



Kingdom of Kindah and its Foreign Relations Before Islam

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ABSTRACT

The Arab Kingdom of Kindah has reached the apogee of its glory and its authority on the stage of history before Islam, in order for the most prominent historical events to shed light on it, and if we follow the Arab narratives regarding this kingdom, they are few and different, in addition to interpretation and historical conversations about them. Therefore, we have considered in the current research a presentation of the Kindah state and its external relations with other tribes, before Islam. Since the Kingdom of Kindah has many historical roots, so we tried to penetrate deep into its ancient origins, and in this research, we have intended in this paper to talk about the history of an Arab country that has more than two and a half centuries. This is what prompted us to return to the ancient origins of this great and luminous kingdom in human history, as well as to identify its lands that covered all parts of the Arabian Peninsula. Also, about its commercial relations with other countries and the attributed writings with which it is famous, as well as the thousands of inscriptions and decorations left behind in the Arabian Peninsula.

Key words: Kingdom of Kindah, foreign relations, before Islam.

The logo for the International Journal of Research in Social Sciences and Humanities (IJRSSH) is a large, stylized graphic. It features a central orange shape resembling a flame or a stylized letter 'S', surrounded by green and blue curved lines that suggest a globe or a dynamic, flowing motion. The acronym 'IJRSSH' is written in a bold, orange, sans-serif font at the bottom of the graphic.

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1. INTRODUCTION

When talking about any civilized state before Islam, one must go into the depth of its historical origins. Therefore, if we want to study the historical roots of the Kingdom of Kindah, this is meant to talk about a history of more than two and a half centuries. Subsequently, we must return to the ancient origins of this great and luminous kingdom in the history of mankind, as well as knowing its lands, which covered all parts of the Arabian Peninsula. In addition, about its trade relations with other countries, and about the thousands of inscriptions and decorations they left behind [1].

Therefore, it can be said that it was really a large-scale civilized kingdom, which we cannot limit in some words, so it was necessary to know the extent of its originality, its historical extension, the works and achievements of its kings and how this great kingdom ended at the hands of the BaniAsad tribe.

Historical sources indicated that the state of Kindah is an ancient Arab kingdom affiliated with the city of Saba, which was established in the middle of the Arabian Peninsula, and its kings were originally from the Kindah tribe itself and wrested the king of the Dumal-Jandal and Bahrain from the Manathira in the pre-Islamic era. The history of the Kingdom of Kindah goes back to (the second century BC) at least. It is mentioned that it played a brilliant pivotal role throughout ancient Arab history. The kings of Kindah state before Islam were

more like what they are called (Sheikhs), as they enjoyed prestige and a high personal standing among the Arab tribes and Western countries more than they considered a stable government and authority. The kingdom's system was based on the tendency towards union, as they aimed to gather several Sabaeen tribes headed by the Al-Thor family from the Kindah tribe; this is what made it the demand of other countries to conduct trade relations, or to implement their ambitions to control them [2].

2. KINGDOM OF KINDAH

The Kingdom of Kindah can be referred to as an ancient civilized Arab tribe, and in the Sabaeen Musnad texts, it appeared in the second century BC. This tribe was distinguished by its high civilization, as it was called in heritage books as "Kindah of Kings" [3].

It was mentioned (Robert, 2002) that the Kingdom of Kinda was established in Najd to secure its trade routes, despite its cultural history, but the history of its Mamelukes in the pre-Islamic era is marred by a lot of ambiguity, as the news reports talked about them, but with little [4].

Numerous writings were discovered in the village of Al-Faw written in the old Musnad script, and also some of the Akhbari reported that its people had entered Islam in the seventh century AD, and that they were among those who came to the Prophet Muhammad (sallaallahealayhwalha“may God bless him and his family” in the year of delegations [5].

Bafakih et al., in 1985, indicated that they refer to the sons of al-Hakim, Thor Bin Afeer Bin Uday Bin Al Harith Bin Marra Bin Adad Bin Zaid Bin Amr Bin Oreib Bin Zaid Bin Kahlan Bin BinYashjab Bin Ya`roub Bin Qahtan. As for their mother, she is Ramla, the daughter of Asad bin Rabi'a bin Nizar. Among the Al-Akhbaris, those who said that they were Bani Thor bin Janada bin Maad. But most of them, including the children of Kindah themselves, tend to refer to the first saying that they are Qahtani or Yamani. There is another belief among modern scholars that the Arab lineages of Canada are usually either different or fictional, whether those belonging to Qahtan or that of Adnan, but at the same time the Kingdom of Kindah reflected a political struggle more than anything else [6].

3. HISTORY OF THE KINGDOM OF KINDAH

The Kingdom of Kindah appeared before Islam in eastern Yemen, which follows the country of Hadramout, and it is an Arab tribe that was attributed to Thor bin Afeer bin Uday bin Al Harith bin Marra [7], and it was also said that Kindah was called (Thor bin Afeer) [8]. The people of Kindah used to practice pagan rituals, and a number of Musnad texts were discovered in a language that the linguists and orientalist called (a special Sabian dialect) in the days of their first capital. There is no historical evidence indicating whether its people converted to Judaism. However, they were certainly in the army of King Yusef Asar Yathar al-Humayri [9]. There are indications that the parts that were present at the time in northern Arabia were of both

pagan and Jewish religions. The Kingdom of Kindah fell not long before Islam. It was dispersed and fragmented into several emirates, the last of which was the Emirate of Akidar bin Abd al-Malik, who was then king of Dumat al-Jandal [10, 11]. Several texts attributed to the two tribes of Kindah and Madhhaj according to the Arabs of Saba, indicate that they were often called together as (the Sabaean Bedouins). Those whose people lived in fixed houses and did not tend to live in tents or move from one area to another in search of shelter or pasture. It is most likely that the nomadism characteristic was attached to the people of the Kingdom of Kindah because of its dry and desert location and not because of the movement and the adoption of the lifestyle attributed to the Bedouins in other regions of the Arabian Peninsula [12].

Bafakih et al., 1985, indicated that there are a set of factors that led to the development of Kindah civilization, including:

- a. Geographical location: because of its distance from the main centers of urbanization in the ancient world, as well as due to its proximity to Africa at the same time, as there are goods that are desirable to the people of civilized countries, especially those that surround them with the Mediterranean Sea. It is also located on the sea route between those countries and India.
- b. Climate: in terms of regular rain in the main western plateau and a relative abundance of water sources in the valleys. Among these valleys is

WadiHadarMawt of one of the largest valleys in the Arabian Peninsula.

- c. C-Producing certain materials: as they were popular for large herbal products, foremost of which were frankincense and myrrh [13].

4. POLITICAL RELATIONS OF THE KINGDOM OF KINDAH

The Kingdom of Kindahwas distinguished by the abundance of its political relations with other countries, and this may be due to what was reported by the natives [14]. The Kindah tribe is mainly attributed to the ancient mythical character (Qahtan) - and it came in the Torah as (Yktan) - and his mother comes from Nizar (Nizzar), and some of them said that Kindah is from an alliance (Med), all of which illustrate historical features from the political kingdom of Kindah inside the Arabian Peninsula. According to the Nasabis, they are consideredQahtani and from mother Nizari, and Kindah is politically linked to the Kingdom of Sheba and the Kingdom of Himyar. In fact, the original home of the Kindah tribe, or the place where it witnessed a prominent political role for them before Islam, was in the middle of the island or the Najd region, not in Yemen. Also, the Kindah tribe may have been a Sabaeen colony kingdom at the beginning of its inception, but it became clear from the days of the Himyar Kingdom that the kings of the Kindah tribe were seeking to discipline the tribes opposing them in the interest of the Kingdom of Himyar and to fight the Manathira invasions [15].

The Kingdom of Kindahwas called (Kindah of Kings). Perhaps because the king was residing in the desert of Hijaz at that time, also, because they installed their children over the tribes. The Kindah tribe did not yet know a kingdom in the well-known sense, but rather it was the closest thing that could be described as a tribal federation, as the Kingdom of Kindah had a center stage in it, where one of its greatest families took over the rule. This alliance was characterized by the fact that it included the tribes of the middle Arabs, such as the tribes of Bakr and Taghalab, but soon this alliance began to dissolve gradually. Due to corruption, strife and the constant turmoil between the allied tribes, which led to the occurrence of wars between them, despite that; In spite of that, these kings succeeded in creating strong relationships with their companions in Yemen, which greatly contributed to creating trust between the two parties who were originally from one source, and thus it became normal for the people of Yemenis to depend on the people of Kindah in the north [16].In the last quarter of the fifth century AD, that is, around the year (480 AD), the king (Hajar bin Amr) installed a ruler over Kindah in the heart of Najd, and he wrested a part of the lands that were under the rule of the Manathira tribe, then he lived in a place called (btuneaql), located south of Wadi Al-Rama, on the road between Makkah and Basra.Muhammad BayoumiMahran, 1993, stated that this king was able to polarize the tribes in Najd and Bahrain with his authority, and the narratives that say good relationship with the Romans have nothing to support

them. Except for what was stated about the non-exposure of the Romans to it [17].

The sixth century AD, in which the king (Nu`man bin Al-Aswad bin Al-Mundhir) took the throne of Al-Hirah, whose father (Al-Aswad Al-Lakhmi) was the king of Al-Hirah, while his mother was the daughter of (Amr bin Hajar Al-Kindi) king of the state of Kindah, witnessed the emergence of strong political relations between Al-Hirah and Kindah. Abu Al-Bagqa Al-Hilli saying that this relationship is evidence of the blood bond that gathered north and central Arabia; in other words, its success is a result of the social relations that have emerged on the horizon of the confused and Kindah state during previous periods [18]. When Al-Malik Al-Mundhir bin Imru`Al-Qais was installed, he found great opposition and opposition on the part of the Kindah tribes, especially the tribes of Bakr bin Wael, when there was a great enmity between them and his father, and with regard to what was mentioned in the book Al-Kamil in the language and literature of Ibn Al-Abbas:

The man of al-Qais ibn al-Nu'man was a frequent raid on Bakr bin Wael, and the wars between him and them were frequent and continuous ... [19], because of the continuation of this hostility, the Bakr tribe refused to cooperate with the King al-Mundhir, and they refused to support the rule. Here, Abu albaqa Al-Hillisaid: "And they refused to be indebted to him. They called Al-Harith bin Amr bin Hajar the Canadian bitterness, so they made him king over them, and they fought Al-Mundhir ..." [20]. The text provided some historical indications about the military

alliance that arose between the tribes of Bakr bin Wael and Al-HarithAl-Kindi, whose intention was clear to occupy Iraq. Also, because of the conditions of chaos, collapse and division that prevailed throughout the Sassanid state, which was an ally of the confusion, as well as the emergence of the Manichaeen religion and the vacillation of the Sassanid king (Qubad) between supporters and opponents of this new thought [21].

Thus, the alliance (Al-Bakri and al-Kindi) succeeded a military division opposing the government of al-Mulka al-Mundhir ibn Umaru al-Qais. This is what prompted Al-Mundhir to think clearly about the search for effective solutions to dismantle this military agreement and break the thorn of its enemies. Abu al-Bagqa al-Hili explained the methods in which al-Mundhir implemented in the face of the enemies, which states: "When the Sasanian term was delayed from al-Mundhir, he was released from Al – Hirah. One of his close associates, called: (Sufyan bin Majasha), advised him to address his daughter to the Canadian Harith, thereby securing his side and limiting his authority. This is what really happened after al-Mundhir initially expressed his hesitation, as he married Hind and had three children with her, and then the Canadian Harith left his country after the marriage, and the throne of al-Hirah returned to al-Mundhir, Al-Farazdaq was proud of that, saying [22]:

*Who is the one who brought kings together
and between them*****War raging burns*

5. TRADE RELATIONS OF THE KINGDOM OF KINDA

Whereas the Kingdom of Kinda was one of the important tribal elements influencing the course of events in southern Arabia, where the king was a HajarAkilAlmarar, a brother to King Hamir Hassan from his mother, so that king wanted to strengthen his influence in the Arabian Peninsula. That is through its control of the trade routes across the Arabian Peninsula; so he came to the middle of the Arabian Peninsula, fighting; when he subjugated their tribes, he set them a (HajarAkilAlmarar) as king. Then he continued his war towards northern Arabia until he reached Mesopotamia, then he returned to the base of his king in the south [23].

The kings of the Tababa or the kings of Yemen had resorted to the Kinda tribe to dominate the northern trade routes that were frequently frequented by commercial caravans from Yemen so that they could secure the favorable attacks on them from the northern Bedouin tribes. It seems that the Kinda did not have cities as did the Manadhira and Ghassanids tribes. But it is clear that, after their authority had been established, they became a very dangerous competitor to these two countries, especially the Manadhira State. With the help of the Persians, they managed to get rid of its third al-Mundhir king, and annex it to their great alliance [24].

The village of Al-Faw is one of the most famous cities that was characterized by the abundance of trade in it. Which was called at the time as "the village of Kahal" which means

the tribe (Kindah and Madhaj), and the reason for its name that is, after the oldest goddess they have, which is (Qahtun). The FAO was part of a Sabaeen expansion policy in order to protect the convoys departing from Yemen towards Iraq and Persia. It was considered a commercial station for a rest and for the exchange of caravan goods between Arab and Western merchants [25].

Shaheen indicated in 2003 that the village of Al-Faw was the main crossing point for all Arab and Western convoys. The village of Al-Faw was also famous for its trade and sale of frankincense, myrrh, and kinder trees, as well as jewelry and jewelery, so it was a requirement for all merchants, especially because of its safe location for fear of being exposed to bandits and invaders [26].

In addition, the Kindah tribe's exportation of Al-Tayyoub helped increase its trade exchange and expand its cultural relations. The reason for this is that the Kinda at that time were the masters of this trade, which was carried by caravans, the number of which reached a few hundred camels. Historical sources indicate the existence of most of the artifacts of the Fao civilization, which highlight how trade routes in the Arabian Peninsula, and which are currently housed in the National Roman Museum in the Italian capital in Rome [27].

The history of the Kingdom of Kindah reveals to us the skill of its inhabitants in making statues, which were one of the important commodities to attract merchants to purchase them. These statues confirm to us the genius of the village sculptors and their ingenuity in blending their unique taste stemming from

their Arab originality, identity and personality, which reflects their sublime environment and shows external influences from their distinct surroundings and culture [28].

Therefore, the Kindah tribe became at that time a high-ranking commercial center and a meeting place to receive caravans carrying minerals, grains and textiles. It was also filled with houses, palaces, stores, shops, temples, and hotels. It also contained more than (17) wells. Its inhabitants worked in trade and agriculture. The Kinda tribe, especially the village of Al-Faw, included a large number of archaeological hills scattered in it. There are palaces and huge markets consisting of three floors, which are surrounded by high walls and towers on its four sides, and it served as a place for the commercial caravans that were descending in Al-Faw [29].

The importance of Al-Faw village stems from the fact that it controls the trade route, as convoys cannot travel without passing through it. Because it is a transit point for convoys to an important commercial station on the trade route extending from the south of the Arabian Peninsula and heading north-east to the Arabian Gulf and Mesopotamia. As well as linking northwest Hijaz and the Levant. Therefore, it became an economic, political and cultural center in the middle of the Arabian Peninsula, and the capital of the Kindah state for more than five centuries. "Al-Faw" was a commercial city open to commercial caravans coming from the different Arab kingdoms. It is a natural reserve, as the surrounding geographical features constitute a natural protection for it,

such as Mount Twaiq from the east. The village residents also built gates in the northern, western and southern sides, and the inhabitants used horses in their wars as it appears. In the frescoes and some copper figures, in their defense they used spears, arrows and swords [30].

6. CULTURAL AND SCIENTIFIC RELATIONS OF THE KINGDOM OF KINDAH

The Kingdom of Kindah was distinguished by its many cultural and civilizational features. This is due to the presence of the bronze sculptures that gave it a civilized dimension, as well as to the various tombs in their shapes, and the writings that were found in the southern Musnad letter. Also, artifacts were found on the site that are currently being restored, in addition to the pieces that are currently displayed in the exhibition Masterpieces of Antiquities of the Kingdom of Saudi Arabia through the Ages in Washington [31].

The Kingdom of Kindah relied on the Musnad script for writing, in order to document its prominent commercial and political role between it and other tribes. They sanctified writing as a science for the enjoyment of knowledge and for carrying out the conditions of the world. That is why the Kingdom of Kindah sought through writing to express worship, trade and reputation, and the admiration for that civilized educated community, which spread its writing in every location, corner and even the foothills of the mountains. They also wrote on the tools of everyday used such as (utensils, statues,

weights, jars, and walls). Al-Musnad pen also revealed the personal characteristics of the people of Kindah. Which are represented by their feelings, emotions and problems. Those feelings emerged when they resorted to the deities and their names such as "El", "Al-Lat," "Al-Uzza", "Mina", "Wad", "Shams", "Aumd" and "Ashrq". As there were similarities between the gods of the south and the gods of the north in Hijaz and Al-Ula. This in turn led to the spread of the Musnad line through them to other Arab kingdoms. This makes other tribes adopt and derive the most important scientific features in some books and civilized worlds spread in the Kingdom of Kindah, and then transfer them to members of their communities, and among the most prominent of these societies is the Kingdom of Worms and the Kingdom of Lahyan in the Arabian Peninsula [32].

In addition to the Sabian writings, the "semi-Sabaeen" and the Ma'in writings, which are related to Yemen. The inscriptions in the village of Al-Faw contained linguistic characteristics that were of interest to linguists and those interested in the history of the Arabic language [33].

Reflecting the historical development of writing the Kingdom of Kindah on the distinguished engineering architecture at the time in terms of building materials, architecture, tiling and decoration of buildings from inside and outside. In addition, that is what was discovered from the architecture of the market, the palace and the residential area in the village. The inhabitants of the Kingdom of Kindah used them in square and rectangular

mud-brick construction, as well as their use of polished and polished stone in foundations and building tombs, and gypsum mixed with sand and ash in tiling the interior walls of the buildings, and they supported their buildings with square rectangular towers. The architectural style indicates that it represents a unique Arab style in which the consideration of environmental conditions and their various needs emerged, and this is what made it a center for others to flock to it for the purpose of quoting and learning from some of the cultural features related to building, decoration and original Alkindayah inscriptions [34].

Bafakih and others, 1985, added that "some Yemeni texts were discovered, which were mainly based on the cyclical narratives (myths, poetry, tales ... etc.), in addition to documents written by famous Arab newsmen, such as Wahb bin Munabbih, Hisham bin Muhammad, Al-Kalbi, Al-Hassan Al-Hamdani, Nashwan Al-Hamiri ... and others. Some of the discoverers believe that the information that we received from them may include some intended or unintended distortion as a result of mixing characters and kings, or giving a character to two people, making confidence in its contents weak [35].

From as a mentioned above in our presentation of the cultural and scientific milestones that what we have reached in terms of information about Kindah civilization is very few, as there are still wide gaps in relation to its famous inscriptions, very laconic, and few in number. Moreover, we do not yet possess any mythical or ritual text through which we can learn the religious concepts of ancient Alkandiyn, and

there are no pottery documentary records to clarify the state system, temples, or tribes prevailing at that time, as well as the method of trade exchange in force in the Kingdom of Kindah.

7. CONCLUSION

In this paper was centered on (the state of King of Kindah and its external relationship before Islam), as we presented some historical evidence and documents in order for the research to come out in the best way. After we discussed the research axes, we reached several important results that can benefit researchers interested in our current topic, which we can review with the following points:

- 1- The state of Kindah is an ancient Arab kingdom affiliated with the city of Sheba, which was established in the middle of the Arabian Peninsula, and its kings were originally from the Kindah tribe itself and wrested the king of Dumat al-Jandal and Bahrain from the Manathira in the days of the pre-Islamic era.
- 2- The people of Kindah used to practice pagan rituals, and a number of Musnad texts were discovered in a language that the linguists and orientalist called (a special Sabian dialect) in the days of their first capital. There is no historical evidence indicating whether its people converted to Judaism.
- 3- The nomadic character attached to the people of the Kingdom of Kindah because of its dry and desert location

and not because of the movement and the adoption of the lifestyle attributed to the Bedouins in other regions of the Arabian Peninsula.

- 4- The Kingdom of Kindah was distinguished by the abundance of its political relations with other countries, and perhaps this is due to what was reported by the lineage, that the Kinda tribe is mainly attributed to the ancient mythical figure of the ruler (Qahtan), and some of them said that Kindah is from an alliance (med). All of them illustrate historical features of the Kingdom of Kindah political inside the Arabian Peninsula and its disparate relationship with its tribes.
- 5- The Tababa kings, or kings of Yemen, had sought refuge in the Kindah tribe to dominate the northern trade routes, which were frequently frequented by commercial caravans from Yemen so that they could secure the favorable attacks on them from the northern Bedouin tribes.
- 6- The importance of the village of Al-Faw, the capital of Kindah, stems from the fact that it controls trade routes. As convoys cannot go without passing through them, because they are considered a transit point for convoys and also an important commercial station on the trade route extending from the south of the Arabian Peninsula and heading northeast to the Arabian Gulf and Mesopotamia. In addition, the road linking northwest

Hijaz and the Levant until it became an economic, political and cultural center in the middle of the Arabian Peninsula.

7- The Kingdom of Kindah was distinguished by its many civilizational and cultural features. This is due to the presence of the bronze sculptures that gave it a civilized dimension, as well as to the various tombs in their shapes, and the

writings that were found in the southern Musnad letter.

8- The Kingdom of Kindah relied on the Musnad script for writing. This is the purpose of documenting its prominent commercial and political role between it and the other tribes, and they sanctified writing as a science for the enjoyment of knowledge and for understanding the conditions of the world.



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