

## **Harbingers of Accepting Islam on the Tongues of Arab Soothsayers**

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### **Abstract**

*Our research came under the title: (harbingers of acceptance of Islam on the tongues of Arab soothsayers) to highlight three main themes: the first talked about the impact of Arab fortune-telling in the development of thought among the Arabs of ignorance, and the second touched on the harbingers of Arab soothsayers with the resurrection of the Prophet Muhammad (PBUH), while the third dealt with the position of soothsayers from Islam, while the fourth was focused on the most famous soothsayers in the pre-Islamic era.*

*Regarding the first theme, various factors have been documented that have contributed to the evolution of thought. Primarily, the priest relied on intelligence and jinn to predict future events. The first possessed a keen intellect that enabled him to make connections between things, or future events, and was able to do so by making predictions about what would happen in the future. The second was that the majority of soothsayers relied on elves, or seers, who steal hearing from heaven and relay information to the priests..*

*The priests tell the people about it and this is proven in the Holy Quran and in the hadiths of the Prophet Muhammad (PBUH).*

**Keywords:** *Arabs, harbingers, pre-Islamic era.*

### **Introduction**

According to Kettani, fortune-telling has many types, he said: "The priest claims to know the unseen for different reasons, so fortune-telling was of different types... including those who claim to be a jinn companion."

Jawad Ali touched on some of the circumstances and methods of speculation: "During his speculation, the priest is often in a coma or semi-coma, because he is connected in the meantime to a stressful and difficult world that no human being can bear... The contact of the soul with the priest's body is very difficult, sweating from it, especially if the speaker is the priest himself, and the prognosis is often in a quiet place and is shrouded in darkness or darkness."

First: The impact of Arab fortune-telling on the development of thought among the Arabs of ignorance

The priest in the pre-Islamic Arab society was of great importance, without their presence, people would not have been able to communicate with the gods they believed in, and from here the importance of soothsayers among the Arabs of the pre-Islamic era emerges, especially since religion in Arab society has a pagan majority, and since the

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pagan religion was different rituals from one gods to another, it was necessary to have a priest who shows them their rituals and tells them what the gods dictate and what they want, and from here it shows us the importance of the cleric among the Arabs of the pre-Islamic era Their soothsayers enjoyed an important social status, as they were the backbone of religion, representing a class at the head of the classes of society in its place and home, and it has special privileges because it represents the gods, commanding and ending in their name, and they bring people closer to the gods and they are the ones who forbid and analyze things for people.

Since the Arabs in their ignorance did not have a law to which to judge, nor a message and messengers that answered them about what they aspire to know, the matter of fortune-telling was great among them and there were many soothsayers among them, and Ibn Khaldun (d. 808 AH / 1405 AD) stated: " I know that one of the characteristics of the human soul is to look for the consequences of their affairs and to know what happens to them in terms of life and death, good and evil, especially general accidents such as knowing what is left of the world, and knowing the duration or variation of states, and looking forward to this nature that they are forced to, and therefore you find many people eager to stand on it in a dream and the news from the soothsayers to those whom he meant by such kings.." The Optional Protocol to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) states that "In many cultures, women have been traditionally associated with witchcraft and sorcery, and religion was associated with magic in ancient religions, where it was practised by priests of religions and gods , and priests appeared in early times in the Mesopotamian civilization, and priests were associated with the temple and were leading society on special religious and spiritual grounds. The priest's ability to know the secrets and perceptions of the unseen made him the focus of everyone's attention throughout the eras of ancient history, and he enjoyed a special place and rose to the level of sanctification since ancient fortune-telling was associated with divination, and they were called the sons of Anidoranke or Amiduracus, a king who preceded the flood.

To present their case to him, and this is by hiding a secret from him and asking him about it, and if he knows, they present their case to him.

Second: The harbingers of the Arab soothsayers with the resurrection of the Prophet Muhammad (PBUH)

The question that arises: How did the soothsayers come about the Prophet Muhammad (PBUH) literarily and historically? What is the validity of those texts that we have received concerning the Prophet Muhammad (PBUH)?

It was known that each tribe had a priest or several priests, whose sons resorted to them to consult them in every matter that happened to them, and it was their custom to present their children to the priests to read to them their fortunes and predict to them their future, and it was narrated that a priest came to Mecca and the Prophet Muhammad (PBUH) was five years old, and they presented the Prophet Muhammad (PBUH) to this priest and he looked at him and said: "O Mu'asher Quraysh, kill this boy, for he will divide you and kill you, and 'Abd al-Muttalib fled with him, and the Quraysh were still afraid of him if the priest warned them."

One of the most mentioned narrations in the sources about the priests' prediction of the Prophet Muhammad (PBUH) is the narration of Janba, which is the belly of the stomachs of Yemen had a priest in the pre-Islamic era when he mentioned the command of the Prophet Muhammad (PBUH) and spread among the Arabs, she said to him: "Janab, look at us in the matter of this man and gathered him at the bottom of a mountain, and he descended on them when the sun rose, and he stood for them standing leaning on his bow and raised his head to the sky for a long time, and then made Then he said, O people, that Allah has honoured Muhammad, and has chosen him, and purified his heart, and his beast, and kept him among you, O people."

Therefore, these harbingers were a warning to all soothsayers, they came from every road and on the lips of each group of a priest or an astrologer who is right, invalidated, or a genie, and the soothsayers can no longer do anything, especially on the night of the Prophet Muhammad's pregnancy (PBUH) The priests were snatched after they were hidden from their demons and the priests' knowledge was taken from them, and the night of the birth of the Prophet Muhammad (may Allah's peace and blessings be upon him) was a night of consultations between the chief soothsayers, as you find a surface sent to the blue of the Yamama. A messenger carrying a message from him to her, receiving the bearer: "Sabih came to us from the priest of Yemen Satih asking for a bright light and a bright light and she said to the bearer of the message: It appears from the servant of Manaf Muhammad the Prophet (PBUH) without dispute, and then she wrote to the surface of Zarqa, on which there is nothing hidden to Sayyid Ghassan, and the best soothsayer known as the owner of the eloquent saying either after For your book was given to me and your messenger was presented to me, remembering a great thing, which was obsessed with your heart and confused with you, either the descent of the planets is as if you were by the verses of al-Hashemi..."

These harbingers varied between soothsayers and priests until we find one of them did not affect him anything in that, so we find in the books of the Prophet's biography news in which the Prophet Muhammad (PBUH), and from the long tidings of the soothsayers cooing a priestess to Bani Tamim in a long speech to her, in which she declares the name of the Prophet Muhammad (PBUH), she says: "The dear from his father, the servile from his uncle, the one who is saved from his money, and the motor from his habits," Ibn Sufyan said, "Who do you remember to Allah your father?" She said, "The owner of a solution, a sanctuary, a guide, a knowledge, an oppression, a dream, a war, and peace is the head of the heads, the Ra'id of Yamos, Mahi Boss, Nahid, Aws, and Naash Mataws," and Sufyan said: "Who do you remember to Allah your father?" She said: A supportive prophet has come when there is a time for a boy to be born, sent to the red and black with an irrefutable book, and his name is Muhammad, Sufyan said: To God is your father! Arabic or Ajami? She said: "As for the sky with the rein, and the trees with the trees, it is that whoever begat Adnan lost you, O Sufyan."

Among the Sunnah of the priests of the harbingers of the Prophet Muhammad (PBUH) as well as from Afraa Al-Himyariyah in her interpretation of the vision of King Al-Himyariite Murthad bin Abdul Kalal in a vision he saw and then forgot it, so he agreed one day to meet a priestess named Afraa Al-Himyariyyah who knew his vision, and began to interpret it, promising the message of the Holy Prophet, and what is his command says to him: "Whirlwinds, the kings of Taba'a, and the river is a vast flag, and the caller is a Shafi's prophet, and the neighbor is a follower, and the carer is a disputed enemy, he said: O Afra, is this Prophet Muslim or war? She said: I swear by the lifter of the sky, and the house of water from the bottle, it is to nullify the blood, and the logic of the minds pronounce the gesture, and the king said: What does he call, O Afra? She said: To prayer and fasting, and the bond of wombs, and breaking idols, and disrupting children, and avoiding sins, the king said: O Afra, who are his people? She said: Mudar bin Nizar, and they have from him a soak provoked, he is free from slaughter and excitement, he said: O Afera: If his people are slaughtered, who are his members? She said: His enemies are Ghattareef Yamanun, their bird has auspicious ones, invades them and invades, and destroys them sorrows, and to his victory they cherish", that we must pay attention to talk about the validity of these harbingers and what prompted the scholars to mention them, the reason for the mention of scientists these harbingers is explained by the saying of Al-Nuwayri (d. 733 AH / 1333 AD): "... The prophecy of our Prophet (peace and blessings of Allaah be upon him) was clearer, more famous and more decisive than he needed to mention what we have mentioned and we mention it, but we mention what we have mentioned so that those who did not follow the conditions of the Prophet Muhammad (peace and blessings of Allaah be upon him) would stand up and know that

his order (peace and blessings of Allaah be upon him) did not surprise people, but came to them with knowledge, inquiries, effects and news

Ibn Hajar (d. 852 AH / 1373 AD) said: "Fortune-telling is sometimes based on demons, and sometimes based on the provisions of the stars ", astrology of fortune-telling astrologers are considered a layer of fortune-telling, the priest is not a scientist of the unseen, but is associated with voyeurism of the jinn hearing of what God Almighty has decreed of things, and the Prophet Muhammad (PBUH) described the way the jinn voyeur hearing from heaven as they were one on one, when the highest was burned with a shooting star that came out under him in his place.

Third: The position of soothsayers towards Islam

The soothsayers who realized Islam were divided into two parts: some of them were soothsayers who defied religion and died in ignorance, such as Ka'b ibn al-Ashraf, and soothsayers who converted to Islam, and these are two parts of Islam and upright, such as: Aswad ibn Qarib, and those who convert to Islam and then apostatize, and those who apostatize from Islam, also those who apostatize and die on his apostasy, such as al-Aswad al-Ansi, and those who apostatize, then repent and become Muslim, such as Taliha and Sajah al-Tamimiyyah.

Ibn Khaldun (d. 808 AH / 1405 AD) said: " If they live at the time of prophecy, they know the sincerity of the Prophet and the significance of his miracle, because they have some conscience from the command of prophecy, as for every person from the command of sleep and the punishment of that ratio is present to the priest more severely than to the sleeper and does not repel them from that and make them fall into denial, except for the strength of ambitions in that it is a prophecy for them, so they fall into stubbornness, as happened to Umayyah bin Abi al-Salt, and if faith prevails and those wishes are interrupted, they believe in the best faith...".

After throwing the sky and its intensification unknown by stoning, a section of people who were taken by doubt, and the changes that occur in the sky from the large number of meteors that illuminate the sky paid the fear of its bad consequences, and they went to a priest called the danger of bin Malik, who was a great elder who lived for more than two centuries, begging him to save them from this ordeal, through its interpretation to them. Especially since they felt that something big was happening, so he asked them to come at the magic, and they actually came to him and found him standing and saying words about those meteors to his companions: "God is great, the truth came and appeared and was cut off from the good jinn and then fell silent and fainted, so he woke up only after three and said, "There is no god but Allah ", so they asked him to clarify what he says, and he said: "O Mu'asher Bani Qahtan, I tell you the truth and the statement, I swore by the Kaaba and the pillars and the condemned trusted country, I have prevented hearing the curse of the elves piercing with the palm of the Sultan, for the sake of a great envoy who sends revelation and the Qur'an, and guidance and virtuous Qur'an abolish idolatry ", his response was an assurance to the people to follow him, he is the true Prophet, saying: "I see for my people what I see for myself to follow the news of the Prophet of mankind, his proof is like a ray of the sun sent in Mecca, the abode of Hams, with the hermetic revelation unambiguous".

Fourth: The most famous soothsayers in the pre-Islamic era

1. Shaq bin Hawal

It is Shaq bin Hawal bin Aram bin Sam bin Noah (Peace upon him) is the first priest of the Arabs and Aram Abu Jababra of Aad and Thamud and Tasm and Jadis and others, and it is said that he had one eye in his forehead (), either Satih is Rabie bin Rabia bin Masoud bin Mazen bin Wolf bin Uday bin Mazen bin Ghassan , the Arabs used to say to the wolf to his grandfather wolf He is also nicknamed Satih al-Ghassani in relation to his grandfather Ghassan, he reached a surface of fortune-telling that no one had informed

him, until he was called a priest of soothsayers, and he was told of the unseen and wonders.

Pictures of the priest Satih fantastically This may be due to the status of the priests in the hearts of the Arabs, which prompted them to highlight them in the form of recipes different from ordinary humans, and they had described him as having no members: "The most distinguished of them in the pre-Islamic era, is the Surface of the priest, and his name is Rabie bin Rabia, and according to the description of the priest Satih in their legends to know that it is closer to the creatures of imagination than to the world of truth, it was on their claim a lying body without limbs, can only sit If he gets angry, then he will swell and sit down with his face in his chest, and he has no head, neck, bone, or nerve except the skull and the hands, in which only the tongue moves, because he was created from the sperm of a woman and his birth was the night of the death of the Yemeni priestess , Omar Muziqia, who predicted the disaster of the Marib dam in Yemen. until her death."

On the night of the birth of the Prophet Muhammad (PBUH) Iwan Khosrau Anu Sherwan (531579 AD) and fourteen balconies fell from him, as well as the owner of Yemen wrote to Khosrau telling him that Lake Sawa overlooked that night, and the owner of Tiberias wrote to him telling him that the water did not run that night in the lake, and the owner of Persia wrote to him telling him that the houses of fire subsided that night and did not extinguish a thousand years before that And the Mobdhan told him that he saw a vision that night that a camel of difficulties driving the horses of Godfather, has cut off the Tigris and spread in her country, broke down and consulted his ministers and advised him to consult the Arabs and asked for help from the king of confusion Nu'man bin Al-Mundhir and directed him Abdul Masih bin Amr bin Hayyan bin Baqila Al-Ghassani When he came to him he said to him Do you know what I want to ask you about him said, The king told me if I had knowledge of him, otherwise I told him who taught him, and he told him what he saw, and he said: "He knew that when my uncle called him Satih , so Abd al-Masih went to Satih to ask him about the interpretation of the vision and the reason for these events that occurred, and he arrived at the place of Satih a few days later, and when he reached his house, he found him ill for what was in him, and he stood on him and greeted him, and he made trembling and saying to hear him:

Deaf or listens to Yemen'S arrogance Oh plan breaker I got sick of and from verses.

## 2. Khanafer Alhimiari

Khanafer ibn al-Tawaam al-Himairi was a priest from the priests of donkeys , and it was reported Khanafer that he said: And I had an opinion in the pre-Islamic era that is hardly absent from me, so when Islam spread, I lost it for a long time and it worsened me, so we showed that one night in that valley sleeping, as the opinion came and said to me: He came from the mighty king, and he heard from Shasar after a long absence, and he says Khanafer and Shasar answers? And he said, Hear less, Khanafer said: Say, I hear, and he said: O sing, for every period of end, and every period until Khanafer said: Yes, and he said: Every country for sake, and then it is available to her around, the bees copied, and returned to their boredom truths, you are a connected sagir, and advice to you is exerted, and I am Anst in the land of Sham, a group of Al-Atham, rulers over the rulers, they wither the luster of speech, not with the author's poetry, nor the grandiose rhyme, so I listened and snarled, and I returned and I said: What do you dominate and what do you think about? They said: A speech of adults, came from the mighty king, so I hear, O Shasar, about the truest news, and walk the clearest effects, save from the fire, I said: What is this speech? They said: Furqan between disbelief and faith, a messenger from harmful, from the people of Al-Madr, sent and appeared, and came with a saying that has dazzled, and explained an approach that has been scattered, in which sermons to those who are considered, and Muadh to those who are despicable, a thousand in the big verse, I said: And who is this envoy from harmful? He said: Ahmad is the best of human beings,

if you believe you give an inch, and if you disagree I pray Saqr, so I believed, O Khanafer, and I came to you Abadir, the side of every infidel, and the full of every pure believer, otherwise it is separation, not from convergence, I said: Where do I want this religion? He said: From the same Ahrin, and the Yemeni people, the people of water and mud, I said: Clearer, he said: the right Yathrib with the palm, and the free with the sole, there are the people of length and credit, and consolation and effort, stand up went away from me and then delivered by Muadh bin Jabal in Yemen ().

It also appeared a lot of priests when the Arabs of the pre-Islamic era and the most famous of these priests Sawad bin boat was from Doss so it was called Sawad bin Rab Al-Dosi, has come with a delegation of his people on the Prophet and Aslam with him in front of him and had an opinion comes to him, and the people of the news stated that he was skilled in fortune-telling () and the warden Al-Harithi priest Bani Al-Harith and Izz Salamah and Auf bin Rabia priest Bani Asad and them also priest side and they are belly of the stomachs of Yemen speculated the birth of the Prophet Muhammad (PBUH)

### 3. Sawad ibn Qarr al-Azdi

Sawad was a priest in the pre-Islamic era and realized Islam ,and when he came to Omar Ibn Al-Khattab, Omar looked at him and said: "This man for his company what he left after and then knew about his Islam, and asked forgiveness of Omar, and Omar asked him about his companion in the pre-Islamic era and what he brought, and Sawad replied: that he had come a month or so before Islam, and said: Did you not see to the jinn and its blasphemy, and its despair of its religion, and its attachment to the castle and Ahlasha, Ibn Hisham said: This is a rhyme and not a hair In another version he heard the sound of a phone from inside a calf shouting O Dharih, Najih ordered a man shouting and saying: There is no god but Allah , and whatever the source of the sound phone, there were voices emanating from all sides, foreshadowing his prophetic message ,and it is also narrated in the mention of the phones of the jinn:

I was amazed at the jinn and its blasphemy and its tightness with its sweetness

She falls to Mecca seeking guidance as the believers of the jinn as its impurity(5)

This is what al-'Abbas ibn Mirdas told him after his conversion to Islam, as his father had an idol named Dhamar, and when his father died, al-Abbas came to the idol, after the command of the Prophet Muhammad (peace and blessings of Allaah be upon him) appeared and heard a voice saying:

Tell the tribes from Selim all of them Anees perished and long live the people of the mosque

He was once worshipped before the book to the Prophet Muhammad

The one who inherited prophecy and guidance after the son of Mary from Quraysh is a convert.

This story shows the relationship that was between the jinn and the soothsayers and how the genie used to tell those who followed him what he wanted ,and as for their chanting of the Prophet Muhammad (PBUH) is one of the verses indicative of his prophethood, and it was narrated from Ziyad from Ibn Jurayj from Ibn al-Abbas that he was talking about a man from Khath'am and they were one night charging to their idol as he shouted from inside the idol shouting saying:

O knees with judgments, you are not reckless dreams

And the rulers are assigned to idols, this is the prophet of the master of people

It cracks with the truth and Islam is the fairest of the rulings

And the light follows over the darkness will be announced in the no-man's land (2)

We conclude that the jinn are beings who used to live in the imagination of man, and it is prepared for him that they follow him wherever he goes and are associated with fear and awe when he remembers, everything scary or strange sound was related to the jinn in the Arab desert.

## **Conclusion**

The above about the concept of fortune-telling among the Arabs in the pre-Islamic era and the status of soothsayers among them is clear

1- That pre-Islamic era fortune-telling was more akin to what some of the ancients referred to as their sciences and skills than it was a kind of worship or one of their religions

2- With the large number of good tidings of the Prophet (peace and blessings of Allaah be upon him) in all Arabs, and in Fresh especially with what he had (peace and blessings of Allaah be upon him) and his father in the hadith of the priestess Fatima bint Murr Al-Khathamiyyah, and his grandfather Abdul Muttalib in the hadith of the priestess, to whom he resorted when his son completed ten males, it was not enough for them from the signs to believe in his heavenly message, and others heard the words of God for a moment and rose in their hearts and God explained their chests to Islam, so they believed, as well as miracles are signs of prophecy, but they are not a condition in it

3- The Arabs' view of the priests in the pre-Islamic era included respect, appreciation and reverence until he became the owner of the final word, as he is the one who is responsible for resolving problems between people, differences or doubts in the lineage, as society looked at the priest as a doctor because they believed that the disease is related to the wrath of the gods and that the disease is due to evil spirits and that the priest is the person authorized to do these things.

4- The tasks entrusted to the priests were divided into two parts, religious and administrative, the tasks are to work as mediators between the gods and the servants, in addition to practicing various religious rituals.

5- The research showed the inability of the jinn for their work based on stealing news from the heavens and their confession through their elder Satan and from that moment the sky became throwing news thieves with meteors, so their work was limited to knowing the news that surrounds humans on earth.

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Al-Hasani, *Priests and Missionaries of the Arrival of the Holy Prophet Muhammad* before the Mission, p.12.

Tarikh Ibn Khaldun, vol. 1/p. 411.

Sadna: singular Saden and Juma Sadna and they are the servants, i.e. the servant of the Kaaba and the house of idols and Sadna and the difference between the Sadan and the eyebrow that the bailiff obscures and his command to others and the Sadan obscures his ear for himself and the Sadna veil idols in the pre-Islamic era. See: Al-Fayrouzabadi, *Al-Muheet Dictionary*, vol. 4/p. 234.

Al-Dhahabi, *Biographies of Nobles*, vol. 3/p. 157.



Temple: It is called in South Arabic the name (house), which is the house of the gods, and the kings and his secret people approach the goddess by building houses for her and repairing what destroys them, but when the people of North Arabia, the temple or the house of the gods is called the name (Kaabat), which was pilgrimage to it before Islam. See: Ali, Religions of the Arabs, p.111.

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Zarqa al-Yamama : From Bani Jadis from the people of Yamama: proverbial in the sharpness of sight and quality of sight, it is said to her blue dove and blue atmosphere for the blue of her eyes, and Joe name for the dove they said: she was seeing the thing from the march of three days, and they mentioned from her news that Hassan Ibn followed Al-Himairi when his crowds came to want Gro Jadis saw them blue and warned Jadisa, they did not believe her, Hassan swept them. See: Al-Safadi, Al-Wafi Al-Wafiyat, vol. 1/p. 232.

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Thamud: Some of the defunct Arabs after the people of Aad, who inhabited the stone between the Levant and the Hijaz, perished with one shout and trembling, so they became crouched in their homes, which indicates a severe volcanic eruption accompanied by an earthquake, and when they perished, it was said Thamud Erm, they carved their houses in the stone heights on both sides of the valley. See: Farroukh, History of the Pre-Islamic Era, p. 47.



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- Juma'a, *The Revolution of Islam and the Hero of the Prophets Abu al-Qasim Muhammad ibn Abdullah*, p. 345.
- Al-Alusi, *Attaining the Lord*, vol. 3/p. 381.
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- Al-Tabari, *History*, vol. 1/p. 459.
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- Ibn al-Jawzi, *al-Mu'ta'di*, vol. 2/p. 344, and 'Ali, *al-Mufasssal*, vol. 12/p. 344.
- Al-Shami, *Pre-Islamic Shirk and the Pre-Islamic Idols of the Arabs*, p.62.
- Shami, *Encyclopedia of Arab Poets*, vol. 1/p. 255.
- Ibid.*, vol. 1, p. 255.
- Ibn Hisham, *Biography of the Prophet*, pp. 194-195.
- Tawfiq, *Arab fortune-telling before Islam*, p. 77.
- He is al-'Abbas ibn Mirdas ibn Abi 'Amir ibn Haritha ibn 'Abd Qays of Bani Sulaym, belonging to Qays ibn 'Aylan ibn Mudar, aka Abu al-Haytham, and he is the son of al-Khansa'a, the poet Tamader bint 'Amr ibn al-Shirid. See: Ibn Hisham, *Biography of the Prophet*, p. 99.
- Tawfiq, *Arab fortune-telling before Islam*, p. 77.
- Saleh, *Jinn in Pre-Islamic Poetry*, p. 155.
- Saleh, *The Jinn in Pre-Islamic Poetry*, p. 235.