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Muhammad Al-Hajj Hammoud's lineage and origin

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Abstract

This research addresses some important issues related to Iraq's modern and contemporary history and the role of the original Iraqi clans, including the Al-Humaydat clan and its history, represented by addressing an important Iraqi figure who was of great stature and had a prominent role in some events. Mention was also made of Sheikh Hajj Hamoud Sheikh's relationship and history from birth until his death, through the most important facts of his life and changing attitudes from time to time, as he was so close to the British thus, it was said that he was collaborating with them at times and at other times a mover of the revolutionaries, as well as important information about his unique diplomatic personality and how he dealt with the British. After his death, the clan was led by his eldest son, Hadib Al-Haj Hammoud, who held important positions until he reached the position of minister in some ministries and was influenced by political life and its development as a result of the events. Also, reference was made to Hajib Hamoud's relationship with his brother, Mohammed Hajj Hamoud, and the patriarchal relationship after he took care of his upbringing after the death of their father, Hajj Hammoud.

The subject importance

This research dealt with some issues that were not relevant to the history of the Al-Hamidat clan and its men, whether Hajj Hamoud or his sons Hudaib Haj Hammoud and Muhammad al-Haj Hammoud, as well as indicating the impact of these figures on the revolutions and different relationships from time to time in Iraq,

especially in the Shamiya district.

The subject problem

The problem included in this topic is: can we consider whether Hajj Hammoud was an agent of the British or was cooperating to secure the interests of his country, region, and people? The research also addressed the problem of shifting the course of political relations from time to time and from one government to another.

The reason for choosing the subject

Because of the great importance of the role of Al-Haj Hamoud and his sons, this topic was chosen to reflect these events in front of the interested reader of Iraq's history and clarify some facts so it would be demonstrated among the interested readers.

Sources Analysis

This research relied on important sources but was mainly based on interviews with Muhammad Al-Hajj Hammoud, the focus of the research written by the researcher. It also relied on other sources such as Mohammed al-Hajj Hamoud's book, Dr. Zeina Shakir Salman al-Mayali's book, as well as Captain Mann's memoir, where the reader will recognize that the most frequent sources will be what has been mentioned. The researcher also relied on many other sources, despite the difficulty encountered in searching for information, but we hope that we will have clarified some of the fundamental aspects of Muhammad Al-Hajj Hammoud, his family, and his clan.

Muhammad Al-Hajj Hammoud's lineage and origins

Iraq was part of the Ottoman Empire. Under the Ottoman rule, Iraqi society was made up of several different layers, not based on religion, doctrine, language, ethnicity, income, or capital, but sometimes based on social status (Hanna Batatu, p. 22), it divided Iraqi society into two basic classes: the city dwellers (urban) and the rural dwellers (the clans) (Kiko Sky), and between these two classes there is a great social and psychological distancing. The urban population is generally subject to the Islamic and Ottoman laws, and most of them were educated and influenced by the Ottoman and Persian culture, while the rural clan residents were subject to the old inherited customs and traditions of an Islamic character, and they were not affected by any concepts of the Ottoman and Persian culture because of their strong adherence to their customs (Hanna Batatu, p. 32), as well as forming an independent interconnected social entity within its own people's soul (Kiko Sky). Governments according to their opinion were worthy of disobedience and rebellion (Ali Wardi, p. 97 and p. 98), unlike the Arab cities. Besides, there is a difference in religious awareness. The city's residents have a greater awareness of their religion

compared to the Arab clans. Despite this difference, most of the city dwellers are of rural tribal origin (Hanna Batatu, p. 32 and p. 33). They are divided into two groups, the first of them are those who have preserved, to some extent, what their fathers and grandfathers had of good morals, self-esteem, and magnanimity. As for the second group, those who mixed with the cities deviated from some of their old customs and characteristics (Hanna Batatu, p. 34 and p. 35).

Among the classes of the tribal rural society are the peasants, shepherds, inhabitants of the marshes, and landowners (feudal lords) (interview with Muhammad Al-Hajj Hammoud in the Ministry of Foreign Affairs, Baghdad, March 2, 2021), who are among the most prominent of its classes. They are relatively unstable, as they constituted about 253,254 owners out of the proportion of Iraq's population of 6 million in 1958. This class included various elements, including sheikhs and clansmen who were in control of most of the agricultural lands and pastures in Iraq by using pumps and building dams and reservoirs near them, in addition to owning large areas of agricultural land (Hanna Batatu, p. 78).

The Hamidat clan is one of the Iraqi clans that own vast lands in large areas (Hanna Batatu, p. 83), to which Mohammed al-Haj Hamoud, a large Iraqi clan in Shamiyah, belongs (Hamid al-Attiyah, p. 4 and p. 5), and a branch of Beni Hassan, originally from Yemen, migrated to Iraq, specifically to Nasiriyah, then moved to Diwaniyah (Al-Badir region), and then migrated to Umm al-Baarur (now Shamiyah) at the end of the 18th century (Interview with Muhammad Al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, February 8, 2021). Beni Malik, including Al Watan, Ahl Al-Nussifiyah, Bo Gharib, Bo Khouaitar, Makatif, and Bo Serio, all are from Humaydat (Ahmed Chauhan, p. 117), and they differ from Beni Malik, who lives in Liwa Al-Muntafiq, Basra, and Suq Al-Shuyoukh (Abbas Al-Azzawi, p. 30). The clan is headed by Sheikh Hammoud Badan and then his successor, Rayeh Al-Attiyah (1890-1989) (Khaled Ahmed Jawal, p. 225), whose sons are Farid and Ghassan al-Attiyah (interview with the cousin of Farid and Ghassan al-Attiyah and the wife of Muhammad al-Hajj Hammoud in her home, Baghdad, January 18, 2021).

Al-Qazwini (Mahdi Al-Qazwini, p. 46), in his book Genealogy of the Iraqi Tribes, stated, "The Al-Humaydat are from Tai who inhabited Iraq after their displacement from Najd, and after their frequent movements in several places, they settled in the lands of Abu Zrej in the district of Al-Shamiya, then they moved to the lands of Al-Jibsa and Al-Kat'ah in Al-Shamiya.", he indicates that the Al-Humaydat previously were followers of Al-Khaza'al, then they followed Bani Hassan, and it is difficult to put an estimated number of members of this clan, this is because it is scattered because of the lack of water. It is also indicated that their number is 3000 men, including Al-Bou Ghazil, Al-Bo Khader, Al-Bosorin, and Al-Bouazib, who, at the beginning of the nineteenth century, were followers of Sheikh Hajj Hammoud (Abdul-Jalil Taher, p. 95).

The Humaydat to which Muhammad al-Hajj Hammoud belongs is from the brothers of Lal Ali, and their brothers are Al Sakr and the children of Hamid (Abbas

Al-Azzawi, p. 134). They settled on the left side of the Al-Diwaniyah River for lands located near the lands of the Ismail family, then they settled in lands near the Al-Jarrah clan, and a battle took place between them and the Al-Jarrah family, in which a large number of their men were killed, so that the rest left for Furat Alshaamia, some of them inhabited the lands of Al-Jibsa and Al-Manfahat and the lands of south Alshaamiya. In the lands of Al-Kut'a, including Alshaamia, Warsh bin Muhammad, one of the leaders of al-Humaydat, came down. It was submerged in water, so he reclaimed it and planted rice there. Then, Warsh made his son Muhammad 1865 his successor in Al-Kut'a, and he moved with part of his group to the north of Alshaamia, (Zina Shaker Salman Al-Mayali, p. 24). The Al-Humaydat clan is divided into several clans, such as the Watan family, the Al-Balibish clan, and the Abu Khuwaiter (Thamer Abdul-Hussain Al-Amiri, p. 239). Muhammad Al-Haj Hammoud belongs to the Al-Watan clan, who settled in a land called Abu Zreij which is related to the Bani Zureij (Abbas Al-Azzawi, p. 133), then they went to Al-Jibsa and Raghila in the lands of Alshaamia. Among the most prominent of these was Abdullah bin Mir bin Bandar bin Hussein bin Watan, who succeeded after his death and has Mushaimish and Blabesh, so that Mushaimesh succeeded his father in the leadership. After he died in 1267 AH-1846 AD, he was succeeded by his son Ghadban, who is the first head of the Hamidat in Alshaamia in 1863. Then his brother, Badan bin Mushaimesh, came after him, but he did not have effective authority over the Humaydat. His cousin Jiyad bin Balibish participated in the leadership. Thus, the leadership of Al-Humaydat was divided between the Al-Balibish family and the Mushaimesh family (Zina Shaker Salman Al-Mayali, p. 25).

In 1884, Badan bin Mushaimesh died, to be succeeded by his nephew Jahali Ghadban, who was killed at the hands of Banu Tamim in 1892. After him, the leadership of the Humaydat took place between Haji Sheltagh and Haj Shanshul, and then passed to his brother, Haj Atiyah bin Ghadban, who is considered one of the most prominent leaders of the Humaydat, after his death in 1910. The leadership of the Humaydat passed to Hajj Hammoud (Interview with Muhammad Al-Haj Hammoud at the Ministry of Foreign Affairs, Baghdad, February 8, 2021).

Accordingly, Muhammad Al-Hajj Hammoud belongs to one of the famous landowning families that became famous in the contemporary history of Iraq. His father, Al-Hajj Hammoud Badan, and his mother, Mrs. Fatm About Al-Hajj Ali Al-Skafi (Abbas Al-Azzawi, p. 143), are from well-known commercial families in Najaf. Al-Hajj Hammoud married her following his constant trip to Najaf to visit the shrine of Imam Ali (peace be upon him), in addition to forming strong relations with the nobles and dignitaries of Najaf. His mother gave birth to four children: Hudeeb, Mujd, Majid, Muhammad, and five daughters (interview with Muhammad al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, February 8, 2021). Muhammad was the youngest brother, as well as Awad, Hamid, Saud, and one daughter, his brothers from his father, because Hajj Hammoud had married four other women other than his mother, Mrs. Fatm al-Skafi, who was the last of his marriages (Mohammed Hajj Hammoud, p. 15).

Hajj Hammoud built a palace for the family in the nineteenth century in the village of Al-Ishan (Muhammad Al-Hajj Hammoud, p. 15), south of Al-Shamiya. The palace was originally the headquarters of the heads of the Al-Humaydat clan from the Watan family, and his son Hudayb completed the construction of the house in later years Hajj Hammoud built a school known as the Al-Humaydat School in 1919, in the village of Al-Ishan in Shamia, and it is the first school built there (Muhammad Al-Haj Hammoud, p. 15). The family of Muhammad al-Hajj Hammoud was known for its wealth because of his father's orchards and lands, and knowledge. The fame of this family increased through their relationship with the religious authority, Ayatollah Abu al-Hasan al-Isfahani (1867-1946) (Mir Basri, pp. 333 and p. 334), and Zia al-Hassan. Hajj Hammoud used to take his eldest son, Hadib, to visit him in order to pay the zakat and the fifth. Al-Isfahani says: "Hajj, you know better than I the needy, that I authorize you to distribute it" (Zina Shaker Salman Al-Mayali, p. 25 and p. 26).

Muhammad Al-Hajj Hammoud was born in this rural environment in the village of Al-Ishan on July 1, 1936 (the Kingdom of Iraq, Ministry of Interior, General Police Directorate, Nationality Certificate, wallet number, C/951350, No. 90261). It was said that he was born on February 24, according to his mother (Interview with Muhammad Al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, December 8, 2020). Three months after his birth, his father, Hajj Hammoud, died of a heat stroke. The doctor, Max Makofix, who supervised his treatment, stated that his illness was unknown, he died at the age of 52 (Muhammad Hajj Hammoud, p. 15). The death of Hajj Hammoud al-Badn was a shock and a tragedy for everyone in the clan, his condolence council was one of the largest, and it continued for several days, accompanied by chants by notables and simple people coming to mourn (interview with Muhammad al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, December 9, 2020).

Hudayb al-Hajj Hammoud succeeded his father after his death in the leadership of the clan and the management of family affairs when he was 18 years old (Muhammad al-Hajj Hammoud, p. 16 and p. 17). Hudayb is one of the well-known personalities in the Iraqi political arena. He was born on August 7, 1919, in the village of Al-Ishan in the district of Al-Shamiya (Tawfiq Al-Tamimi, p. 195), he completed his secondary education through the external system and graduated from the Faculty of Law in 1940. He held the position of Minister of Agriculture after the July 14, 1958 revolution, then held the position of Acting Minister of Education, and was relieved of the position of Minister of Agriculture at his request and desire on January 5, 1960 (Tawfiq Al-Tamimi, p. 199 and p. 200). Hudayb is considered one of the democratic-oriented personalities. The issues of the peasants and their conditions occupied his thinking, influenced by his father, who gave great importance to the issues and problems of the peasants. Hudayb joined the National Democratic Party (Fadhel Hussein) after its founding in 1946 (Abdul Razzaq al-Hasani, p. 14), despite the difference in party orientation between him and his brother. Muhammad al-Hajj Hammoud was influenced by his brother Hudaib

politically, especially the ideas of the Iraqi Yassari and the downtrodden classes (interview with Muhammad al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, March 2, 2021).

Hudeeb married his cousin, Tanzil Wadi Al-Attiyah (Zina Shaker Salman Al-Mayali, p. 32), at the end of 1940, and she bore him several children, including Hatef and she died in 2011 (Interview with Muhammad Al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, February 24, 2021).

The relationship between Muhammad Hajj Hammoud and his brother Hudeeb was not just a relationship of brotherhood, but rather the relationship of a father to his son. Hudeeb took care of Muhammad after the death of their father, so he ran the affairs of the clan, completed his studies, and cared for Muhammad at the same time, he is like the spoiled son of Hudeeb, he prevents anyone from bothering or disturbing him (Mohammed Hajj Hammoud, pg. 17).

Mohammed lived in the palace built by his father with his siblings and mother, since there are a lot of female workers and helpers inside their house, one of the assistants (Ghazia) took care of him, and the sister of the one in charge of managing the clan's host. This does not mean that his mother had no role in his upbringing, rather the late Fatam had a great role in his upbringing, in addition to her control and attention to every major and minor thing in the family. Muhammad Al-Haj Hammoud mentions that he and his brother Majid slept with their mother in the same bed, as they were the youngest at that time, she took care of them and managed the family responsibility with Hudeeb until she died in 1976 (Interview with Muhammad al-Hajj Hammoud at the Ministry of Foreign Affairs, Baghdad, December 17, 2020).

Muhammad al-Haj Hamoud was thus raised in the middle of a simple rural atmosphere and the center of peasants. He spent most of his day playing with the sons of the peasants in the orchards under the attention of his older brother.

Hamidat and their political role

The Humaydat, like the Iraqi clans, participated in many revolutions and battles. Hajj Hammoud Badan, heading his clan, was able to participate in the jihad movement against the British forces in the Battle of Shuaiba 1915 (Hibat al-Din al-Shahristani) and the Twenty Revolution, which through his participation was able to leave his imprint in the contemporary history of Iraq.

When the British forces occupied Iraq, they divided it into administrative areas known as the Brigade. Thus, AL Shamiya and Najaf Brigade was formed to administer these two regions, and the affairs of the brigade are handled by a British officer, i.e. in the position of (political governor), the headquarters of this brigade is located in the city of Najaf, and the government house is Khan Attia Abu Kilal (1873-1942) (Hamid Al-Mutabi, pg. 162). Later, the headquarters moved to Kufa, and Captain FCC Balfour was the first political ruler of the aforementioned brigade from October 1917 to June 1918, then Mr. Wenkt followed him on June 6, 1918, then Major Norbury came from 1918 to 1920. The British also appointed an

assistant to the political ruler of Najaf and Shamiya, Hamid Khan Bin Asad Khan (1890-1920) (Ms. Bell, p. 811), this appointment was before the formation of the aforementioned brigade, and he continued work until the twentieth revolution when the British forces appointed William. M. Marshall from February 1, 1918, to March 1918 who was killed in the Najaf revolution, then Captain Greenhouse was appointed after his death from May 23, 1918, to May of the same year, then Major Norbury 1918-1920 (Captain Man, p. 9 and p. 10).

Administratively, Najaf is affiliated with:

First: Kufa, which was administered by Sarkis Effendi from June 20, 1917, to October 1917, and was followed by Major Norbery 1918-1920.

Second: Al-Shamiya

Western Shamiya: Its center will be in Abu Sakhir, which was managed by Mahmoud Nadim Al-Tabaqali, Beru Tearu, and Captain Lylle, followed by Hopkins, then Uqnar, and this administration as a political assistant governor (Captain Man, p. 10).

Eastern Shamiya: It includes Shafi'is, Ghammas (Wadi Al-Attiyah, p. 154), Al-Mishkhab, Al-Mahanawiyah, and Shanafiya (Wadi Al-Attiyah, p. 155), and its center is in Umm Al-Baarour (Abbas Kazem, p. 111).

He appointed the first assistant to the political governor, Captain James Somareisman, James Somareis Man (1893-1920) on September 3, 1919 (Captain Man, p. 9).

Captain Mann mentions in his memoirs his visit to Hajj Hammoud, indicating that on September 13, 1919 he went by steamboat with Mustafa Khorma to the center of Ghammas district, they spent a night with the son of one of the largest landowners, Mr. Kamel Ibn al-Sayyid Mohsen Abu Tabikh, after he was in Mecca to perform the Hajj, and he performed his duty with a graciousness (Captain Man, p. 133), "On Wednesday we rode at half past nine in the morning, and we went to visit a sheikh named Hajj Hammoud, who lives five miles away from here, and he gave each of us a plate of delicious figs, and some fine watermelon (Captain Man, p. 133), with this visit, Hajj Hammoud welcomed Captain Mann to the extent that he honored him and gave him the best hospitality, and Captain Mann indicated his last meeting with Hajj Hammoud, who went out together on November 25, 1919, and he says, "The man who was riding with me, his name is Hajj Hammoud, and he is an honest man, he answers me frankly about every question about the sheikhs and notables of any province" (Captain Man, p. 163). This indicates that Hajj Hammoud has a personality that differs from the rest of the sheikhs, which made Captain Mann mention him, in addition to the fact that Hajj Hammoud did not have a problem or concern about Captain Man, so he started answering every question he was asked.

They were heading to the place of his clan, Hajj Hammoud told him about the dam that the clan wanted to build to plant rice in the coming year, and the government had paid two years ago the cost of this dam, which amounted to 5000 pounds, so he told him about the place and the details of the cost. Captain Mann asked what he wanted the government to do, and Hajj Hammoud answered him

saying "Our purpose is to plant rice next year, and we must build this dam, and we have shared the work and the cost between us, we need material assistance from the British government, but if you cannot do that, we will build the dam anyway because it is a vital necessity for us." (Captain Man, p. 164). The answer of Hajj Hammoud was a shock. Captain Mann was astonished by his reaction to his answer, because his answer was devoid of the terms and expressions used by the heads of clans, such as "God prolong your life" and "Look at your flock with compassion and kindness" (Captain Man, p. 165). Hajj Hammoud built a dam known as Saddat al-Daghfoliya, which was known as Saddat Hammoud, on the Shatt al-Shamiya and 5 miles from al-Shamiya Ghammas side, the reason for the construction of this dam was that during the fall season rains fall on harvest days, which causes the Euphrates River to flood and the farms to drown, so he builds a dam of sedge and sometimes adds soil, eight meters wide (Zina Shaker Salman Al-Mayali, p. 31).

Captain Mann also mentioned in his memoirs that he sent Hajj Hammoud, accompanied by 50 people and two employees of his department, to demolish and break the dams, which were built during the absence of the government (Captain Man, p. 242). Based on this, the Shebl family (Abdul-Jalil Taher, p. 174 and p. 175), and some of the residents of Abu Sakhir attacked them, so they shot at them and clashed with daggers and wounded a number of them, as they were able to overturn the boat in which Hajj Hammoud was. After this incident, the Shebl family fled, leaving their tents (Captain Man, p. 242).

Nevertheless, stopping at this incident may carry some interpretations and multiple visions that place Hajj Hammoud in a position of accusation for his cooperation with the British occupier until the establishment of the Iraqi state. Captain Mann's sending of him to the Shebl family has several interpretations. Captain Mann's awareness of the position that Hajj Hammoud enjoys among the people, dignitaries, and leaders of Al-Shamiya as the sheikh of Al-Humaydat clan and an influential person indicates that Hajj Hammoud was collaborating with the British, that is, he had a position with the British, which made Captain Mann send him to demolish the dams built by his countrymen. One of the sources mentioned on the authority of Hudayb that if Hajj Hammoud was collaborating with the British, the effect of Captain Mann's choice of him to demolish the dams and clash with the Shebl family, how did Hajj Hammoud participate in the twenty-first revolution against the British forces, or perhaps why Captain Mann chose him merely to ignite strife between the clans (Zina Shaker Salman Al-Mayali, pg. 30). Nevertheless, Muhammad al-Hajj Hammoud mentions that his father was a collaborator with the British and his relationship with Captain Mann is very strong, which made him the subject of choice in many issues by the British, this is due to the fickle nature of the clans in his loyalty (interview with Muhammad al-Hajj Hammoud at the Ministry of Foreign Affairs Baghdad, February 8, 2021).

Following the incident of Al-Shebl and the Al-Humaydat clan, the last clan gathered its armed members to clash with the perpetrators, and a battle known as the Battle of Al-Kulaib erupted, and it was said, "Hey Arakah and Al-Kulaibi are its

causes." The result of this collision was the killing of 70 men from the Shebl family and a small number of the Al-Humaydat clan, and only two men from the Shebel remained, known as Zarib and Loki who were known for their bravery. The Shebel sheikhs used to give them three crops annually, and they kept fighting until they were killed, based on this clash, a committee was sent by the government to investigate the matter. The committee asked the two parties to present their witnesses, and the strange thing is that the Shebel wanted Hajj Hammoud to be our witness and they said: "Literally our witness is our opponent." All these positions indicated the status that Hajj Hammoud enjoys (Zina Shaker Salman al-Mayali, p. 18 and p. 19).

Hajj Hammoud was one of the personalities who participated in the Twentieth Revolution. The situation was dominated by clans violence and religious figures in rural areas amid clan movements against the British forces, the activities of Shamiya leaders began on June 22, 1920, following the arrest of Sheikh Muhammad, son of Ayatollah Sheikh Muhammad Taqi Shirazi (1840-1920) (Alaa Al-Safi), the leaders realized that the arrest of Shirazi's son would be followed by other signs to pursue the patriots, and tighten the noose around the tribal sheikhs who are against the ruling authority. Thus, arresting the patriots and putting them in prison enables the authority to dictate its will and achieve its goals. Therefore, Al Shamiya leaders met on June 25, 1920, with Sheikh Abd al-Wahed Sukkar (1880-1956) (Tawfiq Al-Tamimi, p. 81), and the meeting included Haj Hammoud Al-Sayed, Alwan Al-Yasiri (1869-1951) (Hamid Ahmed Hamdan Al-Tamimi and Akab Yousef Al-Rikabi), Mr. Hadi Zwain and Sheikh Ali Al-Mazal, the head of Ghazalat, in addition to the young poet Mr. Muhammad Al-Baqir Al-Hilli, who came fleeing from Karbala following the arrest of Al-Shirazi's son, thus, they met with Sheikh Abdul Wahed Sukkar. Muhammad al-Baqir began telling them about the national movement in Karbala, how the son of al-Shirazi was arrested, and how he fled outside Karbala. After this meeting, messages flowed in abundance between leaders from al-Musayyab to al-Rumaitha (Muhammad Ali Kamal al-Din, p. 92 and p. 93).

On June 29, Hajj Hammoud Badan and Sheikh Rayeh Al-Attiyah held a conference, which included all the leaders of Shamiya and Mashkhab, in addition to the heads of Khaza'al. Among them were Sheikh Muhammad Al-Abtan, Sheikh Salman Al-Abtan, Sheikh Alwan Al-Hajj Saadoun, Sheikh Abdul Wahed Sukkar, Sheikh Shaalan Al-Jabr, the head of the Ibrahim family, Sheikh Ali Al-Mazal, Sheikh Mujbil Al-Fara'on, Sheikh Abdul-Kazim Al-Hajj Sukkar from the leaders of Al-Fattah, Mr. Alwan Al-Yasiri and Mr. Hadi Zwain Sheikh Al-Misir, the head of the Kurds, Sheikh Abadi Al-Husseini and his brother Sheikh Abdul-Sada, in addition to many personalities and leaders (Muhammad Ali Kamal Al-Din, p. 95). Al-Hajj Hammoud and Rayeh Al-Attiyah wanted to reach with the political ruler to achieve the leaders' demands, but the matter did not succeed, and this meeting resulted in a letter to the heads of the Euphrates leaders such as Al-Rumaitha, and the representatives of Baghdad and Al-Kadhimiya (Captain Man, p. 33).

On July 3, the aforementioned leaders met with Sheikh Abd al-Kazim al-Hajj Sukkar, and the meeting was attended by the governor of Shamiya and Najaf, Norbery, the governor of Abu Sakhir Hopkins and his assistant, Mustafa Khurmah al-Suri. Although Sayyid Muhammad al-Baqir was not invited to this meeting, he was able to attend and recite a revolutionary poem that provoked Sheikh Salman al-Abtan, which shook his sword, saying, "At your face, I am the brother of Fatima" (Zina Shaker Salman al-Mayali, p. 34), and from here was the beginning of the revolution in Shamiya (Muhammad Ali Kamal al-Din, p. 99).

On Sunday, July 11, 1920, Al Shamiya raised the banner of the revolution (Abdul Razzaq Al-Hasani, p. 204), and Hajj Hammoud Sheikh Abdul Wahed, Mr. Alwan Al-Yasiri, and Mr. Hadi Zwain, along with other crowds, came out and laid siege to Abu Sakhir (Abbas Kazem, p. 140). At the same time, Captain Man was present at his workplace, distributing the money, so he gave a large sum to some of the heads of Khaza'el to help him stay in Al-Hamidiyah. Thus, they came to the leaders of Al Shamiya asking them to stay, but they insisted that he leave (Abbas Kazem, p. 140), before he was able to obstruct the movement of the revolutionaries. Haj Hammoud also insisted on his leaving, because he was unable to preserve his life, so he was accompanied by Hajj Rayeh Al-Attiyah, Sheikh Salman Al-Abtan, and several guards and individuals to Kufa (Abdul Razzaq Al-Hasani, p. 273).

It should be noted that the leaders decided that the Beni Hassan tribes adjacent to Kufa would impose a siege on them and that the tribes of Abu Sakhir and Shamiya would set up on the Hilla al-Kifl front, cutting off the British communications line, whether by river or by land. Thus, the British forces could not obtain supplies, nor could they break the siege on Kufa (Abdul Razzaq al-Hasani, p. 204).

On July 22, 1920, the tribes were able to liberate the city of Kifl, which is located on the Euphrates River, based on this, the British forces rushed to send military units of 800 to 900 people led by Hard Kestle (L. N. Kotlev, p. 193).

This military unit was called the Manchester Convoy (Zeina Shaker Al-Mayali, p. 35). This Convoy consists of the Manchester Mechanized Battalion, an engineering company, an artillery battery, and other things (Abd al-Razzaq al-Hasani, p. 128), and the purpose of sending this Battalion was to try to prevent the attacking tribes from advancing, and to break the siege on Kufa (L. N. Kotlev, p. 193).

On the evening of July 2, 1920, the army arrived in Al-Rastamiyah to control the Al-Rastamiyah stream, its arch, and the adjacent hills, but the revolutionaries were able to confront this action despite the British forces' use of bombs. However, the revolutionaries were able to counter this action despite the use of bombs by British forces. The revolutionaries soon headed to the hills to use them as natural trenches to protect them (Muhammad Ali Kamaluddin, p. 134), after night they were able to launch a powerful raid on British camps and were able to penetrate their defensive lines (I. N. Kutlef, p. 193).

As for the Al-Humaydat clan, it arrived before Morocco to the battlefield in Al-Raranjia under the leadership of Hajj Hammoud, who started urging his clan to participate in the battle and stand against the British, and he took the eastern region as a position for them in the place where the British forces are stationed (Zina Shaker Salman Al-Mayali, p. 36). As for the rebels of the Tufail clan, they headed towards the battle after sunset and were able to occupy and control the Al-Rustamiah orchard from the north side of the British forces' concentration (Muhammad Ali Kamal al-Din, p. 134-136).

A battle took place between the two parties, and the revolutionaries were able to achieve great victories, due to their knowledge of the routes, unlike the British forces, which know only public roads. The revolutionaries began to increase at night, and the balance of the revolutionaries began to swing, and as a result of the increasing casualties among the British forces, Hard Kestel ordered the immediate evacuation of his forces from the camp (L. N. Kotlev, p. 194).

As a result of their withdrawal and retreat, the British forces incurred 180 dead, 60 wounded, and nearly 160 prisoners, 79 of whom were British and the rest were Indians, in addition to heavy losses in transportation and animals. As for the revolutionaries, they lost only ten dead and some wounded, and they were able to seize about 59 machine guns, and large quantities of bullets and ammunition, in addition to a large cannon with which they drowned the steamer Fly, which came to Kufa to protect the British army (Abdul Razzaq Al-Hasani, p. 253), as for the prisoners, the revolutionaries treated them with kindness and respect (Ms. Bell, p. 163).

The battle of Raranjia lasted about 6 hours from 11 pm to 5 am, among the most prominent clans that participated in this battle were the Al-Humaydat, Al-Fatla, Al-Abid, and Albu Ardi clans from Bani Hassan (Zeina Shaker Salman Al-Mayali, p. 23). Although the revolutionaries obtained ammunition, equipment, and weapons that they obtained in Al-Aradiyah, the continuation of the fighting was not in the interest of the revolutionaries, due to the arrival of supplies to the British forces. So the cities began to announce their surrender, especially after the retreat of the revolution and the arrival of the British forces to the city of Kufa (Muhammad Ali Kamal al-Din, p. 117).

Notwithstanding the return of the people of the city of Shamia from seeing the planes flying overhead and hearing their voices without being hurt, they were surprised when the British aircraft bombed the city, demolishing a side of the market and some of the houses. The bombing lasted for 3 days (Zina Shakir Salman al-Mayali, p. 37). This led to the meeting of the heads of the city, led by Hajj Hammoud Badan, in addition to the heads of the Al-Humaydat clan, and they decided to meet the interlocutors by sending to the English Manshi Eliyahu, one of the notables of the Jews in the city, because he spoke English well and mixed with the English before the revolution, accompanied by Sheikh Salman Al-Abtan, one of the leaders of Khaza'al. They headed through Abu Sakhir until they reached Najaf, and Najaf at that time had announced its surrender. The governor of Najaf, Hamid

Khan, communicated with the British in Kufa and offered them the surrender of the city of Shamiya, and that the tribes demanded surrender, it seems that the British forces in Kufa were convinced of this matter, so they sent one of their officers, Major Nakad, with Sheikh Salman, and when they reached Kufa, they found the British forces preparing to strike Shamiya with planes at night, thus, Munshi went to the commander to persuade him to stop striking and he responded to their request (Muhammad Ali Kamal al-Din, p. 117 and p. 118).

Upon their arrival in Shamiya, the chiefs, Hajj Hammoud and Hajj Jassem al-Jiyad from the Al-Humaydat clan, Jassim Al-Saab, Muhammad Al-Falih, and Habib Al-Sayyid Wadi from Al-Awabid, and Mohsen Al-Haj Abboud from Bani Hassan submitted surrendered as a sign of their sincerity, and they also agreed to the Major's demands to pay compensation estimated at 8000 rifles and 200,000 bullets (Captain Man, p. 85).

On October 1, 1920, Hajj Hammoud Baden and Jasim Al-Jayad from the Al-Humaydat clan, along with a number of the same clansmen, surrendered to the British forces to be released at a later time. The commander of the 17th Division reported that the tribes of the city of Shamia had surrendered as a whole, thus ending the revolution in Shamia (Captain Mann, p. 85).

Stopping when Al-Haimat and Al-Shami participated in the Twentieth Revolution demonstrates the early patriotism of anti-British, but the Shami elders acted responsibly and realistically when they saw British forces weighed against them. This demonstrates Hadj Hammoud's early ability to manoeuvre with the British, bringing safety and stability to his clan and region.

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