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HISTORICAL AND ANALYTICAL STUDY OF THE RELIGIOUS, POLITICAL, AND ECONOMIC SYSTEMS OF MEDINA DURING THE AGE OF IGNORANCE

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HISTORICAL AND ANALYTICAL STUDY OF THE RELIGIOUS, POLITICAL, AND ECONOMIC SYSTEMS OF MEDINA DURING THE AGE OF IGNORANCE

Muhammad Khuzaima Arain, Hamedullah Bhutto, ManzoorAlamBhutto

ABSTRACT:

This research paper examines the religious, social, educational, political, and economic systems that existed in Medina during the Age of Ignorance from a historical and analytical perspective. Before the Prophet's (peace be upon him) migration, Medina was home to a multitude of tribes and religions, including polytheists, Jews, and eventually Muslims. Jewish tribes such as Banu Qurayza, Banu Nadir and Banu Qaynuqa played an important role in the social and political life of Medina. The Arab tribes of Aws and Khazraj were related to the Banu Azd of Yemen, who settled in Yathrib (Medina) after the break of the Marib dam and were later called "Ansar". The population of Medina represented a mixed society, in which religious and ethnic diversity was found. Economically, Medina depended on the production of dates, trade and the usury system. The Jewish tribes dominated the usury business, which led to a division between social classes. The trend of education was limited and restricted to specific classes, while tribalism, alcoholism, murder and revengeful behavior were common among moral values. The aim of the paper is to clarify the initial structure and social system of Medina during this period in the light of historical references so that the background for the establishment of the Islamic state can be better understood.

KEYWORDS: Medina, Jāhiliyyah, Pre-Islamic Arabia, Religion,

Society, Education, Economy, Usury, Tribalism, Reform.

Introduction:

First of all, if we talk about the population of Medina, when the Messenger of Allah (peace and blessings of Allah be upon him) migrated to Medina from Mecca, at that time, people lived in Medina, including the polytheists, namely Aws and Khazraj, and the Jews, Banu Qurayza, Banu Nadir and Banu Qanuqa'. They used to give trouble to the Messenger of Allah (peace and blessings of Allah be upon him), and some of them were Muslims¹.

If we talk about the establishment of Medina and how this city came into existence, its historical background is as follows: Initially, the name of Medina was Yathrib. Because there was a settlement called Yathrib here and some Jewish tribes of the Banu Israel lived in it. Among them were Banu Nadir, Banu Qaynuqa, Banu Salamah and Dha'ura, etc. tribes with these names².

Now, if we talk about the settlement of Aws and Khazraj, how did these two tribes come to exist in Medina? Their background is as follows: Aws and Khazraj were originally residents of Yemen and belonged to a branch of the Banu Azd tribe of Yemen. A famous city in Yemen was Marib, which was the homeland of Banu Azd and this city was famous for its dam. Once, the soothsayers (كاهن) informed Amr bin Amir that a flood was going to occur in the coming time, which would destroy the city and the inhabitants and drown and destroy their fields and everything. When Umar heard this from the soothsayer, he sold all his property and land due to fear

¹ Abu Dawud, Kitab al-Kharaj, Al-Imarah narrated by Ka'b ibn Malik al-Ansari

² Ibn al-Athir, Kamil Ibn al-Athir al-Jazari, Ayyam al-Nassar, (Publication: Ansaar ul Sunnah Muhammadia, Lahore) p. 240

and panic and left the city of Marib with his followers and servants. There were also different branches of the tribes in this caravan, each of them preferred the land of one side, such as Khuza'ah staying in the Hijaz and Ghassan settling in Syria and Tha'labah bin Umar and Bin Amir passing through Yathrib with so many people, and Aws and Khazraj, the two sons of Haritha bin Amr bin Amir, settled there with their companions.³

It seems that this Aws and Khazraj is actually attributed to the two sons of Tha'labah bin Amr. These tribes went on to be known as the Ansar. The meaning of Ansar is that when the Companions migrated from Mecca to Medina and came, the Aws and Khazraj welcomed them with open hearts and presented examples of mutual cooperation and assistance that are unparalleled to this day⁴. Thus, there is a hadith in Bukhari and Muslim about the help of the Ansar, narrated by Hazrat Abu Usaid (RA). He says that the Prophet (PBUH) said, "The best families among the Ansar are Banu Najjar, Banu Abdul Ashhal, Banu Harith and Banu Sa'dah⁵."

If we want to judge the population of Medina, how many people were living here at the time of migration, it is difficult to say with certainty because there are many traditions available due to the distance of time, but we can estimate the population of Medina from this, when you (peace be upon you) migrated to Medina, the majority were Jews, so the Messenger of Allah (peace be upon him) wanted to join them in conquering. Imam Waqidi (may Allah be pleased with him) has stated that the number of

³Ibid, p. 240

⁴ Ibn al-Athir, Tarikh Kamil Ibn al-Athir, Aws and Khazraj (Publication: Darul kutub, Bairut ,1403)

⁵ Bukhari Muhammad ibn Ismail, Sahih al-Bukhari, Manaqib al-Ansar and Muslim

Banu Qaynuqa' was seven hundred men who were able to carry weapons⁶. There are also different traditions regarding the number of Banu Qurayzah, according to some, four hundred, six hundred, seven hundred, eight hundred, or nine hundred men. Regarding the number of Banu Nadir, according to traditions, they loaded their goods on six hundred camels during their exile. According to some traditions, the Prophet (peace be upon him) arranged for them to ride one camel between three people. On this basis, their number has been estimated at around eighteen hundred people, which is close to the other two tribes⁷.

Historical review of the religious conditions of Medina during the days of ignorance:

If we examine the religious condition of Medina, before the adoption of Islam, the tribes of Aws and Khazraj were idolaters⁸. At that time, idolatry generally encompassed the whole of Arabia. When the tribes of Aws and Khazraj came to Medina from Yemen, some of them had adopted the Jewish religion, and because there were Jewish settlements in the surrounding areas, such as Banu Qurayzah, Banu Nadir, and Banu Qaynuqa, Islam began in Aws and Khazraj in the tenth year of the Prophethood. When some people of Aws and Khazraj came to Mecca for Hajj, they met the Messenger of Allah (peace and blessings of Allah be upon him) and Islam began, which is generally known in the books of

⁶ Tabari, Muhammad ibn Jarir, Tafsir al-Tabari, (Egypt: Shirkat Mustafa al-Babi al-Halabi, 1383) vol. 3, p. 183

⁷ Al-Kharashi, Abdullah ibn Uthman. Economic activity in Medina during the time of the Prophet. p. 60

⁸ Tabari, Muhammad ibn Jarir, Tarikh al-Umm wa al-Muluk, (Beirut: Dar al-Fikr, 1399), p. 1210

biography as Bayt Uqaba, the First and Second⁹.

Political conditions of Medina during the days of ignorance:

Two aspects of the political conditions of Medina during the days of ignorance are worth considering, the first aspect is the political condition of Medina before the migration and the second is the political condition of Medina at the time of the migration.

If we first mention the conditions of the first aspect, the Jews were very strong politically in Medina before the migration. The Jews were among the first to come to Medina, and they settled there, which gave them the opportunity to choose the best lands. They were the first in Medina to dig wells, plant trees, and build forts and houses. Banu Nadir settled in the Medina valley, Banu Qurayzah in the southern part of the Mahzooz valley, while Banu Jassar settled in the Buthan area. The affairs of the Jews in Medina were mostly in the hands of these three tribes, while the status of the other Jewish tribes was low. The government and power were in their hands and the Jews built mud forts. In which they used to stay during the time of unrest and when Aws and Khazraj came and settled in Medina and they also built small forts, but the power and the order were with the Jews because they were already settled in Medina¹⁰.

Then after some time, Aws and Khazraj prevailed over the Jews. One background of which is that a Jewish king named Fatiyun who used to do a lot of atrocities on the Jews, Aws and Khazraj, even then a young man from Khazraj killed this Jewish king named Fatiyun in revenge for

⁹ Ya'qubi, Ahmad ibn Abi Ya'qub ibn Wasah, *Tarikh al-Ya'qubi* (Najaf: Matba'at al-Gharbi, 1375), vol. 1, p. 299

¹⁰ Ibn al-Athir, Kamil Ibn al-Athir al-Jazari, *Days of the Ansar*, vol. 1, p. 240

the murder of his sister. After that, Aws and Khazraj prevailed politically and became equal partners in houses and gardens with the Jews. But this power also lasted for some time and then differences arose between Aws and Khazraj, which led to a rift between them¹¹.

There is a tradition in the history of Tabari that the Jews who lived in these areas were people of the book and educated, and they often used to say to Aws and Khazraj because they were idolaters that a prophet will come very soon, with whom we will destroy you. Just as the people of Aad and the people of Iram do not exist.¹²

One thing should be understood from this tradition that the Jews who were people of knowledge, and although they were Jewish scholars, all of them knew that the prophet of the end of time would come in the last days, with whom prophethood would end. But despite this knowledge, these Jews were not ready to accept it from their hearts and spent their entire life in Mecca and Medina in conspiracies and caused hardships and suffering to the Holy Prophet (peace and blessings of Allaah be upon him) and his companions.

The other aspect of the political situation is that when Hazrat Muhammad (peace and blessings of Allaah be upon him) came to Medina at the time of migration, the political situation at that time was such that the leaders of the Ansar, i.e. the leaders of Aws and Khazraj, had been killed, and the leaders of some tribes of the Jews were in it, a man named Salam bin Mishkam was the chief and treasurer of the Banu Nadir tribe.¹³

¹¹ Ibn al-Athir Izz al-Din Abu al-Hasan, *Kamil fi al-Tarikh, Zikr ghlabat al-Ansar ala al-Madinah*, Beirut: Dar al-Kitab al-Arabi, 1403, p. 241

¹² Tabari, *Muhammad ibn Jarir, Tarikh al-Umm wa al-Maluk*, p. 121

¹³ *Ibid*, *Ghazwat al-Suwayq*, p. 1345

Along with him, the Jews were trying to make the chief of the hypocrites, Abdullah bin Abi Salul, the king of Medina and put a crown on his head, and that crown was also made by the people¹⁴. But this dream of his could not be fulfilled and Allah turned the hearts of Aws and Khazraj towards the Messenger of Allah (ﷺ), then the foundation of an organized state of Medina was established in Medina. There is no doubt that the unity and security of society in the presence of a supreme ruler is an important means for the prosperity of economic and political activities, and the Messenger of Allah (ﷺ) played his role in directing and controlling all these activities. If we briefly examine the political situation in Medina after the migration, we see a significant difference. The first step taken by the Holy Prophet (peace and blessings of Allah be upon him) was to establish peace and love between the Aws and the Khazraj.

Before this, there was a war between the Aws and the Khazraj, called the "Buas War", which took place in the fifth year of the Prophethood. A lot of blood was shed and many livestock, fields and houses were destroyed. Regarding the "Bua'ath Day" war that took place between them five years before the migration, Hazrat Aisha (may Allah be pleased with her) states that "Bua'ath Day was a day that Allah Almighty had predestined for His Messenger, so when the Messenger of Allah (peace and blessings of Allah be upon him) reached Medina, his strength had been shattered, his leaders had been killed and he had been wounded.¹⁵" Of course, this situation had a negative impact on the economic activities of Medina.

¹⁴ibid, p. 1513

¹⁵ Sahih al-Bukhari, Kitab Manaqib al-Ansar, Chapter Manaqib al-Ansar, Hadith no. 3601

The second step was the cooperation of An Aws and Khazraj (Ansar) with their Muhajirin brothers and a spirit of sacrifice that the world has never seen and will never see. History knows it as the "Brotherhood of Medina". Then, politically, establishing the path of peace in Medina under the title of the Medina Pact. This ended the atmosphere of fear and concluded a peace treaty with the Jewish tribes and established a bond of brotherhood between the Ansar and the Muhajirin. All these things became a source of political effectiveness and stability. Similarly, politically, resolving issues inside and outside Medina, i.e. in the surroundings, in an organized manner, the main means of which was jihad. This includes both proactive jihad and defensive jihad. Its influence was felt among the Arab Jews and especially the Quraysh who oppressed the Muslims in Mecca. As a result of this jihad, fixed resources such as agricultural lands and their produce or movable resources such as gold, silver, livestock, weapons, etc. were obtained.

Social and educational conditions of Medina in the days of ignorance:

The social and moral condition of Medina at the time of the arrival of the Holy Prophet (peace and blessings of Allah be upon him) in Medina was similar to that of Mecca, because before Islam, there was moral and social backwardness in all of Arabia. Due to which the Arabs the society was in a state of moral decline. If we talk about the religions of Arabia or Medina, then this nation was engaged in idolatry and used to say that this idol was a means of reaching God. The person who started idolatry in Arabia was Umar bin Luhay, whose real name was Rabi'ah bin Haritha and was from the Banu Khuza'ah tribe. Before Banu Amr, the guardians of the Kaaba were Banu Jurham, who fought and captured it. Then once Amr bin Luhay went to Syria for trade, where he saw people asking for their wishes and

desires from this idol. The people there said that this idol brings us victory in battles and when a famine comes upon us, it rains water. Then Amr bin Luhay took some idols from there and installed them on the roof of Mecca¹⁶. Similarly, each Tribe had its own idol to which they used to pray. In Mecca, there was the rope idol which was installed on the roof of the Kaaba and in Medina, there was the rope idol. The Aws and Khazraj used to worship the idol Manat, apart from this, other tribes used to worship various idols, namely Lat, Uzaa, Wad, Sawa, and Yaghus.¹⁷

Before Islam, the attitude towards women was that they would be locked in a closed room on certain days and kept away from them during the specified days and considered them impure. Similarly, if a woman's husband died, they would seize her property and inheritance, and if they liked the girl, they would marry her, and if they did not like her, the relatives would not get her married for fear that the property would go out of hand. Similarly, they would not give women their right to dowry, humiliated them, and buried girls alive, considering the birth of a girl as a defect, all the details of which are mentioned in Surah An-Nisa. In the era of ignorance, it was a very bad thing for a son to marry his father's wife (Step Mother) after the death of his father. Similarly, there were many shortcomings of social decline that destroyed and ruined society.

Priesthood

There was a general atmosphere in Medina and Arab society that people would go to a priest and generally a priest is someone who tells or claims

¹⁶ Nomani Shibli, Seerat al-Nabi (peace be upon him), Dar al-Ashaat, Karachi, p. 80

¹⁷ Najibabadi, Akbar Shah Khan, Tarikh Islam, Maktaba Yadgar Sheikh, S.N., Vol. 1, p. 51-52

news of secrets and the unseen. Some have made a distinction between them, saying that the one who tells about past events is called a priest and the one who tells about future events is called a fortune teller.

Warfare:

Arab people were quite skilled in war and due to personal grudges and animosity, wars would occur between tribes and would last for years. Then when the opponents defeated the tribe, they would make their children and wives slaves. If the reasons for Arab wars are sought, wars do not occur for any big or reasonable reason, but rather they start due to small reasons and stubbornness. Some of the famous wars of Arabia are the wars of Ba'as, Kilab, Fitrat, Nakhla, Qaran, etc.¹⁸

If we talk about the moral stability and moral customs of the city of Medina, we find various traditions in it, such as Hazrat Sahl bin Saad narrating that a man passed by the Messenger of Allah (peace be upon him), so the Messenger of Allah (peace be upon him) asked his companion, "How is he?" He said, "He is from among the honorable people, and by Allah, he is capable of such a thing that if he sends a message of marriage to someone, no one will reject him, and if he intercedes for someone, his intercession will be accepted." The Messenger of Allah (peace be upon him) became silent after hearing this. Then another man passed by, and the Messenger of Allah (peace be upon him) also asked him, "How is he?" What do you think of him? The companions said, "This Muslim is from among the poor people, and if he sends a message of marriage to someone, no one will accept him, and if he intercedes for someone, no one will accept him." The Messenger of Allah

¹⁸ Ibid, Vol. 1, p. 53-54

(peace be upon him) said, "This poor person is better than the rich people of the world."¹⁹

If we examine the social and moral conditions of Arabia and Medina, then generally the Arab population consisted of two classes. One was the aristocracy, that is, the wealthy, and the other was the poor and needy. The aristocracy was very advanced and women had enough rights that their words were believed, so that if there was a dispute, peace would be made between them. In the name of women and honor, swords would be drawn from their sheaths, and if a woman wanted, she would ignite a fire between tribes, as if a woman who belonged to the aristocracy definitely had some honor in society, but despite all this, the head of the family or tribe, the ruler and judge, was a man, and a woman would not marry without the permission of her guardian. Women belonging to the poor class had no rights, and their honor was tarnished.

Generally, in the pre-Islamic era, there were four types of marriages.

First: A man would send a message to another man to propose marriage to his daughter under his care, and if he accepted, their marriage would be formal.

The remaining three types could not be given any other name in other classes except indecency, obscenity, and adultery. The second type of marriage was when a man's wife would finish her menstrual period, her husband would tell her to send a message to such and such a man and have him commit adultery, and the husband would separate from her and another man would approach her. When this woman became pregnant and

¹⁹ Bukhari, Muhammad bin Ismail, Sahih al-Bukhari, Kitab al-Riqaq.

the pregnancy was obvious and the pregnancy was due to the person who sent the message, then her husband would go to her. Generally, this was done so that a virtuous child would be born and it was called “Nikah Istida” and in India it is called Niyog.

The third type of marriage was during the pre-Islamic era, where a woman would commit adultery with a group of ten men in turn. When she became pregnant and gave birth to a child, after a few days she would call all the men who had committed this adultery. The woman would tell him that this was your affair and that this child was born from it. Then she would attribute the newborn child to one of these men, saying that this was your child and his child would be accepted.

The fourth case: Many men would go to a woman and satisfy their desires, and she would not stop anyone. Generally, such women are called prostitutes. They would put up a flag outside their house as a sign, so that if anyone wanted to come, they could come without hesitation to satisfy their desires. Then, when that woman became pregnant and gave birth to a child, a fortune teller would be called to determine, based on her appearance and symptoms, which man the child belonged to. When he attributed the child to a man in his opinion, then it was called his son, and this could not be denied.

It is as if before Islam, the Arabs were in the depths of ignorance and society had no value and the human race had been destroyed. But when Islam came, it first preserved marriage and abolished the rest of the invalid customs.²⁰

²⁰ Mubarakpuri, Safi ur Rehman, Al-Raheeq al-Makhtum. Maktaba Salafiyya, Lahore, p. 68-70

Educational status of Medina during the period of ignorance:

Before examining the educational status of Medina during the period of ignorance, if the overall educational status of Arabia and Mecca is examined, this also highlights the fact that Arabic was an ancient language spoken in Mecca and its surroundings. But this language was limited to colloquial speech, no one knew how to write. Due to this, many things were forgotten due to not writing and were not remembered in time. Historical traditions show that the practice of writing in Mecca began during the time of Harb, who was the father of Hazrat Abu Sufyan (may Allah be pleased with him). The story goes like this: A man came from Iraq, married Harb's daughter, and as an expression of gratitude, he told Harb this secret: If you forget something that you have done a lot of work for, write it down. So that you can remember it when you see it at the palace. Similar traditions are mentioned in the book "Al-Kharaj" by Qudamah Ibn Ja'far and the book "Futuh Al-Bulandan" by Balazri²¹. It is narrated that Allama Ahmad ibn Yahya al-Balazari insists that reading and writing in Arabia had begun before the time of the Prophet and that no more than 17 people were literate. Then, gradually, with time, it progressed, and people began to read and write. In this educational journey, women also studied alongside men. According to another narration, the custom of using dots in writing also dates back to the time of the Prophet, as it is narrated that Hazrat Amir Muawiyah (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessings of Allah be upon him) called me as a scribe and ordered me to write and "do

²¹ Balazri, Ahmad bin Yahya, *Fatuh al-Buldan*, (Publisher: Darul Fiker, Bairut, 1412H) p. 474

Raqsh.” So I asked the Messenger of Allah (peace and blessings of Allah be upon him) what is Raqsh? So, he (peace be upon him) said: Put dots on the letters where dots are needed.²²

Economic conditions of Medina during the days of ignorance

A look at the sources of livelihood of the Arabs shows that the sources of livelihood of the Arabs were trade and agriculture. From which they obtained their necessities of life, the main reason for which was the lack of peace and security, because in Arabia, except for the four sacred months (the months in which it was forbidden to fight, namely: Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab), war and conflict continued somewhere or other in all the months. Due to which their trade and agriculture were also affected and for this reason, famous Arab markets such as Uqaz, Zayd al-Majjaz and Majnah markets were held only during the sacred months. If we talk about industries, in this field, wherever the Arabs were involved in weaving or tanning clothes, it was in the countries surrounding Arabia, namely Yemen, Syria and Hira.²³

Now we will examine the economic conditions of Medina during the time of ignorance to see what economic sources and economic conditions were at that time that the Arabs adopted during the time of ignorance.

Madinah Munawwarah:

Town of farmers:

²² Hamidullah, Dr. Khutbat Bahawalpur. Payam al-Quran, p. 238 (Education system in the era of the Prophet (peace be upon him))

²³ Hamavi, Shahab al-Din Yaqut bin Abdullah, Mujam al-Buldan, Beirut: Dar Ihyaa Al-Turahat Al-Arabi, Vol. 5, p. 164

One of the special features of Madinah is that the people of Madinah were experts in agriculture and most of their occupation was in the agricultural profession. When the Muhajirin came after the migration, the Muhajirin knew trade very well and after the migration, they carried out commercial affairs in Madinah and the Ansar were experts in carrying out agricultural affairs. Thus, Hazrat Abu Hurairah (may Allah be pleased with him) says that my brothers the Muhajirin were busy buying and selling in the markets and my Ansar brothers were busy in their farming and gardens²⁴. Madinah was generally called the city of farmers because the people of Madinah were very expert in farming and were also familiar with seed germination (this means botany and in other words the process of moving the seed of a flower to the ear) etc.²⁵

The gardens of Medina, especially the date gardens, had a wall all around, which is commonly called a fence. Rain, well water and canal water were used as sources of irrigation²⁶. As for the agriculture of Medina, the agriculture of Medina was done through plantation. On which Imam Bukhari (may Allah have mercy on him) has relied on the traditions of Hazrat Rafi' bin Khadij, which also describes different types of interest, and Hazrat Rafi' bin Khadij was considered an expert in interest in Medina. The reason for which may be that most of the cultivation in Medina was done by him.

Before the migration, three to four methods of interest were prevalent in Medina, which the Prophet (peace and blessings of Allah be upon him)

²⁴ IBID

²⁵ Nawawi, Abu Zakaria Muhi al-Din, Sharh Sahih Muslim, Takhqiq al-Sheikh Khalil, Beirut: Dar al-Qalam, Vol. 8

²⁶ Bukhari Muhammad ibn Ismail, Sahih al-Bukhari, Kitab al-Mazari'ah, Vol. 9

prohibited.

First: The method of interest was that the cultivator would take land from the landowner for cultivation and at the same time, in return for interest on the landowner's land, he would work on that land himself, and whatever grew from that land would belong to the landowner. The cultivator would have no share in it.

The second method of rent was the following: the dry part of the land belonged to the cultivator and the wet part, where water could easily reach it, belonged to the landlord.²⁷ This can be understood in simple terms as follows: if the land was irrigated by a canal or stream, he would reserve all its produce for himself as rent, and if there was a piece of land where water could not easily reach it, that part would be forcedly rented as a share.

The third method: The landlord would take a certain part of the produce for himself as rent and the rest would go to the cultivator. Thus, Hazrat Jabir bin Abdullah (may Allah be pleased with him) said that people used to cultivate on one-third, one-fourth or one-half of the produce.²⁸

The fourth method of rent was: The landlord would demand some other type of produce, such as dates, etc., from the oppressed cultivator in exchange for cultivating the land. The cultivator would pay for this from his house or pay a part of the produce as rent.

These four cases reveal how the landlords used to oppress the oppressed

²⁷ Muslim, Abu al-Hasan Muslim ibn al-Hajjaj al-Qushayri al-Nishapuri, Sahih Muslim Kitab al-Bu'u', Takhqiq Muhammad ibn Fawad al-Baqi, (Madinah: Presidency of Scientific Research and Ifta', 1382) Vol. 4

²⁸ Bukhari Muhammad ibn Ismail, Sahih al-Bukhari, Kitab al-Mazari'ah

cultivators economically and to exploit their livelihood and force others to their arbitrary conditions, and those cultivators would be ready to cultivate on these conditions in order to financially support their families. Then the Prophet (peace and blessings of Allah be upon him) declared all these leases (rents) null and void and made the just decision to give the land as a lease, i.e. on cash rent, and at that time it was not customary to give land for cash, i.e. gold and silver.²⁹

Industry and Crafts in Medina during the Days of

Ignorance:

The city of Medina was generally famous for its agricultural and industrial capabilities. However, there are some traditions that indicate that the people of Medina were also interested in industry. Various types of industries were used, including both halal and haram industries, and these industries include weaving, weapon making, and the manufacture of wooden goods, brick making, and stone carving. If we talk about crafts, that is, crafts that were done by hand, goldsmithing, silversmithing, and blacksmithing are noteworthy among these crafts. The Jews themselves gave the tradition of these industries and they dominated them³⁰, and some historians also believe that the people of the Aws and Khazraj tribes, who migrated from Yemen and then became Jews, also started these industries. There are some traditions about industry and crafts in Medina that indicate that the people of Medina were endowed with many virtues.

Some traditions indicate that wine was also made in Medina and

²⁹ Yusuf al-Din, *Islam ky Muashi Nazrye*. (Hyderabad, Deccan: Ibrahimiya Press, 1950), vol. 1, p. 86

³⁰ Ghaffari Nur Muhammad, *Nabi Kareem Kay Muashi Zindgi*, (Lahore: Dayal Singh Trust Library, vol. 8) P:58-59

wine was generally made from five things. This includes dates, grapes, wheat, barley, honey, etc. As the commandment to forbid alcohol was revealed gradually, first its disadvantages were mentioned, then a few days after the Battle of the Trench in the fifth year of Hijrah, the commandment to forbid alcohol was revealed. At the time when the commandment to forbid alcohol was revealed, no other wine was made in Medina except grape wine. As in one narration, Hazrat Abdullah bin Umar (may Allah be pleased with him) says that when this verse (in al-khamr) prohibiting alcohol was revealed. Five types of wine were available in the city on that day, including grape wine.³¹

Generally, in the city of Medina, date wine was made more than other wines, which is called "Safih". Therefore, a tradition is narrated Hazrat Anas (may Allah be pleased with him) says: I was standing near a tribe and I was giving my uncles to drink unripe date wine. I was the youngest when suddenly the news came that wine had been forbidden. So these uncles told me to throw it away, so I immediately threw it away. Date wine was usually made on a large scale in Medina, and when the order to prohibit wine came, the companions to whom this order reached immediately threw or spilled the wine. Thus, Hazrat Anas (may Allah be pleased with him) says: I saw wine flowing in the streets of Medina that day.³²

Trade in Medina during the Age of Ignorance:

Most of the people of Medina and Taif were skilled in agriculture, but they also participated in trade. which is confirmed by various traditions

³¹ Muhammad bin Ismail, Sahih al-Bukhari, Kitab al-Tafsir al-Quran, ayat (Inna al-Khamr...)

³² Yusuf al-Din, Islam ky Muashi Nazrye ,V:1 p. 88-89

that ordinary people used to buy and sell in the market of Medina. It is also worth noting that some practices were prevalent in Arabia, namely in Mecca and Medina, which were against the Sharia and were prohibited by the Messenger of Allah (peace and blessings of Allah be upon him).

There is a tradition about trade in Medina that when Hazrat Abdur Rahman bin Auf migrated to Medina, he was made a brother-in-law of Hazrat Saad bin Rabi' (may Allah be pleased with him) from Ansari. The Ansari brother wanted to give half of his property to Hazrat Abdur Rahman bin Auf and wanted to divorce one of his two wives and marry him. Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) said to his Ansari brother, "May Allah bless your wealth." Tell me the way to the market. He told me the name of the market called Banu Qaynuqa'. So they went to the market for the purpose of buying and selling. So when he returned home, he had cheese and ghee with him. Another similar tradition is found in the books of history that Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) said: When we came to Medina, I asked where the market was. In which trade took place, people told me that there was a market called Qaynuqa.

A study of historical traditions and hadiths shows that the Jews dominated trade in Medina, and an example of this is that the Messenger of Allah (peace and blessings of Allah be upon him) had to pledge his grain as a pledge in times of need. The dominance of Jewish trade was not only in Medina but also throughout the Hijaz. At that time, Abu Rafi the Jew had the title of merchant of the entire Hijaz as a crown of Medina. In general, the scope and strength of Madinah's commercial activities increased from time to time because the production of Madinah was not sufficient in terms of population, which is supported by Hazrat Aisha (may Allah be pleased with her) who says that when Khaibar was conquered, we

said, "We will eat to our fill." This seems to indicate that the conquest of Khaibar created an atmosphere of economic stability. Before this, Madinah was suffering due to shortages and lack of resources.

In Arabia, two coins were generally produced and used for buying and selling: one was the dinar, which was made of gold. The other was a coin called the dirham, which was made of silver, which was in use in both the cities of Mecca and Medina. The trade of Mecca was carried out on this dinar. Because in the countries with which Mecca had trade relations, such as the Byzantine Empire, Rome, Syria, Egypt, etc., this dinar coin was also in use there,

The other coin was the dirham, which was also generally accepted during that period. As a tradition has been narrated about Hazrat Abdur Rahman bin Auf, it is mentioned regarding trade that when Hazrat Abdur Rahman bin Auf's trade caravans reached Medina, Medina would be in a state of uproar. The Ansar brothers of Medina had learned dyeing, weaving cloth, making weapons and other crafts from the Jews.³³

Some forms of trade in the Age of Ignorance:

When the Messenger of Allah (peace and blessings of Allah be upon him) came to Medina after the migration, there were some forms of trade in the city of Medina that were completely illegal and forbidden. This was exploiting the common man and society, so the Messenger of Allah (peace and blessings of Allah be upon him) prohibited these forms. It is mentioned here that in a tradition, Hazrat Abdullah bin Abbas (may Allah be pleased with him) says that "When the Messenger of Allah (peace and blessings of Allah be upon him) came to Medina, the people of

³³ Yusuf al-Din, , Islam ky Muashi Nazrye, V:1 p. 90-91

Medina were bad in measuring and weighing, that is, they used to reduce the length of the measurement. Some people, namely a person named Abu Juhayna, were famous for reducing the length of the measurement and he had two scales, one scale when he bought and the other when he sold.” The people of Medina generally used to sell things by measuring them, and the people of Mecca used to sell them by weighing them.

Similarly, another economic error was also found that when selling milk animals, they would make them "Musaraat": that is, they would not milk their udders for two days, and the buyer would think that the animal was very high-quality and had many calves. Because due to not milking for two days, the udders would become large and fat, although the reality was the opposite and this deception was common. By the way, there were also such cases in Mecca, Taif, and Medina that were forbidden according to the Sharia, the names of all these cases are mentioned. The cases that were prevalent in Medina are mentioned in detail.

1. Bi' Muhaqila 2. Sale of Muhaqila 3. Sale of Muzabinah 4. Sale of Musaraat

Among these cases, Sale of Hablat ul Habla, Sale of Muhaqila, Sale of Muzabinah, Sale of Musaraat were prevalent in Medina.

1. Bi' Muhaqila: Buying the ears of grain before they ripen so that when they ripen, the merchant can sell them at his own discretion.

2. Bi' Muzabinah: Selling ripe and broken dates in exchange for dates still on the tree. Because this is an unknown sale in which there is a risk of disputes and loss.

3. Bi' Musaraat: This sale was mentioned in the previous section, just like keeping milk in the udder of a milk-producing animal for two or three days before selling it, so that it gives the impression that the animal gives more milk.

4.Bi' Habl Al-Habilah: The buyer buys a camel on the condition that the price will be paid only when the camel gives birth to a calf, and then she gives birth to another calf.

In short, what were the preferences of people in Medina during the era of ignorance? From here, the discussion begins: Man has come into this world and needs the necessities of life. To work hard to the extent of one's means to fulfill one's needs and to earn a living. For which every servant adopts some profession or the other.

Since Medina was famous for its agriculture and all the professions that were related to agriculture were there. Along with this, wars and fighting started in Medina, therefore, armor and weapon making were also common and along with it there were other small professions such as tailors, butchers, and fruit sellers.

There were also goldsmiths in Medina because they used to make gold for Jewish women and as far as there were permissible professions in Medina, people also adopted forbidden professions. For which there are various traditions, for which we will refer to Imam Bukhari's Sahih Bukhari, which talks in detail about the economic professions of Medina.

If we talk about forbidden professions, Abdullah bin Abi Salul, the leader of the hypocrites, was a prostitute in Medina (i.e. he used to supply girls), that is, he used to make his slave girls commit adultery and take wages from them. That is why Similarly, interest transactions were common. There is a tradition that if someone gave a loan to someone, if the debtor returned the loan amount within the specified period, then it would be fine, otherwise the lender would demand that such a percentage of interest would be charged above the specified period. In Medina, the

mood of interest was both individual and business.³⁴

Findings:

Before Islam, the city of Medina was inhabited by Jews and polytheists, namely Aws and Khazraj. During the era of ignorance, all the people in the city of Medina were religiously involved in idolatry and each tribe had its own idols.

Politically, the city of Medina was also divided into tribes during the era of ignorance. There was no central government, due to which there was insecurity and chaos. If we look at the social and educational conditions, in the era of ignorance, idolatry was common and female parents were treated very badly and the biggest thing was that the birth of a girl child was considered defective. And such forms of marriage were prevalent in the era of ignorance that no noble soul could tolerate.

During the pre-Islamic period, Medina was on the verge of social degradation, with women, parents and others having no rights. Initially, the people of Medina did not know how to read or write, but later they learned how to read or write from the Jews.

During the pre-Islamic period, such forms of economics were prevalent in Medina (such as interest, gambling, sale of goods in the future, sale of goods by force, sale of goods by mutual agreement, sale of goods by mutual agreement, etc.) that were deceiving the common people and violating their rights. The Prophet (peace and blessings of Allah be upon him) banned such forms. The Messenger of Allah (peace and blessings of Allah be upon him) prohibited

³⁴ Malik bin Anas, Muwatta Imam Malik, Kitab al-Bay', Chapter Riba, (Istanbul: Silsat al-Kutb al-Sittah, 1401)

all those non-Shariah forms of trade that could lead to any kind of conflict or violation of rights.

The people of Medina had learned many industries and crafts from the Jews, such as dyeing, weaving cloth, etc. At the time of the arrival of the Messenger of Allah (peace and blessings of Allah be upon him), both halal and haraam professions were prevalent in Medina.

Recommendations:

After writing this article, I would like to mention the possible recommendations that came to my mind.

1. To awaken people in terms of religious consciousness, the religious deviations of the era of ignorance should be included in the modern curriculum so that students can understand both the pre-Islamic and post-Islamic conditions.
2. Islamic reforms related to the status of women in society should be presented as a model so that women's rights in the modern era can be guided by the Prophet's life.
3. Keeping in mind the wrong forms of marriage during the era of ignorance, the importance of Islamic family laws should be highlighted and Islamic teachings should be promoted in matters of marriage, divorce and family rights.
4. The current financial system should be reformed by explaining the history of trade such as usury, gambling, fraud and economic injustices.

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