

Arab Religions and Idolatry in Pre-Islamic Era

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Abstract: This fact cannot be diminished that there is no human group in the world that appeared without thinking about the instinct in the religion to know the fate of the unknown human being and fluctuations in the phenomena of the universe. So without a doubt, the Arabs had a religion like the other religions of the nations. When the Arabs in pre-Islamic era looked around them, they found nothing but the barren desert and the blue sky, in which the sun, moon, stars, stones, trees, mountains and valleys were found. They wanted to overcome the laws of nature, and they sought the help of priests and astrologers. When they looked at the stone and tree, they believed in its permanent silence, a metaphysical power, so they worshiped the stone, the tree, some animals, and the souls of their ancestors, but they believed that there is a god named (Allah) that is higher than all these gods, these gods and the unseen powers mediate between them and (Allah) the supreme God, they help them and bring the goodness to them, and keep the harm away from them. The influence of Judaism, Christianity and Magi in the pagan religion of the Arabs did not exist before Islam. Rather there was a group of those who were searching for (Al-Hanifiyya: Monotheism) meaning the remnants of Abraham's religion in the pre-Islamic era until Islam came. We deal with the pagan religion of the Arabs and their expressions in this article with some further detail.

Keywords: Hubble, Al-Lāt, Al-'Uzza, Manāt, Wad, Suwā', 'Isāf, Nā'ila, Yaghūth, Ya'ūq, Nisr

I. INTRODUCTION: (PAGAN RELIGION OF ARABS IN PRE-ISLAMIC ERA)

The Bedouin man, like the other followers of the primitive religions, looked at the material things around him, such as the trees, stones and sands or the other aspects of the nature, such as the wind, rain, natural disasters, stars, the sun, and the moon, so his feelings led him to believe in the presence of a metaphysical or spiritual force in these material things from the visible material world, which is felt in its various colors and shapes. Bedouin man believed that each of these things had a spirit that moved them, and gradually the higher natural forces became known as the deities, while the lower powers were referred to the ranks of the jinn and demons. Thus the image of divinity in the mentality of the pre-Islamic man was completed. However, these natural perceptions, such as trees, wells, caves, and stones remained sacred to the Bedouin. He used to make them as the mediators to bring them closer to his idol, so he worshiped the stones, trees, wells and some animals.

A. Cult of the stones

When we study the pagan doctrine of pre-Islamic Arabs in the region of Hijāz and the surrounding aspects around Nejd, we find that they were sanctifying the stones, and they were holy or deified - according to some historians - and this reverence was not specific to a tribe, not the other tribes or a country, not the other countries.

Idols were spread all over the Arabian island, and some attributed this spread to the fame of the two temples of Quraysh named: Ṣafā' and Marwa, both of them are the names of stones. The narrators and the collectors of the prophetic Ḥadīth said that the worship of the stones was common, in the Arab countries, and the stones were honored by the tribes and were taken originally from the Great Mosque of Mecca. In this concept, Ibn Hishām narrated from Ibn Ishāq: (It is claimed that the stone was the first thing worshiped by Banī Ismā'īl. Nobody can deny the thinking of people in Mecca: When they wanted to be free and go out of the country they carried with them a stone from the holy place of Mecca in order to glorify the Great Mosque of Mecca. Wherever they encamped, they put it there, and they circumambulated around it as they circumambulated around the Ka'ba, until they began to worship the stones that they liked.) [1]

If the man traveled, and encamped anywhere chose four stones from there that were looked the best in his opinion, so he took it as a lord, and if he left, left it, and if he wanted to encamp in another place, he did the same. Anywhere they encamp slaughtered at all of those stones to be closed to them. [2]

In fact, the Bedouin tended to worship the stones, but the reasons for this tendency were unknown. Perhaps its origin was attributed to the Semitic cult that was fit with its primitive temperament or it may be due to the fact that the Bedouin found the stone in a permanent silence, it was only understood that it had a metaphysical strength or was a symbol of an obscure mysterious mystery that required the sanctification.

The deified stones had the two types: Fixed and Movable. The stones were originally fixed and cannot be removed from their places like the temples of Hijāz, especially the Temple of Mecca. For the evidence 'Alībrāhīm Ḥasan mentioned the saying of Ibn Sa'd: (When Adam performed Hajj, he placed the Black Stone on the mountain of 'Abu Qubays, and it was illuminating for the people of Mecca in the dark nights as the moon shines, but it was brought down from 'Abu Qubays four years before Islam by Quraysh. [3]

B. Cult of the fire

One of the manifestations of the pagan religion of the Arabs is the fire. So we see them sanctify it in their burning of alliances, as they worshiped the stones, trees, wells and caves. They dug a square groove in the ground, filling it with the fuel. Then they put the food, drink, perfume and essence to be closed to it, but they were forbidden to cast souls in it, and burn the body. Arab historians have attributed the cult of fire in the Arab island to the myth that is said: (When Cain killed his brother Abel, and fled from his father Adam to Yemen, Satan came to him and said to him: Abel's offering was accepted and was consumed by the fire, because he was serving and worshiping it, so you also set the fire to be for you and your generation, so, he built a house of the fire). [4] It is said that Magi was rampant in Tamīm, Oman, Bahrain, and some Arab tribes and as it is well known that the Magi believe in the dualism: Two gods managing the world: The light and darkness or good and evil. [5]

C. Cult of the idols

Arab historians state that each of the Arab tribes used to take for themselves a special god to worship, until they found 360 idols in Ka'ba on the day of the conquest - as it was narrated by the books of the Biography of Muḥammad the Prophet - and despite the large number of the idols, the Arab tribes recognized the authority of the greatest god as it is said by 'Aws b. Ḥajar (the poet):

- I swear Al-Lāt and Al-'Uzzā and who follow their religion.
- By God, Allah is greater than them.

The relationship between the tribe and its god was not as close to the Arabs as it was to the Children of Israel between Jehovah and his people. In their beliefs, however, was the basis that made each well, rock or hill of sand a special god. God had given up to a group of gods some authorities of actions such as: Healing the sick, granting the offspring and reproduction, ending the famine and keeping the epidemic out, and it was not easy to obtain the heavenly grace with them except through their mediation and intercession.

Historians have differed in the cult of idols among the Arabs in terms of being local or brought from abroad. In the opinion of some, the idol in the perception of Arabs was not a Lord until the sixth century BC, because they were not influenced by the neighboring idolatry: Babylonian, Romanian or Yemeni before that date. The myths that have been woven around the monument expressly indicate that the Arab did not worship the idol believing that it was his creator or the creator of the creatures, because Arab man was worshiping the idol, and at the other times he cursed and insulted it, and the third time he eat it at the time of famine. Accordingly, until the sixth century BC, external paganism did not enter the Arab countries or Arabs themselves were influenced by it, meaning that there was only a local paganism that was confined to sanctifying the things that the Bedouin Arab benefited from, and which continued, and then developed under the influence of neighboring civilization. [6]

It is clear that the carved idols were brought from outside, because the Arabs did not carve the idols, because the sculptures were not common to the Bedouin in the pre-Islamic era, and this was confirmed by Ibn Hishām's saying that 'Amr b. Laḥī left from Mecca to the Levant in some of his affairs, so when he came to the land of Balaqa where by that time Amalekites were living... He saw them worshiping the idols, so he asked them about it? They said: We draw rain with it and win over an enemy by it. He asked them to give it to him and they answered his request. So he came to Mecca with Hubal (the idol) and called people to worship it and to leave Al-Ḥanifiyyah: (Monotheism), so the audience accepted his call. [7]

There is no doubt that the Arabs were influenced by the idolatry of neighboring nations, as the stars and specially Venus were worshiped in the Arabian Peninsula and that it was one of the Babylonian idols. Likewise, the Arabs were affected by Chaldea and Assyria, as the habit of considering the nights first then the days was done by the Arabs in pre-Islamic era, as Al-Bairūnī said in his book "Remaining archeology of the centuries passed": (Arabs imposed the starting point of a day since the time of sun set from the horizon to the time of sun

set of the next day or tomorrow). This contradicts the theory of Romans and Persians and agrees with the theory of the Chaldeans who used to prefer the god of moon on the god of sun. Also, it was said that the word "Šanam" (fetish) was originally was "Solm", an Aramaic word that entered the Arab desert. [8]

There were many idols worshiped by the Arabs of pre-Islamic era, including: "Hubble".

1. Hubble

Hubal was one of the greatest idols of Quraysh inside the Ka'ba. It was installed by 'Amr b. Laḥi on the well which was dug by Ibrahim in the belly Ka'ba. It was made of a red agate in the form of a human whose right hand was broken, so Quraysh made a hand of gold for it. In Ka'ba it had seven arrows, on the one of them was written the word (explicit) and on the other (attached). If they suspected about a child, give it a gift. Then they were beaten with the arrows, if the (explicit) came out, they followed the child to his father, and if the (attached) came out, they pushed him. So, they were using the arrows in the matter of the deceased person and ceremony of marriage... If they differed about an order or wanted to travel or business, they came to Hubble, and they used the arrows near to Hubble, so what came out they worked with and ended with. As, 'Abdul Muṭṭalib struck an arrow on the name of his son Abdullah. By that name, he was 'Abu Sufyān called him by that name in the battle of 'Uḥud and shouted saying: Raise Hubble. [9]

The historians disagreed about the reason for its naming, and Yāqūt Al-Ḥimawī says: "Regarding to Hubble I think it is from "Hābil": Who has a lot of fat and flesh" or from "Habl": the form, it is intended that whoever does not accept his stature any form or it is from "Habl" means "Booty", i.e. he takes advantage of his worship." [10] Jurjī Zaidān saw that "Hubble" is not derived from an Arabic word, because it is Hebrew or Phoenician, its origin is "Haba'l", and the meaning of "Ba'l" (the Master) and (H) in Hebrew is used for a definite noun like (the) in Arabic. By using this article: (the) for the particular noun intended the sense of the biggest, but there was a change in the pronouncing by Chaldeans as they used it to be uttered (Bal) by neglecting the letter (H), and (Bal) was the name of this god to them. Muḥammad 'Abdul Mu'īd Khan: "It was called (Ba'l) among the children of Israel, and no doubt that Hubble was the god of fertility and livelihood, and then the god of happiness, and likened the Lord of Gods in the Arab faith". [11]

2. Al-Lāt

Worship of the stars and planets came to Arabs from Sabians and the remains of the Chaldeans. We see al-Lāt and al-'Uzza mentioned in the Holy Qur'an among the names of some of their idols and gods. God Almighty says: (You have seen Al-Lāt and Al-Uzza, and the other third one Manāt). So the worship of Al-Lāt or the Sun was common among the southern Arabs and in Hijāz, and its temple was in Ṭā'if, and it was said that it was a white square rock, Thaḳīf built a house on it, then Quraysh and all Arabs honored it, so we see many of their names composed from the name of Al-Lāt, such as: Taim Al-Lāt, 'Amr al-Lāt, Zaid al-Lāt, and the others. Yāqūt al-Ḥimawī says that Al-Lāt was a man from Thaḳīf. It was said that he was sitting on a rock of Thaḳīf selling the ghee to pilgrims... When he died and people lost him, 'Amr b. Laḥī said to them: Your Lord was Al-Lāt, as he entered inside the rock, and Muḥammad 'Abdul Mu'īd Khan went to that Al-Lāt was an old word mentioned in the Babylonian literary history, which returns back almost three thousand years, and it was the name of a God to Babylonian who saw the statue of the summer season in it. As the Arabs attributed it - like Babylonians - to the summer season and they said: Your Lord is described by Al-Lāt for the coldness of Ṭā'if. [12]

3. Al-'Uzzah

As for Al-'Uzza, it was one of the greatest idols of Quraysh, and by that the Arabs were called 'Abd al-'Uzzi. The opinions of historians differed on the truth of Al-'Uzza. Some of them say that Al-'Uzza was three trees of the valley of Nakhla in east of Mecca. The first who called to worship them was 'Amr b. Rabi'a, and Al-Ḥārith b. Ka'b, while Yāqūt Al-Ḥimawī mentioned that Al-'Uzza was a place in Ghaṭafān, where they built a house there, and then they built a dam for it. [13]

Al-Lāt and Al-'Uzza - excluding the other pagan deities - were composed of a duality, which alone represents the best representation of all the polytheistic Arab gods. He sometimes mentioned another idol named Manāt to these two deities, as stated in the Ḥadīth of "Al-Gharānīq" mentioned in the book of Prophet's Biography, and it was taken by some Orientalists that when Muḥammad the prophet saw that Quraysh avoided Him, he read after (have you seen Al-Lāt, and Al-'Uzza, and the other third one Manāt, those three idols, as their intercession is to be desired). [14]

Concept of Al-'Uzza have evolved among the Arabs, as it represents the winter season as well as Al-Lāt represents the summer season, as it is clear from their saying: Your Lord Al-'Uzza provides the coldness to the heat of Tehama, and became the goddess of fertility and livelihood has risen to the sky in the form of a beautiful woman. [15]

4. Manāt

It was the oldest idol in the pre-Islamic era, and 'Amr b. Laḥī brought it to the country of Ḥijāz, so its worship was not there before. Arabs were naming with it as 'AbdManāt and Zaid Manāt. It was said that the two swords were found near to Manāt when it was demolished in the year of the conquest of Mecca, and the sword was a symbol of justice and fairness among the people of the desert, so they were shaving before it. It was said that Manāt was the goddess of justice and destiny. [16]

5. Wad

Quraysh had an idol named Wad, which was one of the southern deities. [17] The idol (Wad) was erected at Dawmat Al-Jandal, and it remained erected there until Islam came. [18]

Responsibility its protection was in the hand of Banī al-Qarāfiṣa b. Al-'Aḥwaṣ al-Kalbī. The first to respond to the call of 'Amr b. Lahi to that idol was 'Auf b. 'Uḍra. [19]

6. Suwā'

Suwā' was an idol worshiped by Ḥuḍail and Kanāna. It was made of stone. They and many clans of Muḍar also worshiped it. It appears from its name that it was the god of evil and destruction.

7-8-9. Yaghūth (Helps), Ya'ūq: (Preserves / Prevents) and Nisr: (Eagle)

Yaghūth was an idol worshiped by Muḍḥij and clans of Murād and Hawāzin [20] and Ya'ūq was worshiped by Hamadān, Ḥalwān, and the tribes that were allied with them. The name of Yaghūth and Ya'ūq refers to that they are some conservative souls, as the meaning of Yaghūth is (It helps), and meaning of Ya'ūq is (It preserves), as the meaning of Ya'ūq is the preservation and prevention. **Al-Nisr** was an eagle idol of Ḥimiyariyīn, and its worship spread to the north. It is clear from its name that it was the well-known bird:(Eagle). **Wad** was in the form of a man, **Suwā'** was in the image of a woman, Yaghūth in the image of a lion and Ya'ūq in the form of a horse, and **Nisr** was in the image of an eagle the well-known bird. It is said that these idols were ancient and were worshiped by the people of Noah. [21] Most of those idols that were found on the image of animal in Arabia were brought from neighboring countries, because the Arabs were not good in the art of sculpting.

10-11. 'Isāf and Nā'ila

They were from the famous idols of Quraysh: 'Isāf and Nā'ila were a man and a woman, and they both became stones deformed by their bad deeds inside the Ka'ba. [22] When they were brought out from inside the Ka'ba they were in their clothes, one of them was attached to the Ka'ba, and the second was at the place of Zamzam.

12. Manāf

One of their idols was named Manāf, and so someone was named 'AbdManāf. Yāqūt al-Ḥimawī said: (It was in a place from where we received the black corner: black stone.) (Glossary of the Countries).

They used to put upon the structures of these idols the monuments of stone, pouring the blood on them for the sacrifices that bring them closer to their gods, and they sanctified these monuments and considered them the place of some spirits. It was mentioned in the Holy Qur'an: "O you who have believed! Rather, the wine, gambling, monuments, and arrows of gambling are an abomination from the work of Satan, so avoid it, you may be successful." The Bedouin was seeking good luck with the bird snapping, gambling, beating arrows, and dividing the arrows. There is a difference between the idol and the statue of animal, for the idol is a statue that means an image of a person made of wood, gold or silver and the idol is made of a stone, and the idol is called a statue as well.

The houses that they used to worship their idols, including the large heels they used to pilgrimage to, such as Ka'ba of Al-Khalaṣā', which was Yemenī Ka'ba and Ka'ba of Ṭā'if, which was Ka'ba of Lāt, and the most famous of them was the Ka'ba of Mecca that was the guardian of paganism in pre-Islamic Era, which they used to circumambulate for a week, and they run between Ṣafā and Marwa, and they stayed in 'Arafa, then they went to Muzdalifa and then to Mina. Their stay was in 'Arafa at sunset, but in Muzdalifa, when it rose. It is said that their circumambulating around their idols was seven times, and they differed in their circumambulation, some of them was naked, and some of them was in his clothes as they were the enthusiasm of the Quraysh, Kanāna and Khuḏā'a. Islam nullified the nudity during the circumambulation, as well as abolished many traditions, as among their traditions was throwing stones at Jamarāt in Mina, and providing victims, and slaughtering them at the monuments, as well as giving gifts from crops and yields. [23]

The Holy Qur'an indicates that: (They made a share for God from the plowing and cattle, so they said by their claim this is for God and this is for our partners. What was for their partners does not reach to God, and what was for God reaches to their partners, which was a bad decision taken by them). [24]

The Holy Qur'an also mentioned some of the prevailing customs and traditions in pagan ignorance, as they had many rituals in their vows and offerings, but Islam completely destroyed them. Among the most important of these rituals was the "Talbiyah". [25]

They had four forbidden months, which are *Dual-Qa'da*, *Du al-Hijjah*, *Muharram* and *Rajab*, and the pilgrimage to Mecca was in the month of *Du al-Hijjah*, as there was an indication in the name of this month that the greatest pilgrimage to the *Ka'ba* was in this month, and fighting and blood was not permitted in these four forbidden months, and there was no violation at this forbidden House (*Ka'ba*) ever, except in the war of the *ungodly*. These sacred four months were a truce to them, and an opportunity for the trade and marketing.

D. Cult of the animal

It is clear from the history of pre-Islamic religion that the Arabs in the pre-Islamic era used to worship the animal as they worshiped stones, idols and idols' houses, there is a hadith attributed by *al-Suhaili* to the Prophet in which the Prophet said: (I am better for you than *al-'Uzza* and *al-Lāt* and from the black camel that is worship by you denying the worship of Allah...) Opinions differed on the interpretation reported by *Al-Suhaili* in his narration, it was said that the *Ṭayī* tribe used to worship an idol called (*Fils*) and the black camel in his narration cannot be but a picture of that idol (*Fils*). It was said: The Arabs used to worship the living animal itself, because they did not carve idols in its image. [26]

Pigeons were also among the birds that the Arabs worshiped in the pre-Islamic era, and they established an idol for it in the *Ka'ba*. *Ibn Hishām* mentioned that the Messenger called *ʿUthmān b. Ṭalḥa*, and took the key of the *Ka'ba* from him, then he opened it to him, then he entered it, and found a pigeon made of woods in it, so he broke it with his hand then threw it). [27]

Likewise, the deer with its various kinds were sacred to the Arabs until they were worshiped until a late era in the homes of idols in Mecca, *Tibāla*, and the others places. The Arabs believed in pre-Islamic era that these animals have a hidden strength, and they are capable in the oppression and revenge, and they share some personal qualities, therefore, they were abstaining from eating their meat. A group of scholars saw that the Arabs did not sanctify or worship any kind of animal, but rather their gods were earthly gods connected to the soil, watering, fertility, and production, and this became an echo in the science of trees, spring, and wells. [28]

E. Cult of the trees

The Arabs used to sanctify or worship the trees, and this may be due to the scarcity of trees on the island. The unbelievers of *Quraysh* had a great green tree, they were slaughtering and sheltering next to it one day, putting their belongings there.

Likewise, they believed in the existence of spirits in all the surrounding aspects of nature, including the good spirits that were the angels, and evil spirits that were the demons, as stated in the Holy Qur'an: (And they made the angels who are servants of the Most Merciful, female to witness their creation. You will write their testimony and ask). [29] and they believed that they were the daughters of God, and they considered it - as their idols - among their intercessors to God and His partners, and the Qur'an stated their belief in the saying of God Almighty: (The pure religion is for Allah, those who took the other guardians denying Allah, do not worship them except to bring us closer to Allah (as the mediator), God will decide among them in what they differed). Also they feared the jinn and worship them and make lineage between them and God. The Almighty God says: (They made God the partners of the jinn and their creation. They invented for him sons and daughters without the knowledge of God Almighty from what they describe). [30]

Then we see that their gods were not only jinn, angels and idols, but also the human individuals who had died before, as evidenced by God Almighty's saying: (The dead are not alive and they do not feel like they are resurrected). They believed in the news of the unseen, the priests, fortune-tellers, pilgrims or astrologers, and those priests called for knowledge of the unseen, and that a group of jinn mocked them to hear their hearts, so they knew what was written for people in the slabs of tomorrow. [31] The priest was sometimes claimed (the mastery) and it is a rank that usually entails the rank of sovereignty, so the influence of these priests was unlimited. [32]

2. Judaism and Christianity in the Arabian Peninsula before Islam

Many tribes and groups of Jews spread in Medina, Valley of the villages, and *Taymā'*, and their clans were many in *Yathrib*, the most important of them were the children of *Al-Nadīr*, the children of *Qurayza*, the children of *Qaynaqā'* and the children of *Bahdal*. *'Aws* and *Khazraj* tribe included among them and these two tribes imposed on them their sovereignty. They were worked in agriculture, crafting, blacksmithing, arms making and weaving of fabrics. Jews were deliberately intending to strike between these two Arab tribes, so they engaged in bloody wars, but the Messenger (Muhammad the prophet) brought them together under the banner of Islam, therefore, their members became, by the grace of God, the loving brothers.

Shawqī Daif mentioned according to the prophetic biography of *Ibn Hishām* and *Ṭabaqāt Ibn Sa'd* that Jews were studying their religion in their council house called: "The schools", where they were reading Torah and their religious books in their ancient Hebrew language, but they took Arabic as their daily language.

Likewise, Jews of Khaybar and Valley of the villages, as well as Fadak and Taimā' Arabized themselves, expressed their resistance to Islam, and showed their enmity and hatred to Islam, and Muḥammad the Messenger fought against them, and defeated them. There is no evidence in our hands that they had clear effects on the Arabs in pre-Islamic era, as the northern Arabs were not affected by their religion in little or much, although, some orientalist tried to prove this effect, [33] because the Jewish rabbis did not take it upon themselves to preach Judaism among the Arabs as Christian missionaries did, and neither was a country that took it upon itself to spread Judaism on the island, as the Eastern Roman state did to spread Christianity by sending monks and missionaries there. Judaism could not conquer in the Arab countries. [34]

So the missionaries began roaming the Arab countries to preach this religion, and they had begun to preach secretly at the beginning, then began to enhance their activity and strengthen their political influence from the two Christian states that were neighboring Arab countries, namely the Kingdom of Abyssinia in the south and the Roman state in the north. The people of Najrān accepted Christianity, and Christianity also spread among the Arabs of the Levant from Ghassānids and the others. Christianity was carried out to the Arabs of Iraq and prevailed in Hira in spite of its pagan kings. The 'Ibādiyyīn, who were so called, were most likely converted to it, to distinguish them from their pagan neighbors. The ruling body of Al-Munḍir family was late to convert to accepting the Christianity, and it is said that Hind the mother of 'Amr b. Al-Munḍir built a monastery there, and it is said that the daughter of Al-Munḍir and her brother Nu'mān entered Christianity, the last person of Al-Munḍir family. It was said that he was not a Christian, but rather sympathized with the Christians, and gave them the freedom. Christianity was spread in the tribe of Tayī and Dawmat Al-Jandal. However, we should not exaggerate the perception of those who converted to Christianity from the Arabs before Islam. They knew the churches, monks, bishops and silos, but they did not delve into this new religion, and who they continued to mix it with their idolatry quite a few.

The truth is said that the Arabs in the pre-Islamic era knew the religious aspects of Christianity, including: The lamps of the monks, the sanctuary of their churches and the names of the prophets, as we see in the words of some pre-Islamic poets a tendency to think about the life and death. So we find in the words of a person of them who believes in God.

“Who asks the people will be forbidden, but who asks the Almighty God does not disappoint” [35].

Some orientalist claimed that the Islamic narrators were the ones who put the word of Almighty “Allah” in the pre-Islamic poetry instead of the word “Al-Lāt” that corresponds to it in the weight.

Likewise, we see Margoliouth, whenever he finds the name (Allah) or the name (Rahman) in the place of word (God) in the pre-Islamic poetry he confirms that the word has to be Islamic certainly. Reflecting on the meaning of this word, which appeared in linguistic dictionaries under the letter (Hamza), (Lām) and (Hā'), it is clear that the word (Allah) was known in the pre-Islamic era, because these dictionaries used word in the sense of worship (deification) and in the sense of worshiped God.

After this linguistic investigation, we must look at what the pre-Islamic Arab conceptions were in the deity that the Qur'an nullified. In order to make it clear from those Qur'anic verses that the Arabs in the pre-Islamic era did not believe in their gods that divinity was distributed among them, for there is no compelling god above them, but rather they had a clear conception of the existence of a compelling deity who would express by the word “Allah” in their language, and their true creed regarding all the other deities was that they had some influence and interference in the divinity of that supreme deity, and their word receives acceptance to Him, and that their aspirations can be fulfilled by their approach, they are beneficial and they avoid the harms by their intercession. For such suspicions, they believed also in some Gods with God Almighty (Allah) in the pre-Islamic era, Glory be to God Almighty, He says: “And they believed in some gods with Allah that they might be victorious for them”. “And they took from God gods”. [36]

It is clear from these two generous verses that those deities whom the people of pre-Islamic era considered to be gods for themselves believed that they were their guardians and protectors in the calamities and adversity, and that they would be safe from fear and disobedience if they were in their protection.

It became clear that the people of pre-Islamic era knew the name of Allah or the Most Merciful to a compelling deity higher than all deities, as the people of the religions of monotheism knew it with their difference in realizing its essence to the Arabs of pre-Islamic era.

As for the word (Raḥmān), some writers have claimed that the Arabs did not know this word, so we mention here the words of Imam al-Tabarī: “... and if the Arabs in pre-Islamic era did not know the name “Raḥmān” why Muslim the liar named himself “Rahman al-Yamāmah”? It is not permissible to infer that this type of poetry was existed after the rise of Islam, just as it is not permissible to infer that the Arabs were the followers of Monotheism in pre-Islamic era.

II. CONCLUSION

Perhaps all of what we mentioned indicates that the presence of Christianity in the Arabian island has affected various poets, whether they are Arab Christians or pagan poets, and the effects of this were the emergence of a

group of the believers in Monotheism and the idea of the Ba'th and reckoning leaked into a group of pre-Islamic Arabs. We do not reach the end of the pre-Islamic era until we find a readiness for the idea of the one God, especially among the "sect of the believers in Monotheism", which was suspicious of the existing pagan religion, and was seeking a new religion that guides it in the life, and they were Waraqa b. Nawfal b. 'Asad b. 'Abdul 'Uzza, and 'Ubaid Allah b. Jaḥsh and 'Uthmān Ibn Al-Ḥuwairith, Zaid b. 'Amr b. Nafl and the others in pre-Islamic era who forbade themselves the alcoholic drinking, and Gambling and fortune tellers such as 'Abd al-Muṭṭalib b. Hāshim, Qais b. 'Āsim al-Tamīmī and Ḥandhala al-Rāhib Ibn 'Abī 'Āmir nicknamed (Washed by the angels). They were complaining about their religious life, and they were seeking Hanifism: The religion of Abraham. All of this confirms that Paganism in pre-Islamic era was on the verge of disintegration, because the enlightened Arabs were aware of the bad situation of their religion, so they sought to get rid of them, and none of the religions, whether they were Judaism or Christianity or Sabians (Noah's religion) and the remnants of Abraham's religion and Magus won in the Arab countries, but they called for a new monotheistic religion, and the weakness in pre-Islamic paganism, corruption, and deviation in Judaism, Christianity and Magi, paved the way for the mission of Muhammad the Prophet.

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