

PalArch's Journal of Archaeology
of Egypt / Egyptology

Al Ayam and Al Fotoh Narrations Between The Stereotyped Style and Professionalism in Historical Construction

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Prof. Dr. Hussein Dakhil AL-Bahadli , Al Ayam and Al Fotoh Narrations between the stereotyped style and Professionalism in historical construction ,-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 1641-1655. ISSN 1567-214x

Keywords: AL-Ayam, AL-Fotoh, AL-Magazy, Islamic News, Islamic Narration

ABSTRACT

(Al Ayam) is defined according to Arabs in the Pre- Islamic era as an example for fight or confrontation not for Islamic expansions whether that was inside the Arabian Peninsula or outside it with Arabs themselves or with foreign powers around them. Arabs and foreigners considered these days of warlike fighting nature as the origin that nourished intellectually and historically (Al Fotoh) Arab and Islamic narrations. The Arab and Islamic news men approached the same style which was followed by Al Ayam Al Shafahia narration. They confirmed that the methodology of the narration with narrow tribal frameworks in Arab Islamic narration (Al Fotoh). ⁽¹⁾ Although this connection considered right if it was meant to the nature of Arab Character which tends to have nomadic tendency and the legitimacy of fighting in harsh desert conditions in that era that preceded the emergence of Islam in about three centuries. According to the historical scientific research it could not be like that because the balance between (Al Yaom) tribalism narration and (Al Fotoh) narration after Islam which meant Conquests isn't right due to three directions, we can conclude them from (Al Ayam) tribal narration. Besides the paper discusses these three directions ⁽²⁾.

First Direction:

Al Ayam narrations in their historical situation which before the era of writing were narrated orally and their events were about Arab tribes, meant specifically to highlighting the heroic achievement for this tribal glorifying it also being proud of it. Besides glorifying its heroes, their braveness and chivalry, these are qualities required by the nature of that era, as Arab tribes were in constant conflict with each other over a number of economic and social issues ⁽³⁾

because its events are full of energy and enthusiasms the narration got accepted in the advent of Islam era. It was reported that companions of Prophet Muhammad (peace be upon him) they were talking about the news of Al Ayam and appealing to poetry in their privacy. ⁽⁴⁾Also, the Rashidun and Umayyad caliphs were urgently seeking to know the news of Al Ayam, especially with regard to tactical aspect some tribes applied in fighting, in reality they needed it to boost the motives of Arab and Muslim fighters as they prepare themselves for sacrificing (the most valuable thing they possess) during their rush to open Arab lands and new regions so as to spread the Islamic call. Caliph Abo Baker Al-Seddeeq (may Allah be pleased with him) had extensive knowledge of Arab news and genealogies ⁽⁵⁾ also Caliph Omar Bin Al-Khattab (may Allah be pleased with him) used to inquire by himself from the tribesmen in order to get acquainted with tactical and combat aspects were followed during those Ayam. It was narrated that he (may Allah be pleased with him) inquired from some men of Bani Abs about some of the tactical measures their smaller tribe followed during its war with Thibyan tribe which had the biggest number of fighters and equipment on Yaom of Al-Haba'a ⁽⁶⁾. It seems that Caliph Omar Ibn Al-Khattab (may Allah be pleased with him) spoke about the news of Arabs and their achievements in every single occasion or a talk unless he inquired about its facts. It has been mentioned by Al Jahidh ⁽⁷⁾ that Caliph Omer Ibn al-Khattab when he met Saif Al-Nu'man Ibn al-Mundhir (the last of the Lakhmeen kings in Al-Hirah), Caliph called the well-known lineage and the companion Jubair Bin Al Muta'am (died around 85 AH/ 677 AD) to answer some of the questions about the origin of Al Nu'man and his state.

On the other hand, Umayyad Caliphs gave the news of Al Ayam remarkable attention, so they searched for its narrators and followed their news to get benefit from them politically and administratively ⁽⁸⁾. The first Umayyad Caliph Muawiyah Bin Aby Sufian (41-60 AH/ 661-679AD), in accordance with what has been mentioned by Al Masoody ⁽⁹⁾ (Who died in the year 346 AH / 957AD), he stayed up at night for four hours in listen to the news of Arabs and their Ayam. His palace was receiving the famous Arab newsmen, narrators One of them is the well-known Iraqi lineage, the narrator, Doghful Bin Handalah al-Sadousi (who died in 65 AH / 684AD) who was summoned by Muawiyah to answer some questions related to the political and military situations which are related to some Arab tribes of that era, as well as the positions adopted by their sheikhs and masters ⁽¹⁰⁾.

The narrator's answers (Doghful) left a good impression on Muawiyah, when he told him what he read: "You, I swear Doghful, you are the best in knowing the news of Arabs" ⁽¹¹⁾ Muawiyah was not satisfied with that, so he used to hold debates between the newsmen, the genealogists, and the narrators to investigate by himself to see the differences in their narrations. Al- Jahidh ⁽¹²⁾ mentioned that he gathered Doghful Al-Sadousi and Abo Al-Sattah (Al-Shatah) Al-Lakhmi. It seems that he summoned Arab newsmen, the lineage, and the narrators to Umayyad Palace and asking them about

some topics related to Arab history in the aforementioned period continued until the end of Umayyad era. The historical narration mentioned that Umayyad Caliphs that came after Muawiyah, they adopted the same approach, but some of them brought closer some of those and made them related to them, for the second Caliph Yazeed bin Muawiyah (60-63 AH / 679-682 AD), he made the well known newsman Aolaka Bin Karsham (Kursum) close to him, (he died about (70AH/ 689AD) in other words, he was his companions ^(13.) as Aolaka was familiar with Ayam Al Arab and their speeches ^(14.).

Abd al-Malik Ibn Marawan (65-86AH /507-684 AD) who investigated news of Arabs and their Ayam from some centenarians who witnessed some of its events. Al-Zubayr bin Bakkar ⁽¹⁵⁾ (died in 256Ah/869AD) mentioned that Al-Rabee ' bin Dhabaa' al-Fazary narrated to Abd al-Malik bin Marawan, the Shrieking of Humair tribe and its warning to Arab tribes of the unprecedented step of Abraha al-Habashy to undermine the Sacred House of Allah. There are many historical narrations confirm the interest of Umayyad Caliph in the news of Arab and their Ayam. Caliph Al-Walid Bin Abd Malik (86-96 AH /705-714AD), was interested in hearing the stories of Al Ayam. He asked some writers to write them down ^(16.).

Second Direction

It is related to the factors of the appearance of this literature in the era preceded the advent of Islam and its effects on the content of Ayam Al Arab. the literary approach (Al Yaom) based on the oral narration, the character of the narrator also nature of the recipient, there is no doubt that these elements are overlapping by the time gave Al Ayam its distinctive personality and novelistic character until its artistic image was almost completed in the middle of the second century AH / eighth century AD by some linguist and literarily scholars who were the first in collecting its scattered events from Sheikhs who witnessed pre Islamic era ⁽¹⁷⁾.

What is important for us here is how these three elements that form this approach overlapped, so the narration of Al Ayam is absolutely oral, it is taken for granted that there are other factors will influence it also direct it to the direction you want, like the exaggeration in maximizing some events despite their unimportance, depending on the narrator's desires and relevance which leads to distortion and position ⁽¹⁸⁾. other important factor is (surprise) it is one of the most prominent defects of the verbal narration ⁽¹⁹⁾ as it is often seen in the narrations of Al Ayam, that few individuals who have specific talents suddenly appeared in emergency factors created by the circumstances of that day. AbdAllah Bin Aby Bin Salool did not have that dangerous and special role before Al Fajjar the second and Baath, but a quick emergency factor may be related to his political smartness or to his alleged talent for predicting and speculating of his rivalry made him distinguished and attracted to him Al Aws and Al Khazraj in Yathrib (Al Medina Munawarah). ⁽²⁰⁾ Also, the narrations of Al Ayam have been preserved in Arab memory generation after generation for more than three centuries. There is no doubt that such a matter needs more realistic studies that understand the nature of that era, because most recent studies are specialized with this aspect and the ability of Arab's memory to comprehend this massive store of narrations of Al Ayam with their events, characters, poetic verses and verbal altercations have not been definitively confirmed. Based on what has been said, it was founded specifically on psychological and moral factors affected the Arab personality and the built transformations and rhetorical talents ⁽²¹⁾.

In spite of what is known about Arab mentality of strong memorization besides the capacity of memory ⁽²²⁾. So it is impossible to any memory to store all that despite its capacity of memorization, which in some narrations reached one thousand and seven hundred Ayam²³ (and over three centuries with its details as it actually happened without increase, decrease, confusion in names, deletion some of them, or distortion of their events. The narrations of Arabs and Islamic Fotoh , Although some of their narrators were companions who witnessed Al Fotohs of some cities and regions and participated in them, there is no doubt in their integrity and fairness. Also to the fact that most of what they narrated were written not long after the stability of Al-Fotoh movement, we see, unfortunately, many of apparent differences not only related to number of armies destined to open this Jund or that Maser⁽²⁴⁾ or in number of members of this army or that campaign, or in number of martyrs, or in some mobilization or combat aspects of some important battles, such as Yarmouk, for example, but in the names of leaders who opened Al Ajnad, regions, cities, or regions, and in time and place. In application of that, we will take some examples of differences in Arab-Islamic narrations of Al- Fotoh to confirm what we have mentioned. Khalid bin Al-Waleed's march towards Iraq has three opinions all of them mentioned by famous narrators and historians of Al Fotoh. They see Khalid has gone on his march towards Iraq via Al-Yamamah - Al- Nabajj Al-Hafeer- Al-Kawadhim (Kadhima) Al Abla -Al-Khuraiba (Basra) . Then heads to north of Euphrates to Al-Hirah²⁵ (As for the second, which is also significant but in comparison with the first one,

It is less acceptable, proving that Khalid has gone on his controversial march towards southern Iraq through the path of Medina - Fayed and Al Thaalabia - Zubala - Waqisa - Mugetha. Al- Atheeb - Al Qadisiyah - Al-Hirah⁽²⁶⁾. And the third opinion , also one of the accepted opinions by some of the pioneering historians, claimed that Khalid had embarked on his march towards Iraq through the path of al-Nabaj - Khafaan to Al Hirah⁽²⁷⁾ it is worth mentioning, we did not find an agreed upon narration by historians and Riwah Al-Fotoh about opening al-Abla, which prompted al-Tabari, a historian known for his neutral approach to the contradictory narrations presented by him, to stand in the way of narration that claims the opening of al-Abla was in time of Caliph Abo Baker Al Seddiq (may Allah be pleased with him) he determined, (and this is rare for him), that it was conquered during the time of Caliph Omar bin Al-Khattab⁽²⁸⁾

In the same field historians of al- Fotoh also differed in determining the dates of battles. In the battles of Al- Jabhha Al Shamiah , some of them presented Al Yarmouk before Ajnadeen⁽²⁹⁾, this means Al Yarmouk was in 13 AH / 634 AD and Ajnadeen in the 15 AH / 636 AD, at the time when the military events course indicated , that Al Yarmouk was in 15 AH, following many important battles, including Ajnadeen, Fahl, Marj Al Saffar, and others⁽³⁰⁾.

As for Jabhha Al Iraq, we have several different dates for some battles, starting from Qadisiyah to Nahawand, the historians of Al-Fotoh did not agree on choosing a precise date for it, what is more important, they did agree upon choosing the place where this battle happened which made a dangerous entanglement of the conquests of Iraq in particular and the conquests related to Iraqi Jabhha in general. What is related to this issue, historians of Al Fotoh have fallen into the problem of determining the name of the leader who conquered the city of Tester⁽³¹⁾, as well as the leader who conquered Kerman region.⁽³²⁾

These models, despite their simplicity, they demonstrate beyond any doubt seriousness of difficulties facing modern researchers in accepting the opinions of narrators and historians regarding narratives close to the age of writing. Also didn't depend on oral transfer through memory just for little time, so how we see narrations transferred orally by Al Ayam narrators' happened in long time and included the Arabian Peninsula nearly.

In the application of this conclusion, we will undergo two prominent and important of Ayam Al Arabs in our Arab-Islamic history. The first one is Yaom Al Khazaz^(*) and the second is Yaom Al Fujjar, we take a closer look at each one of them that commensurate with their importance referred to above. The internal structure of Al Yaom event of Khazaz indicates, from the first reading, it is confused in its purpose also in content, and carries a vague idea, if we look at it with look of the historian investigator, we will find the following :

1 -The absence of time limit that determines, even roughly, the time of the occurrence of AlYaom, since we have no definitive confirmation that it occurred At the end of the fifth century AD, some recent studies were based on participation of Kulaib Bin Wael in it and his leadership for the northern Arab masses in their war against Arabs of the south ⁽³³⁾ also suggest that Abo Omro Bin Alaa (who died in 154 AH/770 AH) . is described as the best in Knowing the news of Arabs and their Ayam ⁽³⁴⁾ he confirmed that Kulaib Bin Wael didn't participate in this day, he said if kulaib Bin Wael was their leader he wouldn't claim delegation and left the presidency ⁽³⁵⁾Moreover, Yaqout al-Hamawi, despite his extensive collecting of news that was available to him related to this Yaom, from the books of Al Ayam which are available in his era or from historical narratives upon which he stood, he did not definitively confirm the participation of Kulaib bin Wael nevertheless his expectation of some opinions claiming that he totally led multitudes Arabs of the North in their war against Arabs of the South ⁽³⁶⁾, depending on that, determining a specific or approximate date for this Yaom or for other Arabs Ayam is speculation and guessing ⁽³⁷⁾.

2-There is turmoil related to tribes that contributed to events of this Yaom and the names of their leaders. The northern tribes submitted to one of the leaders of large tribe, Maad ⁽³⁸⁾ and this is rare due to their nomadic, repulsive nature ⁽³⁹⁾. As for the tribes of the south, it is not clear how they came together under the banner of the tribe (Mathhaj) and were subject to the authority of a king whose name was not mentioned by the narrator, or whether he was crowned or subject to another authority from those that succeeded in ruling Yemen ⁽⁴⁰⁾so Abo Amr Bin Al Alaa refers asking for sixty years about the name of this king or the leaders of the tribes that participated in Al yaom. He did not find anyone knew king or leaders ⁽⁴¹⁾.

3- In addition to that. Indeed, there are those who exaggerated the matter of this Yaom and consider it a tendency from Arabs of the north towards getting rid of the control of the tribes of the south, this in reality cannot be taken into account, not because the tribes of the north are large in number. In other words, they were dozens. The same is true tribes of the south, their gathering together in the face of what seems difficult if it not impossible with regard to the doubts have been raised about this Yaom and in all directions, Abo Amr Bin Al Alaa confirms that without the poetry of Amr Bin Kalthom⁽⁴²⁾ who mentioned Khazaz in it, this day wouldn't be known ⁽⁴³⁾, how can we make it an event with two political and economic dimensions?

While the second model of Al Ayam, is Al Fujjar^(*) and from the historical aspect it is

closer in time to Al Daawa Al Islamia than the previous model. Indeed, there is mystery and ambiguity in it, not at the time of happening or in those who contributed in it, whether at the level of leadership or implementation or in the names of the tribes that participated in it, but in things, the most important ones are:

1-The historian and the pioneering historian of Al Saer And Al Magazy although their subject specifically which is related to era that came before the Islamic prophecy of prophet Muhammad (peace be upon him) that they may have learned it from sheikhs who realized it, or from narrators who were contemporary with its event. They disagreed about the exact age of Prophet Muhammad (peace be upon him) on that day. Some of them said he was fourteen ⁽⁴⁴⁾, and another said he was seventeen years old ⁽⁴⁵⁾, while a third section confirms Prophet Muhammad (peace be upon him) witnessed that day when he was twenty years old ⁽⁴⁶⁾. When a fourth section goes further and says that he witnessed it when he was twenty-eight years old ⁽⁴⁷⁾.

some pioneering historians, such as Ahmad Bin Wadheh Al- Yaaqoby, and Aby Al farajj Al Asbahany have quoted from some narrators their assertion that Al- Yaaqoby and Abo Al- Farajj did not share Bani Hashem's participation in this immoral, so the narration of Al-Yaqoubi, which is likely to have come by Mosa Bin Aqba Al Asady (who dead 141 AH/ 758 AD) or through Aban Ibn Uthman al-Ahmar al-Bajali (who died 170 AH/ 786 AD) have a great deal of importance asserted that Prophet Muhammad or anyone from Bany Hashem did not participate in Ayam Al Fujjar he said, "It was narrated that Abo Talib prevented anyone of Bany Hashem participating in it. he said: "This is injustice, aggression, break and aggression against the sacred month , I will not attend it nor anyone of my family ⁽⁴⁸⁾, as for the narration of Abo Al- Farajj Al-Asbahany, also considered as a very important matter because it confirmed and based on the knowledge of Arab news that Bany Hashim will not participate in that Fujjar , as it contains what stated. "People from Quraish claimed that Abo Talib, Hamza and al-Abbas Bani Abd al- Mutalib- peace be upon them - witnessed these wars, the narrations did not see that in the news of the Arabs" ⁽⁴⁹⁾.

2- If we go argumentatively to believe in the narration that points to participation of Prophet Mohammed (peace be upon him) in Al Fujjar events, there is another dangerous issue we should show it, the disturbance and confusion about Ayam Al Fujjar , it is known that Yaom Al Fujjar which is also known as (the second, Al Akhar, or the greatest), most historical narrations indicate they are five or six Days ⁽⁵⁰⁾ not only one day? between a day and the other, there is a time interruption extends around a year, from here it is necessary to know the real participation of Prophet Muhammad (peace be upon him) on this day, or that he participated in Ayam Al Fujjar , all over its four years⁽⁵¹⁾, or He (peace be upon him) participated in one or two days of these five or six days?

It is weird we do not find a comprehensive and strong agreement between those narrators who supported his participation in it(peace be upon him)Abo Amr Bin Alaa sees the participation took place on the day of Shamda (Shatima), which is the second day of Al Fujjar ⁽⁵²⁾, while Hisham bin Muhammad bin Al-Sae'b Al-Kalby (who died 204 AH / 819 AD) confirms (peace be upon him) participated in Yaom Al Nakhlah ⁽⁵³⁾, which is the first day of Al Fujjar ⁽⁵⁴⁾, while Abo Umbaida Muammar Ibn Al-Muthanna, a scholar who knows the news of Arabs and their Ayam in determining the participation. Sometimes he stresses that he (peace be upon him) participated in Yaom Shamdha ⁽⁵⁵⁾ , then he tries again and reject out what was

previously confirmed with a new opinion, saying the participation took place on yaom Al Nakhlah ⁽⁵⁶⁾.

This must be referred to of Muhammad bin Shihab al- Zuhry opinion's,(who died in year (124 AH/741 AD) he was the pioneer of the historical recording of Prophet Muhammad biography, this categorical opinion was built on the basis of his Islamic awareness that Prophet Muhammad (peace be upon him) if he was with a group was (inspired by Almighty Allah) was the dominant, while Quraish during that was defeated ⁽⁵⁷⁾, and this cannot be accept it, he says: “The Messenger of Allah, (peace be upon him) was not with them even if he was with them they would appear ⁽⁵⁸⁾.” And by this he declined the participation of Prophet Mohammad (peace be upon him) in these days unlike both of Aby Amr Bin Alaa and Ibn Al Kalby he rejected categorically the participation of prophet Muhammad (peace be upon him) was in the third day (of Okaz) which Quraish won in it. ⁽⁵⁹⁾

In confirmation of this confusion and disparity, scholars and men of letters in the fourth century AH /tenth century AD, who considered late in writing this important event ,they were bewildered toward the tendency of any previous views ‘Abo al Faraj Al Asbahany⁽⁶⁰⁾ mixed between The two days (Al Nakhlah and Shamdha (shatima)) Sometimes he asserts that the participation took place on the day of Shamdha (Shatima), then he repeats again and blights what was previously confirmed with a new opinion, which is that the participation took place on the day of Nakhlah ⁽⁶¹⁾, he missed what Ibn Shihab al- Zuhry extended to him, Prophet Muhammad (peace be upon him) did not witness these two days, but he participated in Yaom Okaz which Quraish won in it, then without the attitude of Ibn Shihab al- Zuhry derived from his Islamic background first, and from his approach based on the school of Ahl Al- Hadeeth again. This subject remained hazy about the role played by Prophet (peace be upon him) on this memorable day in Arab and Islamic history. Ibn Shihab al-Zuhry is the best representative for Ahl Al Hadeeth school in his investigation and dissent of narrations. If the situation of yaom Al Fujjar, in this way, how can we believe the texts and realism of the other Ayam? .

Nevertheless, remains another important topic that we should talk about before leaving this yaom, because it is the closest example to our position from (Ayam) Al Arab in comparison to the narration of Al- Fotoh. Previously, we depended on weighting Ibn Shihab Al Zuhry narration. That the prophet Muhammad (peace be upon him) participated in this yaom and specifically in Yaom Okaz, which is the third day according to the order of the five or six days of Ayam Al Fujjar, in which Quraish prevailed over its opponents, we have created this position because Ibn Shihab al- Zuhry followed the Modernist approach in historical writing, so what was the stance of Ahl Al Hadeeth toward him, and even six or nine books of Al Cegah , how realistic was the participation of the greatest Prophet(peace be upon him) in it? .

It is astonishing in this matter, Al Hedeeth scholars did not mention Yaom Al Fujjar at all while dealing with the Prophet's biography, (peace be upon him) because there isn't crystal clear narration has significance with regard to the situation of Al Hadeeth Scholars, however, does this issue mean Al Fujjar didn't exist, and was not mentioned by Ahl Al hadeeth? Or the narration of “Yaom of Al Fujjar ” or it has weak informative structure not mentioned by the modernists ?

Indeed, the matter is not so or so. The issue related to the situation from the Islamic history and from the previous history, so the modernists of Ahl Al Cegah avoided any Hadeeth about the biography of Prophet Muhammad(peace be upon him) specificity

in the pre Islamic Era or related to its idolatry, so Imam Ahmad Bin Hanbal (died 241 AH / 855 A.D.) and other imams of Hadeeth categorically rejected the participation of prophet Muhammad (peace be upon him) in (pre-Islamic) and Istlab Al Asnam .⁽⁶²⁾

As for the second method on which the literature of (Al Ayam) is based, it is the character of the narrator. So, It should not be overlooked that several intertwined factors are overlapped, including tribal violence, tribal partying, nomadic tendency, simplicity of natural understanding of the event, naivety of its historical vision, and leniency in stressing the two driving elements of the historical event, which are (human) the event maker and time and place. As well as other factors limited in the limits of time.

The intertwining of these factors in the structural fabric of the narration of Al Ayam has negatively affected the distortion of the events of (Al Ayam) itself, as the narrators played a dangerous role in the events and highlighted them in new formulas that diverge from the original⁽⁶³⁾.

The narration did not consider analyzing the phenomena of (Al Ayam) their causes, and their repercussions on this or that tribe, but rather limited the interests in particular to highlighting the role of the tribe or other tribes allied with it on this day or that. Also glorifies its victory and pays tribute to the heroism of its members. And belittles the tribes who are opposing them, or he sometimes makes excuses for them, if they were backsliding⁽⁶⁴⁾.

And among what princes in it, the overlapping in the internal shaping of the character of the novel is a mirror reflecting the nature of the cultural and intellectual formation of the Arab society in pre Islamic era. Without them, this or that tribe is reluctant, for poetry and rhetoric were the two basic criteria in the Arab cultural formation, and on this basis, the narrator of today, if he follows the rhetorical style in his stories, he will be creative and distinguished among all tribes in the Arabs Peninsula, and the same is the case with the skilled poet, , who chooses the right meanings and speech. He is their pride and their honor⁽⁶⁵⁾.

And with the passage of time, especially after the establishment of the Arab and Islamic regions, The urban structure expanded to include non-Arab factors in a large way, which gave a great impetus to them to engage in learning the Arabic language and its grammar and the like, leading to a good understanding of The Glorious Qur'an first and for getting administrative positions in the administrative apparatus again, then the standards in the cultural composition of Arab society changed clearly, as The poet or preacher in Medina no longer have the same role that he did during Al Badawa stage, so the cultural and intellectual formation of the narrators of Al Ayam became too much, and this has been evident in a great way since the first half of the second century AH / eighth century AD, and it is suitable to mention that some researchers have stood on this transformation, and they diagnosed its variables and effects on the character of the narrator⁽⁶⁶⁾. As for the nature of the recipient, he is an ordinary person whose enthusiasm is raised to the point of revolution in a verse or eloquence of rhetoric, and his resolve is weakened if that condition is not met. The same applies to the tribe's evenings, and its speech's council, and cultural meetings and social, its people motivates and look forward enthusiastically for the glories of their tribe through these narrators.

The third direction:

As it related to the two previous trends, so Al Ayam narration, their contents can be described by (similar tools) to a large degree, because the reader finds in their narrations a one text. Firstly, they have narrative styles in which the element of wide imagination is included. In order to secure its position with the recipient, it relied heavily on poetry. So poetry is Diwan Al Arabs, the title of literature, and the field of people if they traded in eloquence and statement and fought over it. It is the main catalyst for excitement, enthusiasm, eloquence, impulsivity and the continuation of the fighting, it was narrated on the authority of Prophet Muhammad(peace be upon him) that he said, "by whom I hand myself in his hand, it is as if you sprinkle them with nobility as you say to them of poetry" ⁽⁶⁷⁾ Caliph Omar Bin Al-Khattab (May Allah be pleased with him) quoted as saying, "Poetry was the science of a people who had no more knowledge but only it." ⁽⁶⁸⁾ From all of this, the oral narration of Ayam Al Arabs is based on the historical structure of the historical narration which characteristics are the historical novel. They are the most important thing of this historical novel. Accuracy of expression, clarity in the course of historical event, to a large extent the lack of redundancy in its presentation. That what was previously mentioned about the characteristics of Al Ayam narration, it is in contrast to what we mentioned above regarding the narration of the recorded historical event. We have seen that this narration is characterized by a broad imagination, poetry, rhetorical method, proverbs and everything related to lineage.

Relation to lineage and all of these things are not available in the narration of writing historical event except in rare situations and according to requirements of the historical event. To emphasize what has been mentioned. A quick reading for the contents of Yaom Dahis And Al Ghabraa (*), for example, according to historical narratives lasted forty years ⁽⁶⁹⁾, confirms that mind cannot imagine a day has continued its combat life for all these long years with its days and nights Oh Allah, except in the case of Continuity of hostility between tribes, as hostility equates to war in tribal relations. If we passed Ayam Al Arabs according to the previous three trends, and we wanted to strike a balance between it and Arab-Islamic Al Fotoh narration, we find that there are fundamental variables in the foundations of Arab-Islamic Al-Fotoh narration and in the following form:

1- While the basic content of the narration Al-Ayam al- Shafawiah was the fight between two tribes or two groups of tribes and their alliances for social or economic elements, the narration of Al-Fotoh shows the first stage of Arab exodus outside the borders of Arabian Peninsula and dealing with foreign powers were taking over Arab lands, and to show this idea we come with some examples. The first is clear. It is about Prophet Muhammad (peace be upon him) heading towards Bilad Al Sham, although it has nothing to do with our primary topic, but we found the main entrance to reach for what we have pointed above, so Prophet Muhammad (peace be upon him) after the killing of his Messenger Al Harith bin Omair Al Azdy to the king of Busra Sharhabeel bin Amr Al Ghasany, Rome betrayed Arabs , therefore Arabs were mobilized to fight back by Mua'ta army which consist of three thousand men among them three princes of great Sahaba, and they are Zaid Bin Hareetha and Jaafar Bin Aby Talib, and Abd Allah Bin Rawahah (may God be pleased with them). Prophet Muhammd (peace be upon him)said to them before they left to Bilad al Sham" fight for the sake of Allah , fight the enemy of Allah and your enemy in Sham⁽⁷⁰⁾ ." when he knew (peace be upon him) about their martyrdom, the Muslims again mourned for a

war against the Romans, saying to them, "Get up early, so supply your brothers and do not let any one of you be left behind, so they went walking on feet or on their horses. In very hot weather ⁽⁷¹⁾. In Iraqi side (Al Basreeah and Al Kufiah), we witness many examples of this type, but we nominate a few examples of them to confirm the Islamic goal that was included in the narration of Al-Fotoh, so Caliph Omer Bin Al Khattab based on the narration of Amr Bin Sharhabeel al-Shaabi (who died in 104 AH / 722 AD) ordered the leader of the Front of Basra, Otbah Bin Ghazwan, to prevent any aid coming from people of Persia through the way of Abla to help Persian forces in Iraq. He told them "Allah Almighty has opened to your brothers Al Hirah and what around it, a lot of great men have killed, I don't think their brothers from Persia will supply them, for I want to direct you to the land of India. Prevent people of Giza from supplying their brothers and not your brothers and fight them. Perhaps may Allah will open them up," ⁽⁷²⁾, after a short time. Caliph Omar ^(*) went to leader of the front of Basra to supply the leader of the front of Kufa, Saad bin Aby Waqqas, and then provided him with the commander al-Mughira bin Shu'bah and an impressive number of fighters ⁽⁷³⁾. The Islamic goal was mostly remarkable during the Battle of Nahawand. So caliph Omar bin Al Khattab emphasized on the successful plan have been drawn by Imam Ali Bin Aby Talib. (Peace be upon him) Thwarting Persians and their king's plan Yazdegerd III, which was planned for several years to restore Persian Sasanian Empire and undermine Arab-Islamic progress - by facing two fronts of Kufa and Basra together against the masses of Persians that came from all parts of Persia and around it. With different nationalities and militarized in the land of Nahawand. He (peace be upon him) wrote to Al-Numan bin Omar bin Muqrin Al- Muzny the great companion, who was known by wars as an experienced leader with great strength on enemies that he fight, from these two fronts rejected the call of Caliph Omar to fight these foreigners in the land of Nahawand ⁽⁷⁴⁾. On the other side, Caliph Omar Bin Al Kattab (may Allah be pleased with him) was constantly monitoring the field and military situation in the front of Iraq (Basra and Kufa) and its relationship with the front of Al Sham. He used to direct its leaders to help one another to minimize the pressure of the Persian and Byzantium armies and not allow them to achieve any victory that would undermine the great victories achieved on these fronts, as Saif Bin in Omar al- Asidy al-Tamimi narrated with his support⁽⁷⁵⁾, that caliph Omar bin al- Al khattab ordered the leader of the front of Sham, Abo Obaidah Amr Bin Al-Jarrah to help the leader of Al Kufa front Saad bin Aby Waqaas with a thousand men also mentioned by Saif, that the people of Kufa prepared in the morning four thousand men to supply their brothers in the front of Sham ⁽⁷⁶⁾.

2- what has been mentioned previously states that the narration (Ayam Al Arab) is orally in a way that does not accept doubt or ambiguity, while we find the complete opposite of (Al- Fotoh), which was written shortly after its occurrence. The historical record in the first quarter of the second AH/ eighth AD has become familiar to news men and Ahl Al Hadeeth, as there is a cognitive shift in historical writing led to a qualitative shift in Arab mentality from the literature of (Al Fotoh). Abo Othman al-San`any Sharahabeel Bin Murthad (died around the first half of the first AH / seventh century AD). One of the early news men who wrote Fotoh Bilad al-Sham and provided a qualitative description of how the Soldiers of Damascus and other Soldiers of Al Sham were conquered ⁽⁷⁷⁾, has meaning because it came from a fighter who contributed to this other. When the news of Al Magazy included not only the story of

prophet Muhammad (peace be upon him) and his Ghazwat , it also included the news of the Guided caliphs (may God be pleased with them) and their conquests, the narration of Al Fotoh was written and read in public, so Al-Salhi mentioned. Muhammad (924 AH / 1535 AD), that Imam Ali Bin Al Hussein Bin Ali Bin Aby Talib (peace be upon them) said: we were teaching Magazi Rasool Allah (peace be upon him) as we teach a surah from the Holy Qur'an⁽⁷⁸⁾, Ibn Shihab al-Zuhry used to answer questions in writing. Which was directed to him from the Umayyad court related to Arab and Islamic history.⁽⁷⁹⁾

3- We have just pointed the paradigm shift in knowledge of news of Al Fotoh has led to a qualitative shift in historical Arab mentality. So, the narrators of (Al Fotoh) did not leave a place for any weakening in the narration of (Al Fotoh), but they follow, analyze and favor this matter or something else. So Saif Ibn Omar conveyed with his chain an intelligent saying linked battle of Al-Qadisiyah. And it is related to very important things, including:

A- His extraordinary conclusion of number of fighters under this tribal brigade or others. If the participants in this battle were four thousand (for Saad from Medina. (And for those who say eight thousand (let them meet with Zindward), whoever said nine thousand (to catch up Qaysis) or twelve (Faldofof Bany Asad is one of the branches of sadness), then he composed this battle (Including the fighting of Iraq and people of Yemen).⁽⁸⁰⁾

B- Then he builds another strong building on the participation related to the financial aspects, so Qadisiyah according to Saif Bin Omar Qasim's narration is about thirty thousand⁽⁸¹⁾, according to him reaching to a result confirms the accepted number of Arabs army participated in Al Qadisiya . Whatever , the various aspects contained in Arab and Islamic conquests motivated the narrators of (Al- Fotoh) and those who are interested in it and their authors to record the historical record to narrate its detailed events based on two basic elements (time and place) and the well-known Muslim fighter who carried out these military operations.

From these Ideas in the methodological accuracy of the novel (Al Fotoh) Balancing With the narration of (Al Ayam), a reading of any of its integrated narratives for the conquest of a city or region in Iraq or the Islamic East alike, we find a comprehensive narration covers all military, market, and possibly social aspects, to a large extent these urban and economic aspects. It is an indispensable novel by the researcher in fields and others, even if it is literary; this insures something that indicates the specialization of an elite group of Arab scholars in historical writing about the literature of (Al Fotoh.) So this historian or that looked at the literature of (Al- Fotoh) in broad sense, investigating elements of its structures, whether it is negatively or positively highlighted with Arab fighters or against them, Al Fotoh narration cannot be dispensed by Arab researcher whether he is from east, Maghreb or West.

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