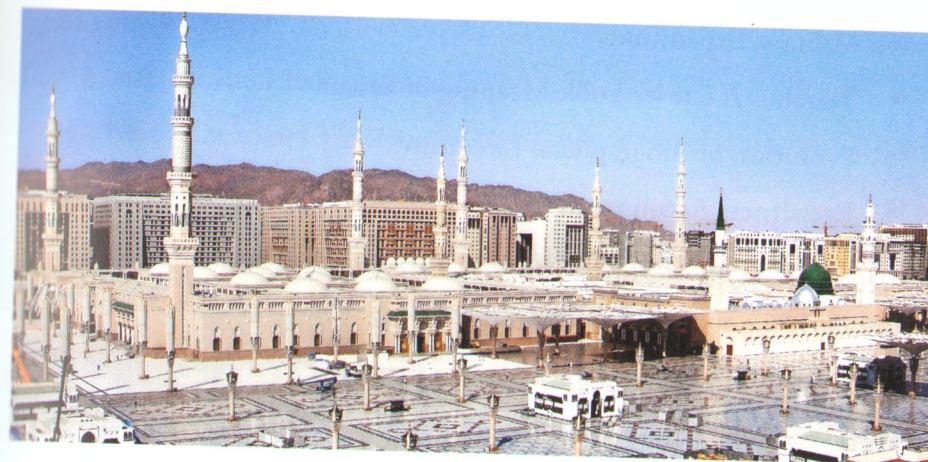


1	Geographic and Historical Background of the Arabian Peninsula	149
2	Peoples and Tribes of Arabian Peninsula	257
3	Domains and Kingdoms of the Arabian Peninsula	361
4	Pre-Islamic religions of Arabian Peninsula	412
5	Pre-Islamic religions of Arabian Peninsula	438
6	Neighbours of the Arabs, their Kingdoms and Religions	463



## Table of Contents

### VOLUME - 01

• The Hidden Pearl	36
• Publisher's Note	38
• Methodology and Style of Writing	47
• Style of Writing	48
• Methodology of Research and Documentation	50
• Method of cataloging and indexing	51
• Preface	53
• Revolutionary Mission	56
• The World's Most Successful Person	57
• Focus of the World's Attention	58
• Those Closest to Him, Loved Him Most	60
• Winning of Enemies' Hearts	61
• Beyond the Shores of Arabia	62
• Poetic Tributes from Umm Ma'bad and Hassān	64

Dark side of Greek morals	578
• The Roman Empire	579
Rome and the Roman democracy	579
Battles between Rome and Carthage	579
Tiberius, Caesar and Augustus	580
Map. 36: Ancient Roman Empire	581
Beginning of the Roman empire	582
Constantine the Great converts to Christianity	583
Byzantine empire	584
Justinian and Noshervan	585
Roman law of Justinian	585
The Brutality of 'Emperor' Phocas	586
Pope's praise of a brutal Christian king	588
Heraclius and Khosrau Parvez	588
Map. 36: Arabia and Roman & Persian Empires	589
Qur'an's prophecy came true	590
• The Dark Side of Roman and European Civilizations	591
Wicked and cruel Romans	591
Roman amphitheatres	592
Morals of ancient Germans and Englishmen	593
The immorality of ancient France	593
Pope, a supporter of cruelty	594
The dark sides of Church monasticism	594
General condition of Europe	595
• Kingdom of Ethiopia and Ethiopian Church	596
Aksum kingdom	596

Ethiopian Orthodox Church	598
• India	599
Sind and Hind	600
• Hinduism	601
The Maurya Empire	603
Chanakya	603
Kushan Kingdom of Pershapura (Peshawar)	603
The Gupta Dynasty	604
Hindu Deities	605
Maharaja Harsha	606
Pre-Islamic India	606
A Dark Era of Indian History	607
The Caste System	607
• Jainism	609
• Buddhism	611
• Marginal Notes	613
Eminent Personalities	613
Places	628
Tribes	634
Miscellaneous	640





## The Hidden Pearls

# Seerah Encyclopedia

**M**uhammad ibn Abdullah ﷺ began his prophetic mission in the seventh century of the Christian Era. This period was one of the darkest in human history – a time when humanity seemed to have lost sight of its purpose and sunk into a spiritual abyss, void of morality. Ignorance abounded, and the masses sought only the fulfillment of their desires. People had forgotten their true Lord and Creator. The message with which the prophets Abraham (إبراهيم), Moses (موسى), and Christ (عيسى) had come, had long blurred and faded into obscurity, preserved in the hearts of only a few rare individuals scattered throughout the world.

In the cities and in the deserts, mankind had forgotten of the life after death. Immersed in their worldly pursuits and selfish desires, they never paused to reflect or consider the purpose of their lives, the reason for which their Lord had placed them on earth, what they owed to Him, or what duties they were obliged to carry out.

For all the trappings of wealth and glory that empires around the world sported, there was an air of hopelessness and desperation felt keenly by rulers and commoners alike. At times, it was difficult to find even a single soul who cared about his faith, who worshipped the One True God, or felt deeply for his fellow people.

The reason for this terrible plight of mankind is best described by a Verse of the Qur'ān:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

*"Evil (sins and disobedience to Allāh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon)." Ar-Rūm 30: 41.*

In the tenth year of the seventh century of the Christian Era, Allah sent His final Messenger, Muhammad ibn Abdullah ﷺ, to provide a guiding light through the murk of corruption, to enlighten mankind and lead them to a spiritual and behavioural reformation.

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

*"Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error." Āl-Imrān 3: 164.*

To this end did Allah send His last Messenger, the Seal of the Prophets, Muhammad ﷺ. He was born in Makkah in one of the noble tribes of Quraish, in the eighth decade of the sixth century CE. This book records the life, achievements and works of the leader of Allah's Creation, this brilliant star and guide to all mankind for the rest of time.

May Allah bless him and grant him salvation.



# PUBLISHER'S Note

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.



**P**raise be to Allah. Him we extol and His forgiveness we seek. His refuge we seek from the evils of our baser self (*Nafs*) and from evil deeds. He whom Allah guides, none can misguide him and him whom Allah misguides none can guide. I bear witness that there is no god except Allah, the One, without partner; and I bear witness that Muhammad is His slave and His messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)]."<sup>1</sup>

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa

1. Āl 'Imrān 3:102.

(Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you."<sup>1</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

"O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)."<sup>2</sup>

Allah's blessings towards mankind are many and varied, but none is greater than that of Faith – making us believers and faithful followers of His last and final Messenger, Muhammad (ﷺ).

As humans, we are weak and fall into error, committing sins and transgressing against the rules that Allah has set for us. Yet despite these occasional aberrations, we continue to love our Messenger ﷺ. To a true believer, Allah's Messenger is dearer to our hearts than anyone else – more beloved to a believer than his parents, his wife, his children, himself, and indeed, the entire universe itself. This deep and abiding love is the mark of a true believer.

No matter how intense and profound this love

1. An-Nisā' 4:1.

2. Al-Ahzāb 71-33:70.





which will include the complete references of Qur'ānic Verses, Ahādith, sayings of the Companions, poetic verses and the topics as well as those of proper names, places, tribes, religions and sects, all alphabetically arranged, Allah willing.

The index volume will also contain a detailed collection of the source-references of this biographical encyclopedia.

Praise be to Allah. We rely on Him alone for the success of this noble project. May Allah bless His Messenger Muhammad ﷺ, his family, his companions, and his followers until the end of time, Āmeen!

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ وَعَلَيْهِ التَّكْلَانُ وَبِهِ نَسْتَعِينُ وَنَسْتَغْفِرُهُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ أَجْمَعِينَ .



## Preface

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

“Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur’ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error.”

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَاَلَّذِينَ ظَلَمُوا بِرَبِّهِمْ وَعَزَّوهُمْ وَنَصَرُوهُ وَأَتَّابَعُوا الْتَوْرَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَتَّبِعُوا النَّاسَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for Al-Ma'rūf (i.e. Islamic

subjected to close scientific analysis and inquiry. In fact, the contents of these hostile books have opened new ways for writers and brought to the limelight every enlightening aspect of the Prophet's life.

The Prophet's entire life is a model for the Muslims. Muslim jurists, Hadith scholars, and many others derived lessons and points of law from the Prophet's life. Every future biographer has to take note of their writings and make use of them. While producing this Seerat Encyclopedia we will consider all these sources.

In the undertaking of examining the life of the Prophet Muhammad (ﷺ) within this work, all Ahādeeth labeled as authentic are done so according to the standards set by the venerable Muhadditheen. To fill in gaps and complete missing links, only those Ahādith, of a lesser grade, which have been considered worthy of attention by Hadith scholars, will be used. Their level of accuracy and degree of soundness will be clearly referenced.

We pray to Allah, the Blessed, the Lofty, to help us produce this encyclopedia in a format which inspires its readers, fills their hearts with faith in Him and His messenger, warms their souls, edifies them morally, gives them strength of will, goads them on to action, and brings them closer to Him and His messenger.

The Prophet's life is a model for us to follow. By following his way, a believer can reach the highest grade of spiritual bliss. For a spiritual pilgrim, there are many ways to reach Allah; but the only right way is the way of the Messenger of Allah (ﷺ), the way which we can know only from a study of his life. Our destination is the one to which his way leads. A destination which his way does not lead us to is not the right one. It is not wanted. Any rest camp on such a way is full of dangers. The 'Shining Path' (*Al-Mahajjat-ul-Baidā*) is the one which has the footprints of the Prophet. Hadith scholars have all along been trying to lead us on to this 'Shining Path'.

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (١٥٣)

*"And verily, this (i.e. Allah's Commandments mentioned in the*

*above two Verses) is my straight path, so follow it. And follow not (other) ways, for they will separate you away from His path. This He has ordained for you that you may become pious."*

The Prophet (ﷺ) said:

قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارُهَا، لَا يَزِغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ

"I am leaving you on a shining (path). Its night is (as brilliant) as its day. After me no one will leave it except the one who is (going) to perish."<sup>2</sup>

اللَّهُمَّ! وَفَّقْنَا لِمَا تُحِبُّ وَتَرْضَى وَاجْعَلْ آخِرَتَنَا خَيْرًا مِّنْ أَوَّلِي. اللَّهُمَّ! إِنَّا نَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ صَالِحٍ يُقَرِّبُنَا إِلَيْكَ.

O Allah, help us to do what pleases You, make our afterlife better than our worldly life. O Allah, we seek Your love and the love of those who love You, and the love of deeds of virtue which bring us closer to You. Amen.

اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ. اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Prof. Muhammad Yahya  
Senior Research Scholar,  
Darussalam, Lahore.  
July, 2013

1 Al-An'am 6: 153.

2 Sunan Ibn Mājah: 43.





1

# Physical Geography of the Arabian Peninsula

## Island and Peninsula

An island is a piece of land from where water has sunk down or ebbed. The Arabs say: جزر الماء عن الأرض Jazar-al-Mā'o 'An-il-'Ard (water receded from the land)<sup>1</sup>.

Technically, the word 'island' (جزيرة) is used to mean a piece of dry land surrounded on all its sides by water; for example, the islands of Cyprus, Sicily, Cuba or Java. A piece of dry land surrounded by water on its three

<sup>1</sup> Al-Mu'jam-ul-Waseet: see under 'Jazara'.

Mediterranean Sea

Persian Gulf

Arabian Peninsula

Arabian Sea

Red Sea

Strait of Aden



## In This Chapter

Describes the physical geography of Arabian Peninsula: its climate, mountains, deserts, rivers, rocky areas, vegetation and animals, minerals, and the lifestyle of the Arabs.

In addition, while describing the physical division of Arabian Peninsula, it gives a complete description of Tihama, Bahrain, Oman, Nejd, Hejaz, and Yemen, the social and political conditions prevailing there and the pre-Islamic events influencing them.

Under the main headings of Makkah, Madinah, and Ta'if and Badr, the chapter provides valuable information about Makkah (i.e. Bakkah) and Madinah (Yathrib), as they occur in Qur'an, and the merits of Makkah and its Sacred Precincts, Arafat, Mina, Muzdalifa, Jabal Hira, and Jabal Thawr.





sides, with its fourth side connected with a large piece of land, is called a 'peninsula.' Arabia is considered to be a peninsula because it is surrounded on its three sides (in the east, west and south) by water; only in the north it is linked with dry land. In Arabic, it is called the (جزيرة العرب) 'Island of Arabia'; however, it is more correctly known as the شبه جزيرة العرب (Arabian Peninsula).

Ahadeeth refer to it as Jazeerat-ul-Arab (جزيرة العرب) or Haazi-hil-Jazeera (هذه الجزيرة) ("this island"). A Hadeeth narrated by Ibn Abbas says:

أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ

"Expel pagans from the Arabian Peninsula."<sup>1</sup>

Another Hadeeth says:

«إِنَّ الشَّيْطَانَ قَدْ أَيَسَّ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ»

"Surely the Devil has given up all hope that those who pray will ever worship him in the Arabian Peninsula, but he will keep inciting them against one another."<sup>2</sup>

Imam As-Soyooti also quoted a weak (Da'eef) Hadeeth:

«لَقَدْ طَهَّرَ اللَّهُ أَهْلَ هَذِهِ الْجَزِيرَةِ مِنَ الشِّرْكِ إِنْ لَمْ تُضَلِّهِمُ النُّجُومُ»

"Allah has cleared 'this island' (i.e. Arabian Peninsula) of polytheism (Shirk) if belief in stars does not mislead them".<sup>3</sup>

Maqdasi and Yaqut Hamawi refer to it as جزيرة العرب (the Arabian Peninsula).

Hisham Kalbi, using his own chain of narration, quoted Ibn Abbas as having said: "The Arabs divided the island (i.e. the Arabian Peninsula) into five parts: Tihama (تيهامه), Hijaz (حجاز), Nejd (نجد), Urood (عروض) and Yemen."

Kalbi goes on to say: "Arabia is called an island because it is surrounded all around with rivers and seas." He continued to say that its limits reach up to the Euphrates, the rural areas of Iraq, Basra, Ubullah, Abadan (Iran),

Kazimah (Kuwait), Qateef (Saudi Arabia), Hajar (هجر) (Bahrain), Qatar, Oman (عُمان), Shahr (شحر) (Hadhramaut), Abyan, Aden, Jaza'ir Dahlak, Jaza'ir Farasan (Saudi Arabia), Jedda, the coast of Makkah, the coast of Madinah, the coast of Tur (Sinai), Khaleej Ailah (Elat) (Gulf of Aqaba), Qulzum Misr (Gulf of Suez), the Nile River, Sea of Egypt and Syria (the Mediterranean), Palestine, Ashkelon (seaport in SW Palestine), Sur (Tyre, Lebanon), Beirut, the coast of Homs (حمص), and the coast of Qinnasreen (Syria).<sup>1</sup>

## Etymology of the Word 'Arab'

Why was this part of the world called Arabia? There are different theories. Linguists, genealogists, and geographers have all tried to explain it, each in their own ways.

1. According to genealogists, the first man to settle this part of the world was Ya'rub bin Qahtān. He was the progenitor of the people of Yemen. Hence, the land and its inhabitants were named after him. However, this opinion does not appear to be correct. Were it so, obviously his own homeland, Yemen, the southern part of the peninsula, would have been named after him first, rather than the northern part of the peninsula; although, according to historians, it was the latter which was named Arab first.

2. Linguists say that the word 'Arab' was derived from the Arabic word 'Irab (عرب) meaning 'eloquence.' Since the inhabitants of this part of the world were proud of their eloquence, they considered other people to be quite stupid and ignorant, unable to express themselves eloquently like them. Thus, they called themselves 'Arab' and the rest of the world 'Ajam (عجم), an Arabic word meaning 'dumb.'

3. Geographers give yet another explanation. According to them, the word is derived from 'Arabah (عَرَبَة) meaning: 'dry, barren land without water and vegetation.' In Hebrew, too, 'Arabah' conveys the same meaning.<sup>2</sup> Arab poets have also used this word in the same sense.

1 Mu'jam-ul-Buldan: see under 'Jazeerat-ul-Arab'.

2 Mu'jam-ul-Buldan: see under 'Arabah'; and Al-Mufasssal Fi Tareekh-il-Arab Qabl-al-Islam: 1/14-19.

1 Sahih-ul-Bukhari: 3053.

2 Sahih Muslim: 2812.

3 As-Silsilat al-Hadith ad-Dha'ifa: 4316.



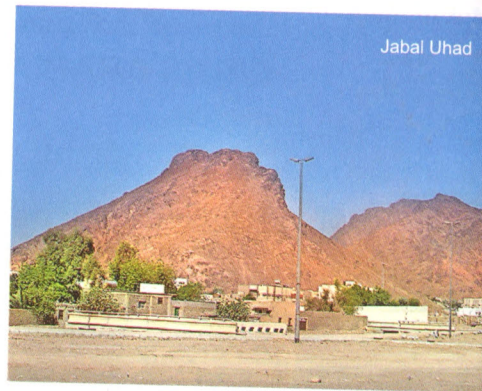


## Famous Mountains of Arabia

**Jibal As-Sarāt:** Known also as Jibal As-Sarwāt, it is the longest mountainous range of Arabia. It runs along the coast of the Red Sea and extends up to the east of the lower regions of Tihāma. Its average height is approximately 2,000 m.

Some of the famous mountains of this range are:

**Jabal Uhud:** It lies to the north of Madinah, five and a half kilometers away from the Prophet's Mosque. Today the city of Madinah has expanded and people have settled around the mountain. It is counted as lying within the Haram (حرم), sacred precincts of Madinah, because the limits of the Haram reach up to Mt. Thawr in the north. From east to west, it is nearly 6 km long. To the south of it lie the graves of the martyrs of the Battle of Uhud.

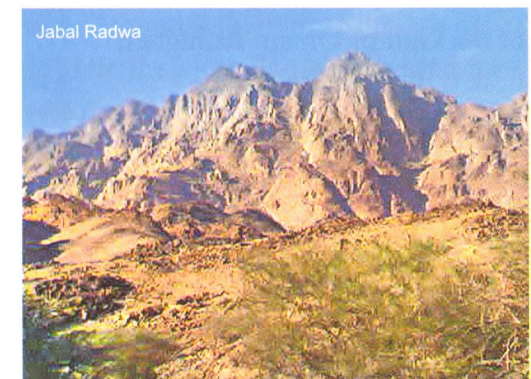
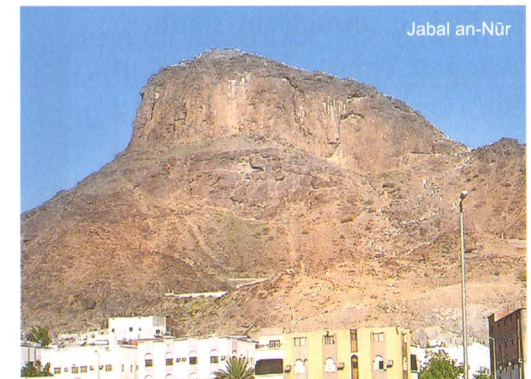
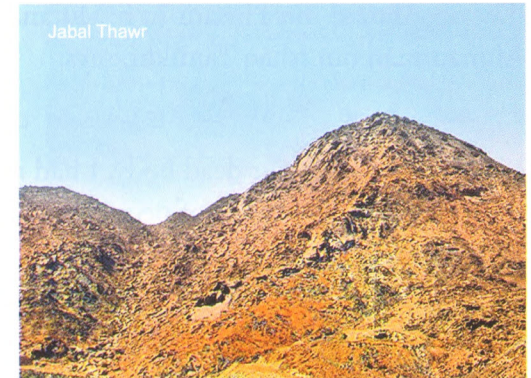


**Jabal Thawr:** To the south of Makkah, about three miles away from the Sacred Mosque (المسجد الحرام), is the summit of Jabal As-Sarāt called Thawr where the Prophet ﷺ and his companion Abu Bakr ؓ spent three nights in its cave. Mt. Thawr is 759 m. high. The surface of the summit

is about 30 sq. m. Cave Thaur has two openings, the smaller one being half a meter wide and the larger one on the other side about one meter wide. The cave is approximately 4 m long and 2.5 m wide.<sup>1</sup>

### Jabal an-Nūr (Jabal Hira')

This mountain is located about 4 km east of Makkah. It rises to an altitude of 639 m above sea level. The famous cave of Hira', where the Prophet received the first revelation, is located inside Jabal an-Nūr. The cave of Hira' is by the side of the mountain where about 0.5 m thick, 1.75 m wide and 3 to 4 m long rocky planks are propped against the mountain side in a way that makes the mouth of the cave look like an isosceles triangle whose both sides are 2.5 m long each and the base about 1 m long. The cave is about two or two-and-a quarter m long. The front mouth of the cave is wider, and the rear mouth is only a narrow opening.<sup>2</sup>



**Jabal Radwa:** Beside Mt. Radwa (رضوى), a part of Jibal As-Sarāt, west of Madinah, the Battle of Buwāt took place in Rabi' al-Awwal, 2 AH. The name of this 1814 m high mountain occurs in Arabic poetry. Abu

<sup>1</sup> Fi Manzil-il-Wah'yi by Muhammad Husain Heykal.

<sup>2</sup> Atlas Sirat-i-Nabawi, P.115.



A Beautiful view of Tā'if City

## Tā'if and Badr

**Tā'if (طائف):** Tā'if, located on Mt. Ghazwān southeast of Makkah, is one of the oldest towns of Arabia. Tā'if had a reputation in the past for tanning hides, so much so that it earned the epithet of '*Balad ad-Dibāgh*' (the city of tanning).<sup>1</sup>

The inhabitants of Tā'if, unlike those of Hijāz, were also skilled craftsmen and known for their workmanship in wood and iron.<sup>2</sup> Tā'if is known for its mild climate and greenery; orchards of fruit trees abound, with grapes, raisins, bananas and pomegranates as the main crops. In winter, on the summit of Mt. Ghazwān, water freezes.

Tā'if is 65 km off Makkah and 1630 meters above sea level. Tā'if is considered to be a cold region in Saudi Arabia. For the Makkans, it has always been a summer resort, and even now it is the summer capital of Saudi Arabia.<sup>3</sup> Where once Laat, the idol of Banu Thaqeef, was worshipped, there now stands an impressive guest house. A residential quarter (neighbourhood) of Tā'if named *Ash-Shuhadā'* (Arabic for martyrs) evokes

<sup>1</sup> Sifat-o-Jazeerat-il-Arab, P. 233.

<sup>2</sup> Al-Mufasssal Fi Tareekh-il-Arab Qabl-al-Islam: 4/153.

<sup>3</sup> Al-Munjid Fi'l-A'lām, P. 354.

the memory of the martyrs of the Battle of Tā'if (8 AH).<sup>1</sup>

Tā'if is surrounded by a number of wadis: Al-Qayyim, Khushrab, Al-Mahram, Al-Maween, Liy'yah, and Wajj.

**Okaz:** It is an oasis located in a wadi north of Tā'if. Wadi Sharib and Wadi Al-'Arj join together nearby. At a place called 'Uthaidā', a famous bazaar called the 'Suq of Okaz' was held. It was also the seat of the Battle of Fujār. 'Uthaidā' is now called al-Hawiyyah, which is an important town 35 km off Tā'if on the Riyadh Road. The airport of Tā'if is also situated in Al-Hawiyyah.<sup>2</sup> Okaz was sited northeast of the modern town of Al-Hawiyyah.

### Banu Thaqeef in Tā'if

Initially, Tā'if was called Wajj, named after Wajj bin Abdul-Hayy, a chief of the Amalekites. The Amalekites are related to Amlāq (Amleeq) bin Arfakhshad bin Sam bin Nūh. They were pure Arabs (Arab 'Āribah), whose home was Babel (Babylon) until it was seized by Persia, an event forcing them to scatter far and wide across the Arabian Peninsula and Syria. From their descendants came the kings of Iraq and Al-Jazeerah, as well as the Jabirs of Syria and the Pharaohs of Egypt. Tabari says: "The Amalekites were Arabs and they spoke Arabic."<sup>3</sup> Later, the Adnani tribe Banu 'Adwān bin 'Amr bin Qais bin 'Ailan took over.

Ibn Abbas رضي الله عنه said: *Thaqeef* (Qasiyy bin Munabbih bin Bakr bin Hawazin) and *Nakha'* (Jasr) were maternal cousins who had set out in

<sup>1</sup> Al-Mufasssal Fi Tareekh-il-Arab Qabl-al-Islam: 4/152.

<sup>2</sup> Mu'jam-ul-Buldan: See under 'Okaz'; Atlas-ul-Hadīth, P. 274; and Mu'jam-ul-Ma'alim Al-Jughrāfiyah Fi-Seerat-in-Nabawiyyah, P. 215.

<sup>3</sup> Al-Bidāya Wan-Nihāya 1/119; and Al-A'lām: 5/88.



Area of Banu Thaqeef



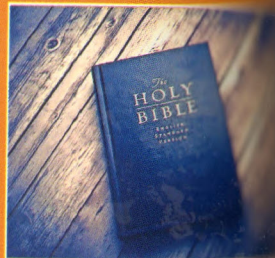


## In This Chapter



Describes the idol-worship initiated by 'Amr bin Luhayy, the names of idols and their altars in the Arabian Peninsula, and the various pagan customs. It also throws light on the innovations which disfigured the pure faith of Prophet Ibrāhīm ﷺ.

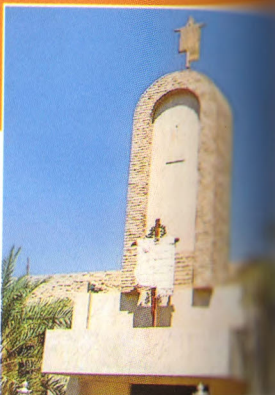
The chapter gives information about Judaism, Christianity, Zoroastrianism, Sabianism and their followers and how those faiths came to Arabian Peninsula and where their centers were located.



Christianity



Zoroastrianism



Sabianism



## Idol Worship in Arabia

Prophet Ismā'il ﷺ preached the monotheistic creed of his father. The people of Makkah listened to him, obeyed him and worshipped Allah alone. However, as time passed, they forgot and neglected parts of the pure religion, although the faith they professed did contain some remnants of that creed. This lasted until the chieftain of Banu Khuzā'ah, 'Amr bin Luhayy, emerged on the scene.

### Beginning of Idolatry in Arabia

'Amr bin Luhayy travelled to Syria where he saw people worshipping idols. When he asked them about, they told him that they prayed to the idols for rain and to seek their help against their foes. Intrigued, 'Amr ibn Luhayy asked them for an idol, which they gave him as a gift. He brought to Makkah with him an idol named Hubal, placed it in the Ka'bah, and called the people to worship it. Interested and excited by this new way, the Makkans began to worship Hubal; soon, the people of Hijāz followed in the footsteps of the Makkans.<sup>1</sup>

In addition to Hubal, several other idols became known as the most famous deities of Arabia. Manāt, Lāt, and 'Uzza were located in Ta'if and Wadi Nakhlah, and worshipped by the Arabs. The evil of idolatry did not stop with these four idols; instead, the number of idols multiplied until every area of the Hijaz had its own local idol. It is said that 'Amr ibn Luhayy had a companion Jinn who convinced him to begin the worship of idols. He told 'Amr that the idols of the folk of Noah (Wadd, Suwā', Yaghūth, Ya'ūq and Nasr) lay buried in Jeddah. 'Amr bin Luhayy went to Jeddah,

1. Akhbar-o-Makkah Li'l Azraqi: 1/117; Al-Mufasssal Fi Tareekh-il-Arab Qabl-al-Islam: 6/77.

