

**Al-Dhayaghema's Story  
Taken from the book of  
"Knights of Sheba Valley"**

**Translated by  
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## **Preface**

These translated stories you are going to read in this book are parts taken from the Arabic book "Knights of Sheba Valley" that are related to the story Al-Dhayaghema tribe. History is a considerably important issue for all Arabs; especially for those who were descended from big and old tribes.

What you are going to read here is simply a tracking for the line of ancestors of the Al- Dhayaghema tribe and the wars they had gone through.

This part of the book sheds the light too on another book that is " Bani Hilal's Exodus", which was written by the American Author Dr. Allison Alyric. In her book, Alyric depended on false narrations and misconceptions of certain narrators.

The historical facts mentioned here are narrations of trustworthy narrators from Sheba Valley, these narrations are the true incidents and original poems handed down through generations, according to the facts mentioned in the book of "Knights of Sheba Valley".

Of note, in that period due to the successive conflicts between the tribes and the chaotic condition the Arabian Peninsula was living in, poetry was the only way of documentation and to demonstrate both credibility and transparency, the narrators photos and origins were mentioned in details for the reader. Since these poems are a documentation of events, in translating them, I focused on translating the exact meaning rather than producing harmonious poems to convey all the exact facts and the descriptive images to the reader as it was said.

Hana'a AbuSidu

The translator.

## **The story of war between Al-Dhayaghema and The Sultan of Ma'rib**

“Al-Dhayaghema and Al-Rwashda were in the beginning one tribe, which came from one of Qahtan tribes, they were both united under the rule of Sheikh Shahwan bin Dhayghem who was considered the Sheikh of unity, who had been respected and obeyed by all the people of both tribes” said the narrator.

The tribe of Al-Dhayaghema was famous by its generosity, respecting the neighbors, the courage of its knights and its horses, which they were calling “the Blacks” of Al Dhayghem.

Al-Dhayaghema had lived in Sheba’s Valley in the middle ages after the arrival of Islam and they were livestock raisers. During the times of drought they used to move to Sheba Valley that is known nowadays as the Valley of Ubaida "Abrad", but in rainy seasons they used to take their livestock; Camels, sheep and any other kinds of animals to graze in the wilderness of that valley and other valleys such as; the valley of “Khabb”, the valley “Al-Ghomayr” and wherever they could find green pastures. They used to take water out for their personal use and for their livestock from several groundwater spots; notably from Al-Rakheem area, Al-Harezi area, Al-Qadeer area, Monqitha area, Al-Jofa area and Msheneqa area, but those were all having depthless surfaces and they got drought usually when it didn't rain.”

The narrator said: " The only source of water, which had never gotten dried was a real well called Al-Shareef <sup>1</sup>bin Bishr Bin, the Sultan of Ma'rib. It was not a shallow source of water like the others, but it was located under the Sultan's palace.”

To follow up the story of the Al - Dhayaghema tribe, the narrator said: " The tribe had one of the most adorable girls, her name was Metha, she was the daughter of Rashed and the sister of Omair bin Rashed. The Sultan unwittingly was fascinated by Metha and her beauty after all the tales he had heard about her, he was totally obsessed and instinctively loved her. But unfortunately for him, she was engaged

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<sup>1</sup> Bin mean son of; Al-Shareef son of Bishr of Sultan of Ma'rib. It is used in Arabic culture when telling when telling the specific name of someone

to her cousin, Arar bin Shahwan bin Dhayghem. This engagement was like a thorn in his side that prevented him from getting her easily"

The narrator continued saying: "The Sultan issued his orders to ban Al-Dhayaghema from taking water out of the well that was in his palace, and within his property unless they gave him their most beautiful girls and their best purebred horses. Specifying in his Sultani order to include Metha <sup>2</sup>bint Rashed and sister of Omair bin Rashed with those girls. Furthermore, the Sultan asked that she should be brought on Omair's horse, neglecting how other tribes would treat Al-Dhayaghema's knights and what would they say about them if they accepted giving Metha away to him for what could be seen later, just for a sip of water because accepting this would be a humiliation for them as it would be a downgrading for the dignity of their tribe that would chase them for a long time. The Sultan knew that all the other water sources had drought due to the lack of rain and he knew that Al-Dhayaghema will not object his Sultani orders."

The narrator said: "After the Sultan's orders reached Al-Dhayaghema tribe, they had been bewildered by the ridiculous Sultani order that was against their mores and traditions. So, Al-Dhayaghema started to prepare themselves for a war against the Sultan, but it wouldn't be logical while they still need water. They were wondering how they could have it from that unjust Sultan so they could complete their readiness without showing their intentions and their refusal to give him Metha.

The narrator continued saying: " In order to deceive the Sultan, the tribe had shown their complete acceptance of the Sultan's order to take as much as they can of the water to totally ready for the battle against him.

Thereafter, Al-Dhayaghema had sent their messenger to the Sultan to inform him their acceptance of his orders, but only with one condition, that the Sultan must give his covenant not to look at Metha or remove the veil away of her face till they take what is enough of the water for their personal use, for their livestock, fill their buckets with water and leave the place till the last one of their members could not be seen on the horizon of the Sultan's sight".

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<sup>2</sup>The word Bint means "daughter of someone "

The narrator said: "After the Sultan received that condition from their messenger, he could not but agree. So, as it was agreed they went to the well, took all what they need of water and then they rode their camels and went out of the Sultan's sight. After their leave, the Sultan came down from his palace and went to see the girl that Al-Dhayaghema handed her to him. With a heart filled with joy and satisfaction, the Sultan went to see the girl, he took off her veil to see her face and then discover that she was a black maid of Al-Dhayaghma's slaves.

When the Sultan knew that they could deceive him, he yelled at his knights and rode his horse following them to an area called "Al-Aerqa", which is ten Kilometers away east from the old city of Ma'rib. This place was called "Aerqa Al Khayl" or "Al-Aerqa" by Al-Dhayaghema referring to where their horses were exhausted while having a battle between them and the Sultan's knights and the place retains the same name since then" .

The narrator said: "The knight Humaidan Al-Dhayaghmi was a deaf man, but he was riding his camel in the front of the convoy with his horse walking beside him while the battle took place behind him and the fighting aggravated between the two sides, yet Humaidan could not hear what was going on at the back of the convoy."

The narrator continued: "Then, he suddenly noticed the dust around him covering the space. As he took a look behind, he saw that his tribe's knights were fighting the Sultan's knights. Motivated by this scene, Humaidan got off his camel's back, rode his horse and pounced on them like a lion, causing a huge difference in the battle zone till he fought with Sultan with his sword leaving him dead. The death of the Sultan enforced their knights to run from the fight, declaring their shameful defeat".

The narrator said:" Plenty of the two sides had been killed in that battle and had been forgotten, but the name of the knight Humaidan had remained immortal as the killer of the Sultan. Another man had fought heroically in that battle, who is Arar bin Shahwan, enthusiastically he was defending their convoy against the opponent knights. From that day on, the historians have been mentioning his knighthood. How could he be forgotten! He was fighting bloodily to protect and save his fiancée, Metha bint Rashed. History must not forget such knights, so that our

generations will remember and commemorate their legacy and their wisdom and their decisions in the bad times " .

The narrator said: "After the Sultan was killed and his knights were defeated, Al-Dhayaghema started burying the bodies of their dead men and while they were collecting the dead bodies they found the knight Humidan still alive, covered with his blood and severely injured. After that, they took him on his camel to a place called "Al-A'rqeen", where he couldn't survive and buried."

The narrator said: "When Al-Dhayaghema were moving the knight Humidan from the battle field to Al-A'rqeen region, they used a long rock; the kind of rock which had been used in building fortresses, it was called "Alma'reb" in their dialect. So, they used it to balance the knight's Humaidan body on the back of the camel.

Later, the rock was used to cover his grave and it is worth mentioning that his tomb lid had remained for many centuries until it was swept by the downhill floods coming from Ma'rib's dam passing through Ubaida Valley. Eventually, the area was named after this incident as (Humaidan's cleft) ”.

The narrator said: " Al-Dhayaghma's knights were blaming Omair bin Rashed, Metha’s brother by stating that he didn't fight with them in that battle against the Sultan. Hence, to defend himself, Omair bin Rashed composed a poem in which he says:

**O! Metha bint Omair bin Rashed, I am your brother  
I pledged not to shut the home’s door till you come in  
Dared they blaming me, while a child still I am  
Morally! Never happened before and it would never come  
Dared they blaming me, riding the mare of the fifth <sup>3</sup>Sadam  
Dared they blaming me, not having injuries or any harm  
On the day when Humaidan encountered Ma’rib’s sultan with arm  
On the day, the noble had his shield destroyed in the battle jam  
On the day Arar fought the unjust knights and stopped them  
As the torrent in <sup>4</sup>Demath and Reghab had stopped**

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<sup>3</sup> Sadam in the old times the Arabs were using this name to label their horses

<sup>4</sup> Damath and Reghab are names of places in Yemen

The narrator said: "After the Sultan was killed, his sultanate has no longer any authority upon Al-Dhayaghema, so they could control Sheba Valley until the floods and later battles resulted in the death and the displacement of those who survived from the battle with the Sultan. We couldn't find any poem recounts what really happened between Al-Dhayaghema and the Sultan except the poem of Metha bint Rashed, which had been linked to the story of Bani Hilal, that she said in its opening verses:

**O Amer Son of Khfaji, take me to <sup>5</sup>Wahb**

**You love women and speedy horse.**

**My veil is worth thirty reels,**

**Drained with gold and fine laminae .**

... Etc.

She chanted that poem during the chase of the Sultan's knights for Al-Dhayaghema the time the battle was taking place.

No other poems were found related to Al-Dhayaghema and the Sultan after this event to depend on it in recording any story about Al-Dhayaghema and the Sultan as the poem is considered as a conclusive proof for any story whether about Al-Dhayaghema, the Sultan or any other.

What we could reach were stories about the Sultan's son, it says that he was the reason behind the disagreement between Omair bin Rashed and Arar bin Shahwan.”

The narrator said: " Sheikh Shahwan bin Dhayghem had a friend from one of the Arab tribes. And in every time that friend needed any help, Sheikh Shahwan used to support him with all the necessary. One day, Sheikh Shahwan wanted to test this man to know whether he was ungrateful for what he had done for him or not. So, when the man came to Sheikh Shahwan as his usual asking for help, the Sheikh apologized for not having anything to give. Yet, it was like someone told the man

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<sup>5</sup> Place name in Yemen

about Sheikh Shahwan's intentions towards him, so he understood his apology and said these verses:

**O rider of the best can be ridden**

**I've lived in your generosity.**

**Praise is only what I can tell**

**When I came to Al-Halba Valley,**

**All what you gave was your generosity.**

**O Shahwan bin Dhaygham,**

**Even if your sense had changed,**

**Your favors will never be forgotten.**

## **The commandments of Abu Jebala Al-Dayghami**

The narrator said: " Abu Jebala was a man, who belonged to the Al-Dhayaghema tribe, but no one could find his real name.

This is one of Abu Jebala's poems:

**O Jebbala, I'm your father,**

**In kindness and hardness.**

**O Jebbala, I'm your father,**

**For your own good, I may use harshness.**

**O Jebbala, I'm your father**

**And we have no shame.**

**Our horses are as beautiful as blonde girls.**

**Riding our horses, we went to <sup>6</sup>Bahda**

**How many castles we attacked!**

**Riding our horses, we went to <sup>7</sup>Karma**

**We defeated it, till the fire flames reached the sky.**

**O Fahed, I want to advise you,**

**As I know you are a man with virtues.**

**As for guests, in rough days,**

**Never abandon your goodness**

**As to neighbor's son,**

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<sup>6</sup> Name of a place in Yemen

<sup>7</sup> Name of a place in Yemen

**Never hurt him,**

**For the young tears, sweep all favors.**

These verses also belong to Abu Jebala, where he advises his son Fahed in choosing his kindred:

**O Fahed, let me advise you,**

**Never take place with dishonored and cheap people,**

**Marry a girl of honor and virtue.**

**Give for that all what is costly,**

**Leave behind you all the handy.**

**Behold, the weak birds live down,**

**Yet, Falcon takes very high place.**

This is another poem of one of Al-Dhayaghma's poets, which we couldn't know his name. Its verses say:

**<sup>8</sup>Qahtan our father and Hud is our grandfather,**

**Chanting of happiness for having such nobleness.**

**Qahtani! When we on our horses together,**

**All the land of <sup>9</sup>Najd to the southern Iraq shakes.**

**When lances fight, the blood in everywhere rains.**

**Warning you, never be a true foe rather,**

**Strong hearts we have, always with courageousness.**

**Yet, our hearts never forget its enemies.**

**We have wives with honor as the honor of a sheikh's daughter,**

**For this, our decent never changes.**

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<sup>8</sup> Qahtan and Hud are persons names.

<sup>9</sup> A place name in Arabian peninsula

## **The story of Al-Dhayaghma's decampment from Ma'rib's dam to the Arabian Gulf**

The narrator said: "Sheikh Shahwan bin Dhaygham had four sons; Fares, Arar, Dhaygham and Manef, but Fares had a unique and different personality from the rest of his brothers, he was known by his knighthood and hunting skills. Shahwan's family had a neighbor living with them, but he wasn't from the same tribe, this neighbor had a pretty beautiful wife and they used to name him in their dialect "Qateer". After every day in hunting, Fares used to give his neighbors a share from what he brought from the hunt".

The narrator added: " One day, that neighbor had been absent from his home and during his absences, his wife decided to set plot against Fares bin Shahwan for his refusal to satisfy her desire. The woman used to collect the bones of the meat from Fares's hunt in the absence of her husband.

The narrator said: "After her husband arrived, she took those bones and shown them to her husband saying that "These are the bones of the meat that Fares brought to us in your absence" and she didn't stop depicting Fares with heinous descriptions in order to make her husband hates Fares and suspect his intentions towards her. She was certain that Sheikh Shahwan bin Dhaygham would believe her husband and will be just against his son".

The narrator said: " After that woman completed her complaint with her husband, he left her taking the bones in haste and headed to the Sheikh' gathering place telling him all what his wife informed him about his son, Fares ".

The narrator said: " After Sheikh Shahwan bin Dhaygham listened to that neighbor's speech, he got deeply mad and upset from his son Fares.

Meanwhile, Fares was away from home for a hunting trip and he arrived, he ran hurrying as his usual to his father to salute him and kiss his shoulders as the traditions dictate, but there was no chance with his father because of what he

already knew about Fares. His father reacted so coldly and said these verses of poetry while the gathering place of Sheikh Shahwan was crowded with the tribe's men:

**You wicked man,**

**For betraying your neighbor.**

**You are an ominous, like a raven.**

**Go far away till you reach <sup>10</sup>Nadkan!**

The narrator said: " After Fares heard these poetic verses from his father, he swore that his father won't hear any answer from him till he arrives to those lands his father described to him in the poem."

The narrator said:" Some of the tribe's men, after hearing Fares saying what he said, sixty six of them prepared themselves to leave with him secretly; including his brothers, Dhaygham, Manef and Ammar, who was the tribe's carpenter".

The narrator said: "In the darkness and without making any noise that could draw the attention of the nightly guardians, Fares and the other men, who decided to accompany him from Al-Dhaygham tribe and Al-Rashed tribe departed secretly, leaving the rest of the tribe and pretending that they were going to invade one of the neighboring tribes. Though, Fares decided he had to reveal the truth to his sister and asked her not to tell anyone, only after days of their departure. The invasion was a very strong action on the ears of the members of the two tribes, so they started asking about the target of Fares and which tribe would be his victim. But no one had known the truth and where they were heading to, except his sister, who was very secretive about the intention of her brother. Fares told her to reveal nothing and that he would leave to the lands his father described when he reprimanded him in front of the whole tribe because of the neighbor's wife."

The narrator said: " Then they left the tribe till they reached Al-A'lman mountains, where they spent their first night of the farewell in Hoieshaan mountain as it was so called since the day of their leaving".

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<sup>10</sup> Name of an area in Yemen

The narrator said: " After they spent that night in the mountain, at the early morning they took all the baby-camels to be slaughtered, for two reasons; the baby camels were unable to continue walking at the same pace; furthermore, they needed all the time to be fed by their mothers, that means they needed to stop from time to time for them and the second reason was that they needed their meat to prepare their meals for their long journey. The mountain name is "Hoeshiyan", which is taken from the name that the Arab tribes gave to the baby-camels. Even though, the mountain has many other names."

The narrator said:" As soon as Sheikh Shahwan bin Dhaygham's daughter told him about Fares's real destination and that some of the men left with him, the Sheikh ordered the tribe's men to go after his son Fares and the other companions. When Shahwan's knights reached that "Hoeshiyan" mountain, they found no trace of them, but some bones left of the baby-camels slaughtered by Fares.

The narrator said:" After very long exhaustive days of searching for Fares's trace that could lead to him, the tribe's knights lost hope to find them. Their mission was to bring them back to the tribe, washing all that anger caused by a cunning woman (Sister of Fares, who hide his secret). The consequences were really unexpected and the loss was very big; Sixty-six of their great men at once left the tribe.

When they returned back to their tribe they gathered an assembly of wise to judge Fares' sister and they decided to deprive all the woman from inheriting anything from men, to ratify a law against what they considered an irresponsible act of one woman that made them lose sixty-six from their best men who were defending the tribe only by their existence. The first execution of the law had been against Fares's sister, who hid also the men's departure with Fares. A crime considered, and criminals should be judged and sentenced regardless of their ranks or their position in the tribe, even if the guilty would be the Sheikh's daughter.

Later, all the tribe applied the judgment ruled by the Assembly on all their women without any exception, especially the women living in Sheba Valley."

The narrator said: "This story happened during the arrival of Islam, knowing that Islam is against treating women in this unfair manner and under its laws a woman

must have their rights as it is stipulated in the Quran, but it seems that the tribe was living in their ignorance and bigotry to their own creative laws.”

The narrator said: “The application of judgement and its law had been remained valid till they became ruled by the governance of Al-Imam Hamid Al-Deen’s state, who enforced them to rescind that unjust law against their women and to give their women their rights.”

The narrator said:" Fares bin Shahwan and those who left with him continued their travel after they had enough supplies from the baby-camel meat as their trip was very long”

The narrator said: " A disagreement between Fares and the other knights occurred related to an advice took place between Fares and some of the men, who left with him in Hoeshiyan mountain, after that they kept decamping for sixty nights that are two months ".

The narrator said:" During their decampment, Fares bin Shahwan used to take two empty ostrich-egg-shells, using them as bowls and filling one with water and another one with palm dates then he put them next to where they were sleeping on the nights. A habit He had been insisting to do for the sixty nights, expecting the messenger, who would arrive with the response from his father ".

The narrator said: " One night, Fares bin Shahwan had forgot to put the ostrich-egg-bowls where they spent the night and the narrators told us that it was their first night to sleep in Hoeshiyan mountain" .

The narrator said:" After they arrived to Al-Ain region, they stayed there. Sheikh Fares bin Shahwan then sent a message to his father and he had chosen Ammar as the messenger to his father.

The message contained the following verses:

**O Ammar, upraise.**

**Our path is grueling,**

**Yet, the reason is bitter.**

**It was going to be more grueling,**

**Except for the halter we use for our horses.**

**Though, you made a sustenance**

**Of water and the best food.**

**Go to our father, tell him**

**It was sixty nights,**

**Since we left Ma'reb.**

**And those were sixty six men, who left.**

**Yet, he didn't know they were great loss.**

**Tell him, his dispraise is never forgotten**

**When he said I was wicked with my neighbor**

**I swear, I never committed a sin.**

**When he said I'm an ominous, like a raven.**

**When he told me to leave to Nadkan, Where wheat grows.**

**How many poems we chanted since our farewell!**

**And how much pain we felt!**

**Home is far away! We lost everything, even the nice breeze.**

**We occupied lands, where flowers grow in its deserts.**

**Still, we occupied them by our sharp blades.**

The narrator said: " As Ammar arrived to the lands of Sheikh Shahwan bin Dhaygham in Sheba Valley, the men and women of the Al-Dhayaghema tribe

welcomed him and all of them attend the meeting in Sheikh Shahwan's tent to listen to him and to what he could say about Fares and his latest news, that the messenger had come with.”

After Ammar had been sure that the attendance included that neighbor and his wife, he started reciting the poetic verses sent by Fares to his Father in front of all the presence. That wife could not hide the truth more than this and stood telling them her confession:

“Allah (God) knows that he is innocent from all my claims”

“Her confession was enough to put her guilty in the eyes of the presence and especially in the eyes of her husband, who had been in shock of what he was hearing and that she dared to falsify the facts against the innocent man who was treating them well. Her husband, who had always been a nobleman who could not leave that pass easily, had no other choice after listening to her confession before all the members of the tribe but to punish her. The angry chivalrous husband asked Sheikh Shahwan bin Dhaigham to give him the authority to judge his wife by what he considered convenient to him and to the whole tribe to cleanse his home from that sin. Sheikh Shahwan Bin Dhaigham gave him that authority and since her crime was the reason behind the tribe to become divided the judgement was chosen is to be executed atrociously according to an old punishment rarely chosen: to tie each of her legs with the tail of a camel, so her two legs would be tied up with two camels' tails and to separate the camels to have different ways to their water basins for having water when thirsty. Thus, when their time came for heading to their basins, the two camels tied with her two legs headed in different ways as it is planned strongly splitting the women into two halves. This horrible sentence remained in the recounted story in the history and conveyed from Sheba Valley’s generation to another. The people of Sheba Valley coined a popular saying later, which has become a proverb till nowadays: (A leg with the coming and another with the leaving).”

The narrator said:" After the arrival of Ammar (The messenger) carrying the poem of Fares to Sheikh Shahwan bin Dhaygham and after the Sheikh knew that his son was innocent from what that woman accused him, Sheikh Shahwan regretted accusing his own son and said those verses:

**Woe, alas! I am Shahwan Son of Dhaygham,**

**What a falsehood judgment myself lured me to do.**

**O My eye cry over farewell of Fares,**

**Dhaygham and Manef, the protector of all burdened camels and horses.**

**How could I do so and we are people of generosity.**

**We offer our best food to our guest.**

**Yet, I expelled my own son.**

The narrator said:" Sheikh Shahwan regretted how he had treated his son Fares after he discovered the truth behind that woman's claims against his son and that he was innocent of all the accusations plotted by that neighbor's wife. This was the detailed story behind for the reason behind the departure of Sheikh Fares bin Shahwan bin Dhaygham from Saba'e Valley and Ma'rib dam to the Arabian Gulf."

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These are two shots taken by us on Hoeshiyan mountain.

(photo)

A closer photo of Hoeshyan Mountain.

(photo)

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A far photo of Hoieshaan Mountain, that was named like this after the Dhayaghama left Ma'erb dam to the Arabian Gulf as we mentioned in the story earlier.

(Photo)

## **The Story of Al-Dhaghayma's and Al-Rawashda's Wars**

The narrator said: " After decades had passed and after the tribe declared the Sheikh Shahwan bin Dhaygham's death, a new conflict took place between Omair bin Rashed and Arar bin Shahwan regarding whom must be the Sheikh, the head of the tribe. Omair bin Rashed tried to take advantage of Arar bin Shahwan's weaknesses, which were the following:

The first of his weaknesses was the departure of his brothers: Fares, Maneef and Dhaygham bin Shahwan and the men who had left with them from the same supportive part of his tribe's clan to the Arabian Gulf.

Secondly; as it has been narrated, the Sultan's son was the real reason behind the conflict between Omair and Arar. Yet, all the later conflicts were only results for the first's consequences that appeared clearly in disputes, enmity and hatred between them because of their over sensitivity against each other everywhere; especially in their meetings and assemblies with the tribe-men.

Ammar was the tribe's carpenter and its craftsman and at the same time he was the messenger, who conveyed the news from those meetings and spread it, so that the others would be informed in time.

One day, as he returned back from one of the meetings and after knowing that the conflict between the two sides; Ammar's and Omeir's, is going to have no end, he addressed them with these verses when he arrived:

**No matter how many years passes,**

**Both are foes, yet one shall win.**

The narrator said: " In those verses, Ammar was referring to Arar bin Shahwan. Arar's mother was listening to him and asked him in condemning intonation because she knew that he meant his son: "what did you say Ammar!?". So, since he had a tendency for the other team and feared from Arar bin Shahwan, he continued adding these verses :

**Son of Dhaygham is brave.**

**And merciful even in hard times.**

The narrator said: " When Ammar finished, Arar's mother replied with these verses :

**Alas, for who don't accept the opinions of his cousins,**

**Yet, he only gains gossip.**

**After four years, Arar got wisdom,**

**After another four, he became a secrets keeper**

**And after another four, he became a knight,**

**With an armor and the best blade.**

**Though, he is the son of a free woman**

**And the son of prosperous house.**

**With the best horses, he wandered into the place.**

**Thus, within Thursday and Friday that war ended**

The narrator said: " The disagreement escalated between them and at one night, a group of Omair bin Shahwan's friends had come to chat at the evening as usual, then they burnt the cloak (loose outer garment without sleeves) of Arar bin Shahwan, who was comfortable for those men and sure that they won't insult him in any manner.

One day, after they left him, he asked his wife to bring his cloak".

The narrator continued: " Afterwards, when his wife brought his cloak, he found that it was torn by fire and immediately got that it was a well-thought-out plan by Omair bin Rashed and his friends in order to disrespect him through his cloak as they had a meeting in the morning after that night in Sarhat Alme'ad (Sarhat Alme'ad is a place name refer to the tree where they meet beside) regarding the tribe's blacksmith issue, who abstained from making a horse chains for one of the teams and the second one, who called son of Hebla, asked the help of Omair bin Rashed and his friends, who wanted to insult Arar bin Shahwan by his torn cloak".

The narrator said: " Once Arar bin Shahwan saw what the friends of Omair bin Rashed had done with his cloak, he was sure of the fact that Omeir's friends burnt his cloak intentionally, so that, he tried to revenge.

In the late hours of the night, he took a bowl and fill it with she-camel's milk, then he boiled it on fire and took it to Omair bin Rashed's horse as their horses used to drink this milk. Then, he put the head of that horse on the bowl until the horse's head was hurt from the boiled milk".

The narrator said: " Later in the morning of the next day, at the sunrise, everybody in the tribe woke up so they could prepare their breakfast. And one of the main habits was to have their Arabian coffee at the tent of the oldest person in the tribe and do their small early meeting at the beginning of the day.

Their day started with coffee, but certainly with gloomy atmosphere that was emerging increasingly with the questions thrown from the hot mouths of Omeir's men to Arar, asking him for the real cause of that burnt spot easily seen on his cloak. Very passively, Arar was replying with no words or a clear accusation. The only thing Arar did was that he kept looking at his cloak whispering to the cloak and himself "Oh, Dhayghami! From this the horse will laugh"

The narrator said:" After Omair bin Rashed heard the talk of Arar bin Shahwan, he knew that Arar had done something for the horse, so he left the gathering place and all of the whole tribe's gathered men went to Sarhat Al-Me'ad, then Arar bin Shahwan took a deer with him, butchered it and hanged it in a high place at one branch of the tree they called Al-Sarha"

The narrator said: " The people of Al-Dhaygham tribe were tall, while Rashed's people were short. The purpose why Arar put the slaughtered deer that high, is to insult them by their shortness. Yet, since they were shorter, they would not be able to have part of its meat.

Omair had returned very angry after discovering what happened to his horse. As he reached the hanged deer he took out his sword and cut that deer's branch with one hit. The deer fall on the ground, and he called his men with a sarcastic tone: "Hey Hey you! Have your meal prepared girl-eyes knights" because they could not understand the meaning of all that and after a serious dispute about his horse with

Arar, they both started a battle that was fierce and after a while they found themselves all having a huge loss in men and in their belongings. Al-Rawashda and Al-Dhayaghema had been divided into two tribes.

Later, it was told that Arar bin Shahwan said these verses:

**O Sarhat Al-Me'ad (The tree where they met),**

**I will pray for you and all other trees to be watered.**

**I hanged the deer meat on one of your high branches.**

**Omair with his sharp blade cut that branch saying:**

**“Have you lunch, girls eyes”.**

**Tall are our people and short are their people.**

**Our horses are steady and strong.**

**Thus, its jumps were fast and firm.**

**That he can reach the sky with its tough bodies**

The narrator said: " After Omair bin Rashed listened to Arar bin Shahwan's poem, he responded saying these verses:

**I wish if only you didn't bring that deer,**

**Our knights were riding their horses ready to fight.**

**Your lances were like carrion birds falling on that deer.**

**O Arar! I wish Shahwan didn't bring you to life.**

**He fathered a man who dispersed all the mates.**

**Thus, he brought misfortune to his tribe.**

**Meanwhile, when we fought them, all their women became slaves for us.**

**When they left their women, they were happy.  
Yet, when we defeated them, they were weeping.**

The narrator said: " Arar bin Shahwan owned a rare and different horse from the rest of the horses. It had a story, but it was a kind of superstition and we didn't record it."

The narrator said: "After that fierce battle between the tribe in Sarhat Al-Me'ad, the tribe was divided into two teams and the wars started between them. All of them lived in a side of Sheba Valley and one day, Arar bin Shahwan with his team left Al-Ghumair Valley, which is located in the mountains of Al-Jawf Valley where they met their last fate".

The narrator said: " In one of the heavy raining nights at late hours of the night, when people were sleeping, the will of Allah (God) took place, as the flood of Al-Ghumair Valley sank them while they were sleeping and no one survived except the Dhaghymi old woman, Arar and his wife Metha bint Rashed as she was visiting her family while Arar was absent from his team.

Some of our narrators said: "Arar bin Shahwan was there when the flood took place and he survived saving himself, but his horse sank with the rest of the people. He only had his lance; this narration is the most to be believed as he didn't have his horse during his sneak to Omair bin Rashed's area."

After the flood hit the area of Arar bin Shahwan, no stories had been passed to the next generations except one phrase says (Ghumair fast on its people) to mean that the Ghumair flood decimate all the people of Ghumair area and no one survived. This area of the well-defined mountains in Ghumair Valley was named (Dayqat-Al Masamah) and it is known to many people of Yemen Republic; especially at Al-Jawf governorate, Sheba, Shabwh, Saada and Dayqat-Al Masamah, which is a strait between two mountains where the sloping floods' meet from several valleys from Al Jawf governorate. (This place was named like this in relative to that event as the phrase the flood fast(Masamah), a kind of metaphor for the state when a man fast as when he eats, he can't get out what he ate and he can't eat after he starts his fast and this kind of metaphor is common in the Arabic proverbs).

We didn't get enough with these tales about Dayqat Al-Masamah, so that we went to Al-Ghumair Valley to take these photographic photos from Dayqat Al-Masamah and in our way we met Sheikh Hadi bin Mesfer bin Rebaqa one of the wise men of Al-Rebaqa family that is one of the Sheikhs of Al-Sabtan of Dahm tribes.

Afterwards, he accompanied us on our way to the Ghumair Valley as one of the area's residents, who knows the names of its mountains, deserts and valleys.

And when we asked him about what he knows about Dayqat Al-Masamah, what are the inherited tales about it and why it was named like this, he narrated these tales:

The generations inherited tales say that the people of that team you are looking for, had come one day to this valley and after they set up their tents in the down in the valley, a group of people, who were living there advised them saying: "Your place is very dangerous place for you because of the floods".

Yet, they insisted to stay in that valley and when they found how they were insisting, they told them " If you are insisting to stay here, you must watch the movement line of the ants, if you saw that they kept moving in a rectangle shape in the down of the valley, then, no fears, but if you saw that they changed their way leaving the Valley to the mountains, then, be careful of the floods."

The narrator said: " After that they didn't take that advice of those people except one old woman, who kept watching the ants' movement line"

The narrator said:" One day, the old woman left her house to watch the movement line of the ants to find that they started to change their way leaving the valley and heading to the mountain. She went quickly to the people of that team to tell them what she had seen about the ants and how they changed their ways, but they didn't believe her. So, she left to where she was survived and they were all decimated by the floods except Arar bin Shahwan and she as we mentioned previously. That woman had come back to the team of Al Rahed and she had experienced a story with Terad bin Laylah. This was the end of Al-Dhaghem team."

**Sheikh / Hadi bin Mesfer bin Reqaba One of our narrators for the story of Dayqat Al-Masamah as we mentioned earlier.**

**(photo)**

**A photo for Dayqat Al-Masamah in Ghumair Valley in Al-Jawf A photo for Dayqat Al-Masamah from another direction**

**(photo)**

## **The Story of Terad bin Laylah and Arar bin Shahwan's last days**

The narrator said: " One night, Arar bin Shahwan could sneak into Metha's tent; his wife, in Al-Rawashda clan, where he spent that night and in the early morning of the next day before the sunrise, he got up, showered and left the place, asking Metha to say nothing about his coming so he could not be caught by anyone.

After Arar bin Shahwan left, Metha took a big bowl and put it on where he was footing while he was taking his shower, also on other places inside the tent, so that his imprints will be covered to help him to go away enough, but she would like that her brother Omair bin Rashed knew."

The narrator said: " After the sunrise of that day, the caller of the tribe asked the people of the clan to prepare themselves to move to another place".

The narrator: " Once Metha bint Rashed heard the caller's message, telling them to leave, she got hard time to decide; whether to leave or stay, to reveal the truth about her husband's night or to keep her promise that she made for her husband. For her, Omair shall know about Arar's foot-print and that Arar was sleeping with her in case she got pregnant later. Otherwise, it could be a crime committed because no one would believe her and everybody would be suspicious about everything she would claim."

The narrator said: " Her worries were very serious, Metha got terrified by the fact her people could not trust her words later and she could have easily been disgraced losing her honor, dignity and the trust of everyone; including her brother if the tribe knew that she got pregnant. Thus, she had no choice but to call her brother Omair bin Rashed to reveal to him everything. When he arrived, she removed the bowl from the footing of Arar bin Shahwan saying: "You may know for whom this foot-print belongs, you ought to know that he spent the night on my bed and I was not going to tell you about this until he left safely, but I got frightened by the idea of getting pregnant and that you all won't believe me."

The narrator said: " Omair checked the foot-print of Arar, and called the other members of his clan to recheck it again. All the tribe confirmed that it was for Arar.

Out of the tent they kept disputing the possibility of catching him, some said to leave him alone and others wanted to chase him. Eventually, Omair bin Rashed decided for all his men and took with him a group of the knights to catch Arar and at the Valley of Sallan, which lies between Alghumeir and Aprad valleys, they had surrounded Arar with their horses, they were all armed."

The narrator said: " When the horses were so close to Arar, he knew that they were Al-Rawashda's knights, so he put his lance towards his chest and bent on it killing himself. Yet, some of our narrators say that Al-Rawashda's knights are the ones who killed him".

The narrator said: "After some weeks, Metha bint Rashed got pregnant and gave birth to her boy, but his maternal uncles named him Terad bin Layla and Layla here refers to the night in which his father spent with Metha, but the purpose of choosing it was to hide his fathers' roots and to which tribe he belongs".

The narrator said: " The boy had grown up learning martial arts and chivalry from his people. At the same time being taught to be a shepherd for taking care of the camels of the tribe and to know the right places where they could graze. He used to pass taking them by an old woman's house, her name was Maradda Al-Dhayghemia. Every time he stepped next to her door, with his camels, she told him: "Why taking this road?! Take your camels away from my home, O! You the one who lost his grandfathers' roots and tribe".

She kept expressing her anger and repeating the same words each time he dared to allow his camels taking the road next to her house. Later on, he became interested about what that woman was saying to him and wondering if she knew anything about his father and his roots. The old women had grudge against Al-Rashed and was wishing strongly that Terad bin Layla would know that he is not of lost parents, hoping one day he could discover the truth about his real father.

The narrator said: " The old woman Maradda insisted to treat Terad repeatedly in her spiteful way addressing him as she was trying to make him uncomfortable every time he passed next to her door.

Terad started to have doubts about himself and what the tribe told him about his parents. One night he went to her asking to know who he was and to which tribe

he really belongs, the old woman as she was waiting for him to come to her to inform him about his truth. Maradda told him everything, accounted to him what he would never be told by others; she told him that he was Arar bin Shahwan's son and that he is the last living descendant of Al-Dhayaghem clan and that he had an uncle called Fares bin Shahwan, who was living in Al-A'yn lands with part of the tribe who left with him. After she finished her accounts, she advised him not to tell anyone that she was the revealer of the truth, warning him that if Al-Rashed tribe knew that he had discovered their lies, they could kill them both".

The narrator said: "Terad bin Laylah became different after leaving the old woman and after knowing his reality. He knew from her everything and how he could reach his uncle Fares' lands. The old woman advised him to choose the best camel and to feed it well with the best food for six months to make it ready for the long trip. He was bewildered which camel would be the best for his trip and she has shown him the way to find the best camel.

According to the old woman's experience, the best camels are the ones which could be able to chew bones while having water when they are thirsty. Terad did not skip any of her tips and advice. All he was thinking of is the day when he will be traveling to his uncle. He found one, a docile as Maradda said and he had been taking care of it as he was advised, providing it secretly with dates and dried grapes and the best pasture he could find around waiting for the adequate day.

The narrator said:" Fares bin Shahwan knew that his brother; Arar, had a boy from Metha and he never gave up waiting for his arrival.

Indeed, he didn't lose hope as whenever anyone come across mentioning Arar, Fares kept saying: "If my brother Arar had a son or a daughter, they will come to us certainly."

The narrator said: "Fares bin Shahwan became a rich Sheikh and a ruler of these new lands he settled in after leaving Ma'rib Dam and his people. Some people used to come to him, saying that they are Terad bin Laylah in order to get money from Fares bin Shahwan, so he used to ask them about the landmarks of Sheba Valley and the descriptions of its people. Yet, no one knew anything about what Sheikh

Fares asked, so he just gave them money and asked them to leave as he knew no one was the son of Arar."

The narrator said: " After many people came claiming they were Terad bin Laylah, Fares bin Shahwan stopped meeting those who pretended to be Terad bin Shahwan.

So, when the real Terad bin Laylah arrived, he wasn't allowed to meet his uncle Fares bin Shahwan and said these verses:

**O You, who closed his doors in the face of Dhaygham's son,**

**The doors of Allah (God) are never closed in the face of any seeker.**

**I came believing you are the men Dhaygham,**

**Yet, in the day of the great fight, you closed your door in my face.**

The narrator said: "After that guard heard what Terad bin Laylah said to him, he went in a hurry to Sheikh Fares and informed him what he had heard from Terad bin Laylah and what he had discussed with him. When Sheikh Fares heard the guard out, he ordered his men to bring Terad bin Laylah.

Terad was about to leave the area, but he didn't go too far, so Fares' men could catch him and bring him back to Sheikh Fares' gathering place. Therefor, Sheikh Fares bin Shahwan talked with him addressing the questions he used to ask to everyone came claiming that he is Terad bin Laylah, then Fares recognized that Terad wasn't like the others. Terad was revealing details about his life and what the old women had told him about his mother and his father, whom he believed that he was killed and didn't commit suicide.

Finally, the expectant nephew had appeared, proving that Sheikh Fares wasn't living under the illusion that his brother Arar had a son."

The narrator said: " Sheikh Fares bin Shahwan suggested that Terad should get married, choosing for him a beautiful girl, but Terad refused, telling his uncle Fares that he wanted nothing but to get his revenge from the people of Sheba

Valley as they conspired against their people with Al-Rawashda. His uncle agreed to what he said with pleasure telling him that they will do so".

Consequently, Sheikh Fares brought an army from Turkey, numbering between five hundred and six hundred fighters, in addition to this he shipped from Turkey sixty camel, swords, lances and various war materials".

The narrator said: " Then, Sheikh Fares and his nephew, son of Arar, headed with that immense army of Arab and non-Arabs to Sheba Valley"

The narrator said:"Fares and his armies headed to the Sheba Valley in the winter and in one of the bitter cold nights when they were close to Sheba Valley while Terad was on the front of those armies, Sheikh Fares issued his order to his men to sleep this night and to stop for a rest, so he asked the messenger to inform all the men and asked him to see where was Terad and how was his condition.

That man went to do so and was surprised to find that Terad was in the front of the army shirtless and sweating in that cold weather and in his right hand a piece of his clothes waving by it to bring cool air to his body. At that moment, the man was amazed by what he had seen and returned quickly to Sheikh Fares bin Shahwan. When Sheikh Fares was told about this, he smiled with rejoice knowing that this is really the son of his brother Arar.

With respect to this, Terad had agreed with the old Dhaygheamiya woman on a determined date for his arrival, it was one year after the day he leaves them and her mission was to set a fire in the last days of that year at one of the highest places that views the place where Al-Rawashda clan were living in Sheba Valley.

The fire was the guidance of Terad bin Layla, Fares bin Shahwan and their army with which they could be able to locate where Al-Rashed lives.

Additionally, they wanted to know where was the house of the old woman located to reach her in order to get from her all the information they needed to know about the people of Sheba Valley and to know what had happened after Terad had left that place. Thereafter, this highland was named (Mardan) in relative to the old Dhaghamiya's woman name "Marada" Later, a fortress was built on that highland and named "Maradan Fortress"

And now the reader should understand why we took photos of this fortress, the story behind this name and how this woman helped Sheikh Fares bin Shahwan and Terad bin Laylah, who had arrived from the Arabian Gulf as we mentioned earlier to take their revenge.”

The narrator said: "After the arrival of the armies of Fares and Terad to Sheba Valley, they fought the first team from Al-Rawashda clan in an area called (Al-Samera), which is located in Ubaida Valley. The battle between them started till this team was decimated as they were killing everyone encountered them and at the same time they were looting their livestock, then setting fire in their houses using the gunpowder to destroy it as at that time the houses of Sheba Valley were built of mud. (Here are photo shoots for their houses):

(Photo)

**A photo from Al-Rawashda's housing that Sheikh Fares and Terad had destroyed.**

**A photo from Al-Rawashda's housing from one of the seven villages that Sheikh and Terad had destroyed.**

(Photo)

The narrator said: " After they destroyed those lands with all who was living there of Al-Rawashda and the others, Sheikh Fares bin Shahwan and Terad bin Laylah said these poems.

In this poem Sheikh Fares says:

**Fares son of Dhaygham,**

**A man who does what he says,**

**Even if it is hard to do so for other men.**

**I ruled ninety villages by the strength of my blade.**

**Gratitude to Allah, whose favors are countless.**

**A boy came with news confused who heard it.**

**Yet, who heard him, felt good about him**

**I passed two rivers in my way and my heart filled with gloom.**

**Though, I brought all elderly wise men, to help me with this burden.**

**In the afternoon, I invited them all.**

**The herald called from Fares's gathering place,**

**For all who want to invade the enemy to prepare himself.**

**Thus, it was a very big army start from the mountains and ends in the desert.**

**We made a united army lead by only Dhaygham's sons and his descent.**

**And we met our enemy in Al-Sameera.**

**There, the war fired between us,**

**Bloodstained lances and blades are the pure evidences.**

**My cousin and his mates shown their best in fending off the enemy.**

**Thus, with our infinite horses, we won that war.**

**Our strong horses and armies dominated the battlefield.**

And it was said that Terad bin Laylah composed these verses after he was done with Al-Rawashda and burnt their houses:

**O bastards, men of Rashed,**

**What you had broke will never be mended.**

**We attacked them at night and in the morning, your fear defeated you.**

**We brought fighters from every tribe,**

**And fighters from so far lands to defeat you all.**

The narrator said: "Terad bin Laylah went around where his family were dwelling, but now he is aware of their reality and origin and staring at their places, which were empty. For that, he said these verses:

**I stopped by the place of my family.**

**Here were my family and I only found dust and a mirage.**

**This was Shahwan's house, this was for Fares**

**And that was the house of the brave knight Arar**

**Bold Arar, no door was kept closed in his face.**

## **By the author**

### **What do the falsifiers benefit from falsifying the truth?**

It was narrated in the book of Bani Hilal's exodus and the wars of Al-Dhaghym a contradicted story and poem predicate to Sheikh Fares bin Shahwan bin Dhaygham by the American author Dr. Allison Alyric.

Yet, the story mentioned in this book wasn't true and the poetic verses that were said by Sheikh Fares bin Shahwan were inserted deliberately in a process of clear falsification, this could be known through the poem's contradiction with the story as the author wrote in her narration that Fares bin Shahwan went to the Turkish leaving his lands and tribe in order to ask for help and assistance after he was defeated by Omair bin Rashed and he says in the second and third verses, that are predicate to him:

**I ruled ninety villages by the strength of my blade.  
Gratitude to Allah, whose favors are countless.  
But I received a worrying message from my father,  
Where he mentions the plain lands and hard conditions.**

These two verses contradict the real story, whereas the first two verses clearly state that he ruled ninety villages, which is very true and mentioned the strong sequent proved by the narrators' recordings we have about Fares Bin Shahwan as they all tell that he was a very rich ruler after he left Ma'reb Dam. But, the last two verses state a fact that contradict the true fact about Fares bin Shahwan telling that he was absent from his lands and tribe.

It is one of the forged verses as it was written in the story's narration that he had left his lands and tribe saying at the beginning of that verse (I got from the father a worrying message), but this wasn't true as Fares received nothing from his father and it was Terad bin Laylah, who reached him as we mentioned in the story earlier. It was mentioned in the fourth, fifth and sixth verses the truth about his trip to bring a Turkish army in order to get revenge from Omair bin Rashed and it is not surprising for a leading figure and a man of high position to gather these armies, so

his rule for those lands was not argued and it is known that he settled there after he left Ma'reb dam. This was acknowledged by both the narrators of Bani Hilal's exodus and the narrators of our book as we mentioned previously in the verses predicated to Fares from the two sides. Indeed, the narrators of Bani Hilal's exodus had offended the tribe's history by their falsification and forging. Yet, it is known that old Arab used to record their stories, events and biographies through their poems, that's why we attached a photo for the story and the poem were mentioned in the book of Bani Hilal's exodus about Fares bin Shahwan. Dear reader, you may notice what the facts' forgers had done.

**What is the era Al-Dhyagheyma were living in?  
And which Arab tribes were living then?**

The narrator said:" Bani Hilal and Al Dhyagheyma were living in the same era, and both were living in the middle ages after the arrival of Islam in the Arabian Peninsula. During those ages, all Arab and Islamic countries were living in chaos, which was prevailing in all the corners of the Arab lands and there were no written recordings of the incidents occurred during this era of history. Besides that, nothing about the tribes were living in the Arab Peninsula that time was mentioned.

In those ages, Arab were known by recording their incidents in their poems, which are easily to be memorized and inherited from one generation to another. Those poems were their legacy as it were memorized and moved with them whenever they occupy each other's lands as a part of their culture and history."

The truth of our tales has affirmed their narrations about Al-Dhayagheyma and Bani Hilal in accordance with the poems, which also recounted the same facts. The poems have been counted and said to be six poems composed by six poets of that time. They are as follows:

1. The poem of Hussain bin Sarhan in which he mentioned (Ammar), the Dhaygheyma's friend and the tribe's carpenter during the residence of Bani Hilal in the area of Al-jawfaa that is located in Al-Rayyan mountains in Sheba Valley.
2. The poem of Hussain bin Sarhan, which is composed after Al Dhayaghema invaded Bani Hilal.
3. The poem by Abu Zayd Al-Hilali about A'aref Al-Dhayghami, as it was recounted in the story.
4. The poem of Omeir Bin Rashed Al-Dhayghami on his sister Metha bint Rashed, in which he mentioned Al-Khafaje A'mer, and the last had been known to be a companion for Bani Hilal clan and not one of them .
5. Poetic dialogues between one of Bani Hilal's girls and Al-Sharef (the honorable) Abu Beshr, Sultan of Ma'reb.
6. The poem by Metha bint Rashed on A'mer Al-Khafaje during the battle between Sultan of Ma'reb and Al-Dhayaghemi clan that took place because of Metha bint Rashed as the story recounts.

The narrator said: " After Bani Hilal left the Valley of Merkha and stayed in Al-Dhayaghma's lands, Prince Hassan bin Sarhan said this poem, in which Ammar is mentioned, who is considered Al-Dhayaghma's friend:

**I am Hassan, the complaisant.**

**I am a man with virtues.**

**I never stood at the door of any woman.**

**That, who has a weak and uncertain opinion, is like whom the owl eats his head.**

**Yet, I am not of those men.**

**The lands where Ammar lives,**

**Are the lands where the falcons are hungry and weak birds are satisfied.**

**We lived thirty years in a destroyed land, that we built its roots.**

**We changed the barren desert to a constructed city.**

**We spread the seeds on Yahr awaiting the winds to blow and direct us where to leave.**

**Non of the monsoon winds blew there.**

**As the winds abandoned these lands, the rainy clouds left with it.**

**Yet, no choice left to us when there were no hopes looming.**

**In the morning, we left that village, leaving all its palaces empty.**

**For that, we slaughtered our camels.**

**How many lost travelers in the desolate lands drank its milk**

**And how many men without a riding camel rode it.**

**... Etc.**

We couldn't find all the verses of this poem, and even those verses we found might be not organized in their right sequences, but our main purpose of including all of them is to show the verse that mentions Ammar, the Dhayaghemi's carpenter .

The narrator said: " One day, Omair bin Rashed Al-Dhayghami passed by a gathering of girls from his tribe, who were enjoying sitting together. His sister Metha bint Rashed was among them, but he didn't find it agreeable for Al-Khafaje Ammar to sit with those girls and fool around with Metha, So he criticized his sister saying these poetic verses:

**O Metha, I'm your brother Omair bin Rashed,**

**I thought I've seen a shadow of someone among you.**

**I thought it was an illusion.**

**But, no, that was Al-Khafaje not a shadow.**

**O Metha, my darling sister**

**You consent to yourself what I don't.**

**Though you need the water for your long plaits,**

**I no more accept your advent to this well.**

The narrator said: " As Omair finished his criticisms, Metha responded saying these verses:

**O Omair, you only smart when you think about the fight.**

**Yet, I promise not to come to this well again, though I need it.**

**And every harlot's adultery will reveal itself when she gives birth to the child of sin.**

Metha described to her brother Omair that she was not an easy girl to be taken and her response states that it is normal for every woman to go to have water from the well and in the second part she says that the woman who had a sexual intercourse would ultimately be pregnant and give birth to a child, which is not a matter to be hidden.

These exchanged poems between Omair bin Rashed and Metha bint Rashed are among the ones that we rely on proving that the two tribes of Al-Dhayaghema and Bani Hilal had existed in the same era and coexisted together, since Al-Khafaje A'mer was known to be Bani Hilal's companion and he was mentioned in those poems composed by the two siblings Metha and Omair.

Further to what we said, what is also considered as a proof for the coexistence of the two tribes, Bani Hilal and Al-Dhayaghema, in the same geographical region and era is the following narration:

The narrator said: " One day in the era of Bani Hilal and Al-Dhayaghema, some from Al-Dhayaghema invaded Bani Hilal area, near the Valley of "Merkha" and took a herd of camels that belonged to Hussain bin Sarhan, then someone went to Bani Hilal to inform them about it. Bani Hilal's men rode their horses to chase the thieves and they caught them next to a mountain called Al-A'an, where the battle between them took place and ended by having their herd back. After then, Hassan bin Sarhan composed these verses saying :

**There in Al-A'an we prepared all the power to fight against them**

**We prepared one thousand horses and two thousand of our strong men**

**Their fighters were numerous, yet our horses were the finest and strongest.**

**Their horses fed on barley, yet our horses fed on the grass of the highest mountains.**

**For that, their horses fall apart quickly.**

**Al-Dhaygham's horses stood till they sapped of their strength.**

**And Son of Sarhan showed up victorious.**

The mountain mentioned is located in Jebbah Valley, which is located between the Valley of Behan and the Valley of Markha. It is a small mountain called Al-A'an mountain and we had written this identification about it as some readers may think that it is Al-A'an mountain In Najd lands (Saudi Arabia).

We didn't stop at this point as we went to that valley and took photos of that small mountain. In our way we had met a man with a camels flock, so we asked him about his name and to which tribe, he belongs. He replied that belongs to the tribes of Bani Hilal and Ali Al-Ma'bse.

**(Photo)**

**A photo of Al-A'an mountain, that Hassan bin Sarhan mentioned in his poem. It is located in Al-Hareem Valley in Jebah Valley between Merkha Valley and Behan Valley.**

**(Photo)**

**Photo of Ali Al-Me'basi and a group of men with the camel herd.**

And then, we went to Merkha Valley to take some photo shoots for some of Bani Hilal's monuments.

**(Photo)**

**This is a photo for Sheikh Mubark bin Al Al-Ghasi, one of Al-Nasyen tribe's Sheikhs that is one of Bani Hilal tribes.**

One of our narrators of Bani Hilal and AL-Dhayram, next to "Sahbool" (a horse post) where Abu Zaid was tying his horse up.

One of the citizens had broken the post (Sahbool) where Abu-Zayd used to tie up his horse for using it building one of the houses. Then, the authorities convicted him and jailed him for six months with a fine.

**(Photo)**

**A photo for the rubble of Hassan bin Sarhan's bulwark in Merkha Valley South Yemen A group of Al-Nasyen tribe's men appear in the photo**

**(Photo)**

**Photo of the abandoned place of Abu-Zayd, that Hassan bin Sarhan mentioned in his poem**

**(Photo)**

**A photo of the Yihir mountain that Hassan bin Sarhan mentioned in his poem saying:**

**We spread the seeds on <sup>11</sup>Yahr awaiting the winds to blow and direct us where to leave.**

The narrator said: "After leaving the Valley of Markha, Bani Hilal stayed in Al-Dhayaghmi's lands for several years as Hussain bin Sarhan stated in his verses, saying:

**We lived thirty years in a destroyed land, that we built its roots.**

**We changed the barren desert to a constructed city.**

Al-Jawfa'a region is located in Sheba Valley; hence, one day Abu-Zayd Al-Hilali was a guest of one of Al-Dhayaghema's men called A'aref. This Al-Dhayaghemi man was living in a place called Al-Semye that is located in Sheba Valley and was twenty kilometers away from the Old city of Ma'reb.

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<sup>11</sup> Yahr is an area in Yemen

The narrator said: "Abu-Zayd had sworn to kill anyone who dares informing him about the death of any of his family who belong to the tribe's noblemen (the Shoyoukh) and everyone in that time knew about this matter".

The narrator said:" His uncle Hassan bin Sarhan was dead in Al Dhayaghema's land just after he lost his sight suddenly when Zayed left to regions called Barqa and Qabbes."

The narrator said: " There were many falsifications in the biography of Bani Hilal by the narrators as some say that the dead one was from his family members and some say that Hussain bin Sarhan had left with them to Barqa and Qabbes".

The narrator said:" After the Dhayghemi man was generous with his guest Abu-Zayd Al-Hillai, he went to his people to warren them not to tell Abu-Zayd about his family. At that moment when the man was whispering the warning, Abu-Zayd could hear some of what was said in their discussion. Though Abu Zayd spent his night there at their home, but he could not sleep as he was worried and confused about two things; the first one was related to the oath he made to kill anyone that could bring him the news of death of one of his family, and the second was about that possibility of him killing that man who had been so generous to him and who treated him so respectfully and if he did so what would the Arab tribes think and talk about him. Abu Zayd didn't sleep that night and in the morning, the man asked him about the reason behind his insomnia and Abu Zayd replied by these verses saying:

**My enemy will have nights full of burden, just as mine.  
Though, my mind seduced me to kill A'aref,  
Then, I prevented myself of committing this.  
Treachery of those who are lightning our lives,  
Is just like destroying the stars that lightning the sky.  
O you who fed me with the she-camel meat,  
How I thought of this !!**

... Etc.

And we could not find the rest verses of the poem.

Metha bint Rashed had said these verses after she arrived with the others at a well, it was said that her veil fell while she was riding her camel when the Sultan's night were chasing them and Al-Khafaje took her on his horse to find the veil. The story details and the poem's verses were attributed to the story of Bani Hilal and they belong to Metha bint Rashed Al-Dhayghemi as she said:

**O Amer Son of Khfaji, take me to <sup>12</sup>Wahb,  
You love women and speedy horse.  
My veil is worth thirty reels,  
Drained with gold and fine laminae**

Hence, the story was falsified and attributed to the story of Bani Hilal.

The narrator said that many changes and modifications occurred in the story of Bani Hilal and Al-Daghaymis and the poem composed by Metha had been linked to be part of the story of Bani Hilal.

The narrator said: "No fights or battles took place between Bani Hilal and Al-Shareef Sultan of Ma'reb about the well they used to take the water they need from and the only fight mentioned had occurred between Al-Daygham and the Sultan. This was indicated in the poem of Omair bin Rashed in which he says:

**On the meeting of Humaidan and Sultan of Marib**

**The shield in the hand of Sharif becomes debased.**

As for Bani Hilal, they had come to have water from the well and offered their girls to the Sultan of Ma'erb. These following verses are from the poetic dialogue that happened between the girl of Bani Hilal and the Sultan of Ma'reb after she had been given to him at his castle.

The girl said:

**O father of Beshr, your light is in your water that helps us.**

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<sup>12</sup> Wahb is an area name in Yemen

**My people were troubled, yet at the forenoon they decamped to your water well.**

And the Sultan answered her:

**This water is Allah's favor and blessing for us  
Yet, it is my source of happiness.  
Behold! The fresh water under the shades of palm tree**

Then she said:

**My prayers for the palm trees to sustain fruitful.  
My prayers for my people to be protected.  
O Saqer, my cousin, he is my weakness  
He who takes care of our livestock.  
Yet, he is clever Shepard.  
Once he leaves the livestock moves free and other times he leads them.**

Then he replied to her:

**I will give your cousin a gift, hopefully he will never give it back.**

Then she replied to him:

**Though I have a desire at your command.  
Yet, I wish you will never hinder.**

Then he replied:

**How shall I hinder your desire and I am the Sherif son of Nasser.  
I haven't ever hinder any desire for any person knocked my door.**

The purpose of highlighting these contradictions in the stories' details and commenting on them is only to prove that Bani Hilal and Al-Dhayaghema were coexisting together in the same era.

The author of Bani Hilal's exodus wrote that Al-Dhayaghema were derived from "Abdu-Shamr" tribe depending on erroneous narrations, whereas the truth was that "Abdu-Shamr" clan was descended from Al-Dhayaghema not the opposite and they lived in the era of Bani Hilal, the era in which none of who lived in and whom were immigrated from a land to another were recorded and the only recorded incidents are what we could find in the inherited poems.

## **Stories about Al-Khafaje**

The narrator said: " A'mer Al-Khafaje is a man derived from Sheba Valley's people and he joined and supported Al-Dhayaghema in their war against the Sultan of Ma'reb" as the exchanging verses, between Metha bint Rashed and Omair bin Rashed, indicated, and these poetic verses included the name of A'mer Al Khafajee.

It was written in some books that he was derived from the Iraq, but this is also not true as many of our narrators confirmed to us, saying that he was originally from Sheba Valley and Bani Hilal had taken him with them from there when they had emigrated. The clear evidence that proves this is his participation in the war that occurred between Al Dhayaghema and the Sultan of Ma'reb as this was stated in the poem composed by Metha bint Rashed, in which she said:

**O Amer Son of Khfaji, take me to <sup>13</sup>Wahb,**

**You love women and speedy horse.**

The second evidence is Omair bin Rashed's poetic verses on his sister Metha, in which he mentioned Al-Khafaj, saying:

**O Metha, I'm your brother Omair bin Rashed,**

**I though I've seen a shadow of someone among you.**

**I thought it was an illusion.**

**But, no, that was Al-Khafaje not a shadow.**

**O Metha, my darling sister**

**You consent to yourself what I don't.**

**Though you need the water for your long plaits,**

**I no more accept your advent to this well.**

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<sup>13</sup> Wahb is an area name in Yemen

These poetic verses contradict totally to the poetic verses that claimed to be said by Omair Bin Rashed and had documented in the book of Bani Hilal's exodus.

We had found another poetic verse, which is claimed to be said by Omeir Bin Rashed in the book of Bani Hilal's exodus – in the page 158. Relatively, we can only say that this verse is both ridiculous and pitiful at the same time. This poetic verse is as follows:

**When we invaded that low place,**

**We turned the cars to fire.**

We wonder what kind of cars bani Hilal was being used in that era on their land, certainly there were no cars or any kind of motor vehicles innovated yet. It is undoubtedly a fabrication and a falsification committed by the narrators against Al-Dhayaghema tribe that lived in the same era of Bani Hilal.

**(Photo)**

**The decent poet/ Saleh bin Mehtem, one of our narrators of Al Dhayaghema and Al Rawasheda story, who said this epic poem in 1992.**

He said:

**The year, that passed, will never return back.**

**Days and age are passing fast.**

**Youth never remain,**

**Even for the Prophet and the Caliphs Othman and Omar.**

**Yet, not for Ali, who defeated Khaybar by his blade.**

**And not for Abu-Laylah, Antar bin Shadad**

**And Abu-Zayd Al-Hilali, foe of Al-Zanati.**

**It didn't remain too for the Dhayaghema, who were strong like lions.**

**Though they had all kinds of weapons.**

**They rode five-born mares and the best horses.**

**They gathered at Al-Sarha, eager to fight.**

**Thus, it was a great fight and massacre at Al-Sarha.**

**For so, those who returned without what they were riding.**

**Riding his horse, Terad chased them till he killed them all.**

**And the birds of prey had their meal.**

**Terad son of Arar son of Shahwan,**

**His pure ancestry is known to all, near and far.**

**His mother bore and raised him till he grew up.**

**He fought till he destroyed their village turning it to ashes.**

**Terad was fighting vigorously, yet what he did in Sheba proves that.**

**Terad was fighting them bravely till their sons scattered throughout the lands.**

**Thus, they escaped to Najd and other places.**

**And they have a water well that water all trees and palms.**

**The fight broke up and Terad was leading the frontline forcefully and wrathfully.**

**They had an army of combatants with munitions and materials**

**Yet, they were holding their weapons on their shoulders.**

**With their rifles filled with the gunpowder, the sound of the gunshots filled the space.**

**Those were the best guns from the Ottomans and Romans**

**With soldiers of all ranks they fought Son of <sup>14</sup>Sayl expelling him from their capital.**

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<sup>14</sup> Name of Yemen ruler in that time

**Then, Al-Qefe confronted them boldly till they defeated him expelling him out of the country.**

**Later, Imam Yahia come to rule bringing hunger, poverty and suffer for the people of Yemen.**

**Then after, they battled against him with fifty tanks shelling fire.**

**When released, Allah's favors and blessings flew over**

**Praise to Allah for his bestows.**

**He who doesn't thank Allah, sickness and fever will attack him.**

**When sorrows and burdens knock your door, just close the door tightly.**

**Stay away from blame and all evils, don't listen to any.**

**Yet neglect all grief.**

**We are living in difficult times when the honest is being disbelieved.**

**Hide all the shames and lowness or that will be your ruin.**

And the following is a poem composed by the poet Ashaikh Mohamed bin Nasser Farhan Al-Ubaidi, one of Al-Jalal tribe's wise nobles. It talks about Al-Dhayaghemi people:

**O Allah, the creator of the morning,**

**Our creator and who control all our lives.**

**Thus, I am gratitude to Allah with every rain,**

**And to all his favors.**

**I lived in the Sheba Valley with my heart eased,**

**Yet, who fight us will vanish.**

**I belong to Ubaidi tribe and grandfather called Wadah,**

**No one has this name, but he.**

**O Falcon, take my greeting to the people of Dhaygham,  
For we are brothers and have the same grandfather.  
We are the people, who ride the best and strongest horses,  
Al-Sarha witnessed our past,  
And it had seen our knights and their knights.  
Omair had his indecent say,  
Though Arar gathered his men and weapons.  
He rode his horse in the morning  
Heading to Omair to teach him a lesson.  
Yet, who falsify facts, will be exposed.  
The liar will be known as we all know the truth  
History is recorded on stone boards,  
And all the monuments are known in our valley**

**(Photo)**

Sheikh Mohsen bin Ali bin Hassan bin Fohaid bin Moad'eli Al Ubaidi, he is Sheikh of unity and he is one of our narrators who recounted to us the story of Al-Dhayaghema and Al-Rawasheda. We had shown him all the details we discussed earlier about Bani Hilal and the wars of Al-Dhayaghemi tribe in the book of Bani Hilal's exodus and after reading them, he said they weren't true as it is known that Al-Dhayaghema and Al-Rawasheda were living in Sheba Valley.

**(Photo)**

**Sheikh Ali bin Hassan bin Jalal Al-Ubaidi, the author of the book to his left and one of his grandsons to his right**

Sheikh Ali bin Hussain bin Jalal Al-Ubaidi, the chief of all “Shoyoukh” (the wise elders of nobility) of Al-Qaza'a tribe. He is one of our narrators of Al-Dhayaghema and Al-Rawasheda stories, also he read what was written in the book of Bani Hilal's exodus by the American author Allison Alryic and said that those details are incorrect, and that it is known that Al-Dhayaghema and Bani Hilal were living in the same era.

**(Photo)**

Sheikh Mabkhut bin Ali Al-A'rada Al-Ubaidi, the Sheikh of Al-Fujej tribe and one of our narrators of the story of Al-Dhayaghema and Al-Rawasheda story. We had shown him the book of Bani Hilal's exodus and the wars of Al-Dhayaghema written by the American author Dr. Allison Alyric and he said it wasn't true as Al-Dhayaghema and Al-Rawashda were living in Sheba Valley, yet some of them had left to the Arabian Gulf and some had stayed in Sheba land. Also, he said recited the following verses to welcome his excellency minister of information/ Sheikh Abdullah bin Zayed Al-Nahyan saying :

**Welcome to the guest, who just came to us.**

**All your virtues and good deeds had reached to us.**

**We all have the same origins,**

**Since we are all from Ma'reb lands.**

**And we are the descendants of the same grandfather.**

**Your grandfather is Fares and our grandfather is Arar.**

(photo)

Sheikh Hamad bin Saleh bin Jaradan Al-Ubaidi, Sheikh of Al-Hatik tribe and one of our narrators of Al-Dhayaghema and Al-Rawasheda tribes' story. When we had shown him what was written in the book of Bani Hilal's exodus by its author Dr. Allison Alyric, and he said that the mentioned details are incorrect and that the truth is the tribes of Al-Dhaghayma and Al-Rawashda were living in Sheba Valley and many of their descendants still living there.

(Photo)

Sheikh Nasser bin Ali bin A'wshan Al-Ubaidi, Sheikh of Al-Damashqa Al-Qaza'a tribe. He is one of our narrators of Al-Dhaghayma and Al-Rawashda story. We had shown him what was written in the book of Bani Hilal's exodus by its author Dr. Allison Alyric and he said that what was mentioned in the book is not correct and that Al-Dhaghayma and Al-Rawashda had lived in Sheba Valley, and said also that it might not be possible determine in which period of time they were living in the middle ages after the arrival of islam to the region, but what is confirmed is that the two tribes; Al-Dhayaghema and Bani Hilal were living in the same era, adding that "Abdu Shamr" are descended from Al-Dhayaghema, and not the opposite.

(Photo)

Sheikh Ali bin Hassan bin Ahmed bin Ghareeb Al-Ubaidi, Sheikh of Al-Shabwan tribe and one of our narrators who recounted to us the story of Al-Dhaghayma and Al-Rawashda. We had shown him what was written in the book of Bani Hilal's exodus by its American Author Dr. Allison Alyric and he denied the its truth and criticized both; the author and the book.

(photo)

Sheikh Mubarak Muhammed bin Hafren Al-Ubaidi, the Sheikh of Al-Hafren Al-Qaza'a tribe. He is one of our narrators of Al-Dhayaghema and Al-Rawasheda

story. We had shown him what was mentioned in the book of Bani Hilal's exodus by its American author Dr. Allison Alyric and he denied everything was mentioned about Al-Dhaghayema and Al-Rawashda saying that it is not the truth.

(photo)

Sheikh Saleh bin Hathylan Al-Ubaidi, Sheikh of Al-Mesha'al tribe. He is one of our narrators of Al-Dhaghayma and Al-Rawashda story. We had shown him what was mentioned in the book of Bani Hilal's Exodus by its American Author Dr. Allison Alyric and he said that the mentioned details on the book's pages are incorrect .

(photo)

Sheikh Ali bin Hasan bin A'mer Al-Ghuwaibi, he is one of Al-A'qel "Shoyookh" (old wise men, who have power inside the clan) and he is one of our narrators of Al-Dhaghayma and Al-Rawashda story. He is considered one of elderly people in the area and his age has exceeded 100 years old.

(photo)

Sheikh Ali bin Sayf bin Ali bin A'qar, Sheikh of Al-A'qar tribe. He is one of our narrators of the Al-Dhaghayma and Al-Rawashda story. We have shown him what was mentioned in Bani Hilal's exodus book, written by its American author Dr. Allison Alyric and he said that the details are not correct.

(photo)

Sheikh Al bin Taleb was holding the book of Bani Hilal's exodus and Al-Dhaghayma Wars.

Sheikh Ali bin Taleb bin Sayf bin A'qar Al- Ubaidi, one of Al A'qar tribe's wise men.

He is also one of our narrators of Al-Dhayaghema and Al-Rawashda story. After we had shown him what was written in the pages of Bani Hilal's Exodus written by its American Author Dr. Allison Alyric, he criticized the narrators and said that their narrations are incorrect and that Al-Dhayaghema were living in the Sheba Valley in the same era of Bani Hilal. Additionally, he said that in the era of Bani Hilal there Abdu Shamr tribe didn't exist or derived yet from Ubaida tribe and Ubaida tribe is derived from Al-Dhayaghema descent

Sheikh Naji bin Saleh bin Fohaid bin Mo'eli, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Ali bin Mohamed bin Al-Ajrosh bin Awshan, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hamad bin Ali bin Sawdaq, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Salem Mohamed Al-Howayk bin Malha Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Mohamed bin Nasser bin Frahan bin Jalal Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Ahmed bin Ahmed AlA'lemi, one of Bani Hilal's tribes, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Mohamed bin Sa'd Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Ali bin Salem Al-A'rada, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hassan bin Hamad bin Sa'da Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Mohamed bin Salem Al-Howayk bin Malha Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Naji bin Samra Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Ali bin Mehsen bin Lashram Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Mehsen bin Ali bin Saleh bin Me'eli, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hamad bin Saleh bin Wahet Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hasssan bin Ali bin Ghazel bin A'qar, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Mehsen bin Soud bin Salama, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Taleb bin Hassan Dakhnan Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hassan bin Hadi bin Wahet Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Ali bin Naji bin Mae'eli, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Hussain bin Ali bin Ma'eli, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Mubarak bin Hamoud bin Ali Dhakhnan, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

Sheikh Saleh bin Jaber Al-Shabwani Al-Ubaidi, one of our narrators of the story of Al-Dhayaghema and Al-Rwasheda.

## **Dear Reader**

We had gone to take photos for all these narrators of the sheikhs and wise men of the tribe not to practice the photography hobby, but because the author of Bani Hilal's exodus mentioned in her book that the narrators of her story didn't agree to mention their names and this is a clear evidence for the falsification of the story.

Yet, only writing their names wasn't enough for us, so we took photos of some of them in order to confirm what we had written about the story of Al-Dhayaghema and Al-Rawashed and their wars for the reader.

Ali bin Slaeh bin Hussain Al-a'rada

Hazem bin Hassan bin Saleh Ma'eli

Naji bin Mohamed bin Ali bin Ma'eli

Saleh bin Ali bin Naji bin Ma'eli

Ali bin Hamad bin Mohamed bin Souhail

We thank very much all the brothers, who participated in this work by doing their best in collecting the poems. Also, we thank everyone contributed in producing this book, whether materially or morally; especially Sheikh Sultan bin Ali Al-A'rada, member of parliament.

## **The descendants from Al-Dhayagheema and Al-Rawashda bloodline**

The tribes who were descended from Al-Dhayaghema tribe bloodline are: Bani Hajar tribe, Ubaida tribe, which are the ancestors of Ubaida Alsarrah tribe who settles in the Kingdom of Saudi Arabia, and the ancestors of Abdu Shammar who lives in Syria and Iraq, also they are the ancestors of Ubaida Aprad in Yemen (in Sheba Valley) and the ancestors of Ubaida Janb in Hadda, as well as the descendants of Fares bin Shahwan and whom accompanied him of Al-Dhayaghema in the Arabian Gulf.

On the other hand, the tribes came from the Alrawashda bloodline are: Al-A'naqza Bani Dhabyan tribe in Yemen (in Ma'erb governorate), Al-A'qeel in Yemen (in Ma'erb governorate) and Al-Rawashda tribe in the Arabian Gulf as it is shown in the tree of families recordings.

The descendants of Al-Hadad bin Hebla, who was the blacksmith of Al-Dhaygham tribe, Alhadad Al-Hebla. Who are in Ma'erb lands working in smithery and crafting.

And the descendants of Ammar's bloodline is Al-Zabran's family, who are living in Ma'reb land, working in agriculture and crafting.

And many members of these aforementioned families have provided us with their narrations.