

The Banu Sulayh Tribe According to the Historical Propositions of German Orientalism (Krankow as a Model)

Inst. Hadeel Shukri Mohamed¹

1. Islamic History, Orientalism, Nahrain University, University Presidency, Baghdad, Hadeel1994@Nahrainuniv.Edu.Iq

Abstract

Many academic studies included the history of tribes in light of the books of orientalists and showed the most important opinions contained therein, and provided criticism and analysis of these historical texts, but despite the efforts made in this scientific path still exists to search for new methods and ways to deal with this great orientalist current, hence my choice of the topic (Banu Sulayh tribe) for research that is concerned with studying the historical origin of the tribe according to the texts of the orientalist Krankow and analyzes the opinions contained therein has shown The most important conclusions on these narrations.

The origin of the emergence of the Banu Sulayh tribe and the writings about it are the subject of controversy, discussion and the difference of many opinions about its inception, due to the lack of sources that I wrote about, although I collected these opinions from Arab sources and I entered the opinion of the orientalist on them and then compared them and concluded through analysis, study and comparison of years and their importance increased after the entry of the Muslim Arabs to it because it is a Christian tribe and in its details the process of Islamization was formed and one of the difficulties I faced where that tribe lived and the difficulty of communicating with it in addition to that did not Write something about its kings made it the focus of researchers attention but it must not.

Keywords:-(German Orientalism, History, Arabs of the South)

Introduction:

((Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Master and Prophet Muhammad, the best of the first and the last, and upon his family and those who follow their guidance until the Day of Judgment)).

Actually the study of the Arab tribes in the Arabian Peninsula in terms of their origins, the development of their environment, their places of residence, their way of life, and their contribution to political life, especially in the period preceding the advent of Islam, is deemed one of the important studies that deals with the history of the Arabs because of its connection to the course of events that contributed in one way or another to the crystallization of the Arab social system later on and constituted one of the elements of the historical development of the Arabs. The Banu Sulayh tribe, Arab genealogists differed in its origins and doubted its conversion to Islam or its payment of jizya (payment) , knowing its wars with other tribes and countries before Islam, in addition to its movements.

These matters prompted me to search and study about this tribe, and I have found my solution in comparing the information of the Arab sources with an article by a German orientalist.

I have relied on the analytical and comparative approach between "Krankow's texts", and the extent of scientific integrity he possessed in conveying information about the tribe by using Arabic sources, then returning to the same Arabic source that the orientalist used, and comparing the accuracy of the information and stating whether it was true in conveying the information or not. It is necessary to mention that some errors may be due to the translator who translated the article from German to Arabic, so here the researcher must be neutral in presenting her conclusion. The problem that this research lies in the following question ((Was the German orientalist Krankow neutral or extremist towards a certain aspect and did he have scientific integrity in his transmission from our Arabic sources?)) The answer to this question is through ,(according to the research methodology) the Arabic historical sources, then the researcher analyzes it by comparing the orientalist text with the Arabic text.

The nature of the study required that the paper is divided into two axes, the first (the orientalist's autobiography and the German school): First: - A historical autobiography of the orientalist Krankow (He was born in Schenberg in northern Germany, and studied in high school and was familiar with German, French and English, in addition to Latin and Greek, and began to master European languages and learn Persian without a teacher other than the book, then he established a textile factory in Leicester that included about a thousand male and female workers, and the great orientalist "Sir Charles Lyall" had urged him to master Arabic and Persian, and he embraced Islam and named himself: Muhammad Salem Al-Karnakwi. He was elected a member of the Arab Scientific Academy in Damascus.

Second: - The history of the German Orientalist school and its connection to the East: - (to which the Orientalist belongs. The history of cultural interest in the Islamic East in Germany dates back to the beginning of the

seventeenth century AD when the teaching of the Arabic language was first established at the University of (Heidegger). Interest in Arabic in Germany during this century was much less than in the rest of Europe, however, with the arrival of Postel's manuscripts to the library of the Prince of the Pfalz region, the beginning of Arabic studies in Germany reached its first stations.

The second axis: - The historical foundation of the tribe of Banu Sulayhin the writings of the orientalist Krankow. Actually it deals with studying, analyzing and concluding the article in detail and comparing the accuracy of the information contained therein about the Arab history of the tribe and mentioning some aspects that the nature of the study required, so I have worked hard to collect the information and classify it as follows: - The historical foundation of the tribe, the lineage of the tribe, the nature of the relationship of the Banu Sulayh tribe with other Arab tribes, the relationship of the Christian Banu Sulayh with the Muslims, Krankow talks about their kings, and the last stronghold in which the Banu Sulayh settled. The sources I used in the research are genealogy books. These sources have their value in social studies in providing information about the lineage of Arab tribes, despite the differences in some names, but they have the main role in enriching the research. The conclusion follows, which includes the most important conclusions.

After completing the research in studying, analyzing and concluding the tribe and its position in the history of the Arabs before Islam, it was one of the tribes that did not enter Islam, in addition to being a nomadic tribe with the clans of the Quda'a tribe.

The first axis/ The autobiography of the orientalist and the German school.

First:- A historical autobiography of the orientalist Krankow

- Early life:- Fritz Krankow (1872-1953 Krenkow, Fr) was born in Schenberg in northern Germany, and his father, the employee, died when he was six years old, so his mother moved with him and his sister to her father's house, and he studied in high school and became familiar with German, French and English, in addition to Latin and Greek, and at sixteen he worked in a store in the city of Lübeck, and he began to master European languages and learn Persian without a teacher other than the book. Then he moved to Berlin (1892) and met Zachau, who turned him away from orientalism because of time and money, so he left for a while. Then, after a few years, he moved to England and took British citizenship, married an English woman, and worked for a merchant for a long time. Then he established a textile factory in Leicester that included about a thousand male and female workers, but the decline in prices after the First World War forced him to close it and go to Australia. Then he returned to England after a year to engage in trade until 1927, then he left it and devoted himself to science .

- His social relations: - The great orientalist Sir Charles Lyall had urged him to master Arabic, Persian, and Urdu, but his factory and the problems he faced did not prevent him from focusing on orientalism and creating a fertile production in it, especially in achieving rare manuscripts. When the Sultan of Hyderabad established the Ottoman Encyclopedia, Karnakow contacted it, and it commissioned him to publish a large number of important books. He edited them in the best possible way, embraced Islam, and called himself Muhammad Salem al-Karnakowy. He was elected a member of the Arab Scientific Academy in Damascus.

- His works: In the Journal of the Royal Asiatic Society: Al-Asma'iyat with the commentary of Ibn Al-Sikkit (1907) and the Diwan of Abu Dahbal Al-Jumahi, from the Leipzig manuscript (1910) and the History of Baghdad and Al-Khatib Al-Baghdadi (1912) and the Maqamat of Badi' Al-Zaman Al-Hamadhani (1917) and notes on the printing of the poems of Ubaid bin Al-Abrash by Charles Lyall, and the book of Al-Jim by Abu Omar Al-Shaibani (1925) and Ibn Al-Shajari (1926) and texts of Arabic poetry (1936) and in other places: Al-Tabrizi's commentary on the poem Al-Burda by Ka'b bin Zuhair, with a German introduction (German Oriental Magazine 1911) and with the assistance of Bevan, the index of dictations by Abu Ali Al-Qali (London 1913))

- His works in the collections: Mukhtasar Tabaqat Al-Nahwiyyin and Al-Lughawiyyin by Abu Bakr Al-Zubaidi, and Tabaqat Abu Bakr Al-Ishbili. With an introduction and notes in Italian (Journal of Oriental Studies, 8: 1919, then in a separate book) and the Diwan of Muzahim al-Uqayli, text and English translation (Leiden 1920) and the Diwan of al-Nu'man ibn Bashir al-Ansari, and at its end the Diwan of Bakr ibn Abd al-Aziz al-Ujayli, from the manuscript of the Sultan Muhammad al-Fatih Mosque in Istanbul - and its publication was assumed by Abu Abdullah al-Surti (Delhi 1336 AH) and the book al-Mujtana min al-Mujtaba by Abu Bakr ibn Duraid - and its printers distorted it (Encyclopedia of Hyderabad 1342 AH) and the Hamasa of Hibat Allah ibn al-Shajari, text and translation - and the printer deleted its form and notes (Hyderabad 1345 AH) and the poetry of Amr ibn Kulthum followed by the poetry of al-Harith ibn Halza (Catholic Press Beirut 1922) and the book attributed to Ibn al-Umaythal al-A'rabi: what is the same in wording but different in meaning, with an introduction in German Indexes (London, Beirut, Catholic Press, 1925) and the Diwan of Tufail al-Ghanawi, and the Diwan of al-Tirmah ibn Hakim in one volume, text and English translation, with an introduction, explanations, additions, indexes and a dictionary of their vocabulary in Arabic and English (Leiden, 1928) and the book Al-Jamhara by Ibn Duraid, in three parts (Hyderabad, 1928, then its indexes were printed in a fourth volume) and the book Akhbar al-Nahwiyyin al-Basriyyin by al-Sirafi, in 116 pages, with an

introduction and indexes of the names of men and tribes, places and books (Algeria, 1935) and the book *Tanqih al-Manazir* by al-Shirazi (Encyclopedia in Hyderabad), and the book *Al-Tijān fi Tawarikh Muluk Himyar* by Abd al-Malik ibn Hisham on the authority of Wahb ibn Munabbih, and at the end of it what remains of the narration of Ubayd ibn Sharba on the extinct nations, quoted from three Yemeni manuscripts. Al-Marzubani's Dictionary of Poets (published by Professor Ahmed Mohamed Shaker, Cairo 1354 AH) and *Al-Durar Al-Kamina* by Ibn Hajar Al-Asqalani, with his comparison of several manuscripts. *Al-Ma'ani Al-Kabir* by Ibn Qutaybah, and *Al-Amali* by Al-Yazidi, he copied them in his own handwriting, verified them and made indexes for them. *Al-Muntazam* by Ibn Al-Jawzi. *Al-Mu'talifwa Al-Mukhtalif* by Al-Amidi, with a piece from Al-Marzubani's Dictionary of Poets (Cairo 1354 AH) and *Kitab Al-Af'al* by Ibn Al-Qatta'. *Kitab Al-Jarhwa Al-Ta'dil* by Ibn Abi Hatim. He was working on verifying the appendix to *Mirat Al-Zaman* by Al-Bunini, which was published after his death. He published these works, most of which were rare and important works, with scientific verification, comprehensive form and precise explanation in independent books or on the pages of major magazines.

-His works on Islamic culture include: *Unity in Islam* (1927), *The Prophet's Biography in Arabic Popular Books* (1928), *Arabic Popular Literature* (1928), *The Book of Tribulations* by Na'im Ibn Hammad al-Marwazi (1929), *The Ornament of the Saints* (1932), *Abu Rayhan al-Biruni* (1932, 41, 42, and 46, then in the *Revival of the Memory of al-Biruni* 1951), *The History of Imam al-Bukhari* (1934), *The Astrolabe* (1935), *The Book of the Meanings of Poetry* by Ibn Qutaybah (1935), *The Interpretation of Thirty Surahs* by Ibn Khalawayh (1936), *David Samuel Margoliouth* (1940), *Qutb al-Din al-Ba'albaki* (1946), *A Calendar from the Pre-Islamic Era* (1947), *David Lopes* (1947), *al-Amidi* (1947), *al-Muhsin al-Tanukhi*, *The Book of the Newly-Made* (1948), *Yaqt al-Musta'asi* (1948), and in *Islamica: Tamim al-Darimi* (1925). *Al-Mughira Ibn Al-Muhallab* (1926) and pre-Islamic poetry (1931) and in other places: two new Arabic manuscripts about Muslim Spain acquired by the British Museum (Hesperis, 1930) and the Arabic dictionary (the *Austrian Oriental Magazine*, 1932) and three poems by Al-Uqaili (the *Orientalist Yearbook* 1901-52).

Second: - The history of the German Orientalist school and its connection to the East: -

The history of cultural interest in the Islamic East in Germany dates back to the beginning of the seventeenth century AD when the teaching of the Arabic language was first established at the University of (Heidegger). Interest in Arabic in Germany during this century was much less than in the rest of Europe, but with the arrival of Postel's manuscripts to the library of the Prince of the Pfalz region, the beginning of Arabic studies in Germany reached its first stations.

Germany did not have colonial interests in the Arab world, but it had colonial aspirations in the past. However, German Orientalism helped it serve the colonial purposes that most European countries were seeking. The global role of German Orientalism can be summarized by putting energies to serve colonial purposes in challenging the Arab-Islamic heritage and publishing books that focus on the differences in doctrinal categories among Islamic sects, which had an impact on igniting sedition in Arab society. It was also distinguished by ancient oriental studies and interest in antiquities, literature and arts. This type of study is usually free of political purposes. German Orientalism was also dominated by a scientific spirit, objectivity, impartiality and fairness. This was attributed to the German qualities based on accuracy, patience and a strict scientific approach. The most important thing that distinguishes it from other European countries is its interest in linguistic and literary texts in the first place, especially in the nineteenth century AD, as well as the work of investigation and critical studies of the Arab heritage, as the German was famous for publishing books on the Arab heritage by issuing verified editions with a critical study. Its index is accurate and comprehensive.

It can be concluded from what was mentioned that there were strong and rapid signs of introducing the Arabic language and its history to Italy and their speed in spreading it and establishing many large centers for it, and that the reason for that is its proximity to the Arab region, which facilitated continuous cultural communication, but what distinguishes the German school from other schools of Orientalism is that it actually did not have colonial intentions at the beginning, but rather cultural ones.

The second axis: - The historical foundation of the Banu Sulayh tribe in the writings of the orientalist Krankow

The historical foundation of the tribe: - Arab historians and genealogists agree that the Sulayh tribe or clan was the first Arab to establish the Kingdom of the Levant, even though the names of the three princes they mentioned were not mentioned in the inscriptions and were not mentioned by the Syriac writers. Doubt also surrounds the connection of this tribe to other tribes, as some accounts make them from Ghassan and some say that they are a branch of Quda'a. The first king of Sulayh is called Al-Nu'man bin Omar bin Malik, then his son Omar came after him, who is the last of this branch. What indicates the extent of the truth in this statement is that the Sulayh tribe is considered to be from the lineage of the southern Arabs, and that they were Christians because they received the order to take over from the Roman emperors. The lineage of the tribe in another narration is that the Banu Sulayh

are from the Arabs of Quda'a, and genealogists trace their lineage back to (Suleih bin Halwan bin Imran bin Al-Haf bin Quda'ah).

The Banu Sulayh inhabited the Levant before other Arab tribes, and the king of the Levant at that time was Ziyad bin Al-Habulah, who was from the Banu Sulayh. He invaded the Queen of Hajar, took the women and money, and took captive (Hind bintDhalim), the wife of the King of Hajar. The Banu Sulayh remained in the Levant and was among the Arab tribes that embraced Christianity, influenced by the official religion of the Roman state at that time, and participated with the Romans against the Muslims in wars and battles. Many of them converted to Islam after Islam reached them, and some of them migrated to Egypt, and some tribes of them remained in Qinnasrin during the days of the Mahdi. In another narration, some of the Banu Sulayh tribe Quda'a were Christians before the advent of Islam.

The nature of the relationship between the Banu Sulayh tribe and other Arab tribes: The clans of Quda'a migrated to the north of the Arabian Peninsula in the first century AD and headed to the Levant and Iraq. As for Tanukh, they headed towards Iraq to Al-Hirah and settled there. As for Banu Sulayh, they headed to the Levant from an area close to the Nabataean region. The Nabataeans controlled this area, so the Roman state relied on Banu Sulayh to strengthen their control and protect their interests in the Levant and limit the expansion of the Nabataeans there. After the Quda'a tribes settled there, the Romans used them against the Arab tribes in the Levant and Iraq. Tanukh controlled Iraq and Banu Sulayh controlled the Levant.

It can be concluded from the above that the Arab sources mention that the Banu Sulayh tribe goes back to Quda'a and not to Ghassan and mentions the place of its settlement, contrary to what the orientalist mentioned, which is unknown or inaccurate.

The relationship of the Christian Banu Sulayh with the Muslims: Arab historians mention that they were forced to impose a tax of two dinars on their heads, to be paid by all their subjects. It happened that one of their workers, called Sabtah, came to collect this tax from a man from the Ghassan tribe called Jaza', but he killed him instead of paying him the tax. This led to long wars between Sulayh and Ghassan, which ended with Ghassan empowering itself to rule the Arabs of the Levant. Al-Harith ibn Amr, nicknamed Al-Muharraq, was its first ruler. Thus, Sulayh was prevented from exercising power, but it remained in the Levant for a long time, as we find mention of it in an early history dating back to the year 13 AH, among the Arab tribes that fought alongside the Romans against the conquering Muslim armies. The Messenger of Allah sent Kaab bin Ambar Al-Afari with fifteen men until they reached the Levant and found a group of Quda'a and their number was large, so they called them to Islam but they did not respond and refused and threw arrows at the Muslims, so the companions of the Messenger fought them, the fighting became intense until they were killed and one of them was wounded. When night fell, he left the place and went to the Messenger and informed him of that, so the Messenger sent a raid to them, but he received news that they had left the place and moved to another place. It was also mentioned that Sulayh was part of the army of the legendary Queen Al-Zabba, and it is likely that the last king of the Hatra (Hadhr) called Dayzan or Satron was from this same tribe, and he was the one who was killed by Shapur after he had defended his capital for a long time, which was not captured except through the betrayal of his daughter.

Karnako talks about their kings and Al-Isfahani mentioned another king from the kings of the island called Ziyad bin Al-Haywala (or Al-Habula) who was a contemporary of the Kindi king Hujr bin Akl Al-Marar. The kings of the island were mentioned by the collective name of Al-Dajja'am, and Noldeke believes that they may have been descendants of the Toxon people mentioned by the Romans. Perhaps we can, based on all of this, place the reign of their kings around 400 AD approximately. It is not expected that we will obtain accurate and reliable information from Arab sources. There is no doubt that what is mentioned in these sources has a historical basis, but myths have largely obscured all the facts. It can be concluded from the above that the orientalist's words are not subject to interpretation. What does he mean (and it is not expected that we will obtain accurate and reliable information from Arab sources) that the tribe of Sulayh is an Arab tribe that inhabited Arab regions such as the Levant and Egypt, and it is a branch of the clans of the Quda'a tribe, the most famous tribe in northern Hijaz? If Arab historians have not written about its history, then who will write? Certainly, Cranko's opinion is incorrect, and Arab sources remain the primary source for dating and authenticating Arab history in general and tribes and their roots in particular.

The last stronghold in which the Banu Salih settled, according to Al-Maqrizi, "and clans of Quda'ah settled in the Egyptian lands, and Tanukh and then Sulayh settled in the lands of Sinai and inhabited the Nabataean lands, and the camps of these tribes extended to eastern Sinai"

• Conclusion

After searching in the books of Arab genealogies and the records of the German orientalist, we can summarize the most important results that the researcher reached: -

1. The aim of the study was to know the origin of the Banu Sulayh tribe and who are its kings, and it turned out that it is a clan of the Quda'a tribe.

2. From the Arab-Islamic perspective, this tribe paid the jizya and did not enter Islam, meaning that it does not fall within the framework of the Islamization of the Arab tribes in the north of the Arabian Peninsula, despite its presence in this geographical area, it remained attached to and influenced by the Romans.

3. The Orientalist's structural methods varied: The positive side is that ((he mentioned the origin of the tribe in a brief manner and used Arab sources in his article and statements))

The negative side is that ((he did not read about most of the most famous Arab historians who wrote about the tribes and was satisfied with the Isfahani's account, and this is a historical error. Information should be collected from more sources about such a tribe, whose origin was disputed by many writers, and the Orientalist was satisfied with attributing to the Arab historians that they did not mention it except a little and that it went with the legends.

In conclusion, I hope that I have presented what can contribute to highlighting an aspect of our Islamic history.

References

1. Ibn al-Kalbi Abu al-Mundhir Hisham bin Muhammad Abi al-Nadr bin al-Sa'ib bin Bishr al-Kalbi, (d. 240 AH), *Jamharat Ansab al-Arab* (Blam: 8 Dhu al-Hijjah 1431 AH)
2. Ibn Kathir, Abu al-Fida Imad al-Din Ismail bin Omar al-Qurashi (d. 774 AH), *al-Bidayah wa al-Nihayah*, (Beirut: Dar al-Fikr, 1978 AD).
3. al-Andalusi, Ibn Saeed, *Nashwat al-Tarab fi Tahrikh Jahiliyyah al-Arab*, ed. Nasrat Abdul Rahman, (Amman: al-Aqsa Library, n.d.).
4. Bouflata, Saad, *Orientalism and Orientalists between fairness and injustice*, (Buna Journal for Heritage, Literary and Linguistic Research and Studies).
5. Jawad Ali, *al-Mufasssal fi Tarikh al-Arab Qabl al-Islam*, (Baghdad: Dar al-Ilm Lil-Malayin, 1979 AD).
6. Al-Himyari Nashwan bin Saeed, *Khulasat Al-Seer Al-Jami'ah Li Aja'ib Akhbar Al-Muluk Al-Tabi'a* (trans.: Ali bin Ismail), (Beirut: 1978 AD)
7. Al-Samouk, Sa'dun Muhammad, *Al-Wajeez Fi Ilm Al-Istishraq* (Amman: Dar Al-Manahij, 2001 AD).
8. Al-Sam'ani, Abdul Karim bin Muhammad bin Mansour Al-Tamimi Al-Sam'ani Al-Marwazi, Abu Sa'd (died: 562 AH), *Investigator: Abdul Rahman bin Yahya Al-Mu'alimi Al-Yemeni and others*, (Hyderabad: Council of the Ottoman Encyclopedia, 1382 AH - 1962 AD), 1st ed.
9. Al-Aqeeqi, Najib, (d.: 1402 AH), *Al-Mustasharikun* (Egypt: Dar Al-Ma'arif, Cairo, 3rd ed., 1964 AD).
10. Fatima Totaw, *German Orientalism and the Writing of Islamic History*. (Algeria: Faculty of Arts, University of Abu Bakr Belkaid, 2011).
11. Fischer, Bernd Manuel, *The East in the Mirror of the West*, (Tunis: No, 1983).
12. Fock, Johann, *History of the Orientalist Movement (Arab and Islamic Studies in Europe until the Beginning of the 20th Century)*, (Lebanon: Dar Al-Madar Al-Islamiya. No).
13. Kurd Ali, Muhammad bin Abdul Razzaq bin Muhammad, (died: 1372 AH), *Khattat Al-Sham*, (Damascus: Al-Nouri Library, 1403 AH - 1983 AD), 3rd ed.
14. Krenkow, Bani Salhih, *A Brief Encyclopedia of Islam*, Edited by: M. T. Hutsma, T. W. Arnold, R. Bassett, R. Bassett, R. Hartmann, Review and Academic Supervision: A. Dr. Hassan Habashi, Prof. Dr. Abdul Rahman Abdullah Al-Sheikh, Prof. Dr. Muhammad Anani, Parts (A) to (A): Prepared and edited by/ Ibrahim Zaki Khorshid, Ahmed Al-Shantnawi, Abdul Hamid Younis and Parts (A) to (Y): Translated by/ A group of professors from Egyptian and Arab universities (Sharjah Center for Intellectual Creativity: d. 24 Jumada Al-Akhirah 1438) 1st ed., 1418 AH - 1998 AD,.
15. Al-Maqrizi, Ahmad bin Ali bin Abdul Qader Muhammad, *Al-Bayan wa Al-'Irab amma bi Ard Misr min Al-'Irab*, ed.: Fernand Westen, (Germany: Gottingen Press, 1847).