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## Kingdoms and States of Arabian Peninsula before Islam

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**ABSTRACT:** The topic is the kingdoms and states of Arabian Peninsula before Islam. Our discussion about the pre-Islamic era cannot be completed without a statement of those Arab kingdoms and states that arose on the outskirts of the Arab island before Islam, such as: Kingdoms of Yemen in the south, Kingdom of Ḥīra in the northeast and Ghasāsina state in the northwest, as well as, the central island, especially the cities of Ḥijāz. So, first, we will mention the Arab Kingdoms and States in Southern Arabian Peninsula, and secondly, the Arab Emirates in Northern Arabian Peninsula, as we have to clarify the political situation of Arabian Peninsula, which was located between two great empires: Persian Empire in the east, and Roman Empire in the west, because those two competing empires were on display of the Bedouin invasions who were launching the raids on their borders from time to time. Persians and Romans both attempted to invade Arabian Peninsula, but they were retreating from the invasion due to the human and material losses. However, Persia wanted to establish a garrison on its border, corresponding to the desert, and succeeded in its project temporarily, and repelled the invasions and raids of Bedouin tribes.

**Keywords:** 1. Ḥīra 2. Manāḍira 3. Ghasāsina 4. Ḥijāz 5. Mecca 6. Medina 7. Ṭāʾif.

### A. Arab Kingdoms and States in Southern Arabian Peninsula

#### I. INTRODUCTION: HISTORICAL BACKGROUND

Arabian Peninsula was not devoid of rulers at all, rather, there were some crown holder kings ruled it, such as kings of Maʿīn and Sabaʾ from the children of Qaḥṭān who ruled and had clear cultural imprints on the pages of the history of southern Arabs of the island. The tribal chiefs and their clans also possessed the rule, authority, freedom, and independence like the kings in the middle of the island, as well as the were some of the nobles and honorable families known as the houses of leadership and honor, such as: House of Hāshim b. ʿAbd Manāf as the house of Quraysh, and House of Al-Ḥuḍaifa b. Badr al-Fazārī as the house of Qais, the house of the family of Dil-Jaddain b. ʿAbdullah, as the house of Shaibān, and the house of Banī Al-Dayyān from Banī Al-Ḥārith as the house of Yemen, and the heads of these houses had a decent position among the Arabs, whether they were from the desert or from the urban area. As for Kinda tribe, it was not considered as one of those famous houses, but it was famous for a kingdom that had some kings, And, and their hometown was Ḥaḍramaut located in the south, and the kings had the authority over Hijaz and Yemen, but that kingdom did not live for a long, as it had been weakened and debilitated, then collapsed and disappeared from the scene of events in the island forever. [1]

There is no doubt that the Arabs who lived in the valleys of the Arabian Peninsula were engaged in the agriculture and trade in the outskirts of the island, which caused the emergence of some urban environments throughout the history of ancient Arabs in the form of some prosperous kingdoms. Perhaps the most important of those urban environments was the region of the southern island, especially Yemen, which was called by the Arabs (the green land) because of the large number of trees, fruits and crops, therefore this region was called Happy Arab Countries.

So this urbanization in the southern island was a reason for the prosperity of some kingdoms since ancient times, such as: Kingdom of Maʿīn was located in the middle of Yemen between Najrān and Ḥaḍramawt, and Kingdom of Sabaʾ was located between the Kingdom of Maʿīn in the north and Qatbān in the south, while Ḥaḍramawt was located in the east of these three kingdoms. [2]

## 1. Kingdom of Ma'īn

Nothing is known about it except what was found on the inscriptions that were found in northern Yemen around the town of (Ma'īn) in the region, which is a flat area, famous for its palms, woods, and pastures, for the archaeologists revealed something about the mystery surrounding this kingdom, as some of them did the research about its political and social systems, relying on the inscriptions alone, until they discovered the names of twenty-six kings of Ma'īn, and inferred from them that the system of government in them was a hereditary monarchy passed from the father to his son, and the two may participate jointly in the rule.

Ma'īn's agricultural products, such as the incense and perfume, had a great value in Egypt, and its geographical location on the Red Sea was an important commercial center since ancient times. Its influence extended, until reached Gaza to the north of the Mediterranean Sea. The emergence of this kingdom may be due to around 1500 BC. It was wiped out by the emergence of tribes known as Saba' around the eighth century BC. Perhaps the Sabaeans took the advantage of harsh conditions that surrounded the Arab Kingdom of Ma'īn, and they fought it, and seized its lands, as well as, they took over another kingdom called (Kattabanae), which is located in the south near to Bab al-Mandab, and its appearance dates back to before a thousand years BC, and they also seized the country of Ḥaḍramout located in the east of Yemen, and they established from these kingdoms a one strong kingdom that took Ma'raib: (Masiaba) as its capital. [3]The Sicilian (Dio d'or) indicated to the people of Ma'īn that they were bringing the incense from the south of the island to the north of the island, and then Sabaeans followed them and provided the incense to the Egyptian structures during the Ptolemaic era. [4]

## 2. Kingdom of Saba'

When the sovereignty over the southern part of the Arabian Peninsula came in the hand of Sabaeans, its kings became rulers over this country in the brightest period of its history. Kingdom of Saba' is attributed to Saba' b. Yashjab b. Ya'rub b. Qaḥṭān, the grandfather of the southern Arabs, and he was called Saba' 'Abd Shams. He was a majestic king who had many conquests. It is said that he carried the tribes to the countries of Yemen, so he began to be called Saba' for that. He raided Babylon and opened it and took it in his ownership. He had several children, the most famous of them were named: Ḥimyar and Kahlān. He divided the kingdom between them before his death. He gathered the people of his kingdom to choose his son Ḥimyar as their king, so his son Ḥimyar began to sit on his right side and Kahlān on his left side. Some historians, including Von Kramer see that this story symbolizes the division of Sabaeans into two groups: Ḥimyar and Kahlān, where the power was in the hands of the first, and the second was guarding the kingdom and launching raids on the enemies.

Historians have divided the state of Saba' into the two periods of time, the first period in 550 BC. The king was titled at that time (Makrab Saba'), which means intercessors of the gods, and this was the nickname of the Qatbān kings who occupied it. However, the kingdom of Ma'īn, in particular, did not fall completely, by the evidence that it was remembered to the first century AD, and (Ṣarāwih) was capital of Saba' in that era, which was located near to the western Ma'rib. The second period extended around 650 BC to 115 BC. The rulers were titled (King of Saba') and their capital was (Ma'rib City), which was sixty miles far from Ṣana'ā' in the east.

The fertility that characterized their region since the ancient times provided Saba' and its successor Ḥimyar the stability required to build an upscale civilization, and the remains of that capital are still represented in the dams that were built to store the water, fortified cities, palaces and temples. They had a tight system for managing the agricultural affairs and distributing water, until they were watering the land when there was a little seasonal rain water in which their lands were suitable for the cultivation. Hence, this dam was one of the most important reasons for their prosperity and the progress of their country. [5] The scholars and historians differed about the character of (Queen of Saba') mentioned in the Qur'an, some of them believed that the woman who had contacted the greatest character known at that the time was from an Ethiopian race, and that she had come from southern Arabia, and the others believe like (Glazer), (Schrader), and the others that King Solomon (who had the throne of Jerusalem) invited the Queen of Saba' to stay for a period of time somewhere on the highlands of Arum. Arab scholars did not agree on the lineage of Bilqīs, they believed that she was the Arab queen who lived during the reign of Solomon the Wise, but Father Anastas al-Karmily sees (that the investigators have proven that Bilqīs was never at the time of Solomon the Wise) and neither the Holy Qur'an nor the Prophetic Sunnah were subjected to her name and lineage, so the interpreters considered that Bilqīs was the daughter of Sharḥabīl, as they did not differentiate between her and the character of the Queen of Saba' who lived during the reign of Solomon, and this queen was one of the most famous kings of Saba', and also one of the most famous kings of the pre-Islamic era. [6]

Kingdom of Saba' was surrounded by some bad economic conditions, and it was threatened by the torrents that destroyed its dams, and especially what was known as (the torrent of 'Oram) i.e. the torrent, which was unbearable, and which was a reason for its destruction, so that they set an example for them: (They went into the hands of Saba'), means they destroyed. [7]Some orientalist went to the conclusion that the breaking of the Ma'rib Dam was in itself a result of the neglecting by a declining nation, and then a large number of the people of these countries migrated to the northern and eastern sides of the Arabian Peninsula. [8]

### 3. Kingdom of Ḥimyar

After the fall of the Sabaean state, the authority in the country of Yemen became dispersed in the hands of the powerful rulers or princes who remained in it. Those who were known by the name of king, like "king of Rīdān", "king of Nā'it" and "king of Zifār", and they all were Ḥimyarīyīn.

Then another kingdom emerged, which was known as the state of Ḥimyarīyīn. Ḥimyarīyīn were in many tribes, and their kings were called - according to the sayings of Arab historians - (The successive) and their appearance is determined in 115 BC. They continued in their rule until 300 AD. In fact, this kingdom surpassed the previous two kingdoms (Ma'in and Saba'). Meanwhile, the palace was like a fortress or a fort, and the owners of those palaces were known by the term (Kings) and among the most famous palaces whose names have come to the history were: The palace of Nā'it, the palace of "Salhain", and palace of "Ghamadān", but how did this kingdom appear to be existed? The answer is that the powerful king from the kings of Yemen used to conquer some of the neighboring countries, and if several governorates meet the attached villages and farms in the rule of one person was called a ruler and governed as a king named "Mikhālāf". The owner of Rīdān - which was known as Zifār - later - tried at the end of the first century BC to overcome a group of "States" and include to his state, and so on the state of Ḥimyar was formed. [9]

The state of Ḥimyar was located between Saba' and the Red Sea, and it replaced Qatbān, which appeared before it, which included the far southwest corner of the Arab countries. Ḥimyar state did not wait for a long to take Saba' and Rīdān. and the title of their chief was the King of (Saba' and Rīdān) in the first era of Ḥimyar kingdom, but the kings of the second era who conquered Ḥaḍramaut and annexed them to their kingdom, they were known as the kings whose rule extended after their conquest of southern Arabia to the countries of Hijaz and Yamāmah, and what was between them and the 'Adnānian Arab tribes, and their influence remained on the northern tribes until the fifth century AD.

As for the first king of the Ḥimyar kingdom was named: "Al-Ḥārith al-Rāyish" who gathered all the authority in his hand, and overcame Ḥaḍramaut, Mahara, and Oman. Armies of Al-Ḥārith conquered India, Sindh, the land of Babylon, Khurāsān, Sham and the countries of East. Al-Ḥārith succeeded his son (Ḍul-Qarnain), one of the most famous kings of Ḥimyarīyīn. He was credited with many great conquests in the east and west. [10]

However, it is known to historians and researchers that "the owner of the two horns" whose story is mentioned in the Holy Qur'an is not Alexander from Macedonia, but rather a pure Arab figure who played an important role in the history of southern Arab countries... and some newsmen attributed a lot of news to "the owner of the two horns from Arabs", which is in fact from the news of "the owner of the two horns from Greek, although this does not mean that "the owner of the two horns" intended by the Qur'an is Alexander the Great from the Greek.[11]

One of the most famous kings of Ḥimyarīyīn was (Shamar Yar'ush b. Mālik the publisher of blessings who invaded Iraq, Persia, Khurāsān and the countries of China and destroyed a city located beyond the river named "Samarqand", which means in Persian (Shamar ruined it), so Arabs pronounced it in Arabic (Samarqand) after it was rebuilt again.

The state of Ḥimyarīyīn was a belligerent country, unlike Saba, which took care of its commercial interests, as the marine location of Ḥimyar was one of the reasons for its fall in the hands of Ethiopians. [12]

State of Ḥimyarīyīn was the last Arab country in the south, and when we reach the year 24 BC. we find that the Aelius Gallus, the ruler of the Romans over Egypt, prepared a great campaign to open the country of the Ḥimyarīyīn and take seize the keys of trade from their hands, but his campaign was failed miserably, because the Kingdom of Ḥimyar was still strong at the time. [13]

When this kingdom was weakened, and Byzantium inherited Romans in the East and found competition between them and the Persians in the strongest way to control the island, Byzantium attempted again in the era of Roman Emperor Justinian aimed to capture Yemen, but without direct intervention, through inciting the Abyssinians to invade it, as they had converted to Christianity, so a second opponent appeared to them, the Ethiopian kings who fought against them and took over their country in the middle of the fourth century AD, and they remained there for nearly twenty years as the true masters of the country. Then the Ḥimyar state returned, but it was no longer as strong as it was before, because the northern tribes began to attack, just as many of their clans began migrating to the north. [14]

Meanwhile, Judaism penetrated the Arabian Peninsula since the persecution of the Jewish emperors in the first century AD, Christian religious missions rushed to the south, and the city of Najrān embraced this new religion in the fifth century. Perhaps the reason behind these missions was the strong competition between Persia and Byzantium. Kings of Ḥimyarīyīn feared the penetration of Christianity in their homes, fearing that it would turn into Byzantines, so they opposed it, and also, they were afraid of the Christian Abyssinian kings to enter their country through this way. A sharp conflict arose between Judaism and Christianity. We soon see the last king of Ḥimyarīyīn Ḍu Nawās who converted to Judaism and tried to annihilate the Christians in Najrān. He walked to it as the head of a great power, and there were several grooves dug in the ground and filled with the fire, whoever followed him on his religion left him, and who remained on Christianity tossed in it. [15] Byzantium then

demanded Negus to invade Yemen, and the Negus sent seventy thousand Ethiopians under the leadership of 'Ariyāt and conquered it in the year 525 A.D. Ḍu Nawās was unable to win, and ended up being let down, and 'Ariyāt seized it and annexed it to his country. After the death of Ḍu Nawās 'Ariyāt became an Ethiopian ruler of Yemen behalf of Negus. [16]

Then a competition took place between 'Ariyāt and 'Abraha, one of the leaders of the Ethiopian army, but 'Ariyāt was killed soon, and 'Abraha hold the charge as the governor of Yemen, and in this battle that took place between them, 'Abraha was wounded, and his lips were cut, and therefore he was called ('Abraha).

'Abraha, the governor of Abyssinia on Yemen, decided to divert the Arab pilgrims from the Ka'ba to Yemen, and wrote to Caesar the Romans that he wanted to build a church in Ṣana'a', so Caesar provided him with everything he needed in this building, then 'Abraha wrote to Negus that he wanted to convert the Quraysh trade to Ṣana'a' after the church was built, [17] and when a man from Kināna heard this, came to the church and smeared it with the dirt, so 'Abraha became angry and swore to go to the house (Ka'ba) and destroy it, so some historians believed that the desecration of Church of Sanaa was the cause of a humiliating campaign on Mecca. [18]

The story of betrayal of 'Abraha and the defeat of his army is known as the story of owners of the elephant as it is mentioned in the holy Qur'an, until the year of that incident named to the Arabs (the year of elephant), which started the pre-Islamic calendar, because of the elephants that 'Abraha used in his failed invasion of the Ka'ba.

After the death of 'Abraha his two sons: (Yaksūm) and then (Masrūq) came in the power and their intensity intensified over Yemen, and all of the people were harmed by them, so Saif b. Ḍi Yazin from Ḥimyar asked the help from Kisra Anushirwān, to get the Ethiopians out of Yemen, so Anushirwān promised him the victory over the Ethiopians, and so the southern Arabs became unite with the Persians and became able to evacuate the Ethiopians from there, but the Persians remained there until the year 628 AD, because their officer named Bāzān converted to Islam. This ends the ancient history of the southern Arabs.

### **B. Arab Emirates in Northern Arabian Peninsula: (Ḥīra – Manāḍira – Ghasāsina)**

Arabian Peninsula was located between two great empires: Persian Empire in the east, and Roman Empire in the west.

The two competing empires were on display of the Bedouin invasions who were launching the raids on their borders from time to time. Persians and Romans both attempted to invade the Arabian Peninsula, but they were retreating from the invasion due to the human and material losses. However. Persia wanted to establish a garrison on its border, corresponding to the desert, and succeeded in its project temporarily, and repelled the invasions and raids of the Bedouin tribes. [19]

Likewise, Rome has intentionally strengthened its eastern borders and extended its influence over the Arab Emirates of these borders. Fares felt the importance of the purposes of Rome, Fares felt the importance of the interests of Rome that were themselves aimed at the Euphrates, and it saw the use of some invading tribes to protect the interests of the empire, and it was paying them the price regularly to achieve this goal, to secure from the danger of sudden invasion by Rome, and by this means, the Emirate of Al-Hira was established over the borders of Romans. Romans were able to stand up to the Persian lion, by the alliance with the powerful Ghassānids.

#### **1. Emirate of Ḥīra**

The site of Ḥīra city, now known as Najaf, this city was located at a distance of three miles in the south of Kūfa. The scholars differed on its name: It was said that it was called by this name, because when the biggest king of Ḥimyar wanted to go to Khurāsān left some of his soldiers in that location, he said to them: "You all stay here". It was said that it was named by this name because, when the king reached with his armies site of Ḥīra his guide lost the way and was baffled so it was called (Al-Ḥīra). Some of them believe that this word: (Ḥīra) is taken from Aramaic origin in the sense of the camp and the fortress, while a sect sees that it is an Arabic word meaning protector and shelter, and Shawqī Ḍaif adds that the Arabic word (Ḥīra) is taken from the Syriac word (Hirata) that is used for a camp. Aramaic word (Hirata), and Arabic word (Ḥīra) both are from one Semitic origin, because the striker, the camp, and the protector are the words denote one meaning originally.

There were groups of Arabs who landed Iraq since the ancient times, and spread in the north, middle, and south, but the names of their tribes, their branches and origins are not known precisely, except that the one migration of them is fixed and verified, and that is the migration of Banī Ma'd b. 'Adnān who were landing Tihāma from the countries of Yemen to Bahrain, which were inhabited by the tribes of 'Azd before them. There, they contracted for the stay in Tanūkh, and for the support and synergy and became a hand for the people. They became united because of the contract of the stay in Tanūkh.[20]Then they took advantage of the conflict among the kings of the sects in Bahrain, their chiefs agreed on the march to Iraq, and many from the Tanūkh descended in Anbar and Ḥīra to the Euphrates, so they called the Arabs of the suburbs, and the first one who possessed on

Tanūkh of Iraq was Mālik b. Fahm b. 'Anām b. Dos b. 'Adnān Al-Azdi, and his house was around the area of Anbar, and he made a palace and garden in Al-Ḥīra took, and his successor was 'Amr b. Fahm, [21]

Then, after 'Amr b. Fahm, the kingdom moved to Juzaima al-'Abrash. [22]Al-Ṭabarī considers that (he was one of the best Arab kings as the opinion, the most arrogant and most assertive of them) and the political conditions in Iraq at the time were in the fever to expand his kingdom and strengthen his authority, which paved the way to spread his control over Al-Ḥīra, Anbar, and area of Wahīt and its suburbs, It seems that he took control of Ma'd, some of Yemen and also Bahrain, and Juzaima conquered Ṭasm and Jaddīs in their homes, but he was not successful in this battle.

Likewise, he fought with 'Amr b. Zarb b. Ḥayyān b. 'Uzaina, the father of al-Zibā, who was king of the outskirts of the Levant and the strait between Khānuqa and Qarqisiya. 'Amr b. Zarb was killed during the intense fighting, and his crowd escaped, but Juzaima did not include his kingdom and was satisfied with killing him, so al-Zibā took over the land of her father. She went to the trick to get rid of Juzaima by writing to him that she wanted to consolidate her country's link with his country, but soon she seized Juzaima with the trick of marrying him and killed him as an evil killers in revenge for her father 'Amr b. Zarb.

Arabs of Al-Ḥīra were divided in the early third century AD into three types: Tanūkh, Alliances, and Worshipers. Tanūkh were in the west of Euphrates between Al-Ḥīra and Anbar, and the Alliances were those who came down in Al-Ḥīra and followed its people. The people who lived in Al-Ḥīra were Worshipers, they built the residences and monasteries. They were known as "Worshippers", because they were worshipping God or because they took (Oh the worshipers of God) a slogan for them when Sabūr the Great fought them, and it was also said that five of them came to Kisra and their names started with the word: 'Abd, i.e. (Servant) and they were: 'Abd al-Masīh, 'Abd Ya lail, 'Abd Jesus, 'Abd Allah and 'Abd 'Amr, therefore, Kisra said: You all are servants, so they were called servants, and then this word started to be used to distinguish between the Christians Arab and the pagans Arabs of its inhabitants. [23]

After the death of Juzaima al-'Abrash, the rule was transferred to his nephew 'Amr b. 'Uday b. Naṣr, who was considered the head of the House of the Lakhmiyīn or Al-Manāḍira, and they were called (the family of Muḥarraḡ) and some say that Muḥarraḡ was the name of a God in pre-Islamic Era, and no more known about it, and 'Amr b. 'Uday from Banī Lakhm was appointed as the king over the Arabs in Iraq by Sābūr I, so he was the first to take Al-Ḥīra as the capital of his country, and he was the first to take Al-Ḥīra a house of the Arab kings. 'Amr b. 'Uday b. Naṣr. and Qaṣīr b. Sa'd, the minister of Juzaima al-'Abrash, tried to take revenge from al-Zibā with the stunt of trade by means of a secret tunnel that linked her fortress inside her city, except that she sucked her ring had a poison in it, and she said: (With my hands not by the hands of 'Amr) i.e. I want to die with my hands and I do not want to die with the hands of 'Amr b. 'Uday, then 'Amr returned to Iraq after he destroyed the city. [24]

Then the first 'Imr al-Qais took over Emirate of Al-Ḥīra after the death of his father 'Amr b. 'Uday, and the mother of 'Imr al-Qais was Māwiya Binī 'Amr sister of Ka'b b. 'Omar al-'Azdi. The political conditions in Persia were appropriate to extend his authority and expand the area of his property. The first 'Imr al-Qais took advantage of the political situation in Persia, and at the same time was linked to the influence of Romans, as evidenced by the inscriptions that were found on his grave in the city of al-Namārah.

Then after the death of 'Imr al-Qais his son 'Amr II took over the Kingdom of Al-Ḥīra, whose mother was Hind binī Ka'b b. 'Omar, and it was said that his mother was Māria al-Barriya, the sister of Tha'laba b. 'Amr from the Kings of Ghassān, and there are no more details about it among the historians.

Then 'Aws b. Qallām was the king of Al-Ḥīra, but he was not from the dynasty of Lakhmiyīn. It was said that he was from the Amalekites from the sons of 'Amr b. 'Amlīq, and Shābūr b. Hormuz, who was known as the king of Al-Ḥīra that had the shoulder, So he opened the security door, and started beating at the hands of 'Amr II's children, Even expelled them from Al-Ḥīra, but 'Amr II's children ambushed him and killed him in the end, after his rule lasted five years. Then the ruling was transferred to 'Imr al-Qais II, who was the first Muḥarraḡ. It was said that he ruled for twenty-one years and three months in Al-Ḥīra.

After the death of the second 'Imr al-Qais, his son Nu'mān I assumed the kingdom of Al-Ḥīra, and Nu'mān I was one of the most powerful kings on his enemies in Al-Ḥīra. He invaded the Levant several times. He had two battalions called them (Dosar) and (Shahbā). He was using them invade who did not recognize him from the Arabs. Nu'mān I had a high position with the Persians and great influence in the palace of the Persian kings, so he asked Yazdgard to pledge to raise his son Bahram in Al-Ḥīra, and he complied with his will, and Bahram grew up in Arab environment at Al-Ḥīra, so that he learnt a pure Arab culture, and Nu'mān I b. 'Imr al-Qais the second was known that he was the builder of Al-Khawarnaḡ and Al-Sidīr, and they both had a great fame in the history of Al-Ḥīra, until Nu'mān I was attributed to them. He used to sympathize with his Christian citizens, granting them the religious freedom, therefore it was said that he had been a Christian without he had actually been a Christian. [25]

## 2. Kingdom of Manaḍira

Nu'mān left the throne of Al-Ḥīra for his son Al-Munḍir whose mother was Hind Binti Zaid Manāt b. Zaid b. 'Amr Al-Ghassānī. When a struggle for the reins of power occurred after the death of Yazdgard I, especially in the matter of choosing Bahrām Gore who opposed the clergy in Persia in his nomination, Al-Munḍir interfered and supported Bahrām's nomination, until he was able to recover the kingdom of his late father. When a large number of Christians crossed the borders of the Persian state because of their persecution in the last years of the rule of his father, Yazdgard I, who put themselves under the Roman protection, Bahrām angered because of this act. He asked them to follow his rule, and when his request was rejected, the war broke out. Al-Munḍir was biased to the side of the Persians, a proof of total loyalty to them, and he suffered in the year 421AD an evil defeat on his Arab army.

Then the kingdom moved to Nu'mān II after the death of Al-Munḍir, and his brother Al-Aswad b. Al-Munḍir, whose mother was the daughter of Nu'mān from Banī Al-Haimana the daughter of 'Amr b. 'Abī Rabi'a from Lakhm. Al-Aswad had a very strong battalion called (the shelter) that he used in his wars with the Ghassānids, Arabs of the Levant. It is said that he lived twenty years as a prisoner of the Persians.

After al-'Aswad b. Al-Munḍir his brother Al-Munḍir b. al-Nu'mān took the reins of power at al-Al-Ḥīra, and his rule lasted seven years in the days of the rule of Qabbād b. Fairuz. Then the rule was transferred to Al-Nu'mān III b. Al-'Aswad. When Al-Nu'mān died, Qabbād appointed a successor to him, an alien man named 'Abu Ya'far 'Alqama who was not from the family of Al-Naṣr. [26]

Then 'Imr Al-Qais III took the rule in Al-Ḥīra after 'Abu Ya'far 'Alqama, and before he reached the throne of Al-Ḥīra, he fought the Rabi'a b. Nizār in Bahrain and Najd, and he kidnapped Mā' al-Samā' (Water of the sky) and married her, and his son Al-Munḍir was born from her who was the most famous king of Al-Ḥīra. (The name: Mā' al-Samā' i.e. the water of heaven" i.e. Māwiya bintī 'Auf b. Jāshim b. Hīlal b. Rabi'a, and her name Mā' al-Samā' (the water of heaven) overcame for her beauty, her goodness or for her generosity and good nature. [27]

Al-Munḍir was a brave king of Al-Ḥīra that wandered in Syria to Intāqiya, and that caused the terror in Christian countries by slaughtering four hundred nuns as an offering to the star Venus.

Around the year 480, the influence of the Kinda tribe spread from the center and north of the Arab countries, and it served as a third emirate between Al-Ḥīra and Al-Ghasasina. Its princes were subject to the subordination of Yemen, and Ḥujr the eater of bitter vegetable was the first factor in the extension of influence, and after his death the influence disintegrated, then the power was reunited by his grandson Al-Ḥārith b. 'Amr, (who was called by the nickname: "Shortened" indicating that his authority was limited). The teachings of Mazda for the socialism and pornography penetrated among the common people in Persia at the time, even Qabbād himself embraced Mazda's teachings, and he called Al-Munḍir to enter the religion of Mazda, but he did not accept, but Al-Harith b. 'Amr embraced it. It is not excluded that Al-Munḍir's removal from his kingdom was due to his non-acceptance of the religion of Mazda.

Then Kisra Pervez assumed the throne of Persia, and killed many of the followers of the religion of Mazda, and asked for Ḥārith b. 'Amr, but he run away from Anbar, but Al-Munḍir followed him with horses from Taghlab, Bahra and Iyād, and the children of Taghlab took over forty-eight princes from the children of Ḥujr (the eater of the bitter vegetable) and presented them to Al-Munḍir so he killed them in Diyār Banī Marīna Al-'Ibādiyīn between Dair Hind and Kufa. Al-Munḍir b. Mā' al-Samā' (Water of Heaven) remained on the lookout for the revenge on Banī Al-Ḥārith, until an opportunity arose, so he sent to them inviting them to obey him, but they refused. Therefore, Al-Munḍir traveled to them with his army, and they fought a heavy fighting on the Mount of 'Awāra, and that day was known to the Arabs as the first day of Awārah.

It was attributed to Al-Munḍir b. Mā' al-Samā' (Water of Heaven), a war (on the day of Ain Abāgh) and it was between him and Al-Ḥārith b. Jibillah Al-Ghassānī, and it was said that Al-Munḍir was killed in that battle with his two sons. The historians disagreed about the religion of Al-Munḍir that he was a pagan or a Christian, but it is more likely that he was a pagan, and he was not a Christian, because he was the one who had massacred the four hundred nuns as an offering to the star of Venus.

Al-Munḍir succeeded the Kingdom of Al-Ḥīra, his son 'Amr III and he was known by the name of 'Amr b. Hind. And it was said that he wanted revenge against Ghassān after his father Al-Munḍir was killed, and was attributed to him the war known as the second day of 'Awārah, he was killed in his own house in Al-Ḥīra.

After 'Amr b. Hind, his brother Qābūs b. Al-Munḍir took over the rule, it was said that he did not own the title of king, but named a king, because his father and brother both were kings, then Qābūs was killed by a man, because he was weak and not fit to hold the reins. When Qābūs was killed, Al-Sahrab seized the rule of Al-Ḥīra, but he was not from the dynasty of Lakhmiyīn, but his rule did not last long.

Then the influence returned to Lakhmiyīn by ascending the fourth Al-Munḍir b. Al-Munḍir the throne of the kingdom of Al-Ḥīra. Opinions of the historians had contradicted about the two characters Al-Munḍir b. Mā' al-Samā' (Water of Heaven) and his son Al-Munḍir IV, so they did not differentiate between them, but attributed to each other the actions of the other.

After the death of Al-Munḍir IV, Al-Nu'mān b. Al-Munḍir took over the rule of Al-Ḥīra, who was nicknamed 'Abu Qābūs, who was the last king of lakhmiyīn in Al-Ḥīra. He had grown up in a Christian family in Al-Ḥīra. This family took care of him and educated him, its chief was Zaid b. Ḥammād the father of 'Uday b. Ziyād the poet.

It seems that the Arabs converting in Al-Ḥīra to Christianity frightened Persians from bringing them closer to their Byzantine enemies, so we see that Kisra Pervez called Al-Nu'mān the King of Al-Ḥīra and killed him. However, the people of Al-Ḥīra with the help of some neighboring tribes revolted for his death, attacking the Persians and defeating them in the battle of Dī Qār. This battle is famous in the days of the Arabs by the day of Dī Qār, and although the forces that participated in the day of Dī Qār were comparatively small, but the Arabs counted this victory, beginning of a new era. However, Al-Ḥīra, like the other Arab kingdoms, such as Yemen and Bahrain, came back under the control of Persians completely before Islam, but the Arab's thorn in Al-Ḥīra remained strong, because Al-Manāḍira soon regained their authority over Al-Ḥīra, then Al-Munḍir b. Al-Nu'mān Al-Munḍir ruled over it until it entered Islam. [28]

### 3. Kingdom of Nabṭ

Nabatean state arose before the Kingdom of Palmyra, and the people of the Nabatean state practiced trade for a long time before the birth of Christ, as they controlled the caravan trade between the south and north of the island, and they spoke in a dialect close to Arabic as it seems from the names engraved on the rocks and graves, that are the names of the original Arabs such as Sa'īd and Ḥabīb And Ḥāritha, Quṣay, 'Omar and Mas'ūd. They were using the Aramaic script in the writing. Nabataean Aramaic dialect was mixed with Arabic formulas and words, because the people who wrote it were the original Arabs.

When the power of Romans appeared on the world stage, Romans annexed the Kingdom of Nabataeans to the Roman Empire, and it began to be known as the Arab State. Thus the Nabatean state turned into a small state under Roman rule. [29]

Before that, Kingdom of Nabṭ was extended from Gaza to Aila on the shore of the Qulzum Sea, and its capital was called (Pelra) and the Arabs used to call it (Sil') because it was located among the mountains. Nabatean kingdom was powerful and feared by the Jews, as the third Al-Ḥārith that was called (Arethas) was fighting them. [30]

### 4. Kingdom of Palmyra

As for the Kingdom of Palmyra, it was called Palmyra, the daughter of Ḥassān b. 'Uḍaina. It was said that it was taken from an Aramaic word meaning (marvel or miracle) and it was said that it was called the city of Palmyra, and it was also said that the origin of the word was taken from the dates, as well as in Aramaic its meaning is (the city of palm) was its capital near Homs, which is known by the Greek name (Palmyra) and its meaning is the country of palm trees. The inscriptions that were found in Aramaic and Greek are indicate the extent of this kingdom's progress and wideness, which gained an excellent trade center in the east after the fall of the Kingdom of Nabṭ, so that it is considered an heir to it. The kingdom of Palmyra was the luckiest Nabatean state, as the sovereignty was in it for the Arabs. [31]

The history of this Arab kingdom was distinguished by a king and a queen, for the king was (Uḍaina) who crossed the Euphrates and seized the island and the fought Persians the enemies of Romans, but he killed 266 or 267 AD in mysterious circumstances, so his rule did not last more than two years, while the queen his widow was famous to the Arabs as (Zainab) Or (Zibā) and to the Romans by the name of (Zenobia), which is unlike 'Uḍaina that wanted to rely on Persians to build a large empire in the east, extending its borders in Asia Minor until Khaldūnia near Constantinople, and sent her soldiers to Egypt to help Egyptians in their revolt against the Romans. Zenobia continued to conduct the affairs Palmyra until the year 277 AD when Emperor Aurelius ruined the city of Palmyra, and took the Queen of the East a captive in front of his cart in the streets of Rome in 271 AD because of her hostile attitude towards Rome. By doing so he wiped out this prosperous kingdom. This brave queen was wearing helmets on her head and riding on the horses. [32]

### 5. Kingdom of Ghasāsina

It is clear from the previous pages that Romans and their Byzantine successors took from Ghasāsina in the Levant a principality that was impeding between them and the Bedouins and their raids, and assisting them in their wars against Persians and those who supported them from the Arabs of Al-Manāḍirah or Al-Ḥīra in Iraq. Likewise, the Persian Sassanid kings took Al-Manāḍira or Al-Ḥīra as a shield, protecting them from the raids of the Bedouins and soldiers standing in their ranks during their wars against the Romans, Byzantines and Ghassānids. Then between the two parties Emirate of Kinda was established in the north of Najd, and it was loyal to the kings of Ḥimyariyīn in Yemen: Sabaeen kings of Rīdān and Yamnāt.

In the opinion of the Arab lineage, the Ghassānids return to a Yemeni origin, as they are from the southern Arabs who were displaced to the north with the other tribes such as Jazam, 'Amilah, Kalb and Quḍā'a.

[33] The tribe of Quḍā'a was the first to come to the Levant from the Arabs in the company of their king Mālik b. Fahm b. Taim Allah. It was said that the Romans appointed the people of Quḍā'a over the Arabs were living in the Levant after they entered Christianity, and they became their workmen (their allies), but the kingdom moved soon to Banī Sulaih b. Ḥalwān b. 'Imrān b. Laḥḥāf b. Quḍā'a. who continued on that for a long time, until Al-'Azd dispersed from the countries of Yemen due to the breaking of the Ma'rib Dam. A tribe of them went to the Levant and landed the land of al-Balqa and they stayed near to the water there, called Ghassān so they were called by the name (Ghassān). [34]

They established their emirate in the eastern Jordan, and they did not take a specific capital city for it, sometimes Golan or Jābiya was the capital city, and sometimes it was Jalula or Jalq near to Damascus.

It is said that they clashed with Arabs called al-Dajā'imah, in their first descent in the Levant, and they overpowered them. They became the masters of that region in which they settled, and Romans brought them close to them and Byzantines gave them official titles. [35]

The history of the Ghassānids is distinguished by the strength of their kings named: (Banī Jafnah) in relation to the founder of their dynasty Jafnah b. 'Amr Muzaiqiya, and their first king was Jibilla who invaded Palestine in 497 AD. He was succeeded by his son Al-Ḥārīth (528-569). He played a prominent role in the wars of Emperor Justinian against the Persians and Arabs of Iraq, so his absolute sovereignty was recognized by all Arabs in the Levant, and he was granted the title of Filarak, which means: Sheikh Or (Chief) of the tribes, and the title of "al-Batriq", which was the greatest title in Byzantine state after the title of king.

The days of Al-Ḥārīth b. Jibilla are considered the best days of Ghassānids, as their authority was extended from Batra to al-Rasafa in the north of Palmyra and they had entered Christianity since the fourth century AD. Al-Ḥārīth visited Constantinople, where he received a great reception, then his son Al-Munḍir (569-581 AD) followed succeeded his father's biography in His wars with al-Manādira. He started fighting with Qabūs king of Al-Ḥīra, since the year 570.

Evidences indicate that a dispute arose between him and the Byzantines because of his support for the Monophysite doctrine and perhaps they were afraid of him to revolt against them as the revolutionaries revolted against Romans before. They deprived him of the benefits they were providing him, but they returned to his reconciliation, then they arrested him and exiled him to Sicily. Then his children revolted under the leadership of Nu'mān on them, but he met the same fate around the year 584 AD. [36]

The Kingdom of Ghassānids remained until the time of the Arabs' withdrawal with the movement of the conquest in the Levant, and their last king was Jibilla b. Al-Ayham who participated with the Romans in fighting the armies of the Arab Muslims under the leadership of Khālīd b. Al-Walīd, then joined the Arabs and accepted Islam, then converted to Christianity, and fled to Constantinople. [37]

## 6. Cities of Hijāz

After we have studied about the southern and then northern Arab kingdoms and states, we discuss the three cities of Hijaz, that were directly related to the events that were seen there after the emergence of Prophet Muhammad and Islam, as a prelude to the topics that will be mentioned as the following

### 1. Mecca

Mecca was established around the middle of the fifth century AD, and it is located in the middle of the caravan route passing between Yemen and the Levant in a non-planted valley of the mountains of Al-Surat - as it was described by the Qur'an -, surrounded by the barren mountains on each side, and was held in the reins of commercial caravans as it was the largest religious center of Pagans in pre-Islamic era. [38]

Yaqūt al-Ḥimawī said while describing Mecca: It is a city in a valley, and the mountains are surrounding from all areas around the holy place (Kā'ba). There is no running water in Mecca. It depends on the waters come from the sky, and there are no water wells to drink, and the best water well is called Zamzam. Mecca does not have the fruit trees, but the desert trees. Mecca has the Sacred House of God. It is said that Mecca is the name of the city, and Bakkah is the name of Sacred House, but it is mentioned in the Qur'an: (The first house that was built for the people was in Bakkah) and it has several names including: "Umm al-Qura" i.e. (the mother of villages) as God Almighty called in his saying: (So that you warn the mother of villages and those who around them), and Al-Balad al-Amin" i.e. (The Honest Country) as Allah also mentioned this name of Mecca in the Qur'an, Part 30: "Swearing with the Fig and Olive, Tur of Sinai and This Honest country".

### A. People of Mecca

Al-Mas'udi narrated in his book: (Gold Meadows) that the Amalekites were the first to live in Mecca, and when Ibrahim brought his son Ismail to Mecca with his mother Hājar, the house was located with a Red Hill, so Ibrahim ordered Hājar to make a home for them there, then God gave them Zamzam, so the Amalekites and Jurhum dispersed into the country, and from there were the remains of the people of 'Aād. Banū Karkar, who were from the Amalekites, went to Mecca and asked Hājar to stay there, so she permitted them. When Jurhum II learned that the descent of Bani Karkar stayed the valley, and the fertile lands, they rushed toward Mecca and landed there,



and settled there with Ismail and those who came first from the Amalekites. Ismail spoke Arabic other than his father's language. [39]

Historians disagreed about the number of visits of Abraham to Mecca. Some of them said that he visited it twice. In the second time, God Almighty ordered him to build the house (Ka'ba). His son Ismail helped him in its construction, and what is narrated by Al-Bukhari from Ibn Abbas indicates three trips to Abraham, and it is more likely that Ibrahim visited it at least four times or at most five times. First, when he left Hājar and his son Ismail, a young child in a valley that was not planted. Second, before Ismail grew up, Abraham saw in a dream that he slaughtering him. Third, He visited it after Ismail got married and Hājar died. Fourth: After Ismail married another woman. Fifth, when they built the holy Ka'ba.

### B. House of Bakkah

Arab historians emphasized that God had commanded Adam to rebuild the Ka'ba in the valley of Mecca in which the angels had built it before the creation of man, and when the flood overwhelmed and folded all its parts on the earth, and the Ka'ba was raised to heaven, but when the water turned away, it was rebuilt in its previous place by Ibrahim and Ismail. [40]

### C. The king on Hijāz

Historians have disagreed about the king's order on Hijāz between Jurhum tribe and Ismail: It is said that the king was from Jurhum tribe and the keys of Ka'ba and its supervision was in the hold Ismail's children, it is said that Qaidar b. Ismail, his uncles from Jurhum tribe crowned him and appointed him as the king on Hijāz. After Ismail his eldest son Nābit took over the house, and then people from Jurhum tribe took their turn after him, because they were strong to overthrow the children of Ismail, and it is believed that their mandate lasted until the year 207 AD. [41]

After the dispersal of Saba', or after the flood of 'Oram, 'Amr b. 'Āmir, the son of Mā' Al-Samā' (the water of the sky), and his people went out from Yemen, and they marched from one country to another, until they approached Mecca, but Jurhum refused to allow them to reside in Mecca. The war broke out between the two sides, and lasted three days, and ended up defeating Jurhum. Tha'laba b. 'Amr b. 'Āmir remained in and around Mecca, until the fever struck them, so they had to disperse throughout the Arabian Peninsula, and at that time they separated from Mecca: 'Azd went to 'Ammān, and Tha'laba b. 'Amr b. 'Āmir marched towards the Levant. Two sons of Hāritha b. 'Amr b. 'Āmir: Al-'Aws and Al-Khazraj went to Medina, Ghassān went down to the Levant, and Khuzā'a, went out of Mecca, and Rabi'a b. Hāritha b. 'Amr b. 'Āmir took residence in Mecca, so he took the command of Mecca and the Holy Ka'ba. Khuzā'a continued over the jurisdiction of the house for about three hundred years, and 'Amr b. Laḥi was the first of them who took the charge of Ka'ba, so his position became high among the Arabs, even his saying became as a religion to be followed. As well as, 'Amr b. Laḥi was the first who change the religion of Abraham, when he went to the Levant and saw some people worship idols, so they gave him an idol, which was called Hubble that was set up on the Ka'ba. (We will mention some further detail about it in the pre-Islamic religions). The last of them was Hulail b. Ḥabashiyya b. Salūl b. Ka'b b. 'Amr al-Khuzā'ī, who married his daughter Ḥabībī to Qusay b. Kilāb. When Hulail was dying, he made the guardianship of the Sacred House for Qusay and handed over its key to him. Qusay b. Kilāb seized the command of Mecca and the Sacred House from the hand of Khuza'a, and evacuated them from it, because they had the tribal nervousness. It is said: (Qusay was in the time of Bahram b. Yazdgard). [42]

### D. Quraysh tribe and its name

Quraysh tribe was separated in four people of Banī Kināna at that time, their name were: An-Naḍr, Mālik, 'Abd Manāt and Malakān. Historians have differed in naming Quraysh by this name. Ibn Hishām said [43]: An-Naḍr was called Quraysh, so whoever was his son was attributed to Quraysh, and it was said that Fahr b. Malik was called Quraysh, but most of the newsmen of the Arabs went to An-Naḍr b. Kināna to be called Quraysh. As for the derivation, Quraysh was derived from (Taqarrush) meaning the gathering after the dispersal, as Quraysh tribe was scattered in Banī Kināna, Qusay b. Kilāb b. Murrāh brought them together from every side, so they named Quraysh and called Qusay as a synod. It was said that Quraysh was derived from (Taqarrush), in the meaning of trade to gain. Hishām b. Al-Kalbī said: "Al-Naḍr b. Kināna was called Quraysh because he was trading about his people's meekness and needs, and his sons were trading with the season's people about the needs, so they called Quraysh.

Quraysh also had several names in pre-Islamic times, including: Al-'Ālimiyya, for their virtue and knowledge, but the most famous name of Quraysh in the pre-Islamic era was (Sukhaina) and this name remained with them even to the Islamic era.

### E. Quṣay the prince of Mecca

After intense fighting occurred between Quṣay on the one hand and Khuza'ah and Bani Bakr on the other hand, the number of dead peoples in both groups increased, and they called for reconciliation and they chose Y'mur b. 'Auf b. Ka'b b. 'Amir b. Laith b. Bakr b. 'Abd Manāf b. Kināna to be judge among them, he ordered that Quṣay was better than Khuza'ah, to take over the Ka'ba and the affairs of Mecca... So Quṣay took over the house: (Ka'ba) and commanded Mecca, and gathered his people from their homes to Mecca, and the people of Mecca selected him their king, so he became king of Mecca. [44]

Quṣay was the first of Banū Ka'b b. Luyi to be a king who was obeyed by his people. Quṣay had several positions that the others could not get them. So, he had the positions of hospitality, watering, relief, defense and council house, and he won the honor of all of Mecca. Thus Quṣay became the master of Quraysh and its honest person. [45]

1. A woman could not marry except at the council house.
2. If Quraysh wanted to go for the war, the meeting was not held except in the council house.
3. There was no exception for anyone of masculine and feminine from Quraysh, but they all had to register their name to the council house.
4. Commercial caravans of Quraysh were not deported except from the council house. Likewise, the convoys were carrying their cargo to its yard after the return.
5. Children of Quṣay were meeting in the council house to consult on the affairs related to Quraysh, and without his sons nobody would enter it, except those who reached forty years of their age.

Quṣay b. Kilāb had made Mecca quarters distributed among his people, and he kept for each group of them their homes that they settled on, and Quṣay had several sons, the most famous of them was 'Abd al-Dār and 'Abd Manāf, so Quṣay agreed to divide the affairs of Mecca. He put the remembrance, honor and pride among his two sons, as he gave the charge of protection of ka'ba, the council house and the brigade to 'Abd Al-Dār, and gave watering, tributaries and leadership to 'Abd Manāf and Quraysh remained on that for a long time. Then 'Abd Manāf saw himself and his sons, namely: 'Abd Shams, Hāshim, Al-Muṭṭalib, and Nawfal that they had the smartness and virtue, which indicated that they deserved more than 'Abd Al-Dār to take over the affairs of Mecca, so they decided to take the jobs that were in their hands, and they were interested in the fighting, so a group of Quraish was with the sons of 'Abd Manāf, and a group with Banī 'Abd al-Dār who saw that nobody can take away from them what Quṣay had made for them.[46]

Then the two parties agreed that the watering and protection of ka'ba should be remain for 'Abd Manāf, and that the hosting, the brigade and the council house should be for the children of 'Abd al-Dār, then they contracted a confirmed pact, so the children of 'Abd Manāf and their supporters from Quraysh, and they were the children of al-Hārith b. Fahd and 'Asad b. 'Abd al-'Uzza, Zahra b. Kilāb, and Taim b. Murrah brought a pot was full of the good smelling perfume, and dipped their hands in it and wiped the Ka'ba with them, so they called those who had good smell, the sons of 'Abd al-Dār and those who followed them, such as Makhzūm b. Yaqzah, Jum', Sahm and 'Uday b. Ka'b brought also a pot was full of blood and dipped in their hands, and wiped the ka'ba so they named the alliances. Then the jobs assigned to the sons of 'Abd Manāf were distributed between Hāshim and his brother 'Abd Shams, and so the people avoided the war, and all the people remained with their supporters, and they continued on that situation until Islam came to them by God Almighty. [47]

Mecca was a great commercial city, and its people had winter and summer commercial trips, as we see in the Almighty God's saying: (the winter and summer trips of Quraysh). The convoys went to various destinations carrying goods from one country to another. 'Abu Hilāl al-'Askarī said: "So Hāshim b. 'Abd Manāf went out to the Levant, and he went down to Caesarea, he was the most perfect man and most beautiful of the people. Caesar was informed about him, then he was brought before him, and Hāshim said to him: O Prince, my people are Arab merchants, if you see that you write to me a letter of safety, then they will offer you that you can learn about the things of Hījāz, so that would be cheaper for you, so Caesar wrote a letter of safety for those who accept it, and Hāshim went out with it, so every time he passed through the neighborhood of the Arabs he took that (safety letter) until he came to Mecca.

There is no doubt that stability in the commercial conditions had grown the wealth of the people of Mecca and raised the status of their country in the eyes of the Arab tribes.

One of the factors that helped Quraysh to raise its status among the Arab tribes, was the "Alliance of Al-Fuḍūl" which was the contract that made them one hand, so they pledged that if they find in Mecca any one oppressed by its people and the others who entered it from all other peoples, they will stand with him, to take the right of every one oppressed from the oppressor. [48]

There is no doubt that Mecca was not only a commercial city. Rather, it was a religious center visited by many Arab tribes in the seasons (Hajj & 'Umra). The status of this great religious center was bringing to Mecca a large number of irregular men of the wild land and the disqualified men of the Arabs, especially during the days of Hajj. The Quraysh thought to use the disqualified men of the Arabs for the protection of their commercial interests, and they were used them to maintain their commercial caravans on their remote journeys.

People of Mecca could not control the poor tribes that were known as the tricks and sharpness, who lived around the sanctuary, but with a great difficulty, and among these tribes were two tribes: Banī Ghifār and Banī Aslam, which was representing in the Khuzā'ah tribe that was represented by Banū Ghifār in the Kināna tribe. So they were two bad tribes among the people of Tehama. [49]

#### **F. Quraysh army formed by Al-'Aḥābīsh**

It was natural for the masters of Pebbles and Mecca to think of a defensive plan to protect their political and commercial benefits, so the Quraysh thought of using a number of Bedouins of Tehama, whether they were from Kināna or from Khuzā'ah, as a formation of a military that has a fee for its service, and this paid military participates in their army called Al-Aḥābīsh. Historical documents show that the military force that Mecca hired to maintain internal security and defend its commercial benefits was formed by the neighborhoods of the Arabs of Tehama, and the other was landing on the surface of Mecca.

Historians had many opinions in the word (Al-'Aḥābīsh) and its meaning. Ibn Hishām said, quoting Ibn Ishāq: (Al-'Aḥābīsh: They were Banū Al-Ḥārith b. 'Abd Manāt b. Kināna, and Al-Hun b. Khuzaymah b. Mudraka, and Banū Al-Muṣṭaliq from Khuzā'ah, they all allied so they named Al-'Aḥābīsh, because they allied in a valley called Al-'Aḥbash below Mecca). [50]

Ibn 'Abd Rabbuhu says: "Al-'Aḥābīsh from Kināna, they were Mabḍūl, 'Auf, 'Aḥmar and 'Aun, they were the sons of al-Ḥārith b. 'Abd al-Manāt, and also Al-Ḥalīs b. 'Alqamah b. 'Amr b. al-Ḥārith was among them, who was the head of Al-'Aḥābīsh on the day of Al-'Uḥud. [51] Ibn Hishām said: (There were on the day of Al-'Uḥud Al-'Aḥābīsh and 'Abadān Makkah." Ibn Qutaiba says: "They were Arabs, they were paid by Quraysh to participate with them in the wars." [52]

## **2. Medina (Yathrib)**

It is one of the civilized cities of Ḥijāz. This city is located about three hundred miles from Mecca in the north, and its name was mentioned in the writings of al-Ma'īn, as it is mentioned in the Almighty saying: (When a group of them said, O people of Yathrib, there is no place for you so go back), then Yathrib was known by the name of Medina (the city), and until now it is known as Medina (the city). It lies on the plateau of the Central Arab countries, among a group of mountains, the most famous of them are two mountains: 'Uhud and Thawr in the north. This city has many wells and resources of water in its valley that makes it possible for the valley to be a beautiful oasis filled with the palm trees, the other trees and crops. The weather in the city is moderate, except in some periods of summer, when the heat rises. The difference between Mecca and Medina is the spread of agriculture that relies on well water in the city, and in this respect it differs from Mecca, which is mentioned in the Holy Qur'an as: (A valley that is not planted). Medina surpasses Mecca in terms of its fruits and agricultural products. [53]

### **A. People of Medina (Yathrib)**

First who descended Medina after the flood of Noah, whose name was Ṣā'ī and Fāliḥ. The first city to descend after the flood was the people of Ṣā'ī and Fāliḥ. David (peace be upon him) invaded them until they perished. It is reported that 'Amāliqa (the giants) descended Gaza, Ashkelon, and the coast of the Sea of Rum and between Egypt and Palestine. Then they inhabited Mecca, Medina and the whole Ḥijāz, and among the inhabitants of Medina were Banū Haf, Banū Sa'd, Banū 'Azraq and Banū Maṭrūq, and the King of Ḥijāz was one them called the 'Arqam who was going down between Taimā' and Fadak.[54]

### **B. Jews in Medina**

'Amāliqa did not last to stay in Medina, because they were the people of Glory and extreme prostitution, which led Moses (peace be upon him) to send some of his soldiers to them to kill them, so they killed them, and they captured the son of their king Al-'Arqam who was not killed, and they took him with them to Moses who had died before their return, so the Jews did not allow them to reside in the Levant, because they violated the command of their prophet, so they returned to Ḥijāz, and their people descended to Medina. This was the first Jewish settlement in Medina. Then they spread all over the city of Medina. After the persecution of Jewish by Romans in Palestine, the Jews dispersed in different parts of the vicinity of Palestine in the first and second centuries AD. Arabian Peninsula was one of the most suitable place to survive from the injustice of Romans. It is believed that they were the ones who called it the name of the city (Medina), which is an Aramaic name, and they remained in the religion of their fathers and took Arabic in their daily lives, although they kept Hebrew in their religious rituals. [55]

The Jews remained in Medina with the Arabs of Yathrib, until the descending tribes of 'Aws and Khazraj from Azd tribe of the south after the floods of 'Oram. Some writers numbered eleven names of the tribes of the children of Israel who inhabited the city (Medina), and they are: Banū 'Ikarma, Banū Thalabah, Banū

Muhammar, Banū Zagora, Banū Qainaqa, Banū Nazir, Banū Quraiza, Banū Bahdal, Banū ‘Awf, and Banū Faṣīṣ. [56]

### C. ‘Aws and Khazraj Tribe in Medina

‘Aws and Khazraj tribes lived with Jews as the good neighbors in the city (Medina), and their relationship with them was at first a friendliness and serenity relationship, then they influenced the ‘Aws and Khazraj, as they became the owners of money, tools and strength, because of their engagement with the Jews in trade, agriculture and the other life facilities in Medina, so Jews of Banū Quraiza and Banū al-Naḍīr feared the loss of authority from Jews in Medina.

### D. Wars between ‘Aws and Khazraj

‘Aws and Khazraj remained with the people of respect and strength in Medina, until some long wars took place between them, in which some Arab tribes also became involved, and some of those wars were mentioned as: Day of al-Ṣufainah, Day of Sarāra, Day of Conciliation of Banī Khatmah, Day of Ḥāṭīb, Day of Ḥaḍīr al-Katā’ib, Day of Atm b. Sālim, Day of Baqī’, Day of Bi’āth, Day of Mudras and M’bas, Day of al-Dār, the other Day of Bi’āth, and Day of Fujjār al-Anṣār. The wars that took place between them made the life in Medina the most disturbing, as they made a pledge to be destroyed, but the Messenger of God came to them, and they became brothers, by the grace of Allah they entered into His true religion in the form of groups. (The biggest assumption is that the Jews were the ones who created the dissemination of enmity and hatred between them, even they were making the weapons for them to use in those bloody wars.). [57]

Jews in the north of Medina had their own villages, the most famous of them were known as: Khaybar, Fadak and Taimā’, and they were living there until ‘Omar b. al-Khaṭṭāb brought them out of the island, and then it became pure Arab island. Certainly, the Arabs in the pre-Islamic Era did not reassure all those Jews. Therefore their religious lives could not become influenced by the Judaism, as they remained far from them. [58]

## 3. Ṭā’if

Ṭā’if was one of the two villages mentioned in the Almighty God’s saying: “If this Qur’an was not descended to a great man from the two villages.” The second of them is Mecca, which is mentioned previously. Ṭā’if is the third one of the three cities of Ḥijāz, as it is mentioned in the hadīth that was narrated by ‘Abdullah b. ‘Abbād b. Ja’far, he said: I heard the Messenger of God says: “The first to intercede for them on the Day of Resurrection, are the people of Medina, the people of Mecca and the people of Ṭā’if.”

Ṭā’if was one of the strong cities of Ḥijāz, until it was associated with Mecca, and it became like Mecca in the strength and importance, but it became affiliated with Mecca after the Islamic conquests, and their status diminished, while the influence of Medina expanded, as its leadership became over the cities of Ḥijāz.

### A. Natural Location of Ṭā’if

Ṭā’if was located in the southeast of Mecca, seventy-five miles away, and is characterized by its fertile lands, favorable climate, and its pleasant fruits that were not less than the fruits of the Levant, until it was said that it was as a village in the Levant that was transferred to Ḥijāz, as Rutter said: “It was a paradise of the Levant carried the wings of the angels to Ḥijāz.” [59] Its height was above the sea level about six thousand feet made it a pleasant air, so Quraysh took it as their summer rest house, where they found all the fruits as they found pure wines. [60]

### B. Agricultural Crops of Ṭā’if

Its agricultural crops included watermelon, bananas, figs, olives, grapes and honey. We mention the words of Yāqūt in this regard: (It is planted with palm trees, grapes, bananas and the other fruits, and it has running water and valleys that pour from them to the fertile lands... .. and its vineyards contain grapes on the sides of that mountain, which contains the fresh grapes that are not the same in any country, and as for its raisins, can be set a good example, which makes the good smelling air, which may be praiseworthy. Maybe the water froze in the winter, and the people of Mecca get the fruits from there. [61]

The flowers of Ṭā’if were famous for the perfume that provided the people of Mecca with what they needed from good smell, while the wine of Ṭā’if was cheaper than the wine they were importing from the Levant and Iraq, despite the large demand for it.

Ṭā’if had a great commercial importance, because of its natural location on the caravan route, as well as being an industrial city in the island.

### C. People of Ṭā’if

Thaqīf lived with ‘Adwān b. ‘Amr b. Qais alongside Ṭā’if and its offspring increased there, until it became a large tribe in the number and strength, then ‘Amir b. Ṣa’s’a landed to one side of Ṭā’if near to ‘Adwān b. ‘Amr, then they managed to take out ‘Adwān b. ‘Amr from Ṭā’if and seized it. Then the sons of ‘Amir and Thaqīf shared the fruits of Ṭā’if all equally, and ‘Amir and Thaqīf prevented Ṭā’if from those who wanted to live

there, so they stayed for a long time, until the population of Thaqif increased there, so they protected Ṭā'if, and built a wall which was surrounding it, so it was called Ṭā'if, i.e. surrounding wall, then Thaqif tribe defeated Banī 'Amir and singled out the Kingdom of Ṭā'if for their abundance and strongholds. [62]

## II. CONCLUSION

In the end, we say: Arabs were not only Bedouin, but they also had civilization, states, and kingdoms that grew up on the outskirts of the island before Islam, such as: the kingdoms of Yemen in the south, the kingdom of Al-Ḥīra in the northeast, and the Ghasāsina state in the northwest, and in the center of the island, especially in the cities of Ḥijāz, such as Mecca, Medina and Ṭā'if. Arabian Peninsula was not completely devoid of rulers at all. Rather, there were rulers who ruled it by the power, authority, freedom, and independence in the middle of the island, and they had clear cultural imprints on the pages of the history of Arabs in the Southern island. There is no doubt that the Arabs were engaged in agriculture and trade on the outskirts of the island, which caused the emergence of urban environments throughout the ancient history of Arabs in the form of prosperous kingdoms, such as: Kingdom of Ma'īn was located in the middle of Yemen between Najrān and Ḥaḍramawt, and Kingdom of Saba' was located between Mu'īn in the north, and Qatabān in the south, while Ḥaḍramawt was located in the east of these three kingdoms.

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