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THE REFLECTION OF ARABIAN SOCIETY
IN THE QURAN

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ARAP TOPLUMUNUN KUR'AN'DAKİ YANSIMALARI

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BİLİMSEL ETİK BİLDİRİMİ

Yüksek Lisans tezi olarak hazırladığım *The Reflection of Arabian Society in the Quran* (Arap Toplumunun Kur'an'daki Yansımaları) adlı çalışmanın öneri aşamasından sonuçlanmasına kadar geçen süreçte bilimsel etiğe ve akademik kurallara özenle uyduğumu, tez içindeki tüm bilgileri bilimsel ahlak ve gelenek çerçevesinde elde ettiğimi, tez yazım kurallarına uygun olarak hazırladığım bu çalışmamda doğrudan veya dolaylı olarak yaptığım her alıntıya kaynak gösterdiğimi ve yararlandığım eserlerin kaynakçada gösterilenlerden oluştuğunu beyan ederim.

/.../ 2018

İmza

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THESIS ACCEPTANCE AND APPROVAL

This thesis entitled *The Reflection of Arabian Society in the Quran* presented by Adham Hama Rashid Amin under the supervision of Assoc. Prof. Abdulnasır SÜT in the Sociology department has been accepted as a Master Thesis according to the rules of Higher Education Institution of Republic of Turkey on 0 / 0 /2018 with unanimity of the member of jury.

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ÖZET

Başlıkta görüldüğü üzere bu araştırma, Arap toplumunun Kur'an'daki yansımalarını ve Hz. Muhammed döneminde Kur'an'ın nasıl oluştuğunu tartışmaktadır. Bu yansımalar ya da etkilenmeler çeşitli olup, toplumun bazı yönleri Kur'an'ı diğer yönlerden daha çok etkilemiştir. Bu değişik etkilenmeler bu çalışmada ele alınmıştır. Bu yönler; sosyal, kültürel, ekonomik, dinî, mitolojik vb. yönlerdir.

Bu çalışmada elimizde bulunan tarihsel veriler ile Kur'an'ın metinlerinin karşılaştırması yapılarak Arap toplumunun Peygamber Muhammed döneminde Kur'an'daki yansıması ifade edilmektedir. Kur'an'ın ayetlerinin anlamını mümkün olduğunca Arap toplumunun Kur'an'daki yansımaları üzerinden oluştuğu gösterilmeye çalışılmıştır.

Bu araştırmanın ana önceliği, her metnin toplum tarafından etkilendiğini ve bu yüzden toplum ile metin arasında doğrudan bir ilişki olduğunu göstermektir. Metin ile bağlam birbirlerinden ayrılmaz. Bu çalışmada Kur'an, tarihsel ve toplumsal bağlamda, hem tarihsel yöntem hem de analitik yöntem kullanılarak metin ile sosyal gerçeklik arasında ilişki kurulmuş ve aralarındaki boşluk minimize edilmeye çalışılmıştır. Kur'an metni tarihsel, sosyal ve kültürel bağlamda ele alındığında Kur'an'ın, Peygamberin yaşadığı çevrede ortaya çıkmıştır. İslâm Peygamberi döneminde Arap toplumunun tüm yönleri Kur'an'ın metin ve bağlamında önemli bir rol oynamıştır.

Anahtar Kelimeler: Arap Toplumunu, Kur'an, Arap kültürü, Din, Ekonomi

ABSTRACT

As it can be seen from the title, this research discusses the reflection of Arabian society in the Quran and how it has been formed at the time of prophet Muhammad. These reflections or influences are various, that is, some aspects of society influenced Quran more than other aspects. These various influences has been dealt with in this research. Generally these aspects are social, cultural, economical, religious and mythical aspects...etc.

In this research the reflection of Arabian society in the Quran at the time of prophet Muhammad has been put forward according to the historical data. It would be had at hand regarding the society of Arab and comparing it with texts of Quran, and putting Quran in its original context in which it has been formed in order to show the reflections of Arabian society in the Quran and to comprehend as much as possible the meaning of verses of Quran.

The main premise in here to show that every text is under the effects of society therefore there is a direct relationship between society and texts. They affect each other in a way that the text and the context can not be disintegrated, so the main subject of this research is an attempt to minimalize the gap that has been long formed between the text if Quran and the historical and social context, in doing so by using both historical method and analytical method to attain the above mentioned goal. As the text of Quran are joined to its historical, social and cultural context, so it could be concluded that Quran has emerged in the environment that Prophet Muhammad has lived in. All the aspects of Arabs society at the time of Islam's Prophet Muhammad have played an important role in the text and context of Quran.

Keywords: Arabian Society, Quran, Arabian Culture, Religion, Economic.

INTRODUCTION

Quran as a religious text, is important to research about it, and in order to understand the meanings behind its texts and to understand the worldview of a particular era about humans and those matters that are related to them it has to be studied. Even though there are plenty of researches about Quran, but there is not much researches from the perspective of sociology about its sociological aspects especially in the countries of Muslims due to different factors. And sociological sources for study on this particular matter are not available so much. The scarcity of sociological researches about Quran particularly those that study the reflection or influence of society, geography and cultural on Quran are the obstructions of this research, although lately there are some books and articles that are written on this subject, but most of this writings have been written under the influence of a particular ideology and they have not considered the criteria for an academic research and they are not objective studies, because of these reason they could not be relied upon for this research. On the other hand there are some studies that study the influence of Quran on society and culture of Arabs. Even though the overall influences that Quran had on different aspects of Arabian society in particular and Muslim societies in general cannot be neglected, this studies could not be used either because of the same factors that previously have been discussed.

This study discusses the reflection or influence of Arabian society at the time of prophet Muhammad on forming the Quran and the object of this study is to study the texts of Quran according to different aspects of Arabian society in general and (Hijaz) region in particular. The gist of this study is to view Quran in its context, because if it is not viewed in this way it can not be studied according to criteria of human sciences and the window of comprehending Quran would be closed and accepting the idea of incomprehensibility of holy texts through scientific method and human knowledge would be obligatory.

Using both historical and analytical methods it has been tried to achieve the aim of explaining the effect and influence of Arabian society on forming Quran and its

meaning. In the starting of this research mentioned topic of the research, problems of the research, importance of the research, aims of the research, methods of the research, limitations of the research and previous researchs.

This research is composed of three chapters, in the first chapter, first, two important concepts (Society and Quran) has been defined, later history of Arabian society and in particular hijaz region and also geographical, economical, social, political and religious aspects of Arabian society has been discussed, and also some religious aspcts regarding totemism, paganism, judaism, christianity and Hanafi has been discussed, for the reader to have some knowledge about the different religous worldviews in the time in which the prophet Muhamad has lived and Quran has been formed. In this chapter have also discussed the worldview of Arabs about the invisible powers such as jinn, Satan and angels in order to understand the worldview of Arabs about those powers and revelation.

The second chpater deals with the influence of Arabian culture on Quran, in this chapter the effect and influence of Arbic worldview, culture and traditions of Arab on Quran and its formation and also on personality of porphet Muhammad has been discussed. Patriarchy and its effects on Quran and economical life have been dealt with. This has been explained through the history of Arab before Islam and during Islam and the verses of Quran .

In the third chapter, Quran between Mecca and Medina has been discussed and those influences that the environment of Mecca has had on prophet Muhammad which reflected in forming Quran and also on the influences of Medina. The influence of environment during the time that prophet was in Mecca and during the time of Medina and mentioning two important subjects regarding the (Science of Quran) which are (the reasons of revelation and "Abrogator and Abrogated" also has been discussed in this chapter inorder to explain more clearly the influence of Arabian society on the Quran at the time of prophet Muhammad.

METHODOLOGY OF RESEARCH

This part includes an overall view of the research which are problem of the research, importance of the research ,aims of the research, hypothesis of research, methods of the research and limitations of the research and after that some other previous researches has been mentioned which are related to this research one way or another. Similarities and dissimilarities between this research and them have been discussed.

Topic of the Research

Quran as a religious scripture is controversial and analyzed differently in the past and even nowadays. The Quran followers consider it as a Divine speech and a sacred or holy scripture. They believe that because it is Divine speech, it is beyond place, time and appropriate to all eras and societies, the Quran provisions and instructions should be complied with in all life spheres. It is the belief of most of the Muslims. Some of the Muslim scholars believe that even though Quran is Divine speech, it was revealed to the prophet in a specific era, and some provisions are just for that era and cannot be applied in other societies nowadays. These groups who are innovators of Islam religion believe that Quran has not sent down to inculcate Physics, Chemistry, and Biology...etc. to humans, it is just the reminder of the life after death and pays a great attention to worship and moral of Humans. According to Dr. Soroush the natural and social sciences are transversal aspects of religion. When Quran mentions them, it does not describe them as religion and do not become a part of religion and are not accounted as a religious subject (Soroush, 2006, 66).

On the other hand, there are Non-Muslim researchers who pay attention to Quran and believe that it is a human made text and has not revealed from God. Some of these researchers study Quran subjectively and always look for the verses which are not suitable for the values and mentality of nowadays, and make them evidences to underestimate Quran and deny Mohammed's prophecy. Also some of the texts written about Quran stand against Quran and spite against Islam prophet and Islam and are not considered as academic and scientific texts.

There are a few researchers who studied it objectively and do not bear grudges against Islam and the prophet, they do not mix the values of nowadays and the prophet's era, and do not make the mentality of an era as the scale for measuring the values and mentality of another era.

Rarely has been seen a text about Quran which is a sociological research in Muslim countries. Those which exist consider Quran as ideological, philosophical, or Natural science. They compare Quran information with Natural Sciences which is a vivid epistemological mistake, and they are away from a real understanding and studying of Quran. Also the texts written by Islam followers about Quran came from the religion belief and are to comply with Islam religion better, and explain provisions and instructions which are mentioned in Quran.

The attempts for understanding and comprehending Quran are not enough, especially in the Islamic countries, the texts are written about Quran ideologically, this makes them to be either completely partial to Quran or completely stand against Quran and Islam, the texts do not go to higher level of understanding and no researches would be done about Quran out of any ideology.

Due to the superiority of ideological preaches above all the other fields in Islamic countries, you seldom see an academic and non-ideological research in these areas especially about religion and Islam religion and Quran in particular. As I mentioned that they either partial to Quran and protect it or Stand against it, and do not return to the past era, social, cultural, and geographical situation in which Quran came into existence. The above mentioned reasons and some others cause a great space between Quran Text and the social situation and circumstance in which Quran revealed, and it causes us to get a direction which is away from the exact purpose of Quran Text and misunderstand it.

There is a reality nowadays which there is a two side relation between every text and its context, every text belongs to a specific history, time, and social, geographical, political, and cultural...etc. circumstance. The society and era in which the text comes into existence, and depriving the text from the causes and conditions of the text existence causes us not to analyze and interpret the text concisely and misunderstand the meaning and purposes. Quran as other religion texts is not out of this condition. Because Quran has been deprived from the situation of its existence and considering it as a text

beyond human, time, and place by some Islam followers, it causes a great misunderstanding of Quran. If an attempt is tried to study Quran according to its era, the Islamic scholars and religious men stand against it severally and consider it as anti-Islam. While this kind of researches all serve in order to understand Quran and Islam in a good way.

The Importance of the Research

Every scientific and academic research which is done on any field has its own importance even though other similar researches have been done before it. If it reaches the same result of the previous researches, it confirms the results better and illustrates more about the topic. If it reaches new results, it obliges the researchers to do new researches on the topic in order to reach more certain results. So this research has its own importance like any other researches.

One of the significances of this research is that it puts back Quran scripture to the context in which it came into existence originally. Every text comes into existence in a specific time, and historical era, that environment, society, and culture in which the owner of the text has been lived. Though this idea is applicable to all the global texts and agreed on it by all, when it comes to the religious scriptures, the believers of that religion keep their scripture away from that reality and consider it as a scripture beyond history and humanity and introduce it in this way.

Quran as the major source of Islam is not away from this point of view and Islam believers imagine Quran as a scripture beyond humanity and history and introduce it as a divine speech, and this causes more problems in the different life spheres of the society, because when a text is considered to be a divine text and be believed that it is suitable and matches for all times, places, societies, and the provisions should be abide as they are mentioned in the text. It does not give any opportunities to human freedom, changing thoughts, and does not care human life, social principles and values. It causes conflict between the religious scripture and modern social life and other life spheres. In order to apply these provisions as they are and not prevent human life and thinking, and to be imagined as a significant thing, the society and humans should return to the

circumstance in which the text came from, it is clear that any attempt for this is inapplicable and disapproved.

That is why in this research as Quran Scripture came into existence, directed to a group of people, and some factors, events affected it, it is tried to return to the same circumstance and context and to consider it in this way, and reduce the dimension between Quran scripture and the environment, reality, and time in which the scripture came into existence, and give us a wider understanding of Quran text and the source of this significant religious text.

Some of those views, values, and life style which still exist among of the people nowadays and the classic mentality to which Quran belongs still exist among people and the modern life. Another importance of this research is that it is possible to consider it as a scientific source in socio-religion and get benefits from it. It is somehow a new in the Islamic countries, and rarely researches are done in this field and work on socio-religion and religious texts in general and Quran in particular have been studied sociologically. That is why this research has its significance in that field and it becomes an extra source for the few and limited researches that have been done in this field.

The Aims of the Research

There is no doubt that every scientific research has its own goals according to the field to which the research is classified. This research which studies the influences of Arabian on Quran has some purposes:

One of the main purposes of this research is indicating the influences and effects of Arabian society on Quran and showing effects of different spheres of Arab society on Quran.

Some of Muslims scholars considering Quran as a human text of Arabian society, hereby Quran is studied through human products and knowledge and become clear that Quran like other significant religious scriptures gets involved with human products and resulted from changes and social development, human thoughts, and attempts.

Reducing the dimension between Quran scripture and the context, social, and historical reality in which Quran appeared in is another aim of the research. It is tried to

return Quran to the time of appearing the text and the factors behind it, and explain the form and structure of Quran.

The Methods of the Research

This research depends on the two methods, human's science, which is the method of history and description.

Historical Methods

In general every research that is done in the field of social science has to take historical sources regarding different topics into account, because social phenomena and events somehow are related to historical phenomena and events. To be able to understand specific phenomena its important to be aware of the historical aspect of that event. The fact that this research is studying Quran at the time of Prophet Muhammad makes clear how important it is to be closely aware of the history of that time in historical methodology.

Also Quran has been formed in a specific historical frame, for this reason the historical methodology is used in this research and without it this research wouldn't have been feasible. In addition to this all the information's that are used in this research to show the influence of Arabian society on Quran are all taken from historical sources, each topic of this research are based on social history, religious history, political history, economical history, cultural history of Arabian society.

Description Methods

In this method reached the all scopes of life styles of Prophet of Islam and before prophet hood. This method helps us to get the picture of Arabian society in accurate ways and its effect on Quran. One of the main of this method to point is finding the phenomena or selected subject to understand the main ideas (Abidat, 1999, 46). This helps to perceive the accurate understanding of subjects of the method...

This method is recognized as one of the regular scientific analysis methods to describe the phenomenon or bound challenge, through the collection of teachers, this method sends the data set and analyzes (Abdul Mumen, 2008, 278). In this research has been tried to use this method, described in Arab society during the Prophet to lose and

the impact of the Arab community to show the analysis on the Koran and from that the form and content of certain Quran has.

Limitations of the Research

Each scientific and academic research has its limitation, and every researcher in regard to the field that he works in surely will have some limitations during doing his research. What was a limit for this research was the scarcity of scientific and academic sources on the topic of this research, because sociological research on Quran is so rare and it is not viewed as important, the researcher has not been able to find any research on the influence of Arabian society on Quran before and during writing this research and this was a big problem to this research.

Also the sociology of religion is a new field in the Muslim countries, this is the reason behind that the sources for this topic are so rare, in most of the Muslim countries this topic is viewed as a taboo, it is even the other way around in their view, that is, what they view as important is the topic of the influence of Quran on Arabian society. These limitations made this research a difficult task to perform, that's why could have been tried to research this topic as much as possible from a sociological perspective.

Literature Review

Abdulkarim Soroush is study (2006): (Expanding the prophetic experience). Soroush wrote an article in this book under the title of (content and form in the religions) which talks about that every religion has its own content and form. According to him, content it that part which are not affected by time, place, culture, and contemporary knowledge, also they are not affected by the changes of time, place, and social culture. While the form is that part related to time, place, culture, and contemporary knowledge, and they are affected by changing time, place, and culture. They get different shapes and structure.

He mentions that it is not only the language of Islam which is Arabian, even Islamic culture is Arabian, though it could be in another way. I.e. if Islam prophet was Iranian, Indian, or Romanian, the language of Quran would became Persian, Indian, or Latin. Also the images used by Islam prophet in Quran would be different. And they were not like the existed one that took Arabian language and culture. Most parts of Quran which is subjectivity have been changed. Soroush believes that perspectives,

viewpoints of Arabs, historical events in Quran, Muslim worshipping, unbelievers answer in Quran, legitimacy, and Quran provisions are subjectivity not only the language and culture. He believes that they were affected and influenced by the reality of the society of the era that Islam prophet lived in, they could be different.

Though this perspective is not completely a sociological perspective for Quran, it was beneficial for this research indirectly. Both perspectives share the same idea about the language, culture, Arabian viewpoints, culture, norms, traditions, knowledge of that era that formulated Quran directly and had influences on Quran. Islam prophet was obliged to shape his characteristics in the frame of the language and culture, and then he revealed Quran verses according to the language, culture, and perspectives of the society.

The different point between this study from Soroush's perspective is that in this study Quranic verses are not an exception and it focuses on the effects of Arabian society on the form, and content of Quran. In the contrary, according to Soroush's perspective, the content of Quran was not under the influent of Arabian society.

Nasr Hmid is study (2010): (text meaning). This book is one of the famous books of Abu Zayd; also it is an important book among the books written about Quran (Quran Science). In this book which is a study about Quran, it explains that Quran scripture has been formed and shaped according to the reality, changes in the life of Islam prophet, Hijaz and the surrounding area's circumstance. Quran was affected by its social and cultural environment. Abu Zayd describes the mutual relation between text and reality in this study. He believes that every text is influenced by the reality in which it comes into the existence. If it is a powerful and active text, it can make changes in the reality, affect the social reality and change it.

He believes that Quran is a humanly made scripture like the other scriptures and he studies it. He believes that Quran is the product of the mutual interrelation between Revelation and cultural, social, political, economic reality...etc, of that era. Quran is the product of that reality and culture in which it appeared. Also it is that reality which gave that form and content to Quran. At the next step, Quran does not remain passive and is not only the passive narration of the reality of that era in which the Islam prophet lived.

It remarkably affects the reality of Arab society, tries to change it, and it succeeds in doing that.

The similar point of Abu Zayd's book and this study is that both of them consider Quran as the product of Socio-cultural reality of Arab society, and they study Quran in this way. While the different point between them is that Abu Zayd's study is not a sociological study and did not get benefits from the sociological method and perspective, or you can rarely see sociological viewpoints in his book, it studies Quran mostly on hermeneutically and linguistically. It considers Quran as a literary product. This study is a sociological study which emphasizes on the effects of Arab society on the form and content of Quran in a sociological perspective.

Shabstary is study (2008): (Theory of a prophetic study of the world). Shabstary studies Quran in a hermeneutical and linguistic philosophical perspective in this book. He believes that though Quran has a divine source, it is the speech of the prophet himself. In order to comprehend and understand Quran, there is no solution but considering its form and content as Islam prophet's speech. If it can be considered Quran as divine speech, it is behind human understanding, no one can understand it, and Quran becomes meaningless and powerless to convey the purpose that Quran came for, it was a new understanding about the World, humans, and surroundings.

This perspective of Shabstary is useful for this study because he considers Quran as the Islam prophet's speech, and he wants study Quran hermeneutically. Thought this study is a sociological study of Quran, they share the same point that Quran is the speech of the prophet, it means that humans can understand and comprehend it, they can get benefits from the knowledge and various humanly methods. If Quran is considered as a divine speech, no one can have an understanding of it. The difference between Shabstary's study and this study is that in his study he considers Quran as a divine source, but this study does not consider Quran as a divine scripture or source, the form and content of Quran belong to the prophet himself. There is no metaphysical perspective in this study, it is based on a sociological perspective, and it is far from any metaphysical perspective.

CHAPTER ONE: CONCEPTUAL FRAME AND HISTORY OF ARABIAN SOCIETY BEFORE ISLAM

In this chapter two important key concepts (society and Quran) which are defined and later includes some history of Arabian society before Islam in regard to geographical, economical, social and religious aspects. In the end of this chapter the overall worldview of Arabs about the invisible powers and how this invisible power communicate with human beings are mentioned as an introduction to the main topic of this research.

1.1. Arabian Society

Society is the key concept in sociology at the same time sociologists each have defined this concept in their own way and different from one another this is due to their perspective on society and human being, each leading to a new definition to this concept. Although there is similarity between their definition for society but till now mutual agreement on a single definition has not been agreed on. Due to the vast definition assigned to society, it cannot be discussed and mentioned them all, so it will be just mentioning a few of them.

In the dictionary of human sciences, society has been defined as "a group of people living together on a specific land" (Bedewi, 1982, 400). In this definition society is a group of people living together on a specific land having a specific culture with some specifications that makes easy for them to differentiate between other cultures having unique social systems to provide the needs of the individuals in such society.

Its also defined as a group of people having organized systems and parties having the same interest and problems. Related to each other by various relationships, so when a group of people gather due to specific goals and needs and their relationships is limited in such case a society is formed (Muhsini, 2006, 87). The concept of society is one of the concepts that up to day a standard definition has not been assigned to it. Sociologists have each defined and viewed this concept in their own perspective by focusing on a specific element of society.

Since focusing on all the elements that comprise society is something difficult and bothersome, so to clarify the concept of society in this research so that readers can easily get what the researchs mean by society when used it in different places in this research. According to Manuchehr muhsini in general there are three different ideas which are related to each other and from the perspective of them the society has been studied. As Manuchehr Muhsini has stated from three different views at the same time tied together among the society. From their views a society is a group of people much or less systematically controlled and organized, have a unique lifestyle and its individuals are connected to each other socially and are aware of the others in the same society.

Second view of opinion sees the society as the largest group of people in which its individuals are dedicated to it. It also includes all the social groups made and organized by the individuals in the bigger social group called society. As the third view states that society is a systematic social relationship present among the individuals when will be speaking about the social systems, it could be focused on the point of behavior of an individual is directly affected by the behavior of the others surrounding him, doing some actions are prohibited and not recommended. Every action in regard to a systematic relationship is largely affected and outlined by the culture present in such society.

Due to the presence of a common historical culture among the individuals, happiness and peace ruling over the society (Muhsini, 2006, 86). What it could be mean by the term society is a group of humans living together and they have complex social relationships and they have culture, customs and values specified to that particular group, most of their thoughts, social and political behaviors are lie within the culture of this society, and if there is a new thought or behavior its also lies within the same culture and prevailed thoughts of society and inspires from them.

The climate is semi-arid, dry, desert, and lack of water, agricultural activity was barely done there like most of the areas of Arabia. In this research, Arabian community means Areas of Arabian in general and Hijaz in Particular because they are similar in lifestyle, social norms and traditions, thoughts, and perspectives.

1.2. Quran

About the meaning of the word (Quran) Raghīb Asfahani says the word (Quran) means is collection, also says that the collection of verses named Quran because it is a collection of all scriptures of other holy books such as bible...etc. and also it means reading and study (Asfahani, 2010, 520-521). In (Al-Munjid) dictionary the word Quran literally means reading and collection (Al-Munjid, 1988, 616-617). Also in (Al-Wasit) dictionary Quran means reading when it is written in a book (Atiya, 2004, 722). It can be noticed that in all three sources above the word Quran means collection and Muhammad Abid al-Jabiri says the word Quran means reading writing on something and by reading he means the general view of reading just how a child who reads something and it is not important whether he or she understands or not what he is doing is reading (Abid al-Jabiri, 2010, 150).

If we delve in to the meaning of the concept of Quran and we do not take only the literal meaning of this word, and if we look Quran as the basic source of Islam religion and look at it as the holy book of Muslims, we confront with several views regarding the concept of Quran. Group of Mu'tazilahs scholar believe that (Speaking) attribute is another attribute of God and they believe this attribute is an act and they say God is a speaker. They believe that Quran is creature and the word of God and he sent it to Islam prophet.

Qadi Abd al-Jabbar is one of the great speakers of mu'tazilah school about Quran says: "our belief about this subject is that Quran is the word and revelation of God and it is a creature, he sent it to his prophet to be a proof and sign for his prophet hood" (Qadi Abd al-Jabbar, 1996, 528). Also Mahmud Malhim Khwarazmi is another great speaker of Mu'tazilah school says: "the great scholars of Mu'tazilah believe that Quran is an act of the God which has been performed in the benefit of humans. Owner and creator of Quran is God, Quran like his other acts has been created by him" (Ruhi, 2011, 115).

Beside this idea there is another idea in Muslims history they believe that Quran is the word of God it is not his creature and its eternal and somehow it is a part of God, Abu Hasan Ash'ari is the founder of Ash'ari school he stood against Mu'tazilah beliefs, he believed that Quran is the word of God it is not God's creature and it has not been

created in a specific time but its God's attribute meaning that God is a speaker (Ash'ari, 1977, 63). In general Mu'tazilahs scholar believed that Quran is God's word but its not part of God and its not eternal but it is a creature but Ash'aris believed that Quran is God's word and it is a part of God and it is eternal and it is not a creature.

Also the Shafi'i and Hanbali faith believe that Quran is the word of God and it is knowledge of God and it has not been created but regarding Hanafi faith and Imam Abu Hanifa himself there are different opinions about whether he believed or not that God is the creator of Quran, many scholars confirmed that Abu Hanifa mentioned in his preaches that Quran is a creature. But some sources reject that, but despite that it has been narrated from Ahmad Ibn Hanbal that Abu Hanifa believed in creation of Quran. Just like Salama Bin Amru the Judge says: "may God never forgive abu hanifa's soul since he is the first one who believed in creation of Quran" (Rezaei, 2005, 117).

Mahmud Mujtahid Shabstary who looks at Quran from Hermeneutic point of view he believes that Quran is a historical text if we look at Quran as historical text obviously we see that Quran is a human text it influenced by the society in which produced, he says about Quran: "from studying Quran as a historical product we conclude that the claim of that human (Prophet of Islam) is that, those speeches which he spoke as verses and asked people to accept them. Even though these words are his own words but it has a divine source. The prophet didn't say that this text is not my own words... When prophet accepted that these words are his own words, therefore he accepted that the meanings and the words are also his own meanings and words" (Shabstary, 2008, 3).

Here Shabstary explains that Quran is prophet's words and he looks at in a hermeneutic point of view through human language and structure and attributes of human language he views texts of Quran and considers them as a human text and he believes that Quran should be interpreted just like other human texts.

Nasr Hamid Abu Zayd is an Egyptian intellectual and Quranic researcher in his book (The Meaning of Text) believes that Quran is a result of dialectical connection between text and reality and Quran is the answer for the questions in that generation, but Quran like other important texts does not suffice just by narrating the reality at hand it attempts to construct a reality based on an ideology which people of that time were

looking for this ideology in Abrahamic religion (Abu Zayd , 2010, 137). Abu Zayd believes that the text of Quran is an appropriate answer to specific cultural reality. Generally Abu Zayd believes that Quran is a result of a cultural reality and prophet of Islam who is the source and owner of this text has been influenced by geography and culture of that generation through dialectical connection between reality and revelation.

Also Iranian intellectual Abdulkarim Soroush in his latest idea about revelation of Islam prophet about Quran he believes that even though until now the emphasis has been put on the language of Quran and viewed as a human language which has been under influence of different factor and aspects of Hijaz region, But still a big window is unlocked about understanding revelation. What Soroush means by window is his latest idea about Quran, he mentions that Quran is a (Prophetic Dream) and prophet of Islam is (Narrator of Prophetic Dreams).

Soroush believes that prophet of Islam is a narrator and no one has whispered to him and ordered him to publish it, but he is a narrator of experiences that he has been through and seen. No one told him that God is one but he saw God as his oneness attribute and he spoke about that in his own language (Soroush, 2013, 2). And he continues and says: "while we read Quran we seem to forget that we are reading a dream book and the language of it is not the language of awareness but its a dream language. Its true that this language is common and human made but it is also the language of dreams. Dream even in its vivid form is a symbolic language and needs to be interpreted" (Soroush, 2013, 6). According to this view of Soroush Quran is a dream of Islam prophet, but as he says not just a normal dream but a dream in high level and we have to interpret it as a dream.

In the above ideas that have been mentioned regarding Quran we could notice that the perspectives about Quran are different and they have changed from generation to generation and with growth of human knowledge, the way of looking at Quran has been changed and the classical definitions of Quran are no longer held as important by Islamic scholars and the Islamic thinkers are trying to make new definitions for Quran and new ways for understanding Quran.

According to above definitions of Islamic thinkers and not Islamic thinkers about the Quran concept in this research is "a group of texts collected in one book in a given

time in different locations and different situations and has been told by prophet Muhammad and it is a result of questions and the doubts of prophet of Islam after that it was an attempt to solve problems in Arabian society from a religious perspective in the context of geography, society, knowledge, culture and policy of his era".

1.3. Arabian Societies Before Islam and in the Age of the Prophet

1.3.1. Geographical Aspect

The Arabian is the largest peninsula in the world, even though most of this peninsula is surrounded by water, but this does not prevent the peninsula from draught and lack of rain, because both the Red Sea and the Arabian Gulf are not wide enough to limit the draught and deficiency of rain. But the Arabian sea due to its dump it causes rain in those regions that are close to the sea, but the (Alsamum wind) which is present in some seasons of the year, when it hits the Arabian an makes the wind of the sea to be useless before the sea wind hits the center of the Arabian (Al-Mallah, 2012, 33).

And just because of the fact that most of Arabian is desert it would be a mistake if we generalize this to all of its regions, because some of its regions have been used for agriculture such as Yemen and in some other regions rain rains intermittently, while in some other regions lack of water and rain makes its inhabitants to migrate to other region just to obtain enough amounts of water and farm for animals this way they could continue living (Salim, 2001, 56).

In Arabian there are many winds, some of them carry with them rainy clouds but most of them are waterless winds (Salim, 2001, 53) and sometimes these winds become so strong the caused a desert hurricane and jeopardizes the life of the people of that region, in the history of that regions there are many tribes and clans who vanished from the surface of earth do to this dangerous winds like the tribe of (Aad, Samud and Jurham...etc), these have been mentioned in many verses in Quran. The researchers of Arabian and its historians named these tribes (Baide Arabs-Vanished Arabs) (Salim, 2001, 31).

The lack of water in these regions and lack of rain have been a factor for not doing agriculture in a stable way, except in north and south coasts and this led to two

different types of lifestyle in tribal life in those regions and they are the desert and migratory lifestyle and stable lifestyle of cities (Al-Mallah, 2012, 40), and each one of them had its economical, social and values of itself which were different from each other, in those regions who had water and rain which lead to agriculture and stable lifestyle of cities and social and political units such as Yemen and those regions that are known by the name of (Alhilar Alkhasib) in the north of Arabian. But in those regions who had lack of water and rain or the rate of raining was low which could not have been sufficient for agriculture, the desert and migratory lifestyle was practiced by those who were breeding animals, in order to provide food for themselves and their animals they had to migrate to other regions of Arabian. According to (Ibn Khaldun) the life style of those regions who has been based on their animals especially of that of camel, since this animal need the horn and grass of desert and warm climate these Arabs had to live the life of migratory and to get along with it, they had to regulate their lifestyle according to the forces of nature (Ibn Khaldun, 2011, First Volume, 228-229).

Obviously we could view the influence of these two types of lifestyle on social, political, religious and cultural aspects of Arabs before Islam and after Islam, and the influence of geography on both lifestyle is evident, since the geography itself led to this differentiation in lifestyles and furthermore it influenced the behavior and thinking and even on their body as Ibn Khaldun states in its prologue and Montesquieu in spirit of laws meticulously states about the influences of geography on behavior and customs of humans, even on body, color of skin and personality of humans.

1.3.2. Economical Aspect

Economical state of every region is related to its geography, water, weather, soil, and natural resources of that region. And as we mentioned before the Arabian is a desert region without enough water for agriculture and the amount of rain also is not enough and does not meet the agricultural requirements.

Overall we could say that the economy of this region was trade, agriculture, animals, looting and trading slaves, even though these different ways of living has been used by different groups of people and tribes, some of the tribes used some of these more than others depending on its region.

Trade in Arabian in general is divided into internal and external trading, internal trading was between the cities or between the people of the same city and it was trading of goods, in a city such as Medina trading was internal and it has never been a competitor for the agriculture (Abu al-Qasim Ejtehadi, 1984, 43). and this trades has been developed through local bazaars as (Abd al-Aziz Salim narrated from Sira of Ibn Hisham) one of the reasons behind development of some cities such as Mecca, Taif, Yasrib was because of their being near to the bazaars which were well known especially during (Prohibited months), because during these months people were safe, these bazaars were (Ukaz bazaar), (Majna), (Habasha), (The Majaz) (Salim, 2001, 249).

External trading in Hijaz has been started when (Abdulmanfs' Sons) which were (Hashim), (Almutalib), (Abdulshams) and (Nawfl) and they had been successful in achieving agreement with those who were in power, in Sham, Yemen and Habasha to allow the Quraish tribe to let them do trading (Al-Mallah, 2012, 404) and this was a great chance for them to expand their business. Which later had a great effect on culture, believe and economy of that region, however these agreements would not have meant so much if they also had not had an agreement with the Arabian tribes who inhabited in places between Mecca and other regions where the trading road was located, for this reason Abdulmanafs' sons tried to reach an agreement with them too, or prompt them to take part in their Mecca's caravans either by sharing money or by using their men to protect the caravan and they in turn received a good share from whatever benefit that they achieved (Al-Mallah, 2012, 405).

Arabs didn't have a significant agriculture worthy enough to be mentioned here, perhaps in general they were solely dependent on trading and taking taxes from caravans as a means of protection as they passed their territories, also before the emergence of Islam Arabs didn't get their income from agriculture except for some few places like (Taif, Yasreeb and some villages around Yemen). (Barbaric) Bedewiuns had a habit of taking taxes from the owners of farms; in return they offered protection from invasion and attacks from other tribes. Maybe those taxes were the origin of the taxes that the Muslim leaders were taking from their opponents (Khalil Abdulkarim, 1990, 58).

Arabs also saw agriculture as a mean of income for those who followed them since agriculture had a bad reputation among them, in return they were proud of trading

and forceful taxes taking and leftovers from the frequent wars they engaged which were practiced by means of swords and spears, as Khalil Abdulkarim mentions this view about agriculture and wars have lasted long. Abu Hanifa before Islam was from those few clans that were themselves with agriculture since the lands were suitable and highly fertilized making them ideal for agriculture. So other clans still viewed agriculture disrespectfully (Khalil Abdulkarim, 1990, 60-61).

Prioritizing and being proud of trading, forceful tax collection and war leftovers collection with seeing agriculture as a deed of underlings have been mentioned in some narrations of prophet of Islam which are "whenever you hold onto the tail of cows and accept the lifestyle of agriculture and you abandoned (Wars-jihad) God will put you into the life of abjectness unless you return to his religion" at the same time he encourages raising and breeding sheep and says "take care of your sheep for they are very important" and also "all the previous prophets have been shepherd for some period of time" in addition to this Bukhari mentions that they asked the prophet "does it includes even you and he said yes even me and I was a shepherd for the people of Mecca and for taking care of each animal I received a Dinar" (Khalil Abdulkarim, 1990, 59). These examples are telling us that the commercial life, raising animals, attacking each other were common practices in the region of Hijaz and agriculture was not view as important.

And as for agriculture it was restricted to regions where the weather was appropriate, Unlike Mecca, Medina was rich in water pits and appropriate soil for agriculture and also presence of Jewish tribe who had known about agriculture for a long time and these factors led to growth and development of agriculture and roads (Abu al-Qasim Ejtehadi, 1984, 42). Yasrib (Medina) considered the most agricultural place in the whole Hijaz region, and date was the number one product of Yasrib and the life of its people generally was depending on it, in terms of food supply for providing daily requirements of energy for work and also using its leaves and shells to make some simple tools like simple carpets and containers. And the second resource of food was barley, so the source of food mainly was date and barley, but rich people and those in power were using wheat flour (Salim, 2001, 303), in Yasrib other than date and barley

there was also wheat, grape and other fruits like pomegranate and banana. And in terms of work there were blacksmiths, silversmiths, goldsmiths and carpenters.

Yemen and Taif were also among places where agriculture was developed and the region was appropriate for agriculture, cattleman ship and husbandry were the main ways of living in the area, from economical aspect and production of Arabs in that period agriculture and raising animal for milk and meat were important ways of living. Even though cattleman ship especially used by nomadic Arabs especially during the times where there was no drought they depended on products of camel and goat in a primitive way (Abu al-Qasim Ejtehadi, 1984, 35) and in particular "camel which existed and had been known to Arabs from very old times and its one of the best. there is no animal which could pass the desert and be able to withstand the difficulties and thirst of desert except for camel, also it was the riding tool of Arabs, and all the trading had to be done using camels, they used its milk for drinking purpose and during lack of food they used its meat for eating purpose and there was some uses for its skin" (Jawad Ali, 1993, First Volume, 1993, 197). the importance of camel was not considered by nomadic Arabs, those who lived in urban areas was also considered camel to be of great importance since "it was used as a currency by Arabs so they looked at it as their wealth, they used it to settle the killing and blood conflicts and adversary nesses which was abundant between them" (Jawad Ali, 1993, 197). The semi nomadic life and warfare of Arabs was depended on raising animals (Pegolosika, 1993, 547).

Another way of living and collecting wealth in Arabian especially in the deserts was looting and robbery which was done by the Bedouins. In the dry and waterless deserts "definitely the life of the Bedouins depended on robbery and looting and there was no rule in the entire desert areas except for the rule of sword and force" (Zarrinkoob, 2007, 27). And due to their lack of civilization and urban life particularly Hijaz's Arabs "Hijaz's Arabs were not in any kind of relationship with other Arabs, they lived a life of conflict, looting, and robbery between themselves" (Jurji Zaydan, 1993, 12). Ibn Khaldun's opinion on nomadic Arabs is also that "looting and robbery is in their nature and they take anything from others and they live by their spears and swords" (Ibn Khaldun, 2011, 286).

Apart from looting and robbery of goods as a result of continuous war between Persian empire and Rome empire and also local wars, trading slaves was a source of fortune for Arabs (Pegolosika, 1993, 548), and they viewed the captives of war as a source of wealth and generally they treated them as slaves and they held some of them for using them in work, and also they viewed the captives as a living goods for this reason it was important to them. Because of their cheap cost in work such as trading, building, agriculture, serving in the houses, for cleaning purpose, cooking and guarding. And also for army force and guarding of (Malaahi Aala) the respected ones who were the leaders, these slaves were guarding the holy places and the house of the leaders who considered as being of authentic and genuine people and at the time when the owner wanted to sell the slave he would have been treated as a good (Nablusi, 2008, 33-34).

1.3.3. Social Aspect

As we know there was two types of life in Arabian, the urban life and the desert life (Nomadic), in Ibn Khaldun's opinion the desert life was earlier and older than urban life, and the origin of urban life and societies goes back to desert life which lead to building cities (Ibn Khaldun, 2011, 229). Social system of Arabian had been based on tribes. Each tribe has been divided into clans, and each clan further divided into families and these families were connected to each other for some reasons such as blood relationship and racial factors and they had a common values and gained advantage by being together since when there was a conflict between clans they supported each other and made pledges "before Islam, tribal life and its values was the base of social and political life in the entire area of Arabian"(Al-Mallah, 2012, 447). Each tribe had a chief who was selected by the heads of the clan, and one of the customs of tribes was that the chief had to consult with the heads of the clan in the matter which related to the tribe, the heads were the head of the clan, the head of families and some wise people among the tribe (Al-Mallah, 2012, 391), and each individual of the clan accepted the decisions that made by them.

Individuals had no importance in tribal system of Arabian except when he was in a clan and stick to the values and customs of the clan as the clan wanted him to act. Individuals and the tribe were in a tight relationship, the glory of the tribe was also a

glory of its individuals, and the glory of the individuals was also a glory to the tribe, and being an individual of a specific tribe was shaped the identity and personality of that individual. And as we know this is also true for all tribal systems. in this tribal life in the Arabian if someone committed a crime that crime was considered as it was committed by the entire tribe and if the tribe would have defended him if someone had tried to offend him, killing someone from a tribe was considered as offense (Parhizkar, 2012, 25), and everyone in the tribe considered it as it was themselves being offended because everyone's identity was tightly connected to the identity of the tribe, and without this belonging to a specific tribe, individuals would have lost their purpose in life and he had to survive a very difficult life from the very moment the tribe banished him.

And due to strong relations between members of a tribe, the one that had committed a crime such as killing, the other members of the tribe would have felt shame and being embarrassed if they had allowed the other tribe to kill their killer. Because in tribal systems, punishment was based on that if someone killed a person from another tribe such as a slave from one tribe killed the chief of the other tribe, the one that had to be killed was the chief from the slave's tribe, not the slave himself (Parhizkar, 2012, 25). As we have viewed the revenge and retaliations was not just between slaves and freeman but also between social and racial rankings, and for this reason most of the time the tribes would not have reached an agreement on these matters and resulted in war.

Family is considered as a smallest and oldest unit in the society of Arabian, and the earliest type of family in Arabian nations is that the family is formed from members that are descendants of one father, and the father was the head of the family, religious and everyday matters was managed by him, the family system of Arabian was patriarchy and also of the society, that father had the title and the power to deal with every member of the family without being held responsible or investigated by the members. "father had the ability to put his children as hostage for debt or for keeping a promise to ensure the other side of the deal, and the death was the result of any child who disobeyed his father or any child who swore at his father" (Al-Mallah, 2012, 498), since the social system of Arabian was patriarchal it is normal to think of a phenomenon like polygamy.

Polygamy has been common between old nations such as Arabian, old Egyptian, Greece, Rome, Western, Babylon, Ashur, Ibrani (Al-Mallah, 2012, 504), in Arabian

having more than one wife was related to the economical state of the person, when his economical state was low he could have married only one wife, and because of this the phenomenon of polygamy was profuse between those who were wealthy and rich and the heads of the tribes, as old testament states that "King Solomon had seven hundred wives, Princesses, and three hundred concubines" (Old Testament, Kings one, Chapter 11, 3), it is obvious that this is an exceptional case because in Talmud states that man could only marry a number of wives that he could satisfy them, and in another statement man could only marry four wives (Al-Mallah, 2012, 504). But between Arabs before Islam generally one could have married up to ten wives but for the bondwoman it was not restricted, one could have had any number he could have bought, and in some instance she was presented to him as a gift. (Ibn Habib) stated that there was a number of the (Shaqiq tribe) that each had ten wives (Al-Mallah, 2012, 506). Also (Qurtubi) stated that when (Eilan Bin Umiat Althaqafi) converted to Islam had ten wives. And (Abi Dawd) stated that (Harith Bin Qais) said when i was converted to Islam i had eight wives (Al-Qurtubi, 2006, 17).

From these evidences we know that the phenomenon of polygamy was common amongst Arabs in Arabian, and the reason behind this was that sometimes for having too many offspring's especially for son and sometimes for political reasons when the chief of the tribe wanted to have a strong relationship with other tribes and families he would have married a wife from them, and this led to many types of marriage such as general marriage, buying, (Alsadiqa), slavery marriage (Alasr), wife for wife, wife for heir (Al-Mallah, 2012, 499-503) and (Muta) marriage (Jawad Ali, 1993, Fifth Volume, 534-539).

The divorce was also had been done only by men, this was also due to patriarchal system of the society, he could have divorced from his wife any time he wanted or due to anger or for revenge purposes to offend his wife's tribe, and generally woman after divorce could not have married again to another man since his previous man considered this as an offence to his manhood but sometimes this had been allowed by receiving some money and gaining the previous man's consent (Jawad Ali, 1993, Fifth Volume, 552). In spite all this there were some women who considered honorable and they were from respected families, these woman had a condition on their marriage and it was that they should be able to take a divorce whenever they wanted and his husband would have

accepted her condition (Muhbar, 39). and women' participation in everyday life situations was related to his social status, the higher the social status the more influence she would had, there were no restrictions for their taking part in social matters as they did when there was a war and also in trading, side by side with men they have defended the honor of their tribes during wars (Al-Mallah, 2012, 512), of course all of these had to be in a context of patriarchal system and according to the values and the meanings which this system gave to things and according to this they would have allowed something but not the other.

Woman considered equal to a half man in Arabian and her rank was lower and this seems to be normal in a patriarchal system, and this was mainly because the need for muscle power during wars, everyday work, trading and hunting. And these were most important things to them because these were needed to survive. And most of the time these were done by men. And also because of the importance of lineage and bloodline in Arabs view which was carried only by men. Despite all that some Arabs took care for females and they were kind toward their daughters and loved them. (Thu al-Majasd) was the first person to allow his daughter to be his heir and to receive the amount that was equal to half of the son's fortune and later this became one of the rules of Islam (Jawad Ali, 1993, Fifth Volume, 565).

Women directly participated in everyday life works and during wars they also took part by treating the wounds and injuries and gave water to those who were thirsty among their warriors (Salim, 2001, 358). despite that some of the tribes in Arabian were in bad relationship with having daughter and when their wives gave birth to a daughter they were being angry and view it as a disgrace, sometimes this feeling of disgrace and anger would have reached a point that the father would have buried his daughter alive, and this was mainly because of two reasons, first the Arabian had a system which was patriarchal, during wars and looting they would have taken daughters and wives of the other tribe which was viewed as a great disgrace from this tribal point of view either to the family or to the entire tribe this would have made them to think of getting rid of them in the first place to be on the safe side before the enemies' hands could reach them.

And the second reason was for economical purpose, since the desert life of Arabs was harsh and also there was lack of food and water and being a female was already a

burden because they could not have find their own food and water sources let alone helping the family and their role in defending the tribe during wars was not that efficient to be considered as helpful to the tribe, so to prevent them from becoming a burden to the family and to the tribe they would have thought of burying them alive when they were only children. And burying children alive also had some less common reasons which were for both daughters and sons such as blind children, weak children, crippled children (Salim, 2001, 352-356). Although burying a child for latter reasons were only practiced by few tribes during harsh times.

1.3.4. Political Aspect

Political life had been based of tribal system and values in most of the Arabian and this was also related to geographical, economical and social aspect of that region which was located in the south of the Arabian, due to a relatively appropriate environment in terms of water sources and weather and increasing the number of population, and this had been led to forming some rules for organizing the life of people and consequently forming state long ago before BC Such (Maenian, Sabversen and Hamidian) (Salim, 2001, 75-98), who ruled over the areas in the south of peninsula, Yemen, Habasha and Sham for prolonged eras. The rest which remains is the area of Hijaz because it had a desert conditions and the sources of water were scarce, the people who lived in this region were dispersed over wide areas and they had no state and no rules, but they lived as tribes and clans and their political life was also has been set on the basis of the tribal systems, in other words the political life and tribal life was so mixed together in this region (which is our purpose) that was the same in terms of values which was the tribal values.

The Arabian society was divided into different units which were the tribes of that region, and each tribe has its own chief who led the tribe, and he had to be chosen by the members of tribe, which had allegiance to the chief. For choosing the chief there was some terms and condition that needed to be present in the leader such as (generosity, bravery, calmness, kindness, wise and modest) (Al-Alusi, Second Volume, 187). Since the tribal system had been based on strong feeling of racial affinity, so the chief had to be chosen from a genuine family with strong feeling toward his tribe. As ibn khaldun

states if an outsider enters into the tribe and lives with them, that person would not have had any feeling of belonging to the tribe and he is a foreigner to them and if they protect him and defend him from other tribes it would be only for allegiance and forming pledge and he could never be the leader (Ibn Khaldun, 2011, First Volume, 249-250). And even inside the same tribe there is conflict between the clan, each wants to have the glory of having the leader from their clan, but the weak persons despite being from a genuine origin as ibn khaldun states "leadership had to be selected through power and of course they had to have more power in relation to other families in order for them not to disagree with his leadership" (Ibn Khaldun, 2011, Volume One, 248). In the end selecting the leader had to be by the head of the families and some of the members who were considered to be appropriate for selecting the leader.

It was the job of the leader to manage the work and general affairs of the tribe and also to maintain justice among the members "to support the weak persons, help the poor, receive guests all the time and also receive the messengers of other tribes" (Al-Mallah, 2012, 528), leading the wars and attacks was also the job of the leader of the tribe and if he had been old he would have selected a brave young person in his place, whatever the war's gaining were "he would had the fourth of it, and also he could have chosen whatever he would have liked and also all the things which were not to be divided between the warriors were for him" (Salim, 2001, 313).

It was the chief's duty to settle down the conflicts that arouse between members of his tribe "but when he could not have dealt with the conflicts due to disagreement between the members of the tribe, the members would have agreed on that to take their problem to one of the Arabian judges of their tribe" (Al-Mallah, 2012 531), most of the time their problems would've been solved by tribal customs, there was no need to judge. The chiefs commands were not mandatory and compulsory because he would have needed them in times of wars and for defending, so he had to rule as they wished in order not to lead creating internal conflicts and to keep their racial tendencies, because if this had happened, would have caused annihilation of the tribe (Ibn Khaldun, 2011, 290), it was rare to see that the chiefs of Sheikh of a tribe to act like a tyrant (Salim, 2001, 313). This means that every head of the tribes and clans has had a commitment to the tribal customs and he could not have disobeyed these customs, they also refrained

themselves from monarchy, it was the tribal values and customs that lead the way and dealt with different matters, from these we know that dealing with different matters of the tribe was the duty of the entire tribe.

It was in Arabian culture that the head of the tribe had to manage meetings, discussions and to consider the opinions of the attendees, this kind of meetings has been known as (Shura- Board or Congress) which was the best method that has been practiced by the Arabs to deal with general affairs and they had (Tribal Council) which made from the wise and mature man of the tribe and lead by the chief, the cities councils were not so different from those of the nomadic Arabs, the society which was in the city was made of two groups:

- Most of them were people and members of the tribe.
- The leaders who were the respected ones and the famous people of the tribes.

The latter have had meetings and council that called (Dar al-Nadwa) or (Muntada) or (Nadi)...for managing the matters of the tribe (Salim, 2001, 313).

The chief had been respected, all members respected him, obeyed him and financially supported him to decrease his burden and responsibly, during wars he had the power to assign each person to his duty to protect and defend the tribe from any external assault (Al-Mallah, 2012, 532-533). the tribes continuously formed allegiances in this way they could have had a better chance of survival because they waging wars and attacking other tribes was very common because of the desert nature of the region and lack of everyday requirements such as water when a tribe attacked another tribe if they had been succeeded in their attack it would've been a great opportunity for them since they have owned everything from other tribe also their place.

Due to racial and tribal values which were the bases of their life, first they would have tried to form the allegiance with some tribes that were from their race and blood relationship "they tried to form bonds with those that were in common in terms of genuinely and race" (Al-Mallah, 2012, 535). And this was somehow easy for them because all Arabs considered themselves as descendants of (Adnani or Qahtani), and due to the allegiance it could have made the tribe larger and more powerful during wars. By forming theses allegiance there were some tribes that had been formed and they were so

powerful that they had not need anyone else to defend them, they were called (jumra) consisted of a thousand knights, and some say that they were three hundred knights, in general we could say that they were strong fighters and they were independent and they had not formed any allegiance with other tribe.

And those tribes that their number was large, called (Al-Ethfiat), and those large tribes who had been formed by uniting some small tribes called (Oum al-Qabaila_ Mother Clan). And those tribes who had a chief and the heads families were common before Islam. There were powerful and their number was large they have been called (jim al-Arab- the skull of Arabs) (Jawad Ali, 1993, Fourth Volume, 332-334). The success of powerful tribes to unite with some small and weak tribes was lead to form some mini empires in Arabian, for instance the heads of (Kindet) tribe were successful to unite and form allegiances with some tribes and clans of north Arabs and build their mini empire which is known as (Kindet) (Al-Mallah, 2012, 537), Ibn Khaldun states that other than forming allegiance with other tribes there was another way to expand their power by manipulating and attacking other tribes, he also mentions that just like the internal conflict between the head of the families on achieving the leadership, there is also a conflict between the tribe, if a tribe suspects that there is a weak tribe he immediately attacks him and destroys him, this will continue until the tribe expands his power and territory, sometime happens that two powerful tribes clash and each one manages his independent territory (Ibn Khaldun, 2011, 265-266). These conflicts show that political life of Arabs has been always in struggle for better not only for survival.

Lack of a powerful reign in Arabian especially in Hijaz has been created a great political vacuum in the region and this has facilitated the conflicts between the tribes and in result has created some great powerful tribes. Arabian was a large warm desert area and lacked natural resources because of this it had never been the center of attention of the two great empires of Rome and Persian, and also because of the continuous conflicts between these two empires (Jawad Ali, 1993, 169), so in Arabian a clam environment had been created apart from the hand of these great empires especially in Hijaz, because Habashversens were Christian and they supported the Rome empire and Yemen sometime supported the Sasans and sometimes it felt under the Rome empire and Habasha (Salim, 2001, 99-105). As Jurji Zaydan states that even long before these

empires the kings had failed to conquer this region such as Ramses the second in 14th Century BC, Alexander the great in 4th century BC and Elias Galos in the time of the emperor of Rome August in 1st century BC (Zaydan, 1993, First Volume, 12).

In my opinion they never wanted to conquer this region because it lacked resources and it was very warm and had desert characteristic. And also because of this the place lacked a central ruler (Jawad Ali, 1993, 49) to rule the region except for tribal values and customs which ruled the area. And for this reason we could name the political structure of Arabian by tribal politics, each tribe had its own independence, power, value and customs. And if a tribe had been weak it would have been destroyed by other tribes or it would have been united and dissolved in a larger tribe, and this had been viewed as normal since they believed in "the strong ones are the right ones".

1.3.5. Religious Aspect

In fact the religious life of Arabs before Islam was complex for that reason we cannot delve into its details and discuss every type of beliefs and myths, but we will discuss the common beliefs that were prevailed in Arabian shortly.

People of Arabian generally worshiped totems and natural events and idols just like the rest of the world at that time, but as a result of interaction of some tribes with the Arabs of Arabian and travelling of some Arabs to Hijaz and its surrounding areas in Yemen and Iraq where there was some remnants of the belief of Sumerians and Babylonian and some progress in religious, this led to Arabs to have a chance to see the difference between their beliefs and other beliefs, because most of the Arabs beside worshipping pagans they also believed in a God who was in heaven and some of them believed in only one God, these beliefs were aroused just before Islam and there was the idea of God of the Gods, modern studies show that after Christ in Yemen there was a belief of worshipping only one God which has been called (God of heavens) (Jawad Ali, 1993, Sixth Volume, 37).

Regarding the origin of religion and religious beliefs there are two opinions which are the opinion of religious scholars and the opinion of other scholars who depend on modern sciences such as sociology and psychology. The religious scholars believe that the human beings were a united nation and they were worshipping only one God then they

lost the pass and became diverse and worshiped many Gods. But the other scholar who depend on modern sciences depend on the studies that have been done on primitive tribes and all new sciences had shown that worshipping one God is comes long after worshipping many God's (Hume, 2008, 30). As David Hume states that "if we study the developments that had occurred through the entire history of mankind we will find out that polytheism comes long before monotheism and its the first and the oldest religion" (Hume, 2008, 30). The opinion of religious scholars depends on holy scripts and their beliefs regarding religion, it is not depended on scientific studies, but other scholars support their opinion by scientific evidence.

It is worth mentioning that by studying those religions which were before Islam it becomes clear that there had been a development in religious thinking amongst tribes the more we trace back the more we see polytheism and worshipping many Gods the closer it becomes from Islam there is a mistrust in their belief toward totems and idols we could notice the spread of the idea of worshipping one God who had been thought to be the reason behind everything and they used their idols as a tool to reach him and viewed him as a creator of everything, this also has been mentioned in Quran regarding the beliefs of Arabs before Islam. Here after we will discuss briefly from the oldest religious beliefs in sequence as they developed.

1.3.5.1. Totemism

Totems were those things that had been considered as sacred by the primitive people, each person had a special totem, in a special ceremony they named the person the name of the totem (Durkheim, 2014, 215) and each individual believed to have a special connections with his totem, and these totems generally were plants or animals but overall they were animals, and rarely there were also some things which were objects (Durkheim, 2014, 39).

The religion of totem which is considered by Durkheim as the oldest form and manifestation of religion, the remnants of this religion could be noticed in Arabian society, it is believed that the Arabs were close from this religion (Shawqi Daif, 2004, 89). Because Arabs named their tribes after the name of different animals such as (Bani Fahd, Bani Dhabia- Nature, Bani Kalb- Dog, Thaur- Bull, Qird- Monkey, Zhiib- Wolf,

Qanfz- Hedgehog, Dhibian- deer) or by the name of birds such as (Okab- Eagle, Nasr- Hawk) or by the name of the sea animals such as (Quraish) or by the name of plants such as (Hanzala) or by the name of the parts of earth such as (Fahr and Sakhr- Stone) or by the name of the insects or reptiles such as (Haya- Snake and Hansh- Fly). And Arabs also named their children by the (Kalb- Dog, Hanzala, Hara, Dharar- Detriment, Harb- War) (Salim, 2001, 359-362). This is the same thing which Durkheim mentions in regard to some primitive tribes of Australia when each tribe or family has a special totem; in addition to this each individual has a special totem of himself (Durkheim, 2014, 207).

Arabs considered animals as sacred and worshiped them and believed that these animals would help them and support them whenever they need them even in wars; of course this meaning has to be taken figuratively not literally. And for this reason they always brought their totems for the battlefields. They also considered touching the totems as taboo and prevented to speak their name and for this reason they named ostrich (Mujlim) an lion (Abu Harth) an fox (Ibn Awi) pigeon (Om Amr- Mother Amr) (Salim, 2001, 362-363), this view toward animals is the same view of Australian tribes which Durkheim studied, he also mentions that giving a name to an individual was done through holding a special ceremony, later this name would have become the totem of that person, and they have not used the name in everyday words, Durkheim believed the reason behind this was that they believed that the religious words are not to be mixed with the words of everyday life (Durkheim, 2014, 215).

In totemic believe the relationship between individuals and their tribe is strong and tight, they affect each other, it is kind of like their fate are entangled in a way that if something happens to one of them the other one would feel it too, and if the animal dies the life of the person who holds its name will be in danger, Durkheim believes that its is because of this reason that that animal should not be killed and especially no one has to eat from its meat (Durkheim, 2014, 217), and we could notice this kind of belief amongst tribal Arabs and that is if an animal which specified to a tribe died, they took care of his body and buried it and they would have mourned its death. Whenever (Bani Harth) found a dead deer they would have buried it and they mourned its death for six days (Salim, 2001, 363). And when they were killing a snake they were feared that this

might cause them to be cursed in order to prevent this they were telling the snake that this death brought upon you by your enemy (Al-Alusi, Second Volume, 358). They refrained themselves from killing animals since they believed killing any totemic animal might cause some kind of punishment. And they also refrained themselves from cutting and eating plants except for when they needed them.

They might have performed a custom to prevent any consequence that they would thought it would lead to. For example when (Bani Hanidha) made an idol from dates and oil and they worshiped it and when draught came they ate their idol and about this event a poet said:

"During draught and hunger Bani Hanidha ate their God and they did not fear of its consequence which is God's punishment" (Salim, 2001, 363). These believes are common amongst the primitive tribes as well as amongst Arabs, the totemic beliefs of Arabs is not as complete exactly as the primitive tribes due to presence of many other religion and beliefs in the region and lack of meticulous information on the old primitive tribes in the region, but Durkheim in his famous book (the primitive forms of religious life) gives an example on (Mongabi Tribe) which is almost similar with the Arabian tribes who worshiped totems in Arabian before Islam, and states that if a tribe had a totem of a snake with poison, not only they had to refrain from eating its meat they also had to not eat lizard and some other similar things. And if they have eaten its meat they had to regret, they had to do something difficult enough to decrease the burden of their sin (Durkheim, 2014, 204).

In the previous chapters it would be obvious to notice that the Arabs before Islam had totemic beliefs and it had affected their life and created so many myths and believing in invisible powers and they created many customs and the way to deal with invisible powers. And it is worth to mention that this kind of totemism which was practiced by Arabs before Islam in Arabian is different from those of primitive tribes and over time this kind of belief has declined and religious thinking besides philosophical, social, scientific thinking has developed.

1.3.5.2. Paganism

In regard to paganism in Arabian we don't have a trustworthy scientific research in order to study the reasons and causes behind paganism and history of paganism, because the sources that we have on paganism were written by Muslims, not only they don't mention the old history of paganism they also have written it with an Islamic background and worldview. In scientific study the religious beliefs is not considered as evidence in historical studies. Because of this factors we cannot delve into the paganism before Islam in Arabian in detail, we discuss it in general and some of the most prominent idols.

Paganism in Arabian was widespread before Islam particularly in Hijaz, Mecca, Taif and Yasrib. Other places such as Yemen and Habasha had their own religion, Habasha were Christians and Yamanian was Sabia and they were worshiping Moon, Sun and Vinus. And the moon was more important than the Sun in their belief because they believed that (Lat) presented the Sun and Sun was the Moon's wife, and Ashtar (Venus) was their child. Moon had many names according to different Tribes such as (Wad) by Mainians, (Warkh) by Sabversens and (Sin) by Babylonians. And sometimes instead of all the names there was only one name and it was (Eel) which means (Allah) or God or (Elah) (Salim, 2001, 365-366). Because of the appearance of moon during night by its light Caravans would have travelled through night and because of this they also named moon as "Hakim, Holy, just, Sadiq, Mubarak, Supporter and protector" (Salim, 2011, 366) which later in Islam these names became the names of "God".

Arabs used two specific words for their idols (Asnam and Awthan- Idol), Ibn Hisham states in his book (Asnaf): whenever an idol made of gold or silver and in the shape of man they called it (Sanam- Idol) and if it was made of stone they called it (Wathan- Idol) (Kalbi, 2006, 149).

And some people think that (Sanam and Wathan- Idol) are used interchangeably but having two words with the same meaning was because of tribes, some used Sanam and others Wathan. And some think that they are different words in meaning. (Jawad Ali, 1993, 74) and it has been said that Idol is made of stone or something else and has no specific shape while Wathan has a specific shape and (Wathan- Idol) is a symbol of

God (Jawad Ali, 1993, 73-74), but in this research we deal with them as one word. There were many Pagans before Islam and they were different in shape, some had the shape of man and some of them had no specific shape and some of them had a shape of an animal. (Jawad Ali, 1993, 75-76).

The most important idols in Hijaz were (Hubal, Lat, Manat and Ouza). And (Hisham Ibn Kalbi) states that the oldest idol which Arabs had worshiped was (Manat). And Arabs named their children after it such as (Abdulmanat, Zaid Manat). (Manat) has been placed in the coast of (Mushalshal) in (Ghadid) between Mecca and Medina, all Arabs considered him as the most important idol and respected him and made sacrifice for him. The Aws and Khazraj Tribe and also the people of Mecca and madine and anyone who lived in that region made sacrifices in the name of Manat (Kalbi, 2006 109-110) in Babylonian literature (Manat) was the God of death and fate by the name of (Mamnato) (Abdul Amid Khan, 1937, 128). And also Arabs considered (Manat) as a symbol of death) but (Abdulaziz Salim) thinks that it was not the symbol of fate because in Arabs world of view and his poets (fate) is masculine not feminine but (Manat) was feminine and because of this they only shaved their head in front of (Manat) and made sacrifices to it. But for fate matters they would have gone to (Hubal and Ze Khalsa) (Salim, 2001, 376).

The second most important idol of Arab was (Lat) which was a God dess and it was newer than Manat and it has been placed in (Taif) (Kalbi, 2006, 112), and it is one of the Babylonian God's and they called him (Al-Lat), it was the symbol of summer (Abdul Amid Khan, 1937, 117), which later used by Arabian tribes of (Nabti) and by yamenian and it was famous by the name of (Sun).it has been mentioned In some sources that (Amru Bin Lahi) is the one who brought this idol from Yemen to Arabian regions such as Hijaz and it was the symbol of summer. (Amru Bin Lahi) said: "Your God Changes winter into summer because of Lat" (Salim, 2001, 378).

According to (Hisham Kalbi) Lat's shape was square and it was made of stone and it has been placed in a house which was made from stone (Kalbi, 2006, 112), and also according to him Arabs consequently after (Manat and Lat) also worshiped (Ouza), and his evidence is that Arabs named their children after (Manat and Lat) but naming their children after (Ouza) came after them, (Abdulezi Bin Kaeb) is the oldest name that

has been named after (Ouza) (Kalbi, 2006, 114). The place that (Ouza) has been placed in is (Nakhla al-Shamiye) which was called (Haradh). (Ouza) was the most important pagan in the view of Quraish they presented him gifts and made sacrifices for him (Kalbi, 2006, 110). According to Hisham Kalbi there was a slaughterhouse which was specified to (Ouza), the worshipers of Ouza made their sacrifices there and named their sacrifices (Ghabghab). And shared the meat of the sacrifice between those who attended the ritual (Kalbi, 2006, 116-117). And the prophet says on Ouza "when i beieved in the religion of my relatives, i presented a goat to Ouza" (Kalbi, 2006, 115).

According to different narrations (Ouza) was the same (Ashtroot) of the Akadians (Al-Mallah, 2012 567), and they meant by it the star of twilight which is (Zuhra), (Ashtar) of the Babylonians which is considered to be the daughter of God and the symbol of winter, love and beauty and among the Greeks it was (Zuhra) star.

Among the Arabs this star was worshiped. In general this God dess was famous among (ancient Iraqis, Kananian, ancient Egyptians, Greeks, Romans and Arabs) the image of this God dess changed from one place to another as we stated above, this God dess was once again the symbol of winter among Arabs just like the Babylonians as we can see from this from the quote of Amru bin Lahi which is "the heat of Tahama is changed to winter coldness by Ouza" (Salim, 2001, 379).

In Arabs opinion Ouza was like a good and beautiful girl in the shape of Zuhra. And in their point of view it is one of the daughters of God like the Babylonians which considered her a beautiful girl and the daughter of (Alilah or IL) the God of Babylonians (Abdul Amid Khan, 1937, 123). Ouza has also have a relation with girls and marriages which is seen in the pre Islamic heritage of Arabs, the tradition was when a girl wanted to marry they showed a part of their hair and put on eyeliner to one eye and they wore anklet and they said "get married before tomorrow comes" (Abdul Amid Khan, 1937, 124). Ouza was not the idle of the Quraish alone but was the idle for other tribes like "Ghani, Bahila, Khuza, all the clans of muzar Bani Kananeh and Ghatafan" (Salim, 2001, 379).

From the above statements we can clearly see that the ancient civilizations of Mesopotamia had a great impact on Arabian and genetically most of the Arabs are from people lived in Mesopotamia and this was not only a theological impact instead it was in

every aspect of life and many sayings and wisdom was left from ancestors to the offsprings. Another important idle is (Hubal) which Among Iranian tribes and clans its the God of giving endowment (Al-Mallah, 2012, 564) and the God of earth and humans among Babylon (Abdul Amid Khan, 1937, 116) at the meantime they considered him the God of Gods (Al-Mallah, 2012, 564). In the Jewish regions (Baal) was the God of agriculture (Abdul Amid Khan, 1937, 116), also among Arabs (Hubal-baal) was the God of endowment because (Mohammad Abdulhamid Khan) narrates from (Azraqi) that (Amru Bin Lahi) from (Jazira) in the region of (Heet) he had brought (Hubal) to (Kaaba) and he put it in a pit by the name of (Akhshaf) inside (Kaabe) (Abdul Amid Khan, 1937, 116). The pit was filled with water which implies the relationship between endowments, bless. Arabs considered (Hubal) to be the God of all God's and when (Amru Bin Lahi) spoke: your God changes the cold of Taif to the heat of summer by the means of (Lat), by God he meant (Hubal) (Salim, 2001, 380).

Due to sources (Hubal) had a great and important position from the perspective of Hijaz's people, whenever conflicts rouse the resorted to (Hubal) and during war and traveling, marriage or any other important act according to (Hisham Kalbi) the they would have gone to (Hubal), which in front of it there was seven arrows, one of the arrow was written on it (Sarih) another on (Mulsaq) if any of these two arrows was come out they would have used it and stick to the decision (Kalbi, 2006, 123-124).

Other than this idle Arabs worshiped other idles such as (Asaf, Naela, Naham, Sa'ir, Amyanus, Qaisar, Wad, Swa', yaghus, zu alshari, ya'uq, Nasr, fls) (Kalbi, 2006, 124-155). And also others such as (Manat, Ze Khalsa, Sa'd, zu Kafain) (Salim, 2001, 381) and so many others.

According to (Hisham Kalbi) each house of Mecca's houses had had its own idle which they had worshiped it, and the stature of the idle was the same as the stature of its worshiper, and when one of them had gone to travel the last thing that he would have done was to touch his idle and after the returning from his trip he would have done the something.

Some of the Arabs built a temple for the idles and put the idles in a upright position inside the temple, those who couldn't afford an idle put a stone in front of

Kaaba of any other place which have been considered as a sacred place and went around them as a part of their ritual, and made sacrifices for them.

Even though their idles were away or around Kaaba, but they were meant to represent Kaaba during their rituals and sacrifices (Kalbi, 2006, 128-129) we could notice in the history, Arabs before Islam just before the arrival of Muhammad, were affected by the inhabitants of coast of Arabian and around them who believed in a single God named as (Al), (Ilah) or (Allah).

Due to this reason in addition to the presence of a totem for each tribe inside Kaaba, religions like Christianity, Judaism, Hanafi and Sabian were present in Mecca, and none of these religions and beliefs was more important than another among Arabs (Nablusi, 2008, 49, 98). In general they paid no attention and had no interest in religious beliefs. So we see when the prophet of Islam guided them and talked with them, they didn't listen and paid no attention and was not opposed till they felt danger on their financial matters and financial matters of Mecca and their commerce too.

In such a long time that he called people for the message he was carrying which was roughly Thirteen years only a few people answered his call and believed him, with the exception of a few one the remaining were either servants or slaves which were poor and had no share in what so called Mecca's business and commerce. And this proves that religions matters were the least thing that they paid attention to but instead they focused on financial and commercial matters of Mecca. Since there were lots of kinds of worshiping ways among Arabs like totemism, paganism, monotheism...etc. so they had a complex religious life.

In addition to the major types of totemism among Arabs, there were people who worshiped stars like sun, moon "Suhail, Attard, Hazrum, Shuara, Tharia, Euq, Dubran" (Salim, 2001, 383). Those who worshiped stars were also called Sabian which have been mentioned frequently in different places in Quran.

Abdulaziz Salim quotes "they are divided into two major groups Sabian who believed in Allah and those will be Hanafis and non-believer, Sabian who were star worshipers" (Salim, 2001, 384). There were also people who worshiped angels, ghosts, Hisham Kalbi points that (Banu Malih) from (Kaza) clan had worshipped ghosts (Kalbi, 2006, 130), and assumed angels to be God's daughters and from here they were named

polytheist and worshiped them (Jawad Ali, 1993, 44). They also had the chance of knowing and getting in touch with other religions like worshipping fire from Persians which came from Hira, Yemen and Bahrain.

Also from Hira they got in touch with Mazdak, Mani, Zardasht religions (Kalbi, 2006, 130) and each of these beliefs and religions spread in one or more clans, and probably remained for a long duration since there is a vast number of old Persian words present in Arabian language and the prophet used them, and this proves the effect of these beliefs and religions on the locals of Arabian and their survival among them for a long time.

1.3.5.3. Judaism

Historical reference does not give us a detailed and specific information about the presence of Jews in the Arabian, it is a matter of controversy among them each retrieving its occurrence there to a certain reason.

Some believe that from the era of Prophet Moses they came to Arabian to teach people their religion, and this is believed to be around seventy years after Christ. And their migration was because of their inhumanly treatment by the romans which were Christians at the time. And some other reason which we don't go further into their details, what is so important here. Is the presence of Jews in Arabian and more specifically in Hijaz is proven and they affected the population there and they were also affected by the culture, morals and beliefs of the natives in these places.

The Jews inhabited different places in Arabian Jawad Ali states that the Jews among the Arabs were popular and have been mentioned in jahili poems (Ignorance poems). There for, we can see that Arabs before the appearance of Islam interacted with the Jews and had knowledge about each other.

The Jews lived in Yemen, Yamamah, Uruz. And some businessman and trader lived in Mecca and some Jews migrated toward the Arabs lived in the east like Iraq, and some stayed at (Gulf of Arab) (Jawad Ali, 1993, 511-514), and some others like (Banu Akirra, Banu Thalaba, Banu Muhamar, Banu Zara Bau Qinuqa' Banu Zaid, Banu Nazir, Banu Quraiza, Banu Bahdal, Banu Auf, Banu Qasis and Banu Masila) Clans lived in Medina and its surrounding places (Jawad Ali, 1993, 519).

There were also a Jewish family in Taif that had been thrown out from Yemen then later on again been thrown out in Medina too, they were occupied with commerce in Taif and some other Jews were settled in Khaibar and lived there (Jawad Ali, 1993, 526).

The Jews in these places occupied themselves with goldsmith, blacksmithing, agriculture and commerce. And in such manner affected all the population in these regions and many people and tribe converted into Judaism. They had a major role in spreading stories about Moses and Banu Israel and they were one of the major roles in weakening paganism among Arabs in the region. So apart from other life aspects contributed to a major impact on religious life among Arabs in this region.

1.3.5.4. Christianity

Precisely there is no know date in which Christian religion entered Arabian but at least it was 3 decades after the appearance of Christ in which it spread among Arabs which lived around Greek and romans (Salim, 2001, 386). The saints just after Christ's crucifying spread their message and called in people to their new religion, in such manner they reached Arabian for the same purpose. Due to their knowledge in medical and other sciences so they had the upper hand of convincing people and converting them to Christians (Jawad Ali, 1993, 587-588).

Including many clans in Arabian Peninsula, another contributing factor in the spread of the new religion was their trade with the locals. Later on due to the roman empire which declared Christianity as its one and only religion it lead to further spread of the new religion and four new Christian bases or centers were built in "south west of Syria, south east of Iraq, Habasha, North in Yemen" (Salim, 2001, 386) from these 4 points saints, priests and traders transferred their new religion into Hijaz and its surroundings especially in (Tai, Dauma Aljandal) calns (Salim, 2001, 389).

In Mecca, Taif, Yathrib the saint's taught people about bible and Old Testament and translated their verses into simple words that everybody can understand easily. Telling the stories in bible by the saints was another way of convincing people and made them leave paganism behind (Jawad Ali, 1993, 589). Famous people who converted into Christianity among them were "Arbab bin Ru'ab in clan Abd al-Teth, Adi Ibn Zaid, Abu

Qais Zerma Ibn Abi Dans in clan Bani Najjar, Waraqa ibn Nawfal, Abid bin Abras Asadi poet and Bahry friar" (Salim, 2001, 389) which is a hallmark that Christianity was present in Hijaz, Mecca, medina and the locals were fully aware of the new religion.

Some stated that there were two statues or sculptures of virgin Mary and Jesus Christ (Shariati, 49) inside Kaaba and were worshiped by their followers Hisham Kalbi points to that (Adi Bin Hatam) when he felt the uselessness and powerlessness of his idle he left paganism and converted into Christianity (Kalbi, 2006, 156).

That indicated that the locals were no stronger to the new religion. But what is crystal clear is that Christian religion was not as famous and as elegant as Jewish religion in the region, the population and tribes were much less compared to those converted to Jewish religion.

1.3.5.5. Hanif Religion (Religion of Abraham)

As we stated earlier just before the emergence of Islam religion, paganism was stepping down and were left by many around that time a group emerged and named themselves as (Hanafis) they opposed paganism and called people for monotheism and to get away from paganism. Islamic scholars have many opinions about the word (Hanif) many thought that it may contribute to potency to settlement and conversion from paganism to righteousness or something willing toward truth (Jawad Ali, 1993, Sixth Volume, 452), Or Hanif is anybody that have done pilgrimage by the standards of Abraham or whom has been circumcised or who have stayed away from paganism (Al-Mallah, 2012, 573), or somebody who has stayed away from his people's religion and left it. It may also mean avoiding the leisure in life and staying away from anything luxurious (Jawad Ali, 1993 Sixth Volume, 453-454).

According to historical references the number of Hanifis were limited about them Ibn Ishaq says: four men in Mecca gathered who were (Waraqa bin Nawfal, Abdulla Ibn Jahsh, Othman bin al-Hawith, Zaid Amr ibn Nakhil) who told each other know that our people is not on the right path or the right religion and have turned back on their ancestor's religion which was Abraham and his sons.

We don't do pilgrimage over a stone which can't see or even hear and which can't harm or benefit. People find yourself a religion i swear on God that you are not on

anything to be called a religion that they spread to other religions and places to teach others about Hanafi religion (Ibn Hisham, 1990, 251-252). According to references the number of Hanafis increases and kept increasing due to their continuous trials to reach more and more people and teach them about what they have to offer instead of their paganism.

Many welcomed the new religion among them were "Umayyad bin Salt in clan Thaqif, Qais bin Sa'ada in clan Ayad, Abu Qais Zarqa ibn Abi Anas in Bani Najjar in Yasrib and Khalid Bin Sinan in clan Bani Abbas" (Al-Mallah, 2012, 537), which were the most famous among the new believers. This is a proof that the new religion was spread among the Arab tribes and had a great impact on paganism and weakening it among the locals in these regions. The Hanafis were in general a group of (Zahid) which had doubt about worshipping statues and sculptures. And were in search for a better substitute for paganism they travelled and searched loneliness it was what they chose over normal living among people, so they went to caves and stayed there thinking and praying to God (Salim, 2001, 392).

One of the ancestors of prophet Muhammad was a Hanafi named (Ka'b ibn Lu'ay ibn Ghalib) who argued the Quraish about the creation of universe, earth and the cosmological events and encouraged them to be good to their relatives and usual visitors. Keeping promises, warned them about death and the terrifying moments just before death grated them about the arrival of the time of the emerging of the new prophet (Salim, 2001, 396) its clear that Hanafis gave a special care to religious affairs and stayed away from the already present religion in these regions and called people for a new belief and religion.

They also did at cat from those animals stayed and God's name have not been mentioned during the staying process. They were against premature burial and strongly opposed premature burial of girls which was common among many clans in Arabian, their new beliefs and convincing facts greatly impacted the locals in those regions and they brought about a new ground for a new religions and social life so this was one of the main reason that lead to the emergence of Islam religion in this region and conquer all Arabian in a short time.

1.4. Arabs Perspective About Supernatural Powers and Creatures

Before the arrival of Islam and after it in the area, Arabs believed in some supernatural forces and spirits which could influence their lives, help them sometimes, sometimes attack them. They divided supernatural forces into good and evil, they tried to seek refuge from their evil deeds through sacrificing and praying.

Historical researches and sources talked about many of the spirits and supernatural forces in this way which Arabs believed in before the advent of Islam. But it is still not confirmed completely that what were those forces and how they were in the point of view of Arabs pre-Islam. Those supernatural forces which we are certain about them and we mention them are (Genie, Satan, and Angel).

The difference between angel and Satan is easy and clear. The controversial point among historians and researchers is the difference between Genie and Satan. Some say that Satan and Genie are the same species, and Satan is the evil Genie (Jawad Ali, 1993, Volume Six, 706). Some believe that they are different species as humans and horses are from different species (Aesha Ajina, 2015, 105). The confirmed point is that Satan or Genie is not the angel specie and we accept and approve it.

In the previous section, we mentioned that some Arabs worshipped Genie. The relation of Arabs pre-Islam is not just worshipping, but they believed that every new born baby has Genie companion with constantly. He receives the inspiration from the Genie companion (Aisha Ajina, 2015, 85). According to Arabs, Genies eat, drink, and increase like humans, and they have a society like humans. They believed that Genies stay and live in dark and far places, and they go to other places rarely. They inhabited and Arabs believed that they were some tribes who lived in (Abqar Valley).

While they travelled, they sought refuge from the master of Genies of the area. Due to the closeness of Genie life and situation from human life and situation, the Arabs believed that the relation between Genies and humans is natural and normal. Also they believed that poets and priest make poems and predicts things and events which the help of Genies. Even the poets said that they were taught poems by their fellow Genies. The Genies inspired them. For example, Asha talked about his Genie (Mishal), he said that he said poems whenever Mishal revealed him something. He did not say poems by

himself. If Mishal inspired him, he made poems perfectly (Abu Zayd, 2010, 82). This reminds us the verses from Surah (An-Najm)

"Nor does he speak out of desire. It is but a revelation revealed. Taught to him by the extremely powerful. The one of vigor. He settled. While he was at the highest horizon" (An-Najm, 3-7)

In these verses the prophet mentions that he does not say anything randomly, he is taught by an angel and this is similar to how A'sha described his Genie. The prophet described angels in general and Gabriel in particular in these verses and some other verses.

The Arabs also believed that priest have relation with Genies and Satan. They were informed about future incidents by Genies and Satan. They predicted and answered the requests of Arabs pre-Islam, the Arabs went to priests to know about the coming events, and at the time of hostilities and differences, they went to the group in order to advise them to the right direction through their predictions.

In Arabian literature books, there are poems and stories about it, at the past time (Shaq Bin Nazr, Satih Bin Mazin Bin Ghasan) were famous and Satih was wrapped as wrapping clothes, he did not have any bones except his (Skull). From the famous poems of these two persons, the interpretation of (Rabia Bin Mudhir)'s dream who predicted the triumph of Habashian (Ethiopians) over Yemen, and Mudher power and after him. They predicted the arrival of a prophet among Quraish Tribe, and Satih interpreted (Mubdan) dream when Abu Shirwan informed Satih about his dream through (Abdalmasih), and he informed the arrival of the prophet and Iran Destruction (Ibn Khaldun, 2011, First Volume, 198).

Believing in Angels was a widespread phenomenon, some Arabs worshipped them and believed that Angels are God's daughters as we mentioned in the previous chapter. Also they believed in the interaction and relation between humans, Angels, and they believed that Angels shake hands with humans and talk with them; this belief was popular till the arrival of Islam (Jawad Ali, 1993, Sixth Volume, 740).

"When the prophet informed Khadija about the revelation for the first time, she wanted to test it and asked the prophet to hide her in his clothes. The process ended due to that and the prophet returned to his normal situation. Khadija said that this was an

angel not Genie. I.e. Angels do not get closer from women. Khadija asked the prophet about the color of the clothes in which the messenger came to him. The prophet replied that he preferred white and green. Then Khadija said that this had to be an Angel. I.e. Angels prefer white and green. While Satan prefers black color (Ibn Khaldun, 2011, First Volume, 170-171), (Al-Tabari, 2010, 861).

As it could be perceived that Arabs believed in angel's pre-Islam, and knew the characteristics and description of angels and Satan. When the prophet said that he communicated with an angel, No one denied it, and it was not strange to them. It indicates that they were familiar to that thought and incident.

From the Arabs' perspective, no one could make interactions and relations with (Genies, Satan, and Angels) except those who had special genius and could make relationships with a creature superior to them. They believed that Genie and Angel are creatures which are different from humans. They believed that Genies have the ability to pass beyond the furthest reaches of space and listen to divine decrees and inform their companions from poets and priests.

That is why if a person wants to make relations and interactions with them, he should leave his human level and gets higher to have the chance to communicate with them. This was not for all just those who had special abilities. Hereby Arabs referred those who were genius to Genies such as preachers except the poets and priests, they believed that each of them had a Genie companion and inspired by the Genie (Jahiz, 1967, First Volume, 289-290). (Ibn Manzur) explained the word (Abqar which means Genius) and said that the word (Abqar) was derived from this belief, anyone who had a special skill was called (Abqar) as a sign to the place of inhabiting the Genies which was (Abqar Valley) according to their belief (Ibn Manzur, below the word Abqar).

What makes this kind of beliefs to remain in the mind of Arabs pre-Islam and after the advent of Islam among the Muslim wise men and Philosophers is related to the ideology that the world and the creatures in it have not come into existence from different sections and units. They all related to each other from the lowest rank to the highest and vice versa. And though this framework, some people have the ability to break the physical and material limits, and interact with world of Spirits, Angels, and Genies. The poets, Priests, and the prophets make their speeches and proclaims

meaningful because according to Arabs' belief these people have special abilities, can pass to the other worlds, become Genie and Angel companion, and they can achieve and obtain what the normal people cannot know.

Ibn Khaldun who belongs to this ideology which we mentioned before believes that humans have the ability to separate from human shape, and deprive themselves from that world, and rise to a spiritual world which is higher than human world, this situation in some special time occur to those people who are in the level of the prophets in the blink of an eye. This situation which happen to them without any help from the senses, perspective, physical actions either speaking or a special action, but this situation is separation and purification from human being, and rising to become an angel. Also he mentions that whenever the subject is like that, it is a logistic separation and decides depending on mind which there is another group of human who are lower than the previous level (means the prophets).

This group consists of the priests. This group is weak and not fully capable of reaching the level and their comprehension and understanding. The priests do not have enough ability to understand the situation because the relation is from Satan. The religious men depend on animal bones, and ordered words, and bird movements. They make good and evil sorcery. What is why they sometimes say the truth and vice versa. They depend on their ability and get benefit from whatever helps them in this way. The prophets do not get benefit from other things. When the prophet asked Ibn Sayad about the news and information he gets, he said: I get true and false news. Then the prophet said that it is the mixture of reality and false for you, but the prophet hood never gets false news (Ibn Khaldun, 2011, First Volume, 183-185). This is the difference between the prophets and priests.

Also Max Weber explains the difference between prophets and magicians which is prophets don't use specific tools while magicians do and the core idea in prophethood is doctrine and commandment not magic as he says: "the prophet, like the magician, exerts his power simply by virtue of his personal gifts Unlike the magician, however, the prophet claims definite revelations, and the core of his mission is doctrine or commandment, not magic. Outwardly, at least, the distinction is fluid, for the magician is frequently a knowledgeable expert in divination, and sometimes in this alone. At this

stage, revelation functions continuously as oracle or dream interpretation. Without prior consultation with the magician, no innovations in communal relations could be adopted in primitive times. To this day, in certain parts of Australia, it is the dream revelations of magicians that are set before the councils of clan heads for adoption, and it is a mark of secularization that this practice is receding.

On the other hand, it was only under very unusual circumstances that a prophet succeeded in establishing his authority without charismatic authentication, which in practice meant magic. At least the bearers of new doctrine practically always needed such validation" (Max Weber, 1965, 47).

It could be viewed that Max Weber and Ibn Khaldun had similar perspective about magicians and priest respectively which is that they are knowledgeable experts in divination and dream interpretation. One of the reasons that people did not believe in prophets was that they view the prophets as magicians or priests and this has something to do with the previously described perception in their own way, and there was a large number of magicians and priests in Arabian Peninsula.

As we see that Arabs believed in the relation between humans and supernatural creatures, poetry and prose, priest's speeches which are products of the relation between humans and these creatures. They believed that the source of poetry and priest's speeches are in another world. And any other ability of them comes from the unseen world and they interpret it in this way. This belief of Arabs pre-Islam is highlighted in Quran. A Surah from Quran is about Genies, and the interaction with humans is indicated and discussed about their situation and believing in Islam. This is a sign that the belief of Arabs in Genies and the interaction with humans are shown in Quran. Quran confirmed this belief and the interaction with humans in Surah (Al-Jinn) says:

"Some individual humans used to seek power through some individual jinn, but they only increased them in confusion. They thought, as you thought, that God would never resurrect anyone. We probed the heaven, and found it filled with stern guards and projectiles. We used to take up positions to listen in; but whoever listens now finds a projectile in wait for him. We do not know whether ill is intended for those on earth, or if their Lord intends goodness for them. Some of us are righteous, but some of us are

less than that; we follow divergent paths. We realized that we cannot defeat God on earth and that we cannot escape Him by fleeing" (Al-Jinn, 6-12).

As we perceive that Arabs pre-Islam believed that Genies go to the heavens and bring news to their companions and it is confirmed in Quran. The arrival of Islam Prophet prevents them from this. Except Jinn Surah some other verses in Quran mention genies and their interactions with humans. They confirmed Arabs' belief before the arrival of Islam, and it still exists in Islamic societies as mentioned in these verses:

"Yet they attributed to God partners-the sprites-although He created them. And they invented for Him sons and daughters, without any knowledge. Glory be to Him. He is exalted, beyond what they describe" (Al-An'am, 100).

"Likewise, we have assigned for every prophet an enemy-human and jinn devils-inspiring one another with fancy words in order to deceive. But had your Lord willed, they would not have done it. So leave them to their fabrications" (Al-An'am, 112).

"They will say, "Be you glorified; you are our Master, not them. In fact, they used to worship the jinn, and most of them had faith in them" (Saba', 41).

"Recall when we dispatched towards you a number of jinn, to listen to the Quran. When they came in its presence, they said, "Pay attention!" Then, when it was concluded, they rushed to their people, warning them" (Al-Ahqaf, 29).

"From the evil of the sneaky whisperer. Who whispers into the hearts of people? From among jinn and among people" (An-Nas, 4-6).

According to the mentioned belief believing in the relation of humans and Genies, angels and getting information and news from them it was not strange to Arabs when the prophet claimed his prophecy and receiving news and information from an angel, and he does not speak randomly.

In Arab culture, if a normal speech was uttered, the speaker and the audience believed that it was the speaker's own speech. While a famous, important, and supernatural speech was uttered by a person, the speaker and the audience believed that it belonged to Genies and Satan not the speaker himself.

That is why the prophet announced that Quran has come down to him through Gabriel that is higher than Genies and Satan, and was praised by the prophet. The prophet

considered Quran higher and superior to poems and priest's words, so he referred Quran to a higher and stronger source than poems and priest's words.

We see that the prophet had the same belief; he referred what he said to a supernatural source which was angels. Among Arabs, Angels were known and had higher ranks, some worshipped angels.

Most believed that they are God's daughters. After that, Islam stood against that belief and protected angels from those beliefs and called them as heaven soldiers (Ya-Sin, 124), praise God and recite revelation (Ash-shu'ara, 193, Al-Baqarah, 97), brings peace and tranquility into the believers heart (Fussilat, 30), and fight against unbelievers (Al Imran, 124).

Arabs who stood against Islam and the prophet, they did not stand against the belief of prophet and angel relation, they did not deny it. They were afraid of their economic, political, social interests; economic interests were the priority for them. They wanted to put Quran in the level of poems, sorcery and priest's words, and called the prophet as a poet, priest, and sorcerer. They wanted to interpret it in this way, and reduce the prophet's work to these frameworks which were limited of that time among Arabs (poet, sorcerer, and priest) who did not get involved in commercial affairs, authorities' interests and rich people in Mecca, while the prophet put their interests in danger. Arabs did not stand against the prophet and did not talk about prophecy and did not deny it because they were familiar to prophets of the area and their lives when they criticized him.

At the time of the prophet of Islam, there were some other prophets. One of them conveyed his mission through poems, even the prophet of Islam listened to him in Mecca market, and then they expelled him to Taif. May be one of the reasons behind the prophet's insistence that his mission is not poems is being the witness of the other prophets' destinies. When the prophet and his companions obtained power and got stronger, groups of people came to Medina and show their submission to him.

A girl came to the prophet and said that she is the daughter of that man; the prophet replied that she is the daughter of that prophet whose people did not listen to. Proclaiming the prophecy of (Musailama) and arrangements of (Umayya Ibn Abi Salt) to proclaim his prophecy show that prophecy was a widespread phenomenon.

And people were familiar to it. They criticized the prophet that he was not in the position to become a prophet. It could be viewed the Arab's belief about the person who becomes a prophet and suitable for it when Umayya said; if there is a person who is appropriate for being a prophet is me not Mohammed because I know a lot of past stories and I have twelve sons, but Mohammed does not have any sons. It could be seen that they criticized the prophet himself not the phenomenon of prophecy. One reason for the superiority of an honorable person was having sons in the society because it is a patriarchal society, boys were more important than girls. Girls were even the symbol of shame and disgrace. Being familiar to past stories was another sign in Otbah speech, even in Quran mentions that Arabs considered Quran as (Past Stories). They criticized the prophet of being (Crazy, Sorcerer, Poet, and Priest), there is no attack about prophecy phenomenon and the source. They attacked the prophet himself and sometimes Quran because some parts are like poems and priest's words.

The prophet refused this criticism and attack about Quran and does not consider Quran as poems and priest's words. It is higher than them and does not want to underestimate poems and priest's words. He considers his mission higher than them because it is from angels, but they are from Genies. So he considers his mission superior to poems and priest's words and distinguishes his work from them. He believes that his duty is greater than theirs. Arabs wanted to restrict his duty by considering him as a poet and Quran as a poem and preventing his duties. Interpreting revelation as the result of human and Genies relation, and then illustrate Mohammed and his mission according to their will. And protect their interests which the prophet wants to put them in danger and destroy them through making a new situation. Nasir Hamid Abu Zayd's belief about the relation of Quran and poems believes that they are similar in one way and different in the other way.

He says: the relation is dialectical and the source of meaning and belief of Arabian culture. Quran due to the imagination of people of that time about the importance and revelation and poem works, tried to keep itself away from being a poem, and Mohammed from being a poet because poet's duty was different from the duty of Mohammed in Quran. Poets were the spokesmen of their tribes in such society and the prophet was a missionary. Poetry protects the tribe interests through attacking enemies,

supporting allies, and praising the leaders. Quran wants to reform external realities and change the situation to a better one. He says that is why Quran confirms and insists that it is not a poem and Mohammed is not a poet, priest, crazy, or sorcerer.

When Quran keeps itself away from being a poem and Mohammed as a poet, it does not mean that it condemns poems absolutely or refuse it, while it refuses it in the way that Mohammed's contemporary wanted to consider Quran as poetry and keep it in superior culture, and for the benefit of the minor and lose of the major.

Quran estimated poems in a higher position if the duty was appropriate and similar to Quran. For example, Hassan Bin Thabit, and Abdullah Bin Rauaha whose speeches approved by Gabriel (the holy soul) who revealed Quran, but the sources of the enemies' poems were Satans (Abu zayd, 2010, 245-246).

If we are aware that according to Mohammed's view some Gens are Muslim, and Arabs' belief that poets are inspired by Gens, it becomes clearer. The revelation of Quran is not only with poetry of the era, but it has relations with priest's words, preaching, and all other fields which belong to supernatural world in Arabs view and humans have special abilities because they are inspired by Gens and can contact the supernatural world. Islam prophet get inspiration through the belief and Arabs view to make relations between heaven and earth, humans, gens, and angels, and explains the mission through which he wants to change the society. He belongs what he says to supernatural forces and explained them in this way.

His inspiration comes from angels who are superior to Gens according to Pre-Islamic Arabs. The prophet distinguished his speeches from poems and priest's words and considered Quran to be superior to poems and other texts. He challenged them to make a chapter or even a verse like Quran. They were inspired by Gens, but the prophet Mohammed was inspired by Angels who are superior to Gens. Not to make a text which is similar to Quran rhetorically and in meaning because some of Quran verses are the prophets companion speeches and some are the unbelievers speeches which are mentioned in Quran and became verses. In some places of Quran it is mentioned that Quran is rhetoric (a precise Arabian language) "In a clear Arabian tongue" (Ash-shu'ara, 195), and the language of the nation "We never sent any messenger except in the language of his people, to make things clear for them. God leads astray whom He wills,

and guides whom He wills. He is the Mighty, the Wise" (Ibrahim, 4), the nation language is the language of the whole inhabitants of the area not only a specific class. The Quran text has a great role in distinguishing it from poems and priest's words by the prophet because it is somehow a new text in the era and brought a different kind of text into Arabs which we cannot stop on that topic.

According to this view, we can understand the revelation and we should return to the consideration and belief of the people of that era and area in which they announce the revelation and analyze it depending on the historical area and search for the meanings because the source of revelation and structure, form, and content of Quran is the influence of Mohammed mentality, social, economic and cultural situation of the era in which he lived.

CHAPTER TWO: ARAB SOCIAL SITUATION AND QURAN

Chapter two is specified to deal with the effects of Arabian culture on forming Quran, various influences are meticulously discussed, and also in this chapter it could have been read how patriarchal and commercial lifestyle had an effect on Arabs. The reflections of these types of lifestyle on forming Quran have been discussed.

2.1. Arabian Culture and Quran

The concept of culture is one of those concepts that widely used in social science and there are various definitions given by social scientists, but still, they do not agree on a specific definition. The definition of (Tylor) is one of the primary scientific definition that he talked about it in a wide range and he believe that "culture is consist of the whole science, knowledge, believe, morality, law, tradition and any ability that a person achieve it in community" (Manuchehr Muhsini, 2006, 164).

This definition accepted by the majority of sociologists and some of them are under the impression of Tylor's definition. one of them is (Anthony Giddens) which he explain the concept of culture and says when we use the word (Culture) in daily life, we mean the supreme achievements of reason, art, litterateur, music and painting. The concept of culture in way that sociologists are using, contain all of these activities and so many other things and fields.

Culture is the entire lifestyle of community individuals, how they are dress, wedding ceremony, family life, their job, religious ceremony and their entertainment activity in spare times, culture contain all of these and also those goods that they are produce and important for them including (bow and row, car and factory, cultivate, computer, house, book) (Giddens, 2008, 56). As it is obvious from the definitions, culture is contain the entire human life and any activity of human being in community, either this activity is material such as making goods or it is abstract like thinking, believe and religion.

In this part, my intention by culture is the same definition of Taylor and Giddens which is connected to all material and abstract activities of community individuals.

There is no activity in community that out of culture and it is exactly within the culture and there is no activity that done and perform outside the effect of culture.

When we speak about culture in this wide and comprehensive way, it means human become the product of that culture he born in and spend life in. But this does not mean that human are passive and they don't have any role and completely affected, but rather inside the culture and the reality which colored their thinking and their personality they can participate in making culture and add something new to his or her culture and sometimes the cultural product of a person may cross the boundaries of the community and transmit to a few other communities, nations and take art in make some changes and improvement.

Despite this we must always remember that human could not start from nothing and zero point and participate in making culture or any other activities. but rather from a starting point, which is a prepared reality and culture that individuals get everything from it and then by those tools which community and culture gives, he or she will be able to produce and invent new material and abstract things, thus anything that human produce, it is within community and culture of that community and of course they are going under the affective of those two things that mentioned.

When we talk about the effect of Arabian culture on Quran, in the first step we should talk about formation the profits personality inside Arabian community and we should also be aware of the cultural circumstance that exist in Arabian community where prophet lived there. Without vigilance of the effective Arabian culture on formation the profits personality and all his life, we can't produce and have a proper understanding regarding his message that revealed in Quran.

The prophet of Islam was born in 570 BC, from early age he sent to village with some other children in order to learn a fluent Arabian, this is an indicator that Arab people of that age and district, they care a lot about learning a good and fluent Arabian, and then this fluency reflected in Quran and he like the other people in Mecca was busy doing trade and this had also effect on formation the profits personality.

In the previous chapter one briefly mentioned the economic, geographical, religious, social and political sides, in the Arabian generally and Hijaz specifically. All of those sides that spoke about were directly took part in the formation of the profits

personality and then these sides were reflected Quran and had a direct effect on formation of Quran as well. These effect and the entire Arabian cultural dimensions are widely participated in the formation of Quran from language sides to wedding ceremony, Arab desire and taste, their necessities, their outlook of the world and the events, their entire knowledge regarding sky and earth and its creatures, their believes about the unknown forces such as angel, demon, devil and the believe of attacking demon and devil on human, the effect of eyes, the punishment laws and stories....all of these participated from formation of Quran. So we can say without hesitation that Quran is the reflection of a specific culture in a specific time. But this does not mean that Quran couldn't participate in making new culture or it is not crossed the culture and its community of its age, but rather it like the other important books participated in making new culture and crossed the extent of the community of that time. But we should remember that Quran is a product of a human and it is a reflection of this world and earth not the world of angles, sky and it is methodical of the world of human laws not the world of God's.

In the relation between Arabian culture and Quran there are a few theory presented by the Muslim scholars that we cannot talk about all of them in this research, but generally there are two main joint points among them, hat accepting a holy and supernal component of Quran and then by different style of notation we can mention the cultural dimensions of Arabian society that prophet Muhammad lived in it.

Soroush is one of the famous scholars in Islamic world and he proposed a theory in one of his books "The Extension of Prophetic Experience". He divided Quran in to two parts including (Inborn and Transverse). Content it means the core and the main purpose of Quran that it is not changeable with passing times; on the opposite we have transverse, that it could be another way such as the language of Quran, Arabian-Islamic culture, the outlook of Arab people, Quran's law, the ritual of prophet's age and Muslim questions and the answers in Quran. According to Soroush all of these, it could be another way and again Quran would not be Quran and Islam would not be Islam. He then explained that not only the language of Quran that is Arabian but rather its culture is primal and it could be another way in terms of theoretical not practical. The minimum apparent of this Arabian is the Arabian language, but it has more deepness and climax.

the climax is the utilization of a concept or a point of view that is a reflection of Arabian world and Arabian tradition including the black eyes virgin (not blue eyes) in paradise and they settle in tents, it advise the viewers to look at how camels are created, it talks about the fruits such as banana, date, pomegranate, grape, olive, fig and utilization of lunar calendar for fasting in Ramadan and the forbidden months for forbidden war.

Also it talks about winter and summer migration of Quraish, it talks about Abu Lahab and his wife that they wear woven date skin, it talks about pillow and jar, it talks about the hazard of the judgment day by abandon of a ten month camel, it talks about the buried alive of girls, it talks about hell's fire which is like the color of a yellow-black camel. There is no doubt that if the great prophet coming from another area of course now the revelation is something else and different and this does not mean that we are trying to decrease the value of the message (Soroush, 2006, 55-57).

In his theory Soroush qualify a metaphysical principal for Quran and from this view he talks about the content and transverse of Quran. What is obvious regarding this theory is that it is not incondensable only in Quran but rather it contain every text and saying. From this point every text has its own content and transverse which the primal are fixed and the transverse could be another way and this change could be no role in direction, purpose and the main message of the text.

The stipulation of a supernal source for Quran made Soroush and other Muslim intellectuals to avoid the idea that Quran has a human and terrestrial source and it was formation within a specific culture and also its content and transverse of Quran formatted under the culture of community and the personality of the text producer. As a matter of fact there is nothing called the content and transverse of Quran but rather we have a text with all of its strength and weak points, that formatted within a dialectic relations and community culture and the mind of the text owner.

Of course the mind of the text owner is formatted within the concept and the outlook of community culture. Basically we don't have empty mind regarding information, tradition and entire community culture. But rather in the first step community culture format and give a special style to mind and individual personalities and it is specify the extent of strength and weak points of mind and individual personality and then, mind doing activity just in the same frame that the social culture

and social reality determine and what he or she produce it, it is inside those extents that culture specify it.

This culture with all its dimensions is completely terrestrial and man-made and if any text or product came out from the culture that is considered a man-made text and product, although it is contradictory with some community culture, because it is normal that any significant and impressive text reject or deny some sides of that culture which lives in it. Quran in some place is against some social, economic and political sides of Arab lives, but this is not an evidence that Quran is a supernal and higher history text because as I have stated before this is a feature of every text that try to make change and reformation in the community system.

Another point about prophecy and admiring it as holly supernal source that comes before lexical source for Islam prophet is that, if Islam prophet was from another society with having a different source, so the text and context of Quran would have been in a very different style. For instance if prophet was from Greece, Quran would have surely been in Latin language and instead of reflecting Arabian lexical, it would have completely shown both language and feature of Greece life style. With specific and basic thoughts of Quran remaining the same but in a different language with different culture. Indeed we don't have any clue to be sure on if prophet was from a different society would be become the prophet and it has not stated in Quran whether it is normal to happen or not.

According to the uptake of Muslims, prophecy phenomenon was only common among Sami-demos, and I have also mentioned that believing in the relationships between human beings and Satan, demon and angels was the main reason of up springing prophecy and Islam prophet in Arabian. Prophecy with inspiration is rationed in this phase, besides; having prophet among other demos was very common. So it was not strange for them to have a prophet that was the most impressive reason that prophet counted on, because usually prophets have stated their prophecy according to the frontal back to back authority phenomenon of prophecy among their forerunners.

Hence prophet took his pedestal to Abraham prophet and has announced his creed as Abraham religion "And who is better in religion than he who submits himself wholly to God, and is a doer of good, and follows the faith of Abraham the Monotheist?

God has chosen Abraham for a friend" (An-Nisa, 125) and whatever is not allowed in Abraham religion is also forbidden in Islam "Who would forsake the religion of Abraham, except he who fools himself? We chose him in this world, and in the Hereafter he will be among the righteous" (Al-Baqarah, 130). This has been stated in many verses of Quran and has been concentrated on. In another place it tries to assert his religion from Israel and Christianity by referring to Abraham religion "Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists" (Al Imran, 67), and to show another religion for Arabs in the district while other religions came only once.

He chose Abraham religion among all other religion's to follow. "And they say, "Be Jews or Christians, and you will be guided." Say, "Rather, the religion of Abraham, the Monotheist; he was not an idolater" (Al-Baqarah, 135). He wanted to gain a better independency, economy and political situation in both Greece and Sasan imperium, but except those who accepted it, there are some other Arabs who were always in search to find a new religion.

Prophecy appeared in that religious and fictions statue of mind in Arabian especially in Hijaz Arabian lexicon is full of those understanding about life, human being, God's and events that are happening around them. Therefore it even interprets the events too. Prophecy will occur in such societies not in every society. because if we postulate that Islam prophet was from a different culture and society, in our very first step we would have been sure that he wouldn't have been a prophet unless the society was like Hijaz and every single way of thinking and understanding was the same of it was in Hijaz. Though there might be prophets from different societies.

When it is about different community with different culture, concepts, history and understanding, this means that it includes every community systems, so in individual from a particular society is completely different from another society member. Here we can say that society is not neutral according to the standpoints and understandings of human beings, so that we can use it on implement or device and treat with it as it likes. In this point we face an epistemological error and put our understanding out of language, culture, lexicon, time, and space circle, while these forms are directly and they even determine the type, style and limit of that knowledge.

So hypothesizing having Islam prophet in a different culture and society with remaining as a prophet is an erroneous postulation and cannot be put in the postulation world. Not in a stage to put a theory about it. Because prophecy phenomenon was only common among Sami-demos and qualifying prophecy for Islam prophet and dictating Quran to him was generally for Arabian at that time especially for Hijaz. So if prophet was from Greece, he would have become a philosopher instead of being prophet, because prophecy was not common in Greece.

From that point we get to know that why nowadays prophets are not coming, simply because people don't believe in appearing a prophet and this has its own seed to be buried in a specific society. For example Greece has produced philosophers, Roman imperium has produced warriors, Sami-demos have produced prophets and nowadays scientists are most common feature instead of that have been stated before.

As we have mentioned that Muhammad prophecy is only meaning full among those scientists that believe God makes a relationship with human being through angels and put a suitable way of life for them to live. And this relationship is changed according to different societies. We see that a Christian persons believe in Muhammad is different from a Muslim one. The reason that makes Christian people not to accept Muhammad as a prophet is that "Christianity world have made them to be familiar with crucifix and their prophet has told them that he is not this life's king and prophet cannot be a king in their life. So we see that Christians have only seen infirmity and drudgery from their prophet not prosperity" (Armstrong, 2007, 139).

All we know that the Jesus prophet is known as the prophet of love, he has not married and even didn't participate in authority, wars and politics .while Islam prophet besides being busy with social matters, he married and participated in political .economic and social life of the region. And sometimes he by himself was the leader of wars and saw his success while he was alive like kings, but Jesus died before seeing his success.

These big differences made Christians not accept Islam prophet. The perspectives subjects are not role playing only as a shuck and apparent but they give shape to interior subjects. In another way we can say that there are no perspectives or interior subjects but only some different understandings, thoughts and experience that

grows because of living in a particular society and culture and this gives people different ideas and ways of thinking.

Karen Armstrong retells an example about some Japanese passenger that they visited west for the first time. They precisely studied bible and when they reached America they asked some questions about bible from a religious scientist: "We have studied bible very carefully, but in fact we have not found a verse that smell sacramental, they said: "The religious scientist answered them in a very beautiful and exact way that "if people do not go close to bible with a specific innermost frame, it would be very difficult for them to a religious or metaphysic meaning in it" (Armstrong, 2007, 35-36).

Just like how a specific innermost frame of a person from a different culture. Is a cateran in front of another person's or group innermost frame. Could be said that Arab understandings and believes towards Quran at the prophet's time was more accurate comparing to the Muslims of other times. Because those texts are coming from that times situation and fully accepted by their wisdom and culture and then it comes to a different culture it cannot have the same effect that it had before. If the human's view point towards heaven, human beings, animals, sun, moon, stars was the same. So the understandings that a person would have for those subject's would be in a direct relationships with the first point view towards worlds and things available in it.

To start in a different way, if people think in the same way as they did before, so what would have changed about their understandings towards things around them. For example, if Arab's be think about the earth was not that it is flat, and their inspection about cosmos was not like Ptolemaist theory which says that earth is fixed and other stars go around it, or heaven is from seven tiers or even if they didn't believe in God, demons or angels and their relationship with human beings, or if they didn't believe in evil eyeing or magic. If they didn't speak in Arabian and they didn't in deserts with their lifestyle not constructing on tribes and their society has no metaphysic or religious or fictions lexical, so it would surely have affected their intimate way of thinking in a demos like that, having prophet would have been very impossible. Because if those were not the same as they were before, the effect of that various nature would have occurred at that time.

What I have stated and want to share is that every text that we have got is related to a specific time and place. Besides Quran is just a Humanism text with its ostensive effects of time and place on it...

2.2. Patriarchal Culture and Quran

Due to their much of magnificence and importance cared about Arab's understanding and outlook towards the world, human beings and everything related to them. Well, if the general culture of Arabs with all of its dimensions were in another way, how could it be?! I have showed that human beings acquisitions and products come from a relationship between inward inventive of him with his natural and social environment in time and place's frame.

So here we can say that every text as an income and product of human beings can participate in that relationship of dialect that we have between inward inventive with social and natural environment. And Quran like every other humanism texts have had an impact of time, place, social and political environment and the personal state of the writer on it.

In Arabian culture and life women had played less role and they were less important compared to men. They were powerful and they had every right to decide upon women. "Men are the protectors and maintainers of women" (An-Nisa, 34) giving birth to a girl brought shame to the men of the family when they were told that they had become a father of a girl, he would have turn black in shame. "And when one of them is given news of a female infant, his face darkens, and he chokes with grief" (An-Nahl, 58), and sometimes they left home in shame. "He hides from the people because of the bad news given to him. Shall he keep it in humiliation, or bury it in the dust? Evil is the decision they make" (An-Nahl, 59).

But when they were portended of having a boy, they were so proud. This culture grew to a level that a woman who gave birth to a boy or boys was viewed more worthwhile and higher and was completely opposite for woman with having girls.

The predilection of having boy was not only related to men, but women also loved to have boy just to be looked at as torrential, and side by men's side they were proud of having boys compared to girls. Girls' state at that time was in a level that

sometimes they were buried alive because of fearing not to be taken by other tribes during wars or famine. Because of patriarchy system of that time women were viewed in a lower level and they had to obey their husbands, if not the husbands had their right to sunder their bed with their wives.

Most of Arab community's girls were destitute from the patrimony and all of the inheritance of the families was given to the oldest son of the family. The girls and the younger sons were destitute because they had no power to fight for their rights (Jawad Ali, 1993, 562). Besides some Arabs before Islam, gave half of the son's patrimony sum to the daughters of the family. Due to the narrations, this decision was first made by (Zu Al-Majasd Amir Ibn Jthm) and his decision became an item of Islam orders (Jawad Ali, 1993, Fifth Volume, 565). There were many different types of orders about divorce in the Arab community before Islam. But what was ritualized was the one that men had power of deciding upon their divorce and it was their right except in some special cases.

Divorce was in three steps, at the final step the two lost every connection and they no longer had had any relationship with each other. And they could not go back to live together anymore, but if they wanted to do so, the woman had to marry another man and after getting divorce from him she could go back to him (the first husband) (Jawad Ali, 1993, 548-554). Here we see that patriarchy culture was very common at that time and Islam prophet was one of the members of that community and grew up among them. So its normal to see and feel that much of system in Quran.

Professing the Arab community culture of that time, prophet has spoken about women in Quran in this way "Men are the protectors and maintainers of women, as God has given some of them an advantage over others, and because they spend out of their wealth. The good women are obedient, guarding what God would have them guard. As for those from whom you fear disloyalty, admonish them, and abandon them in their beds, then strike them. But if they obey you, seek no way against them. God is Sublime, Great" (An-Nisa, 34).

And about patrimony, due to the same decision of (Zu Al-Majasd) he states in Quran. "God instructs you regarding your children: The male receives the equivalent of the share of two females" (An-Nisa, 11).

And

"They ask you for a ruling. Say, "God gives you a ruling concerning the person who has neither parents nor children." If a man dies, and leaves no children, and he had a sister, she receives one-half of what he leaves. And he inherits from her if she leaves no children. But if there are two sisters, they receive two-thirds of what he leaves. If the siblings are men and women, the male receives the share of two females." God makes things clear for you, lest you err. God is Aware of everything" (An-Nisa, 176).

These differences between men and women led to be the same in the case of killing and taking revenge just in the same way that was before (In Arab Society) that a woman of the murderer's side was killed up instead of the woman that had killed by them and also men were killed instead of men.

This case is just stated the way that Zu Al-Majasd put, for example in Islam prophet says: "O you who believe! Retaliation for the murdered is ordained upon you: the free for the free, the slave for the slave, the female for the female. But if he is forgiven by his kin, then grant any reasonable demand, and pay with good will. This is a concession from your Lord, and a mercy. But whoever commits aggression after that, a painful torment awaits him" (Al-Baqarah, 178).

And about divorce referring to the common culture of Arab society says: "Divorced women shall wait by themselves for three periods. And it is not lawful for them to conceal what God has created in their wombs, if they believe in God and the Last Day. Meanwhile, their husbands have the better right to take them back, if they desire reconciliation. And women have rights similar to their obligations, according to what is fair. But men have a degree over them. God is Mighty and Wise. Divorce is allowed twice. Then either honorable retention or setting free kindly. It is not lawful for you to take back anything you have given them, unless they fear that they cannot maintain God's limits. If you fear that they cannot maintain God's limits, then there is no blame on them if she sacrifices something for her release. These are God's limits, so do not transgress them. Those who transgress God's limits are the unjust. If he divorces her, she shall not be lawful for him again until she has married another husband. If the latter divorces her, then there is no blame on them for reuniting, provided they think they can maintain God's limits. These are God's limits; He makes them clear to people who know" (Al-Baqarah, 228-230).

And of the common believes of Arabs at that time was that they believed that angels were girls so they worshiped them. Islam prophet criticizes this believe in Quran and refuses girls being nearer to God while boys are stronger and better than them. "Ask them, "Are the daughters for your Lord, while for them the sons?" Or did we create the angels females, as they witnessed?" No indeed! It is one of their lies when they say. God has begotten." They are indeed lying. So He preferred girls over boys? "(As-Saffat, 149-153).

Or

"Or has He chosen for Himself daughters from what He creates, and favored you with sons?" (Az-Zukhruf, 16).

And also in this verses (At-Tur, 39), (An-Najm, 21-22) and (An-Nahl, 57).

If subjects like divorce and patrimony had such a clear influence of that time's method on Quran, that prophet of Islam has shared about, so he has done this with the highest blest of Islam religion that is God and he has given shape to the God that he wanted to introduce him to his people.

It could be seen that in the culture of Arabs of that time women were viewed as a lower class compared to men, and because Quran has appeared among them so prophet accepts the most common ones but opposes that puts angels as female and daughters of God. However, Quran does not accept God having either sons or daughters but much more insists refusing God having daughters and states that how is it possible to put betters for yourself and worse to God, how God put betters for others and takes worse for himself, this is because Arabs looked at girls as a source of shame and when they were told of having a girl they turned black and ran away. So how could it be possible to put girls for God and boys for themselves! "And they attribute to God daughters-exalted is He-and for themselves what they desire. And when one of them is given news of a female infant, his face darkens, and he chokes with grief. He hides from the people because of the bad news given to him. Shall he keep it in humiliation, or bury it in the dust? Evil is the decision they make" (An-Nahl, 57-59). As we see this concept can mean more and we can look at God as a while God is a glorious picture in Islam religion but God concept is mixed with the patriarchy system that was common at that time.

2.3. The Commercial life of Arab and Quran

As it has been mentioned before, economic life of Mecca was based on trade. Islam prophet himself was busy with doing it and he might have been a very good merchant, that was why Khadijah gave his caravan to him to manage and when he did, he doubled the benefits two times more than it was before (Shakr Nablusi, 2008, 62). This is evidence on the cleverness of Islam prophet in commerce, if not, Khadijah would not have given her fortune to a man who was new in the job and knew slightly about it. This aspects of life later on reflected in Quran in different forms such as: (Borrowing, Interest, Detriment, Lost, Euphony, Belongings, Balance, Wage, Business, Treasure, Buy, Gain, Quintal etc...) all of these words are formed from the commerce life in Mecca and the skill fullness of Muhammad in trading, so it is not reasonable that a person used these commercial words without having knowledge in trading life.

In section of verses of Al-Baqarah "O you who believe! When you incur debt among yourselves for a certain period of time, write it down. And have a scribe write in your presence, in all fairness. And let no scribe refuse to write, as God has taught him. So let him write, and let the debtor dictate. And let him fear God, his Lord, and diminish nothing from it. But if the debtor is mentally deficient, or weak, or unable to dictate, then let his guardian dictate with honesty. And call to witness two men from among you. If two men are not available, then one man and two women whose testimony is acceptable to all-if one of them fails to remember, the other would remind her. Witnesses must not refuse when called upon. And do not think it too trivial to write down, whether small or large, including the time of repayment. That is more equitable with God, and stronger as evidence, and more likely to prevent doubt-except in the case of a spot transaction between you-then there is no blame on you if you do not write it down. And let there be witnesses whenever you conclude a contract, and let no harm be done to either scribe or witness. If you do that, it is corruption on your part. And fear God. God teaches you. God is aware of everything" (Al-Baqarah, 282), that the prophet of Islam was very skillful in trade with its details, and he tried to adapt with the new religious and he paid attention that commercial was a good way to spread his religious as an economical power.

According to the philosophy and perspectives of Marx and Engels, life means the infrastructure that is composed of production tools and means, production relationships, and all the economic activities. Awareness means all kinds of products of human thoughts such as philosophy, religion, ideology, moral, and art...etc. Just like human being creates their environmental circumstance, similar to this, the environmental awareness creates human being as well (Marx and Angles, 2009, 42). They also said; it is not the awareness that determine life, but it is life that determines awareness (Marx and Angles, 2009, 26). All of these are the outcomes of the infrastructure, and they are established in the form of infrastructure. If the economic and commercial effects of Mecca on Quran are discussed in the sight of this perspective, it can be achieved that all Quran verses and all different kinds of human thoughts in that era resulted from the economic and commercial circumstances of Islam prophet era.

The view of trading in Quran is a highlight subject that prophet took usefulness of words and concepts of business this style of life gave the meaning and special form to the Quran and God has special perceive in Arabs people as we can show this overview in this Quranic chapters:

"Yet whenever they come across some business, or some entertainment, they scramble towards it, and leave you standing. Say, what is with God is better than entertainment and business; and God is the Best of providers" (Al-Jumu'ah, 11).

"O you who believe! Shall I inform you of a trade that will save you from a painful torment?" (As-Saff, 10).

"Whatever blessing you have is from God. And when harm touches you, it is to Him that you groan" (An-Nahl, 53).

"God has purchased from the believers their lives and their properties in exchange for Paradise. They fight in God's way, and they kill and get killed. It is a promise binding on Him in the Torah, and the Gospel, and the Quran. And who is more true to his promise than God? So rejoice in making such an exchange—that is the supreme triumph" (At-Tawbah, 111).

"Those are they who have bartered error for guidance; but their trade does not profit them, and they are not guided" (Al-Baqarah, 16).

"Those are they who bought the present life for the Hereafter, so the punishment will not be lightened for them, nor will they be helped" (Al-Baqarah, 86).

"Who is he who will offer God a generous loan, so He will multiply it for him manifold? God receives and amplifies, and to Him you will be returned" (Al-Baqarah, 245).

"Those who exchange blasphemy for faith will not harm God in the least. A painful torment awaits them" (Al Imran, 177).

"But you can worship whatever you wish besides Him." Say, "The losers are those who lose their souls and their people on the Day of Resurrection." That is indeed the obvious loss" (Az-Zumar, 15).

And also these verses Ibrahim 21, Al-Asr 2, Al-Mutaffifin 3, At-Talaq 9, Al-Mu'minin 103, Al-Hajj 11, Al-Ma'idah 12, Al-Hadid 11, 18 and At-Taghabun 17 etc...

All of these verses show us that how is the commercial language can control of Arabs in Mecca mind all they took benefits this language of trade to converse with each other, as we know business usually is done by men because needs physics and face dangerous long roads this showed the men's power and directed society to (Patriarchy) language is built people's understanding and daily life necessities. The necessities in Arab of Mecca mostly was business not agriculture people in Mecca used these words or idioms are ordered to the business because the structure of Arabs life is business.

Usually human being has a special worldview which is depends on all of views are built. all of specialties and characteristics that human owns are transferred to God which is defined and described by human, for example God as human has the feeling of angry, mercy, revenge, forgiving, knowing, hearing, viewing, and compassion. As we see clearly all of the properties and attributes are of human we can read in Quran that God sometimes throws arrow "It was not you who launched when you launched, but it was God who launched" (Al-Anfal, 17), ridicules disbelievers "It is God who ridicules them, and leaves them bewildered in their transgression" (Al-Baqarah, 15), talks to them and gives examples "God does not shy away from making an example of a gnat, or something above it" (Al-Baqarah, 26), debates with his messengers "When Abraham's fear subsided, and the good news had reached him, he started pleading with us concerning the people of Lot" (Hud, 74), and he has many soldiers which sends them to help believers "It is He who sent down tranquility into the hearts of the believers, to add

faith to their faith. To God belong the forces of the heavens and the earth. God is Knowing and Wise" (Al-Fath, 4) or "O you who believe! Remember God's blessings upon you, when forces came against you, and we sent against them a wind, and forces you did not see. God is Observant of what you do" (Al-Ahzab, 9).

In Hijaz society owes represented of God those characteristics are common in social and cultural life of that age which Arab lived one of the individualist is revenging which is repeated many times in Quran. We mentioned some of the verses as evidence these are bundles of evidence that the prophet has strong human view to God, this view is formed with cultural, social, and economical of that age. The God of Islam is an extension of prophet's personality and Arabs culture for example in verses Fatih said:

"Muhammad is the Messenger of God. Those with him are stern against the disbelievers, yet compassionate amongst themselves. You see them kneeling, prostrating, seeking blessings from God and approval. Their marks are on their faces from the effects of prostration. Such is their description in the Torah, and their description in the Gospel: like a plant that sprouts, becomes strong, grows thick, and rests on its stem, impressing the farmers. Through them He enrages the disbelievers. God has promised those among them who believe and do good deeds forgiveness and a great reward" (Al-Fath, 29)

This is exactly the same characteristics of God in Quran "Those who disbelieve will suffer a harsh punishment, but those who believe and do righteous deeds will have forgiveness and a great reward" (Fatir, 7) or "Know that God is severe in retribution, and that God is Forgiving and Merciful" (Al-Ma'idah, 98) the prophet of Islam is brought in the society of patriarchal and he was a good worrier and skillful business and he talked about himself in patriarchy way, all of the characteristic Quran is reflected of Muhammad's character.

Also talking about the seven class of heaven as mentioned in theory of Ptolemy "seven firmaments" (Al-Baqarah, 29). and the layer upon layer of sky "He who created the seven heavens one above another" (Al-Mulk, 3) (Nuh 15, Al-Baqarah 29, Al-Mu'minun 86, Fussilat 92, Nuh 15 and talked about that the movement of sun is stopped (Al-Baqarah, 285) and falling down the sky over the earth (Haj 45) and the earth and sky are created in seven days (Al-A'raf 54, Yunus 3) holding and running the sky

(Al-Ghashiyah 18, An-Nazi'at 27) also making rug the earth (Qaf 7, Al-Ghashiyah 20, Al-Naba'ah 6).

All these examples indicate that Quran is a view of Muhammad and all of the moments of Muhammad's life are mirrored in Quran which all Muhammad's character is formed in indicated and selective society all of the stories and examples are products of cultural and social economical and all manners of Arabians society. These examples show that similar to Quran that was influenced and affected by Arabian community and culture, the prophet Mohammed was under the influence of Arabian community and culture from the first step and his knowledge and perspectives were resulted from the circumstances of Hijaz area.

CHAPTER THREE: EFFECTS OF ARAB SOCIETY ON GIVING FORM AND CONTENT TO THE QURAN

In this chapter the different conditions between Mecca and Medina are explained, that is how the verses in Mecca are different in form and gist from the verses of Medina and how these changes brought about different psychological states in Prophet Muhammad are also explained in this chapter. In addition to this the subject of abrogator and abrogated and the reasons for revelation are viewed as window to understand how Arabian society affected Quran.

3.1. Quran Between Mecca and Medina

According to the majority of Muslim scholars Quran was formed in nearly twenty three years, Islam prophet was born in Mecca and he claimed prophecy in the same place and so many verses is also was formed in Mecca. Prophet hailed and invited people to Islam about thirteen years, and then because people of Mecca didn't welcome his hail and they tried to destroy the new religion and tried to assassinate the followers and attempt to kill prophet himself, he thought to immigrate to another district.

After prophet disappointed from people of Mecca he goes to tell about the new religion to those tribes who came to pilgrimage ceremony. After some of the tribes accepted the new religion and they expressed their support to prophet and they decided to protect prophet just like their own children. Right after this event prophet decided to immigrate to Medina and then some of the verses of Quran said by Muhammad and then was written by revelation's writer. When Muhammad and his followers were migrated to Medina the condition of prophet and his followers changed.

Identification and separation of the Mecca and Medina verses is one of the main topics of the (Science of Quran), and the scholars of this science paid a lot of attention and sometimes they look at it as an independent science.

One of the reasons that made the scholars to separate and distinguish the Mecca and Medina verses is they wanted to realize which verse was told first and which is told later in order to distinguish the abrogating and abrogated of the verses (As-Suyuti, 1982,

First Volume, 60), and for this they rely on narration that they received from previous followers and view of predecessors. And because of the respect that they had to their predecessors and the holiness that they gave them and the companion of prophet, they tried to adapt between the different and paradoxical narrations and even they collected the contradictory narrations.

And from this point the assumption of coming two verses for two times or a verse of Quran or postpone of ruling an verse or progress of a text or on the contrary, made by Muslim scholars, contain a lot of problems and its far from reality. The main reason that made Muslim scholars to follow these problematic and non-real way regarding Quran was because they were in a believe that Quran is an eternal book and God put it in (protected tablet) before he created universe and any other things, he put it there.

As-Suyuti regarding how Quran was descent, he talked about three ideas that all of them are agreeing that Quran have been in the protected tablet first, and then it came to the sky world and then it was inspired to prophet through angel Gabriel (As-Suyuti, 1982, First Volume, 195-197).

Separation Quran from the social reality by Muslim scholars in order to emphasize that Quran is an eternal book and its out of space and time, was the reason that they didn't look the social reality of Hijaz and Quran, and also their measurement about distinguish the Mecca and Medina verses from each other, they only depended on the prophet's companion and their followers narrations and this was a reason that nobody couldn't research on Quran and if someone or some sides tried to do some research, but it was not according to their measures, this interpreted as a threat against Islam.

3.2. The Measures to Distinguish the Verses of Mecca (Mecci) and Medina (Madani)

Muslim scholars have three views on which verse is from Mecca and which one is from Medina. First; those verses that told before migration are called Mecci, and those verses that told after migration are called Medina. And if the after migration verses was told in Mecca or if the verses was told in prophet's travels, they are also considered

Medina verses. In the second idea, those verses that was told in Mecca even if they was told after migration they are considered Mecci verses, and those verses that was told in Medina considered Medina verses. And also we should distinguish between those verses that were not told either in Mecca or Medina. In the third idea, those verses considered Mecci that guided to the people of Mecca and those verses that guided to the people of Medina considered Medina verses (As-Suyuti, 1982 First Volume, 61-62). Except those ideas the Muslim scholars determined some characteristic in Quran itself to distinguish the Mecci and Medina verses and they said:

"Any verses that started by (those of you who believed) is considered Medina, and those verses that started by (hey people) is revealed in Mecca. If in any palace Quran talked about the previous times and nations, it means those verses revealed in Mecca, and those verses that talked about rituals and Islamic duties it means they are revealed in Medina. Any verses that start by letters such as (A-L-M, A-L-R or Kalla_ No) considered Mecci except the verse of (Al Imran and Al-Baqarah). Any verse that talk about Adam and Satan stories considered Mecci, or those that told us about prophets and previous nations stories except the Al-Baqarah verse, considered Mecci. Any verse that talk about the hypocrite it is considered Medina except (Al-Ankabut verse) and also any verse that (As-Sajdah) came in it, it is considered Mecci" (As-Suyuti, 1982, First Volume, 99-101).

These characteristic is not accepted by all Muslim scholars and they themselves mentions that these characteristic aren't appropriate for all the verses and verses of Quran. "If we want to accept this speeches without any conditions, we will face difficulties and problems and still they are open for discussion because the verse of (Al-Baqarah) is Medina but we can read (hey people) and also the verse of (An-Nisa) is from Medina and nevertheless it is started with (hey people)" (As-Suyuti, 1982, 100).

In those measures and characteristic that Islamic scholars determined to distinguish the Mecca verses and Medina verses, they didn't care about the changing condition of prophet and also the cultural and social reality that prophet lived within it. Therefore in this topic what we mean by Mecca and Medina verses and verses is, those verses that told and was written before migration, called Mecci verses, and those that told and was written after migration prophet to Medina, called Medina verses and verses,

because in these two distinctions and separations we can see two different stages of prophets life and Muslims life that we could not see in other distinctions.

3.3. Change of Social Reality and Quran

If we take a short look at the life of prophet and the Mecca and Medina verses and verses we realize that how social reality gave Quran core and formulated.

Obviously the life of prophet was different from his life in Medina, and this differentiate was connected to Mecca itself and the people of Mecca, because the trade was dominant phenomenon and people didn't care about religious believers and they cared more about trade than anything else, and these made people of Mecca ignore the message of Islam. Also because of the interests of authorities of Mecca that they tried to made the situation stable without any change as it was before.

So they stood against prophet and they tried to make people to come to a believe that the prophet's speech was just like the poet and magician's speech and by doing this they tried to decrease the value of Quran. Because the number of Muslims in Mecca was little, so they couldn't face the responsible of Mecca, therefore they only tried to talk and discuss and invited them to the new religion.

On the contrary, when prophet and his followers migrated to Medina there was no obstacle in front of prophet to spread his message and of course people of Medina accepted Muhamad as prophet and as their lordship earlier. So in Medina those obstacle disappeared that exist in Mecca and a semi-Muslim community was built. In Medina prophet instead of confrontation with non-believers, he was dealing with Christians and Jewish that they believe in prophet's and monotheism, and they weren't very different from the religion that prophet hailed. in the beginning when he went to Medina, he tried to attract Jewish attention to the new religion through a good speech and behavior and those joint points that exist between Islam and Judaism "Those who believe, and those who are Jewish, and the Christians, and the Sabians-any who believe in God and the Last Day, and act righteously-will have their reward with their Lord; they have nothing to fear, nor will they grieve" (Al-Baqarah, 62), but when he disappointed the direction of Quran changed and Quran blames them "Do you hope that they will believe in you,

when some of them used to hear the word of God, and then deliberately distort it, even after understanding it?" (Al-Baqarah, 75).

Before prophet migration to Medina he was dealing with nonbelievers and pagans, so we can see that the verses and verses of Quran talks about monotheism, human being, angels, Satan, and generally concentrated on monotheism. Like:

"Say, "He is God, the One. God, the Absolute. He begets not, nor was His begotten. And there is nothing comparable to Him" (Al-Ikhlās, 1-4).

"Say, "I pray only to my Lord, and I never associate anyone with Him" (Al-Jinn, 20).

"Say, "I am only a warner, and there is no God except God-the One, the Conqueror" (Sad, 65).

"Your God is indeed one" (As-Saffat, 4).

And also in the verse of (Al-Qamar 9-39) talks about the donations of God and prophets stories and stories of previous nations for people of Mecca in order to get benefit and stay away from disobedience of God's orders. And if they don't believe to the new religion they should wait for revenge and punishment of God just like the previous nations that they didn't believe in prophets.

When people of Mecca and specially the authorities of Mecca described prophet as poet and magician and they said he receive inspiration from demons, Quran was responded them in the same way and direction, and within that age's believe, it talks about the Jinni that they brings news from sky and responded that they can't bring any news from sky and if any Jinni try to steal a news, a fiery arrow will follow and will burn them.

"We used to take up positions to listen in; but whoever listens now finds a projectile in wait for him" (Al-Jinn, 9).

"Except for him who snatches a fragment—he gets pursued by a piercing projectile" (As-Saffat, 10).

"Except one who steals a hearing, and is followed by a visible projectile" (Al-Hijr, 18).

"We have adorned the lower heaven with lanterns, and made them missiles against the devils; and we have prepared for them the punishment of the Blaze" (Al-Mulk, 5).

Or when Quran talks about those verses that has rhyme and rhythm and they are like poetry;

"By the racers panting. Igniting sparks. Raiding at dawn" (Al-Adiyat, 1-3).

"By the spreaders spreading. And those carrying loads. And those moving gently. And those distributing as commanded" (Adh-Dhariyat, 1-4).

"The Compassionate. Has taught the Quran. He created man. And taught him clear expression. The sun and the moon move according to plan. And the stars and the trees prostrate themselves. And the sky, He raised; and He set up the balance. So do not transgress in the balance" (Ar-Rahman, 1-8).

Or when Quran talks about self-possession of Muslims on suffering and torture and how God award them;

"Except those who are patient and do good deeds-these will have forgiveness and a great reward" (Hud, 11).

"And be patient. God will not waste the reward of the virtuous" (Hud, 115).

"Those who endure patiently, and in their Lord they put their trust" (An-Nahl, 42).

"If you were to retaliate, retaliate to the same degree as the injury done to you. But if you resort to patience—it is better for the patient" (An-Nahl, 126).

"These will be given their reward twice, because they persevered; and they counter evil with good; and from our provisions to them, they give" (Al-Qasas, 54).

"And endure patiently what they say, and withdraw from them politely" (Al-Muzzammil, 10).

"And will reward them for their patience with a Garden and silk" (Al-Insan, 12).

And how Quran talks about reward and punishment of believers and nonbelievers in life after death. How it talks about swearing that used in verses and also how Quran responded to the pagans of Mecca. And so many other examples that we can't talk about all of them. So these are indicators that how social reality of Mecca formatted Quran and how Quran took steps according to the culture social reality of Mecca and finally how Quran formatted. When prophet and his followers migrated to Medina they faced a different reality and they were dealing with a new environment and another view of life.

Beside that (Arab nation was not interested in knowledge and books, the habit of desert and illiteracy was dominated them, and when they tried to learn those subjects that any human being may want to know, such as the beginning of creation and the

secrets of world, they refer to those people who had information and knowledge such as the Jewish people who had Torah and some Christians who followed Judaism and the followers of Torah that lived among Arabs in desert. And in those subjects they only know the exact information that the other followers of supernal books knew (Ibn Khaldun, 2011, Second Volume, 891-892). But the change in prophet's condition and the followers and the psychological state of prophet, position of prophet and also the new reality, all these became a reason that the verses before migration is different from verses after migration either in facial or content.

After stabilizing in Medina, a new stage of conflict started between prophet, Muslims and the Jewish of Medina. In the Medina verses regarding Jewish, we can read that prophet tried a lot to persuade Jewish to come to the new religion but they saw themselves superior and didn't agree to convert to Islam, alternatively they consider themselves as the selected nation of God, and also the Arabs saw themselves small and undeveloped compare to the Jewish. As a matter of fact the Jewish looked at Arabs as unimportant people because God sent holy books for them, but Muslims didn't have any holy books.

Therefore when prophet talks about the Jewish he mentions the blessings that God gave them and within those blessings God mentioned Jewish as selected nation and he looked after more than any other nations. And it talks about a covenant that God tied up with them, nevertheless they broke the covenant and didn't care about God's order that we can see in these verses:

"O Children of Israel! Remember My blessings which I bestowed upon you, and fulfill your pledge to me, and I will fulfill my pledge to you, and fear me" (Al-Baqarah, 40).

"O Children of Israel! Remember my favor which I bestowed upon you, and that I favored you over all nations" (Al-Baqarah, 47).

"We made a covenant with the Children of Israel: "Worship none but God; and be good to parents, and relatives, and orphans, and the needy; and speak nicely to people; and pray regularly, and give alms." Then you turned away, except for a few of you, recanting" (Al-Baqarah, 83).

"O Children of Israel! Remember my blessing which I bestowed upon you, and that I have favored you over all people" (Al-Baqarah, 122).

And then through narration of Israel nation, prophet blames Jewish and their attempt to killing prophet's and also he talks about oppression and injustice of Jewish that they didn't listen to God's orders and worshipping calf and their excuse that Moses must slaughter a cow that it could be seen in verse (Al-Baqarah 49- 61) and these verses: "And when it is said to them, "Believe in what God has revealed," they say, "We believe in what was revealed to us," and they reject anything beyond that, although it is the truth which confirms what they have. Say, "Why did you kill God's prophets before, if you were believers?" Moses came to you with clear proofs, yet you adopted the calf in his absence, and you were in the wrong. And we made a covenant with you, and raised the Mount above you: "Take what we have given you firmly, and listen." They said, "We hear and disobey." And their hearts became filled with the love of the calf because of their disbelief. Say, "Wretched is what your faith commands you to do, if you are believers." Say, "If the Final Home with God is yours alone, to the exclusion of all other people, then wish for death if you are sincere." But they will never wish for it, because of what their hands have forwarded. God is aware of the evildoers" (Al-Baqarah, 91-95). "Those who idolized the calf have incurred wrath from their Lord, and humiliation in this life. We thus requite the innovators" (Al-A'raf, 152).

All of these are indicators that how the direction of Quran's verses changed and instead of care about idolatry and monotheism, it talks about Israel nation and those sins that they performed. Whereas in the Meccan verses Quran described them as oppressed and selected nation and it talks about their victory against pharaoh.

But after he disappointed completely he expressed his disappointment and in the name of God says:

"Do you hope that they will believe in you, when some of them used to hear the Word of God, and then deliberately distort it, even after understanding it?" (Al-Baqarah, 75).

Then he faced the Jewish more violent and says:

"And when a scripture came to them from God, confirming what they have—although previously they were seeking victory against those who disbelieved—but when there came to them what they recognized, they disbelieved in it. So God's curse is upon the disbelievers" (Al-Baqarah, 89). As we can see the conflict was in the top and prophet

showed hate and from this we can realize the level of disappointment and aversion of prophet.

After this prophet tried to give a special identity to his religion and tried to distinguish Islam from Judaism and Christianity. As we know, before migration and after migration as well, Muslims pray in the direction of Quds for two years and this is exactly the same Kiblah for Christians and Jewish. Jewish criticized Muslims that they are followers of Judaism and pray to the direction of Quds. But prophet was trying to make a new identity to the Muslims and his new religion.

From this view, after a considerable thinking he decided to change Kiblah for Muslims: "We have seen your face turned towards the heaven. So we will turn you towards a direction that will satisfy you. So turn your face towards the Sacred Mosque. And wherever you may be, turn your faces towards it. Those who were given the Book know that it is the Truth from their Lord; and God is not unaware of what they do" (Al-Baqarah, 144).

The Kiblah has been changed from Quds to Mecca for two important reasons, first one was determining a special Kiblah for Muslims and by doing this he gave an identity to Muslims and Islam religion that they didn't felt humiliating in front of Jewish and Christians and prophet used the term (best nation) instead of the (God's selected nation).

"You are the best community that ever emerged for humanity: you advocate what is moral, and forbid what is immoral, and believe in God. Had the People of the Scripture believed, it would have been better for them. Among them are the believers, but most of them are sinners" (Al Imran, 110).

The second reason was according to the narrations Abraham built Kaaba and Muhammad referred his ancestry to Abraham and the Arabs of the area consider Abraham as their ancestors. And in some places it could be seen that prophet consider his new religion as Abrahamic religion and he distinguished himself from Jewish and Christians and from this way he legitimated his prophecy through Abraham in consideration of Christians and Jewish that they owner of supernal books and also he distinguished Islam religion from Judaism and Christianity which we can see in many places in Quran:

"And they say, "Be Jews or Christians, and you will be guided." Say, "Rather, the religion of Abraham, the Monotheist; he was not an idolater" (Al-Baqarah, 135).

"O People of the Book! Why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Will you not reason? Here you are—you argue about things you know, but why do you argue about things you do not know? God knows, and you do not know. Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists" (Al Imran, 65-67).

"Say, My Lord has guided me to a straight path, an upright religion, the creed of Abraham the Monotheist, who was not a polytheist" (Al-An'am, 161).

"Or do they say, "He has forged it"? Say, Then produce a single chapter like it, and call upon whomever you can, apart from God, if you are truthful" (Yunus, 38).

What we can notice from these verses is the change in direction of prophet's message in Quran from the nonbelievers of Mecca to Jewish and Christians of Medina and trying to make a new identity for his religion and distinguish it from Judaism and Christianity. And also exposition Islamic ruling in Medina is one of the other differentiate between Mecca and Medina verses such as:

"O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous. For a specified number of days. But whoever among you is sick, or on a journey, then a number of other days. For those who are able: a ransom of feeding a needy person. But whoever volunteers goodness, it is better for him. But to fast is best for you, if you only knew. Ramadan is the month in which the Quran was revealed. Guidance for humanity, and clear portents of guidance, and the criterion. Whoever of you witnesses the month, shall fast it. But whoever is sick, or on a journey, then a number of other days. God desires ease for you, and does not desire hardship for you, that you may complete the number, and celebrate God for having guided you, so that you may be thankful" (Al-Baqarah, 183-185).

"In it are evident signs; the Station of Abraham. Whoever enters it attains security. Pilgrimage to the house is a duty to God for all who can make the journey. But as for those who refuse—God is Independent of the worlds" (Al Imran, 97).

"And announce the pilgrimage to humanity. They will come to you on foot, and on every transport. They will come from every distant point. That they may witness the

benefits for themselves, and celebrate the name of God during the appointed days, for providing them with the animal livestock. So eat from it, and feed the unfortunate poor. Then let them perform their acts of cleansing, and fulfill their vows, and circle around the Ancient House" (Al-Hajj, 27-29).

Although giving some money as charity described in Mecca but in Medina it is described with details:

"And attend to your prayers, and practice regular charity, and kneel with those who kneel" (Al-Baqarah, 43).

"Righteousness does not consist of turning your faces towards the east and the west. But righteous is he who believes in God, and the last day, and the angels, and the scripture, and the prophets. Who gives money, though dear, to near relatives, and orphans, and the needy, and the homeless, and the beggars, and for the freeing of slaves; those who perform the prayers, and pay the obligatory charity, and fulfill their promise when they promise, and patiently persevere in the face of persecution, hardship, and in the time of conflict. These are the sincere; these are the pious" (Al-Baqarah, 177).

Forbidden of profit:

"Those who swallow usury will not rise, except as someone driven mad by Satan's touch. That is because they say, "Commerce is like usury." But God has permitted commerce, and has forbidden usury. Whoever, on receiving advice from his Lord, refrains, may keep his past earnings, and his case rests with God. But whoever resumes—these are the dwellers of the Fire, wherein they will abide forever. God condemns usury, and He blesses charities. God does not love any sinful ingrate. Those who believe, and do good deeds, and pray regularly, and give charity—they will have their reward with their Lord; they will have no fear, nor shall they grieve. O you who believe! Fear God, and forgo what remains of usury, if you are believers" (Al-Baqarah, 275-278).

Revenge:

"O you who believe! Retaliation for the murdered is ordained upon you: the free for the free, the slave for the slave, the female for the female. But if he is forgiven by his kin, then grant any reasonable demand, and pay with good will. This is a concession from

your Lord, and a mercy. But whoever commits aggression after that, a painful torment awaits him" (Al-Baqarah, 178).

"The sacred month for the sacred month; and sacrilege calls for retaliation. Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you. And be conscious of God, and know that God is with the righteous" (Al-Baqarah, 194).

"And we wrote for them in it: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and an equal wound for a wound; but whoever forgoes it in charity, it will serve as atonement for him. Those who do not rule according to what God revealed are the evildoers" (Al-Ma'idah, 45).

Giving tax:

"Fight those who do not believe in God, nor in the Last Day, nor forbid what God and His Messenger have forbidden, nor abide by the religion of truth—from among those who received the Scripture—until they pay the due tax, willingly or unwillingly" (At-Tawbah, 29).

Decision of war:

"And fight in the cause of God those who fight you, but do not commit aggression; God does not love the aggressors. And kill them wherever you overtake them, and expel them from where they had expelled you. Oppression is more serious than murder. But do not fight them at the Sacred Mosque, unless they fight you there. If they fight you, then kill them. Such is the retribution of the disbelievers. But if they cease, then God is Forgiving and Merciful. And fight them until there is no oppression, and worship becomes devoted to God alone. But if they cease, then let there be no hostility except against the oppressors" (Al-Baqarah, 190-193).

"Let those who sell the life of this world for the Hereafter fight in the cause of God. Whoever fights in the cause of God, and then is killed, or achieves victory, we will grant him a great compensation" (An-Nisa, 74).

"God has purchased from the believers their lives and their properties in exchange for Paradise. They fight in God's way, and they kill and get killed. It is a promise binding on Him in the Torah, and the Gospel, and the Quran. And who is more true to his

promise than God? So rejoice in making such an exchange—that is the supreme triumph" (At-Tawbah, 111).

The punishment for theft:

"As for the thief, whether male or female, cut their hands as a penalty for what they have reaped—a deterrent from God. God is Mighty and Wise" (Al-Ma'idah, 38).

Punishment for adultery:

"The adulteress and the adulterer—whip each one of them a hundred lashes, and let no pity towards them overcome you regarding God's Law, if you believe in God and the Last Day. And let a group of believers witness their punishment. The adulterer shall marry none but an adulteress or an idolatress; and the adulteress shall marry none but an adulterer or an idolater. That has been prohibited for the believers" (An-Nur, 2-3).

All of these and many other things that connected to the life of Muslims and the new community came forward after migration to Medina such as (divorce, gambling, drink, engagement, entering houses from door, dowry of women, the related subjects about war, slaves, bondwomen, Solvent and Taboo.

This is something real and natural because after prophet stabilized in Medina, the tribes (Aws and Xazraj) looked at prophet as their master and he tied up an alliance with the Jewish of Medina and they came to an agreement. After this prophet became the first person of Medina, so he needed to make and arrange some law and special law for the social, political, economic and religious life of people. In traditional societies when a man become a tribe leader or leader of a city, every one returns to him for every affair and listen to his advices and his guidance and they respects his decision. And we can see this in the life of Muslims while they returned to prophet in order to consult and listen to his advice regarding their daily matters. Even for their special matters they consulted with him and listened to his advice, and this is because of two reasons:

First one, in traditional societies it was natural to return to the first one or first leader of community for everything because they selected someone who was intelligent, brave and experienced. And second one, because of prophecy of prophet they had tendency to ask his advice and his consultation. And through these questions most of the Islamic ruling determined in a way that through those verses that started by (They ask you) we can discover.

By answering Muslims questions and events, he determined the extent of his religion he formulated Islamic Shariah_ law according to the social and cultural values of that district. What obliged prophet to formulate special law for the extend of his territory was the lack of a central power in the district that through them he could established a dominant and stable laws because Arabian peninsula at that time consisted of some independent and different tribes that their laws and values were different in something. Therefore we can see that prophet was dealing with a community that has constitution and value vacuum. And from this view we can understand why in Christianity there is no Shariah_ law and on the contrary, in Islam we can see too many Shariah_ Law, and this is because at the time of Jesus there was a central power and they had their own law and value and most of the communities lived in a civil society, therefore it was necessary that Jesus talks about law and he concerned more about moral sides and spirituality. Therefore prophet was busy in Medina to fill that constitution and value vacuum that exist in the community.

If we put together the Mecca and Medina verses we face two different religions. Religion of Mecca is similar to Christianity. Mecca community is similar to a small Roman empire that Prophet Jesus emerged in it and he didn't talk about law and Shariah. Mecca religion concerned more about worshipping God, patience and cooperates with each other. But in Medina religion it could be seen a Moses Shariah_ law and Islam is just like a new-Judaism. From this view some people believes that Islam is a spiritual religion and it does not related to the world and some others say that Islam is a worldly religion and it does not related to spirituality. But in reality we can see both dimensions in Islam, because of two different stages and two different social realities.

3.4. Psychological State of Prophet

When Ibn Khaldun talks about how revelation came to prophet, he mentioned that in the time when he received revelation, prophet faced a heavy and serious pressure and this is because when spirit rises from human world and inter spirit world and learn the speech of spirit world he faces discomfort and irritation. And this is description of prophet when he received revelation "he strongly squeezed me in a way that I was suffering and then he released me and said: read"...exc. After this Ibn Khaldun

mentioned that sometimes he get used to receive revelation compare to the first time and then said: "This is because of the reason that the verses of Mecca was more longer than the Medina verses, and we should remember regarding the descent verse of Al-Bara'at in Tabuk war, when he was riding a camel all or most of the verse discerned to him and when he settled in Mecca some of the short rhythm verses was discerned to him and some others was discerned in another time. But the last verse that discerned in Medina is the verse (Al-Din) that is longer than the other verses, as specially those verses that discerned in Mecca such as (Ar-Rahman, Adh-Dhariyat, Al-Muddaththir, Ad-Duha, and Al-Falaq). And also we can know about the difference between the Mecca and Medina verses by the length and shortness of the verses" (Ibn Khaldun, 2011, First Volume, 183).

From this speech of Ibn Khaldun we can understand that over time and gradually after he was receiving Quran he got used to the pressure and irritation of revelation. Just like how a poet, by saying and writing more poetry get used to it and over time he or she does not face irritation and pressure. Or just like a writer, at the beginning he is not experienced but over time he get used to writing and long writing and does not face irritating and pressure as he faced at the beginning. Likewise, prophet by practicing more and receiving more verses and verses he got more experience and became more prophets. Because Ibn Khaldun is within the classical theology, he gives back the shortness and snippy of the verses to God. But in reality this is related to the personality and psychological state of prophet that in the beginning of revelation he was not accustomed, so the verses were short and snippy and sometimes he is not saying any verses or verses for a long time such as when Waraqa Ibn Nawfl dead revelation stopped for two years and he was not saying any verses and Hadis.

Nasr Hamid Abu Zayd in speaking about the shortness and length of verses and verses of Quran in Mecca and Medina, he goes back to Ibn Khaldun's speech and shows two specialties of Mecca and Medina verses and verses. He says that one of the reasons of shortness and length of verses and verses is to change prophet's hail from a simple warning to a message. In the warning level the main aim was to have effect on people and that is why they are in a short and terse language with having rhythms.

These types of specialties can be found in every short Surah and all of them are called (Mecci). But message is different from warning in that message is directed to the receivers of it, and what dominant is that the message has been published to have its affect. And the second is taking account of first situation of the inspiration receiver, in order to get used to receiver inspiration after that.

Another way to differentiate between Mecca and Medina verses and verses is their (rhythm). People from past said that prescience and hags were in a rhythmic frame, because people of that time believed that those speech are not from human beings. He shows us two examples of dream interpretations. Which are told in a rhythmic style:

Satih's speech in interpreting Rabia Ben Mdhar:

(رَأَيْتَ حُمَمَهُ): have seen a piece of a fire.

(خَرَجَتْ مِنْ ظُلْمِهِ): that comes out from the darkness.

(فَوَقَعَتْ بِأَرْضِ تَهَمِهِ): and fell to Tahama district.

(فَأَكَلَتْ مِنْهَا كُلَّ ذَاتِ جُمُومِهِ): and burnt of the people that lived there.

The same dream was interpreted by (Shaq Bin Anmar) in a different way:

(رَأَيْتَ حُمَمَهُ): Have seen a piece of fire.

(خَرَجَتْ مِنْ ظُلْمِهِ): That came out from the darkness.

(فَوَقَعَتْ بَيْنَ رَوْضَةٍ وَ كَمَةٍ): And fell in to between a valley and a garden.

(فَأَكَلَتْ مِنْهَا كُلَّ ذَاتِ نَسَمِهِ): Burn everything alive there (Abu Zayd, 2010, 152-153).

Nasr Hamid took his first specialty from Ibn Khaldun, but he also visualizing the classical God's finally believed that the shortness and remittent of Quran verses and Surah's is related to prophet himself and his psychological situation bot because God took account of his situation and told him the verse in that way.

To clarify prophet's situation at that time, we can look at the Mecca Surah's in which prophet swear most of them in order to make people believe in him and what he says. From this we can be sure of psychological situation that prophet was in at that time. In a city where people never cared about religious subjects and were totally selfish with not caring about prophet's hail. And prophet had no economic or political authority but only thing that he could do was face them with his speech. So it was normal for prophet to live in a bad psychological situation and swear a lot to make people believe in him. That is mostly done in Mecca. For example:

"By Time" (Al-Asr, 1).

"By the racers panting. Igniting sparks. Raiding at dawn" (Al-Adiyat, 1-3).

"By the fig and the olive. And mount Sinai. And this safe land" (Al-ten, 1-3).

"By the morning light. And the night as it settles" (Ad-Duha, 1-2).

"By the night as it covers. And the day as it reveals" (Al-Lail, 1-2).

"By those who snatch violently. And those who remove gently. And those who glide smoothly. And those who race swiftly. And those who regulate events" (An-Nazi'at , 1-5).

"By those unleashed in succession. Storming turbulently. Scattering far and wide. Separating decisively. Delivering a message" (Al-Mursalat, 1-5).

Despite the clear specialties that we see from reading the Mecca verses that are those types of specialties from the Surah's that are put in Medina. Because prophet there lived in a good psychological situation and was not obliged to make them believe in him by swearing. Another feature is that the tone of the Mecca verses is harsh and angry to face the fetish people of Mecca. And in another hand it was related to their way of hurting prophet because of his duty.

What I mean here, is that prophet's psychological situation had a very clear effect on Quran and its tone. For example: In (Al-Masad Surah) we can clearly feel that prophet is very angry while he speaks with (Abu Lahab) and his wife. But we can also go back to know that what made prophet to be angry is (Abu Lahab) himself.

The kind of speech is also seen in speaking with (U'tba). When prophet speaks about him and says: "By the grace of your Lord, you are not insane. In fact, you will have a reward that will never end. And you are of a great moral character. You will see, and they will see. Which of you is the afflicted. Your Lord knows best who has strayed from His path, and He knows best the well-guided. So do not obey the deniers. They would like you to compromise, so they would compromise. And do not obey any vile swearer. Backbiter, spreader of slander. Preventer of good, transgressor, sinner. Rude and fake besides. Just because he has money and children. When our verses are recited to him, he says, Myths of the ancients!" (Al-Qalam, 2-15).

We can see that Muhammad is always accused of being jinn or poet and people saw his speech as story or an epic from past. Islam prophet in many verses has tried to

refuse what people said about him and expostulates them for this which shows prophets anger to his enemies. But because in Medina there were no accusation and prophet lived in a very fixed psychological situation, the Surah's are totally different in tone and words as well.

By comparing the Surah's and verses of Mecca and Medina, and also by comparing Quran with bible and Torah, or even by comparing Moses, Jesus and Muhammad we see that every religions text is related to a social reality of a society and personal situation of each of them. And this is exactly what makes the verses to have their own specialties. Because Arab of Islam time loved rhetoric features and fluency. That is why we see that prophet's speech are I a high level of fluency and cared a lot about rhetoric specialties as well. But because in Moses time people cared much about magic things, we see that Moses was professional and skillful in doing magic. And people of Jesus's time cared much about curing their patients, so normally Jesus was expert and well informed remedying the patients of his time. From this we can say that prophets were the men Espinoza says:

"The verses are different according to various prophets. Besides the inspirations they got are also different .because their inspiration were totally related to their psychological state. If they were in a good mood, the events and words that he would have to hear were happy, like success and peace inspiration. And if they were in a bad mood they would utter inspirations about war, fire and punishment" (Espinoza, 2012, 145-146).

If the personality of prophets could affect the verses of holly books, for example ,Quran, so we can see that environment and different cultures with different receivers who are cropped oat from those different societies will simply affect the quiddity of the verses and that is normal , but it is does not occur that will be surprising.

3.5. Harmony of Arabian Society with Quran

3.5.1. The Reasons Behind the Verse

By those reasons we mean the reasons that made Islam prophet say such a Surah or a verse. This science is the most important Quran science and scientists care about it a lot In order to find the best interpretation for the Surah and verses of Quran.

Some of them believed that there is no benefit in knowing these reasons, because they are nothing just a part of an old history.

But this idea is wrong, because it has some advantages like introducing the wisdom of Quran and the philosophy of those sings and rules that came in Quran. Another benefit is to know whether those verses came for people in general or they are for a specific type of people in a specific situation. Besides understanding the exact meaning of the verses and extirpating any doubt about the verses.

Wahidi believes that without knowing the stories and reasons behind the verses, we cannot know the meaning of them. Ibn Daqiq al-Ed says: "finding out the reasons of getting verses out and also understanding the meaning is a very strong and prophet way". And Islam Shiekh, Ibn Taimia, note "knowing those reasons is helpful to understand the verses. Because to know the reasons is to know the point" (As-Suyuti, 1982, First Volume, 151-152).

What it could be seen here is that being not aware of those reasons of getting the verses down, makes we go far from the exact meaning of the verses. However, scientists consider those reasons as the main way to know the meaning of the Quran verses but were can neglect the social, lexical, cultural, political and economic situation of Hijaz and places around at that time.

On the other hand we have to be aware of the personal state of Islam prophet and also his story teller's psychological situation. Because Quran is a product of a specific place and took shape and gist in Arabian society and shows the state of a community that it has occurred.

The reasons behind the verses affect society and events because it clarifies why it has been uttered. "the science of the reasons behind the Quran verses by those facts that gives us on that Quran texts can be an answer or a reaction of a specific situation, either

by accepting or refusing the outside realities, and it confesses the dialectical relationship between the Quran texts and the reality" (Abu zayd, 2010, 179).

Those verses that have been uttered without any reason behind or without any event or questions are very scant. Quran in its first step was the answer book for Arabian society needs. And then the verses stepped forward according to the events and accident of Arabian community till the death of Prophet Muhammad.

In the previous part it has been showed many examples of the Arabian society on the text of Quran, so the readers can go back to read (Wahidi, Seuty, Zarkashi) books, there, they can see many different examples. It is wrong to say that only those reasons that the scientists talked about had role on the quiddity and shape of Quran. But Quran by itself is the product of environmental, social and lexical situation of Arab society.

Beside the direct expression of expressing Quran verses there were many indirect reasons in role in shaping Quran and only by relying on the direct reasons it will be very difficult to understand and investigate Quran, according to the direct reason behind Surah and verses of Quran, we can generally point to two main reasons that all of the other reasons source from them. And they are:

An event occurred and the Islam prophet had a speech about it or made a rule about it or blamed Muslims...etc. The second reason is related to all of those questions and incriminations that were by people about Islam prophet, and there were no difference with those people who did that were Muslims, fetish or book tendentious. What is important is that the prophet had his own attitude about every questions and incrimination and gave them answers. Up against the direct reasons we have indirect reasons as well, which had more effect than the direct reasons.

The indirect reasons like, the general Arabian cultural situation and the reality of the social state of the community that Islam prophet lived in, like language, rhetoric feature, culture and habits, the language of the society, social life, economic, political and religious, natural environment and also personal specialties of the prophet Muhammad himself.

For example in verse (11) of Surah (An-Nisa):

"God instructs you regarding your children: The male receives the equivalent of the share of two females. If they are daughters, more than two, they get two-thirds of what

he leaves. If there is only one, she gets one-half. As for the parents, each gets one-sixth of what he leaves, if he had children. If he had no children, and his parents inherit from him, his mother gets one-third. If he has siblings, his mother gets one-sixth. After fulfilling any bequest and paying off debts. Your parents and your children—you do not know which are closer to you in welfare. This is God's law. God is knowing and judicious" (An-Nisa, 11).

Wahidi explains two reasons that show why the Surah has first got down to the prophet. According to him, the first reason was Muslim's questions about how to share their fortune and the second reason was women who came to prophet with her two daughters whose husband died in (Ohud Battle) and the daughters uncle took all of their fortune to himself (Wahidi, 2005, 278-279).

As we see the patrimony admeasuring was occurred because people asked about it and then what is said by the prophet became a rule in Islam Shariah_ Law and every Muslim person until now must obey what is said at that time. However, at first there was a direct reason for a verse like this about patrimony, but that direct reason was not the only thing that gave shape and quiddity to the verse, but also some other indirect reason had rule in appearing those idea.

What is important is to know that with knowing the indirect reason as well. We can a deeper meaning and understanding Quran text without refereeing to the indirect reasons makes us go far from the exact meaning and purpose of the verses.

In this verse it can be felt that until now we are living in a male dominant society which never cares about women rights even in patrimony admeasuring. However disinheriting women in a patrimony was not done by every person of Arabian. Zu al-Majasd was the first one who gave a help of a boy to a girl, but in general women disinherited in patrimony. Because the Islam prophet was an Arabian culture's supporter and that is why he supported (Zu al- Majasd). And just like him, he gave a half of a boy to a girl. There are other situations put in sharing patrimony rule by the prophet which says that if the sons or even brothers of the man were alive, the bequest of the females of the family should be less than what is said before.

We know that this is because of the situation of the society at that time, when people were divided in to male-dominated in a way that women also thought that males

deserve more than themselves and whatever was put for them was their own right, and no one can do something to change the situation.

What they believed was because men worked for them outside home and gave them what they needed and women were just staying at home. But if we compare the situation of the society to now, we see that nowadays women also side by men's side go to work and try to save money for their families. We can understand that the rule of patrimony that the prophet has put for humanity is not suitable with today's life. The reasons behind the verses and verses can not only shows us the way that they started to appear. But it also can give us a deeper meaning of them .Because the types of the event and questions can determine the type of the verses and the verses. As we saw when people tried to accuse the prophet to be a jinn or druid, he became angry and his anger is shown in the verses clearly. Sometimes Muslims are followed some rules, here also we can see that the prophet has blamed them and because upset for what they have done.

Another example is when he answers (Um Salama_ Mother Salama) in speaking about God's rewards to those who have left their houses because of God and they live far from their own lands, he says that God will forgive them and in the other life he will give them many gardens and rivers. Here we can feel that Quran is put because of people's questions or by events that occurred at the past or by answering the issues that were common at these old days. This is what made Quran to be so near to Arabs at that time and made them to believe in it very deeply because whatever they asked about, its answer could be found in it.

3.5.2. Abrogator and Abrogated (Nasikh and Mansukh)

Abrogator and abrogated is an important subject of Quran Science and Muslims scientists care a lot about this subject. However the scientists tried to determine the abrogator and abrogated in every single verse of Quran, but here we only speak about the ruled verses. As As-Suyuti says: "Abrogating is nothing but occurs in places where Quran requisites or obstructs doing something" (As-Suyuti, 1982, Second Volume, 101). So "Abrogator" is a verse that is more valuable and has replaced another verse of Quran. The old one is called "Abrogated".

These two show us the real effect of society on the Quran words, because removing or not working with a verse anymore was completely restricted to a specific situation and obliged the prophet to choose a new way and to make a new rule in order to make it more reasonable with the situation.

According to the series of the verses of Quran from the first one that got down until the last, we see that they are mostly appeared after the prophet departure to Medina and the verses that had erased were those who were put in Mecca. Appearing or constructing a new rule is because of the change in the society situation for the people who follow Islam and has followed God, because of Muslims weaknesses and being and prepared, he, like a mercy to be shown to them, gave them a new rule that is most suitable for them at that time. Because if it was not like that, surely that all rule would have faced in commodity at that time.

The way that Islam calls people to be Muslims, like it does with fetish people, either to be Muslim or to be dead. And calls book tendentiousness either to choose Islam or to pay by money. Both of those two rules mean that you have to patient when you are weak and fight with your swords when you are strong and have power. And of course this refers to their own times (Zarkashi, 1984, 42). Muslims scientists knew that Quran verses are put according to the Islam prophet's situation but because they believed in the reality of Quran and that God has put every single word of Quran they couldn't think of Quran as an answer of questions of a period of time, but in a religious language they have painted to that truth.

Quran investigators divide "Abrogator and Abrogated" verses in to three types:

- The verses that both their reading and the rule they give are "Abrogated"
- The verses that the rule they give is "Abrogated" and their reading have stayed the same.
- The verses that their reading is "Abrogated" and the rule that they gave have stayed the same (As-Suyuti, 1982 Second Volume, 103-116).

This division is put by Muslim scientists that Quran verses are put according to a specific condition and situation of society and because every society is going to change, so the verses have also changed from time to time. This made a quarrel between scientists on this division that is made upon Quran.

Zarkashi points out that sometimes a rule had been put because of a particular reason and then the reason lost its effect. For example, when Muslim numbers were not so large and they have no power, they were weak (Zarkashi, 1984, 42-43). Islam encouraged Muslims to be patient and stay calm and not fight with fetish people. Even acquisition of doing good jobs and obstructing people to do bad jobs were not every Muslims duty. But when they grew more every other rule started to change.

So Quran just like any other human products could be changed due to the fact and the situation that the society lives in, in order to make it more suitable to the environment that we live in. The importance of "Abrogator and Abrogated" is that it shows us that Quran is a mirror of the old Arab society and people that lived there at that time. What one can feel in reading Quran is nothing just a product of a situation of that time and it also neglects what Arab society chooses to do that their time because it was totally restricted to that lexical, cultural and ideological state of that period of time..

CONCLUSION

Every scientific research has its own conclusions, some significant conclusions are obtained through this research are the followings:

After studying the research, this is achieved that the components of prophet era directly influenced the shape, the existence, and purposes of Quran scripture. Through the whole topics of the research, the components of Arab society have been mentioned and to how extent they affected the form and content of Quran. It is natural and normal because every text comes into the existence due to some factors; it has its own situation. There has been no text that came into the existence without reasons and factors. The components of Hijaz and Arab society affected the existence of Quran scripture because Islam prophet lived in Hijaz.

In the findings of the research, it becomes clear that Islam prophet was influenced by his society and era, and was educated within the frame of the culture, geography, and knowledge of his era. Also his personality was affected by the whole events and the way of life in different level. Then these components were reflected in Quran, and made it the reflection of its era in many ways. If no resources existed about the way of thinking, way of life, culture, and components of Arabs pre-Islam and Islam era, it could be familiar with all of these through Quran because a complete picture of that era has been reflected in Quran. Through the personality and the way of thinking of the prophet who was influenced by his era and place, all of the subjects have been reflected in Quran. Also it could be gotten the result that Quran is the reflection of the prophet's personality and thoughts through knowing the components of Arab society and Islam prophet's personality.

This finding is interrelated to the previous finding. After completing the research, this finding has been achieved that the verses and chapters which related to the situation of the people of the prophet's era directly, and confirms some of the beliefs of the people of that place such as tribal traditions, religious beliefs, and myths about the supernatural forces such as angles, Satan, and Jens. It means that Islam prophet had the same perspective of the people of that place about these subjects; it indicates Quran as a contemporary scripture.

As it could be seen that the prophet had the same description of the previous prophets for the situation, and he ascribed it to an angel, and he did not ascribe the verses came to his mind to himself. It is similar to the description of the poets when they described the source of their poems. They ascribed their own poems to the Jans of Al-Abqar valley not themselves. Also the prophet ascribed the source of the revelation to the angels. According to the beliefs of that era, humans and Angels could communicate and have relations together. It can be achieved the result that Islam prophet had the same perspective as the other Arabs of his era in the subjects related to religions, and myths. He also delivered his mission in this belief perspective.

The personality and different psychological conditions of the prophet had a great role in shaping and forming Quran. For instance; getting benefits from the trading priorities and experience that the prophet had, then using pictures and trading concepts for illustrating his purposes in Quran is another sign of confirming the influence. If it is contemplated the verses that speak about the disbelievers roughly, and frightening them with hell fire and punishments, he frightens them that they will stay in the hell forever and never get rid of God's punishment. Also considering the verses which describe the mercy of God and the rewards for the true believers, entering the paradise, enjoying all the happiness and joys, in the relation with the events that happened before the revelation of the verses, and being aware of the purpose of the verses revelation, prophet's psychological condition, and Muslims condition economically and politically. It directly can be achieved the result that the verses have a kind of gentle and merciful content and meaning when the prophet's psychological, external condition, and the Muslims were good and fine. In the contrary, the verses have other contents when the psychological condition of the prophet and the Muslims were bad and difficult, and when the prophet was irritated and pessimistic.

Quran did not have an organized shape in the mind of the prophet. Quran was affected by the various external conditions, prophet's psychological condition, his speeches, the events, and questions that arose. Quran took the same direction and answered the questions and events. There was a dialectic relation between questions, events, and the subjects of that era, at the result of the dialectical relation, Quran came into the existence and took a special form and content. At the time of weaknesses, the

prophet advises the Muslims to be patient. In the opposite, he orders them to (Jihad) fight and attacks the other tribes. When someone asks a private question from the prophet, he answers it according to the question. When an accusation is made against the wife of the prophet (Aesha), the prophet answers the accusation through Quran. Also when the Muslims lose Ohud battle, the prophet blame them...etc. these points reveal that if none of the above events happened, Quran would had a different shape and content, and the prophet's mission would take a different direction.

The Muslim scholars admitted that Quran is a historical scripture indirectly when they talk about abrogation in Quran "Abrogator and Abrogated", the reasons of the revelation, indicating measures, conditions, and brining evidences for recognizing the abrogated verses "Abrogator and Abrogated" and indicating the reasons of verses revelation.

Due to the mental perspective of Islam era which was a religion perspective, they discussed the subjects in a religious way. They were aware that according to the time, place, and different conditions, the form and content of the verses changed, and they analyzed this in a religious way and as God's wisdom.

Also one of the conditions of being a Mufti (Muslim Expert) in Islam is that you should be aware of abrogation in Quran "Abrogator and Abrogated", and the reasons of verses revelation in order to be aware of the situation, purpose, and the reasons of the verses. If the conditions do not exist nowadays, the verse is not complied with. This can be achieved only through knowing abrogated verses and the reasons behind the verses revelation.

The social influences of the time of prophet Muhammad on forming Quran is important to be noticed and studied in the field of sociology of religion, it is very important if other Sociologists to pay attention to this subject.

This research was not able to study all influences of Arabian society at the time of prophet on forming Quran because of this it is very useful that the researchers to delve into its unstudied aspects in order to understand and comprehend the deep meanings of Quran.

Research on Quran from a sociological perspective has been done rarely by sociologists. For this reason it will be very useful that they do more research on this subject.

Due to the importance of sociology of religion in itself in general and sociological study of Islam in particular it is very valuable that in the universities special faculties be opened to meticulously study the relation between Quran and the Arabian society before Islam and during Islam.

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