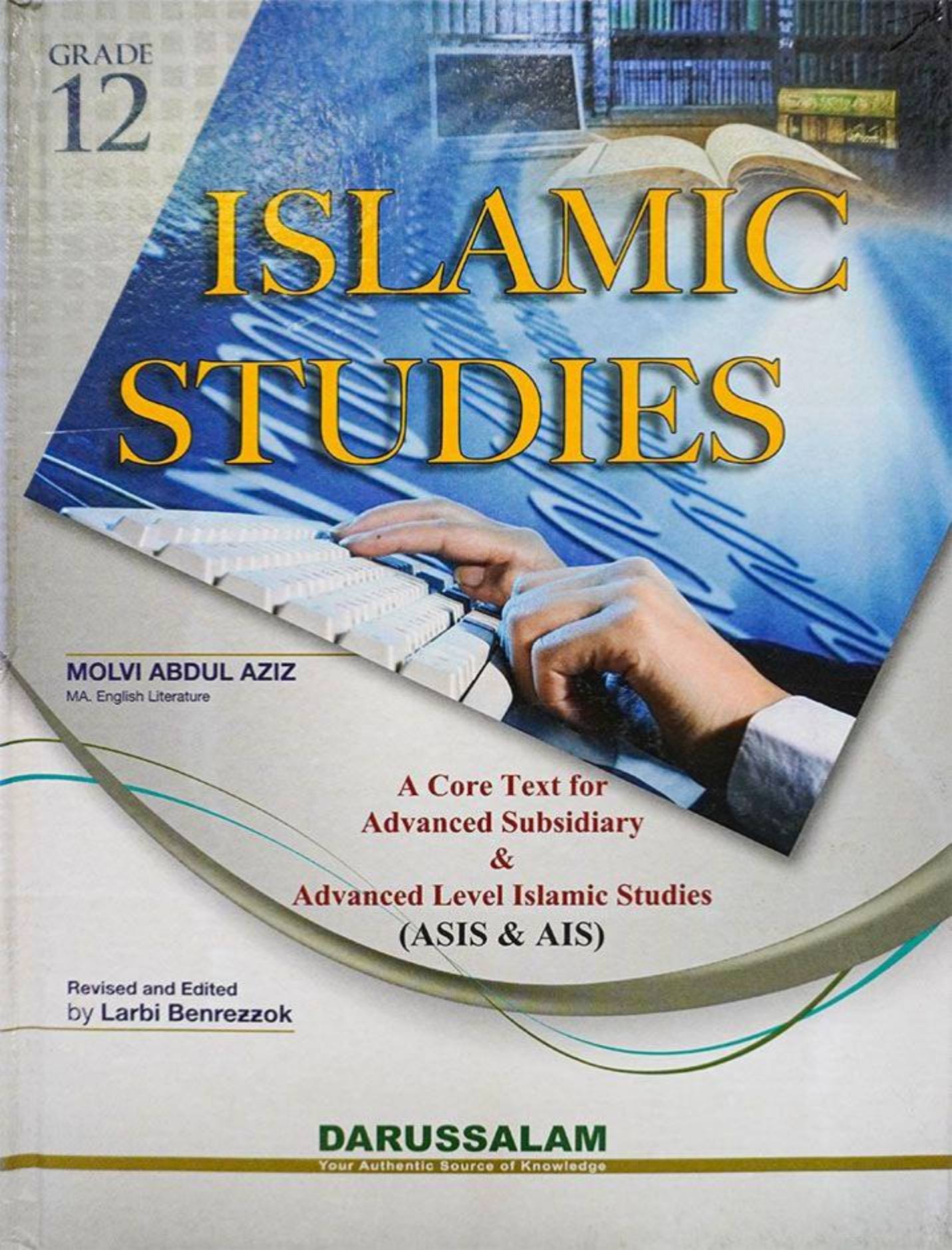


GRADE
12



ISLAMIC STUDIES

MOLVI ABDUL AZIZ

MA, English Literature

**A Core Text for
Advanced Subsidiary
&
Advanced Level Islamic Studies
(ASIS & AIS)**

Revised and Edited
by **Larbi Benrezzok**

DARUSSALAM

Your Authentic Source of Knowledge


Publisher Note

All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil within us and from our sinful deeds. Whomever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

Given the dire need for Islamic studies material in schools incorporating the subject in English, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through grade twelve.

The present series covers all areas of Islamic studies: tafseer, hadeeth, tawheed, fiqh, seerah, and general etiquette relating to different areas and situations. Due to the importance of authentic Islamic knowledge, every effort has been made to ensure that the material presented in the series is authentic. Also, given the importance of Arabic Islamic terms, most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic version. The aim here is to help the student read the original text and understand its meaning. Each lesson is followed by exercises covering questions about the lesson.

One striking feature in the series is the colourful artwork used in it that certainly appeals to children. This is certainly bound



to attract the young readers' attention, stimulate them, amuse them as well as educate them, even though this feature is not stressed in books for the upper grades.

The series aims to acquaint the student with the teachings of Islam in every aspect: beliefs, practices and moral conduct. The series, with its unique features, certainly fills a gap in this area which has long been partially neglected.

The present breathtaking work was initiated by an expert in the field of education, Maulvi Abdul Aziz, MA. English literature, who has held different posts in the field including that of Senior Administrative Officer in the Department of Private Education, Ministry of Education, Dubai, UAE, from 1982 to 2002.

The current project also owes its existence in its present form to some people who made informative suggestions, particularly Larbi Benrezzouk, College of Languages and Translation, Imam Muhammad ibn Saud University, Riyadh, who undertook the painstaking task of checking the authenticity of the material presented in the series, proofreading the text as well as adding references to certain quotations from the Qur'an and the hadeeth. Special thanks also go to Mr. Sajid Chaudhary for proofreading in this addition and to Mr. Zulfiqar Mahmood who conscientiously applied his expertise in the field of graphic design to produce the series in a superb shape.

We pray to Almighty Allah to reward our endeavours and to make the present series abundantly beneficial to students in all stages of education as well as to any one who reads them.

Abdul Malik Mujahid
Safar, 1432 AH.
January 2011.

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Section
A

The Beginnings of Islam

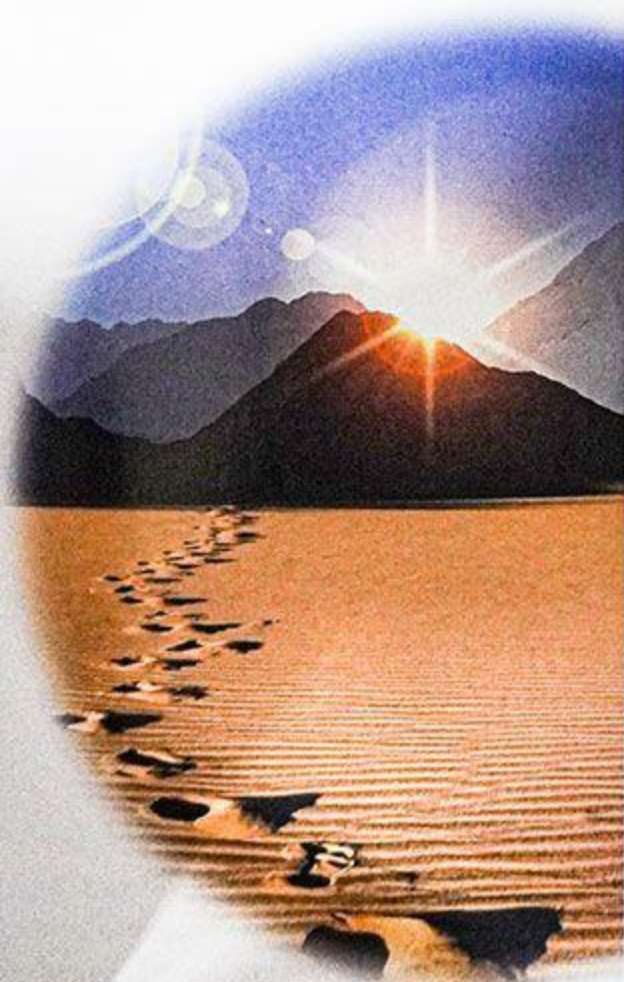
1. Pre-Islamic Arabia

1.1. Social and Economic Conditions, Beliefs and Customs

The Term Jaahiliyyah: What is Jaahiliyyah?

The term *Jaahiliyyah*, which occurs in the Qur'an four times (3:154; 5:50; 33:33; and 48:26), comes from the Arabic root *j - h - l*, which means 'ignorance, lack of knowledge, to ignore, foolishness, quick temper and to be rash'. *Jaahiliyyah* is not merely ignorance, but rather, in the extreme sense, a state of mind that reflects the qualities of knowing the truth but stubbornly refusing to acknowledge it. It is to deliberately act against what is right, combined with stubbornness, argumentativeness, disrespect and total disregard for people's criticism.

Thus, the word *jahl* means ignorance, foolishness and stupidity, and its opposite is *'ilm*, or knowledge. The term is also used for having wrong beliefs about something as well as for not doing something as it ought to be performed. *Jaahiliyyah* indicates the state of things, the state of ignorance or the Age of Ignorance and is often used to refer



to paganism of the pre-Islamic period. To be more precise, *Jaahiliyyah* is the time of ignorance before the advent of the Messenger of Allah ﷺ in Arabia. The most decisive thing that one should realize here has to do with 'Allah'. Some people presume 'Allah' to be the Muslim God, but this is not true. In fact, Allah is the Arabic word for the same One God: the True One God of all.

Jaahiliyyah is commonly translated as the 'age of ignorance'; that is, ignorance of the Word of God. Therefore, it is relevant to understand the designation of *Jaahiliyyah* as referring to an age of recklessness and disregard for certain moral, spiritual and social values brought by Islam. In the Qur'an, the word *Jaahiliyyah* is used as the opposite of Islamic teachings and reforms.

The Islamic teachings are based on knowledge and guidance from Allah. Allah is the source of all knowledge as He taught Aadam ﷺ, the first human being, the names of all things. (*Soorat al-Baqarah*, 2:31) In the pre-Islamic period, the way of life and laws were not based on reason or revelation but on whims, guesswork and superstitions. However, the Qur'an does not reject all good values prevalent in Arabia before the advent of Islam. Many practices were reformed and other good values, for example, generosity and hospitality were retained.

As a matter of fact, life in Arabia in the decades preceding Islam was by no means devoid of finer elements. The Arab civilization was no doubt stale and decadent, as it possessed no philosophy and no art *wahtsoever*, with the sole example of poetry.

In Arabia, there were many towns, but each followed its own political system, which

was closer to being a *Shaykhdom*, rather than a kingdom. The major cities of those times were Makkah, Taa'if and Yathrib (to be called Madeenah later).

1.2. Makkah: History in Brief

Prophet Ibraaheem ﷺ migrated from Iraq to Syria, then from there to Egypt, carrying with him the message of the true One God—Allah ﷻ. Ibraaheem ﷺ was indeed a model. He was dutiful to Allah. He was a man of pure faith and was not at all an idolater (see *Soorat an-Nahl*, 16:120). His story of encounter with the idols and pagans of his time is well-known, and the Qur'an speaks of this in several places (See, for instance, *Soorat al-Baqarah*, 2:258-260; *Soorat al-An'aam*, 6:74-81; *Soorat Maryam*, 19:46-48; and *Soorat al-Anbiyyaa'*, 21:51-70). As for his story of professing *tawheed* (Oneness of Allah) in Makkah, see *Soorat Ibraaheem*, 14:37 and *Soorat as-Saafaat*, 37:99 and 102.



Ibraaheem ﷺ was accompanied by his second wife Haajar (Hagar), Ismaa'eel's mother. His first wife was childless for a time.

Islamic Studies

GRADE 12

ABOUT THE BOOK

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