

***‘Ibādah* in the Era of Jāhiliyyah with Reference to the *Ḥanīfiyyah* and Idolatry**

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Abstrak

Zaman Jāhiliyyah secara umumnya merujuk kepada zaman sebelum kedatangan Islam dengan pengutusan Nabi Muḥammad s.a.w, di mana paksi ajarannya berteraskan konsep tawhid serta cara-cara beribadat yang telah ditentukan. Namun begitu, artikel ini cuba menjelaskan bentuk ibadat yang dilakukan oleh dua kumpulan, iaitu Ḥanīfiyyah; golongan yang beramal dengan saki-baki peninggalan Nabi Ibrahim a.s dan golongan penyembah berhala. Jadi, adakah amalan yang diamalkan di atas diterima pakai oleh Islam atau bagaimana?

Introduction

From the Islamic perspective, *‘ibādah* (worship) is regarded as the most vital duty of man towards God. God says in the Qur’ān, “I have only created *jinn* and men to worship Me” (Q. 51:56). As the main purpose of the creation of mankind, *‘ibādah* has its own system and method established in Islām as the right approach of man to God. Throughout the twenty-three years of his prophethood, the Prophet Muḥammad, inspired by God, had instituted a specific practical system of *‘ibādah* which constitutes an important part of the basic Islamic system as found in the Qur’ān and Sunnah. One might raise a question, was this system of *‘ibādah* originally established by the advent of Islām conveyed by the Prophet Muḥammad without any connection with the past; or was it assimilated from various existed forms

of *'ibādah* found in the system of Jāhiliyyah and then modified with a new face? From this investigative point of departure, it is necessary to scrutinize the rites and practices performed by the Arabs in the era of Jāhiliyyah as their acts of worship. Accordingly, this article shall deal mainly with the forms of rites which were widely practised by the Arabs in the period of Jāhiliyyah in general as found in their practice of *al-Ḥanīfiyyah* as well as the prevailing idolatrous worship. This will exclude the rites practised in certain religions embraced by some Arabs such as Christianity, Judaism, Zoroastrianism or Magian and Sabian religion at that time, for very little is known about that.¹

Accounts on the practices of *'ibādah* in Arabia, or particularly in Mecca in the period of Jāhiliyyah is scarce and mostly relies on accounts of the religion of Arabia itself.² The religion of the Arabs in the period preceding Islam, which is known as the state of ignorance, in opposition to the knowledge of God's true worship taught to them by the Prophet Muḥammad, was mainly idolatry. It is known that the term Jāhiliyyah, often translated as the Age of Ignorance, connotes a time of paganism before one recognized the oneness of God or knew God's sacred law, but it does not mean all Arabs were totally pagans and disbelieved in the "High God." As a matter of fact, there is evidence in the Qur'ān that some persons, while continuing to recognize the pagan deities and to worship them, regarded God or Allāh as creator of the world and a "High God" superior to the other deities.³ Furthermore, we are told that in this period there had been some Arabs who were dissatisfied with the idolatry and the other religions, and sought the original religion of Abraham which was known as *al-Ḥanīfiyyah*, that taught about belief in the oneness of God and the only submissiveness to Him. We shall examine this specifically about this in the following sections.

The Remains of the Religion of Prophet Abraham (*al-Ḥanīfiyyah*)⁴

In the milieu of the deeply rooted idolatrous religion, there had been some people who were dissatisfied with the idolatry in which their countrymen were plunged, and who protested emphatically against the idle and often cruel superstition of Arabs. They were seeking for what they called *al-Ḥanīfiyyah*,⁵ the religion of Abraham. These men were called *Hunafā'* (sing. *Ḥanīf*, the true believers),⁶ a sect of monotheists who were neither Jews nor Christians. Their religion seems to have consisted chiefly in denying the superstition of the Arabs, and in only asserting the existence of one sole-ruling God whose absolute slaves are all mankind, without being able to decide on minor doctrines, or to determine in what manner this one God should be worshipped.

As the *Hunafā'* could give their countrymen no more definite creed than this, their influence was very limited. Ibn Ishāq notes a few account of the subject. He narrated, there were four men of Quraysh, known as 'four inquirers', who had gone in search of the true religion of Abraham. They were, Waraqah b. Nawfal, 'Ubayd Allāh b. Jaḥsh, 'Uthmān b. al-Ḥuwayrith and Zayd b. 'Amr.⁷ Ibn Ishāq describes, one day when the Quraysh had assembled on a feast day to venerate and circumambulate the idol to which they offered sacrifices, this being a feast which they held annually, the four men drew apart and agreed to keep their counsel in the bonds of friendship. They were of the opinion that their people had corrupted the religion of their father Abraham, and that the stone they went round was of no account, it could neither hear, nor see, nor hurt nor help. They said, "Find yourselves a religion, for by God you have none whatever."⁸ And the four dispersed to various countries to seek the religion of Abraham.

Waraqah decided on Christianity and followed the books of its teachers until he had obtained knowledge of the scripture. 'Ubayd Allāh remained in doubt until, after the revelation, he made profession of Islam and went to Abyssinia. However, when he arrived there he adopted Christianity, parted from Islam, and died there as a Christian. 'Uthmān went to the Byzantine emperor (Qaysar), where he became a Christian and attained high office. The fourth man, Zayd, became neither Jew nor Christian, although he renounced the religion of the Quraysh and abstained from idols, animal that had died, blood, and things offered to idols, and condemned the burying alive of female infants, saying that he worshipped the God of Abraham, and he publicly rebuked his people for their practices. When he was a very old man, he was to be seen leaning with his back against the Ka'bah, saying, "O Quraysh! By Him in whose hand the life of Zayd is, there is not among you of the religion of Abraham, except myself. O God, If I knew how you wished to be worshipped I would so worship you, but I don't know". Then he prostrated himself on the palms of his hands.⁹ He set forth in search of the religion of Abraham and made inquiries from monks and Jewish priests. He passed through Mesopotamia, and then wandered through the whole of Syria until he found a monk in whom the knowledge of Christianity was concentrated. He asked him about the *Ḥanīfiyyah*, the religion of Abraham and the monk asserted that there was no one who can guide him to the religion of Abraham at present, but the time was at hand when a prophet would arise in his country, who would be sent with the religion of Abraham and he asked Zayd to adopt it. Shortly after this, Zayd departed for Mecca, but unfortunately he was attacked and died on the way.¹⁰

There were some other persons who were known to be of the religion of Abraham, such as Abū Qays Ṣirmah b. Abī Anas, As'ad b. Zurārah, al-Barrā' b. Ma'rūr and Muḥammad b. Masalmah¹¹ and Qiss b. Sā'idah al-Iyadi, the great judge

at the time who used to criticize the Arab's superstitions and remind them of the promised Messenger in his speech to the public.¹² Abū Dharr al-Ghifārī, 'Āmir b. al-Zarb al-'Udwānī, Khālid b. Sinān al-'Absī and 'Umayr b. Jundub al-Juhanī were also regarded among the *Hunafā'*. It is also possible to include in the category of *Hunafā'* the people who restrained themselves from three bad things: wine, drunkenness and divination by arrows, such as 'Abd al-Muttalib b. Hāshim, Qāys b. 'Āsim al-Tamimī and Hanzalah al-Rāhib b. Abī 'Amir.¹³ After the revelation, all these people except those who died before that, believed in the prophethood of Muḥammad and embraced Islam. However, there were some men who were known as strong actors of the *Hanīfiyyah* in the *Jāhiliyyah*, but later after the Prophet Muḥammad was sent, they refused to acknowledge his prophethood and even turned to the side of the Prophet's enemy and fought against Islam. Among them were Abū 'Amir 'Abd 'Amr b. Sayfī,¹⁴ Umayyah b. Abī al-Ṣalt¹⁵ and Abū Qays b. al-Aslat.¹⁶ It is reported that the main reasons for their opposition against the Prophet Muḥammad were their envy of his prophethood and their great dissatisfaction that they had not been chosen as the expected Prophet.¹⁷

It is difficult to find the details of the religion of Abraham, and for those people themselves, they never found it though they went the whole lands seeking the *Hanīfiyyah*. However, for us, the Qur'ān has answered this concern by equating Islam with the religion of Abraham (Q. 4: 125; 6: 161; 16: 123), and therefore we may conceive that the religion of Abraham resembled Islam preached by the Prophet Muḥammad. Before the revelation, the people who interested with *Hanīfiyyah* might know a little of its creed; they knew that the only High God is to be worshipped and He has no associate, and they should abstain themselves from evil deeds, but they might know nothing in what manner He should be worshipped. In the case of Zayd b. 'Amr, as he didn't know the true way of worship, he might only conjecture the worthy manner which he thought suited for God, or he did as what he might have ever heard of it. To show his humility to God, he was seen to pray facing the Ka'bah and saying, "My God is the God of Abraham and my religion is the religion of Abraham."¹⁸ Sometimes he was seen to prostrate on the palms of his hands.¹⁹ When he faced the Ka'bah inside the mosque he used to say, "Here I am in truth, in worship and in service. I take refuge in what Abraham took refuge, when he stood and faced the Qiblah..."²⁰

On certain occasions Zayd used to compose poems which consisted of his belief in High God and denunciation of the idolatry. His poems as recorded in Ibn Ishāq's and Ibn Hishām's *Sīrah*s signify that Zayd was on the true faith in accordance with the Islamic faith preached later by the Prophet Muḥammad. When the Prophet Muḥammad was asked about Zayd, he said "God has forgiven and has given mercy upon him. Indeed, he died on the religion of Abraham."²¹ For his right

faith, the Prophet Muḥammad had foreseen him in the Garden under the two big tree (*dauḥatayn*),²² and he will be raised from the dead as the sole representative of a whole people (*ummat wāḥidah*).²³

There had been also some rites identified as remnants of the tradition of Abraham especially in the matter pertaining to the city of Mecca and regarding the ceremonies of pilgrimage (*ḥajj*). At the time, Mecca was still regarded as a holy territory as declared by Abraham²⁴ and was respected by friend and foe alike. At certain seasons, all fighting was forbidden within its limit, arms were not allowed to be carried, and no animal were allowed to be killed.²⁵ Regarding the pilgrimage, they could performe it in four months, namely Rajab, Dhū al-Qa‘edah, Dhū al-Ḥijjah and al-Muḥarram, and the pilgrimage to the Ka‘bah was in the third.²⁶ The ceremonies of pilgrimage which included halting at ‘Arafah, seven circumbulations around the Ka‘bah, passing to and from with hasty steps seven times between the eminence of Ṣafā and Marwah, and offering the sacrifice to God and others were also assumed as the traditions of Abraham. However, most of these traditions had been muddled up with their idolatrous superstitions as we will study in due course in this article.

The *Taḥannuth*²⁷

It is noteworthy that in the period of Jāhiliyyah, there had been a religious practice called *taḥannuth*²⁸ which was said to be practised by the *Ḥunafā’*. The term *taḥannuth* was mentioned in some traditions in connection with the first revelation of the Prophet and variously interpreted by scholars. Ibn Ishāq reported that “the Prophet used to spend one month in every year in religious retreat of Ḥirā’ which was a part of *al-taḥannuth* in which Quraysh used to engage during the Jāhiliyyah. *Al-Taḥannuth* is *al-tabarrur*.²⁹ The Prophet used to spend this month in every year in religious retreat and give food to the poor who came to him. After he completed the month and returned from the seclusion, the first thing he would do on leaving before going home was to circumambulate the Ka‘bah seven times, or as often as God willed...”³⁰ In *Ṣaḥīḥ al-Bukhārī*, the tradition giving an account of the same events also contains the expression of *taḥannuth*, but differs in many respects from the tradition of Ibn Ishāq. The passage we are concerned with runs in the *Ṣaḥīḥ* is: “...Then he was made to cherish solitude and he was in religious retreat alone in the cave of Ḥirā’ and practised *taḥannuth* a number of nights before he returned to his family...”³¹ There are other traditions in which the word *tanassuk* is used instead of *taḥannuth*.³²

The explanation of the word *taḥannuth* is differently given in the two tradi-

tions. In the tradition of Ibn Ishāq, it is glossed by *tabarrur* while in the tradition of al-Bukhārī, it is glossed by *ta'abbud*.³³ *Ta'abbud* has a wide range of meanings and commentators are in difficulties to define the *ta'abbud* of the Prophet before his prophethood. Al-Qaṣṭallānī states that the Prophet performed three types of '*ibādah*: seclusion (*khalwah*), *taḥannuth*, and watching the Ka'bah. He added that the idea of *ta'abbud* was assigned exclusively to the practice of seclusion because withdrawal from people, especially people living in falsehood is a kind of '*ibādah*. Finally he quotes an anonymous opinion that the *ta'abbud* of the Prophet was meditation (*tafakkur*).³⁴

There are some more traditions reported by many scholars about the practice of *taḥannuth* by the Quraysh as quoted by Kister.³⁵ Quoting from al-Balādhurī's *Ansāb al-Ashrāf*, he says that al-Balādhurī recorded the tradition that the first man who practised *taḥannuth* at Ḥirā' was 'Abd al-Muṭṭalib. "He was the first who practised *taḥannuth* at Ḥirā'. (*Taḥannuth* says the gloss is *ta'alluh* or *tabarrur*). When the moon of Ramaḍān appeared he used to enter Ḥirā' and did not leave till the end of the month and fed the poor. He was distressed by the iniquity of the people of Mecca and would perform circumambulation of the Ka'bah many times..³⁶ He notes the tradition recorded by al-Balādhurī, "when the month of Ramaḍān began people of Quraysh - these intending *taḥannuth* - used to leave for Ḥirā' and stayed there a month and fed the poor who called on them. When they saw the moon of Shawwāl they (descended and) did not enter their homes until they had performed the circumambulation of the Ka'bah for a week. The Prophet used to performed it (i.e. this custom).."³⁷

In these two traditions, two elements are emphasized: the feeding of the poor and the ritual practices of the circumambulation of Ka'bah, a symbol of the veneration of the House. These are exactly the elements of *taḥannuth* as related in the tradition of Ibn Ishāq about the Call of Prophecy. Hence, although it might be said that this practice was not associated with the religion of Abraham, it is possible to say that in this period of Jāhiliyyah, *taḥannuth* was regarded by the *Hunafā'* or the others as the only right way of '*ibādah*. We may conclude that, as there were no trustworthy sources to find the right way of '*ibādah* taught by Abraham, they might create their own way to worship God, by which they were considered as the worthy way to worship God, i.e., the practice of *taḥannuth*. This could be a reason for the Prophet Muḥammad to justify himself in practising *taḥannuth* as a true way of worshipping God before his prophethood, even though he might follow his predecessor's traditions.

Idoltrous Worship

The Origins of Idolatry³⁸

From prehistoric times, man has sought to worship powers of nature, or symbols representing those powers, or idols representing those symbols. The first who introduced the idolatry is unknown, and it is believed that it has established through the religious evolution. As the complete historical account of the origin of idolatry is not available and knowledge on this matter is fragmentary, scholars have propounded many conjectural theories. A favourite theory among 18th century theologians and philosophers was that idolatry was a degeneration.³⁹ Man was supposed to have begun with a very high and pure idea of the divinity. Afterwards, desiring to have a material picture of his deity, he represented him by the noblest and most elevated thing that he knew, normally in anthropomorphous image. Gradually he came to regard these symbolical images as real portraits, and ended by considering them as divine individualities.⁴⁰

It is also believed that idols were originally the images of deceased ancestors which was firstly appeared in the period of the Prophet Noah. According to Ibn 'Abbās, within the period between Adam and Noah which was about ten centuries' duration,⁴¹ all mankind were the followers of Islam.⁴² After this period the tendency of idolatry worship had gradually increased⁴³ and Noah was specifically sent to eradicate the idolatry among his peoples.⁴⁴ The basic reason for idolatry as narrated by al-Bukhārī, was the adoration of particular person. He narrated from Ibn 'Abbās, in commenting on Q. 71: 23, that Wadd, Suwā', Yaghūth, Ya'ūq and Nasr were among the pious men of the Prophet Noah. After they deceased, the people were very grieved until Satan appeared and suggested them to build statues of each of those pious men and named by their names respectively, and placed at their regular meeting place, but they were not worshipped. After several times while the people became negligent and ignorant, they started to worship those statues.⁴⁵

Ibn Kathīr narrated from Ibn Abī Hātim, mentioning of the beginning of idol worship, that there was a man of piety loved by his people. After he deceased, they felt very sad and devoted on his grave at a place called Babil. Then, Satan appeared in the shape of a man offering them to portray his image so that they could put it in their circle and remember him. They agreed and were grateful of it. After a long time, Satan appeared again offering himself to set up for everyone of them a statue (*timthāl*) resembling the image of the deceased man, so that they could put it in their house and easily remember him, and they happily accepted it. Their descendants persisted in remembering the man in this way, and after a long time as people became negligent, they had treated the deceased man's idol as god apart from the

true God.⁴⁶ He also noted that the name of the first idol worshipped by people was Wadd,⁴⁷ which was named after Wadd, who was Seth⁴⁸ the second Prophet of God after his father Adam.

Idolatry is also conceived as the transition of fetishism.⁴⁹ At a certain period man began to experience the need for representing, in concrete and personal form, the mysterious forces which he conceived of as being which embodied in certain natural or artificial objects and situated at the very source of the phenomena of nature. Man always thought that unusual and strange objects such as big stone and big tree have natural power and therefore they should be respected and worshipped. It is certain that man began at a given moment to make his fetishes in the form of that he believed to dwell inside each one. Fetishism is a direct antecedent of idolatry and is co-existent with it. The fetish and idol are both conceived of as the body of the spirit. They are used for the same purposes and employed under the same conditions, except that idolatry lays more stress on the anthropomorphic, or rather zoomorphic, conception of the divinity, and so lends itself to a more accentuated development of the cult.⁵⁰

Although at the beginning man's idea of God always tend to be anthropomorphic, then, fear in primitive life also led to the transfer of anything mysterious or imagined to be injurious, to the Pantheon. Such things have to be placated in order that they may not injure man. This led to the worship of the animals noxious to man, such as serpent worship, which still prevails in many primitive areas.⁵¹ In ancient Egyptian mythology, for example, the crocodile, the dog, the bull, and the ibis were worshipped, literally and symbolically. They were thought to represent the supernatural beings or became the companions or slaves of the divinities whom they used to embody.⁵² However, after men's knowledge grew and they observed the wonderful heavenly bodies and their motions, they began to feel their sublimity, beauty and mystery, and therefore they transferred their worship to the heavenly bodies. It is believed that the worship of heavenly bodies has broadened in the period of Abraham⁵³ among the people of Chaldea,⁵⁴ who were assumed as of the first great astronomers. The parable of Abraham in Q. 6: 74-82 points to the importance of the cult of the worship of heavenly bodies and the fallacy among them, alongside with idols worship. The Sabian (*al-Ṣābi'ūn*) worship of heavenly bodies in Arabia before Islām had probably its source in Chaldea.

Rites of Idolatrous Worship the Era of Jāhiliyyah

The accounts of the Arabian idol worship before Islam are mostly based on Ibn al-Kalbi's *Kitāb al-Aṣṅām*,⁵⁵ a classical work of the late second century of the Hijrah

which recounts what is known about a large number of gods and goddesses and about the ceremonies connected with their worship. It is known that although the Arabs professed faith in the unity of God (Q. 23: 84-89; 29: 61-65; 31: 25; 39: 38; 43: 9-15), it was too shallow as they had adopted idolatry, thinking that their idols⁵⁶ would act as intermediaries between them and God, and in particular interceding with God on behalf of men (Q. 39: 3, 10: 18; 30: 12). For them, divine favour could not be obtained but through the intercession of the idols. They would therefore turn to their pagan deities, invoking their blessing in all sorts of undertakings. Thus, it is possible to say that their belief in the one God became as if an empty dogma, finding no place in the system of their practical life. The true worship of God had been superseded by the false worship of their idols. However, perhaps it is reasonable to say that the manner of worshipping their idols, such as prostration before them, circumambulation around them, and offering sacrifices to them, and others, had derived from the true acts of worship of God practiced by the previous prophets as hinted at in the Qur'ān in the parable of Abraham (Q. 2: 125, 128; 37: 103-107). We shall indicate briefly in the following paragraphs how such a debasing idolatry replaced the true worship of God.

Idolatry in pre-Islamic Mecca, as reported by Ibn Ishāq⁵⁷ and Ibn al-Kalbī⁵⁸ originated in the following ways. When the descendants of Ishmael crowded into Mecca and supplanted its original inhabitants, the Amelekites, dissension and strife arose, causing them to fight among themselves. Consequently they dispersed throughout the land seeking a livelihood. Everyone who left the city took with him a stone from the sacred area (*al-Haram*) as a token of reverence to it and as a sign of deep affection for Mecca. Wherever they settled they set it up and circumambulated it in the same manner that they used to circumambulate the Ka'bah before, seeking thereby its blessing and affirming his deep affection for the Sacred House. In fact, the Arabs were still venerating the Ka'bah and Mecca and journeying to them in order to perform the great and lesser pilgrimage, conforming thereby to the time-honored custom which they inherited from Abraham and Ishmael.⁵⁹

In time this led them to worship what stones they pleased and those which made an impression on them. Thus as generations passed they forgot their former faith and exchanged the religion of Abraham and Ishmael for another. Consequently they took to the worship of images, becoming like the nations before them. They sought and determined what the people of Noah had worshipped of these images and adopted the worship of those which were still remembered among them. According to a tradition recorded by Ibn Ishāq, the first who changed the religion of Ishmael and set up images was 'Amr b. Luḥayy b. Qam'a b. Khindif of the Khuzā'ah. Ibn Ishāq narrated⁶⁰ that Abū Hurayrah said, "I heard the Apostle of God

saying to Aktham b. al-Jawn al-Khuza'i, 'O Aktham, I saw 'Amr b. Luhayy b. Qam'ah b. Khindif dragging his intestines in hell, and never did I see two men so much alike as you and he!' 'Will this resemblance injure me?' asked Aktham. 'No', said the Apostle, 'for you are a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the *baḥīrah*, *sā'ibah*, *waṣīlah* and *ḥāmī*."⁶¹ He took over the custody of the Ka'bah after the the Jurhumites. He was held as the worst custodian of the Sacred House in history as he was the first to introduce the idolatry into the land of Arabia.⁶² Ibn Hishām⁶³ and Ibn al-Kalbī⁶⁴ reported, mentioning the beginning of idol worship in pre-Islamic Mecca, that when 'Amr b. Luḥayy became very sick, he was told that there was a hot spring in Balqā', in Syria,⁶⁵ if he go there he would be cured. So he went to the hot spring, bathed therein, and was cured. During his stay there, he noticed that the inhabitants of the place worshipped idols. He asked them, "What are these things?" They replied, "To them we pray for rain, and from them we seek victory over the enemy." Thereupon he asked them to give him a few of those idols, and they did. He took them back with him to Mecca and erected them around the Ka'bah and afterwards idolatry spread throughout the land of Arabia.

The nomadic way of life and the tribal organization of the Arabs had its impact in their religious practices: the multitude of deities worshipped in Arabia were tribal deities. Each tribe had its own god or goddess. The mobility of nomadic life led to the adoption of suitable cultic practices. Thus, the members of the tribes could worship their deity anywhere by investing any form of stone with the divine. Three tribal deities were preeminent in central Arabia, namely, al-Lāt, al-'Uzzā and Manāt, the three goddess mentioned in the Qur'ān (Q. 53: 19-22) which were also called "the Daughters of Allāh".⁶⁶ The most ancient of these was Manāt,⁶⁷ which was worshipped by the 'Aws and the Khazraj tribes and such people in Yathrib, and the Azd tribe, and whose sanctuary was at Qudayd, on the Red Sea, near Mecca. Al-Lāt was the goddess of the Thaḳīf tribe but was also revered by the Quraysh. Her sanctuary was at Ṭā'if and was, in the words of Ibn al-Kalbī, "a cubic rock beside which a certain Jew used to prepare his barley porridge".⁶⁸ Al-'Uzzā was the goddess of the Quraysh and Kinānah tribes, located at Hurad. The Arabs as well as Quraysh were accustomed to name their children 'Abd al-'Uzzā. Furthermore al-'Uzzā was the greatest idol among the Quraysh. They used to journey to her, offer gifts unto her, and seek her favours through sacrifices.⁶⁹

Five other deities, all of South Arabian provenance, are also mentioned in the Qur'ān (71: 23-24), namely, Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. These are said to have been antediluvian idols, which Noah preached against, and were afterwards taken by the Arabs for gods. Wadd was supposed to be the heaven, and was worshipped under the form of a man by the tribe of Kalb in Dawmat al-Jandal.⁷⁰

Suwā‘ was worshipped in the shape of woman by the tribe of Hudhayl in Ruhāt.⁷¹ Yaghūth was an idol in the shape of lion, and was the deity of the tribe of Madhhij of Jurash. Ya‘ūq was worshipped by the tribe of Khaywān in the figure of horse. Nasr was a deity worshipped by the tribe of Ḥimyar in the form of eagle, which the name signifies.⁷²

Two deities, Isāf (male) and Nā’ilah (female) were worshipped as a couple. Their images were placed in the proximity of Ka‘bah and were worshipped by the Khuzā‘ah and Quraysh tribes. The legend surrounding this couple states that they were originally two persons from the Jurhum tribe in Yemen who fornicated in the Ka‘bah and as a result were turned to stone.⁷³ Besides the idols we have mentioned, the Arabs also worshipped a great number of others. There were about 360 idols, equalling in number the days of their year, in and about the Ka‘bah. On the inside wall of the Ka‘bah were the carved images of angels, Abraham, Mary and Jesus.⁷⁴ Among the great number of the idols, Hubal was the important one. Hubal was brought from Syria by ‘Amru b. Luḥayy. He was described as a carnelian red statue with a broken arm, a limb that the Quraysh tribe repaired in gold. In front of it were seven arrows which the Arabs used in divination.⁷⁵ The statue was placed in the Ka‘bah and was worshipped as a god by the Arabs of the Ḥijāz, especially by the Quraysh. The legend surrounding Hubal shows him as a god of rain and a warrior god. It was this idol who was invoked by Abū Sufyān, a leader of the Quraysh, during the battle of Uhud.⁷⁶ Apart from the tribal idols, every housekeeper had his household god or goddess, which he last took leave of at his going away and first saluted at returning home.

Regarding the matter of how the heathen Arabs performed their worship of idols, or their cultic practices, it is not known whether specific rituals were prescribed or not, and our knowledge of this matter is very limited. We may say that the most common cultic practice was offering. The worshippers offered a few valuables in recognition of the deity’s care and support. The offering could include a portion of the harvest, money, jewellery or gold and other things. Thus, for instance, Ibn Hishām stated that money, jewellery, gold and onyx were found in the sanctuary of al-Lāt upon its destruction in Islamic times,⁷⁷ while Al-Azraqī noted that the people of the lower part of Mecca, who had Dhū al-Khalasah, used to put necklaces on it, and bring gifts of barley and wheat to it. They poured milk on it, sacrificed to it and hung ostrich eggs on it.⁷⁸ Several accounts also mention that worshippers gave money or camels to the keeper (*sādin*) of the Ka‘bah when consulting Hubal for a certain prophecy. It was customary to set apart a portion of their livestock and the products of their land to their deities. For the Khawlan, who had an idol called ‘Ammanas,⁷⁹ they used to divide their crops and animals between their idols and God,⁸⁰ as stated in the Qur’ān (6: 136). However they were not fair

in the division as they gave priority to their idols: if any of God's portion which they had earmarked for him came into their idols' portion they would leave it to them; but if any of their idols' portion was in God's portion, they would return it to their idols. This practice, which was later denounced by the Qur'ān (6: 136), seemed absurd as, firstly, the act of setting apart of animals and crops itself was not reasonable, for God is the creator and owner of everything, and he has no partner, and so he does not need anything from his creatures; and secondly, they were not honest when they made such a division.⁸¹

Animal sacrifice, especially of sheep and camels, was the most common practice. In fact, the Arabs used to sacrifice their animals to God or to their idols either in fulfilment of a vow or as an expression of gratitude to the deities for the increase of their animals. Ibn al-Kalbī recounted that the Prophet Muḥammad said that, in pre-Islamic times when he used to follow the religion of his people, he made an offering of a white sheep to al-'Uzzā.⁸² Another passage from Ibn al-Kalbī implies that the flesh of sacrificial animals was divided among the worshippers present at the ceremony.⁸³ The animals which they offered and slaughtered before the idols were called '*atā'ir* (sing. '*atīrah* means sacrifice), and the place where those animals were slaughtered was called '*itr*⁸⁴ (altar) or *ghabghab*.⁸⁵

Apart from the sacrifice, there had been a practice of setting their animals at liberty which was also regarded as offering to their idols. Of these consecrated animals there were various sorts, each denoted by different terms, namely the aforementioned *bahīrah*, *sā'ibah*, *waṣīlah* and *hām*.⁸⁶ Those animals were not to be used for any purpose except for needy travellers who alone were allowed to drink their milk. The animals were pastured in areas sacred to their deities, and generally were held inviolable. This practice, which was believed to have also been invented by 'Amr b. Luḥayy of the Khuzā'ah, the same man who first introduced idolatry into Arabia, was later denounced by Islam. The heathen Arabs assumed that this practice might be part of God's teachings, but the Qur'ān (Q. 5: 103) asserts that it was their own innovated superstition.

The sacrifice of humans did not exist, and was even prevented. Ibn Ishāq recounts that once 'Abd al-Muṭṭalib was about to sacrifice his son 'Abd Allāh to God at the Ka'bah in accomplishing his vow,⁸⁷ but the Quraysh prevented him from doing so as the people would follow his practice and never stop bringing their sons to sacrifice them, so that people would not survive in this way. Finally, after treating with divination on numerous occasions, he substituted 'Abd Allāh by a hundred camels which then were duly slaughtered and left there, and no man or wild beast was kept back from eating them.⁸⁸ It might be reasonable to say that 'Abd al-Muṭṭalib, in making a vow to sacrifice one of his ten sons, was following in the

tradition of Abraham who was commanded by God to sacrifice his son Ishmael⁸⁹ (Q. 37: 102). Presumably he assumed this would be an ultimate sacrifice, as a symbol of his praise, love and obedience to God, for his sons were the most dear to him, even if Abraham did not really sacrifice his son. Furthermore no one could betray his own vow made in the name of God or the idols, a common value among them. The Qur'an (6: 137, 140; 81: 8-9) also notes the practice of *wa'd al-banāt* (the burial alive of infant daughters) at this time, but this should not be viewed as a form of human sacrifice, since the real motive of this act as noted in the Qur'an was fear of poverty (6: 151; 17: 31).

Among the devotional practices of the idols were some rites which were believed to be derived from the traditions of Abraham and Ishmael, such as the veneration of the Ka'bah and its circumambulation, performing of the great and lesser pilgrimage, the vigil on 'Arafah and Muzdalifah, and raising the voice in the acclamation of the name of God (*ihlāl*) during the pilgrimage, and others,⁹⁰ by introducing elements not belonging to it. Thus, for example, whenever Nizār, Kinānah and Quraysh raised their voice in the *ihlāl*, they accustomed to say: "At Thy service, O God, at Thy service! At Thy service, Thou without an associate but the associate Thou hast. Thou ownest him and what he owns."⁹¹ They used to acknowledge his unity in their cry, but at the same time associated their gods with Him, placing their affairs in His hands. In this case the Qur'an mentions, "And most of them do not believe in God without associating others with Him" (Q. 12: 106). In other words, they do not acknowledge His unity through the knowledge of His rightful dues, but they associated with Him some of his own creatures.

According to one tradition, the heathen Arabs, except the Quraysh and their descendants who were called *al-Ḥums*, used to circumambulate the Ka'bah in a state of nudity.⁹² The reason for that might be they were obliged to perform the circumambulation by wearing a particular cloth as they should not to appear before God in their ordinary garb. Ibn Ishāq recounts that the pilgrims were not allowed to go around except in the garments of the *Ḥums*, the rule introduced by the Quraysh.⁹³ Hence, if anyone had not the means of getting such a particular set of clothes,⁹⁴ he was obliged to perform the ceremony in the state of nudity. However, if they felt scruples when they had no *ḥums* garments, they could go around in their ordinary clothes, but they had to throw them away afterwards so that neither they nor anyone else could make use of them.⁹⁵ This practice was abolished by Islam after the conquest of Mecca⁹⁶ by Q. 7: 31-32. Al-Dhahabī also reports that in doing circumambulation of the Ka'bah, they also used to touch either the idol of Isaf or Nā'ilah, the practice they mingled with their worship of God.

Besides worshipping God in the manners they had modified, the heathen Arabs worshipped their idols by imitating the manner they worshipped God. Several

accounts recount that the heathen Arabs worshipped their idols by some practices such as showing aggrandizement (*ta'zīm*) to them, practising veneration (*i'tikāf*),⁹⁷ offering sacrifices, shaving their hair, prostrating before them, and circumambulating around them in the same way they circumambulated the Ka'bah, although they called this circumambulating circumrotation (*dawār*).⁹⁸ They used to pray to their idols as well as praying to God. 'Abd al-Muṭṭalib, for example, in accomplishing his vow to sacrifice one of his sons, dealt with Hubal's divination before praying to God. The Qur'ān states that they prayed to God only in certain circumstances, especially when they were in great danger, but turned back to their deities after God saved them (Q: 30: 33; 39: 8; 29: 65). Their worship to God, in fact, was obscured by idolatrous worship, even if they loved the idols as they loved God (2: 165). Their love of idols was apparently obvious. Whenever one purposed to set out on a journey, his last act before leaving the house would be to touch the idol in hope of an auspicious journey; and on his return, the first thing he would do was to touch it again in gratitude for a propitious return.⁹⁹ During the journey one used to bring with him four stones: three as supports for his cooking pot, and one as his god.¹⁰⁰ Showing love for the idols, they were accustomed to name their babies after the idols' name. Feeling love for the idol, Abū Ḥayḥah Sa'īd b. al-'Āṣ b. Umayyah, for example, wept upon his death fearing that al-'Uzzā would not be worshipped after his death.¹⁰¹

However, there were some good and charitable deeds which were believed to be done for the sake of God, such as fasting and charity. It was reported that the Quraysh used to fast on the day of 'Āshūrā during the Jāhiliyyah period and this practice was resumed by Islām until it was replaced by the fasting of Ramaḍān.¹⁰² The Arabs also used to practice charity such as feeding the needy, giving their camels for charitable purposes, manumitting slaves, honouring guests and treating their neighbours well, the good practices they called *tahannuth*.¹⁰³ According to the Qur'ān, these good deeds were useless, as ashes on which the wind blows furiously on a tempestuous day (14: 18), and in the Hereafter such deeds would be as floating dust scattered about (25: 23). However, they would get the reward for such deeds if they became Muslim after the advent of Islām.¹⁰⁴

Conclusion

It is known that the Islamic teachings preached by the Prophet Muḥammad has not only purified the faith of the people of the Jāhiliyyah from debasing polytheism to the pure concept of unity of God, but it has also refined the acts of worship from its vague and mutilated face which were intermingled with various false idolatrous worships to the right manners of worshipping God the One. The process of trans-

forming the Jāhiliyyah society from their deeply-rooted corrupt traditions to a new *dīn* was an extremely complicated process as it involved labyrinthine complexities of human behaviour and *weltanschauung*. To entertain such complexities, Islamic law which aims at preserving the common interests (*maṣāliḥ*) of human beings was brought by the Prophet Muḥammad through the processes of gradation (*tadarruj*) and assimilation. As regards to the latter process, Islām is seen to have acknowledged good elements existed in the Jahiliyyah society and rejected the bad ones.

Accordingly, we perceive that Islām has not totally rejected all practices of the Jāhiliyyah which had been established over centuries. Islām's denunciation was only on the deviations of faith, heresies, wrongdoings and evil deeds of the Jāhiliyyah. Islam recognizes good values and principles which were compatible with its teachings, and even adopted some of them which were of the remainings of Abrahamic legacies. It is noteworthy that among the objectives of the advent of Islam is to resurrect the religion of Abraham which was almost extinct at that time (see Q. 3: 95; 6: 161; 16: 123). Therefore, in this sense, Islām should not be viewed as adopting the system of Jāhiliyyah, but it merely reforms, restores and revitalises the traditions of Abraham which had been corrupted in the course of time. Thus, we observe that there were some forms of *'ibādat* prevailing in the era of Jāhiliyyah such as fasting, pilgrimage and sacrifice were preserved by Islām with some modifications and corrections, and thereafter persisted by the Prophet Muḥammad and hitherto practised by Muslim community. To sum up, that the Prophet had successfully eradicated various erroneous forms of worship in the era of Jāhiliyyah and taught the right manners of worshipping God is definitely a crystal-clear fact.

Notes

1. Limited discussion on the practice of these religions in Arabia at that time, however, can be scatteredly found in, for example, Jawād ‘Alī, *Al-Mufaṣṣal fī al-‘Arab Qabl al-Islām* (Beirut: Dār al-‘Ilm li al-Ma‘āyīn, 1970), vol. 6, pp. 10-123; Richard Bell, *Introduction to the Qur’an* (Edinburgh: Edinburgh University Press, 1953), pp. 9-14; William E. Lane, *Selections From the Kur’an* (London: Trubner & Co., 1879), pp. xxxii-xxxvi; W. M. Watt, *Muhammad At Mecca* (Oxford: Clarendon Press, 1953), pp. 23-29.
2. The best account of the old religion of Arabia in Arabic is Ibn al-Kalbi’s *Kitāb al-Aṣnām* which provides informations about idolatrous worship that prevailed in pre-Islamic Arabia. See, Hishām Ibn al-Kalbi, *The Book of Idols, Translation from the Arabic Kitāb al-Aṣnām*, translated by Nabih Amin Faris (New Jersey: Princeton University Press, 1952). While in English, the best account on it is probably an article written by Noldeke entitled “Arabs (Ancient)” in *Encyclopedia of Religion and Ethics*. See, Theodore Noldeke, “Arabs (Ancient)” in James Hastings, *Encyclopedia of Religion and Ethics*. (Edinburgh: T. T. Clark, 1908), vol. 1, pp. 659-673.
3. See, William Montgomery Watt, “The Qur’ān and Belief in a High God,” in C.H. Becker ed. *Der Islam* (Berlin: Walter De Gruyter, 1979), pp. 205-211; idem, “Belief in a High God in Pre-Islamic Mecca,” in *Journal of Semitic Studies*, vol. XVI, January - December 1971, pp. 35-40.
4. For more details on the subject of *al-Hanīfiyyah* see, W.M. Watt, *Muhammad at Mecca* (Oxford: Clarendon Press, 1953), pp. 162-164; idem, “Hanīf,” in *The Encyclopaedia of Islam* (Leidin; E.J. Brill, new edition 1971), vol. 3, pp. 165-166; Fr. Buhl, “Hanīf,” in *The Encyclopaedia of Islam* (Leidin: E.J. Brill, 1927), vol. 2, pp. 258-260; Richard Bell, “Who were the Hanifs?” in *Moslem World*, vol. XX, 1930, pp. 120-124; Uri Rubin, “Hanīfiyya and Ka’ba,” in *Jerusalem Studies in Arabic and Islam*, Colloquium 3, volume 1: From Jāhiliyya to Islam, pp. 85-112; Andrew Rippin, “Rḥmnn and the Hanīfs,” in Wael B. Hallaq and Donald P. Little eds., *Islamic Studies Presented to Charles J. Adams* (Leidin: E.J. Brill, 1991), pp. 153-186.
5. *Hanīfiyyah* is derived from word *hanafa* which means to turn or bend sideways. See, Hans Wehr, *A Dictionary of Modern Written Arabic* (Beirut: Librairie Du Liban, 3rd ed. 1974), p. 210. Here it denotes inclined to right way, orthodox, firm in faith and true. Perhaps the last word, true, sums up most of the other shades. It is used frequently in the Qur’ān in describing the true religion of Abraham which is resumed by Islam. See, for example, al-Qurtubi’s commentary on Q:2:135 in his *al-Jāmi’ li-Aḥkām al-Qur’an* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), vol. 2, p. 95.
6. In the Qur’ān, the word *Hanīf* is mentioned twelve times, ten times in singular and twice in plural (*Hunafā’*). The word *Hanīf* is used especially of the Prophet Abraham as the type of a pure worship to God (see, Q: 2: 135; 3: 67 & 95; 4: 125; 6: 79 & 161; 16: 120 & 123; 22: 31). In most of these verses, the *Hanīf* is contrasted with the idolaters (*mushrikūn*). It is also asserted that Abraham was neither a Jew nor Christian (Q: 3: 67), and that the *Ahl al-Kitāb* were originally commanded to worship God as *Hunafā’* (Q: 98: 5). In Q: 10: 105 and 30: 30, the Prophet Muḥammad and his followers are commanded to worship God as *Hunafā’* not idolaters. All this indicates that there is a definite concep-

- tion of the Ḥanīf and his religion in the Qur'an. According to Islamic point of view, Islam is the pure worship to God, revealed by Him to the previous prophets before the Prophet Muḥammad, but partly corrupted in the course of time in Judaism and Christianity. Islam is in accordance with the natural disposition (*fiṭrah*) created in men by God (Q: 30: 30). Therefore, we might say that the Ḥanīfiyyah is contrasted both with polytheism and with the corrupted monotheism of the Jews and Christians.
7. Ibn Ishāq, *Sīrat Rasūl Allāh*, translated by A. Guillaume. Karachi: Oxford University Press, 1978, p. 99; see also, Ibn Hishām, *al-Sīrah al-Nabawīyyah*, edited by Muḥammad 'Alī al-Quṭb and Muḥammad al-Dālī Bālṭah (Beirut: al-Maktabah al-'Asriyyah, 1994), vol. 1, pp. 166-167; al-Dhahabī, *Tārīkh al-Islām wa Wafayāt al-Mashaḥīr wa al-A'lam: al-Sīrah al-Nabawīyyah*, edited by 'Umar 'Abd al-Safam Tadmūrī. (Beirut: Dar al-Kifāb al-'Arabī, 1989), book 1, p. 90; Ibn Kathīr, *al-Bidāyah wa al-Nihāyah* (Beirut: Maktabat al-Ma'ārif, 1966) vol. 2, pp. 237-238.
 8. Ibn Hishām, *al-Sīrah*, *op.cit.*, p. 167.
 9. Ibn Hishām, *al-Sīrah*, *op.cit.*, p. 168.
 10. Ibn Hishām, *al-Sīrah*, *op.cit.*, p. 172.
 11. See, Uri Rubin, "Ḥanīfiyya and Ka'bah," *op.cit.*, pp. 98-99.
 12. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, pp. 230-237. See also, Ḥasan Ibrāhīm Ḥasan, *Tārīkh al-Islām* (Cairo: Maktabah al-Nahḍah al-Miṣriyyah, 7th ed. 1963), vol. 1, p. 73.
 13. Muḥammad b. Ḥabīb, *al-Muḥabbar*, ed. by Ilse Lichtenstaedter. (Hyderabad: Empire Co., 1942) p. 237. However, according to Ibn Ishāq, 'Abd al-Muṭṭalib had once consulted Hubal, an idol in the Ka'bah, by casting arrows for divination. See, note no. 87.
 14. Before the revelation, he was known as one of the Ḥanīfiyyah in Medinah who used to practise *tarahhub* (monastic life) and thus he was called Abu 'Āmir al-Rāhib. However, when the Prophet Muḥammad was sent, he rejected Islam and involved actively in the Munāfiqūn group. He was reported to have taken part in the battle of Uhud and later become a mastermind in the affair of Masjid al-Ḍirār. For his opposition to Islam, the Prophet has changed Abū 'Āmir's appellation from "al-Rāhib" to "al-Fasiq." See, Ibn Hishām, *al-Sīrah*, *op.cit.*, pp. 206-207.
 15. He was known as a great poet and used to compose poems about the expected Prophet, but later after the Prophet Muḥammad was sent he harbored feelings of hatred against him. The Prophet Muḥammad is reportedly stated that Umayyah almost embraced Islam in his poetry (See, for example, *Ṣaḥīḥ Muslim*, in "Kitāb al-Shi'r," no. 4185). Umayyah is reported to have met the Prophet Muḥammad in Mecca before the Hijrah and he deeply impressed with the latter's preaching and decided to embrace Islam. However, when the battle of Badr took place, in which many Meccan leaders including some Umayyah's relatives were killed, he abandoned his intention to embrace Islam and went to Ṭā'if. From that time on, he used to stir up the Quraysh against the Prophet Muḥammad. See, Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, p. 237; Ibn Ḥajar, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Cairo: Maktabah al-Salafiyyah, n.d), vol. 7, pp. 116-117.
 16. This man of Medinah is reported by Ibn Hishām to have kept his tribe Aws Alfah back from embracing Islam until after the Battle of Khandaq. See, *al-Sīrah al-Nabawīyyah*,

op.cit., p. 80. He was also reported to have fled to Mecca and stayed there with the Quraysh until the submission of Mecca. See, Uri Rubin, "Ḥanīfiyya and Ka'ba," *op.cit.*, p. 90. However, according to al-Tha'labī in his *al-Kashf wa al-Bayān* (cited in Uri Rubin, *op.cit.*, p. 99), Abū Qays has submitted to Islām when the Prophet Muḥammad arrived in Medinah.

17. Ḥasan Ibrāhīm, *Tārīkh al-Islām*, *op.cit.*, p. 73; Uri Rubin, "Ḥanīfiyya and Ka'ba," *op.cit.*, p. 98.
18. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, p. 237.
19. Ibn Hishām, *al-Sīrah*, *op.cit.*, p. 168.
20. Ibn Hishām, *al-Sīrah*, *op.cit.*, p. 171.
21. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, p. 241.
22. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, p. 241; al-Dhahabī, *Tārīkh al-Islām: al-Sīrah al-Nabawīyah*, *op.cit.*, vol. 1, p. 91.
23. Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 100.
24. Based on ḥadīth narrated by Muslim, al-Naṣā'ī and Aḥmad. See, for example, *Ṣaḥīḥ Muslim*, in "Kitāb al-Ḥajj," no. 2439.
25. Jawād 'Alī, *al-Mufaṣṣal*, *op.cit.*, vol. 6, p. 237.
26. In the other three months, they performed pilgrimage to their idols. See, Jawād 'Alī, *al-Mufaṣṣal*, *op.cit.*, vol. 6, p. 238.
27. There has been much discussion over the precise meaning of the word *taḥannuth*, although it is clearly some sort of devotional practice. On this subject, see, M. J. Kister, "Al-Taḥannuth: an Inquiry into the Meaning of Term" in M. J. Kister, *Studies on Jāhiliyya and Early Islam* (London: Variorum Reprints, 1980), pp. 223-236; W. Montgomery Watt, *Muḥammad at Mecca*, *op.cit.*, p. 44.
28. *Taḥannuth* is derived from the word *hanitha*, means to practice piety or to seek religious purification. See, Ibn Manẓūr, *Lisān al-'Arab*, vol. 1, p. 321.
29. *Tabarrur* is translated as religious devotion by Guillame [*The Life of Muhammad*, p. 105] and self justification by W. M. Watt and M. V. McDonald [*The History of al-Ṭabarī: Muḥammad at Mecca* (Suny Series in Near Eastern Studies, 1988), vol. VI, p. 70]. Ibn Hishām defines *taḥannuth* as *taḥannuf* from *Ḥanīfiyyah* i.e., professing *Ḥanīfiyyah* or performing the actions of *Ḥanīf*. See, Ibn Hishām, *al-Sīrah*, *op.cit.*, vol. 1, p. 235.
30. Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 105.
31. See, *Ṣaḥīḥ al-Bukhārī*, in "Kitāb Bid' al-Waḥy," no. 3.
32. See, al-Dhahabī, *Tārīkh al-Islām*, *op.cit.*, vol. 1, p. 121; Ibn Kathīr, *al-Sīrah al-Nabawīyah*, *op.cit.*, vol. 1, p. 390.
33. Ibn Hajar mentioned, the word *taḥannuth* was glossed *ta'abbud* by al-Zuhri. See, *Faṭḥ al-Bārī*, *op.cit.*, vol. 1, p. 18.
34. See, al-Qaṣṭāllānī, *Irshād al-Sārī*. (Cairo: Dār al-Kutub al-'Ilmiyyah, 1326 H.), vol. 1, p. 172.
35. See, M. J. Kister, "Al-Taḥannuth: an Inquiry into the Meaning of Term", *op.cit.*, pp. 231-234.

36. *Ibid.*, p. 232.
37. *Ibid.*, pp. 232-233.
38. On this particular subject, see, for example, G. D'Alviella and others, "Images and Idols" in *Encyclopedia of Religion and Ethics*, edited by James Hastings. (Edinburgh: T. T. Clark, 1908), vol. 7, pp. 110-163; Leroy S. Rouner, "Idolatry" in *The Encyclopedia of Religion*, edited by Mircea Eliade. (New York: Macmillan Publishing Company, 1987), pp. 72-82; Christopher P. North, "The Essence of Idolatry" in *Von Ugarit nach Qumran*, edited by Johannes Hempel and Leonhard Rost. (Germany: Berlin, 1958), pp. 151-160.
39. G. D'Alviella, "Images and Idols" in *Encyclopaedia of Religion and Ethics, op.cit.*, vol. 7, p. 113.
40. *Ibid.*
41. Some scholars said less than 10 centuries as the time between the demise of Ādam and the birth of Noah was about 126 years. See, for example Ibn Kathīr, *al-Bidāyah wa al-Nihāyah, op.cit.*, vol. 1, pp. 100-101.
42. Ibn 'Asākir, *Tahdhīb al-Tārikh* (Beirut: Dār al-Maṣīrah, 1979), vol. 1, p. 21.
43. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah, op.cit.*, vol. 1, p. 105.
44. *Ibid.*, p. 101.
45. See, *Ṣaḥīḥ al-Bukhārī*, in "Kitāb Tafsīr al-Qur'ān," no. 4539.
46. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1986), vol. 4, p. 667.
47. *Ibid.*
48. Wadd, according to Ibn 'Asākir (cited in Ibn Kathīr, *al-Tafsīr, op.cit.*, p. 667) while mentioning about the Prophet Seth (Shīth), was one of fourty sons of Prophet Adam. He was known as Shīth and Hibat Allāh. Wadd had four sons, Suwā', Yaghūth, Ya'ūq and Nasr, who are mentioned in the Qur'ān (Q: 71: 23). See also, Ibn Kathīr, *al-Bidāyah wa al-Nihāyah, op.cit.*, vol. 1, pp. 98-99.
49. See G. D'Alviella, "Images and Idols," *op.cit.*, p. 114.
50. *Ibid.*
51. *Ibid.*
52. *Ibid.*
53. See, for example, Ibn Kathīr, *al-Bidāyah wa al-Nihāyah, op.cit.*, vol. 1, pp. 140-143.
54. A region of ancient Babylonia (Arabic Kaldān), the homeland of Abraham.
55. See, Hishām Ibn al-Kalbī, *Kitāb al-Aṣnām, op.cit.*
56. There were three types of idol worshipped by the heathen Arabs, namely, *aṣnām* sing. *ṣanam* (idol), i.e., the stone or wood made statues resembled a living form; *anṣāb* sing. *nuṣub* (baetyl), i.e., the rude blocks of stone erected in its original shape; and *wathān* sing. *wathān* (images). However, in Islāmic literature, sometimes they were used interchangeably.
57. Ibn Ishāq, *al-Sirāh, op.cit.*, pp. 35-36.
58. Ibn al-Kalbī, *Kitāb al-Aṣnām, op.cit.*, pp. 4-7.

59. *Ibid.*, p. 4.
60. Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 33. Part of this tradition is also reported by al-Bukhārī and Muslim. See, *Ṣaḥīḥ al-Bukhārī*, in “Kitāb al-Manāqib,” no. 3260; *Ṣaḥīḥ Muslim*, in “Kitāb al-Jannah,” no. 5096 and 5097.
61. These terms are mentioned in the Qur’ān (5: 103) and their associated practices condemned by Islam. A *Sā’ibah* is a she camel which has given birth to females at ten successive births. She is set free, is never ridden, her hair is not shorn, and only a guest is allowed to drink her milk. A *Waṣīlah* is an ewe which has had ten twin ewes in successive births without a male lamb intervening. A *Baḥīrah* is a she camel having its ears slit. When a she camel or ewe gives birth to five, or seven, or ten, the young ones if a male is slaughtered, but if female its ears were slit. The others says that it is the mother of a *Sā’ibah*, and it is exempted from slaughtering and carrying burden. A *Ḥāmī* is a stallion camel who is the sire of ten successive females without an intervening colt. His back is taboo and he is not ridden. His hair is not shorn and he is left to run among the camels to mount them. Beyond that no use is made of him. See, Ibn Hishām, *al-Sīrah*, *op.cit.*, pp. 68-71.
62. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 2, p. 187.
63. Ibn Hishām, *al-Sīrah*, *op.cit.*, vol. 1, p. 77.
64. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, p. 7.
65. Balqā’ in present day is in Jordan, near ‘Ammān.
66. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, p. 17.
67. *Ibid.*, pp. 12-14.
68. *Ibid.*, p. 14.
69. *Ibid.*, p. 16.
70. *Ibid.*, p. 9; Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 36.
71. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, pp. 8-9; Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 36.
72. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, pp. 9-10; Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 36.
73. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, p. 8; Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 37.
74. Al-Azraqī, *Akhbār Makkah al-Musharrafah* (Beirut: Khayats, 1964), vol. 1, pp. 110-111.
75. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, p. 23.
76. *Ibid.*, p. 24.
77. Ibn Hishām, *al-Sīrah* *op.cit.*, vol. 3, p.
78. Al-Azraqī, *Akhbār Makkah*, *op.cit.*, vol. 1, p. 73.
79. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, p. 37-38; Ibn Ishāq, *al-Sīrah*, *op.cit.*, pp. 36-37.
80. The commentary of Jalālayn suggests that God’s portion went to the guests and the needy, whereas that for the pagan deities went to the *sadanah*, the person in charge of the shrine. See, *Tafsīr al-Jalālayn* on chapter 6: 136.
81. Ibn Kathīr, *Tafsīr*, *op.cit.*, vol. 2, p. 288.
82. Ibn al-Kalbī, *Kitāb al-Aṣṅām*, *op.cit.*, pp. 16-17.
83. *Ibid.*, p. 18.

84. *Ibid.*, p. 29.
85. Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 38; Ibn al-Kalbī, *Kitāb al-Aṣṅnām*, *op.cit.*, p. 18.
86. See note no. 61. For further details, see, for example, Ibn Kathīr, *Tafsīr*, *op.cit.*, vol. 1, pp. 172-175.
87. When 'Abd al-Muttalib encountered the opposition of Quraysh in digging the well of Zamzam, he vowed that if he had ten sons to grow up and protect him, he would sacrifice one of them to God at the Ka'bah. After casting the arrows, the custom they used for divination, the arrow fell against 'Abd Alfah, his youngest son and the one he loved most. Presuming that this was God's decision (he was continuously praying to God whenever the custodian of the arrows cast the arrows), he took 'Abd Alfah, went up to Isāf and Nā'ilah, the two idols near the Ka'bah where Quraysh used to slaughter their sacrifices, took a large knife and nearly sacrificed him before the Quraysh stopped him. See Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 67.
88. Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 66-68; al-Ṭabarī, *Tārīkh al-Ṭabarī*, vol. 1, pp. 497-499.
89. Or Isaac, according to Ibn 'Abbās, Ibn Mas'ūd and some others. See, for example, Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, *op.cit.*, vol. 1, pp. 157-160; Al-Ṭabarī, *Tārīkh al-Ṭabarī*, vol. 1, pp. 158-163.
90. According to some western scholars, such ceremonies, as Muir expressed, have no conceivable connection with Abraham or with the ideas which his descendants would be likely to inherit from him, but were originated in causes foreign to the country chiefly occupied by the children of Abraham; they were strictly local; or, in so far as based on the idolatry prevailing in the south, were imported by immigrants from the Yemen." See, William Muir, *The Life of Muḥammad*. (Edinburgh: John Grant, 1912), p. cii. However, in the Islamic point of view, such ceremonies were definitely derived from Abraham himself, based on the Qur'ān (2: 128) and many traditions as recorded by many scholars. Those traditions, as narrated by al-Ṭabarī (and others), mention that the ceremonies (*manāsik*) were taught to Abraham by Gabriel after completing the building of Ka'ba. See, for example, al-Ṭabarī, *Tārīkh al-Ṭabarī*, *op.cit.*, vol. 1, pp. 156-158; Ibn Kathīr, *Tafsīr*, *op.cit.*, vol. 1, pp. 283-284.
91. *Ar. Labbayka Allāhumma labbayk, labbayka lā sharīka lak illā sharīkun huwa lak, tamlikuhu wa ma mālak*. See, Ibn al-Kalbī, *Kitāb al-Aṣṅnām*, *op.cit.*, p. 5; Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 36.
92. See, *Ṣaḥīḥ al-Bukhārī*, in "Kitāb al-Ḥajj," no. 1554; *Ṣaḥīḥ Muslim*, in "Bāb al-Ḥajj," no. 2141. The same story is told by Ibn Ishāq, see Ibn Ishāq, *al-Sīrah*, *op.cit.*, pp. 87-89.
93. According to Ibn Ishāq, the Quraysh who were the guardian of the holy land had introduced many innovations to distinguish them, the people of the sanctuary, from the others and because of their arrogance and proud. Therefore they gave up the halt (*wuqūf*) at 'Arafah (otherwise they did it at Muzdalifah, according to al-Dhahabī, see al-Dhahabī, *Tārīkh al-Islām*, *op.cit.*, vol. 1, p. 79) even though they recognized it was of the institutions of the pilgrimage and of the religion of Abraham; they would eat cheese made of sour milk or clarify butter while they were in the state of taboo; they would refuse to allow those outside the *Ḥaram* to bring food in with them when they came on the great or little pilgrimage; they could not circumambulate the house except in the garment of Hums; and others. See Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 87.

94. The traditions narrated by al-Bukhārī and Muslim notes that the Quraysh used to give clothes to those who wanted to perform the circumambulation, and those who had not been given such cloth would circumambulate in nudity. See, note no. 92.
95. The Arabs called these clothes *al-laqā* (the cast-off). See, Ibn Ishāq, *al-Sīrah*, *op.cit.*, p. 88.
96. See the traditions narrated by al-Bukhārī, Muslim, al-Tirmidhī, al-Naṣā'ī, Abū Dāwūd, Aḥmad and al-Dārimī, in "Bāb al-Ḥajj."
97. For example, Al-Dhahabī narrated on the authority of Ibn 'Abbās that the Quraysh used to venerate Buwānah, one of their idols, for a day and night in a year. See, al-Dhahabī, *Tārīkh al-Islām*, *op.cit.*, vol. 1, p. 80.
98. Ibn al-Kalbi, *Kitāb al-Aṣnām*, *op.cit.*, pp. 28, 36.
99. *Ibid.*, p. 28.
100. *Sunan al-Dārimī*, in "Kitāb al-Muqaddimah," no. 3.
101. Ibn al-Kalbi, *Kitāb al-Aṣnām*, *op.cit.*, p. 20
102. Narrated by al-Bukhārī, Muslim, al-Tirmidhī, Abū Dāwūd, Mālik and al-Dārimī. See, for example, Ṣaḥīḥ *al-Bukhārī*, in "Kitāb al-Ṣawm," no. 1760; Ṣaḥīḥ *Muslim*, in "Kitāb al-Ṣiyām," no. 1898 and 1900.
103. Narrated by al-Bukhārī, Muslim and Aḥmad. See, for example, Ṣaḥīḥ *al-Bukhārī*, in "Kitāb al-Īmān," no. 1346, 2068, 2353, 5533; Ṣaḥīḥ *Muslim*, in "Kitāb al-Īmān," no. 175, 176, 177.
104. *Ibid.*