

The Role of Arabian Family in Preserving the Arabism of Ahwaz in the Modern Times: The Family of Moshashaia as an Example

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Abstract:

This study aimed to shed light on the role of Arab families in preserving the Arabness of the land of Al-Ahwaz during the modern era. The study dealt with its main topic, which is the role of the Mashasha'in family through the formation of their emirate in the land of Al-Ahwaz and its role in establishing Arab rule in it. Al-Ahwaz, the Arab Emirate of Mashasha'in, was able to keep it away from the Persian and Ottoman influence with due merit. This state expanded and became the most powerful state in the region, and its influence included large areas, and it ruled a large area that included southern and western Persia, southeastern Iraq, and northern Arabia. The researcher has followed the descriptive historical research method, and the most important results are: that the Arab families have a prominent role in preserving the Arabness of the land of Ahwaz during the modern era, such as the Mashasha'a family and others. The researcher reached other results and made some recommendations.

Keywords: Arabian Family, Arabism of Ahwaz, Moshashaia

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Introduction

The Arabs settled the land of Al-Ahwaz a long time ago, preceding the emergence of Islam, and Al-Ahwaz had an influential and effective role in the progress and civilization of the peoples of the region in general, and the people of Al-Ahwaz in particular. The land of Al-Ahwaz is a natural extension of the two rivers plain, which made its environment like that of southern Iraq in terms of the presence of orchards, and therefore the residents of Al-Ahwaz are the same as the residents of southern Iraq.

Several Arab emirates have arisen in Al-Ahwaz before this date, and these emirates are distinguished between strength and weakness, so we find that the Emirate of Bani Asad is the strongest. The Banu Asad established an independent emirate for them, making the city of Ahwaz its capital, and the emirate had wide influence, which made the neighboring regions covet it. Disagreements between the Buyids and the Asadian emirate developed into wars that caused the weakness of the Asadian emirate in the region, which made other Arab emirates in the region

Including the Emirate of Bin Aamer and Al Katheer, after which the region was condemned to the rule of the Mongols until the year 842 AH, when the Al-Musha'sha'i state was established.

The establishment of the Al-Mushashi'in state in the province of Al-Ahwaz is a confirmation of the Arabness of the land of Al-Ahwaz and an extension of the Arabs who settled and settled in it before the advent of Islam and its appearance in the region. This Arab emirate has played a major political role in the history of Al-Ahwaz and the Arabian Gulf, which lasted for nearly five centuries. The birth of this Arab emirate is considered a turning point and a starting point for the liberation movements of the occupied Arab lands from foreign countries at that time.

Natural features of the Arab Emirate of Ahwaz

Label:

The Arabs used the name Al-Ahwaz to refer to this region, and Al-Ahwaz is a plural of the word Haouz, and the origin of Al-Hauz is a source of the verb haz: meaning possession ⁽¹⁾, and the Arabs used this word to denote the ownership of the land without any other, and they referred to the land that an individual took and between its borders, so he deserved it without disputed. They also considered it a sign of administrative, political or clan subordination to the tribes, metropolitan areas and emirates, so it is said: Hawz so-and-so, Ahwaz Tamim, Ahwaz Basra ⁽²⁾.

It is mentioned that when Alexander the Macedonian ⁽³⁾ invaded Persia, and divided it into emirates, the Arabs were alone in this region, and they called it Al-Ahwaz in relation to the ownership of their tribes for its divisions ⁽⁴⁾. And Al-Hawz (with letter Haa in Arabic) means "sugar," as well as the name was given to the earth, then it was distorted to "Khouz," and it is often said in relation to this land: Huzi or Khuzi ⁽⁵⁾.

1. And when the Arab tribes migrated to this region, before Islam, they called it (Al-Ahwaz), and the Arabs mentioned it in their poems.⁽⁷⁾ ⁽⁶⁾

Yaqut al-Hamawi said in his (dictionary): "Ahwaz" ends with "zai," which is the plural of "hawz," and its origin is "hawz." When the Persians used this word more often, they changed it until the word " (ح)ha" was neglected. They spoke a word containing "(ح)Haa" and turned it into "(هـ)Haa." They said in "Hassan": "Hasin," and in "Muhammad": "Muhammad." Then the Arabs picked it up from them, so it was changed by virtue of its abundance in use in the days of Islam.⁽⁸⁾ "

1-Ibn Manzur, Jamal al-Din: Lisan al-Arab, Part V, Dar Sader, Beirut, 1993, p. 342.

2 Al-Obaidi, Ibrahim Khalaf: Al-Ahwaz is a stolen Arab land, Dar Al-Hurriya for printing, Baghdad, 1980, p. 7.

³ He is one of the Greek kings of Macedonia, and one of the most famous military leaders and conquerors throughout history. Alexander was born in the city of Pella around the year 356 BC, and was a student of the famous philosopher and scientist Aristotle until he reached his sixteenth year of age. By his thirtieth year, he had established one of the largest and most powerful empires known to the ancient world. For more, see:

Ali, Abdul Latif Ahmed: Egypt from Alexander the Great to the Arab Conquest, Dar Al-Nahda Al-Arabiya, Beirut, 1973, p. 37.

⁴ Peaceful, Khaled: The Occupied Arab Land, 2nd Edition, Bochum, Germany, 2008, p. 18

⁵ Al-Helou, Ali Nehme: Al-Ahwaz "Arabistan", a study of the geography of the region, Part One, 2nd Edition, Dar Al-Basri, Baghdad, 1969, pg. 13.

⁶ (1) Including the poet's saying:

Don't go back to Ahwaz again and Qaqa'an on the side of the market

And the Butt River, in which the mosquitoes bother me in the evening, for a reason that does not break

⁷ (2) Previous reference, p. 14.

⁸(3) Al-Hamawi, Shihab Al-Din Yaqut: Dictionary of Countries, Part One, Dar Sader, Beirut, 1977, p. 132 .

The word "Ahwaz" is used to refer to the entire region, and the town that predominates in this name is, according to the public, "Al-Ahwaz Market" in order to distinguish it from the name of the region ⁽¹⁾.

Location and limits:

Al-Ahwaz (Arabistan) is located to the southeast of Iraq and the northeast of the Arab world, which is the end of the eastern edge of the Fertile Crescent ⁽²⁾, which begins at the Palestinian plains, passing through Al-Sham and Iraq, and it forms a buffer zone between the Arab world (Arab Asia), And the non-Arab part of the continent of Asia ⁽³⁾. The region was one of the political units that surrounded the Arabian Peninsula, as it is a natural extension of the Mesopotamian plains connected to it in terms of geographical, economic, natural, human and historical terms ⁽⁴⁾.

Its geographical boundaries: From the north it is bordered by the mountain range of Iraqi Kurdistan, and from the east by the Lorestan Mountains (Bakhtiariah Mountains) and these mountains are known as the Zagros Mountains ⁽⁵⁾, and it is also bordered by these mountains from the north as well. From the east there are natural borders separating the land of the Arabs from the Persian borders, from the west by Iraq, and from the south by the northern coast of the Arabian Gulf ⁽⁶⁾.

The geographical and geological history of the lands of each of Al-Ahwaz and the alluvial plain of Iraq confirms that both are identical, and that their lands were formed simultaneously from the deposits of the Tigris, Euphrates, Karun, and its branches; This led to the emergence of modern lands on both sides of the Shatt al-Arab; Therefore, the Al-Ahwaz Plain is considered a natural extension of the Iraqi plains, where there are no clear boundaries between them, whether in terms of topography ⁽⁷⁾ or climatic conditions ⁽⁸⁾.

The Emirate of Al-Ahwaz (Arabistan) was characterized by a strategic location from which Arabistan overlooks the northern coast of the Arabian Gulf. This site had a major role in the economic activity in the region ⁽⁹⁾, as Arabistan's economic life depends on three main pillars

1- Oil: Al-Ahwaz is the most important oil region in the world, as there are more than ten producing cities in it, and it is one of the ancient regions in which black gold was excavated ⁽¹⁾.

¹ (4) Al-Ali, Saleh Ahmed: Al-Ahwaz in the early Islamic eras, Justice Offset Press, Baghdad, DT, p. 7.

² (5) The Fertile Crescent, a geographical term launched by the American archaeologist James Henry Breasted on the basin of the Tigris and Euphrates rivers, and the coastal part of the Levant. 11/ 2021 AD

³ (6) Al-Helou, Ali Nehme: Al-Ahwaz "Arabistan", a study of the geography of the region, Part One, previous reference, pg. 13

⁴ (1) Al-Jaafari, Maher Ismail, Jumaa, Diaa Ahmed: Al-Ahwaz, Al-Risala Press, Kuwait, d. T, pp. pp. 18-19.

⁵ (2) The Zagros Mountains are considered the natural barrier that separates the Ahwaz region from Iran, and makes them two completely different regions in geological, topographical and life characteristics. There is no relationship in the natural formation between the Ahwaz plain and the mountainous Iranian plateau. Diaa Ahmed: Al-Ahwaz, previous reference, p. 21.

⁶ (3) Al-Tamimi, Khalil: The Arab Struggle in Arabistan, Publications of the National Front for the Liberation of Arabistan, Damascus, 1966, p. 28. See also Al-Darkazi, Salman: Geography of Iraq and the Neighboring Countries, Baghdad, 1956 AD, pg. 304.

⁷ (4) Topography: It is the topographical phenomena on the surface of the earth.

⁸ (5) Hested, Corden: The Natural Foundations of the Geography of Iraq, translated by Jassim Muhammad Khalaf, 1, Dar Al-Alamein, Baghdad, 1948, p. 79.

⁹ (1)) Al-Rasheedat, Shafiq: Arabistan, the usurped Arab part, a paper presented to the conference for the Arab Lawyers Union, Abdo and Anwar Ahmed Press, Cairo, 1967, p. 13.

Suleiman, which is one of the cities of Al-Ahwaz before it was found in other Gulf regions⁽²⁾, as oil pipelines were extended in Al-Ahwaz in 1330 AH/1912AD from the oil regions in it to Abadan, where a berth for oil tankers was established in addition to building an oil refinery in it ⁽³⁾.

2- Agriculture: Agriculture is the main economic resource for the Ahwazi Arab people, and it is their first craft, and the waters of the Karun and Karkheh rivers and their tributaries constitute the main source of irrigation in Arabistan, which is famous for the cultivation of palms ⁽⁴⁾ in Muhammarah, Abadan, Al Falahiyah, and for the cultivation of wheat, barley, sugar cane, rice, cotton and others. ⁽⁵⁾.

3- Trade: Ahwaz played a major role in trade; Because of its important geographical location on the Arabian Gulf, it occupies its northern coasts and has complete control over its ports, Muhammarah and Abadan.

They became two major ports for importing goods to Arabistan, so modern and sophisticated berths were built for them; To receive ships of different sizes ⁽⁶⁾.

For this reason, the Emirate of Ahwaz (Arabistan) has a great strategic peculiarity that can be summarized ⁽⁷⁾ as follows:

A- It is located at the head of the Arabian Gulf and on the shortest route that connects the Mediterranean Sea with the Indian Ocean.

b- Its connection with oil production areas and neighboring fields in the easiest and easiest way, which made it an arena for dangerous international competition to obtain oil ⁽⁸⁾.

C- Its proximity to the southern part of Iran, Iraq and Kuwait, and its direct supervision of the coasts and islands of the Arabian Gulf.

d- Its military location, which is no less important than its military position, as it is described as very important because it is located within the land bridge that connects the three continents of Asia, Africa and Europe to each other, as it is the natural line of defense represented by the Bakhtiarah Mountains and (Kurdistan) between Iraq and Iran.⁽⁹⁾).

The most important cities:

In Ahwaz, there are many ancient cities with ancient roots, ancient in civilization, each with a historical past, in addition to new cities that were established in modern times for various factors, including commercial, political, industrial, and some that came with oil ⁽¹⁰⁾.

The most important of these cities are:

¹²⁾ The Iraqi Ministry of Information: Arabistan Qatar is an authentic Arab, Baghdad, Dar Al-Hurriya for printing, Baghdad, 1972, p. 8.

²³⁾ Al-Obaidi, Ibrahim Khalaf: Al-Ahwaz is a stolen Arab land, previous reference, pg. 9.

³⁴⁾ Al-Rasheedat, Shafiq: Arabistan, the usurped Arab part, previous reference, 1967, p. 17.

⁴⁵⁾ The date palm is considered an extension of the land of Iraq, and it is found in most areas of the region, and its population is more than (12) million palm trees.

⁵⁶⁾ Al-Helou, Ali Nima: Al-Ahwaz "Arabistan", a study of the geography of the region, Part One, previous reference, pg. 97.

¹⁾ Al-Najjar, Mustafa Abdel-Qader, and the narrator Fouad: Arabistan, a previous source, p. 21.

²⁾ Al-Najjar, Mustafa Abdel-Qader: Arabistan during the rule of Sheikh Khazal Al-Kaabi, 1st edition, Arab House of Encyclopedias, Beirut, 2009, p. 32.

³⁾ Al-Jaafari, Maher Ismail, Gomaa, Dia Ahmed: Al-Ahwaz, previous reference, pg. 30.

⁹⁾ Al-Atoum, Mustafa Ali: Arabistan, previous reference, p. 12.

¹⁰¹⁾ Al-Jaafari, Maher Ismail, Gomaa, Diaa Ahmed: Al-Ahwaz, previous reference, p. 25.

1- Al-Ahwaz ⁽¹⁾: it is called (Nasiriyah) ⁽²⁾ and it is located about 120 km to the north-east of the city of Muhammara, and it is located on the Karun River, and it is the center and capital of the Emirate of Al-Ahwaz.

Its population is about half a million people, and the percentage of Arabs is 70% ⁽³⁾.

2- Muhammara ⁽⁴⁾: the Persians changed its name to (Khorramshahr), and this city was built in 1229 AH / 1812 AD by Yusuf bin Mardaw, the second prince of Muhammarah, near the mouth of the Karun River in Shatt al-Arab. 1925 AD. It is one of the oldest commercial ports in the Arabian Gulf, and is historically closely linked to Basra, economically and socially ⁽⁵⁾.

3- Abadan ⁽⁶⁾: It is located about 18 km south of Muhammarah. The Persians call it Abadan. It is in the form of a rectangular island, surrounded by the waters of the Shatt al-Arab from all sides. It is considered a major port for the export of oil, as it has the largest oil refinery in the East. middle ⁽⁷⁾.

4- Al-Hawizeh: It is located on the Karkheh River, it is now called by the Persians (Dasht Mishan).

The days of the Mongols ⁽⁸⁾, and it belonged to Iraq, and it is home to the tribe of Bani Al-Tarf ⁽⁹⁾.

5- Al-Falaiya (Al-Duraq): The Persians now call it Shadkan. It is located in the south of Arabistan and is on the Jarahi River. It was the capital of the princes of Arabistan before the construction of the city of Muhammarah ⁽¹⁰⁾.

6- Suleiman Mosque: It is located in the far east and has many oil wells, from which oil pipelines extend to the Abadan Refinery.

7- Agha Gary: It is located in western Arabistan and contains a large group of oil wells ⁽¹¹⁾.

As well as many ancient and modern cities that have commercial and political importance.

The Arabism of the land of Ahwaz:

The land of Al-Ahwaz is an Arab land since historical times, and the Arab roots are deep and connected geographically, historically and socially to the ancient Arab regions surrounding it, such as Iraq, for example. The ambitions were latent in the brokers and merchants of peoples in ancient historical times through Persian ambitions, especially since the territory of the region was

¹²⁾) The Persians pronounce it (Ahwaz) because there is no letter in their speech that matches the Arabic letter (حHaa), so they pronounce it (هHaa)

² Nasiriyah was named after the first of its princes from Banu Ka'b, who was Nasser bin Muhammad. Look at Al-Baghdadi, Abdul-Mu'min Abdul-Haq: Observatories to see the names of places and the Bekaa, House of Knowledge, Part One, Dr. AD, 1954 AD, p. 38.

³ Al-Najjar, Mustafa Abdel-Qader: Arabistan during the rule of Sheikh Khazal Al-Kaabi, previous reference, pg. 40.

⁴ It was called Muhamra because its land was formed as a result of the deposits of red silt at the mouth of the Karun River, so its soil became red, from which it took its name.

⁵ Al-Jaafari, Maher Ismail, Gomaa, Dia Ahmed: Al-Ahwaz, previous reference, p. 22.

⁶¹⁾) It was named Abadan in relation to the Arab Muslim leader Abbad bin Al-Hussain, who was the first to link in it, and attributed it to Abbad by adding Alif and Nun to it, and not Ya, the ratio. Persons and attributes, see Al-Najjar, Mustafa Abdel-Qader, and the narrator Fouad: Arabistan, previous source, p. 16

⁷²⁾) Ibn Hawqal said in his book Surat al-Ard pg. 53, (As for Abadan, it is a small castle on the seashore).

⁸³⁾) An inch, Jassim Hassan: The History of Al-Musha'shi'een and the Translations of Their Flags, Dar Al-Adab Library, Najaf, 1965, p. 12.

⁹⁴⁾) Al-Obaidi, Ibrahim Khalaf: Al-Ahwaz is a stolen Arab land, previous reference, p. 12

¹⁰⁵⁾) Al-Helou, Ali Nehme: Al-Ahwaz "Arabistan", a study of the geography of the region, Part One, previous reference, p. 74.

¹¹⁶⁾) Al-Jaafari, Maher Ismail, Gomaa, Dia Ahmed: Al-Ahwaz, previous reference, p. 25

characterized by its geostrategic location ⁽¹⁾ and the abundance of its natural resources, and other factors that made it coveted by others.⁽²⁾

The Arabism of Ahwaz traces its origins back to the roots of the past, and to this day they constitute the overwhelming majority in the region. The great truth is: that Al-Ahwaz (Arabistan) is an Arab homeland, and its Arabness was not the result of a specific historical circumstance, but rather it is a matter whose origins go back to the roots of the past and the nature of the region.⁽³⁾

And ancient history confirms that the Arabs of the region remained the masters of the coast of the Arabian Gulf, and that the Persians and their kings were never able to advance towards the sea, and that they patiently endured reluctantly the survival of this coast as the property of the Arabs.⁽⁴⁾

Southwest Asia - including Ahwaz - was subjected to Ottoman control since the sixteenth century AD, and it was contested by Persian sovereignty, and the European advance began targeting the region, and this had a general impact on it, which exposed it to social and political deterioration for a long time, but the ninth century The tenth century AD witnessed signs of a renaissance in the region that led to the emergence of the idea of Arab nationalism, which quickly collided with two other ideas: the first, the idea of the Islamic university, which considered Ahwaz part of the Ottoman Empire, and the second, the idea of modern Persian (Iranian) nationalism, which overcame the first and ended the Arab rule in Ahwaz. Arabia.⁽⁵⁾

The Ottoman-Persian dispute over the region, in fact, represents the clash between the two previous ideas, and the second trend was stronger than the first, if the position of the Ottomans was soft in the talks, while the position of the Persians was solid. Despite the ratification of the waiver in the second Treaty of Erzurum, the emirate remained Arab, not acknowledging anything of what happened, and Persia itself retained its autonomy, and recognized the emirate of Haji Jabir bin Mardao and his sons after him.⁽⁶⁾

Historically, the Arabs had honorable positions, remarkable days, and a rich history, in the Gulf and Iraq before Islam; In defense of their rights and independence, against the Persian Empire and their greedy attempts against the Arabs and their possessions, whenever the Persians tried to transcend them by domination or occupation, and the wars of Qalhat in Oman, and on the Day of the Deal (7) in Bahrain, and on Dhi Qar (8) in the north of the Gulf in Iraq, which took

¹(1) Geo-strategic: the impact of the strategic location through the activation and employment of political, economic, military, information and other strategies, to achieve national goals.

²(2)) Al-Najjar, Mustafa Abdul-Qadir, Arabistan during the rule of Sheikh Khazal Al-Kaabi, previous reference, p. 81.

³(3)) Al-Najjar, Mustafa Abdel-Qader: previous reference, p. 82.

⁴(4)) Perrin, Jacqueline: The Discovery of the Arabian Peninsula, translated by Kadri Kalaji, Madbouly Library, Cairo, 2006, p. 166.

⁵(1) Al-Najjar, Mustafa Abdul-Qadir, Arabistan during the rule of Sheikh Khazal Al-Kaabi, previous reference, p. 81.

⁶(2)) Al-Najjar, Mustafa Abdel-Qader, previous reference, p. 81.

⁷(1) The Day of the Deal: It is one of the days of the Arabs in the pre-Islamic era, in which the Persians took revenge on Banu Tamim for looting Ayr Khosrau to Yemen, and Hudha bin Ali al-Hanafi incited Khosrau to take revenge on them for an old retaliation between him and them, for more see:

Shams Al-Din, Ibrahim: The Total Days of the Arabs in Pre-Islam and Islam, Dar Al-Hikma Al-Ilmiyya, Beirut, 2002, p. 91.

⁸(2)) The Day of Dhi Qar: It is a day of the days of the pre-Islamic Arabs. It is the first day in which the Arabs defeated the Persians. It is said that it happened during the time of the Prophet Muhammad, may God's prayers and peace be upon him, on which the fighting took place between the Arabs and the Persians in Iraq and the Arabs won. For more see the previous reference, p. 322 .

place in Varying times between the Persians and the Arabs in the sixth and seventh centuries AD, the best evidence of the Arabs' adherence to their freedom and dignity, and their rejection of any form of Iranian domination or occupation, as they are unforgettable pages in the immortal Arab military history.⁽¹⁾

In the early years of the rule of the Islamic state, there were frequent clashes with the Persian Sassanid kingdom, because its king (Yazdger ibn Shahryar⁽²⁾) did not accept the invitation of the Prophet Muhammad, may God's prayers and peace be upon him, to enter the religion of Islam, and he had asked his agent in Yemen to march to fight Muslims. ⁽³⁾

After that, the first Muslims in Iraq attacked the Persian military garrisons, and Ahwaz, during the era of the Rightly-Guided khaliphs, gained great importance; Since it represented one of the main ways of Islamic conquests, and the cities of the region became bases for military campaigns heading to the regions of the East, bearing the message of Islam tolerant, and heralding the new religion of equality. ⁽⁴⁾ The Rightly-Guided Caliph Abu Bakr al-Siddiq (may God be pleased with him) sent some of the Mujahideen to Iraq under the leadership of Khalid ibn al-Walid. ⁽⁵⁾ He was followed by the Caliph Omar Al-Faruq (may God be pleased with him), by sending the Islamic army led by Saad bin Abi Waqqas, who was able to defeat the Sassanid army in the year 15 AH / 636 AD in the Battle of Qadisiyah.⁽⁶⁾

Al-Ahwaz was conquered in the year 17 AH / 638 AD during the time of Caliph Omar bin Al-Khattab, and the conquest of its cities took nearly five years, and from that day Al-Ahwaz annexed Basra administratively, and it remained so until the end of the Umayyad rule.⁽⁷⁾ Al-Ahwaz witnessed the displacement of Arab tribes from the heart of the Arabian Peninsula in a wave of advancing to the outskirts of the island, the most famous of which were the tribes of Bani Al-Am (Malik and Kulaib) from Yemen, which settled in that region during the Islamic conquest of Arab cities one after the other for nearly five years. ⁽⁸⁾ These tribes provided assistance to the Arab Muslim armies during the era of the Rightly-Guided khaliph Omar Ibn Al-Khattab, may God be pleased with him, as the two tribes and the rest of the Arab tribes agreed in the year 17 AH / 638 AD, with the Muslim army in Basra led by Salma bin al-Qain ⁽⁹⁾,

¹³⁾) Al-Rasheedat, Shafiq: Arabistan, the usurped Arab part, previous reference, p. 41.

²⁴⁾ Yazdgerd Ibn Shahryar: He is Yazdgerd Ibn Shahryar Ibn Parviz Ibn Anusharwan (631-651 BC), the last king of the Sassanid state, and the grandson of the King of the Sassanid state Khosrau II. Some of them fled with him to some of the parties, then he returned to the king when he was fifteen years old, and he lived after his ownership twenty years, of which he spent about seven years, in Al-Mada'in, then he got out of it when the Arabs approached it, and he continued to roam throughout Iran until he was killed in Khorasan about the year thirty of the Hijrah In the caliphate of Othman, may God be pleased with him, for more see

Christense, Arthur: Iran during the Sassanid Era, translated by Yahya al-Khashab, Arab Renaissance Publishing House, Beirut, 1972, p. 41.

³⁵⁾) Al-Jaafari, Maher Ismail, Gomaa, Dia Ahmed: Al-Ahwaz, previous reference, p. 36.

⁴¹⁾) Nawras, Alaa Moussa, Raouf, Imad Abdel Salam: The Arab Emirate of Kaab in the Eighteenth Century in the Light of British Documents, National Library, Baghdad, 1982, p. 19.

⁵²⁾) Al-Jaafari, Maher Ismail, Gomaa, Dia Ahmed: Al-Ahwaz, previous reference, p. 36.

⁶ Syton 'Loyd(1943). Twin Rivers 'London 'p140 .

⁷⁴⁾) The Iraqi Ministry of Information: Arabistan Qatar is an authentic Arab, previous reference, p. 14.

⁸⁵⁾) Arabistan Liberation Front, Ahwaz Arabism and the myths of Iran's rulers, previous reference, p. 17.

⁹ (1) Salma bin Al-Qain bin Amr Al-Tamimi Al-Handhali, from Bani Al-Adawiya, and accompanied the Prophet, may God's prayers and peace be upon him, in the narration of Hisham bin Muhammad bin Al-Sa'ib Al-Kalbi on the authority of his father, who is a Muhajiri, and he was with Utbah bin Ghazwan in Basra, so he marched in an army to Ahwas, and he has in Fighting the Persians is a good effect, look at

Al-Zarkali, Khair Al-Din: Al-Alam, Part Three, Dar Al-Ilm for Millions, 15th Edition, Beirut, 2002, p. 115.

and the Muslim army in Kufa led by Naim bin Muqrin⁽¹⁾ in the elimination of Hormazan ⁽²⁾ after his withdrawal to the region of Arabistan in the aftermath of the Battle of Qadisiyah ⁽³⁾

With the end of the battles in the year 18 AH / 639 AD, all Persian influence in this region disappeared, and new Arab tribes poured into the region based on the orders of Caliph Omar Ibn Al-Khattab, may God be pleased with him, from Oman, Qatif and Bahrain by sea through the Gulf, and from Najd, Yemen, Hijaz and the Badia by land. And its inhabitants from Al-Asawara mixed with its Arab inhabitants, and they embraced Islam and adopted Arabic as a language, and they shared with the Arabs their civilization and history, until there is no trace of them left now and for centuries in the region ⁽⁴⁾.

There are no longer borders between the region and other Islamic regions, after it became part of a political and religious unit under the rule of the Muslim caliphs since the year 17 AH / 637 AD during the era of the Rightly-Guided Caliphs, the Umayyad and Abbasid states until the year 656 AH / 1258 AD, the date of the fall of Baghdad, the capital of the Abbasid Caliphate At the hands of the Mongols, as he returned again under the rule of foreigners, whether they were Mongols, Sassanids or others ⁽⁵⁾.

The province of Ahwaz was subjected to the barbarism of the Mongols who overthrew the Abbasid Caliphate in Baghdad. The region suffered the troubles, bloodshed, and destruction of the landmarks of civilization in it, to the establishment of the rule of Bani Asad ⁽⁶⁾, who came to Ahwaz during the reign of al-Zahir Billah al-Abbasid led by their leader Dibis bin Afif. Al-Asadi after the fall of the Abbasid state, and they subjected Arabistan to their rule and owned the watering of the Karun River, and they took the city of Ahwaz (Nasiriyah) as the capital of their rule ⁽⁷⁾.

After that, the region, like Iraq and the rest of the other Arab countries, was subjected to the European invasion, due to its strategic peculiarity, but its fate alone was characterized by the period of this dark period of Arab history by rebellion against colonialism, the preservation of Arabism and the preservation of independence from the domination of colonial powers. From the control of the Turks over Iraq, the control of the Portuguese, the Dutch, and then the British

¹²⁾) Na'im Muqrin, brother of al-Nu'man ibn Muqrin al-Muzni, succeeded his brother al-Nu'man ibn Muqrin when Banhawand was killed and took the flag and gave it to Hudhayfa ibn al-Yaman, and it was at the hands of Na'im Fattouh in Fars, see the previous reference, Part VIII, p. 42.

² (3) Al-Hormazan is: one of the leaders of the Persians during the Islamic conquest, and he was the commander of the Persian army, and he was the ruler of Ahwaz, during the conquest of Persia during the reign of Yazdegerd III. Yazdegerd, and the Muslims learned about this, so they prepared an army to fight him and to fight those who contracted with him on that. Al-Dimashqi, Al-Hafiz Ibn Kathir: The Beginning and the End, Part VII, previous reference, p. 61.

³⁴⁾) The Arabistan Liberation Front, the Arabism of Ahwaz and the myths of Iran's rulers, the cadres of the Arabist National Party, Dr.. T, p. 18.

⁴⁽⁵⁾ Al-Rasheida, Shafiq: Arabistan, the usurped Arab part, previous reference, p. 41.

⁵⁽¹⁾ Rateb, Aisha: International Organizations and International Organization, Dar Al-Hilal Al-Arabiya, Cairo, 1998, pg. 200.

⁶²⁾) The Emirate of Bani Asad: An Arab emirate that arose in the north of Al-Ahwaz, under the leadership of Dabis bin Afif Al-Asadi, after the fall of the Abbasid state. Al-Iraqiya: Arabistan Qatar is an authentic Arab, previous reference, p. 14.

⁷³⁾) The Iraqi Ministry of Information: Arabistan Qatar is an authentic Arab, previous reference, p. 15.

on the shores of the Arabian Gulf, and the ambitions of the Persian state in the land of Arabistan, the region retained its independent unity, Arabism and independence, at the hands of the independent Arab Emirates of Bani Lam, Ka'b and Muhaisin (¹).

The Emirate of Al-Mushashi'in(²) (839-1136 AH / 1436-1724 AD)

The ninth century AH witnessed the mid-fifteenth century AD, the establishment of the oldest Arab emirate in Arabistan in the modern era, which is the Emirate of Al-Musha'shi'in. Its influence over large areas, and it ruled a large area that included southern and western Persia, southeastern Iraq, and northern Arabia (³).

The coins were minted in the name of Al-Mushashi'in in 968 AH / 1561 AD, and this is of course the greatest evidence of the independence of the Musha'sha'i state, with the presence of two major powers, the Safavid state and the Ottoman Empire (⁴).

This emirate played a major political role in the history of Al-Ahwaz and the Arabian Gulf, which lasted for five centuries. This emirate was established in the year 839 AH / 1436 AD in an area inhabited by many Arab tribes of ancient origin (⁵). Its establishment is considered a return to Arab rule in the Ahwaz region, as foreign powers tried to obliterate its features.

The Musha'sha'iyah state was established at the hands of Muhammad bin Falah bin Hebat Allah (⁶), a descendant of one of the Arab houses belonging to Rabi'a, who was able to extract the approval of the Black Sheep State (⁷) ruling in Baghdad to recognize the independence of Al-Ahwaz, and its rule extended to Basra and Wasit and took the city of Al-Hawizeh as the capital. This Arab country has maintained its independence despite the attempts it was subjected to from the invasion attempts by foreign powers (⁸).

The emergence of the founder of the Al-Musha'sha'i state was initially in Wasit in southern Iraq, as he began from the year 815 AH / 1412 AD to herald that he is the awaited Mahdi, and after the success of his call, he was able to defeat the Turkmen governor of Ahwaz, and extend his sovereignty over the region, after which the king of the Black Sheep State agreed in Baghdad on the independence of Ahwaz, Basra and Wasit under his rule (⁹).

¹ . () Al-Otaibi, Athbi Zaid: Iranian occupation of the Emirate of Arabistan and the right of self-determination for its people, previous reference, p. 32.

²1)) It was named after its founder, Muhammad bin Falah, who was called al-Mushasha'. Because the light radiates from his face, and because he possesses a beautiful image and an attractive luminous look, and the title of Mahdi for his many honors, for more see: Al-Sayyid, Salma Omar: The Arab Emirate of Al-Mushashi'een, a historical article, University of Khartoum, 2010, p. 8.

³2)) Al-Zubaidi, Muhammad Husayn: The Emirate of Al-Mushashi'in, the oldest Arab emirate in Arabistan, Dar Al-Hurriya, Baghdad, 1983, p. 5.

⁴3)) An inch, Jassim Hassan: The History of Al-Mushasha'in and the Translations of Their Flags, Dar Al-Adab Library, Najaf, 1965 AD, p. 88.

⁵(5) Al-Zubaidi, Muhammad Hussein: The Emirate of Al-Mushashi'in is the oldest Arab emirate in Arabistan, previous reference, p. 5.

⁶The founder of this emirate and his name is Muhammad bin Heba Allah bin Al-Hasan bin Ali Al-Murtada bin Al-Nasaba Abdul Hamid bin Shams Al-Din Fakhar Al-Nasaba Al-Dairy bin Ibrahim Al-Mujab bin Al-Saleh bin Al-Abed bin Al-Imam Musa Al-Kadhim. The well-known Arab masters in the city, and they immigrated during the reign of Shah Khoda Mandah from the Timur family to Iraq, and settled in the Iraqi city of Wasit, next to the Hajj River. . For more, see Sobhani, Raouf: Genealogy of the Arab Tribes in Iran, Dar Al-Balagh Foundation, 2008, p. 73

⁷ The State of the Black Sheep or the Black Sheep: It is a tribe of Turkmen that ruled in eastern Anatolia, Azerbaijan, the Caucasus and some parts of Iran and Iraq, from 1380-1469 AD. And its first ruler was Bayram Khoja, and its last ruler was Abu Yusuf. For more, see the free encyclopedia, <https://ar.wikipedia.org/wiki/%Dazole/> Date of visit 5/1/2021

⁸ Al-Sayyid, Salma Omar: The Arab Emirate of Al-Mushashi'in, previous reference, p. 10

⁹ Asakreh, Abbas: The Ahwazi Issue, Constituents, Implications, Aspirations, previous reference, p. 58

Muhammad bin Falah continued to rule this emirate until he died in the year 869 AH / 1465 AD at the age of sixty-six, and a number of his sons ⁽¹⁾ and grandchildren took over the rule, during whose reign the emirate expanded, although this expansion was between tides and ebb and flow between it and the rulers of Persia Safavids, Afsharians, Zandids, Qajars and the Ottoman rulers of Iraq ⁽²⁾.

The Emirate of Al-Mushashi'in experienced important events in the history of the Arab region, the most important of which are ⁽³⁾:

1- The emergence of the Ottoman Empire in Anatolia and its expansion as a major power in the region at the end of the fifteenth century early sixteenth century AD, and it began to extend its influence and control over many parts of the Arab world and is trying to impose its control over the Al-Musha'sha'i state by force of arms.

2- The emergence of a new power represented in the Persian Safavid state in the year 906 AH / 1501 AD with expansionist ambitions, and then the Afshari state, the Zandani state, and then the Qajar state.

3- The European invasion of the Arabian Gulf region and the armed conflict that took place between the Portuguese, the Dutch, the French and the British, and the attempt of these forces to control the Persian Gulf alone, and some of these forces have tried to make military alliances with the disaffected, or to obtain military aid from them. During that period, the two great powers (Ottoman and Persian) collided, and fierce battles took place between them. To seize Iraq and the Ahwaz region, these wars lasted for many centuries.

In fact, the conflict that took place between the two countries had reflected on the stability of the Al-Musha'a'a'in Emirate, and had a bad impact on it, so the Arab Al-Musha'a'in Emirate did not have the opportunity to build a real state with civilization ⁽⁴⁾.

Several princes from the Arab House of Musha'sha'i took over the emirate, they are:

-Ali bin Muhammad bin Falah: He assumed the rule of the emirate during the reign of his father, Muhammad bin Falah, and held the reins of the administration and had the final say in it, and led the armies himself and occupied many of the lands located in Al-Ahwaz, and he died with a stray arrow in one of his battles in the year 860 AH / 1456 AD ⁽⁵⁾.

- Mohsen bin Muhammad bin Falah: After the death of Muhammad bin Falah in 869 AH / 1465 AD, His son Mohsen, who built a new capital for his emirate, called it (Kut Al-Hawizeh), later called Muhaisiniya, and began in his reign the minting of Al-Musha'sha'a coins, and diplomatic relations were supported with the White Sheep State ⁽⁶⁾, which succeeded the black

¹⁾) Muhammad bin Falah was succeeded by five sons: Karim Allah, Wahtuq, Ibrahim, Ali and Mohsen.

²⁾) Al-Zubaidi, Muhammad Husayn: The Emirate of Al-Mushashi'in is the oldest Arab emirate in Arabistan, previous reference, p. 12.

³⁾) Previous reference, pg. 13.

⁴⁾ Al-Zubaidi, Muhammad Husayn: The Emirate of Al-Mushashi'in, the oldest Arab emirate in Arabistan, previous reference, pp. 13-14.

⁵⁾ The Iraqi Ministry of Information: Arabistan Qatar is an authentic Arab, previous reference, p. 14

⁶⁾ The white sheep or the white sheep: from the Turkmen tribes, who ruled in eastern Anatolia, Azerbaijan, Persia, Iraq, Afghanistan and Turkestan between 1467-1502 AD, and the origin of the name is due to some ancient customs that added a sacred character to this animal (the sheep) arrived The limit made him the protector and emblem of the tribe. As for the ethnicity of the tribe, the tribe descended from the Oghuz Turks or what is known as the invasion, their first rulers was Kara Yalik Othman (1389-1435 AD) after the year 1435 AD. The competition began between this family and the family of the Black Sheep, and the first lost many areas of its influence in favor of the

sheep state in Baghdad, and thus the Al-Mushasha'in state completed its sovereignty over Al-Ahwaz and its neighboring areas at a time when the Persians did not have any political entity ⁽¹⁾.

-Ali and Ayoub, sons of Mohsen: In the year 902 AH / 1497 AD, Mohsen died and his two sons, Ali and Ayoub, took power with firmness and strength, After that, Ismail al-Safavi occupied the emirate, and the Safavid killed them in 912 AH / 1506 AD ⁽²⁾.

-Falah bin Mohsen bin Muhammad / After the killing of Ali and Ayyub, there was a strong conflict between the Safavid state and the Ottoman Empire for hegemony over Arabistan and Iraq, and Falah remained ruling the emirate and managing its affairs for about seven years, and he died in 920 AH / 1514 AD.⁽³⁾

-Badran bin Falah: took power in 920 AH / 1514 AD, the Safavid state attacked the cities of Dezful and Tastar and occupied them for a short period., Badran's rule lasted twenty-eight years, ten years of which were spent during the reign of Shah Ismail Safavi ⁽⁴⁾

-Sajjad bin Badran: Sajjad bin Badran took over the rule in the year 947 AH / 1540 AD, and the Musha'sha'i state continued to resist the Safavid state's attempts to control Arabistan, and in the year 948 AH / 1541 AD, the Musha'sha'i state became a refuge for the enemies of the Ottoman Empire, so the two parties entered into a battle in an area Shush reduced the influence of the Ottomans; To be determined by the suburbs surrounding Basra.⁽⁵⁾

Fearing that the defeat of the Ottoman army in the Battle of Shush ⁽⁶⁾ would encourage the Musha'sha'i state to attack the Safavid state, which was being subjected to the incursion of armies in the north of Persia, the Safavid Shah asked the greatest Shi'ite imam, Noor Allah, to intervene to prevent the expected attack against them, so Noor Allah wrote a letter To the Emir of the Musha'sha'iyah state, Sajjad bin Badran, addressing him in the name of the King of Arabistan and begging him not to fight the Safavid state and to help it; Because religion requires it, this message had a noticeable impact on the behavior of the Al-Musha'sha'ah state, which also follows the Shiite sect, so it stopped attacking the Persian forces in the cities of Tastar, Dezful and Ramez, then chaos and internal disturbances prevailed in the Musha'sha'ah state and its emir Sajjad died in the year 992 AH / 1584 AD.⁽⁷⁾

second. For more, see Al-Bayati, Falah Mahmoud: Iraq from the Mongol invasion until the Ottoman domination, historical lectures, University of Babylon, College of Basic Education, 4/16/2011 AD. University website, <http://www.uobabylon.edu.iq/uobcoie/> / date of visit 5/1/ 2021 AD.

¹⁾) Al-Najjar, Mustafa Abdel-Qader, and the narrator Fouad: Arabistan, previous reference, p. 33.

²⁾) Khazali, Nassar Ahmed: Al-Ahwaz, Past - Present - Future, previous reference, p. 88.

³⁾) Al-Wardi, Ali: Social Glances from the Modern History of Iraq, Part One, Dar Al-Warraq for Publishing, Beirut, 2007, p. 38.

⁴⁾) Al-Zubaidi, Muhammad Hussein: previous reference, p. 17.

⁵⁾) Al-Azzawi, Abbas: Encyclopedia of the History of Iraq between Two Occupations, Part 3, Arab House of Encyclopedias, Beirut, 2004 AD, p. 44.

⁶⁾) The Battle of Shush: It took place between the Ottoman Empire and the Shasha'iyah in the year 1541 AD, in the Shush area.

⁷⁾) Asakreh, Abbas: The Ahwazi Issue, Constituents, Implications, Aspirations, previous reference, pg. 60.

-**Zanbour bin Sajjad**: He took power after the death of his father, whose period of rule witnessed a tribal struggle and competition for power that lasted for several years.

So, the Nes clan joined the emir Zanbour, and the Karbala tribe sided with his cousin Mubarak, and fierce battles took place between them, which ended with Mubarak's victory and the killing of Zanbour in the year 996 AH / 1588 AD, and he seized the reins of power in al-Hawizeh.⁽¹⁾

Mubarak bin Muttalib: The period of Mubarak bin Muttalib's rule, starting in 996 AH / 1588 AD, is the golden age of the Musha'sha'i state. Of all the cities of Ahwaz, and before Mubarak's death in the year 1025 AH / 1616 AD, there was no one to succeed him after the killing of his two sons, Baraka and Badr, and his son Nasser was an ambassador in the Safavid court, so his father summoned him, while he was on his deathbed.⁽²⁾

-**Nasser bin Mubarak bin Muttalib** / Nasser took over the emirate after his father, but some of the Arab tribes that joined under the banner of the Shasha'iyah emirate did not accept Nasser as a prince over it, so she incited his cousin Rashid to poison Nasser, who died seven days after taking over the emirate, so he came to rule Rashid bin Salem.⁽³⁾

-**Rashid bin Salem**: Rashid took over the rule after his cousin Nasser, under a firman issued by Shah Abbas, which was rejected by some tribes; Because she saw him as subject to the authority of the Shah, and here Rashid tried to subjugate these tribes to his rule, so a tribal war took place between him and the Al-Ghazi tribe that ended with the killing of Prince Rashid in the outskirts of Basra in the year 1028 AH / 1619 AD.

Following his murder, the Arab tribes were divided into three sections, all rejecting Safavid control and demanding the independence of the emirate. A group of the Safavid Shah's agents in the Al-Hawizeh region formed a fourth force led by Abdullah bin Luqman. It took the doubtful castle in Al-Hawizeh as its headquarters⁽⁴⁾.

- **Muhammad bin Mubarak**: Prince Muhammad bin Mubarak, who was imitated by Shah Abbas, was installed as ruler of the Musha'sha'i state in the year 1032 AH / 1623 AD, after his uncle Mansour fled to Istrabad ⁽⁵⁾ in the outskirts of Basra, but Muhammad was not one of the powerful princes, so his rule began to deteriorate from the beginning of In 1038 AH / 1629 AD, when Shah Safi al-Din assumed power in Persia, succeeding Shah Abbas, the new Shah removed Prince Muhammad bin Mubarak from power in the year 1044 AH / 1634 AD, and summoned Mansur from Istrabad.

¹)) Al-Otaibi, Athbi Zaid: Iranian occupation of the Emirate of Arabistan and the right to self-determination, previous reference, pg. 53.

²(2) Al-Zubaidi, Muhammad Hussein: previous reference, p. 20.

³3)) Previous reference, p. 21

⁴1)) Previous reference, p. 22..

⁵2)) Esterbad: It is a village located in Fars in the rural department of Estrabad.

Mansur bin Muttalib: He took power after his nephew Muhammad bin Mubarak, and the Shah granted him the title of Khan and delegated him to the Emirate of Ahwaz. Shah Safi al-Din asked Husayn Khan, ruler of Lorestan ⁽¹⁾ and Sultan Chaghtay, ruler of Shush, to provide assistance to Mansour in consolidating security in al-Hawizeh and eliminating strife. And, indeed, Mansour was able to do so.

Mansour allied with the Portuguese, and the intention behind this was to keep the emirate away from Persian control and independence in the country away from the influence of the Shah, which made Shah Abbas II ⁽²⁾ incite Baraka bin Mansour to split and depose his father, and seize the rule of the emirate, so Mansour resorted to some Basra tribes to seek refuge. They helped him.

After that, Prince Mansour's rule weakened due to his mistreatment and imposition of many taxes on the parish, and he was arrested by Shah Abbas II in the year 1053 AH / 1643 AD and imprisoned in Khorasan until he died there ⁽³⁾.

Baraka Bin Mansour: After that, Baraka Bin Mansour took over after his father was dismissed, with the consensus of the tribes and the people of Al-Hawizeh. Baraka was distinguished from other former princes by courage and virtuous morals. Abbas II, who was soon arrested in 1065 AH / 1655 AD, and imprisoned with his father in Khorasan, because he marched towards the independence of his country away from the foreign influences of Persian and Ottoman ⁽⁴⁾.

Ali bin Khalaf: Ali bin Khalaf bin Muttalib was installed as Emir of Al-Mushasha'in. which soon abandoned him, so he fled to Basra and took refuge with Hussein Pasha bin Ali, and took shelter there until a pardon was issued for him by his father; He returned to Al-Hawizeh and died there, while he was in the prime of his youth.

While Prince Ali and his family were exiled to Isfahan by Shah Abbas II, who interfered in the exercise of governing the region of Arabistan directly, but the weakness of the Shah's administration and his bad conduct; He motivated the tribes in the province of Ahwaz to revolt and demand Arab rule, forcing him to return Prince Ali; Because this Arab region cannot be ruled by anyone but the Arabs, Ali returned to rule, but his powers weakened as a result of exile, and he died in 1088 AH / 1677 AD ⁽⁵⁾.

Haider bin Ali: Haider bin Ali assumed the emirate in 1089 AH / 1678 AD, after the death of his father. To be an ambassador in the court of the Safavid Shah upon learning of his bad

¹The founder of the family of governors of Lorestan, and the first rulers of Lorestan after the fall of the last Atabeg rulers, the Lor Bani Shuja al-Din Khurshid Atabek Ler, in 1598 AD, at the hands of the army of Shah Abbas I. 2010 AD, pg. 77

²Shah Abbas II (1642-1666 AD) is Sultan Muhammad Mirza, known by his royal name, Shah Abbas II. He is one of the kings of the Safavid state in Persia. He was the Shah of Persia from 1642 AD until 1666 AD. He took power at the age of ten years, and he was the seventh Shah of the Safavid dynasty. For more, see Mansour, Muhammad Alaa Al-Din: History of Iran after Islam, 1st Edition, Dar Al-Thaqafa Publishing, Cairo, 1978 AD, pg. 679

³Al-Zubaidi, Muhammad Husayn: previous reference, pp. 23-24

⁴(1) Asakreh, Abbas: The Ahwazi Issue, Constituents, Implications, Aspirations, previous reference, p. 63.

⁵2)) Al-Sayyid, Salma Omar: The Arab Emirate of Al-Mushashi'in, previous reference, p. 15.

intentions towards his brothers, his brother Abdullah opposed his accession to the throne, so he requested military aid from the Ottoman governor of Baghdad, Omar Pasha in 1090 AH / 1679 AD.

Haider bin Ali's rule was characterized by calm and concord. He applied a soft policy with his family; An attempt to gather them around him with the aim of silencing the voice of the opposition that was exploiting them against him, especially his brothers who increased their hatred and hatred for him, and despite this policy of leniency and wisdom, several wars broke out between him and his brothers, and as a result Haider fled, and then died in 1092 AH / 1681 AD (¹).

Abdullah bin Ali: When Haider died, the position of the emirate remained vacant for about five years. Because of the dispute that occurred between Haider's brothers, then Abdullah bin Ali came to rule and took over the emirate, and he was chaste, religious, respectful of the rights of family and relatives, honoring scholars and the owner of justice and politics. He died after a rule that lasted only seven months (²).

- **Faraj Allah bin Ali:** He took power after his brother Abdullah, and he began his rule by attacking Persian ships in the Arabian Gulf. Faraj Allah was famous for his wisdom, politics, and independence away from foreign control. His emirate, ridding it of the rule of the al-Muntafiq clans, he launched an attack on it in 1105 AH / 1694 AD , seized it and annexed it to his emirate. on the territory (³).

Abdullah Khan bin Faraj Allah: Abdullah Khan, who defeated his father Faraj Allah, took power in the year 1114 AH / 1702 AD until 1131 AH / 1719 AD, when he abdicated the throne to his son Muhammad, who called himself the master, and his reign was marked by the occurrence of grave events. Shah Hussein al-Safavi (⁴) asked for help from Prince Muhammad bin Abdullah, but he refused this request. This was considered an interference in the affairs of the emirate, and the Safavid state at that time was suffering from weakness and decay, so the Afghans were able to arrest and kill Shah Hussein, and thus the Safavid state was eliminated (⁵).

In the year 1136 AH / 1724 AD, the rule of the Musha'sha'iyah state ended when the Ka'abi state was able to extend its influence to all areas of Ahwaz (Arabistan). The curtain came down on the rule of the Arab state, which lasted for more than five hundred years, for several reasons (⁶), the most important of which are:-

¹1)) Al-Azzawi, Abbas: Encyclopedia of the History of Iraq between Two Occupations, Part 3, previous reference, p. 57.

²(2) Al-Zubaidi, Muhammad Hussein: previous reference, p. 29.

³(1) Al-Otaibi, Athbi Zaid: The Iranian occupation of the Emirate of Arabistan and the right to self-determination, previous reference, p. 56.

⁴(2) One of the Safavid princes, the tenth, and he ruled from the year 1694 AD - 1722 AD, and during his reign the Safavid state was weakened, and the Afghans entered and seized Isfahan, and deposed Shah Hussein in 1722 AD, and executed him in 1726 AD, for more see Mansour, Muhammad Ala al-Din: History Iran after Islam, previous reference, p. 685.

⁵(3)) Khazali, Nassar Ahmed: Ahwaz, Past - Present - Future, previous reference, p. 92.

⁶(4)) Al-Sayyid, Salma Omar: The Arab Emirate of Al-Mushashi'in, previous reference, p. 18.

1. The political violence that afflicted Al-Musha'ashi's rule during the reign of Faraj, Abdullah and Muttalib.
2. Economic weakness due to the deviation of the Karkheh River from its original course.
3. Many wars and internal conflicts.
4. The spread of the plague, forcing the residents of Al-Hawizeh to flee from it and live in other cities such as Al-Ahwaz, Al-Sus and Al-Muhammarah, which in turn contributed to the deterioration of Al-Hawizeh's political, economic and cultural status.
5. The emergence of the Kaabis, led by Sheikh Jaber bin Mardaw Al Kaabi, as a political force with its geographical, economic and political position and its support from the rulers of the Qajar state, which recognized the sovereignty of Sheikh Jaber over the region, and in the event of his death, the rule in Ahwaz would pass to his sons.

Conclusion

Through the narration of the previous historical facts, it becomes clear to us that the Arab Mash'asha'a Emirate was an independent Arab emirate and enjoyed full sovereignty inside and outside the recognition of the Persian and Ottoman states, and this is what was codified and agreed upon between them in the Treaty of Murad IV in the year 169 AD. One of the most important indications of the sovereignty and independence of the Arab Emirate is that the supreme internal authority belonged to Emir Al-Musha'ashi over all parts of the Al-Ahwaz region. The region as a sign of independence for this Arab emirate, and money was circulating among the residents of the region, as well as taxes were imposed on all residents of the areas belonging to the Al-Musha'shi'in and these taxes came in the name of the Arab Prince Al-Musha'shi. Externally, the Arab Emirate had clear sovereignty, and this is evident through the appointment of an ambassador to it in some neighboring countries, such as the Black Sheep State and the White Sheep State, as well as a resident ambassador in the Safavid Persia, in addition to correspondence and relations between it and the Ottoman Empire, and the conclusion of several agreements with the Portuguese. All of this indicates the independence of this Arab emirate.

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