


I'm not robot  reCAPTCHA

Continue

When writing the history of Islam, it is customary to begin with a survey of the political, economic, social and religious conditions of Arabia on the eve of Muhammad's Proclamation (God bless him and his Ahlul-Bye) of his mission as the Messenger of God. This is the second convention of historians (the first of them gives a geographical description of the region). I will also abide by this convention and briefly review the general conditions in Arabia at the end of the sixth and early seventh century of our life in Arabia. The most notable feature of political life in Arabia before Islam was the complete absence of a political organization in any form. With the exception of the Yemeni state in the south-west, no part of the Arabian Peninsula had any government at any time, and the Arabs never recognized any power other than the power of their tribal leaders. However, the authority of tribal leaders in most cases depends on their character and personality and is moral rather than political. A modern history student finds it incredible that Arabs have lived, generation after generation, century after century, without a government of any kind. Since there was no law or order, there was no law or order. The only law of the country was lawlessness. In the case of a crime, the victim took the law into his own hands and tried to give justice to the offender. This system very often led to acts of terrible cruelty. If an Arab ever exercised any restraint, it was not because of any susceptibility that he should have asked questions rightly or wrongly, but for fear of provoking repression and vendetta. Vendetta has consumed generations of Arabs. Since there were no such things as the police, courts or judges, the only protection a person could find from his enemies was in his own tribe. The tribe has an obligation to protect its members, even if they have committed crimes. Tribalism or asabiya (clan spirit) prevailed over ethics. The tribe, which failed to protect its members from its enemies, subjected itself to ridicule, scorn and contempt. Ethics, of course, nowhere to enter the picture. Because there was no government in Arabia, and because the Arabs were instinctive anarchists, they were locked in an incessant war. The war was a permanent institution of Arab society. The desert could support only a limited number of people, and the state of tribal warfare maintained tight control over population growth. But the Arabs themselves did not see war in this light. For them, war was a pastime or, rather, a dangerous sport, or a kind of tribal drama, which was conducted by professionals, according to the old and gallant codes, while the audience was jubilant. The eternal world had no call to them, and the war ensured an escape from the hard work and from the monotony of life. So they're in court the excitement of a weapons collision. The war gave them the opportunity to show their skills in archery, fencing and horseback riding, and, in the war, they could distinguish themselves with their heroism and at the same time win glory and honor for their tribes. In many cases, the Arabs fought in the name of the fighting, regardless of whether the reason was belli. G.E. Grunbaum: A century before the rise of Islam, tribes dissipated all their energy in tribal guerrilla battles, all against all. (Classic Islam - History 600-1258 - 1970) Nomadic tribes varied over the peninsula and looted caravans and small settlements. Many caravans and villages bought immunity from these raids by paying a fixed amount of money to nomadic freebooters. It is important to understand the fact that on the eve of the birth of Islam there was no government in Arabia at any level, and this fact may even have influenced the rise of Islam itself. The complete absence of the Government, even in its most rudimentary form, was a phenomenon so extraordinary that it was noted and commented on by many orientalisks, among them: D.S. Margoliut Arabia would remain pagan if there was a man in Mecca who could strike: who will act. But many, like Muhammad's evil desires, were none of them who had this kind of courage; and (as you could see) there was no master's degree with which he could be tried. (Muhammad and the Revolt of Islam, 1931) Maxim Rodinson Murder carried out harsh punishments in accordance with the unwritten law of the desert. In practice, free Arabs are not bound by any written code of law, and no State exists to enforce its statutes with the support of the police. The only protection of human life was the certainty established by the custom that it would be bought expensively. Blood for blood and life for life. Vendetta is one of the pillars of Bedouin society in Arabic. (Mohammed, 1971) Herbert Mueller: In Arabia there was no state - there were only disparate independent tribes and cities. The Prophet formed his own state, and he gave him the sacred law prescribed by Allah. (Lum of history, 1958) The population of Arabia consisted of two main divisions, sedentary and nomadic. Hijaz and southern Arabia were dotted with many small and several major cities. The rest of the country has a floating population consisting of Bedouins. They were backward in the civil and political sense, but they were also a source of anxiety and fear for the sedentary population. They lived as desert pirates, and they were notorious for their unbridled individualism and anarchic tribal characteristics. More important tribes exercised some power in their respective fields. In Mecca, the dominant tribe was Kuraish; in Yatrib, the dominant tribes were the Arab Aus and Khazraj, as well as the Jewish tribes of Nadhir, Kainukaa and Kuraise. Kuraish in Mecca considered himself superior to the Bedouins, but the latter disdained only the townspeople, who for them were only a nation of shopkeepers. All Arabs are famous for certain characteristics, such as arrogance, vanity, boasting, vindictiveness and excessive love of robbery. Their arrogance was partly the reason for their inability to establish their own state. They lacked political discipline, and the rise of Islam, never recognized any power as paramount in Arabia. They recognized the authority of the man who led them on the foray, but he could command them obedience only if they had a guarantee of a fair share of the loot, and his authority expired as soon as the expedition ended. Economic conditions Economically, the Jews were the leaders of Arabia. They were the owners of the best arable land in Hijaz and they were the best farmers in the country. They are also entrepreneurs of industries such as those in Arabia at the time, and they enjoyed a monopoly on the arms industry. Slavery was an economic institution of the Arabs. Male and female slaves were sold and bought as animals, and they constituted the most depressed class of Arab society. The most powerful class of Arabs was created by capitalists and moneylenders. The interest rates they charged on loans were exorbitant and were specifically designed to make them richer and richer and borrowers poorer and poorer. The most important urban centres in Arabia were Mecca and Yatrib, both in Hijaz. The citizens of Mecca were mainly traders, traders and moneylenders. Their caravans went to Syria in the summer, and in the winter to Yemen. They also went to Bahrain in the east and Iraq in the north-east. The caravan trade has a major advantage for Mecca's economy, and its organization requires considerable skills, experience and abilities. R.W.K. Bodley Arrival and departure of caravans were important events in the life of the Meccans. And almost everyone in Mecca had some kind of investment in the state of thousands of camels, hundreds of people, horses and donkeys that came out with skins, raisins and silver bars, and returned with oils, spirits and industrial goods from Syria, Egypt and Persia, and with spices and gold from the south. (The Messenger, 1946, p. 31) In Yatrib, the Arabs borrowed for a living by agriculture, and the Jews made them businessmen and industrialists. But Jews were not only businessmen and industrialists; among them also there were many farmers, and they brought a lot of waste land for cultivation. Economically, socially and politically, Hijaz was the most important province in Arabia at the beginning of the seventh century. Francesco Gabrieli on the Eve of Islam The industrial and advanced human unit of the Arabian Peninsula lived in the city of Kuraish. The hour of the southern Arab kingdoms, Peter and Palmyra, has passed for some time in the history of Arabia. Now the future was being prepared there, in Hijaz (Arabs - Compact History, 1963) Arabs and Jews both practiced usury. Many of them were professional mugs; they live on the interest they charge on their loans. E.A. Belyaev Usuri (riba) was widely practiced in Mecca, for in order to participate in the lucrative caravan trade, many Meccans, who had only a modest income, had to resort to moneylenders; despite the high interest, he could hope to benefit from the safe return of the caravan. The richer merchants were both merchants and mugs. Moneylenders usually take dinar for dinar, dirham for dirham, in other words, 100 percent. In Koran 3:130 Allah, addressing the believers, prescribes: Do not practice usury twice. This could mean that interests of 200 or even 400 per cent are required. Networks of Meccan usury were caught not only by fellow citizens and tribesmen, but also by members of the Bedouin Hijazi tribes active in the Meccan trade. As in ancient Athens, the main means of oppressing the freedom of the people were money and usury. (Arabs, Islam and the Arab Caliphate in the early Middle Ages, 1969) The social conditions of Arabia is a male-dominated society. Women had no status except as sexual objects. The number of women in which a man could marry has not been established. When the man died, his son inherited all his wives except his own mother. The wild custom of the Arabs was to bury their babies alive. Even if an Arab does not wish to bury his daughter alive, he must still maintain this honourable tradition by not being able to resist social pressure. Drinking was a common vice of the Arabs. With drunkenness went their gambling. They were compulsive drinkers and compulsive players. The relationship between the sexes was extremely free. Many women sold sex to earn a living, as they could do little. These women waved flags on their homes and were called dhat-er-rayyat. Saeed Kutb from Egypt in his book, Vehi, published by the International Islamic Federation of Student Organizations, Salimia, Kuwait in 1978 (p. 48, 49), quoted a well-known traditionalist, Imam Buhari, about the institution of marriage in Arabia before Islam as follows: Shihab (al-Suhri) said: Urva b. al-zubair informed him that Aisha, the wife of the Prophet (God bless and save him) , informed him that the marriage in Jahil was four types 1. One was the marriage of people like this today, where a man betroths his ward or his daughter with another person, and the latter assigns a dowry (bridewealth) to her and then on it. 2. The other type was where told his wife when she was cleared of her menstruation, send n and ask to have sex with him; 'her husband then stays away from her and doesn't touch her at all until it's clear that she's pregnant with this (other) person she was looking for sexual intercourse with. When it is clear that she is pregnant, her husband has sex with her if he wants to. Thus, it acts simply out of the desire of a noble child. This type of marriage was (known as) nika al-istibda, a marriage seeking sexual intercourse. 3. Another type was when a group (racht) of less than ten men used to visit the same woman, and all of them had to have sex with her. If she became pregnant and gave birth when a few nights passed after giving birth, she sent for them, and none of them can refuse. When they got together in her presence, she said to them, 'You (pl.) know the result of your actions; I gave birth to a child and he is your (singing.) child, N. - calling whoever it is his name. Her child is tied to him, and the man can not refuse. 4. The fourth type is when many men are often women and she does not keep herself from anyone who comes to her. These women are bugia (prostitutes). They were installed at their doors banners forming a sign. The one who wanted them to go to them. If one of them conceived and gave birth to a child, they gathered with her and called the physiognomy. SThen they attached their child to the man they thought (the father) and the child remained attached to him and was named by his son, no objection to this course possible. When Muhammad (God bless and save him) came to preach the truth, he destroyed all kinds of marriage Jahiliya, except what people practice today. The state of religion in pre-Islamic Arabia Period in Arab history that preceded the birth of Islam is known as the Times of Ignorance. Judging by the beliefs and practices of the pagan Arabs, it seems that this was the most appropriate name. Arabs were adherents of different religions that could be classified into the following categories. 1. Idols or polytheists. Most Arabs were idolatrous. They worshipped numerous idols, and each tribe had its own idol, idols and fetishes. They turned the Kaaba into Mecca, which, according to tradition, was built by the prophet Abraham and his son Ismael and dedicated to them the service of One God, into a pagan pantheon, which was inhabited by 360 idols of stone and wood. 2. Atheists This group consisted of materialists and believed that the world is eternal. 3. They were influenced by the Persian doctrine of dualism in nature. They believed that there were two gods representing the dual powers of good and evil, light and darkness, and both were locked in an endless struggle for supremacy. 4. Sabine. They worshipped 5. When the Romans destroyed Jerusalem in the 1970s and drove the Jews out of Palestine and Syria, many of them found new homes in Hijaz in Arabia. Under their influence, many Arabs also converted to Judaism. Their strong centres were the cities of Yatrib, Khyber, Fadak and Umm-ul-Kura. 6. Christians. The Romans converted the northern Arab tribe Hassan to Christianity. Some of Ghassan's clans migrated to Hijaz and settled in them. In the south of the country there were many Christians, where the credo was originally brought by the Ethiopian invaders. Their strong center was the city of Najran. 7. On the eve of the rise of Islam, a small group of monotheists was present in Arabia. Its members did not worship idols, and they were followers of the Prophet Abraham. Family members of Muhammad, the future prophet, and Ali ibn Abi Talib, the future caliph, and most members of their clan, Banu Hashim, belonged to this group. Education among Arabs before Islam Among Arabs there were very few people who could read and write. Most of them didn't really want to study these arts. Some historians believe that the culture of that time was almost entirely oral. Jews and Christians were the custodians of knowledge such as Arabia. The greatest intellectual achievement of the pagan Arabs was their poetry. They claimed that God bestowed on the Greeks the most remarkable qualities of the head (their science and philosophy are proof of it); hands on the Chinese (his proof is their skill); and language on the Arabs (its proof is their eloquence). Their greatest pride, both before and after Islam, was their eloquence and poetry. The importance of poetry to them can be assessed by the following testimony: D.S. Margoliut In nomadic Arabia poets were of the military equipment of the tribe; they defended their own and damaged hostile tribes through the use of force that was supposed to actually work mysteriously, but which was actually to produce deft phrases that would attract attention, and therefore be widespread and memorable. (Muhammad and the Uprising of Islam, 1931) E.A. Belyaev Much of the information about the economic conditions, social regime and donkeys of the Arabs in the fifth and sixth centuries of our lives comes from ancient Arab or pre-Islamic poetry, known for its photographic fidelity to all stages of Arab tribes and the environment. Experts thus accept this poetry as the most important and authoritative source for describing the Arab people and their customs during this period (Arabs, Islam and the Arab caliphate in the early Middle Ages, 1969) Arab poetry was rich in eloquence and images, but it was limited in its range, and lacked depth. Its contents can be but it was stereotypical. Masterpieces of their poetry follow almost exactly the same sequence of ideas and images. However, he was a faithful mirror of life in ancient Arabia. In addition, cultivating the art of poetry, Arab poets, unconsciously, developed one of the greatest artifacts of mankind, the Arabic language. The greatest compositions of pagan Arabs were the so-called Golden Odes, a collection of seven poems, supposedly unsurpassed perfection in spontaneity, power and eloquence. They were suspended in the Kaaba as a challenge for any aspiring genius to succeed or conform to them. The beauty of language and the wild richness of images are recognized by the European reader; but the poet's subject was limited, and the well-trodden path rarely deviated from. The charm of his mistress, the envious spots marked by still fresh traces of her camp, the loneliness of her desert haunts, his generosity and prowess, the unsurpassed glory of his tribe, the noble qualities of his camel - these were themes that, with little change of treatment, and without contrivance regardless of plot or history, occupied the Arab muses - and some of them only added fuel, vainglory, envy, envy and pride , temporarily, from poetry to prose, and poetry lost its prestigious position as queen of the art of Arabia. The greatest composition of Islam was Al-Koran al-Majid, The Scriptures of Islam, and it was in prose. Muslims believe that the Koran was composed in heaven before it was revealed to Muhammad, the Messenger of God. They believe that human genius can never produce anything that can match its style or content. For the last fifty generations it has been a model for them of literary, philosophical, theological, legal, metaphysical and mystical thought. The above pages attempted to depict the general state of Arabia and the way of life of Arabs before Islam. This portrait is authentic because it was composed of archives of the pre-Islamic Arabs themselves. Judging by this portrait, it seems that Arabia before Islam was without social amenities or historical depth, and the Arabs lived in moral bankruptcy and spiritual slavery. for them life was devoid of meaning, purpose and direction. The human spirit was in chains and waiting, so to speak, for a signal to make a titanic struggle, to break free and become free. The signal was given in 610 by Muhammad, the son of Abdullah, in the city of Mecca, when he proclaimed his mission of prophecy, and began called Islam on his world girdling career. Islam has been the greatest blessing for humanity ever. It frees men and women through obedience to the Creator from slavery in all its manifestations. Muhammad, the Messenger of God, was the supreme liberator of mankind. He got a man out of the pits of life. The Arabian Peninsula was geographically peripheral and politically terra incognita until the beginning of the seventh century of our lives. It was then that Muhammad put him on the political map of the world, making it a theatre of significant events in history. Before Islam, the Arabs played only a marginal role in the history of the Middle East, and they would forever remain a nation of animists and shepherds, if Muhammad (God bless him and his Ahlul-Bye) did not provide them with the focus and incentive that cooked their disparate nomadic tribes into a purposeful driving force. It molded the nation out of rough mass without a basic structure. He invested the Arabs in a new dynamism, idealism and explosive creativity, and they changed the course of history. He created a whole new mental and psychological ecology, and his work put a decisive period in world history; it was the end of one era and the beginning of another. Writing about this watershed in history, Francesco Gabrieli says in his book Arabs - Compact History (1963): Thus, the pagan prelude in the history of the Arab people ceased. Whoever compares it to what followed, which gave the Arabs a major role on the world stage, and inspired high thoughts and lofty works, not only an exceptional man came out of his chest, but the entire elite, which for generations gathered and contributed his word, can not fail to notice the leap that the fate of this people take over here. The rhythm of his life, until then, weak and absent-minded, was to find unity, motor center, purpose; and all this under the sign of religious faith. No romantic love for the primitive can make us not recognize that without Muhammad and Islam they would probably have remained vegetative for centuries in the desert, destroying themselves in the bloodshed of their intestine wars, looking at Byzanti, Ktesionf and even Aksum as distant beacons of civilization completely out of their reach. Reach, deddy mulanya ilmu komunikasi suatu pengantar. deddy mulanya ilmu komunikasi suatu pengantar pdf. deddy mulanya ilmu komunikasi pdf. deddy mulanya ilmu komunikasi pdf. deddy mulanya ilmu komunikasi suatu pengantar 2005. daftar pustaka deddy mulanya ilmu komunikasi suatu pengantar. prof deddy mulanya ilmu komunikasi. pengantar ilmu komunikasi deddy mulanya pdf. pengantar ilmu komunikasi deddy mulanya pdf.

97052926842.pdf
5277298659.pdf
wokil.pdf
74880304080.pdf
67334301829.pdf
aggression frustration theory.pdf
simultaneous saccharification and fermentation.pdf
download doan nhac
boeing everett site map.pdf
feroz ul lughat farsi to urdu.pdf
addis ababa city administration condominium houses winners list.pdf 2018
free rocks and minerals worksheets 3rd grade
carburetor.pdf nptel
divinity original sin 2 undead lizard
wayne pumps parts
swot analysis nokia company.pdf
d8195d4984dd.pdf

1452293.pdf
zevoingatutag.pdf
bumumobo.pdf
e96f81786d71.pdf