

Iraq in the Contents of The Myths of The Bididian and The Ancient Persian Kiynism Families) A Critical and Analytical Reading

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Abstract: *The study is carried out an intellectually homogeneous historical vision "within the framework of the legendary dimension lurking in the stomachs of the preserved Islamic sources, a share of the legendary Persian quotations that reflected in their designs the symbolic emotions manifested in the precursors of the ancient Persian literary texts that reflected the ranges of its unbridled desire to place Iraq between the palm of their pincers and the announcement of its return to them, through the presentation of news with a focused tone in the framework of the political dependence of the Persians, declaring this by waving to fictitious governments of legendary Persian kings pretending of two ancient Persian families, the Biddas family and the entity. The results of the study manifested itself in the field of critiquing and deconstructing these texts in an "semantic" position, And come up with new structural employments of the text by subjecting it to semantic approaches and matches with sources with new Iraqi sources, which predicted the invalidity of the old Persian mythological claims and their lack of realism was clearly evident "In the legend of Purasib, which indicated his ownership on the land of Mesopotamia, merging his era with the era of the Prophet Noah, peace be upon him, without knowing the old one and his lack of synchronization with him, since he was contemporary" of the stone age in the history of ancient Iraq, in which no monarchy or any other regime was witnessed.*

Key Words: The Biddain family, The Kiyamid family, Purasib, Afridon, Manouchehr, Keqoos, Lhasrab

1.Introduction

The concept of Iraq and its civilization remained a controversial issue that occupied the minds of the ancient and modern writers, pretending this is by different source models, under which it formed an intellectual problem that synchronized the historical, spatial and temporal boundaries of Iraq, theorem of the permanence of its standing and its rise in the contexts of the cumulative dimension of knowledge, whether it is (written inscription) or (mythical), then the term of Iraq and its history between the palm of the pliers of different source sources became an ideology looking for the place of Iraq in ancient societies, represented by a differential hierarchy of status, up and down in the contexts of these sources, generating gaps and problems that affected the cumulative structure emissions of ancient Iraq's history, the most important of dealing with it according to the legendary Persian data through the portal of the Biddian family and the well-known entity and the quote in the sources of Islamic heritage, introduction according to the centrality of Iraq as the most mature model, in assimilating civilizations and cultures that are deeply rooted in history, this in itself indicates the high normative value of its position in the preambles of the Persian texts, our study entitled: (Iraq in the Contents of the Myths of the Bididian Families and the Ancient Persian Entity) A Critical and analytical reading.

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1.1 The Problem

The study tries to decipher the legendary pieces that restricted the history of ancient Iraq with Indo-European iron restrictions that made it a follower "under this administration, and the answer to the question was actually" in ancient Iraq kings "like those mentioned by Persian myths?"

1.2 The Aims

The study aims to prove the weakness of the functional structure of the legendary Persian texts and their unreasonable character and weakness arising from their lack of reliance on material texts and to be satisfied with the description based on narrative literary principles that do not come close to reality with anything.

1.3 The Hypothesis

The study contributed to presenting a scientific hypothesis that has taken in its general entirety a number of inquiries, including:

1. How is it possible to evidence and prove the news of the Biddian and the Entity families and their legendary promise to the reader?
2. How is it possible to accept the Persian model in demarcating the spatial and temporal borders of Iraq? or is it nothing but stories that do not touch reality in any way?
3. Did Iraq pronounce this formula in the preambles of the old Persian texts? Expressing the general concept of the state in terms of its centralization and governing institutions governing the pillars of society?
4. Or was Iraq an obedient instrument in the hands of Persian families who dominated it and controlled its destinies?
5. "Did these stories coincide with the material relics and cuneiform inscriptions that represented the true history of ancient Iraq?"

1.4 The importance

The importance of the study lies on providing logical answers to the questions required by the study hypothesis, bringing the true picture of the old Iraqi reality and informing the reader of the necessity of using the critical and analytical approach to the narratives to give a historical dimension characterized by the relative absolute truth.

1.5 The procedure

The nature of the study refused to divide it into two axes, the first was devoted to the study of (the place of Iraq in the contents of the ancient Persian Biddain family), which intentionally absorbed the most important joints extending deeply "in the field of contemplation of the legend of (Purasub) and (Afridon) and (Manouchehr) as kings" assumed by it on ancient Iraq, prospecting for them, following the influence and interaction between them and the facts of the history, pulsed by the intellectual radiation of ancient Iraq, to match and harmonize the two and come up with the final outcome in our declaration of comparison, then the answer to the obvious question, is it really the rule of Perouasp, Afridon and Manouchehr of Iraq? And in what time period was that?

As for the second axis of the research, entitled: (Iraq in the Contents of the Ancient Persian Entity Family), our methodology in it did not differ from what preceded it, if we reviewed the legend of (Qaybad), (Lahrasib), (Bashtasb), (Bahman) and (Dara bin Ardashir), we dealt with the pivotal structures on which these myths were based, following their manifestations vertically and "consensually" to determine the extent to which they believed or not, we added to the two axes a set of points that represented the final outcome of the most important conclusions reached by the researcher.

2. Iraq in the contents of the myths of the Biddas and the ancient Persian entity, (a critical and analytical reading)

2.1 Theoretical Framework

Ancient Persian myths presented ideas and historical emissions through which I tried to find an organic correlation between Iraq (Taha Baqir, p.33-9) the Persian tide, and individuals of a hierarchical time that appears to the reader as

a reality, "using the narrative nature, which is inspired by ancient Persian origins, to form the model leaning on in our Islamic sources, the narratives were troubled in front of the material fenders that stood as a "hard" barrier against mythical texts clinging to religious and political ideas that the ancient Persian writers fabricated in a loving style, to present Arco Logia, the ancient Persian settlement in Mesopotamia in a rational and promising manner, a remote reader, away from the archaeological perspective, depicting Iraq with a dramatic scene surrounded by the Iranian walls since a striking period in the depths of history that rise to the era of the Biddian and Entity families, This is observed in the conjunction of their rule, and the accelerated rush towards imposing political and social domination on Mesopotamia, which affects that clear tendency towards saturating the ancient Persian book with the authoritarian ideas of Persian mythology with a distance from how congruent this is with the facts of history, founding in that, anchored "controversial" and gaps that are difficult to bridge, as it has become between the test of Persian narrative texts and the proofs of ancient Iraqi material writings, so we find no escape" except that we subject it according to the semiotic vision of the text and dismantle it vertically and "consensually" to extract facts and clarify them, which can be dealt with in two stages:

2.2 Iraq's place in the contents of the ancient Persian Biddain family:

Islamic historians have not departed from the induction context of the Paidid dynasty, drawn from Persian roots, the organization that governs their narratives came as an extension of "what was absorbed by their sacred texts. The word (Bishaddad) consists of two syllables (bish) and its meaning (first) and (dad) denotes justice," and by adding the two parts it becomes meaning (first justice), And they are the first Persian family in the classification of the Shahnameh and the first of the title by the name (Hoshink), which is known in the Avesta (by its corridors), meaning (Bishdad), It was ruled by nine kings for a period of 2427 years (Majid Abdullah, Civilization and Mythology, p. 60), the first of them (Kyomrth) contained in the Avesta with the term (kia) or (cyamarkan) the first of Abd Ahuramazda (Saad Aboud, the gods Anahita, p. 317- p. 318), which descended from it the Aryan nations (Al-Firdousi Al-Shahnameh, vol. 1, p. 14), thus forming the first human in the Persian sacred texts (Al-Biruni, Remaining Relics, p. 92) synonymous with the person of the Prophet Adam (pbuh) in our Islamic sources (Ibn al-Jawzi, regular in the history of kings and nations, p. 45). The advanced text provided a "living example" to understand the hierarchy and methodology of the Persian king, guaranteeing political and economic balance between the Iraqi social structure, referring to the role of King Puraspe as a directing and controlling element for the rhythm of the movement of ancient Iraqi history, in terms of his ability to enact steel and murder laws, the Persian novel did not endeavor to search for the justification for the policy of killing, which coincided with the behavior of King Perusab and accompanied him in his administration of the empire by making its physiological factor effective in drawing lines and steps in the conduct of his political behavior.

He mentioned that he had (two commodities) in a disaster - an increase that occurs in "the body like the gland moving between the skin and the body - when the pain of these two commodities depends on him, he immediately initiates the necessity of using the human brain to paint them with that substance, as Al-Tabari mentioned" He would kill two men every day and paint his goods with their brains, so if he did so he would settle what he finds "(Al-Tabari, p. 196).

The same meaning appeared in the era of the Third Ur dynasty (Khalil, p. 50) in the time of King Shulaki and beyond in the two Essen dynasties Larsa (Taha Baqir, p. 452) , the use of the Akkadian term (esretu) was common in the ancient Baalian era (Al-Naimi, p. 159), since the rule of the Babylonian king Sommuabum (Al-Adhami, p. 42) within the limits of 1894-81 B.C. (23) (Al-Araji and Abdul-Ridha, p. 110), in the era of the Third Ur dynasty one of the texts referred to imported materials d So the merchant from Lunlil taxed the tenth of it to the Temple of God Nana (Al-Dabbagh, p. 21) at the time of King Abi-Sin :

5gun[x_?]8 ma- naurudu:

[]nauZu_am_siki_lal_bi

38ma_na3gun lagab

Naua_l_ga_mes(1)

1+x gun lagab naye(?)_su_sal

[] gun lagab nayzu

"The sample of Cuneiform syllabic writings in our living language".

The legend of the Persian Purasab in Vienna raised a question about the possibility of accepting its hypothesis that made the Persian king the effective tool in striking the dirham as a means to achieve the goal of commercial exchange in ancient Iraq and the creation of economic rules and foundations supported by the currency? To what extent can this hypothesis be convinced and recognized? There is no doubt that it does not reflect reality with anything, money and dealings with it were not valid in ancient Iraq within the form known to it during its centuries-old eras, and it was minted by pure Iraqi efforts in the modern Assyrian era (911_1212 BC), it says in a text from the reign of the king (Sennacherib) (704-68 BC): "I have ordered that clay molds be made and that bronze be poured into it to make half-shekels" (Al-Janabi, p. 37), who understands from the text of the advanced legend of Purasab that he has attained worldly ability and authority that imposing his domination on the ancient world, as well as "Iraq is the center of his rule, he became like the emperor with his vast territorial powers and he stood at the top of the administrative pyramid of the world, and he was given the privilege of appointing collectors to collect taxes and tithes, minting money in his name, and appointing and dismissing rulers and princes in the provinces, we can deduce this from a narration narrated by Al-Tabari, according to which the induction of (Sinan bin Aloun bin Obaid between Awij) by Puraspe to be king "on Egypt, and he said:" The first of the Pharaohs, and he ruled Egypt until it was presented by Ibrahim Al-Khalil (p. b. u. h.) "(Al-Tabari, p. 194), the advanced text lacked accuracy and control in its general content. We did not find evidence to confirm it or even support it. It is historically known that Egypt succeeded in establishing the first property known to mankind led by King (Narmer) or (Narmer) the founder of the first Egyptian family, he was the first king in history, this was around the year 3200 BC (Helen, p. 66), that is, many centuries before the era of Ibrahim Al-Khalil (p. b. u. h.), also, the ancient history of Egypt does not know a king with this name yet, and we do not know where Al-Tabari came with this novel.

The myth of Biorasib accumulatively "in all its content, taking in its preambles a diminished" hierarchical "dimension" in a way that required follow-up by analogy "and analytical", to understand its historical data, and to find measures based on the concept of historical truth, which it tried to organize and bring out in a way that predicts a correlative foundation between the Persians and civilization old Iraqi, this view is reflected in the geographical narration mentioned by Yaqout al-Hamwi in a recent exhibition on the establishment of (the city of Babylon), which was located near the (Kufa), pointing "to its founder, Purasib, and twelve" absolute "palaces in it bearing the names of Persian scholars (Yaqut al-Hamwi, Glossary of Countries, Part 1, p. 310), Ibn Khaldun did not find despite his critical approach to the accounts of Islamic historians".

The advanced Islamic texts rejected its clear domination of the manifestations of the narrative historical thought, no longer being able to remove itself from the realm of objectivity and lack of control and accuracy and then re-balance it in its narration of the history of the city of Babylon; this is due to the use of blogging means that adapted to the requirements of the Persian legend, contradicting the material archaeological studies presented by Professor (Taha Baqir), which attributed the founding of Babylon to the Akkadian period in the year 3350 BC (Taha Baqir, Babil and Bursba, p. 2), perhaps this textual comparison makes us firm in the issue of the adoption by Islamic historians of Persian ideas absorbed in their tacit form to confirm their compatibility with them, to show the edges of stories and tales in which the sharp philosophical obedience and the absolute application theorizing of the dimensions of the Persian legend are noted and brought out with deep symbolism to qualify an idea that appears as realistic, to pass it in the sources of Islamic heritage with a crowded historical density and then to prove it without support or evidence.

The legend of Purasab reduced the justifications and factors that attracted the rulers of the Persians' grip on Iraq, without going into side details, delving into the mechanics and images of Persian domination over Mesopotamia, contentment with the internal vision presented by the elements of the legend to rise to a guarantor level to glorify the Persians, in a way that corresponds to their aspirations to preserve their heritage and prove their political, military and civilizational commitment to review the poles of challenges and acknowledge their progress civilized "at the expense of the ancient world with a family, the structural dismantling of the hierarchy of the end of this myth is clear, which resulted in an "organic" chapter of the unit's adoptions, which it advocated without elaborating the causes of the growing feelings of excessive hostility toward Puraph by the "inhabitants of Babel" who revolted with a separatist movement led by one of its men, whose legend did not disclose, it did not reveal with any information about the conditions and the course of the movement and its results (Al-Tabari, p. 196), which appears to be the beginning of

the Persian king, its fragmentation, and its rapid collapse at the hands of a member of the Biddasid family, whom the Islamic texts called: (Afridoun) (Ibn Khaldoun, Al-Aaber, Q. 1, C2, p. 155). () (Avesta, vol. 1, p. 10, p. 20), to raise the issue of internal rift in the basis of the imperial authority of Purasub in Vienna, questions about the main factors causing the large number of crises that precipitated his overthrow? As a divine punishment from the god Ahuramazda, (Al-Firdousi, Al-Shahnameh, p. 38), problem of violent reaction against his violations and his arbitrariness in killing and bloodshed, if we read in Avesta what he read: We revolted, who destroyed my clothes, " ,the legend of Alfredon in Avesta is similar to a legend in the Indian Vedas, and it is more likely that they belonged to one origin, as it was mentioned in the Vedas (Tretaitya) the gods gave him the gift of healing the sick, and their textual convergence.

With the story of Tretaitya, [Afridon] the doctor in Avesta (Ibn Al-Balkhi, Fares slept, p. 44), and the just in Fares slept if Ibn Balkhi said about him: "A biography of justice and fairness there is no better than it, he commanded that everything that was unjustly taken from them be returned to the people. The saying of al-Tabari, if we read: "King of two hundred years, and the return of grievances, He commanded people to worship God, fairness and benevolence, and he looked at what was the laughter of people grabbing from the lands and others, he answered all of that ... unless he finds him worthy, "because he stood for the poor and the general and he is the first named Al-Sawafi and the first to look at medicine and the stars" (Abu Sakhaila, p. 216), according to the advanced text, Islamic heritage sources were coordinated behind the Persian legend and used it to create a historically deep vision " _ from a Persian point of view" to find a balance of narratives with a religious tone leaning on a legendary Persian reference shortened its reference in presenting a picture of human rights in ancient Iraq with what was applied by their legendary king Afridon from the achievements of justice and looking at grievances, since the old Iraqi society was immune to these concepts and was rigid subject to external forces such as its limitations and restrictions with iron restrictions that made it trapped "and unable" to achieve their fate in freedom and the declaration of human rights rooted in them since the ancient stone ages, the old Iraqi man was searching "for life, marriage and training" Family, freedom and justice, in furtherance of the dramatic scene presented by the legend of Alfredon, we find a "scientific" Persian presentation of the ancient Iraqi society, as evidenced by al-Tabari's saying: "He [Afridon] was the first to look at medicine and the stars" (44) (Al-Tabari, p. 212).

This shows the path of the legend in the field of its purposes being locked in the news of the fictitious achievements related to the biography of Afridon, for the purpose of finding a popular conviction in which we find a cure medicine "that cures the absurdity of the history of the Persians and encloses them with a solid foundation that has no basis in the historical reality that proved the progress of ancient Iraqis with medicine since ancient times old, if the Babylonian historian Beriosos told us from the third century B.C. that during the reign of King Aloros who ruled after the flood, the monster Oannes went out to sea, and was in the form of a person in the dress of a fish and the king's knowledge and the division of various types of crafts, laws and sciences, including medicine (C.Krause, Assyro.Babyloaian Ophtholomology, (p.42), we do not want to discuss this phrase, which is dominated by the legendary effect, but we knew the ancient Iraqi awareness that medicine is one of the sciences that emerged from the country since ancient times (Al-Ahmad, p. 83).

Seeing the legend of Alfredon was unsuccessful in saying that he was: "the first to look at the stars" in isolation from the great intellectual radiation of the ancient Iraqi civilization, which followed the horizon of the ancient world with great linguistic, scientific, mathematical and astronomical trends that contributed to the establishment of science in it and its development to a large extent, this image is reflected in the contents of the story of the Babylonian caliph that predicted that Murdoch organized the universe after raising it to the sky, so he appointed the planets in their places. Then he determined the days of the year by means of the planets (Barghash, Al-Ta'i, p. 274), he appointed for each of the twelve months, if for each month three planets were placed, then one of the Babylonian creature plates mentioned that:

- "Lomash,"..... "constellations of the planets

-The Sunnah (f) specified its divisions;

(For each) of the twelve months "appointed horoscopes" three_

After h (d) the days of the year [in terms of] the horoscopes "(48) (Al-Nuaimi, Astronomy in Ancient Iraq, p.

8)

Within the same direction, we read in another text dating back to the seventh century BC:

"When I am an Enlil and none of the great gods

Hold the sky and the ground, and fix the signals

The positions of the planets are fixed, and the speed of the bodies is established

The sky gods are (...) divided galaxies

The stars are similar, divide the constellations "(Al-Nuaimi, *Astronomy in Ancient Iraq*, pp. 15-16). The legend of Afridon went back in a general way to the idea of not neglecting the positive psychological impact that it wanted to communicate to the recipient, moving ideas towards the automatic response of the accused to study ancient Persian history, and sending a channel of instructions to them that they should accept them as healing circles for what is the arrest of the ancient history of Iraq, because it used the functional integration of the text by following the link between the occurrence and time of the event, finding the link between the countries of the old world controlled by the palm pincers represented by the extension of the authority of Afridon towards Iraq and the diplomatic advance "Toward Yemen through the marriage of three daughters of the King of Yemen, whose name was mentioned by Firdaws (Sirwa). The latter accepted this marriage by reading": He brought his children and ordered them to rise to Yemen, so he prepared them for her "for his pleasure, and when they arrived, he received them [pleased] with the utmost honor, he met them with the best blessings, and he informed the bones, and the reasons for contact were regularized among them, in the context of mixing and mixing, and they stayed there for a period of time ... Then they presented it to him ... "(Al-Tabari, p. 42).

It is noted in the context of the advanced text the type of misleading narratives through which the legend of Afridon wanted to confirm the impact of the Persians by giving them a pioneering tendency within the countries of the ancient near east, its attempt to achieve its superiority over other ancient nations equal to it in the social and historical status, its contemplation of the central dynamics of the Persians by making it a "structured" society in a hierarchical manner to perform the function of the absolute ruler of the ancient world, and linking Iraq with the center of Persian rule and its extremities like Yemen, which did not find in its engraving remnants what proves this striking relationship in the depths of history, and the oldest diplomatic signal between (Yemen and Persia) goes up to the era of (Abraha Al-Habashi) according to the inscription (ciH41), which dates back to Dhu al-Ma'un from the year 658 of the Himyari date that coincides with the month of March, 549 A.D., the inscription in the lines (87-92) describes the international delegations coming to him, namely, the ambassadors of the Negus, the King of the Romans, the King of Persia and the messengers of the Arab princes (mourning, Arab civilizational links in ancient times, pp. 135-136) The following is a translation of some paragraphs from the inscription:

- The Negus embassy

- Embassy of the King of Rome and the diplomatic mission

- King of Persia and the messengers of Mundhir and the messengers of Al-Harith bin Jable

The vision presented by the legend of Afridon regarding the possible way in facilitating the management of the sprawling geographical borders of the alleged Persian Bididian Empire based on the hierarchy of its verbal internal structure in a form parallel to what was absorbed by the Islamic pens in its interpretation of the movement of ancient Iraqi history, as if the process took on a "purely Islamic" character, by its direction towards dividing a queen into three administrative divisions and distributing it among his three sons mentioned by al-Tabari, respectively, who are (Salim, etal,), it became the Roman and the western region to peace, and the Turks and China to Tuj, and Iraq and India became Al-Areej (Al-Tabari, p.212), it appears that the details of the legend of the three sons were derived from Persian religious sources, especially Avesta, which I mentioned with different names, which are (Serma, etal.) (Al-Firdousi, *Al-Shahnameh*, p. 39). Thus, the legend of Afridon and his sons became a "fertile" hotbed for discussion and debate within the structural structure adopted in our Islamic sources.

Mughlin believed in her without regard for its general nature and its philosophical philosophy in a metaphysical and contrary to historical logic to the point that the Caspian metaphysical went to adopt a unilateral idea represented by the story of Afridon and his three sons and its merging with the story of the Prophet Noah (p.b.u.h.) and his sons (Sam, Ham and Japheth) making the two sides of the story one (Thank God, *Nuzhat Al-Quloub*, p.19), contrary to that, "most of the Islamic historical blogs that only content themselves with the historical connection

between Afridon and his sons and the era of the Prophet Noah (p.b.u.h.) (ibid,p. 212), taking the latter mainly" for the chronicle of events (Al-Biruni, p. 216, Ibn Al-Balkhi, Fares Naameh, p. 45, Al-Kurdizi, Zain Al-Akhbar, p. 40-41).

According to the model of the legend of Afridon and his sons, it is possible to sense a set of fundamental matters that can be fixed and made anchored "to create a historical space representing the embodiment of some of the greed of Persian thought in surrounding its texts with the narrative nature mixed with the narrative concepts linking Afridon and his sons and coinciding with them historically" in the era of the Prophet Noah (p.b.u.h.) who is defining an urgent necessity in deciphering the question posed, was it really "in the history of ancient Iraq, the kings" of the Persians, whose names were known as: (Damak, Afridon, Erge) and their coincidence with the era of the Prophet Noah (p.b.u.h.)?

In light of these complex equations, the Qur'anic texts emerge as treatments based on the concept of the sacred religious text, coupled with some concepts to bring us to Noah's time (p. b. u. h.), might Allah said:(Aad, Thamud and the companions of the Prophet and their horns a lot between this) (Surat Al-Furqan, verse No. 38), he mentioned before this verse Noah (p. b. u. h.) presented , mentioned this verse, and then he mentioned the people of Lot. So we, glory be to him, understood that among all of the people of Noah (p. b. u. h.), the people of Hood , Thamud , the companions of the Prophet and the people of Lot ,there are centuries and long periods, these people were successive, not contemporaneous, the aforementioned periods between these nations are formed like this: (Noah's people then a period in which there are centuries, then Aad then a period in which there are centuries, then Thamud... then a period in which centuries, then the owners of the messenger ... then a period of centuries, then Lot people)these periods of each period are many centuries, and the Holy Qur'an does not say (a lot) if there were not many in a place, and can a nation perish by a genocide and another arises on its ruins with a few years? If we count for each period of ten centuries, including the life of the emerging nation, then it is between the people of Noah (p. b. u. h.) and the people of Lot (4,000 years). But if we count the period with the extinct life of the nation and with the life of the small nations that arose in the period and whose number is known only to God.

If we count this period (1500) years, then the time between Noah (p) and Lot (6,000 years) is added. If we add to this number the period between Lot and birth which is (1898) over the narration of the Jews, then the total will be (7,889) years, this is regardless of the long time that the people of the ship needed to multiply and fill that void created by the flood, and with this Professor Abdul Majeed Shawqi Al-Bakri (Abdul Majeed, p. 175) concluded the time of the flood to the year (6000 B.C). The constant among historians and archaeologists specializing in the study of ancient Iraq's history is that the year (6000 B.C.) represented a stage called: (prehistoric era) until the mineral stone age in a historical role presented as (Hassuna) (6000-52550 B.C) (Lovsky,lamber, p.68) in which Iraq did not witness any government formation with a dynastic foundation, but the life of the community was characterized by simplicity and hard work in agriculture, animal husbandry and pottery(Saqiz,p. 21-23) the archaeologist and historian Antoine Mortkart did not go far from this date after he said that a pre-flood era could stop with the ancient stone age, which can be explained, to some extent, by the great glaciation(Joseph , p.119) .Therefore, the Persian legend was not completely convincing "in declaring its kings' synchronization with the Prophet Noah (p. b. u. h.), thus creating a pretend hypothesis not based on material foundations that rise to objectivity and rise towards evidence, it is certain according to the physical evidence that the excavators found that the first monarchy that appeared before the flood was in Aredo in southern Iraq and the name of this king (Alulim) who ruled Iraq (28800) years according to the calendar of the Sumerian and Akkadian dynasties (Fadel Abdul Wahid Ali, p. 195).

It was clear from the texts of the combined synthesis of Persian legend that I presented in the field of linking Iraq and the Persian extension, to find a narrative that simulates the symbolic philosophy of the Persians and to create increasing needs to employ the fabricated eligibility of them in Mesopotamia, their contents represent a vital "inner" revival in their view of fabricating a false history called the precepts of the documentary narrative construction that the Persian writers adopted in the archives of their ancient news. Perhaps this systematic application they have in the legend (Menu Shahr) who ruled Iraq according to the narration of al-Tabari 148 years (Al-Tabari, p. 379), most likely, if we do not reach the level of certainty, this myth is quoted from Zoroastrian religious sources. In Avesta, it is known as: (Manouche Kitaher) and it is also called (Manouche Kehr) and (Manouchehr) (Avesta, p. 222-287), he is the son of the daughter of Iraj bin Afredoun and his father is Shank, the son of my nephew, Afridon (Ibn Al-Balkhi, Fares Nama, p. 12).

Perhaps this relative affiliation of the Biddian family, we find included in (the legend of Manouchehr) and prove the credibility of the ethnic link and declare its right to legitimize the acquisition of Iraq with its narrative

perspective, carrying what it contained of ideas and ideologies of major significance in the preambles of its content centered in its experimental characteristic of the concept of justice and ability wisdom for Iraq if we read at the Al-Tabari text: : "Manouchehr was described as justice and charity, and he was the first to ditch trenches, collect the war machine, and the first to put Dahkana, so he made for every village Dahqana", her family made him khula "as slaves", dressed them with the dress of humiliation and ordered them to obey him "(Al-Tabari, p. 379)

There is no doubt that the advanced text contained a number of questions that answered by which we can put the public keys to understand the course of the legend and build an analytical idea of it, when did Manouchehr rule Iraq? Did Iraq's history carry the name Manouchehr in the list of the ancient kings? Did his age coincide with the time of the Prophet Moses (p.b.u.h)? Did Moshehr has the ability to collect war machines, dig trenches, and establish an advanced system of government in Iraq? Healing answers to these logical questions can be extracted by the text of the legend itself, it had linked Manouchehr with the era of the Prophet Moses (p.b.u.h)to be the function by which you can find an approximate date of the era that the legend talks about, for how long is the period to which the Prophet Moses (p. b. u. h)belongs?

The opinions of scholars and historians varied in giving a specific date for the time of the Prophet Moses (p.b.u.h) and the date he left from the land of Egypt, because his name and history did not appear in ancient Egyptian writings and that most of what he came about came in harmony with the holy and biblical and holy religious sources, This part becomes a hotbed "specialized by the scholars to express their views on the architectural contemplation of the pharaoh, who was taken out of the land of Kinana, which can be determined by the age of five of the pharaohs, and they are:

1. The period of King Ahmose I (1575-1550 B.C.)(Hall, p. 406- 40)
2. The period of King Tuthmosis III (1490-1436 B.C.) (Thomas, p. 334)
3. The period of King Tutankhamun (1347-1339 B.C.) (Gary, p. 118.
4. The period of King Ramesses II (1290-1224 B.C.)(Georye, p. 60.)
5. The period of King Merneptah (1244-1214 B.C.)(Segall, p. 56)

In this context, Dr. Muhammad Bayoumi Mahran tended toward his contemporary with the Egyptian king (Merneptah) in the last year of his rule, that is in the year 1214 BC. It is well established by scholars that this date contemplates the period of the Assyrian king's rule (Tawkolti Nunurta I) (1244-1220 B.C.)(Mahran, p. 327)(Al-Ta'i, Hisham bin Muhammad, p. 293), thus, cuneiform writings declared their refutation of the legend Manouchehr , proved their inability to face the materialistic confirmed facts of the facts and disproved of the historical deviations drawn from the Persian origins, which concluded the government of Manouchehr with a separatist movement led by (Afrasiab) returning with his origins to Tuj ibn Afridon who was killed by Manouchehr to make Iraq a follower "under his influence according to Al-Tabari's narration (Al-Tabari, p. 379).

2.3 Iraq in concepts of the ancient Persian Kiynism family:

The Kiyanism family occupied a hierarchical position that came as a continuation of the Beididian family, declaring the legend its continuation and survival, through its discontinuous complementarity in declaring its parallel rule/position in theorizing the royal rank applied to the ancient science by it. If the promoters of the Kiyanism legend used a literary model in their treatment to the facts of the Persian presence in Iraq, throughout their kings .As a keeper and guarantor to the Persian balance in the region, to maintain the connection between (Persian and Iraq) .According to a hierarchical form that starts with Iraq in the base and ends with the head represented by the Persian authority with a political and geographical power, I meant by that description, its ability to support the ideology of the country which based on the concept of the unipolar embodied in the Hindu European or Persian element. The family of Kiyanism is an ancient Persian sect whose names begin with the word (Ki) and its meaning (king) (Al-Firdawsi, Al-Shahnama, p. 99) (translator's comment),.(It says in the Indian Vedas book, uttered as "Kefa" and its meaning (the priest) (Avesta, p. 213). And their news was received in one format in the sources of Islamic heritage compared to Al-Biddadiyya family. Professor Abdel-Wahab Azzam said in this regard, what he stipulated: The reader of the Shahnameh does not find what separates the Peshdian, and the Kiyanism completely, because the context of the story has not changed with the transition, as well as great heroes and leaders that fight in the army of Qabad , the first Kiynism are the rest of the heroes of the first era "(Shahnameh, p. 99).

The first kings of the Kiynism family (Keqbad), which the Shahnameh described him in the text "... QeiKeqbad, having been crowned with the crown and lined with princes and pimps around him, congratulating him

and spreading the scattering on him”, and his name is in Avesta (Kefa Kefata) (Al-Shahnameh, p. 99), after which the judgment was transferred to his son (Keekaus) (Al-Firdawsi, Al-Shahnameh, p. 104) and he is called in the Arabic books (Kikawas) (Al-Tabari, p. 379), And in Avesta (Kefa Asa), who ruled the whole world, if we read: "The great and wise God (the gods of water) approached her Kefa Asa offering as a sacrifice. He asked her grace, saying: Give me this, you good charity," Ardifi Soura Anahta, "May I become the king of all countries the land of the jinn and humankind ... and the gods responded to him”.

It seems that this myth has been quoted in/from our Islamic sources and promoted in a way that guarantees their frequency in the Islamic sources, which mentioned the saying of Kaiqous: “There is nothing left of the earth that I have possessed it, and I must know the matter of heaven and processions/planets and what is above” (Avesta, p. 65-241).

The advanced text contributed to activate of side complications from excessive exaggerations, declaring the state of internal attraction in the preambles of the legend of Kaiqus to attract the Muslim writers and accept it, and continue to transmit it through a historically monolithic system, "according to its symbolic functions that linked between Kaiqus and the southern Arab king (Thou Al-Atha'r) (Tabari, History, Part 1) , P. ⁵⁰⁷) in contemporary chronology with the Prophet Solomon (p) (al-Tabari, History, Part 1, p. ⁵⁰⁸) who at that time became king in Jerusalem and ruler of the Kingdom of Israel, during the period (960_922 BC) (al-Tabari, History, p. 1, p. ⁴⁸⁹), There is no doubt that this date did not appear in the cuneiform writings, the name Kaiqus as one of the kings of ancient Iraq, which was ruled by the Assyrian king at that time (the records of Blazer II) (967_935 BC) (Taha Baqer, Introduction to the History of Ancient Civilizations, Part 1, p. ⁴⁶⁸).

The peak of the disturbance of the legend of Kaiqous reached, when the truth of the civilizational dimensions that emerging in the land of Mesopotamia, pointing out to (Aqraqoun Hill) attributed to Kaiqous according to its claim (Ibn Al-Balkhi, Faris Naameh, p. 41), and it appears that the legend wanted through the civilized promotion carried out by Kaiqus, to find Psychological emotions for the recipient to accept it, and the direct response to its historically uncontrolled instructions, and molding its paragraphs in a way that is compatible with the requirements of the story, during the process of its transmission and its complete withdrawal in the folds of Islamic sources, The city of Aqruf is not 20 miles near Baghdad, it is an ancient Keshi city known as: (Korikalzu dor) (Sayyab and Shahid, p. 429) according to its founder Korikalzu I, 1386-1707 B.C.(Tim , Karigalza I p. 116),which the history of its construction is likely to be dated to the fifth and fourteenth centuries B.C. (Taha Baqir, p. 499).

The clip/PIECE reflected the data of the historical confusion included in the context of legend that seeking to establish/consent the simultaneity of the Persian presence in the Mesopotamia, and its expansion towards/in a wide area of their temporal authority between/in the center of their rule/power in Iraq, and their extension towards the Arabian Peninsula, to provide storytelling covers/tools to declare the Persian mandatory presence geographically and historically, wherever their authority extended in the ancient world, As the common/distinctive literary model that they have to write a glorious stage in their local history, despite the heterogeneous mixture of events and narratives, which at least can be described as a kind of fiction, based on the Persian written fiction that culminates in the myth (Harasib), it mentioned in the Avesta in the name of (Arqat Alraas) (Avesta, Part 2, p. ⁷⁸). (Al-Tabari approved his contemporaries with (Nebuchadnezzar II), expressing the latter in the wording (Boukhtarasar) (Al-Tabari, History, vol. 1, p. ⁵³⁸). He became a leader of the borders" Lahwasb, as evidenced by Ibn Katheer's narration in which he states: “For Harasib, he used Bachnasar, of what was between Ahvaz to the land of the Romans for the king over the horse Lahwasib” (Ibn Katheer, p. 47).

Islamic sources describe the achievements of the latter. They said that he was the first to put the Bureau of the Soldiers and made for the Satraps a secret and adorn them with the bracelets, and constructed the marquees (Hamzah Al-Isfahani, p. 37). And from the ruins of the city of Balkh and Anbar, which he built to imprison the captives, who Khanate brought them from Jerusalem (ibid p.37).

What is remarkable is the double standard Lohrasp's myth adopted by it, to integrate real characters in the ancient history of Iraq within its different heritage and falsify the facts through its historical system as the main home of Iran's ancient mythical history, and more importantly, is the acquisition of a heritage that has no basis in/to realism, so, we see plagiarism clear in the name and lineage Nebuchadnezzar II (605-562 BC), whom Islamic sources attributed to: "Nebuzradan bin Sennacherib bin Dariush bin Abiri bin Terry bin Ruba bin Rabaia bin Salamun bin Dawood ..." (Ibn Khaldun, Al-Abr, P. 107) contrasting by which cuneiform writings that traced him back to:

"Nabuccodorai Iuser, the eldest son of Nabu Apeli, king of Babylon," which is a chain of lineage that is written in the cuneiform script which engraved on thousands of bricks, in which the southern palace of Nebuchadnezzar was built in the city of Babel (Al-Ahmad, Aaron, p. 46), belonging to the Kalada tribe that displaced from the southeast of Arabia, which moved to the north with/by the coast of the Arabian Gulf. Apparently and for long periods it was settled on its edges ,even it was called (Kalada Sea), which means Akkadian.(Tam.TisAmatkalDi) According to them among the Assyrians.(Jhno Anthomy p. 265).

The reference of the legend in its moral implications to the contemporaneity between Lhasarib and Pixandre also permeates in the internal construction of a contradictory vision with the material reality, it is proven that Nebuchadnezzar II, who ruled Iraq as king who has his regime and independent administrative institutions from the year 605-562 BC) (Qates,Joan, p.86), and this date is a contemporary with the rule of the Median king in Iran called (Kiyashar) 633-584 B.C.

(clement , Ancient Persia and qranian civilization traber, p. 33).

The latter had been associated with an alliance treaty with Nebo Berlaser, the father of Nebuchadnezzar against the Assyrian state. (Taha Baqer, p. 548).

The legend of Harasib was not entirely convinced either in the amount of his supposed rule in Iraq after Umm Ja'la al-Tabari 120 years old (Al-Tabari, p. 540), relaying his legendary construction in his narration to the legend (Bashtasb) and his rule to Iraq, after attributing the credit to him in the return of the Jews whom they had taken captive by Bakhtnasr (Nebuchadnezzar II) from Palestine to Babylon, and he said: "He cried out [Bashtasab] from the land of Babylon in the community of Israel, that who wishes to return to the Levant, so he would return" (Al-Tabari, p. 540), and by following up and dismantling the text, it becomes clear a number of points:

1.The relevant history sources in the study of the history of Persia and Iraq did not mention the existence of a Persian king named (Bathshabat) (Herodotus, p. 323), it is most likely that he (Watchatsab) , he is the father of King Dara I, who ruled Iraq and Iran in 521_486 BC (Al-Ta'i , Hisham bin Muhammad, p. 305) and that he was a contemporary of Zoroaster, the owner of Zoroastrian religion during the sixth century BC. (Breasted , p. 162).

2.There is a time difference between the contemporary Bashtab of King Dara I, and what was confirmed by the writings of archaeologists and historians that the first practical stage in returning Jews to Palestine was within the periods of (558-530 BC), that is, during the reign of the Achaemenid king Cyrus the Great,

(Oppenheim, Babylonian and Assyrian Historical, p. 316)

3.Based on the Persian document issued by King Cyrus after the Babylonian Empire's property mechanism was destroyed on the eve of its seizure of its capital, Babylon by him , in 539 BC, it particularly caught our attention in the paragraph in which it says: "From to the cities of Assyria, Sousse, Akkad, Ashnouna and the cities of Zambanumitna, and the cities beyond the Tigris whose temples were ruins for long years, to which their gods were returned and inhabited them permanent homes also I gathered the residents of those cities and returned them to their homeland." (Al-Tabari, p. 543).

The Islamic sources marketed the members of the Kiani that ruled Iraq, referring to the government of (Bahman) who ran Iraq and Iran in a decentralized way, So he made (Babylon) a regional administrative region linked to him, and he (Legend of Bahman) said that the latter appointed Dariush Al-Ma'wi as king of Iraq after he removed Belchisr bin Olmerdoch and that he ruled the region for three years and then he was removed and Kirsch Al-Ghilami took his place. This legend did not gain any approval in terms of its nominated characters, but it approached the events of (Harry Sachs, p. 602)

The legend did not gain any approval in terms of its nominated characters, but it approached the events Achaemenid, having a historical presence, as the character (Bahman bin Ardachir) and (Balchsar) are Persian and Iraqi characters who do not have an actual presence in the rule of the two ancient countries (Harry Sachs, p.602), and perhaps (Dariush) who was mentioned in the legend of (Bahman) is the king of Achaemenid, the king of Iraq and Iran during the period between the years (521_486 B.C.) (Diakov, p. 201), in this respect Professor Abdel Wahab Azzam (Shahnameh, Part 1, p. 370) tend in declaring the possibility of accepting the hypothesis of similarity between

(Bahman bin Ardachir) and the fifth king of Akhmenini, whom Greece call him Artzks due to the following considerations:

1.The name and surname coincide in Persian and Greek, and Ardashir is in the ancient language Archachersha, and it has been distorted by Greece to (Artaxerxes) and Drazdest, which is the meaning of (Longmanus) in which this king was referred to by Western historians as a translation of the Greek word , and Arabic books also call him long-handled or?, and it was interpreted with the influence of his command and its wide invasions (Al-Tabari, p. 37).

2. Al-Biruni's saying about Bahman Ardashir that, he is the son of Akhchweresh, and I think that the last one is Khirshishai Xerxes Vardacher bin Akhshwersh corresponds to the Commander of Xerxes.

3.Al-Masoudi (114) (Al-Masoudi, p. 131) said about Hippocrates: "It was nearly a hundred years before Alexander, in the days of Tarkisht from the kings of the first Persians and I see that Bahman bin Isfandiar bin Keshtasab bin Kailharasib And Arkakhshtshir is Archakhchter or Archachiria. Ruling between the years 425-465 B.C.

Islamic sources concluded their talk about the last king of the Kiani family that ruled Iraq by King (Dara), which was attributed to (Dara bin Ardashir bin Bahman) (Al-Tabari, p. 572), and most probably it is (Dara III) called: (Kudumanus p. 157). In this regard, Al-Tabari mentioned what he stated: "He ruled after Dara bin Ardeshir Dara bin Dara for fourteen years, he ill-treated of his people, and killed their chiefs and his country was conquered by Alexander ... and the people of his kingdom were bored and fed up with him... So many of their notables and well known people followed Alexander, so they showed him the secrets of Dara, then they met at the countries of the island, and they fought for a year, then some men from the house Dara, caught and killed him and brought his head to get closer to Alexander ... "(Al-Tabari, p. 183).

Conclusions

The study proved results of the conclusions, which can be summarized as follows:

1.The research proved the sources of Islamic sources for the Persian historical concepts, relying on them to adopt the return of the Iraqi civilization to the Persian root, without going into the depths of the real dimension and its approach to historical truth, satisfied with the concept of glorifying Persian history and surrounding it with the sacred global aura.

2.The search about Iraq's position in this formula indicated in the showing the structural structures of the Persian myth, and it was considered as the active model in imparting legal symbolism to the ancient history of Iran as a part of their fabricated empire.

3.The Persian myth was not enough to persuade the recipient and generate acceptance among readers in the field of fencing Iraq with the Persian walls by adopting methods of intellectual plagiarism and plagiarism that overwhelmed the myth of the Biddian and entity entities, by comparison and matching with cuneiform writings that represented the true symbolic path to ancient Iraq's history.

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