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Specialized in Basrah Heritage**

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Department of Islamic Knowledge and

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Basrah Heritage Center

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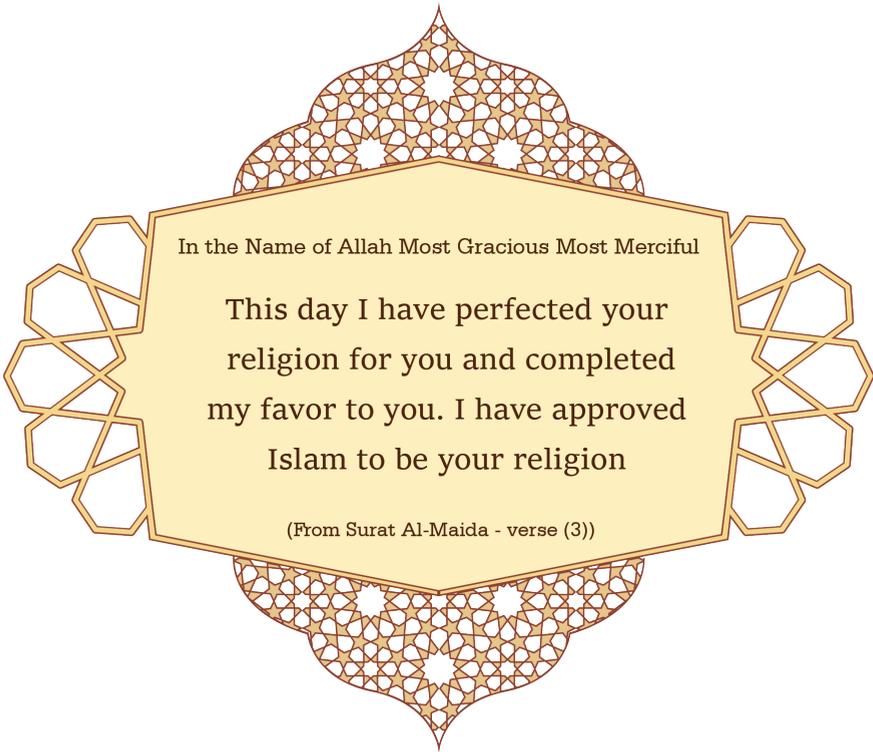
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In the Name of Allah Most Gracious Most Merciful

This day I have perfected your
religion for you and completed
my favor to you. I have approved
Islam to be your religion

(From Surat Al-Maida - verse (3))

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Basrah Heritage Quarterly Journal receives original research papers under the provisions below:

1- The paper should cope with the interests and goals of the journal(Basrah Heritage issues).

2- Research papers or studies to be published should strictly be according to the globally-agreed- on standards.

3- The paper should be printed on (A4). Three copies and a (CD) having ,approximately, 5000-10000 words using simplified Arabic or Times New Roman font and in pagination should be delivered to the Journal Editor in Chief.

4- An abstract in Arabic or English, not exceeding one page,150 words, with the research title, should be delivered with the paper.

5- The front page should have the title, the name of the researcher/researchers, occupation, address, telephone number and email. Name(s) of the researcher / researchers in the context should be avoided.

6- All sources used in the research paper should be fully documented in the endnotes, taking cognizance of the common scientific procedures in documentation including the title of the book, editor, publisher, publication place, version number, publication year and page numbers. Such procedure is used in the first reference to the source. But if it is used again, documentation should include only the title of the book and the page number.

7- In the case of having foreign sources, there should be a bibliography apart from the Arabic one, and such books and researches should be alphabetically ordered .

8-Printing all tables, pictures, graphs and charts on attached papers, and making an allusion to their sources at the bottom of the caption. There should be a reference to them in the context.

9- Attaching the curriculum vitae. If the researcher contributes to the journal for the first time, it is necessary to manifest whether the research paper was submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

10- The research paper presented should never have

been published before, or submitted to any means of publication.

11- The ideas contained in the research paper manifest the viewpoints of the researchers themselves; it is not necessary that they come in line with the general policy of the Journal. The research papers arrangement is subject to technical priorities.

12- All research papers are exposed to confidential revision to secure their reliability for publication. No research paper would be returned to researchers, whether they are approved or not. The publication procedures are as follows:

a: The researcher should be notified to deliver the research paper for publication in a two-week period maximally from the time of submission.

b: The researchers whose papers are approved are notified of the expected date of publication.

c: The papers to be rephrased or those that require any modification, before publication, would be sent back to the respective researchers together with the notes to be prepared for final publication.

d: Notifying the researchers whose research papers are

not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: Research papers to be published are only those given consent by experts in the field.

f. The researcher would be bestowed a copy of the journal in which the research paper is published, together with a financial reward.

13. Priority in publication is dictated by the following:

a. Research papers delivered in conferences or symposiums held by Basrah heritage Center.

b. The date of receiving the research papers concerned by the Editor-in-Chief of the journal.

c. The date of submitting the research papers after carrying out the required modifications.

d. Diversifying research papers topics as much as possible.

14. Research papers should be emailed to the Center's main office location:

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Editorial Board Note

From Basra, the city that has endured for a long time pains of all sorts, we are pleased to issue Number 4 of this refereed journal. The contributions of this Number cover various aspects of the rich heritage of this openhanded city. Irrespective of all hardships, Basra used to be a haven for people of various sects, nationalities and cultures; it has been generous for all, showing them respect and care. Kadhim Al-Hajjaj, a famous Basra poet, expresses sympathy with his city due to some serious problems it is suffering from right now:

**Yesterday, I dreamed that Basra has died,
Dismayed, I couldn't complete the dream;
Scared, I sought the aid of some passionate lovers.
We started probing the walls of Ashar*,
Gauging pulsation
Until we observed Allah's hand rubbing down the heart
of Basra.**

In line with the focus of our bulletin on the heritage of Basra, it is worth mentioning that 'heritage' has a distinctive theme that is recognizable by scholars with deep knowledge due primarily to the efforts made and challenges faced in crystallizing it. Others, conversely, look into heritage as no more than the dust that covers books and manuscripts-- something that is only old and useless! In the presence of such narrow-minded viewpoint, harder work is required to attract younger generations to the concept of heritage, motivate them to study it seriously and help them to understand its various features to realize how its pioneers have devoted their lives to promote their nations and societies.

It is hoped that Basra Heritage Bulletin would continue to be an effective tool in bringing the rich Basra heritage into the hands of researchers and interested scholars. This new Number includes a number of research papers of various topics that handle the heritage of Basra. The contributors are researchers and teaching staff members of universities.

As our main future aim is to fathom the heritage of Basra

even more profoundly, the researchers, university staff members, men-of-letters, and people interested in the heritage of Basra from various angles are all requested to provide us with their rigorous research work to ensure the continuity of this scholarly journal.

* Ashar is the city center and the main commercial and cultural area in Basra.

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The Sabians in Jaza'ir Al-Basra (Basra Isles)
in the 17th Century A.D.

الصَّابِئَةُ فِي جَزَائِرِ الْبَصْرَةِ فِي الْقَرْنِ السَّابِعِ عَشَرَ

By

Mushtaq I. Obaid

Assistant Lecturer

Basra Education Directorate

م.م. مشتاق عيدان اعبيد / مديرية تربية البصرة

ملخصُ البحث

رَكَزَت هذه الدراسة على صابئة جزائر البصرة في القرن السابع عشر الميلاديّ، معتمدة على الخارطة التي رسمها أحد الرّحالة في ذلك القرن، وتُعدُّ هذه الخارطة وثيقة تاريخية مهمّة؛ إذ تحتوي على مادّة تاريخية، فحدّدت أماكن تواجدهم في الجزائر، وذكرت عدد أسرهم ومناطق انتشارهم، وقد اشتمل البحث على مقدّمة ونبذة جغرافيّة عن المنطقة وثلاثة محاور وخاتمة، وقد وضّحت المقدّمة الترابط الوثيق بين الدراسات التاريخيّة والجغرافيّة، فيما ركّزت المحاور على دواعي استيطان الصّابئة في جزائر البصرة، وقد حُدّدت بثلاث دواعٍ، وهي: دينيّة، سياسيّة، اقتصاديّة، ولعلّ أهمّ ما توصل إليه البحث هو أنّ الصّابئة فضّلوا السّكن في منطقة الجزائر لما تشكّله من بيئة شبه معزولة تمكّنهم من ممارسة طقوسهم بحريّة تامّة، لاسيّما وجود الماء الجاري، فضلاً عن التسامح الدينيّ الذي يُعدُّ عاملاً مهمّاً لاجتذابهم إلى المنطقة، يضاف إلى ذلك الإمكانيات الاقتصاديّة التي تتمتع بها المنطقة، التي وافرت لهم كلّ سبل العيش بأمان.

Abstract

The study concentrates on the Sabians of Jaza'ir Al-Basra) during the 17th Century, depending on a map set by a traveler in that Century. This map is an important historical document due to its historical information. It has pointed out the Sabians' locations, families numbers and deployment. The research paper consists of an introduction, a geographic summary of the area, other three sections and a conclusion. The introduction explains the strong connection between the historical and geographical studies, while the three sections focus on the reasons behind the Sabians' settlement in Jaza'ir Al-Basra. The study gives three reasons: religious, political and economic. The most important point the research paper reached is that the Sabians preferred to settle in Jaza'ir Al-Basra because it was a semi isolated area, enabling them to carry out their

rituals very freely because of the flowing water availability, in addition to the religious tolerance which was important to encourage them to live in the area. There were also the economic potentialities of the area that provided very suitable environment for them to live there.

Introduction

Historical and geographic studies are closely related. For example, the geographic map is looked upon as a historical document. As such, the historian should recognize the information it contains including the places where people gather and reside⁽¹⁾. The map is distinguished, among other documents, by having shortened, simple, and concentrated language easily understood by any observer. The information it has could be transformed into written information. Hence, the historical or geographic map may become a document just like any other text, statistical table, or graph.

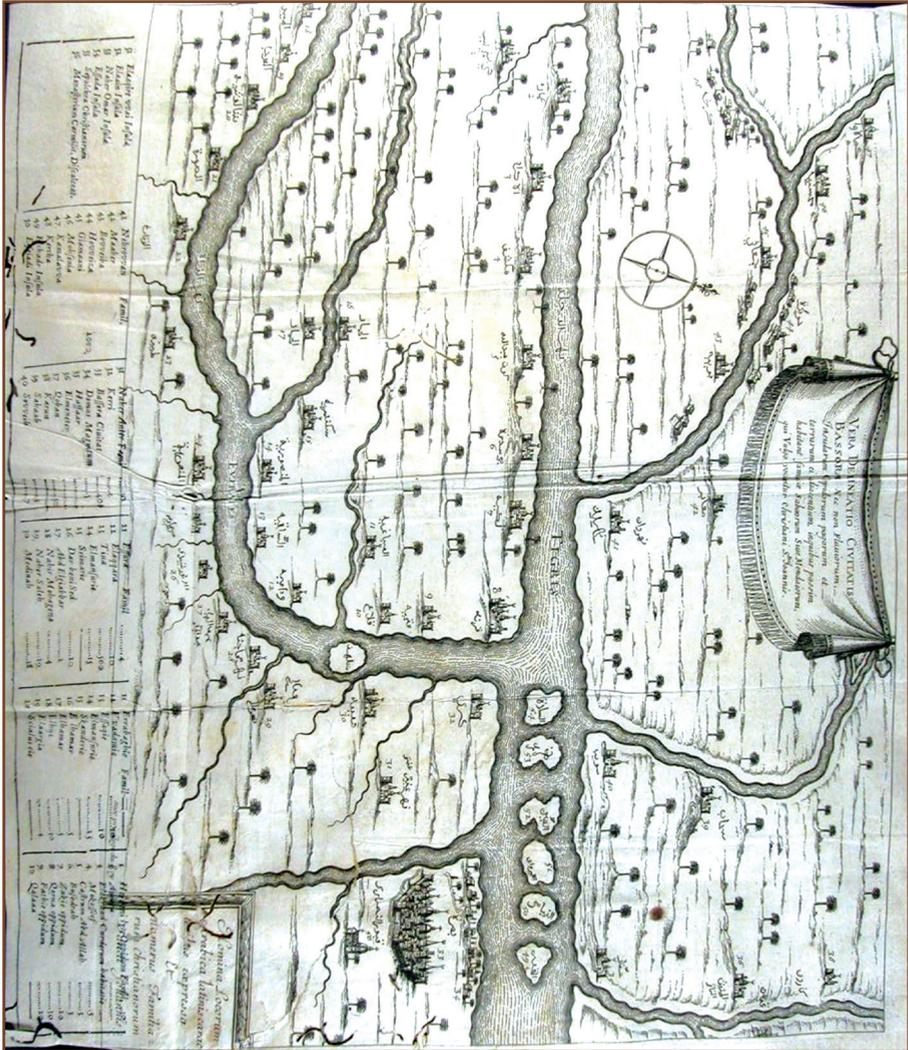
The Sabians' Map is considered to be a very important document due to the historical material it has as cited by Thevenot⁽²⁾, the French traveler in his book entitled Numerous Unusual Travels, Paris, 1663⁽³⁾. These travels

supplied us with an important geographic material that falls within human geography⁽⁴⁾. Besides, they referred to the Sabians, specified their areas in Jaza'ir Al-Basra, stated their numbers and places of residence⁽⁵⁾. The Sabians' Map was also reported by researcher Jacob Serqees⁽⁶⁾, the Turkish Historian Salih Ozbaran⁽⁷⁾ and the French traveler Denveal⁽⁸⁾.

Sequence Number and Names of Areas on the Map

Name of Area	No of Sabian Families
Fathiyya	20
Qila'	20
Sabbaghia	20
Waddamiyya	10
Al-Saqiya	10
Mansuriyya (East of Euphrates)	15
Iskaderiyya	15
Teeniyya ⁽⁹⁾	500
Mansuriyya (West of Euphrates)	15
Semariyya	15
Abdul Jabbar	2
Mahajna River	4
Saleh River	19
Mdaina	18
Antar River	30
Kerry	4

The Sabians in Jaza'ir Al-Basra (Basra Isles) in the 17th Century A.D.



The total number of Sabian families in Jaza'ir Al-Basra amounts to 717, out of 2400 families living in Basra stated by Thevenot in his Map ⁽¹⁰⁾. Such number is an evidence of the Sabians' condensed presence in Basra. By the way, the Carmeli fathers estimated the number of Sabians in Basra to be (50.000 - 60.000) ⁽¹¹⁾ persons in 1660.

Geographic Summary of Jaza'ir Al-Basra Based on the Sabians' Map

It is clear from the Map that most of the locations mentioned in the map fall within the administrative boundaries of A-Mdaina present district. Most of these places are still there, holding the same nominations. They are located on the Euphrates River between Qurna and Chibayesh where swamps and marshes spread forming many isles, hence the name given to it as Jaza'ir Al-Basra. It clearly refers to the present Al-Mdaina district and the places affiliated to it, a center for the amirs at that time.⁽¹²⁾ This has been emphasized by Ottoman documents which indicated that "Al-Mdaina is the most fortified castle of Al-Jaza'ir."⁽¹³⁾

Fatehalla Al-Ka'by, who was a contemporary of the events of the area at that time, said that "the word 'Al-Jaza'ir' includes a number of locations such as Bani Mansour Village, Bani Hmaid, Antar River, Salih River, Bani Asad residence area, Bani Mohammad residence area, Al-Fahiyya, Al-Qila', Al-Sab' River, Al-Batina, Al-Mansouriyya, Al-Iskandariyya, and ends to the north at Kut Mu'ammara."⁽¹⁴⁾ Some other late writers including Dhareef Al-Adhamy⁽¹⁵⁾ emphasized this point. Ali Al-Sharqi, on his part, says that "Al-Jaza'ir has many villages that still holds the names of rivers passing by them, or the tribes that reside there. The capital of Al-Jaza'ir was Wasit, at first, then Basra, then Al-Huwaiza, then Al-Mdaina. Its most famous villages are Al-Sabbaghia and Saleh River. A number of scholars and men-of-letters belong to these two villages. Also, well-known families living in Najaf came from them. This is in addition to other villages including Bani Hmaid, Antar River, Bani Asad residence area, Al-Fathiyya, Bani Mohammad residence area, Al-Qila', Al-Sab' River, Al-Batina, Al-Mansouriyya, Al-Iskandariyya, Al-Biltan, and Kut Ma'ammara."⁽¹⁶⁾

In line with the afore-mentioned references and historical inferences, it has become clear that the word 'Al-Jaza'ir' in its general meaning may sometimes expand to include vast areas of marshes. Yet, the area covered administratively by this research paper includes the area between Qurna and Al-Hammar (Chibayesh). This has been highlighted by the manuscript of Ali Khan bin Abdulla Al-Musawi Al-Musha'sha'y which touched on Basra annual revenues during the reign of Ali Pasha Afrasiab (1603-1647), stating that "the revenues of Ma'muriyyat Al-Basra during this rule amounted to 80.000 Tumans; Al-Hammar and the surrounding areas including Al-Gharraf 12.000 Tumans; Al-Jaza'ir 12.000 Tumans; Shatt Al-Arab (from Basra to Qurna up to Suwaib and Sahab 3.000 Tumans"⁽¹⁷⁾ Besides, it is concluded from the administrative classifications mentioned in the text (Al-Hammar, Al-Jaza'ir, Shatt Al-Arab and Qurna) that Al-Jaza'ir area, during the reign of Ali Pasha Afrasiab, did not include, from the administrative standpoint, Qurna and Al-Hammar which were mentioned as independent areas. This emphasizes the fact that Al-

Jaza'ir at that time was located in the area between Qurna and Al-Hammar.

Reasons for Sabians Settlement in Al-Jaza'ir

Long time ago, Mandeian Sabians settled in the plains⁽¹⁸⁾ to the north of Basra⁽¹⁹⁾. They settled there before the Islamic conquest of these places. When Muslims conquered the plains, they found the Sabians there, and treated them as non-Muslims under their protection. This has been mentioned in Al-Khiraj book by abu Yousif who pointed out that "jizya (tribute) is compulsory for all non-Muslims who live in Iraq, Al-Heera, and other countries including Jews, Magians, and Sabians." It is understood therefore that the Sabians who live in the plains are the intended people who were subjected for tributes⁽²⁰⁾. Ancient Arab historians also mentioned in their books that the Sabians lived in plains⁽²¹⁾. The area of these plains dwindled gradually to become later on an extensive area of swamps and marshes on the Euphrates known as Al-Jaza'ir,⁽²²⁾ a number of isles surrounded by the Euphrates tributaries and located at the

outskirts of Basra ⁽²³⁾.

The number of Sabians increased noticeably in the 17th Century. Al-Jaza'ir area was thus affected by this increase-- something noticed in the Map, the statistics, and travelers' books. Some missionaries, especially Portuguese, who visited the area, stated in their reports that a large number of Sabians resided in the area surrounding Basra. The Portuguese believed that they were Christian following the doctrine of John, the Baptist. The Italian traveler Petro Della Valle, who visited Basra in 1625, said that there were a number of Sabians in Basra, their biggest gatherings were in the areas adjacent to Basra ⁽²⁵⁾. The traveler Lopoli Logoz, who visited Basra in 1649, estimated the number of Sabians in Basra and its suburbs⁽²⁶⁾ between 14-15 thousand persons. The French traveler Tavernier, who visited Basra in 1652, said that the Sabians were numerous in Basra and the villages nearby to it (around 25.000 families)⁽²⁷⁾. On his part, The traveler Sebestiani, who was in Basra in 1664, referred to the Sabians in the city ⁽²⁸⁾. The French traveler Thevenot, who visited Basra in 1665, stressed that the people of Basra

included Arabs and Sabians. A large number of Sabians, he said, lived in the villages of Al-Jaza'ir ⁽²⁹⁾. They belonged to 62 tribes, the tribe that settled in Al-Mdaina (Jaza'ir Al-Basra) is affiliated to Al-Jihailiyya tribe.⁽³⁰⁾ Their dense existence near the marshes influenced their mode of life. Even the word hor (marsh) is connected with them. In this regard, Jacob Serkis mentioned that the word hawara is not Arabic in origin but Aramaic (Sabian) ⁽³¹⁾. The Mandaean language is still influencing the Iraqi southern dialect: the verb طَبَّ (entered) is originally the Mandaean tabba; the word شيلة (sheila), the woman's head cover in the marshes, is originally shayala, which is part of religious clothes known as resta, which is used by women⁽³²⁾.

The most important causes that motivated the Sabians to settle in Al-Jaza'ir of Basra are the following:

1. Religious causes

Sabian religion is closely related to flowing water⁽³³⁾. They generally live near the banks of rivers due to the importance of both water and cleanliness in their religious life⁽³⁴⁾. They never settle in a city or a village that has no river, as their

baptizing is carried out in rivers only⁽³⁵⁾ for their religious rituals are implemented while people are immersed in water⁽³⁶⁾. Their most important rituals are ablution and washing up in water as they believe that water is the element that gives life to the human body and soul⁽³⁷⁾.

The Mandaean religious books, most notable of which is the book of Kinza Reba, mentions the Euphrates and stresses its sanctity⁽³⁸⁾. Sabians reiterate the Euphrates river calling it the luminous river or the Euphrates of light (Frash Zewa). There is a hymn repeated by the bride-groom during marriage ceremonies. After he drinks the water of the religiously sacred river, he announces that he becomes more sublime for he drinks the Euphrates water ⁽³⁹⁾. More than that, they consider the Euphrates ⁽⁴⁰⁾ to be a source for all rivers and water ⁽⁴¹⁾.

These examples emphasize the importance of Al-Jaza'ir area formed by tributaries and rivers branching from the Euphrates and taking the form of an isle on both banks ⁽⁴²⁾. The Map illustrates also that Sabians' distribution is connected with the Euphrates extension and tributaries

⁽⁴³⁾. Besides, Mandeian religion is not missionary. Therefore, the Sabians preferred to stay in Al-Jaza'ir area forming a semi-secluded area which was not welcome by those not familiar with it ⁽⁴⁴⁾. Religious tolerance was an important factor to attract them into the marshes area where Shiites live, ⁽⁴⁵⁾ taking into account the fact that the Ottoman state did not consider the Sabians as a sect ⁽⁴⁶⁾. Yet, the most fundamentalist people against the Sabians were the Shafi'y religious scholars. History tells us of very cordial relationships between Al-Shareef Al-Radhy, the outstanding Shiite personality and the well-known Sabian writer Ibrahim Al-Sabi'y ⁽⁴⁷⁾. Also, the believers of the Sabian doctrine were in close contact with the Shiite doctrine in the south of Iraq ⁽⁴⁸⁾. They lived hundreds of years with the Muslim Shiites in the marshes of southern Iraq where the tribes' power was stronger than that of the central government ⁽⁴⁹⁾. Those tribes respected them a great deal, and as such a number excelled in astrology, poetry, eloquence, and so enjoyed a high status at the Shaikhs' diwan (tribal gathering) ⁽⁵⁰⁾.

2. Political causes

When the Ottomans conquered Iraq, the Sabians were exposed to persecution. They covered away in the villages spreading in the marshes extending to the south of the Euphrates (Al-Jaza'ir), in addition to other areas to the south of Iran. Due to its geographic location, this Al-Jaza'ir area was away from the authority of the rulers⁽⁵¹⁾. It was also more secure for their religious men, their sacred books, and the tributes they had to pay⁽⁵²⁾. In his records, the traveler Sebestiani who visited Basra in 1664, stated that the Sabians life under the Ottoman rule was very hard⁽⁵³⁾.

The Ottoman-Persian conflict left its effect on Iraq as sectarian thoughts began to spread. During the Ottoman hegemony, some non-Muslim religions were persecuted, unfair taxes were imposed on them, and so they dispersed among tribes in southern Iraq⁽⁵⁴⁾. Added to that, they have become a target, since mid-sixteenth Century, for the pressure of the Western Christian missionaries of various doctrines. Those missionaries sought the help of the Sublime Porte to force them to succumb to the missionaries calls to "go back to Christianity."⁽⁵⁵⁾ In this context, the Sabians were

considered to be "harmful heretics" by the Portuguese who had a commercial station in Basra. The Portuguese authorities on their part sought to persuade the Ottoman wali (ruler), encouraged by religious men, to force the followers of St. John (the Sabians) to join the church and take the necessary steps to convert them into Christianity by force. Some of them were even recruited into the Portuguese army⁽⁵⁶⁾. These procedures might have pressed them to emigrate to the marshes in Jaza'ir Al-Basra. In fact, the Portuguese who arrived in Basra were the first to call Sabians as the Christians of John the Baptist, and they were the first to inform Western Europe of this sect⁽⁵⁷⁾. Therefore, the Sabians were obliged to withdraw to the marshes due to religious persecution⁽⁵⁸⁾. Historical records indicate that under much persecution, the Sabians' residence was thus confined to the towns located on both the Tigris and the Euphrates in the area extending from Qurna up to Suq Al-Shiyukh⁽⁵⁹⁾.

3. Economic causes

The marshes environment was agricultural in the first

place. It contained the most fertile mud plains formed by the tributaries of the Euphrates. As such area was rich with water and swamps, it had a number of crops including rice and canes. People who lived in the area were occupied with certain professions related to fishing, fish nets production, boats, etc ⁽⁶⁰⁾. The Sabians carried out professions that were closely related to their milieu ⁽⁶¹⁾ which played an important role in the social production process. And so they monopolized industries such as small boats that are used for fishing and transportation, harvest tools, smithery, and enamel goldsmithing (ornaments on lead) ⁽⁶²⁾. They also excelled in producing agricultural tools needed by peasants such as spades, sickles, ploughs, etc., and fishing tools needed by fishermen ⁽⁶³⁾. As the Sabians were influenced by boats industry, it has been reported that they had books and drawings that referred to the 'carriers of souls' or what has been known as 'ships of planets' ⁽⁶⁴⁾. In this respect, Rasheed Al-Khayyoun maintains that the painters of the ships of planets were inspired by boats known as mashhoof which are used in the marshes and whose production was

closely connected with the Sabians for a very long time. They were also skillful in manufacturing tools used to move the boats such as oars and poles-- another indicator of the Sabians' intimate relationship with the marshes ⁽⁶⁵⁾. Their activities revived the area as they embarked, for a long time, on manufacturing various products used for fishing, agriculture, and transportation ⁽⁶⁶⁾. They were also proficient in manufacturing daggers, swords, knives, then guns. Lead jewelry was developed later on into gold jewelry, and so they became skilled goldsmiths due to the profits this industry provides ⁽⁶⁷⁾. Most of the Sabians then took this as their main profession as has been emphasized by travelers who have passed by Basra in the 17th Century ⁽⁶⁸⁾. Some of them went on manufacturing tools used to handle sugar canes and nails ⁽⁶⁹⁾, while others, though only a minority, worked in dairy industry ⁽⁷⁰⁾ and fishing ⁽⁷¹⁾, let alone their skill in setting up small bridges ⁽⁷²⁾.

It has been stated that some of these professions were monopolized by Sabians ⁽⁷³⁾. Abdul Hameed A. Ebada indicates that there is no ground for the belief that they

teach this profession to their sect only⁽⁷⁴⁾. An example of this is the inhabitants of Al-Hwair⁽⁷⁵⁾ who have excelled in industries such as smithery, carpentry, boat building especially the mashhoof⁽⁷⁶⁾.

Conclusion

1. It has become clear from this research paper how important is the Sabians' Map in documenting the existence of the Sabians in the Jaza'ir of Basra. The Map helps researchers to get historical information, to be added to the time dimension and the place and descriptive information.

2. The Sabians preferred to live in Al-Jaza'ir area, as it forms a semi-secluded place which enables them to practice their religious rituals freely. Especially important for them was flowing water and religious tolerance which attracted them to the area, in addition to the economic potentials.

3. Al-Jaza'ir Sabians represent a basic component in the area. They had their influence on the people around, and this was reflected on peaceful coexistence in the area.

Endnotes

1. Abdul Rahman Ali A.R. Al-Jader. The Prime Importance of Basra Location in the Outcome of History (in Arabic).(Unpublished M.A. thesis, College of Arts, University of Basra), 2000, p. 6

2. Thevenot (1620-1692): an author, a scholar, a traveler, and a cartographer. He was born in France of a noble family. He took over a number of state positions. He was famous for speaking a number of languages including Arabic. He worked out many maps for the area known nowadays as the Middle East included in his book entitled Numerous Unusual Travels. In one of his trips, he referred to the Mandeian Sabians in Basra. He was the first to publish something on this book in a European language. He is the uncle of traveler Jean de Tifnot.

3. <https://bloccdereserva.files.wordpress.com/2012/04/bassora/pg>

4. Human geography: studies aspects of human life and its influence on the environment. It is also concerned with studying the population and their existence, in addition to the economic activity. See: Mahmood H. Saif. Basics of Geographic Research. Egypt, 1998, pp. 15-16.

5. See the Map.

6. Jacob Sarkees. Iraqi Studies in Geography, History, Archeology

and Baghdad Plans (in Arabic).Part II, Baghdad, 1955, p. 353, p. 389.

7. Salih Ozbaran,"XVI, Yzyilda Basra Korfezi Sahillerinde Osinanlilar, Basra Beglerbegilinin Kurulusu", Istanbul UniversitesiEdebiyat Fakultesi Tarih Dergisi, Istanbul, 1971, Levhav.

8. See: Khaled A.L. Hussain (translated). European Travellers in Iraq between 16th and 18th Centuries. Reviewed by: Anees A.K. Mahmood. Beirut: Arab Foundation for Studies and Publishing, 2015, p. 205.

9. Traveler Den Veal referred to it as Teeba indicating that it was relatively a big area located down the right bank of the Euphrates. Around 500 Sabian families lived in that area. See: Khaled A.L. Hussain, ibid, p. 205.

10. See: Aziz Sbahi. Sabian Origins and Religious Beliefs (in Arabic). Damascus: Al-Mada Publishing House, 2008, p. 10

11. Khalil A. Murad. Iraq During the Ottoman Rule (1638-1750). Beirut: Al-Rafidain Publishing House, 2018, p. 253.

12. For more details, see: Husam T. Nasser and Mushtaq I. Obaid. Al-Mdaina (Jaza'ir Al-Basra) During the Ottoman Rule (1546-1718): a study of political and social conditions (in Arabic). Karbala: Al-Kafeel Publishing House, 2015.

13. Fadhil Bayat (editor and translator). Arab States in the Ottoman Documents in Mid-tenth Century of Hijra/Sixteenth Century (in Arabic). Vol. 2, Istanbul, 2011, pp. 109-111.

14. Fatehalla Al-Ka'bi. Zad (provisions) of the Traveler (in Arabic). Beirut: Arabic Publishing House for Encyclopedias, 2002, pp. 37-38.

15. Ali D. Al-Adhamy. A Brief History of Basra (in Arabic). Baghdad, 1927, p. 130.
16. Ali Al-Sharqi. Arabs and Iraq (in Arabic). Baghdad: Tiba'a and Nashr Publishing House, 1963, p. 159.
17. The Mecca Trip, an Arab handwritten copy in Sebhasalar Library (Mutahhary). Teheran, No. 1513, p. 62.
18. Bata'eh (plains) is a word used to point to the pan that was regularly submerged by water. the Arab geographers used this term, during the Abbasid era, for the swamps located to the south of the Euphrates between Kufa and Wasit to the north and Basra to the south. For details see: Ibrahim J. Muhsin. Emirate of Arab Bata'eh: a study of its political and intellectual conditions (4-6 Centuries of Hijra), in Arabic. An M.A. thesis, College of Arts, University of Basra, 1986.
19. Ahmad A.M. Al-Badawi. Sabians since the Emergence of Islam up to the Fall of the Abbasid Caliphate (in Arabic). Egypt, 2012, p. 7.
20. Lady Drawer. Mandeian Sabians. Trans. Na'eem Badawi and Ghadhban Al-Roomy. Damascus: Al-Mada Publishing House, 2006, pp. 12-13.
21. Mohammad N. Al-Madany. Mandeian Sabians: Doctrine and History since Adam up to Now (in Arabic). Damascus: Raslan Publishing House, 2009, p. 81.
22. Tareq N. Al-Hamdany. Cities and Arab Tribes of Iraq at Present (in Arabic). Beirut, 2010, p. 59.
23. Ahmad A.M. Al-Badawi, op cit, p. 121.

24. *ibid*, pp. 26-27.
25. Della Valleit. Della Valleit Trip to Iraq in the Early 17th Century. Trans. Butris Haddad. Beirut: Arab Publishing House for Encyclopedias, 2006, pp. 118-119.
26. Lapoli Lagoz. Lapoli Lagoz Trip from India to Anatolia across Iraq in 1649. Trans. Khaled A.L. Hussain. Reviewed by Anees A.K. Mahmood. Beirut: Arab Foundation of Studies, 2015, p. 51.
27. Tavernier. Tavernier's Trip to Iraq in the 17th Century. Trans. Gorgis Awwad and Basheer Francis. Beirut: Arab Publishing House for Encyclopedias, 2006, pp. 73-75.
28. Sebestiani. Sebestiani's Trips to Iraq in the 17th century. Trans. Butris Haddad. Baghdad, 2004, p. 128.
29. Thevenot. Thevenot's Trips to Anatolia, Iraq, and the Arab Gulf (1664-1665) Trans. Anees A.K. Mahmood. Beirut: Arab Foundation for Studies and Publication, 2013, p. 164 and p. 169.
30. Abdul Razzaq Al-Hassany. Sabians: Past and Present. Sidon: Al-Irfan Publishing House, 1955, pp. 115-116.
31. Jacob Serkis. *op cit*, pp. 105-106.
32. Rasheed Al-Khayyoon. "Mandean Sabians in the Religious Legislation and History of Islam." A research paper in Abdul Hameed Afandy Eyada. Mandean Religion. UAE: Madarek Publishing House, 2015, p. 156.
33. Salim Baranchy. Mandean Sabians: A Study in the Beliefs of

the Forgotten People. Trans. Jaber Ahmad. Damascus: Al-Kunooz Publishing House, 1995, p.19.

34. Mohammed N. Al-Madany. op cit, p. 81

35. Tavernier. op cit, pp. 75-76

36. Abdul Razzaq Al-Hassany. op cit, p. 35

37. Shaker M. Salim. Chibayesh: An Anthropological Study of a Village in Iraq Marshes. Baghdad: Al-Aani Publisher, 1970, p. 168.

38. Basheer A.W. Yousif. Mandeian Sabians between Equity and Injustice. Cairo, 2017, p. 23.

39. Najiyya Marrani. Mandeian Sabians Concepts (History, religion, Language). Baghdad, 1981, pp. 64-65.

40. Rasheed Al-Khayyoon. Religion and Doctrines in Iraq. Beirut: Al-Jamal Publishing House, 2003, p. 64.

41. Ibid, p. 50.

42. Ahmed A.M. Al-Adawi, op cit, p. 120.

43. See the Map.

44. Ahmed A.M. Al-Adawi, op cit, p. 121-123.

45. See: Husam T. Nasser and Mushtaq E. Ubaid, op cit, pp. 140-142.

46. Rasheed Al-Khayyoon. Religion and Doctrines in Iraq . op cit, p. 58.

47. Rasheed Al-Khayyoon. "Mandeian Sabians in the Religious Legislation and History of Islam." op cit, p. 163.

48. Rasheed Al-Khayyoon. Religion and Doctrines in Iraq . op cit, p. 37.
49. Ibid, p. 5.
50. Abdul Fattah Al-Zihairy. A Brief History of Extinct Arab Mandeian Sabians. Baghdad, 1983, p. 91.
51. Aziz Sbahi. op cit, p. 9.
52. basheer A.W. Yousif. op cit, p. 24.
53. Sebestiani. op cit, 129.
54. Abdul Fattah Al-Zihairy. op cit, p. 90.
55. Aziz Sbahi. op cit, p. 10.
56. Lady Drawer. op cit, p. 45.
57. Rasheed Al-Khayyoon. Religion and Doctrines in Iraq . op cit, pp. 59-60; Alexander Adamov. Basra Province: Past and Present. Trans. Hashim S. Al-Titrity. Beirut, 2011, p. 260.
58. Na'eem B. Al-Nashy. "Mandeian Sabians: Philosophy and History. Afaq Arabia Journal, No. 4, January, Baghdad, 1975, p. 53.
59. Abdul Razzaq Al-Hassani. op cit, p. 117.
60. Ahmed A.M. Al-Adawi. op cit, pp. 121-122.
61. Abdul Fattah Al-Zihairy. op cit, pp. 90-91.
62. Rasheed Al-Khayyoon. Religion and Doctrines in Iraq. op cit, p. 19.

63. Basheer A.W. Yousif. op cit, p. 51.
64. Mahood A. Mohammed. Mandeian Sabians Miniatures in Iraq. Al-Turath Al-Sha'by Journal. No. 1, 1994. In: Rasheed Al-Khayyoon , Religion and Doctrines in Iraq. op cit, pp. 24-25.
65. Rasheed Al-Khayyoon , Religion and Doctrines in Iraq. op cit, p. 25.
66. Ibid. p. 37.
67. Basheer A.W. Yousif. op cit, p. 51.
68. Jean De Thevenot. op cit. p. 169; Lapoli Lagoz. op cit, p. 52.
69. Shaker M. Salim. op cit, p. 169.
70. Abdul Razzaq Al-Hassani. op cit, p. 119.
71. Ahmed A.M. Al-Adawi. op cit, 126.
72. Na'eem B. Al-Nashy. op cit, p. 50.
73. Rasheed Al-Khayyoon , Religion and Doctrines in Iraq. op cit, p. 19.
74. Abdul Hameed A. Ayada. Mandeian Religions. op cit, p. 143.
75. It is a village located between Al-Mdaina and Qurna. It was affiliated to Qurna district. In 1971, it turned to be a county following Qurna. When Al-Mdaina became a district in 1978, Al-Hwair county was affiliated to Al-Mdaina district.
76. Shaker S. Mustafa. op cit, p. 169.

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