

## Islamic Studies

### Paper 1 Section A Arabia In The Pre Islamic Period

Known as the age of Jaahiliyyah, Ayyam ul Jaahiliyyah, the darkest period of history, pre Islamic Arabia is the period ranging after the elevation of prophet Isa (as) to the heaven till the spreading of Islam by the prophet Muhammad (s) at the age of 40. It is reported that it was considered as an evil time.<sup>1</sup> It was a period where the people were deeply rooted in all kinds of sins and immoralities as they were not interested to follow the divine books revealed centuries back. It was a period where there was the need of the coming a messenger.

#### Social conditions of the Arabs during the Age of Ignorance.

1. The **first** point is that the social structure within the nomadic life of the Arabs in the desert placed great importance to loyalty within the clan or the tribe. Loyalty was very important to the extent that when they would set a slave free, the slave should be loyal to them or the one who set him / her free as the prophet said that loyalty belongs to the one who pays the silver (money).<sup>2</sup> Now loyalty for the leader is more important to them. The leader was respected. The individuals could not survive in the desert and as such the well-being of group and tribe was paramount. There were the acceptable social norms which revolved around what was acceptable to the group. Something may be accepted in a group and the same thing may not in another group.
2. **Moreover**, due to these differences there was constant warfare between tribes for revenge and superiority and that went on for generations. There was no sense of national identity and there was inter-tribal feuds and vendetta. It is said that for the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person during the time of Jahiliyyah.<sup>3</sup> It is said that those who claimed revenge began with the oaths and swear.<sup>4</sup> Hazrat Aisha (r) said that there was the day of Bu'ith where there was fighting between the tribes of Aws and Khazraj.<sup>5</sup>
3. **Another point** is that the leader, the chief or Shaikh was chosen on the egalitarian system. The shaikh took care of the weaker members of the tribe. His social standing depended on his justice and on raids to capture camels, cattle or goods of neighbouring tribes. The prophet said that Allah has removed the pride of the Jahiliyyah people from you and boasting about lineage.<sup>6</sup> There were also the settlers in towns like in Makkah and Ta'if. They followed commercial ethos to survive, though they still maintained the tribal allegiances. The main chiefs were the city dwellers.
4. **Added to the above**, the nomadic Arabs evolved a chivalric code (known as Muruwah) giving meaning to their lives within the clan or tribe. This would mean glorifying courage, patience, endurance, hospitality and generosity. They would be being generous with the little they had and that was very important. It is said that Hakim bin Hizam said that he used to keep good relations with his kith and kin, manumit (free) slaves and give alms.<sup>7</sup> When there would be a funeral procession, they would stand up in sign of respect.<sup>8</sup> It is also reported that there were those who were good and excellent at that time.<sup>9</sup>

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<sup>1</sup> Muslim 1847

<sup>2</sup> Nasa'i 4642

<sup>3</sup> Swahih Al Bukhariy 112, 6880

<sup>4</sup> Muwatta Book 44 Hadith 2

<sup>5</sup> Swahih Al Bukhariy 3777

<sup>6</sup> Jami' Tirmidhi Vol 1 Book 46 Hadith 3956

<sup>7</sup> Swahih Al Bukhariy 2220

<sup>8</sup> Swahih Al Bukhariy 3837

<sup>9</sup> Muslim 2526, 2638

5. **Fifthly**, there were 4 types of marriage. There would be a man who would ask for the hand of a girl through her father or guardian and would give her dowry. There would be the wife who would be sent to another man to have intercourse. The first husband would not touch her as long as she was not pregnant. There would be another type of marriage where a group of less than 10 men would live with a woman and when she would be pregnant, she would choose her husband. Next there would be the prostitute who would fix flags at her doors as a sign and anyone could come to her. After the birth of the child, the woman would choose the man that the child has chosen.<sup>10</sup> It is said that Dailami married 2 sisters during Jahiliyyah period before he converted to Islam.<sup>11</sup>
6. **Besides**, there were common vices of drinking and gambling more prevalent here and that led to debt. There are the names of Hantam, Muzaffat, Naqir and Muqaiyar reserved for the pots used to prepare and keep alcoholic drinks.<sup>12</sup> In this way usury was common. The prophet (s) said concerning the Jahiliyyah period that they were in a country where the practice of Riba / Usury is prevalent.<sup>13</sup> It is said that part of gambling of the Jahiliyyah people was bartering live animals for slaughtered meat for instance one live sheep for two slaughtered sheep.<sup>14</sup> It is also mentioned that there was a state of immorality and disrespect.<sup>15</sup>
7. **Furthermore**, men were considered as the supreme leaders. They could decide on whatever they wanted as long as women didn't interfere. Men treated their women as commodities known as chattels to pay debts and Umar said that we didn't pay attention to women in Jahiliyyah period.<sup>16</sup> There were unchecked polygamy and polyandry and they were rampant. It is said that before Salamah Thaqafi converted to Islam, he had 10 wives during Jahiliyyah.<sup>17</sup> When the husband died, the wife would enter a small room and wear the worst clothes, and would not put on perfume or anything until a year. Then an animal would be brought, a donkey or a sheep or a bird, and she would end her 'iddah with it (clean herself with it). She would come out and would be given a piece of dung and would throw it and then she could perfume herself.<sup>18</sup>
8. **In addition**, women and girls had no status and no human or legal right in their family lives and in the society. They had no say and were not allowed to give their opinions.<sup>19</sup> It was the men who would decide. The men would prefer to have male offspring as the latter would grow to be fighters and would have the chance to become a leader. As such there was female infanticide. It is said that daughters were buried alive during pre-Islamic Arabia.<sup>20</sup> It is mentioned in the Qur'an that they are at lost those who killed their daughters. It is also said that they would slap their cheeks and tear their cloth during times of hardship.<sup>21</sup>
9. **Ninthly**, there were many sins like prostitution, adultery, fornication, theft, highway robbery and kidnapping among others. However, the settlers in towns of Makkah followed commercial ethos to survive and made agreements with the Bedouins not to attack the trade caravans especially during season of fairs. It is said that when a woman would give birth to a child, two men would come and

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<sup>10</sup> Swahih Al Bukhariy 5127

<sup>11</sup> Ibn Majah Vol 3 Book 9 Hadith 1950

<sup>12</sup> Swahih Al Bukhariy 87

<sup>13</sup> Swahih Al Bukhariy 3814

<sup>14</sup> Al Muwatta Book 31 Hadith 65

<sup>15</sup> Qur'an 48: 26

<sup>16</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 435

<sup>17</sup> Jami' Tirmidhi 1128

<sup>18</sup> An Nasa'i 3533

<sup>19</sup> Swahih Al Bukhariy 3834

<sup>20</sup> 'Adab ul Mufraad 747

<sup>21</sup> Swahih Al Bukhariy 1294

would claim the child.<sup>22</sup> It is also said that most women of that time were dressed indecently as Allah mentioned and ordered Muslim women to cover themselves and not to imitate pre Islamic women.<sup>23</sup>

10. **Last but not least**, there was the relation of slaves and masters. The lives of the slaves depended on the masters. They were ill-treated by the bad masters. They had no right in the society and were bought and sold at will. It is said that Abu Dhar had the same cloth as his slave had and they would wear without hesitation.<sup>24</sup>

### **Changes Brought By Islam**

After the coming of the prophet (s) among the Arabs and the Ashab, there was a slow but inevitable change in the acceptance of Islam in all aspects of life.

1. **Firstly**, the Arabs were used to tribal equality in many spheres of their life and this equality characterised the life of the Prophet and the spirit of early Muslims. This led to the idea of brotherhood in Madinah and towards the whole Muslim community and hence there was more cohesion. The prophet (s) said that the Islamic brotherhood and friendship is superior.<sup>25</sup> He also established a bond of brotherhood between the Ansar and the Muhaajiroun.<sup>26</sup>
2. **Furthermore**, the Prophet Muhammad (s) gave importance to all individuals regardless of who they were or in which tribes they are or which lineage. What was important is to be a Muslim in the Ummah of the prophet (s). This went to such an extent that the prophet said that there is a part of the night when no Muslim individual will ask Allah for good in this world and the next without His giving it to him and that is for every night.<sup>27</sup> This shows individualism in Islam.
3. **In addition**, the religion of Islam incorporated the ideals of courage, patience, endurance which became universal loyalties to Allah and other Muslims. It is said that the prophet (s) forbade selling loyalty and giving it away.<sup>28</sup> It should be for Allah, the prophet (s) and the religion of Islam alongside with the rights of human beings. Allah ordered us to seek help through patience.<sup>29</sup> We are ordered also not to lose courage else our strength will depart from us.<sup>30</sup> Allah said that he will reward those who have endurance.<sup>31</sup>
4. **Moreover**, in cases of retribution individualism was fostered and the relatives of a dead man could punish only his murderer not any member of tribe which had previously resulted in prolonged inter-tribal warfare. The prophet (s) encouraged them to let the decision be in the hands of Allah. It is said when the Quraish Uqba bin Abi Mu'ait placed the dung, blood and abdominal contents of a she-camel on the shoulders of the prophet during prostration at the Ka'bah, the prophet (s) invoked Allah to take revenge on the Quraish, Amr bin Hashim, Utba, Shaiba, Walid bin Utbah among others.<sup>32</sup> It is narrated that the prophet (s) never took revenge for his own sake but only when it was outside the limit of Islam.<sup>33</sup>

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<sup>22</sup> Muwatta Book 36 Hadith 22

<sup>23</sup> Qur'an 33: 33

<sup>24</sup> Swahih Al Bukhariy 30

<sup>25</sup> Swahih Al Bukhariy 466

<sup>26</sup> Swahih Al Bukhariy 2292

<sup>27</sup> Muslim 757

<sup>28</sup> Nasa'i 4659

<sup>29</sup> Qur'an 2: 45

<sup>30</sup> Qur'an 8: 46

<sup>31</sup> Qur'an 23: 111

<sup>32</sup> Swahih Al Bukhariy 520

<sup>33</sup> Swahih Al Bukhariy 3560

5. **Fifthly**, the institution of marriage was taken seriously. The consent of the woman was vital. The prophet introduced the marriage contract when Allah says not to determine to undertake a marriage contract until the decreed period reaches its end.<sup>34</sup> There was also the dowry was to be given. The prophet (s) said that whatever is given as a dowry, or gift, or is promised to her before the marriage belongs to her.<sup>35</sup> Men were limited to only four wives in marriage as Allah has given the choice to two, three or four wives.<sup>36</sup>
6. **Besides**, thus women in general and wives in particular got status. They were respected and had a voice. They were free to voice out their opinions and they had a say in the society. Hazrat Umar said that before Islam they didn't give women their rights but with the coming of Islam, Allah mentioned their rights and we gave them their rights.<sup>37</sup> Allah says in the Qur'an that both men and women have rights over each other.<sup>38</sup>
7. **More to the point**, women were allowed to ask for divorce and were given rights of inheritance from their fathers and their husbands. There was the possibility of divorce from the side of the wife as the case of Jamilah who sought divorce from her husband Thabit bin Qais and the prophet (s) accepted.<sup>39</sup> Concerning inheritance, Ibn Mas'ud said (as an example for a daughter, a son's daughter and a sister) that the daughter will have  $\frac{1}{2}$ , the son's daughter will have  $\frac{1}{6}$  and the sister will take  $\frac{1}{3}$  of the property.<sup>40</sup>
8. **Added to the above**, Education became obligatory on everyone and educating girls was commended by the Prophet as a way to Paradise. Allah ordered us in the Qur'an to study by saying 'Read'.<sup>41</sup> The prophet (s) said that seeking knowledge is a duty upon every Muslim male and female.<sup>42</sup> Again the prophet (s) encouraged us to ask for beneficial knowledge.<sup>43</sup> Education is important for progress in both worlds.
9. **Ninthly**, the system of usury was forbidden to prevent monetary exploitation of the weak. It was a tool of oppression and a means to unjustly take others' money. Allah addresses to the believers not to consume usury, doubled and multiplied but fear Him.<sup>44</sup> As such the institution of Zakaat was made a pillar of Islam. It was obligatory and the prophet encouraged giving charity as Allah says that this is better for us.<sup>45</sup>
10. **Last but not least**, vices of drinking, gambling and prostitution were banned. It is said in the Qur'an that the prophet (s) was asked about wine and gambling. Allah revealed that there is a great sin in them.<sup>46</sup> The prophet (s) forbade the earnings of slave girls through prostitution.<sup>47</sup> Many thieves became custodians of money through the prophet (s). The long prevalent slavery was discouraged and there was reward for freeing of slaves. Many slaves were freed by the ahab like Hazrat Abu Bakr. The prophet (s) said that if someone manumits a Muslim slave, Allah will save him from the fire.<sup>48</sup>

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<sup>34</sup> Qur'an 2: 235

<sup>35</sup> Nasa'i 3353

<sup>36</sup> Qur'an 4: 3

<sup>37</sup> Swahih Al Bukhariy 5843

<sup>38</sup> Qur'an 2: 228

<sup>39</sup> Nasa'i 3497, Ibn Majah Vol 3 Book 10 Hadith 2056

<sup>40</sup> Swahih Al Bukhariy 6736

<sup>41</sup> Qur'an 96: 1

<sup>42</sup> Ibn Majah Vol 1 Book 1 Hadith 224

<sup>43</sup> Ibn Majah 3843

<sup>44</sup> Qur'an 3: 130

<sup>45</sup> Qur'an 2: 280

<sup>46</sup> Qur'an 2: 219

<sup>47</sup> Swahih Al Bukhariy 2283

<sup>48</sup> Swahih Al Bukhariy 6715

## Economic Conditions Of Pre Islamic Arabia

Pre Islamic Arabia also known as the Jaahiliyyah period lasted for approximately 6 centuries from the elevation of prophet Isa till the spreading of Islam by the last prophet Muhammad (s). During that time the Arabs were divided into the city and the desert dwellers. The following will elaborate on the economy of the Arabs of that time.

During that period the economy was divided into different aspects like agriculture, industries, markets, trade and different ways of funds.

1. **At the outset**, on the agricultural sector, the land of Makkah was not fertile and only dates were able to be cultivated. They were thus used locally by the local people. These dates were sold on the local markets available for the people of Makkah. However, the land of Madinah and Ta'if was so much fertile that products like dates, grapes, barley, wheat, rice as such were cultivated. The produce was so beneficial that they were used both locally and for export. They were sold in the local markets as well as exported to different parts of the world such as Africa, India and china. It is worth noted that the people of Ta'if were experts in transplantation. It is narrated that there were those who were engaged in agriculture and livestock.<sup>49</sup> It is said that if their livestock are destroyed, they would return to palm-trees and agriculture.<sup>50</sup>
2. **Secondly**, the city of Ta'if was known as the industrial city where skins of dead animals like oxen, sheep, goats, camels and many others were transported there for treatment in various tanneries and then in industries for the production of bags, shoes, belts, luxuries and fantasies. They were thus sent to the different parts of the country and to different other countries as exported goods. There were those experts in other domains. Their expertise was not limited to the industrial city. It is said that the prophet (s) and Abu Bakr (r) hired Abdullah bin Uraiqt (a non-muslim) as a guide to leave Makkah for Madinah.<sup>51</sup> There was a Persian who was the neighbour of the prophet (s) and he was an expert in preparation of soup.<sup>52</sup> There were those who were experts in horse riding and being an archer.<sup>53</sup> There were those experts in tracing relationship (child and parent etc) from physical features.<sup>54</sup> There were those who were experts in tracking people.<sup>55</sup> It is said that Khabbab (r) was an expert blacksmith during Jaahiliyyah period.<sup>56</sup>
3. **Furthermore**, there were three kinds of markets in the main cities of Hijaz. It is said that Majanna, Dhul Majaz and 'Ukaz were the markets of the people of Jaahiliyyah.<sup>57</sup> The "common" market was used by each and every one. All Arabs had access therein and there was no discrimination. The "slave" market was meant for the buying and selling of slaves and was occupied by the middle class and rich people. Access to such market was possible only if one was able to buy or sell slaves. The poor people were excluded. The "aristocrat" market was meant only for the rich where only luxuries were sold. Goods and services of high qualities were sold and offered there. All these markets were owned by the rich people of Makkah but their employees or workers were from the middle or low class. They would work hard for only a little share of the profit. During that time they would practice the Manabadhah (it is when one says I will throw my garment and you will throw yours, then they will buy each other's

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<sup>49</sup> Swahih Al Bukhariy 3324

<sup>50</sup> Muwatta Book 60 Hadith 1

<sup>51</sup> Swahih Al Bukhariy 2263

<sup>52</sup> Muslim 2037

<sup>53</sup> Muslim 2448

<sup>54</sup> Abu Dawood 2272

<sup>55</sup> Abu Dawood 4366

<sup>56</sup> Swahih Al Bukhariy 2425

<sup>57</sup> Swahih Al Bukhariy 1770, 2050

clothes) and Mulamasah (it is when one will sell his garment against another's garment like a barter system). They prophet (s) forbade that practice.<sup>58</sup>

4. **Moreover**, the rich Arabs would engage in business with different countries. They would trade with China for luxuries, Africa for crafts, Syria for carpet and India for spices. The prophet (s) also encouraged us to treat with the Indian incense for it has healing for seven diseases.<sup>59</sup> In return they would sell their dates, leather products, agricultural products and slaves to these countries. They would either engage in barter and monetary systems. The Bedouins would follow the same track if ever they had the means to do so. All these business trades would take place in caravans. The Arabs would also engage in the business of idols. They knew that during the month of Dhul Hijjah there would be many pilgrims who would come for the pilgrimage. They would carve different models of the 360 idols present in and around the sanctuary of the Ka'bah.<sup>60</sup> They would deal in such business. It is said that there were merchants doing business in Shaam that is Syria, Palestine, Lebanon and Jordan at that time.<sup>61</sup>
5. **Fifthly**, there were different ways the Arabs would fund their business and become richer and richer. Levies were imposed on anyone, such as travellers, foreigners and caravans for entering, staying and leaving the city of Makkah. Another levy would be paid for catering for their animals and belongings. Bribes were common among them for "progress". Any desire for favouritism would lead to bribes. High rate of interest was imposed on the borrowers. The lenders were mainly the chiefs of Makkah or the Jews. Each year it would increase by one hundred per cent and at the end of the third year, beginning the fourth year, the properties of the borrower would become the properties of the lender, including wife and children. It is said that Usury in the Jaahiliyyah was that a man would give a loan to a man for a set term after which either it will be paid or increased.<sup>62</sup>

### **Changes brought by Islam.**

With the coming of Islam, many aspects from the economic field changed. The prophet (s) with the help of the Book of Allah changed the economic system and introduced Islamic concepts into it.

1. The **first point** is that the prophet introduced the concept of Halaal and Haraam business. Profit made by the Muslims should be reasonable not to burden the clients and also not to incur loss. It is said that the prophet (s) bought a calf, sold it, made some profit and gave the profit in charity to the poor and widows of Buna Abdul Muttalib.<sup>63</sup> It is said that he (s) made a profit of one Dinar.<sup>64</sup> The percentage of profit should be regularly checked. At the same time, he emphasised on controlled consumption with moderation. The prophet had a committee for to control the price of traders to avoid injustice and high price.
2. A **second point** was concerning the quality, weight and price of products where the pre Islamic Arabs would indulge in plundering the clients with no good service. Cheating and dishonesty were discouraged. Allah through the Qur'an encourages us to 'establish weight in justice and do not make deficient the balance'.<sup>65</sup> It is also said in the Qur'an to 'fulfil the measure and weight and do not deprive people of their due and not to cause corruption upon the earth after its reformation'.<sup>66</sup> There would be

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<sup>58</sup> An Nasa'i 4516, 4517

<sup>59</sup> Swahih Al Bukhariy 5692, 5693

<sup>60</sup> Swahih Al Bukhariy 4287

<sup>61</sup> Swahih Al Bukhariy 7

<sup>62</sup> Muwatta Book 31 Hadith 84

<sup>63</sup> Abu Dawood 3344

<sup>64</sup> Tirmidhi 1257

<sup>65</sup> Qur'an 55: 9

<sup>66</sup> Qur'an 7: 85

the introduction of regular check or surprised check by chosen members from the people. The prophet (s) ordered to ‘check the weight of food before selling it’.<sup>67</sup>

3. **Another point** was that the prophet crushed down all kinds of bribes, interest and illicit gains to bring income to the country. Interest was declared haram to both the takers and the givers. It is said in the Qur’an that ‘Allah has permitted trade and has forbidden interest’.<sup>68</sup> Thus ‘Allah destroys interest and gives increase for charities’.<sup>69</sup> As such there was the introduction of Zakaat, Fitr, Ushr and Swadaqah among others as means to fund the Bait ul Maal (the public treasury) which would be used for the development of the city and the welfare of the people. The standard of living of the people was important for the prophet. Allah says that ‘if you give charity, then it is better for you, if you only knew’.<sup>70</sup> The prophet (s) appointed Ibn Lutbiya to collect Zakaat and thus the prophet (s) checked the account with him.<sup>71</sup>
4. **Added to the above**, it may be that the prophet encouraged the cultivation of different products by all members of his community. In that way, the Muslims would not be subjected to monopolies of any product. That was done to the Muslim individual’s ability. The prophet (s) said that ‘if anyone brings barren land into cultivation, it will belong to him’.<sup>72</sup> It is also narrated that the prophet (s) said that ‘if anyone has land, he should cultivate it’.<sup>73</sup> That was why many Muslims were farmers or cultivators. Money was not spent for any useless purposes. In that the prophet introduced the system of wise spending as the Quran advised us to spend in His way but at to have a control over it. Allah orders us to ‘spend in the way of Allah and not to throw yourselves with your own hands into destruction’.<sup>74</sup>
5. **Moreover**, it is said was that the prophet would allow tract of land to be cultivated like the one given to Wail bin Hajr. It can be done either by the owner or by another one on the basis of crop sharing. This encouraged people to become autonomous and launching their own business and trade. It can be also through lending of money without interest. It is said that it is permissible to rent the land for cultivation as the prophet did not forbid it but it is better to give the land to a brother gratis rather than charging a certain amount.<sup>75</sup> It is also said that the land of Ibn Umar was rented during the time of the prophet (s) but after the latter’s death, Ibn Umar gave up renting his land.<sup>76</sup> The Ansar would give their land to the Muhaajiroun on the condition that half of their yearly yield would come to them (Ansar).<sup>77</sup>
6. **Next** is that the prophet introduced a system of social security. The Islamic concept of social security originates from verses of the Qur’an and the Hadith which enjoin upon the believers of Islam to help their poor and needy brothers-in-faith who are unable to fulfil their basic human needs. It is found in the Qur’an that ‘and from their properties was the right of the (needy) petitioner and’.<sup>78</sup> Allah orders us to ‘give the relative his right, as well as the needy and the traveller’.<sup>79</sup> Every person living in the Islamic state is entitled to these basic needs. The poor would be helped by the state on monthly basis with the basic needs. As such there would be lesser lower classes and a reduction of thieves with an increase in the standard of living.

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<sup>67</sup> Nasa’i 4597

<sup>68</sup> Qur’an 2: 275

<sup>69</sup> Qur’an 2: 276

<sup>70</sup> Qur’an 2: 280

<sup>71</sup> Swahih Al Bukhariy 1500

<sup>72</sup> Abu Dawood 3074, 3076

<sup>73</sup> Abu Dawood 3395

<sup>74</sup> Qur’an 2: 195

<sup>75</sup> Swahih Al Bukhariy 2342

<sup>76</sup> Swahih Al Bukhariy 2345

<sup>77</sup> Swahih Al Bukhariy 2630

<sup>78</sup> Qur’an 51: 19

<sup>79</sup> Qur’an 30: 38

7. A **last point** would be that the Islamic system of economics set by the prophet restricted the accumulation and keeping of luxury items and advised the Muslims to lead a simple life, not an extravagant one. The prophet has forbidden us to indulge much in luxury.<sup>80</sup> Muslims should not be tempted with this luxuries world leaving aside Akhirah which is better than this world.<sup>81</sup> The prophet said that he was not afraid about our poverty but that we will lead a life of luxury as past nations did'.<sup>82</sup> It is based on the concept that every human being has the right to equal financial and social needs and these rights were protected by the prophet.

### **Religious Conditions Of Pre Islamic Arabia**

The period of pre Islamic Arabia was before the coming of the prophet of Islam with his spreading of Islam. During that period the Arabs were pagans with different beliefs and practices. The following paragraphs will help us to understand more their beliefs and practices.

1. **At the outset**, the Arabs were idol worshippers and they would pray to their different gods such as Laa, Uzza, Manat as goddesses and Hubal as their chief god. They would also pray Waad, Na'ilah and Isaaf for which (Na'ilah and Isaaf) they would pronounce the Talbiya.<sup>83</sup> It is said that during the time of Jaahiliyyah, they would swear by laa and uzza.<sup>84</sup> There was a house known as Dhul Khulasa in Yemen wherein idols were worshipped and they called the house Al Ka'bah.<sup>85</sup>
2. **Secondly**, they would pay verbal homage to a supreme God known as Allah. As it is said in the Qur'an that they knew about Allah but they took other gods as intercessors. It is said that 'if you asked them 'who created the heavens and the earth and subjected the sun and the moon?' they would surely say, 'Allah'. Then how are they deluded?'.<sup>86</sup> It is also said that nevertheless they considered invoking another besides Allah.<sup>87</sup> The centre of Makkah being the Ka'bah was the vital part of worship with over 360 idols inside and all around in its sanctuary.<sup>88</sup>
3. **Thirdly**, they would worship things of nature like stones, trees, stars, sun and moon. If ever they noticed that a rock or stone was more shining or attractive than what they were using, they would exchange it. Thus the new one would be considered as a god. They used to say that 'we worship idols and remain to them devoted'.<sup>89</sup> It is also said that they only worship, besides Allah, idols.<sup>90</sup> They had the knowledge of Allah but they took others as deities.
4. **More**, they would believe in angels as daughters of Allah and they would worship them alongside with spirits of their ancestors. They would have their own personal deity at home. It is said that they attributed daughters to Allah.<sup>91</sup> It is also mentioned that they questioned the prophet (s) whether Allah has chosen the prophet (s) from among His sons and angels from among His daughters.<sup>92</sup> They would associate their nature (human nature as having kids) with that of Allah.
5. **Furthermore**, there were also the Christians who believed in prophet Isa as being god or son of god with his book as Injeel, the Jews who believed in prophet Musah with his book as Tawraat and the

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<sup>80</sup> Abu Dawood 4160

<sup>81</sup> Qur'an 93: 4

<sup>82</sup> Swahih Al Bukhariy 3158

<sup>83</sup> Swahih Al Muslim 1277

<sup>84</sup> An Nasa'i 3776

<sup>85</sup> Swahih Al Bukhariy 4357

<sup>86</sup> Qur'an 29: 61, 31: 25

<sup>87</sup> Qur'an 39: 38

<sup>88</sup> Swahih Al Bukhariy 4287

<sup>89</sup> Qur'an 26: 71

<sup>90</sup> Qur'an 29: 17

<sup>91</sup> Qur'an 16: 57

<sup>92</sup> Qur'an 17: 40



Zoroastrians, also called the Magians<sup>93</sup> who believed in one uncreated god as Ahura Mazda without monasticism worshipping fire with their book known as Avesta. There was also the religion of Hanif who followed the prophet Ibrahim with his Suhuf and Allah as God.<sup>94</sup> They were awaiting the prophet Muhammad to come. The Christians said that ‘Allah has taken a son’.<sup>95</sup>

6. **In addition**, they were superstitious and they believed in soothsayers, astrologers, divination through arrows but they didn’t believe in accountability in the afterlife. The prophet (s) said that the one who consults a soothsayer has disbelieved in what was revealed upon him.<sup>96</sup> It is said that when they would see a shooting star they would think that either a great man has died or has taken birth.<sup>97</sup> It is said that the slave of Abu Bakr was a fortune teller before converting to Islam.<sup>98</sup>
7. **A first religious practice** would be that they would perform circumambulation of the Ka’bah in state of nudity with the hands clapping and singing. It is said that this was done by all except the Hums who were from the Quraish and their offspring. They would give clothes to the men and women who would perform the Tawaaf. <sup>99</sup> However, it is said that they would not go between Safa and Marwa.<sup>100</sup> However, there were those who would do in running and would say that they didn’t cross this rain stream except running strongly.<sup>101</sup> People used to take an oath, throw their whips and shoes and bow in the Hijr of Isma’il (Hatim).<sup>102</sup> They would pronounce the Talbiyah in the name of Manat.<sup>103</sup>
8. **Another practice** was that they would observe the rites of pilgrimage and they would stay at ‘Arafat. It is said that most people used to go away (disperse) directly from ‘Arafat but the Hums used to depart after staying at Muzdalifa. They used to stay at Mina also.<sup>104</sup> They would dedicate their time to verbal homage to their gods and would try to be honest and sinless people.
9. **A third practice** was through animal sacrifices. They would sacrifice cats, dogs, rats, monkeys, sheep and goats among others to satisfy their gods or to be protected from punishment from their gods. It is also said that they would practice the ‘Atiyah that is slaughtering for the sake of Allah in any month and would feed the poor.<sup>105</sup>
10. **It is also found that** would be in the form of human sacrifices. Young virgin girls would be sacrificed specially during the short periods of eclipse. The blood of the poor girls would be poured over the altar of their gods. They thought that this action would help them. Allah says that ‘to many of the polytheists their partners have made pleasing the killing of their children’.<sup>106</sup>
11. **A fifth practice** could be from the Christians and the Jews who would join in their churches and temples reading the Injeel and the Tawraat respectively. They would join in the feasts of day of assumptions (Virgin Mary going to heavens), all saints’ day (day for saints) and baptism for the Christians and the day of Sabbath (7<sup>th</sup> day for rest and prayer), the Passover (commemorates the migration of the Jews from slavery in Egypt) and the day of Atonement (marking the 10th day period

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<sup>93</sup> Qur’an 22: 17

<sup>94</sup> Swahih Al Bukhariy 3827

<sup>95</sup> Qur’an 2: 116

<sup>96</sup> Jaami’ al Tirmidhi 135

<sup>97</sup> Jaami’ al Tirmidhi Vol 5 Book 44 Hadith 3224

<sup>98</sup> Swahih Al Bukhariy 3842

<sup>99</sup> Swahih Al Bukhariy 1665

<sup>100</sup> Nasa’i 2967: Hazrat Aisha (r) said that people at the time of Jahiliyyah used not to go between them, but when Islam came ... it became part of Hajj.

<sup>101</sup> Swahih Al Bukhariy 3847

<sup>102</sup> Swahih Al Bukhariy 3848

<sup>103</sup> Swahih Al Muslim 1277

<sup>104</sup> Swahih Al Bukhariy 1665

<sup>105</sup> An Nasa’i 4228

<sup>106</sup> Qur’an 6: 137

of repentance of the 7<sup>th</sup> month) for the Jews. The wives of the prophet (s) mentioned that there was a church in Abyssinia which was called Maariyah.<sup>107</sup> It is said that at that place, when a religious man died, they would build a place of worship at his grave and make these pictures of it.<sup>108</sup> The people of Jahiliyyah had two days each year when they would play.<sup>109</sup>

12. **Another practice** would be from the Zoroastrian (a Persian religion founded in the 6<sup>th</sup> century BC - Zoroastrianism) who placed great emphasis on purity and not defiling any of the elements of Ahura Mazda's (the highest spirit or lord) creation. For that reason, traditionally, neither burial nor cremation was practiced by Zoroastrians. Instead, dead bodies were taken to the top of the Tower of Silence (known as Dakhma, is a circular raised structure) and laid out under the sun, where vultures devoured them. Zoroastrian's places of worship are called Fire Temples (known as Dar e Mehr). In them an eternal flame is kept burning with sandalwood and frankincense. The first fire to be lit upon an altar is said to have been brought down from heaven by Zoroaster with a rod. Fire and water are their agents of ritual purity. The Hanif used to take bath as means of purification and would perform the tawaf of the ka'bah, the sa'i of mounts Safa and Marwa and the stop (wuquf) at 'Arafat in a modest and moral way with cloth on. The Quraish used to fast on the day of 'Ashurah during Jahiliyyah period.<sup>110</sup>

### Changes brought by Islam

With the coming of the prophet of Islam there had been many changes on the religious beliefs and practices.

1. **To begin with**, the Prophet Muhammad (s) corrected the idea of monotheism that is to worship only one God, Allah. Allah says in the Qur'an that 'your god is one God. There is no deity except Him'.<sup>111</sup> Pre Islamic Arabs were polytheists and idol worshippers. The prophet changed this belief. They no more worshipped all kinds of manmade idols but only Allah was considered as the Creator and God.
2. **Secondly**, the prophet instilled in them the belief in Allah, angels as His creatures, His books, His messengers, the day of Judgement and destiny.<sup>112</sup> Before that they didn't believe in destiny and a day of judgement as day of accountability. They said that there was no afterlife. They were deprived of guidance for a so long period of time due to their misconception upon article of faith / belief.
3. **Furthermore**, the prophet told people about reward of Paradise for good deeds like almsgiving, prayers and reward of Hell for morally depraved actions like female infanticide. Allah says that 'being a doer of good will have his reward with his Lord',<sup>113</sup> 'gardens beneath which rivers flow'.<sup>114</sup> They didn't believe in Jannah or Jahannam.
4. **Again**, the prophet made them realise that belief in the worship of spirits of the ancestors, considering them as intermediates, would never help them. Allah says that the gods that they worshipped would never help them. Allah says that 'they are not but names you have named them, you and your forefathers'.<sup>115</sup> They challenged the message and said 'when we have become dust as well as our forefathers, will we indeed be brought out (of the graves)?'.<sup>116</sup>

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<sup>107</sup> Muslim 528

<sup>108</sup> Swahih Al Bukhariy 427

<sup>109</sup> Nasa'i 1556

<sup>110</sup> Jami' Tirmidhi 753

<sup>111</sup> Qur'an 2: 163

<sup>112</sup> Qur'an 2: 285, 4: 136

<sup>113</sup> Qur'an 2: 112

<sup>114</sup> Qur'an 3: 136

<sup>115</sup> Qur'an 53: 23

<sup>116</sup> Qur'an 27: 67

5. **Moreover**, while they would believe in superstitious, soothsayers, astrologers and divination through arrows, the prophet explained to them that they didn't have the knowledge to know the future as the future lies in the hands of Allah. Astrologers don't have exact science. It is narrated that the prophet (s) was asked about the kahins (soothsayers) and he replied that 'it is nothing'.<sup>117</sup> The prophet (s) forbade us to visit the kahins.<sup>118</sup>
6. Among the various **religious practices**, the prophet reinstated the Ka'bah as the symbolic house of Allah by getting rid of all idols. It is said that when the prophet (s) conquered Makkah, he started striking the 360 idols with a stick he had in his hand and was saying 'Truth has come and falsehood will neither start nor will it reappear'.<sup>119</sup> It was before that a place where shirk and superstitions were practiced.
7. A **second** religious practice was the restoration of the circumambulation of the Ka'bah as it was during the time of prophet Ibrahim. This included Arafat and Mina in pilgrimage. The wear of the Ihram was obligatory. Before Islam it was done in the state of nudity. On the 10<sup>th</sup> of Dhul Hijja, the prophet (s) ordered that as from now no naked person is allowed to perform the Tawaaf of the Ka'bah.<sup>120</sup> The prophet ordered us 'to assume ihram for Hajj and Umra together'.<sup>121</sup>
8. **Moreover**, the idea of sacrifices was corrected. While the Arabs used to perform human sacrifices, the prophet gave respect, honour and sacredness to life. According to Islam saving the life of a person is like saving the whole of humanity. Allah says in the Qur'an that 'whosoever kills a soul unless for a soul or for corruption in the land, it is as if he had slain mankind entirely. And whosoever saves one, it is as if he had saved mankind entirely'.<sup>122</sup>
9. **Added to the above**, the idea of considering things of nature as gods and of exchanging from time to time was replaced by Trust in Allah. The Arabs no more brought with them 3 stones on journeys and craving idols for buying and selling business. Allah says that 'we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it, but Man bears it'.<sup>123</sup>
10. **Fifthly**, the idea of cells for the priest and their places of cult with statues of their gods as means of encouraging towards worship were replaced by the mosque and Qur'anic texts or scriptures for inspiration. Allah says in the Qur'an that 'a mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves and Allah loves those who purify themselves'.<sup>124</sup>
11. **Last but not least**, The prophet made links with Judaism and Christianity as they shared the same prophets and he reiterated Islam was a continuation of the same Message from Allah. Other religions were given the chance to join that reform. Allah says that 'the prophet has come with the truth and confirmed the previous messengers'.<sup>125</sup>

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<sup>117</sup> Muslim 2228

<sup>118</sup> Muslim 537

<sup>119</sup> Swahih Al Bukhariy 4287

<sup>120</sup> Swahih Al Bukhariy 369

<sup>121</sup> Swahih Al Bukhariy 1534

<sup>122</sup> Qur'an 5: 32

<sup>123</sup> Qur'an 33: 72

<sup>124</sup> Qur'an 9: 108

<sup>125</sup> Qur'an 37: 37

## Significance Of Makkah / Ka’bah to the Arabs before Islam.

1. **Above all**, since the time of prophet Adam (as) the Ka’bah existed and attracted pilgrims from all over Arabia.<sup>126</sup> It was a place of worship and business. There were idols like Laat, ‘Uzza, Manaat<sup>127</sup> and others in the sanctuary but that sanctuary of Allah was known as the biggest in the region with 360 idols in and around the Ka’bah.<sup>128</sup> Makkah was important for the Arabs as many prophets of the existing religions once in their lives went through Makkah to spread Islam. It is also said that there are approximately 70, 77, 90, 99 or 300 prophets who are buried in the sanctuary of the Ka’bah between the Yemeni corner and the black stone and around the Ka’bah.<sup>129</sup> It is said that the prophet Ismail (as) and his mother Hajrah (r) were buried in the Hateem.<sup>130</sup>
2. **Next**, it was important as it was controlled by different tribes, but now by Quraish and more precisely by the Prophet’s tribe. That was a prestigious instance to hold and have the key of the Ka’bah. Makkah was important and popular due to the history behind the water Zamzam (the history of prophet Isma’il (as) and his mother Hajrah (r) who collected the water and made a basin to preserve it)<sup>131</sup>. After all water in the desert was vital and the settlement was based around the water source called Zamzam. There is also the Hijr Ismail where prophet Ismail is buried (in the Hateem). We have also the Maqaam Ibrahim and the sa’i, that is the move from mount Safa to mount Marwa.
3. **Added to the above**, Makkah was important as a trading city. As agriculture was impossible, hence everyone involved in commerce through different markets for the poor, better off and the rich. Important markets are at Ukaz or Ukaiz market.<sup>132</sup> It was situated on crossroads of trade routes, from Yemen to Syria, and Abyssinia to Iraq. Many traders carrying incense (frankincense) from India,<sup>133</sup> spices, ivory etc. Makkah also became traders themselves, travelling far and wide. They would engage in inland and abroad businesses like to Syria.<sup>134</sup> The Arabs would also deal with India, China, Africa among others.
4. **Furthermore**, Makkah was important as the leading Makkah were shrewd financiers. That made Makkah the leading financial centre. They were the richest people in the area and could buy any service. Makkah had rich idol worshippers and Hanif.<sup>135</sup> The Ka’bah within Makkah was the symbol of glory and status. The one being its custodian and the ones living in its vicinity was praised and honoured. The symbolic and spiritual benefits were important. The sanctity of Ka’bah and pilgrimage to Makkah was essential to survival of Quraish.
5. **Besides**, Makkah was a peaceful and secured area as the Quraish were not interested in constant tribal warfare. They remained neutral in conflicts. They thus developed ‘haram’ with 20 mile radius of Ka’bah where violence was forbidden. There were pacts made with tribes not to attack caravans during

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<sup>126</sup> Qur’an 3: 96

<sup>127</sup> Qur’an 53: 19, 20

<sup>128</sup> Swahih Al Bukhariy 4287

<sup>129</sup> Akhbar Makkahh (Azraqi) 1/121 -No 83, Imaam Qurtubi in Tafseer Al-Qurtubi, Vol 2 pg 401, Imaam Tabarani (310 Hijri) in Tafseer-ut-Tabari Vol 1 pg 476, Ibn Asakir (571 Hijri) in Tareekh Dimashq Vol 74 pg 90, Imaam Jalaluddin in Tafseer Ad-Durr Al-Manthoor Vol 1 pg 702, Akhbar Makkahh (Azraqi) 1/129 -No 102, Imam `Abdur Razzaq (211 Hijri) in Musannaf `Abdur Razzaq 5/119 -No 9128, Musannaf `Abdur-Razzaq 5/120 -No 9129, Musannaf `Abdur-Razzaq 5/120 – No 9130, Al-Athar (Muhammad ibn Al-Hassan) 2/292 – No 266, Imam Ibn Jawzi (597 Hijri) in Mutheer-ul-Gharam Vol 2 pg 216, Hafiz Ibn Katheer (774 Hijri) in Al-Bidayah wan-Nihayah Vol 1 pg 185

<sup>130</sup> Imam Ibn Ishaq (151 Hijri) in Seerah Ibn Ishaq Vol 1 pg 153, Imam Ibn Hisham (183 Hijri) in Seerah Ibn Hisham Vol 1 pg 42, Imam Ibn Sa`ad (230 Hijri) in Tabaqat Ibn Sa`ad pg 35, Ibn Qutaybah (276 Hijri) in Al-Ma`arif pg 34, Imam At-Tabari, (310 Hijri) in Tareekh At-Tabari Vol 1 pg 314, Imam Ibn Jawzi (597 Hijri) Al-Muntazam Vol 1 pg 305, Hafiz Dhahabi (748 Hijri) in Tareekh-ul-Islam (Dhahabi ) Vol 2 pg 20, Hafiz Ibn Katheer (774 Hijri) in Al-Bidayah wa `n-Nihayah Vol 1 pg 276

<sup>131</sup> Swahih Al Bukhariy 3364

<sup>132</sup> Swahih Al Bukhariy 1770

<sup>133</sup> Swahih Al Bukhariy 5715

<sup>134</sup> Swahih Al Bukhariy 6260

<sup>135</sup> Swahih Al Bukhariy 3827

season of trade fairs. Makkah was situated in an isolated area. The isolation of Makkah gave the Arabs control of their own activities where there was no outside power was interested in them. As such the Quraysh ruled the country.

### **Tribal / Political System in Arabia before Islam.**

The period of pre Islamic Arabia lasted for approximately 6 centuries from the elevation of prophet Isa (as) till the spreading of Islam by the last prophet Muhammad (s). During that time the Arabs were divided into city and desert dwellers. The following will elaborate on the tribal system.

1. As mentioned, the Bedouin Arabs lived as nomads in tribal groups. In fact, a group of families made a clan and a group of clans made a tribe. There were many tribes at that time and each had its own rules and regulations. What could be prohibited in one tribe could be well allowed in another tribe. Their own different rules and regulations were meant to create a code of conduct within a specific tribe, though they could be different from other tribes. It is mentioned that when a tribe became great in number, they used to say "Amira, the children of so and so".<sup>136</sup> Members of a tribe could amount to many hundreds.
2. **Secondly**, due to the varieties of tribes with different concepts, they were constantly at war with each other over scarce resources. These fights would last for generations in a more dramatic and drastic way. It is said that if a man of Quraizah killed a man of Nadir, he would be killed in return.<sup>137</sup> Sometimes they would make an oath known as Qasamah swearing that they had not killed so and so.<sup>138</sup> Only a few small settled communities such as in Makkah and Ta'if relied on trade and religion where the caving of idols became a business. The messenger (s) said that whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, then he has died a death of Jaahiliyyah.<sup>139</sup>
3. **Moreover**, these tribes were formed on basis of blood and kinship. Family relationship was important to them. This evolved into a tribal chivalric (respectful) code of honour known as "muruwah". This gave meaning to their lives and encouraged towards different elements such as courage, avenging wrongs, patience, endurance, hospitality and generosity above all. The Arabs were adamant in abiding by that code of conduct. It was important as a code of conduct for each member of the tribe. Rarely we could see that someone was accepted not based on blood and kinship relationship.
4. **Furthermore**, the Shaikh (chief or leader) was selected by council of elders as best person for job, regardless of parentage or privilege though his tribe should be famous. He should be known through his intellect, maturity, courage, authority, administration, fluency in language and business. He should know how to make treaties with other groups or tribes and contracts within the business spheres. He should be a person who would devote his time and energy for the survival of the tribe. He should be someone having the knowledge of written Arabic language and knowledge of poetry.
5. **Fifthly**, the Shaikh was the ultimate authority controlling over his people and administrative affairs. He was also to protect the tribe. The Shaikh was the judge in disputes and he was to distribute possessions and goods equally. He also took care of weaker members. The tribe did offer the woman protection if she was maltreated by her husband.<sup>140</sup> The prophet said that anyone who would live during

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<sup>136</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 234

<sup>137</sup> Sunan An Nasa'i 4732

<sup>138</sup> Sunan An Nasa'i 4709

<sup>139</sup> Sunan An Nasa'i 4115

<sup>140</sup> Sechzer, Jeri (September 2004). "Islam and Woman: Where Tradition Meets Modernity: History and Interpretations of Islamic Women's Status"

that time would have listened to the leader and carried out his orders even if his back was flogged and his wealth snatched, he would listen and obey.<sup>141</sup>

6. **Added to the above**, the sense of patriotism was strictly tribal. Everything was subordinate to the interest of the group not to say that they neglected the individuality of a person. They favoured their tribes to such an extent that they defamed the ancestry of other families.<sup>142</sup> They would do anything to honour the names of their tribes and their leaders. They would narrate the achievement of their leaders, warriors and their tribes. Honour and prestige from patriotism were important to them.
7. **Besides**, pre Islamic Arabs were known for their poetry and their poets sang glories of the tribe, of their heroes of war, of their leaders but rarely of their gods. There were poem competitions held at the Ukaz or Ukaiz market<sup>143</sup> on annual basis. The winner would be given much wealth and status in the society. He would be considered as a leader. It is said that Jabir sat more than one hundred times with the prophet while the companions would recite poetry and talk about things of Jaahiliyyah period and the prophet (s) would remain silent and would smile along with them.<sup>144</sup>
8. **Eighthly**, each member was fully protected and only the Shaikh / tribe could ensure personal survival in difficult times where there was no room for individualism. This means that ideas like egoism, selfishness and independency were rejected. There was solidarity and loyalty towards the Shaikh. Each tribe had to avenge the death of a single member, hence feuds went on for generations. It was a cycle of violence. It is said that during these days if a person would graze the goat of a tribe and didn't find anyone except the slave girl, he would commit adultery with her.<sup>145</sup> This would lead to fighting which was like a fun for them.
9. **Ninthly**, there was so much competition among these tribes that the balance of power depended on raids to capture camels, cattle or goods; turnover of wealth and fortune was part of tribal existence. It was a constant 'fight' to control the business route and fame. Only the strong would survive and the weak were exploited, hence position of women and female babies at risk. It sometimes resulted in merger of two or more groups or rather taking over of the weak groups / tribes. The survival of the weak depended on the larger and more influential group.
10. **Last but not least**, was that the Bedouins would join together in a meeting in order to take decisions for the benefit of the people. That decision resulted due to the constant fighting periods and unrest in the Arabian countries. As such it would be better for everyone to bring moments of peace where each tribe was able to conduct its own business trade. They would protect their interest but if ever a member got married with another member of another tribe, then both would be rejected from the 2 tribes. Still, there are rules and regulations to be observed.

### **Changes Brought By Islam.**

1. With the coming of Islam, many aspects from different fields changed. The **first point** is that tribal loyalties remained strong but overshadowed by ideals / principles of Islam. They were loyal to their fallible leaders but now they were loyal to Allah and His prophet (s). Allah orders us to obey Him, the prophet and those in authority among us.<sup>146</sup> It was slow but inevitable as the message of equality in Islam spread and Muslims grew in number. There was loyalty to the divine book / Qur'an and the Inspired words and deeds of the prophet / Hadith and Sunnah.

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<sup>141</sup> Muslim 1847

<sup>142</sup> Swahih Al Bukhariy 3850

<sup>143</sup> Swahih Al Bukhariy 1770

<sup>144</sup> Jami' Tirmidhi Vol 5 Book 41 hadith 2850

<sup>145</sup> Muslim 2865

<sup>146</sup> Qur'an 4: 60

2. The **second point** is that Islam incorporated the best of 'muruwah' that is the chivalric code of conduct but extended it to include all Muslims rather than just tribe. Each member was to endeavour himself to a moral code of conduct and patriotism with the idea of helping his neighbour. It was no more the idea of tribal survival. Instead it was everything around the survival of both the individual Muslim and the Ummah / Muslim community. Each member of the Ummah is important for his / her own development and success.
3. **Moreover**, the Arabs were used to tribal egalitarianism / fairness in the selection of the Shaikh where weaknesses could be found specially when it came to choosing a leader based on his reputation. The idea of selection or rather election characterised the life of the Prophet and the spirit of early Muslims but with divine help. It was more a selection based on the knowledge, sincerity, Imaan / faith, piety and humility of a person to become the leader. Islam capitalized on the religious as well as the administrative abilities to choose someone as leader.
4. **Furthermore**, the Prophet Muhammad (s) gave importance to all individuals, Muslims and non-Muslims, regardless of who they were or what were their tribe or lineage. There is equality among all members. Being a member of Ummah became more important than tribal membership. The idea of being in a Jama'ah and congregation was more important. This means that security, peace, freedom of religion, freedom and liberty of business and any other elements related to individual way of life for both the Muslims and the non-Muslims were given and respected.
5. The **fifth point** was seen in the idea of Allah being the Judge. The Arabs had the notion of vendetta where there would be inter-tribal wars lasting for over generations. The prophet stopped it and brought their faith and fate in the hands of Allah. The idea of Tawakkul, that is, to trust Allah completely in all kinds of circumstances was introduced to the Arabs. Henceforth, they should rely only upon the decision of Allah accepting their fate / destiny with patience. No one can be a better decision maker and judge than Allah.
6. **More to the point**, it can be seen in poems being written. The Arabs used to have poem competitions annually as a custom among tribes. Some poems were banned but others for the praise of Allah and His prophet (s) were allowed and encouraged. The idea of using the Arabic language in the best way to praise and worship Allah and at the same time to send salutations upon the prophet (s) was the principle of the pious people. Rough and obscene words and language are not allowed in Islam. Our prophet Muhammad (s) wanted to purify that Arabic language and his followers.
7. **Another aspect** which was changed by the prophet (s) was in marriage. There was no intertribal marriage during the time of pre Islamic Arabia. The prophet (s) stopped that practice and allowed marriage between any male and female Muslim member of his community. However, both should be Muslims. As long as all requirements are met, there is no reason to delay or reject a marriage proposal. Islam brought marriage known as Nikah to eliminate all kinds of sins related to adultery, prostitution and fornication among others.
8. **Eighthly**, though the Bedouins were perseverant, patient and hardworking people, many of the tribes were engaged in looting the cultivation of the city dwellers. The prophet (s) encouraged them with the perseverance but prohibited them from looting. He rather encouraged them to earn a halal living. Robbery, haram gain and all kinds illicit activities were banned and discouraged by the prophet (s). Islam capitalizes on halal gain, licit activities and protection of the wealth of others. Muslims must make the most of moral values.
9. **Added to the above**, the Bedouins of the tribes would engage in rearing of sheep and goats among other different animals like camels, oxen, horses and would deal in the business of buying and selling or barter system. The prophet continued the practice but with a sense of equity, justice, fairness and halal dealing. The idea and implication of weightage with reasonable price was ordained by the prophet

(s). Agriculture, rearing of animals and doing business with them were encouraged as the prophet (s) was himself a shepherd and a businessman.

10. **Last but not least**, the tribes would deal in polytheism and idol worshipping. They would have different gods for different purposes. At the same time, they would engage in idol business especially during the time of pilgrimage. The prophet changed their situations to adopting monotheism that is the worshipping of only one god, Allah. The idea of idol worshipping and the sales of idols thus disappeared. The prophet (s) brought a religion where there should be no association of anyone or anything with Allah.

There had been many adapted and adopted concepts as well as many changes through the coming of the prophet within a tribal system. These were done as blessings for the whole of Mankind, Muslims and non-Muslims.



## Life Of Prophet Muhammad (s) Before Prophethood

### Year 570 CE – 610 CE

1. The holy prophet Muhammad (s) was born in Makkah in the year 570 CE on a Monday the 12<sup>th</sup> of Rabi'ul Awwal in the Year of the Elephant.<sup>147</sup> His father who was named Abdullah, son of Abdul Mutallib, died 6 months before the birth of the prophet (s). He was thus a posthumous child. His mother Aminah, the daughter of Wahb later on died when he was 6 years old. After the marriage, Abdullah remained with his wife Aminah only for 3 days at her father's house and then left for Syria for trade.<sup>148</sup> On his way back he fell sick and died at Yathrib.<sup>149</sup>
2. Ibn Sa'd reported that the prophet's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh bin Sariya something similar to this. His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allah and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs.<sup>150</sup> The first woman to suckle him after his mother was Thuwaybah.
3. At the birth of the prophet (s), he was nursed by a foster mother Halimah bin Abi Dhuaib from the Bani Sa'd bin Bakr of the Hawazin tribe in the desert at a place known as Juraanah.<sup>151</sup> She was known as Halimah Sa'diyyah. There was the famous incident of the opening of his chest by angle Jibril (as) at the age of 4 in the desert.<sup>152</sup> It is mentioned that the opening of the chest occurred 5 times during the lifetime of the prophet (s) such as at the age of 4 to 5, at the age of 10, at the age of 20, just before receiving wahy and just before going for Mi'raj.<sup>153</sup> But most views are for the event of the desert and Mi'raj time. It is also said that the 2 angels who came fixed the seal of prophethood between the prophet's (s) shoulders.<sup>154</sup> He spent 2 to 4 years there and when he was brought back to his mother there was a period of drought and a plague epidemic.<sup>155</sup> Halimah wanted to keep the child with her for another 2 years.
4. So at the age of 6 he returned to his mother Aminah at Makkah.<sup>156</sup> He had grown so much and was so loved by his mother that they went to Madinah (known as Yathrib beforehand), approximately 500 km from Makkah, accompanied by Umm Aiman. He visited the families of his mother, the grave of his father and learned how to swim in a pool there. After one month, on their way back to Makkah, his mother died at Al Abwa. He was carried by Umm Aiman all the way till Makkah.<sup>157</sup>
5. He was thus brought up by his grandfather Abdul Muttalib who gave him much affection and love. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honour to their father, but the prophet (s) used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear

<sup>147</sup> Ibn Hisham (d 218 H), al Siraat al Nabawiyyah, Book 1 pg 158. Ibn Sa'd (d 230 H), at Tabaqat al Kubra' Vol 1 pg 100. Ibn Jarir at Tabari (d 310 H), Tarikh ar Rusul wal Muluk, Vol 2 pg 156. Ibn Khaldun (d 805 H), Tarikh Vol 2 pg 710. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>148</sup> Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 95. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>149</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 158. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>150</sup> Ar Raheeq ul Makhtum Pg 26

<sup>151</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 52.

<sup>152</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 166. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 113. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 159, 161, 165.

<sup>153</sup> Syed Sulaiman Nadwi, Siratun Nabi, Vol 3 pg 426. Zurqani (d 1122 H), Sharh al Mawahib al Ladunniyah.

<sup>154</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 53

<sup>155</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 52

<sup>156</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 56

<sup>157</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 56

by Allah that this boy will hold a significant position.” He used to seat the boy on his mattress, pat his back and was always pleased with what the boy did. His grandfather died when he reached the age of 8 or 9 (some say 8 years, 2 months, 10 days)<sup>158</sup> and after his death (at the age of 82)<sup>159</sup> the prophet was taken in charge by his uncle Abu Twalib.

6. Abu Twalib was a merchant and was the real brother of Abdullah among the 10 sons of Abdul Muttalib.<sup>160</sup> He faithfully and kindly discharged himself of his duties to take care of the prophet (s). He made him sleep by his bed and eat with him. As his uncle was not rich, the prophet (s) took care of the flocks of goats and sheep as other boys did at that time. The prophet (s) would pluck dark skinned plums which he found tasty.<sup>161</sup> He would accompany his uncle on his journeys abroad for business and would help as a little shepherd. Ibn ‘Asakir reported on the authority of Jalhamah bin ‘Arfuta who said: “I came to Makkah when it was a rainless year, so Quraish said ‘O Abu Twalib, the valley has become leafless and the children hungry, let us go and pray for rain-fall.’ Abu Twalib went to Al-Ka‘bah with a young boy (s) who was as beautiful as the sun, and a black cloud was over his head. Abu Twalib and the boy (s) stood by the wall of Al-Ka‘bah and prayed for rain. Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.<sup>162</sup>
7. In the year 580 CE<sup>163</sup> when he was 10 years of age (or 14 to 15 years of age), there was the Harb-al-Fijar (the sacrilegious war during sacred months) which lasted for 10 years till 590 CE between the Quraish and Qais tribes at the Ukaz market.<sup>164</sup> It is also said that the war broke out between Quraish and Banu Kinana on the one side and Qais ‘Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included.<sup>165</sup> He would participate in helping the wounded, those thirsty and would pick up all arrows to give to his uncle on the battle field but didn’t play any direct role as fighter.<sup>166</sup>
8. At the age of 12<sup>167</sup> he went on a journey to Syria with Abu Talib<sup>168</sup> and met a Christian monk Bahira or Buhairah who prophesied that he would become a prophet of Allah. They then returned to Makkah. The monk noticed at Busra (in Syria) that a cloud would shadow the prophet (s) and the branches of a tree would bow down to him when he was coming down from the hill with the caravan.<sup>169</sup> Bahira invited them for a feast and after the meal, he checked and found the seal of prophethood in the form of a pigeon egg.<sup>170</sup> Bahira also told them that the prophet (s) was the ‘Messenger of the Lord of the Worlds’, ‘Mercy for the worlds’ and ‘Leader of the world’.<sup>171</sup> He readily enough recognized the Prophet (s) and said while taking his hand: “This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings.” Abu Talib asked: “How do you know that?” He replied: “When you appeared from the direction of ‘Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophethood which is below his shoulder, like an apple. We have got to learn this from our books.”<sup>172</sup>

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<sup>158</sup> Ar Raheeq ul Makhtum Pg 27

<sup>159</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 169. Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 119. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 166. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

<sup>160</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 179

<sup>161</sup> Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 126

<sup>162</sup> Ar Raheeq ul Makhtum Pg 28

<sup>163</sup> Farkhanda Noor Muhammad, Islamiyat, pg 2

<sup>164</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 186. Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 82.

<sup>165</sup> Ar Raheeq ul Makhtum Pg 28

<sup>166</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 186

<sup>167</sup> Farkhanda Noor Muhammad, Islamiyat pg 2

<sup>168</sup> Dr Majid Ali Khan, Muhammad the final messenger, Pg 58

<sup>169</sup> Ibn Khaldun, Tarikh, Vol 2 p 712. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 27.

<sup>170</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 171, 172. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

<sup>171</sup> Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 278

<sup>172</sup> Ar Raheeq ul Makhtum Pg 28

9. From the age of 12 till 20 he led a life of shepherd for Bani Sa'd tribe in Makkah and he obtained business experience. Zubair bin Abdil Muttalib who was in charge of the Hashim army proposed to revive an old peace treaty agreement known as Half-ul-Fuzul or Hilf-ul-Fudul<sup>173</sup> and the prophet (s) at the age of 15 joined in to help the poor, the weak and the orphan as he was disgusted by the society. He loved life of solitude for reflection and pondering on Allah. At the conclusion of these wars, when peace was restored, people felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abd Al-'Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called 'Abdullah bin Jada'an At-Taimy to enter into a confederacy that would provide for the above-mentioned items.
10. Due to his great business fame and ability, he received a business proposal from Bibi Khadijah (r.a) in the year 595 at the age of 25.<sup>174</sup> Maysarah accompanied him to Syria to discover his secrets. It was a fruitful business with much profit.<sup>175</sup> It is also said that during that same trip, a Christian monk, Nastura, recognised our prophet (s) as the Last Prophet (s).<sup>176</sup> When the prophet (s) sat under a tree in Syria, the monk asked Maysarah 'who is that man?'. Maysarah replied that 'He is of the Quraish'. The monk said that 'none but a prophet ever sat under this tree'.<sup>177</sup> Ibn Hisham said that when the prophet was on his way to Makkah, maysarah narrated that she saw 2 angels shading the prophet (s) from the sun's beam. When Maysarah met Bibi Khadijah, she narrated to her the events of the monk and the angels. During one night Khadijah dreamed of moon entering her room. She was unaware of the meaning. She went to Waraqah bin Naufal – a Hanif and her cousin. 3 months after the successful journey to Syria, Bibi Khadijah sent a marriage proposal and the prophet (s) accepted.<sup>178</sup> Abu Twalib performed the marriage with a dowry of 500 dirhams (silver coins).<sup>179</sup> It was a successful marriage with 4 daughters (Zaynab, Ruqayyah, Umm Kulthum and Faatima) and 2 sons (Qasim and Abdullah).<sup>180</sup> She was the only wife of the prophet (s) till her death at the age of 65.<sup>181</sup> She was married and widowed twice before the marriage with the prophet (s) and had 3 children (2 boys (Hala and Hind) from Abu Hala bin Zurarah and then a daughter (Hindah) from Ateeq bin Aidh Makhzumi).<sup>182</sup>
11. In the year 605 the Ka'bah which is situated in the valley of Faran was flooded by rain and the Arabs decided to rebuild the partly destroyed Ka'bah. People tried to stop the rain water but it was flooding the Ka'bah. The different parts of the Ka'bah were taken in charge by different leading families and the work was done in harmony. It is said that when the Ka'bah was built, the Al Abbas (the uncle of the prophet) advised the prophet to remove his waist sheet and put it on his neck. When it was done, the prophet (s) fell unconscious to the ground with his eyes open towards the sky and he said 'give me my waist sheet' and covered himself with it.<sup>183</sup> Now the problem was the placing of the Black Stone (Hajr Aswad).<sup>184</sup> Everyone wanted to be honoured by the stone and swords were drawn to decide the matter.<sup>185</sup> An old and wise Qurayshi man, Abu Umayyah bin Mughirah, suggested that the first to enter

<sup>173</sup> Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 128

<sup>174</sup> Ibn Hisham, *al Siraat al Nabawiyyah*, Book 1 pg 188.

<sup>175</sup> Dr Majid Ali Khan, *Muhammad the final messenger*, pg 63

<sup>176</sup> Ibn Hisham, *al Siraat al Nabawiyyah*, Book 1 pg 188. Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 156, 130. Ibn Athir, *al Kamil fil Tarikh* Vol 2 pg 39.

<sup>177</sup> *Siraat Ibn Hisham* Pg 27

<sup>178</sup> Ibn Hisham, *al Siraat al Nabawiyyah*, Book 1 pg 189. Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 131-133. Ibn Jarir at Tabari, *Tarikh ar Rusul wal Muluk*, Vol 2 pg 281. Ibn Athir, *al Kamil fil Tarikh* Vol 2 pg 39. Ibn Khaldun, *Tarikh*, Vol 2 pg 712

<sup>179</sup> Dr Majid Ali Khan, *Muhammad the final Messenger*, Pg 64

<sup>180</sup> H. U. Rahman, *A chronology of Islamic history*, pg13. Farkhanda Noor Muhammad, *Islamiyat*, pg 3.

<sup>181</sup> Farkhanda Noor Muhammad, *Islamiyat*, pg 3

<sup>182</sup> Farkhanda Noor Muhammad, *Islamiyat*, pg 75

<sup>183</sup> *Swahih Al Bukhariy* 1582

<sup>184</sup> Farkhanda Noor Muhammad, *Islamiyat*, pg 3

<sup>185</sup> Dr Majid Ali Khan, *Muhammad the final messenger*, pg 65

the Ka'bah next morning would decide what should be done. The prophet (s) was the first there.<sup>186</sup> When the chiefs saw the prophet (s), they all cried 'Look here is Al Ameen (the Trustworthy), here is Muhammad, we agree on him'.<sup>187</sup> The holy prophet (s) solved the problem of the placement of the black stone. The only part that was not constructed was the northern part of the Ka'bah where the Hijr of Isma'il is found. They constructed a short wall around it to let people know it was part of the Ka'bah.<sup>188</sup> Each chief would hold the end of a sheet upon which there is the black stone. They would raise it to the appropriate level and the prophet (s) would place it. It is said that the prophet was 35 years of age.<sup>189</sup>

12. He was disgusted with Life of Arabs and he felt disturbed at the corrupt society round him.<sup>190</sup> He retreated times and often in the desert and the cave of Hira<sup>191</sup> with a supply of dates, oatmeal and water.<sup>192</sup> He (s) never worshipped an idol or bowed down in front of any false-god.<sup>193</sup> It was then that one night during the month of Ramadhan, Hazrat Jibril (as) brought the first five verses of Surah Al 'Alaq. When Hazrat Jibril (as) came to him, he was in his original form with wings (600 wings)<sup>194</sup> and he asked the prophet (s) to read. But the prophet (s) replied that 'I am not among the readers' (مَا أَنَا بِقَارِيٍّ).<sup>195</sup> Hazrat Jibril asked him a second time but with the same answer. The third time Hazrat Jibril seized him and asked him to "Read in the name of your Lord who created. Created Insaan from a clot of blood. Read and your Lord is the most bountiful. Who taught with the pen. Taught Man that which he knew not."

### **Title of As-Swadiq (the Truthful).**

1. The prophet (s) was known for As Swadiq<sup>196</sup>, the Truthful for many reasons. He had never lied<sup>197</sup> in his life since his childhood. That was proven on the mount of Safa<sup>198</sup> when people accepted him as such. The whole people of Makkah accepted the prophet (s) as having such quality.
2. He never accused anyone making false allegation or defamation. He would never defame or backbit someone. He would always respect all people. He would always advised others not to spy or to talk ill in the back of each other as this would tantamount to eating the flesh of their brothers.<sup>199</sup>
3. He was always Just towards the poor and the low class doing everything to help them. He was always consistent in decision based on justice.<sup>200</sup> He worked to promote justice and peace. He was later even considered as the final decision maker and taker in the society especially as from the Madinan phase.

<sup>186</sup> Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 197. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 146. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 290. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 45. Ibn Khaldun, Tarikh, Vol 2 pg 713

<sup>187</sup> Dr Majid Ali Khan, Muhammad the final messenger, pg 65

<sup>188</sup> Noble life of the prophet vol 1 Pg 112 by Dr ali Muhammad sallabee

<sup>189</sup> Ibn Sa'd, at Tabaqat al kubra, vol 1 pg 145. Ibn Hisham, al Siraat al Nabawiyah, Book 1 pg 192

<sup>190</sup> Farkhanda Noor Muhamad, Islamiat, pg 4

<sup>191</sup> Swahih Swahih Al Bukhariy 3

<sup>192</sup> Farkhanda Noor Muhamad, Islamiat, pg 4

<sup>193</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 66

<sup>194</sup> Muslim 174

<sup>195</sup> Swahih Swahih Al Bukhariy 3

<sup>196</sup> Swahih Al Bukhariy 4415

<sup>197</sup> Swahih Muslim 208

<sup>198</sup> Swahih Bukhariy Vol 6 Book 60 Hadith 293

<sup>199</sup> Qur'an (49: 12)

<sup>200</sup> Swahih Muslim 1063

4. He was always genuine towards people without any hidden agenda. He would always be honest towards them.<sup>201</sup> He was always right to the point irrespective of rich influence.<sup>202</sup> He would always speak the truth even in front of a tyrant ruler as this was considered as the best of Jihaad in Islam.<sup>203</sup>
5. He never engaged in sins and any frivolity of the society. He would always be far from these things.<sup>204</sup> He was known to be virtuous and pious and at the same time thoughtful towards others. It is also stated that all prophets sent by Allah have never committed any kind of sin. They were free of sins.

### **Title of Al-Amin (the Trustworthy).**

1. The holy prophet (s) was known as Al Ameen<sup>205</sup>, the trustworthy for different reasons. The simple fact that at the time of business and pilgrimage people entrusted their belongings to him proved that they had trust in him. They entrusted business contract to him.<sup>206</sup>
2. All his clients of both local and abroad had full trust in him and would always like to buy and trade with him. He would never engage in bribes and interest and for his own morality he would never engage in conspiracies and kidnappings.<sup>207</sup>
3. Hazrat Bibi Khadijah employed him for a business trip and later on got married to him and that was a sign that he was pure and trustworthy as Bibi Khadijah though had many proposals didn't accept anyone of them except that of the prophet.<sup>208</sup>
4. He was so much trusted that he was considered as the arbiter in the dispute of placing the stone. That occurred when he (s) was 35 years of age and avoiding conflicts among the chiefs of Makkah. This helped in maintaining peace among the leaders and their respective tribes.<sup>209</sup>
5. He never got involved in highway robbery, theft or any kind of crime. He worked to promote justice and peace as part of the treaty called Half ul Fudwul (حلف الفضول) to establish fair commercial dealing (decided in the house of Abdullah ibn Jad), to respect the principles of justice and to collectively intervene in conflicts to establish justice.

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<sup>201</sup> Swahih Al Bukhariy 4380

<sup>202</sup> Sunan An Nasa'i 4209

<sup>203</sup> Sunan Abi Dawood 4344, Jaami' Tirmidhi 2174

<sup>204</sup> Ar Rahiq al Makhtum Pg 30 (wordings of Ibn Atheer)

<sup>205</sup> Swahih Al Bukhariy 3605

<sup>206</sup> Abu Dawood 2902

<sup>207</sup> Ar Rahiq al Makhtum Pg 30

<sup>208</sup> Ar Rahiq al Makhtum Pg 29

<sup>209</sup> Ar Rahiq al Makhtum Pg 29

## Life Of Prophet Muhammad – Wahy – Revelation

### Year 610 CE

1. The holy prophet Muhammad (s) was the last of prophets sent to guide Mankind. There was a period of his life when he was disgusted of the society and he wanted to evade that environment. He thus started to retire himself in the cave of Hira on mount Nour (2 miles from Makkah) and in the ravines and desert of the neighbourhood of Makkah. He used to take with him the journey food for the stay and then come back to Bibi Khadija (r) to take his food likewise.<sup>210</sup> He used to provide himself with *Sawiq* (barley porridge) and water.<sup>211</sup>
2. He would always go there and invite wayfarers to share him his modest provision. He used to devote most of his time, and Ramadwan in particular<sup>212</sup>, to worship and meditation on the universe around him. His heart was restless about the moral evils and idolatry that were rampant among his people; he was as yet helpless because no definite course, or specific approach had been available for him to follow and rectify the ill practices around him.
3. So one day as he used to spend time meditating especially during month of Ramadan on topics like Allah and the hereafter the first Wahy was sent upon him.<sup>213</sup> At that moment he was in cave of Hira, in the hill called Jabal (mount) Nur. The event was recorded as Hazrat Jibril [Gabriel] appeared to him in his real form with wings to bestow revelation upon him. The prophet (s) heard a voice and when he looked up he saw Hazrat Jibril (as) sitting on a chair between the sky and the earth.<sup>214</sup> He would hear his name everywhere till he saw Hazrat Jibril. The latter told the prophet to utter 'Recite/or Read'. The response from the Prophet was 'I am not a reciter' (مَا أَنَا بِقَارِيءٍ)<sup>215</sup>. Hazrat Jibril did the same again but with the same answer from the prophet (s). However, on the third time the angel squeezed him and said 'Recite in the name of your Lord who created. Created man from a clot of blood. Recite and your Lord is Most Bountiful, He who has taught by the pen, taught man what he knew not'.<sup>216</sup>
4. These were the first 5 verses of surah 96 Al Alaq which were revealed upon him. The Prophet was so surprised as it was the first time that he had such experience that he fled the cave. However, he was destined to be a prophet. So, wherever he looked he saw the angel and would hear a voice saying: 'O Muhammad, you are the Messenger of God and I am Jibril'. He got home shaking with fear but excitedly happy and asked his wife Hazrat Bibi Khadijah to cover him.<sup>217</sup> He told her what did happen and the latter reassured him that he was a good person and no harm would touch him saying 'Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity afflicted ones'.<sup>218</sup>
5. Hazrat Bibi Khadijah (r.a) went to tell her cousin Waraqah bin Nawfal<sup>219</sup> who was learned in the scriptures, used to write books including Injeel in Arabic and the son of Bibi Khadija's uncle, the brother of her father.<sup>220</sup> He reassured the prophet and told him that 'This is the same angel who was sent to Musah (as). I wish I were young', 'yes, for nobody brought the like of what you have brought but was treated with hostility' and 'if I were to remain alive till that day, then I would support you strongly' but he died shortly after.<sup>221</sup> He would hear times and often 'you are indeed Allah's messenger in truth'.<sup>222</sup> That was the beginning of 23 years of Wahy.

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<sup>210</sup> Swahih Al Bukhariy 3

<sup>211</sup> Ar Raheeq ul Makhtum Pg 31

<sup>212</sup> Swahih Al Bukhariy 1147

<sup>213</sup> Swahih Al Bukhariy 3

<sup>214</sup> Swahih Al Bukhariy 4

<sup>215</sup> Swahih Muslim 160, Swahih Al Bukhariy 3)

<sup>216</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

<sup>217</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

<sup>218</sup> Swahih Al Bukhariy 6982

<sup>219</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

<sup>220</sup> Swahih Muslim 160

<sup>221</sup> Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

<sup>222</sup> Swahih Al Bukhariy 6982