted some myths and counted them as truths taken for granted , using them as a study of ancient history.

3- Al-Dawadari's writings regarding the history of Al-Hira before Islam were comprehensive , adopting ideas that embodied the concept of the barrier state against major international powers of the time, such as the Sassany state and the Byzantine Empire.

4- The research has embodied Al-Duwadari's ability to gain a view into the history of the middle and southern parts of the Arabian Peninsula, referring to the kingdoms of Kinda and Homir and the cross-fertilisation of some of its contents with southern written inscriptions.

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