



Reviewing the beliefs and rituals of Jahiliyyah in the Holy Qur'an and its effects on today's families

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Abstract

Introduction: The purpose of this research is to delve into the Quran's approach to pre-Islamic Arab beliefs and rituals. As the holy book of the last Semitic religion, the Holy Qur'an has been able to provide accurate and correct news to researchers due to its border with this age. In religious and historical texts, this period is referred to as "Ignorance", a period that plays an important role in understanding the beliefs of the people who planted the first seeds of Islamic civilization in their land. It can be claimed that without this awareness, the knowledge of Islam will be incomplete; because some of the beliefs and rituals of the Jahiliyyah period, although with different attitudes, continued in the Islamic religion. On the other hand, the Holy Quran prohibits Muslims from returning to the (culture) of this era in many cases.

Research method: This research, using the descriptive method and content analysis, explained some of these beliefs and rituals, which are found in the most important interpretations of Shia, Sunni and historical books.

Finding: The findings of this research, on the one hand, show the maximum effort of the Prophet of Islam (PBUH) and the Quranic culture, to remove moral vices such as nervousness, stupidity, anger, polygamy, girl-killing, etc., and on the other hand, emphasize moral virtues such as attention To be fair and brotherly, raising a child based on the instructions of the Qur'an, paying attention to the wife as a complement to life, not discriminating between male and female children, etc.

Conclusion: According to the findings, it can be said that the Qur'an introduced all the religious and social beliefs and customs of the people of the Jahilit era, the Muslims, after the death of the Prophet (PBUH). He warns against returning to that era. An era when the two important qualities of humility and rationality were of little value, and most of the Arabs' misguidance is due to the forgetting of these two vital elements; And this danger in the new world and in religious families continues to threaten the Islamic nation in new forms.

Keywords: Beliefs, Ignorance, Holy Quran Rituals

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Introduction:

There are many sources to learn the beliefs and rituals of religions; but, in researchers' perspectives, the most important and reliable of these sources are absolutely the sacred texts of religions. Authentic scriptures, with long precedents and reliable speech, have expressed the collections of religious beliefs and customs of other religions. One of these Scripture is the Holy Qur'an, which, in addition to being the last book of the Semitic religions, has also verified and acknowledged the true principles of the previous books. Although a comprehensive definition of religion is a difficult and challenging task; However, in Qur'an's perspective, the word "religion" refers to both those who believe in God and those who do not believe in God, as it is addressed in Surah Kafirun, which says: «To you be your Way, and to me mine.» The Quran considers religious customs and rituals among the features of all religions and one of the ancient cultural traditions in every society: «To every people have we appointed rites and ceremonies which they must follow» We have carried out these beliefs and rituals from two theoretical dimensions (beliefs) and practical dimensions (rituals) with a descriptive method in reference to interpretations and historical books; In both cases, the Holy Qur'an provides valuable knowledges about some religions. This is especially overt regarding the credences of people before Islam. A period that has been referred to by God Almighty many times for various reasons, as their beliefs and customs. Beliefs are internal and fundamental credence's based on which rituals are formed. Rituals are a special type of systematic speech and actions that originate from religious doctrines, mythological and transcendental and are utilized to express religious sentiment. Moreover, because of their great ancientness and utility, they are part of people's quotidian and undeniable culture.

Although limited articles have been written on this subject matter. But, one of the most obvious differences that have led to innovation in this essay can be mentioned from the religious-researched perspective of this inquiry, which analyzes some religious phenomena of the previous religion before its own, with a phenomenological method. Another difference is referring to many reliable and diverse Islamic-Arabic sources, including the eminent interpretations of Shia and Sunni elders; this advantage can open new horizons in this direction by relying on noble Qur'an's capacity.

Research method:

The basis of this article is based on the findings of the library method. The data of this method has been collected and analyzed in the form of description and content analysis and referring to the printed sources available in the libraries, and further explaining some of these beliefs and rituals, which are in the most important interpretations of Shia, Sunni and historical books. It has come, it has been paid. The results of this research have been used in appropriate tools such as record-taking and forms, and by navigating through the sources at the end of the article. The important feature of this research is the use of completely scientific, unbiased sources that are common among different Islamic Arab sects. One of the most important sources of Shiite commentary is the commentary of Sheikh Tusi and Allameh Tabatabai; Commentaries of Ahl al-Sunnah Qurtubi and Muhammad Abdo; and the sources of history have been used from Javad Ali's important and reliable book, al-Mufsal fi Tarikh al-Arab. Regarding the background of the research, no article of this comprehensiveness was found with the reviews conducted on reliable sites such as Samim Noor. These studies showed that only books in Arabic language and in the field of history have dealt with some of these beliefs on a case-by-case basis, each one a part of the subject. The distinguishing feature of this research is its comprehensiveness. The mentioned books have only expressed the topics from a historical perspective and different and sometimes different quotations, and we have tried to use these results appropriately. But the special advantage of this research is its reliance on the verses of the Holy Qur'an and important, documented and accepted interpretive sources among Islamic sects. The Holy Qur'an as a source of revelation whose words are completely immune to mistakes and errors has been cited by us in this matter. This divine book, immune from change and distortion, provides very valuable data that,



despite the language of the Qur'an and the culture in which this divine book was revealed, it was able to establish the beliefs of the Arabs without fear of fanatical and blind positions. and explain their pre-Islamic rituals. In addition to this, frequent reference to ancient and old commentary sources, as well as up-to-date and referenced by researchers, is another feature of this research, which is important from two aspects: firstly, the viewpoints of different Shia and Sunni commentators have been examined and expressed to The reader should become aware of these beliefs and rituals in a completely free manner; Second, by examining this topic, the level of awareness and knowledge of the Qur'an commentators regarding the beliefs and rituals of the Arabs before Islam is revealed, and the result is that the course of change and transformation of these beliefs and rituals in the era of the rule of Islam is also on the interested parties. It turns on. Has the religion of Islam rejected these beliefs and rituals in general? The view of Islam on the content of these beliefs and rituals is confirmation or establishment? And... How much of these beliefs and rituals does Islam allow? In this research, these issues have been addressed.

Finding:

1. Jahili Period

1-1 The word "Jahiliyyah" in the Holy Qur'an: The word "Jahilit" is mentioned in four verses of the Madani Surahs of the Qur'an and in all four cases it is associated with "blame" and "reproach". Also, "Jahl" is used with different structures about 47 times in different surahs of the Qur'an. The lexicographers interpret this word as "anti-knowledge" which means ignorance; But after the publication of an article "What was the meaning of science in ignorance?" written by Ignatis Goldziher, view on the meaning of ignorance changed. He thinks the meaning of ignorance as not having patience (2). Shoghi Zaif also agrees with Goldzihar's opinion (3). Ahmad Amin considers it foolishness, anger, arrogance and selfishness, not anti-science (4). Javad Ali believes that ignorance is not against science; rather, it means stupidity and anger, which is against the precepts of Islam to submit and obey God Almighty.

1-2 the guiddity of Jahiliyyah: One of the significant points in this regard is the descriptive combination of "the former times of ignorance" (Ahzab: 33) in the Qur'an, which convinced the researchers to define two periods for it while considering a limited period of time: A) the first Jahiliyyah: The views are different in determining its time. The period between the prophethood of Noah and Idris, Adam and Noah, Moses and Jesus, and the time between Jesus and the last prophet (Muhammed) have been called the first Jahiliyyah. This point of view has been quoted by Sahib al-Majma al-Bayan (6), while Sahib al-Mizan considers it as sayings without reason (7). B) The last Jahiliyyah, which appeared at the end of this period, which is the religion of Islam (8). Sahib al-Mizan calls the period before Islam and connected with the rise of Islam the period of Jahili (7). Jafarians, quoting historians, calls the period 150 to 200 years before the prophetic mission of Prophet Mohammed the Jahili Era (9). Javad Ali also considers the periods of 150 to 200 years before Islam as the Jahili era, because he considers this period as the period of evolution of the Arabic language in Jahili poetry (5). Blasher says in this regard: "Jahiliyyah" is not an era of ignorance and foolishness that is compared to the next era that is the age of knowledge, which was created by the last Prophet of Islam (Muhammed) and is also placed in front of divine revelation; the word ignorance actually includes all the phenomena of violence, ferocity, tyranny, selfishness, etc." (10). Contrary to his opinion, Muhammad bin Abd al-Wahhab sees Jahiliyyah as attributing ignorance to a society in which there is no prophet or scripture, and blasphemy and misguidance have engulfed the entire world, and previous scriptures have either been destroyed or distorted. In addition, he considers the intention the era before the Prophethood mission of the prophet of Islam. The explanation of his book points to 128 features of the ignorants in individual and social dimensions before the Prophet of Islam (11). Among the other meanings hidden in this concept, we can mention the strong attachment to the tribe - the main feature of the Jahilit era - . Prejudice towards relatives and sacrifice for the sake of the tribe were among the high ideals of Jahili

life (12). Izutsu also sees the structure of Arab social life before Islam as tribalism and believes that the spirit of tribalism was the beginning of all moral thoughts that Arab society was built on. He even considers the influence and effects of tribalism among them more than the influence of popular religion (13). Certainly, even where there was a need for social order and political integration, the role of the tribe was still prominent. This is the Arabic song of that period: "I am from Ghazi, if my tribe is on the wrong path, I will make a mistake, and if he is on the right path, I will also follow the right path with him" (2). This feature is so common that even the unbelievers and believers of Bani Hashem accepted the economic blockade in the matter of supporting Muhammad Amin (PBUH) as a member of the tribe (9). From the author's perspective, one of the most reliable and profound researches in explaining the concept of Jahiliyyah is related to Toshihiko Izutsu; Because he has managed to achieve the meaning of the word Jahiliyyah in the same cultural and social context of the Arabian Peninsula and open brand-new horizons in this direction. Izutsu considers the concept of "Jahiliyyah" to have at least three types of semantics, the furthest meaning of which is ignorance in understanding Quranic verses. Perhaps verse 17 of Surah Nisa can be considered as an example of these verses, which says: "Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards." However, two other types are more important and perhaps it can be said that the goal of the Qur'an regarding the subject of ignorance is these two. The first type of ignorance refers to a specific pattern of behavior that we are dealing with a hot-tempered, reckless Arab man who does not have the power to control his rebellious ego; and an uncontrollable lust has captured him. His reference is to the poem of one of the Jahili poets named Amr Benahamr who says: «The big black cauldrons that our maids tend to, because their bellies become ignorant (boil) will never be tamed.» In this poem, the poet has likened the ignorant society to a boiling cauldron that at the time of anger, he does not find any way to quench that anger, even patience! So, the first meaning of not having ignorance is "patience", patience shows him how to win over these desires and recklessness; Or, in Dr. Azartash's beautiful expression, beats this demon with "wise patience"! (8). The second meaning of ignorance, which Izutsu sees as a natural result of ignorance, is the lack of mastery over decisions and the paralysis of human reasoning. Here too, "ta'aqol" is a suitable substitute for Jahiliyyah, "ta'aqol" means reassurance; the development of reasoning and the rule of reason over human existence. (13) By summarizing these discussions, it can be seen that the lack of two important features of patience and reassurance, as well as the rule of some illogical criteria such as blind imitation (Baqarah: 170), arrogance and snobbery (Nisa': 36), superstition (Furqan: 5) and anger (Hujrat: 13) causes the emergence of periods called "Jahiliyyah" which the Qur'an refers to as "indignation of ignorance" and compares it to piety (Fath: 26).

2. Arabs' Beliefs in Jahiliyyah

Researchers have divided the pre-Islamic people in the Arabian Peninsula into different categories in terms of belief. As Abil Hadid considers some of those people to be deniers of Allah, Resurrection and the day of judgement. These are the people who used to say: «What is there but our life in this world? We shall die and we live, and nothing but time can destroy us.» (Jathiyah: 24). Some others believed in the creator, but they denied the resurrection. These are the people from whom the Qur'an spoke: «He says: "Who will give life to these bones after they are rotten and have become dust?"» (Yas/78). Another group believed in a creator and a kind of resurrection; but they denied prophethood and messengership and worshipped idols. They thought that idols would intercede on behalf of them near Allah in the hereafter (14). Muhammad bin Abd al-Wahhab considers the people of that era to be either on the abrogated and distorted divine religions of Jews, Christianity, and Majus; or a follower of the Hanif religion. After some time, Amr bin Lahi al-Khuza'i brought idols from Syria and spread idolatry (11). Some other historians consider the Arab religions in the Jahili period to be Christianity in the tribes of Rabi'a and Ghassan, Jews in Hamir, Bani Kanana and Bani Al-Harith, Majus in Tamim tribe and idolatry in Bani Hanifa and even sun worshipers (15). John Boyer Noss believed that the worship of spooks and ghosts such as angels, fairies, evil spirits (giants) and demons was prevalent among them (16). According to the geographical situation of



the Arabian Peninsula, and the daily and regular connection of the ignorant Arabs with natural manifestations, we witness the worship of the Sun, the Moon, Trees and Stones (11). The Arabs considered these deities to be intercessors with Allah: «We only serve them in order that they may bring us nearer to Allah» (Zumar: 3) By knowing these facts, it can be said that we are not dealing with a specific type of worship and official religion in the entire Arabian Peninsula; Rather, we are also facing a kind of religious pluralism in different places, especially in the form of Rabb al Arbab (considering Allah as the lord of lords).

2-1 Rabb al Arbab in Jahiliyyah

"Allah" is the center of the Qur'an's intellectual system and is one of the concepts close to the human thought of the Jahili period. As this Lord entered in the thoughts and speech of the last prophet, (of course, in a completely refined form from the chains that deprived the human soul and mind from understanding his knowledge), fierce disputation broke out between the ignorant Arabs and the prophet of "Allah", about the comprehension of his elements (113). In the religion of Jahili Arabs, with a little indulgence, it can be imagined that it is similar to the system of Gods of the Hindus that Allah was at the head of these gods. Max Müller, a German philologist, calls the hierarchy of Vedic gods in which the position of the gods and their dignity change up and down, henotheism (17). It can be imagined that "Allah" was at the head of these gods (18). Pay attention to the proof of this claim in the following poem, which is from the words of one of the ignorant Arabs:

“And by Al-Lat and Al-Uzza and those who worship them, and by Allah, Allah is greater than them.”

Furthermore, according to some researchers, Hubal was the biggest idol in Mecca; but northern Arabs were known to worship it more than others (20). Moreover, is really the compound adjective "Rabb al Arbab" in prayer sources a reminder of the polytheistic view of henotheism of the ignorant Arabs? The result of the author's numerous studies about the word "Allah" shows that most of the Qur'anic interpreters have devoted their efforts to analyzing the attributes of "Allah" in Islam (21), but in relation to the meaning and historical nature of this word, And maybe the course of its evolution until the era known as Jahiliyyah, we should wait for his serious efforts and new expressions, the path that Muhammad Abdo seems to be moving in.

Al-Mizan's interpretation has made two assumptions for the word "Allah": one is that its original meaning (al-Ellah) means worship which the second hamzeh consonant has been removed due to excessive usage and has become "Allah"; And the other is that it may be from the article (va. la. he) which means wonder and confusion; Because the minds are surprised to recognize him (7). This is the prevailing opinion of interpreters about the origin of the word Allah. Regarding the difference in meaning between Allah and Alaila, mentions that Alaila is the name of any kind of deity, and in fact it is general, but Allah is a proper noun for the deity who was called by this name in Jahiliyyah and Islam (22). Izutsu refers to the appearance of the word, from the perspective of Western scholars, to the Greek name Hoteos (13). Maulvi quoted Sibwayh's perspective and said that he also believed that the origin of this word is "va. La. He."

Sibwayh said about the meaning of Allah: People seek refuge in his presence when they are in need.

He said: We take refuge in your mercifulness when we need you and we ask you to take it and we find it with you.

Azarnoosh differentiates between "Allah" and "Elah". Elah has the original essence of "El" in it and was popular many centuries before the revelation of the Qur'an among various Arab tribes and almost all over the Arabian Peninsula. Unlike "Allah" which may have been derived from El, but It is much elder than Allah and apparently its only meaning was God Almighty. It can be said that "Allah" had a native concept among the Arabs before Islam, based on the Quran itself. Some of these native concepts, which of course

were relational and vague in their minds, were: the creator of the world (Ankabut: 61), the giver of rain (Ankabut: 63), the observer of oath laws (Fatir: 42),

Monotheism (Luqman: 32).) and the Lord of the Kaaba (Quraysh: 3) (13) Therefore, the Qur'an's speech with multiple worshippers, not to prove him but, it is in line with the beauty of seeing "Allah" as one of the illusions and superstitions of the ignorant. While taking this meaning from this question and answer, in Alousi interpretations it is been said that the polytheists acknowledged the creation of God in all possibilities, but they considered some creatures who had no power as partners with him (22). Despite acknowledging these concepts, God scolds them as to why they do not get the necessary results: «How are they then deluded away [from the truth]?» (Ankabut/61).

But referring to the name of Allah was also common among the great Jahili poets. Amr al-Qais mentioned this name in his Diwan, two cases are mentioned.

The use of this name in that period was to the point that even Jews and Christians used it to refer to their God. However, according to Alousi' interpretations, this type of use cannot be considered as a proof of its Syriac or Hebrew origin, as Balkhi says (22). Also, in the Holy Qur'an, while telling the story of the King of Saba', God mentions the name of Allah in it, which Prophet Suleiman began his speech with.

Can this reference be a proof of the age of this name until the time of Hazrat Solomon? (Queen of Saba') « [The queen] said: “Ye chiefs! Here is delivered to me – a letter worthy of respect. “It is from Solomon, and is [as follows]: ‘In the name of Allah, Most gracious and most merciful» Nevertheless, in the Holy Qur'an, the followers of the People of the Book are called to worship the common face, in the name of "Allah" (Aal Imran: 64). This name was a common ground for understanding and reconciliation between the Prophet and his opponents, because the Prophet of Islam knew that this name refers to something important to their intellect and thought, even though they may differ in understanding the elements of this common aspect and consider his dignity higher than others Local gods (2). Javad Ali distinguishes between God in Islam and God in the period of ignorance. God in Islam is the Lord of the worlds and..., but the God of the polytheists was Rabb al Arbab and the supreme gods of the tribes (5). In addition to the fact that in Jahili's poems Allah is not presented with a wife, there is no statement in this regard from the Qur'an either; But having a child of Allah is common among polytheists (An'am: 100).

2-2 The Deities in Jahiliyyah

Among the ignorant Arabs, we envisage to worshiping celestial objects and natural forces (25 and 16). Although the history of worshiping the stars, the moon and the sun goes back to the time of Prophet Ibrahim (A.S.) (An'am: 78-76). Among the Arabs, the sun was the god of many tribes. Like: Abd Shams. Of course, the most significant three celestial objects worshiped by the Arabs before Islam were: the moon, the sun, and Venus; for the moon (male), they had a high position and considered him sage, just and guileless. Also, they considered Sanmi for the moon to worship it on the ground and next to them (26). According to the available evidence, Tabatabaei is of the opinion that the meaning of the star in the honorable verse: « When the night covered him over, He saw a star» "(An'am: 76) is the star Venus, and the other planets worshiped by the ignorant Arabs were: the moon, Mercury, Venus, Shams, Mars, Jupiter and Saturn; All of them were among the Sabean gods (7). Abd al-Aziz Salem, while referring to these types of deities, considers the Qur'an's reference in the verse «That He is the Lord of Sirius [the Mighty Star]» (Najm: 49) to a poetic star, which was the deity of tribes from Arab tribes, such as Lakhm, Khaza'ah, and Quraysh (27).

3-2 Totemism

Shouqi Zaif referred to the names of the Jahili Arab tribes, such as Baniyasd, Banifahd, Baniyabiyyah and Banikalb, Shoghi Zaif points out the important issue of "Totemism" among them (3). Ignorant Arabs, when an animal from the tribe's totem died, they had special attention and sensitivity in burying it; Undoubtedly, the Bedouin Arabs saw in some animals, plants and some natural manifestations of the world, an invisible and hidden spiritual force which he considered to be effective in the fate of man and the world (27). Totem is the feeling of an ancient connection of primitive humans with creatures or objects other than humans,



such as an animal, or a plant, or a rock, or a river. This totem is called as the ancestor of the family and with utmost respect and holiness (28). By summarizing the above material, the general characteristics of primitive human religion can be clearly seen there. Attributes such as: worshipping the holy object, mana, magic taboo, etc. (16).

3. Some of Jahili Arabs Rituals

1-3 Sacrifice: One of the biggest rituals of the Jahiliyyah was the set of things that ended with "Zahiya": Zahiya means sacrificing a living creature by shedding blood. In front of Zahiya is "Hadi"; It means that they present a living creature to their god and idol, this living creature was usually a camel. This shedding of blood was a very important factor for them. The history of this ritual goes back at least to the time of Adam and his children (Maidah: 27-31) and the sacrifice of Abraham is also mentioned in the Qur'an (Safat: 107-100). The word "Qurban" in Arabic is derived from "Qurb" which means closeness. A religious person always remembers the goddess, and installs an allegory or a form of the favorite and worshiped goddess in front of his eyes. Offering a sacrifice to this god was one of the most obvious aspects of his practical worship. There were two important points for the act of sacrifice: the time and the priest (Sadanah). That the presence of the priest was mandatory at this time; or at all times such as the birth of a baby, building a house and during war (5).

2-3 What Was the Sacrifice of Jahili Arabs?

There are different reports about the type of sacrifice. Some sources have reported the slaughter of camels, cows and sheep. There is no news of slaughtering fish or chicken, probably because of their scarcity or high price. Javad Ali narrates from some sources that there were people who set fire to their sacrifice and poured the blood of the sacrifice on the fire. In response, he himself says that we have no reason to reject or accept this type of sacrifice in ignorance (5). In the narrative sources, there is mention of human sacrifice regarding the vow of Abdul Muttalib, the grandfather of the Prophet of Islam. Also, based on Jahili beliefs, when they beheaded an animal, they sprinkled its blood around the Kaaba, and then cut the meat into slices and put it on the stones. They even smeared the head of the idol with some of the blood of the sacrifice (5). It was also customary in Jahiliyyah when a camel was slaughtered, its blood was poured on the wall of the Kaaba or a piece of its meat was hung on it for acceptance (29 and 7). In some sources, it is stated that the meat of the sacrifice was the food of the devotee. Sacrifice was done to gain God's consent or eating or to get close to him. The Arabs, like the Hebrews, sacrificed firstborns. Among them, the custom of aqeeqah, which consisted of shaving the child's head and sacrificing an animal, was common. This was considered the blood money of the child (12).

4. Religious-Social Rituals of Ignorants in Qur'an

1-4 whistling and clapping near Kabba as praying

«Their prayer at the House [of Allah] is nothing but whistling and clapping of hands: [Its only answer can be], "Taste ye the penalty because ye blasphemed.» (Enfal: 35)

The word "bayt (The House)" in this verse refers to the Kaaba, which has also been called by other names, such as: Bayt al-Atiq (Hajj/29), Al-Bayt al-Haram (Ma'idah/97), and Bayt al-Muharram (Ibrahim/37). According to historians, Arabs' Talbiyah for visiting the Kaaba were different, a common type of Talbiyah is not found among Arabs. Each tribe stood near its idol and prayed before it and did Talbiyah until entering Mecca. For example, Quraysh used to say: «Labbaik, O Allah! Labbaik, There is no partner for you, except for the partner that he is for you, you own that and what he owns. You are the grat owner.» (30). The lexicographers consider "Tasdiyah" to be the infinitive of "Saddi" and "Yesaddi" and from the etymon "Sadi", which means "sound reflected from the mountain". It refers to the sound of clapping two hands together, which is also interpreted as "Tasfiq", that is, clapping (31). Tabatabai, while considering the word

"maka" as derived from "M.K.V" means to whistle with the mouth; "Mokka" is known as a bird in Hejaz, which had a strong voice (7). Ibn Abbas says: «The Quraysh used to tawaf the Kaaba naked, form a line and give charity, and their supplications meant their supplications, while they were praying and rosary, they whistled with their mouths and clapped their hands together.» In Ruh Al-Ma'ani, for the meaning of Bayt, the mosque has been chosen, the place has been returned to satanic obsessions, and the administration to the will to do heinous deeds (22). Sahib al-Mizan believes that before Islam, Arabs used to visit the Kaaba naked (7). Meibodi writes in the explanation of this verse: «They circumambulate the house while they are naked, Singing and clapping.» He says that what they called prayer is nothing but whistling and clapping hands. The Lord of the worlds informed in this verse about the unbelievers and polytheists, even though they were preventing the Muslims and the friends of God from the Holy Mosque, they themselves would come near the house and whistling and clapping hands. Lady Amin also believes in the explanation of the verse that this verse is a statement of the state and actions of the polytheists: "Do not think that their actions are pure, if you see them praying near the Kaaba, know that their actions are nothing but Makkah. Safir and Tasfiq doesn't mean clapping. In other words, the custom of the infidels was that men and women would circumambulate naked, whistle, and clap their hands, and in other words, when the Holy Prophet was praying, Abd al-Dar would do this in order to make the Prophet to praying wrongly (34). Keshaf's commentary also has the same statement in the description of the verse (35). Al-Dur al-Manthor narrates about the dignity of the revelation of the verse that the Quraysh met the Prophet of God (PBUH) while making Tawaf and mocked him and whistled and clapped for him. He also mentions that when the Quraysh were tawaf the Kaaba, they whistled (36). Ibn Juzi also narrated that their tawaf was accompanied by clapping and whistling and then placing the cheeks on the ground (37). Ibn Kathir, while expressing this meaning by quoting the hadiths of the Companions, adds that Mujahid says that some of them would put their fingers in their mouths and whistle (38). There are evidences in this regard in the early poems of Islam, such as Hassan Ibn Thabit, who is considered one of the greatest Arab poets before the advent of Islam and at the beginning of the Islamic period, he refers to this issue:

We pray when we are called

And your concern is the confrontation and the battle

"When we are called to prayer, we get up to do it, while your efforts are nothing but clapping and whistling."

This question may arise in the reader's mind: With these interpretations, why does the Holy Qur'an call such movements and actions around the Kaaba as salwa? In this regard, Tusi believes that perhaps these actions were considered as prayers by polytheists and not the Qur'an (39).

2-4 Shaving Hair for Hajj

«And complete the Hajj 'umra in the service of Allah. But if ye are prevented [From completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice.» (Baqarah: 196)

One of the traditions of Jahili Arabs in Hajj is shaving the head, which continues even now. Javad Ali considers "Hajj and Umrah" to mean going to holy places at specific times and to get close to God and the owner of that holy place, which was among the famous religious rituals among the Semites. He even considers these two words to be original Semitic words (5). Lubun believes that because during the Jahili period, there was no Miqat (the place where pilgrims put on their Ihram), when the pilgrims arrived near Mecca, they immediately shaved their heads, took off their clothes and washed their bodies, and put long cloths on their faces. They used to wrap their robes

Around themselves, then they would perform Tawaf. In fact, the ignorant Arabs used to shave their heads without miqat (26). Ibn Hisham attributes this act to the two tribes of "Aws" and "Khazraj" who, after



performing the Hajj, instead of shaving their heads in the land of Mina, on their way back to their city (Yathrab), at the foot of Manat Temple, which is on the way from Mecca to Yathrab. It was located by the sea, they shaved their heads (40). Ibn Kalbi's statement on this issue is slightly different. According to him, when the Hajj pilgrims dispersed, the Hajj pilgrims of Aus and Khazraj would go to Manat and shave their heads in front of him and stay with him. It is not clear for what purpose this act was done in the Sunnah of the polytheists? Perhaps the examination of the following views will answer this question a little. beautiful ode with the title "The heart is correct on the authority of Salma, and he was not amused," refers to this habit of the Arabs and says:

Swear by the strength of my houses and what is rubbed on the head and face from pus and lice.

Perhaps one of the interpretations of the above poem is the presence of pus and lice in the hair of Jahili pilgrims, which caused them harassment. According to the continuation of the verse, which talks about illness and harassment, Sahibul Mizan somehow confirms the above point of view. He believes that the prohibition of shaving the head is due to the disease that afflicts a person by not shaving, and if the head is shaved, the person will not be afflicted by that disease. It also means to be bothered other than illness and headache, and it can mean the pestilence of vermin. He also considers the phrase "Azahi Man Rase("from his head")" to be a kind of irony about the harassment that plagues pilgrims from vermin like lice. So the two reasons for shaving the head are discomfort from lice and headache (7). The author of Tafsir al-Tahreer and al-Tanweer refers the reader to the continuation of the verse to find the reason for shaving the head. Where the Almighty God says, "So whoever among you is sick or has a headache" it is forbidden to shave the head when the result of that illness is for the body or a headache. "Or he has an injury from his head." is an allusion to pus, lice, and impure dirt found on the head (42).

Zamakhshari also has a view on the interpretation of this verse (35). Vahidi Neishabouri also states the same reason in the revelation of the verse by quoting a narration from the Prophet (43).

Unlike most of the commentators, Qurtubi has discussed the wide-ranging jurisprudential debates of this verse and without mentioning the reason for shaving the head in Jahiliyyah, he makes the reader understand the emphasis of God Almighty on doing all the work for him; Because the ignorant Arabs used to perform their actions - such as Hajj - for other than God (44). Fakhrrazi, like Qortubi, in an extended explanation of the verse, explained the jurisprudential and shari'i rulings of Hajj (21). Zamakhshari's point of view in the description of the verse focuses on the complete performance of Hajj rituals; He briefly talks about the obligation or non-obligation of Hadi rulings among the Sunni schools of jurisprudence (35). Bizawi's opinion is the same in its interpretation (45). In interpretations of al-Qur'an al-'Azeem, jurisprudence issues have been discussed without mentioning the shaving of pilgrims' hair in Jahiliyyah (38). This habit continued until the time of the provoking of the Prophet of Islam (PBUH), who commanded "Haqq" or "Taqseer". As it is narrated in a hadith that he said: "O Allah, have mercy on those who shave their heads and cut short ones." (46).

3-4 Safa and Marwa

«Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good, - be sure that Allah is He who recogniseth and knoweth» (Baqarah: 158)

Among the rituals of the Jahili period was Sa'i between two mountains, Safa and Marwa. Research shows the value and importance of this religion among the ignorant; A value as important as the tawaf of the Kaaba itself. Of course, most of the news and traditions emphasize that this religious practice was not widespread among all Arabs of Jahiliyyah. Among the important tribes who performed Sa'i Safa and Marwa during Hajj were a group of Quraysh and some people who later became known as Ansar in Islam.

According to the people of Mecca, two tawaf were necessary and obligatory in Hajj: tawaf of the Kaaba and Circumambulation of Safa and Marwa. In *Bahr al-Mahit*, it is said that Safa is the mass noun and its singular Safat; Safo is derived from a stone that is not mixed with mud or soil. He also considered Marwa as a smooth black stone (46). He believes that these were the two stones that Adam (pbuh) stopped on, and Marwa was also called by this name as Eve stopped on it (46). *Sahib Al-Mizan* founded the word "Safa" as a hard and smooth stone; It also means "in the same way". Also, he considered Sha'air to be the plural of Shaeri, which means a sign (7). *Rohol Ma'ani* explains the meaning of Safa and Marwa as follows: "And Safa was called because Adam sat on it, and Marwa was called because Eve sat on it" (22).

Historical sources report the existence of two idols on these two mountains. An idol named Assaf on Mount Safa, and an idol named Naela on Mount Marwa. Sa'i Jahlan used to start from Safa and end at Marwah. They used to bless Hajar al-Aswad, then they would run from Safa to Naela, touching it and circumambulating it, then they would return to Safa again. What has made news more than Sai Safa and Marwa itself is the existence of two idols apparently in the form of humans on two mountains during the Jahili period. Because there is no trace of them now. Who were these idols? The answers to this question, with differences, are quoted in four reports. The first report belongs to Azraqi; while narrating the story of Asaf and Naela, he makes a clear and precise reference to the history of their lives and considers them to be related to the era of Jurham. According to reports, he attributes the installation of these two idols to Amr Benalhi and writes: "He set up an idol on Mount Safa, which was called: Nahik Mujahar al-Rih (the benevolent wind!) And he also set up an idol on Mount Marwa, which was called Mut'am al-Tayr (bird feeder!)" (47, 42). Of course, Yaqoubi is the only historian who claims that the names of those idols, which were located on Mount Safa and Marwa, were adjacent to Al-Rih and Mut'am al-Tayr (30). The second report that most commentators have quoted is as follows: "There were a man and a woman named Assaf and Naela; they committed adultery in the sanctuary of the Kaaba, so because of this sin, they were disfigured and turned into stone. Ignorant people used to anoint the idol of Assaf, which was on Safa, and the idol of Naela, which was on Marwa, during Tawaf. (48). The same story is mentioned in another narration in the book *Thaqafa-ul-Arab before Islam* (49). The same story is told in *Tafsir Jameed al-Jami* by quoting a hadith from Imam Baqir (a.s.) (50).

But the third report of Ibn Hisham Kalbi about the story of Assaf and Naela is as follows: Assaf fell in love with Naela in the land of Yemen, so they went to Mecca to perform the Hajj, and Isaf and Naela went inside the house and found neglect of people and solitude in the Kaaba, so inside the house, Isaf committed adultery with Naela. So those two were metamorphosed. In the morning, the people found the two of them disfigured, so they took them out of the house and placed them in the place that became their place of worship. Khuza'a and Quraish and whoever later performed Hajj among the Arabs worshiped them" (19). The fourth report, *Kashf al-Asrar*, also tells the story of two people during the Jahili period, "Adam and Eve, when they arrived there, Adam went down to Mount Safa and Eve to Mount Marwa, so both mountains were named after them. They called Safa from it that Adam fell down there, and Marwa said from it that Mara'at means Adam's mate came down" (33). In *Tafsir Ayashi*, which is one of the oldest important Shia commentaries, it says with a news report that there were idols installed in Safa and Marwa; A group of Muslims at the beginning of Islam did not know how to perform their actions, considering the background of these idols, until this verse was revealed (51). In the middle of this group of Muslims, Ansar have been introduced; because they used to visit Manat before Sa'i Safa and Marwa; until with the revelation of this verse, they were given the permission to try, Safa and Marwah (16).

Rozbahan Baghli interprets Safa and Marwa with mystical mashrab and considers them as mountains that were sanctified by the light of God's manifestation. Safa and Marwa refer to Malakut (The Realm of Dominion) and Jabarut (The Possession of Power). Mount Safa is the ascension of mystics to purify souls with the light of cognition and Mount Marwa is the path of ascetics to cultivate the body with tears of regret. Safa refers to Azal (Eternity without a beginning) and Marwa refers to Abad (Eternity without an end).

Because these two are divine rituals. Purity is the soul and peace is the heart. According to Roozbahan Baghli, the one who climbs up from Safa and the head of God is not described to him, nothing is revealed to him from the divine rituals; and the one who climbs from Marwa and does not observe the hidden truths, nothing of the true rituals has been revealed to him. By quoting a hadith from the 8th Imam through Abdul Rahman Salmi, he considers Safa to be the purity of the soul from disobedience, and Marwa is a soul that is in the service of its master (52).

4-4 Marrying Stepmother

«And marry not women whom your fathers married, - except what is past: It was shameful and odious, - an abominable custom indeed.» (Nesa: 22)

One of the disputed and controversial issues in the history of Arabs before Islam was the marriage of a son with his father's wife (Stepmother), and the marrying two sisters at the same time, which Islam invalidated both. Two points have been mentioned in the explanation of this issue in historical and commentary books. First, two types of women were introduced in the Jahili era: a woman called Hurrat; she belongs to a prosperous class of that.

Day, she cooks, sews and embroiders tents, has a servant, and lives in a family that has the right to choose a spouse and... Another woman who is from the Emma class, was one of the maidservants and often dealt with strang men; And they were known in the society with the floral cloths they wore (3). Javad Ali has also expressed this type of division in the form of Ahl Madr (countryside or city dweller) and Ahl wa Bar (desert and forest dweller) (5).

A clear example of Hurrat women is Lady Khadija - the respected wife of the Prophet of Islam (PBUH) - knowing her character and position among the Arabs before Islam helps us to understand the position and value of women in that period. With a deep and comprehensive study of the history of the Arabian Peninsula, we can find other examples of such women who are not only religious priests; and even reached the position of government, he showed. We see these women in the history of Seba, Anbat and Tadmor states (5).

Jerji Zidan also refers to the independence and will of women in the Jahili period, and mentions that in Jahili period, girls often had their own choice to marry; It refers to participation of Hind in war, politics, poetry and politics; he thinks of Hind daughter of Abu Sufyan and her role in the battle of Uhud, in tactical decisions and inciting the soldiers and armies against the Prophet (PBUH) as one of those women. With these explanations, it seems that the marriage of a son with his Stepmother is not right in the family of Hurrat women and noble daughters, or such marriages are not legal as Zidan believes. Moreover, a few cases that existed were in some tribes such as Qays, Kandeh, Hazil, Asad and Tamim (53).

The author of Majmaal Bayan, regarding the marriage of a son with a mother in Jahiliyya, states that this child was from another mother: "The people of Jahiliyyah, when a man died, his son came from other than her..." So, in fact, she was considered his stepmother. In this case, the son or guardian of the deceased man would inherit the woman, just as he inherits her wealth and inheritance; and throws a cloth on him as a sign of ownership. If he wanted, he would marry her without taking a dowry, and if he wanted, he would marry her with a dowry (32). Tabatabai also believes in this type of marriage! But he believes that it was about Father's wife; Not the woman from whom the son was born (7).

However, from the Qur'an's perspective, this type of marriage was associated with hatred and disgust, as it is mentioned by the word "maqta"; and the resulting child was called "Al-Maqt" (32). "Al-Maqt" is a term related to the Jahili period, which is also used in Qur'anic literature. It means having hatred and enemies. It should be acknowledged that most of the historical sources are focused on this point that this type of marriage was very ugly and ugly for the Arabs themselves (54); therefore, it should not be considered an official form of marriage, as some have said (27).

But in *Shab al-Nuzul*, quoting the chain of narrators, it is mentioned from Ibn Abbas about the dignity of the descent of verse 19 of Surah Nisa, (in pre-Islamic days and the beginning of Islam) when a man died, his children were more entitled than others to decide about his future. If they wanted, they would either marry him, or prevent him from marrying, or marry him themselves. Vahidi also considers this tradition to be related to a boy whose wife was considered his stepmother; or he was related to him. In this tradition, the boy threw his clothes on that woman, an irony that he is more deserving of that woman than others. If the boy wanted to marry her, he could marry her without a dowry or by taking a dowry that belonged to the boy and the deceased woman had no share in it. Wahidi regards the revelation of the verse about Ibn Abiqis, Al-Aswad Ibn Khalaf and Safwan Banamiyyah, who married their fathers' wives (43).

Tha'alabi, while considering it a habit of a few Arab tribes; By quoting the sayings of Ibnazid, he points out an important and key point: the relationship between a man and a woman with whom the father establishes a relationship is forbidden, except for the marriage of women from the fathers in Jahiliyyah, which was not based on marriage; which was permissible for them (40). Fakhrazi, without addressing the history of this practice of ignorance and its nature, describes the extensive jurisprudential debates about this important and fundamental point in Sunni jurisprudence schools; because there is a strong fatwa difference between the example of the father's wife and the relationship between a man and a woman (21). Debauchery, referring the reader to important Shia sources such as Kafi, Tahdhib, and Astabsar, while referring to why this type of marriage is haram, he said: "And marry not women whom your fathers married..." and then read this verse «It is not lawful for thee [to marry more] women after this, nor to change them for [other] wives, even though their beauty attract thee, except any thy right hand should possess [as handmaidens]: and Allah doth watch over all things.» (Ahzab: 52) Qashiri, in an ethical commentary, considers the purpose of the verse to be a reminder to sons that they must respect their fathers, and refrain from marrying their wives (55).

Disruption and Conclusion:

It is necessary for religious researchers to use the capacity of the Qur'an in understanding the beliefs and customs of other religions; a subject that has received little attention so far. The era before Islam, which is known as Jahiliyyah. In numerous verses, the Holy Qur'an has repeated the beliefs and practices of other followers of other religions, although for the purpose of warning and teaching Muslims. This is especially clear regarding the era before the advent of Islam-Ignorance- Because basically, knowing the cultural and religious features of the Jahiliyyah era helps to know the goals, visions and programs of Islam. The Age of Ignorance has two important characteristics, which is the lack of patience and rationality. According to the Qur'an, it is necessary for a person educated in the school of the Prophet (PBUH) and the Islamic society to move in a direction against the values of Jahili. Also, the Qur'an, by introducing comprehensively the religious and social beliefs and customs of the people of the age of ignorance, Muslims, after the death of the great prophet (pbuh); He warns against returning to that era. An era when the two important qualities of humility and rationality were not of much value, and most of the Arabs' misguidance is due to the forgetting of these two vital elements; and this danger in the new world continues to threaten the Islamic nation in new ways.

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