

Human Ignorance (*Jahiliyyah*): Past & Present

Ayaz Khan*

Abstract

The main theme of this article is that the man of today is as ignorant and arrogant as the Makkan Merchants were at the time of Revelation of the Holy Qur'an and the living Sunnah of the Holy Prophet Muhammad (PBUH). By implication it is contended that Islam is as relevant to our predicament as it was relevant to the Makkan non-believers. So if we dream about the resurgence of Islam, we are obliged to return to the Qur'an and the Sunnah of the Prophet (PBUH) and transcend all sectarian divisions. In our view that is the only way that can guarantee the salvation of Muslims from a long lingering disgrace and humiliation. In fact our contention is that Islam can save the entire mankind from a collective suicide.

Keywords: Jahilliyah, Islam, Socio-moral order, Justice, New World Order.

When the belief in the Unity of God is divorced from human heart, the mind and soul naturally gets “darkened”. The ultimate ramifications of disbelief (in the Unity of God) emerge in the shape of entire change of life standards and approaches, leading the man to judge things and the world around from false paradigm. As a result, man falls far away from the right path and the eternal chastisement in the hell becomes his destiny. This moral, spiritual, social and even economic turpitude of a community is defined in the Qur'an as *Jahilliyah or Ignorance*.¹ In brief, Jahilliyah signifies that a man (or a community) has become oblivious of God and has turned its back to the Sunnah of His Prophet(s).

Jahilliyah in Qur'anic Context

Qur'an states:

“But the unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until he comes up to it, he finds it to be nothing: But he finds Allah there, and Allah Will pay his account: And Allah is swift in taking account. Or (the Unbelievers' state) is like the depths

* Dr. Ayaz Khan, Associate Professor, Govt. College of Management Sciences, Peshawar City. E-mail: dr_ayazkhan@yahoo.com

of darkness in vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another: if a man stretches out his hand, he can hardly see it! For any one whom Allah has not given light, there is no light.”²

It may be underscored that two metaphors are given: a mirage and the depths of darkness in the sea. The mirage is a strange phenomenon which can be observed in the deserts. It is a deception of our vision. In the language of the parable, it rejects the Light which shows us the Truth, and deceives us with Falsehood. A lonely traveler in a desert, nearly dying of thirst, sees a broad sheet of water. He goes in that direction, lured on one hand, but finds nothing at all. He perishes in a protracted agony. The rebel against Allah finds himself like the man deluded by a mirage. The Truth which he rejected is always with him. The mirage which he accepted leads him astray and ends at his destruction. In the other metaphor, a graphic picture has been drawn which demonstrates darkness in the depths of the Ocean, wave upon wave, and on top of all, dense dark clouds! There is no little light even in the ordinary depths of the Ocean that fishes which live there lose their eyes as useless organs. The true source of Light in the world of Reality is Allah, and anyone who cuts himself off from that Light is in utter darkness indeed, for it is the negation of the only True light, and not merely relative darkness, like that which we see, say, in the shadows of moonlight. Another verse of the Qur’an calls the unbelievers and hypocrites as the dire fools due to their arrogance and haughty conduct. Qur’an narrates:

“When it is said to them: believe as the others believe: they say: ‘shall we believe as the fools believe? Nay, of a surety they are the fools [Jahil, but they do not know.’”³

In his melancholy drift from God-forgetfulness to self-forgetting, man had lost his moorings. He had turned blind eye to his destiny. The teachings of the prophets had been forgotten and moral anarchy, perpetual war and violence, absence of rule of law and the dignity of man had overshadowed the feeble light shed by the forgotten religious teachings. A very few people who intended to illuminate their hearts had sought refuge in passivity and resignation. Having been vanquished in the battle between spiritualism and materialism, they had shut themselves in the monasteries or gone into wilderness.⁴

Conditions of the Arabs during the *Jahiliyyah* Period

The *Jahiliyyah* period of Arab history presents a very dismal picture which is characterized by utter display of chaos and confusion in all walks of life. A brief account of the, religious, moral, political, and socio-economic and cultural aspects of the Arabian life in the *Jahiliyyah* period is enunciated in the following pages.

Religious Debasement

The Arabs were undoubtedly indifferent towards religion and had a very bleak notion of religion whatsoever. They had an idea of All-Supreme Power controlling the Universe, His wrath and favour, the Life after death and the angels. But all these ideas had been adulterated with idolatry. The *Jahiliyyah* period in the Arabian history presents a very dismal picture of religious debasement. The Pre-Islamic Arabian society was essentially polytheistic: they worshiped multitude of gods and goddesses. Though they believed Allah to be the Supreme God, but His worship was neither obligatory nor common. The Holy Qur'an eloquently testifies the fact that the unbelievers and polytheists of Arabia did not deny the existence of one Almighty God. Qur'an says,

*"If indeed you ask them Who created the heavens and the earth and subjected the sun and the moon (To His Law), they will certainly reply, "Allah" How are they then deluded away (from the truth)?"*⁵

Qur'an again says,

*"And if indeed thou ask them Who it is that sends down rain from the sky, and gives life herewith to the Earth after its death, they will certainly reply, "Allah!" Say, "praise be to Allah!" But most of them understand not."*⁶

*And if you ask them, "who created the heavens and the earth? They will certainly say, "Allah." Say, All praise be to Allah."*⁷

Qur'an further says,

*"And When Allah is mentioned alone, the hearts of those who believe not in the Hereafter shudder, and when those (whom they worship) besides Him are mentioned, behold they are filled with joy"*⁸

The unbelievers imagined that they could earn the pleasure of Allah by making offerings to small gods who serve as the

intercessors through which the worshiper could come in contact with Him. Qur'an, referring to this notion of the unbelievers, says, "*We worship them only that they may bring us near to Allah.*"⁹

Idolatry, in fact, touched new heights. So much so that even Ka'ba which was rebuilt by Ibrahim (PBUH) for the worship of One God was filled with 360 idols including Lat, Manat and Uzza.

The Holy Qur'an has vehemently repudiated such foolish ideas and declared in unequivocal terms:

"Have ye seen Lat, and Uzza and another. The third (goddess) Manat? What! For you the Male sex, and for him the female? Behold, such would be a division most unfair! These are nothing but names which ye have devised,- ye and your father,- for which Allah has sent down no authority(whatever). They follow nothing but conjecture and the souls desire!- Even though there has already come to them Guidance from their Lord!"¹⁰

Abdullah Yousaf Ali commenting on the above Qur'anic verses says that we are asked to "look at this picture, and at that!". The three principal idols of Pagan Arab Idolatry were the goddesses Lat, Uzza and Manat. To show Allah in human shape or imagine sons or daughters of Allah, as if Allah were flesh, was in any case a derogation from the supreme glory of Allah, high above all creatures, even if the human shapes were invested with great beauty and majesty as in the Greek Pantheon. But when we consider in what low opinion Pagan Arabia held the female sex, it was particularly degrading to show Allah or the so called daughters of Allah, in female shapes.

The stones to which reverence was displayed by the Arabs were called as *asnab*. Whenever these stones resembled a living form they called them idols (*Asnam*) and graven images (*awthan*). The act of circumambulation around them was called circumrotation (*dawr*).¹¹

Angels, stars, 'Jinns'(spirits) and all the rest of the objects of veneration found in polytheistic faith adored as divine being by the Arabs. The Angels were thought to be the daughters of God whom they sought to advocate with Him on their behalf. Jinns were regarded as the co-sharers of Almighty in the practical control of the world. Al-Kalbi reports that Banu Malih, a branch of the tribe of Khuza'ah, worshiped the Jinns, and Sa'id reports that the tribe of Himyar worshiped the sun; the tribe of Kinana adored the moon; the tribe of Tamim worshiped Al-Dabaran; the Lakhm

and the Juzam, Tai, Banu Qais and Banu Asad worshiped Jupiter, Canopus, the Dog-star and Mercury respectively.¹²

Divinity of Angels

The Holy Qur'an vehemently repudiates the baseless pagan belief of Arabs to hold angels as the family members of Allah. Qur'an says, "*What for you the males and for Him the females? This indeed is an unjust division!*"¹³ Qur'an further admonishes that, "*Surely those who believe not in the Hereafter, name the angels with female names.*"¹⁴ Qur'an further negates the false belief to associate angels and prophets as the co-sharers of Allah by taking them patrons. Qur'an says, "*And He would not instruct you to take angels and prophets for Lords and Patrons.*"¹⁵

To imagine goddesses (female gods) or mothers or daughters to Allah was particularly a high level blasphemy on the part of those people who held the female gender contemptuously. When a tidings of the birth of a daughter is given to them, they lament and their face is darkened with grief and fury. They hanker after sons. With what mentality can they attribute daughters to Allah? Qur'an, referring to the profane beliefs of pagans, explains that,

*"Yet they attribute to some of His servants a share with Him, truly is man clearly unthankful. What! Has He taken daughters out of what He Himself creates, and granted to you sons for choice? When news is brought to one of them of (the birth of a daughter) what he sets up as likeness to (Allah) most Gracious, his face darkens and he is filled with inward grief. Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)? And they make into females angels who themselves serves Allah. Did they witness their creation? Their testimony will be written down and they will be questioned. And they say, "If it had been the will of the Most Gracious, we would not have worshiped such (deities)!" Of that they have now knowledge! They do nothing but lie!"*¹⁶

Any attribution to Allah of ideas derogatory to His Unity and His supreme height above all his creatures is likely to degrade our own conception of Allah's Universal Plan, and is condemned in the strongest terms. The Arab pagans called angels daughters of Allah, while they themselves were ashamed of having daughters and longed for sons as multiply to their power and dignity. Yet they, in explicit departure of their own philosophy, opted to choose daughters for Allah. Qur'an, replying the pagans in their own coin, says,

*“Now ask them their opinion: Are the daughters for your Lord and sons for them? Or did We create angels females, while they were witness? Behold, they say of their own invention. Allah has begotten children, but they are liars! Did He(then) choose daughters rather than sons? What is the matter with you? How judge you?”*¹⁷

There is the strongest irony in the above verses of Holy Qur’an and the sanity of pagans has been questioned and their mental derailment has been manifested in the wake of their irrational, illogical, untenable and utterly false belief of associating female off springs to Allah.

These people also held that angels will intercede with Allah for their worshippers. But their false plea has been rejected in the most forceful terms in the Qur’an which states that,

*“How many so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him. Those who believe not in the Hereafter, name the angels with female names. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.”*¹⁸

The angels will be asked on the Day of Resurrection about this: *“On the Day He will gather them all together, and say to the angels, “Was it with you that these men used to worship?”*¹⁹

The Divinity of the Jinns

The Arab polytheists deemed the Jinns to be the close associates of Allah and established a kinship between them and Allah. In the Qur’anic context, man is created from clay while Jinns from the flame of fire. Qur’an says, *“He created man from sounding clay like unto pottery, and He created Jinns from fire free of smoke.”*²⁰ Qur’an, rejecting the profane beliefs of Pagans, explains how the Jinns will be asked and what will be their reply? *“And they have invented a kinship between Him and the Jinns: But the Jinns know(Quite well)that they will be brought before Him. Glory to Allah! (He is free) from the things they ascribe (To Him)!”*²¹ Qur’an, further negating the false arguments of polytheistic Arabs, says,

*“Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters, praise and glory be to Him! (for He is) above what they attribute.”*²²

Shibli Nomani contends that “when travelers stopped somewhere in transit, they first sought protection of the Jinns of that place. At certain dangerous places they even made offerings to the Jinns and one such place was Barahim. In this way they hoped to protect themselves from the mischief of the jinn.”²³ Qur’an, very eloquently puts down the plea of polytheists by saying,

*“Verily those to whom you call besides Allah are the servants, the likes of you. Call upon them and let them listen to your prayer, if you are (Indeed) truthful.”*²⁴

Deified men are not real men, but false ideas of men. They cannot help themselves, how can they help others?

Social Condition of Pre- Islamic Arabia

As for the social conditions, there were three main factors affecting their social life. They all spoke one language, i.e. Arabic, though with its different dialects. They preferred one and the same religion, namely the religion of idolatry. Besides, they belonged to one common stock, i.e. the Semitic. Despite these common factors, they were at war with one another. The root cause of their fight was rivalry over chieftainship and over capturing the source of life, namely water and fodder. These wars stretched for decades causing terrible bloodshed and devastation. The wars of Basus, Dahis and Ghabra lasted for forty years each. Basus, an aunt of Jassas had a she camel which once entered the “preserve” (Hima) of Kulaib, the chief of Banu Taghlib, and was killed by him. He, in turn, was killed by Jassas. This incident flared up the flames of fighting which lasted for 40 years. Similarly, Dahis, the horse and Ghabra, the mare belonged to ‘Abs and Dhubyān’ respectively. The immediate cause of the wars of Dahis and Ghabra was a dispute over a race. When the race began and Dahis neared the goal, someone from Dhubyān drove it out of its route and thus enabled Ghabra to defeat it. This treachery led to the start of terrible war which lasted for 40 years, killing scores of people from both sides.²⁵

Soothsaying

This was a serious problem which infected the entire Arabian society and that is why soothsayers were to be found everywhere. Their main function was to giving prediction of the future and giving news of heaven to the masses. Each of them was thought to be accompanying a Jinn who would convey him all sorts of news. It is reported that once the Holy Prophet Muhammad (PBUH) fell

ill and due to physical weakness was unable to perform his usual worship for two or three days. The wife of Abu Lahab (His uncle) came to him and told him “*I suppose that your demon has forsaken you*”. The reason behind this kind of conduct was that they thought of the Prophet as a soothsayer accompanied by a Jinn. The Qur’an categorically repudiates this stance by asserting: “*shall I inform you upon whom the Satans descend? They descend upon every lying sinful one. They listen eagerly and most of them are liars.*”²⁶ The soothsayers stayed in temples and would carry on worship of their particular idol. By and large they were men but certain women also opted to wear the garb of soothsayers and opted for that profession. Their mechanism to misguide the people and plunder them was to prescribe cure for removing difficulty and rituals in the wake of idolatry and charged heavy fees and offerings. The Arabs also had the belief that poets had demons with them and the composition of poetical verses was the inspirational effect of those demons.²⁷

Superstition

Superstitious beliefs had dominated the Arab life. The Arabs would refrain from killing a snake fearing that its mate come and take revenge. There was a common belief among them that the soul after death transforms into a bird and flies which they called *hamah*. Before doing anything, people omen. Thus, if a bird flew on their right side that was deemed to be an auspicious sign otherwise ominous. They used to make offerings of a male kid born to a sheep. Similarly, she-camel would be set free after she delivered ten off springs.

The owner of one thousand camels would gouge out an eye of one the camels with the intention to guard rest of them from the evil eye of harmful envy. During a famine, they tied hay to the tail of a ram and set it on fire with the belief that it would become a source of rainfall. When anyone set on a journey, he tied knot of a thread on a tree and if he found it untied on return, he concluded that his wife had been unfaithful. If any one lost direction while traveling, he would reverse his ferments wearing them with the wrong side up imagining that he would learn of the right direction thereby. If any one abuse Laat or Uzza (idols), it was considered to be the potent cause for afflicting leprosy to the abuser.²⁸

Wine Consuming

All evil, indecency and oppression are the offshoots of wine. Virtually every Arab house was a semi bar. As a matter of fact it

was a strange thing to avoid wine consumption and those who did not consume it before the advent of Islam were few and far between. Drinking wine, gambling and staking camels were the chief and cherished activities at the eve of gatherings among friends. The camel won in the gamble would be slaughtered and served to the company of friends. Sometimes, the host in a state of shocking intoxication, would slaughter all his camels and serve his friends. Eating and feeding others was a matter of pride and generosity for them. The wine shops were marked with a banner Called ghayah and these remained open round the clock. The worst aspect of the whole episode is that the world 'business' become synonym for wine selling. When the rich chiefs of Quraysh were killed at Badr, one of their poets lamented their death and recalled their gatherings of frolic adorned with wine parties and dancing. There are two hundred and fifty names of wine in Arabic language. The women and young children would serve as bartenders.

Drinking, gambling, usury and polygamy were essential and deep-rooted elements of Arab Culture. Their eradication was given a psychological treatment and the minds of the people were gradually prepared. With regard to prohibition of wine, the Qur'an says,

"They ask you (O Prophet) concerning wine and gambling. Say: In them is a great sin, and some profit for men, but the sin is greater than the profit".²⁹

The Qur'anic verse ordains that possibly there may be some benefit in it, but the harm outweighs the benefit, especially when we look at it from social as well as individual point of view.

An other verse of the Qur'an further says, *"O you who believe, approach not prayers in a state of intoxication until you know what you are saying".³⁰* The reference here is to state of intoxication. Before prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayer in such a state. People continued drinking wine except that any one went to offer prayer, he would go on regaining his senses. To firmly restrict people from wine, a more strict verse was sent down. Qur'an states,

"O you who believe! Wine and gambling (game of chance), and sacrificing to idols and divining arrows are an abomination of Satan's handiwork, so abstain from it, that you may prosper".³¹

After the revelation of this verse, wine was banned and forbidden totally. When this verse of prohibition was revealed, people broke

their bowls and wine-containers. Consequently, rivers of wine flowed in the streets and corners of Madinah. This state of affairs gives an idea how much Arabs were fond of drinking wine and they consumed it in enormous quantities.

Gambling

Gambling was another famous hobby of the Arabs. A few herds of camels was their wealth and this property was to be put at stake in gambling. They would slaughter their camels and divided its into ten parts on which they threw their dice. There were ten arrows bearing names with determined share for each of them. The arrows were placed in a bag which was handed over to an impartial person who shuffled the bag and drew out the arrows one by one calling out a name each time. If the arrow had a share against it then that person was successful. But three of the arrows had no share on them, so if these arrows came into share of anyone, he would be declared unsuccessful. The meat collected in this fashion was to be distributed among the poor, needy and friends. This activity was marked a demonstration of loyalty and those refraining from participation in gambling were considered stingy. The non-participants had a scar of disrepute on them being labeled *barm* (boring, annoying). Those who were labeled as such could not find a life partner in society because marrying them was defamatory. Another kind of gambling *rihan*. It was a bet on something which the loser had to forfeit. Gradually, betting became so common that when anyone had lost all his wealth and property, he would pledge his wife and children. Usually, betting would become core reason for bloodshed and feuds. The forty-year war of ays-zibyan was caused by betting on horse race.³²

Usury

Interest based transactions was the common feature of pre-Islamic Arabian life. All rich people were engaged in interest dealings. Hazrat Abbas bin Abdul Muttalib, a chief of the Quraysh and uncle of the Prophet (PBUH) was a renowned businessman and carried the reputation for trading in interest before his conversion to Islam. However, at the eve of last sermon delivered by the Holy Prophet (PBUH), all the amount of interest of Hazrat Abbas accumulated on the loans given to different people was declared as written off and Hazrat Abbas accepted the decision of the Holy Prophet without any hesitation.

Conclusion

The contemporary Capitalism, in our view, is resurrection of the psycho-moral and materialistic attitude of the Makkan Merchants. Modern day capitalists are also good at knowing the externalities of this world, amassing wealth and then spending it on their sensuous pleasures. Like the Makkan Merchants they too are indifferent to the grinding poverty of the working masses, the destitutes, the widows, the orphans and the poor. They don't want to share their fortunes with the poor strata of the society.

Like in the past, Capitalism of today is reinforced by the Polytheistic attitude of the modern empires. Both are divisive by nature. No wonder that as a result of this combination the modern world stands divided in warring camps and the entire world sometimes through cold war and sometimes through hot war is being driven to a collective suicide. The pre-Islamic Makkan period was utterly bereft of the rule of law and respect for human dignity. The contemporary modern world replicates the same picture. The UNO, which was thought of and supposed to be a watch-dog of global peace and custodian of the sovereignty of the world states, stands totally paralyzed and hijacked by a few powerful nations. The world is subjected to drone attacks which has killed and is killing scores of civilian population including innocent women and children but the perpetrators justify it in the garb of collateral damage caused in the wake of self-defence mechanism which is utterly hostile to all International Laws and to the norms of a civilized world. They thereby, are trying to exonerate themselves from the charge of heinous crime against humanity. Jungle Law is operative on the world scene and 'might is right' is the ultimate corollary of today's so called new world order. As a consequence, sovereignty of poor and small states is flouted by the super powers. There is no respect of the states or the Rule of Law what so ever. Individual Rights have lost their sanctity. Another global war is lurking and knocking at our doors. Unless we return to the Islamic Values and try to establish just socio-moral order in this world, our cherished dream of maintaining peace and harmony in the world will remain a far cry.

In the past the world was divided into warring clans and tribes. Today we witness warring nations cutting each other's throat and bent upon each other's destruction and annihilation for selfish motives. Bertrand Russell has aptly observed that nationalism is a modern man's curse. Nationalism has coerced man to discredit universal values and morals the natural offshoots of which emerge in the shape of assessing everything from the point

of view of his own nation. Russell goes on to contend that the worst outcome of this nationalism manifested in the form of nationalization of education system of each nation. Mutual hatred is the natural outcome of this scenario. So long as we allow this situation to prevail, we will remain crawling under the shadow of a global war. We urgently need to switch over to universal humanism and establish respect for human dignity, respect for justice and international law.³³

It goes without saying that Islam stands for this universal humanism. Islam is a matter of attitude: attitude of submission to God and service to human kind. It stands for fair play and justice and gives value to man on the basis of his contents of his mind and character. It rejects all artificial distinctions of colour, race, language, territory, community or religion. It respects man as a man and discredits all other distinctions. Establishment of justice and peace in the society is the hallmark of its central theme.

Usury system resurrected, in all its exploitative forms and manifestations, in the contemporary Monetary System. World Bank and IMF are its sharp instruments which are fastening poor nations in the vicious circle of poverty through its discriminatory policies with respect to dictating their harsh terms and conditions to meddle with economic policies of those nations who borrow from them. Thus, the vociferous slogans of these institutions claiming to bring good to the poor masses of the world's poor nations, these institutions are actually adding to the miseries and sufferings of poor nations through exploitative usury system.

Gambling, drinking, women and wine have assumed alarming proportions of self-destruction and destruction of societies, thereby causing collective moral turpitude of nations across the globe. According to the teachings of Islam, this state of affairs is deemed as vivid invitation to the wrath of God which will ultimately subject them to torments and chastisements in this world and the world to come hereafter.

Justice is conspicuous by its absence at the global level. Might is right is the order of the day at the global scene and USA is in the forefront of all the nations by implementing the policy of using sheer force. USA is exercising its muscles against the weaker nations of the world in general and the Muslim world in particular. The recent wars in Bosnia, Iraq and Afghanistan gives ample proof of naked aggression of the so called civilized world where hundreds of thousands of innocent civilians are slaughtered on the pretext of self-defence, set-aside all norms and standards of justice and international law. This clumsy state of affairs in 21st

century reminds us the resurgence of the dark era of ignorance in the 7th Century Arabia.

While Islam was emerging as a fragile (or vigorous) force in Arabia, it was keenly monitored by old and well established Roman and Sasanid Empires. Their socio-moral and political situation was hardly secure, stable or enviable. Masses under these empires were crying for change. The point that we wish to underscore is that Islam introduced itself as movement for the establishment of a just socio-moral order in this world. Soon its presence was felt around and the world witnessed the beginning of a new World Order.

Notes & References

¹All the translations of Qur'anic verses and its explanations, given in this paper, have been taken from Abdullah Yousaf Ali's translation and commentary of the Holy Qur'an.

¹ www.thewaytolight.org/prophetmuhammad/jahilliya.html

² Al-Qur'an, Surah Al-Nur 24: 39-40.

³ Surah al-Baqarah, 2: 13

⁴ Abul Hasan Ali Nadawi, *Islam and the World*, (Lahore: 1991),1

⁵ Surah Al-Ankabut, 29: 61

⁶ Surah Al-Ankabut, 29: 63

⁷ Surah Luqman, 31:25

⁸ Surah az-Zumar, 39:45

⁹ Surah az-Zumar, 39:3

¹⁰ Al-Qur'an, Surah An-Najm 53: 19-23.

¹¹ Abdul Hameed Siddiqui, *The Life of Muhammad*, (Lahore: Islamic Publications Ltd., 1975), 30.

¹² *Ibid.*, pp.19-20

¹³ Surah al-Najam, 53: 21-22

¹⁴ Surah al-Najam, 53: 27

¹⁵ Surah Al-i-Imran, 3: 80

¹⁶ Surah al-Zakhrof, 43: 15-20

¹⁷ Surah as-Safat, 37: 149-153

¹⁸ Surah an-Najm, 53: 26-28

¹⁹ Surah Saba, 34: 40

²⁰ Surah al-Rahman, 55: 14 -15

²¹ Surah as-Saffat, 37: 158-159

²² Surah al-An'am, 6: 100

²³ Nomani Allama Shibli, Nadvi Syed Suleman, *Sirat-un-Nabi*, Trans. Vol-IV. Eng: Rafiq Abdur Rahman, (Karachi: Darul Ishaat),171

²⁴ Surah al-A'raf, 7: 194

²⁵ G.N Jalbani, *Life of the Holy Prophet* (Islamabad: ,National Hijra Council, 1988), 2-3

²⁶ Surah Ash-shuaraa, (26: 221-223)

²⁷ Allama Shibli Naumani, Syed Suleman Nadvi, *Sirat-un-Nabi*, op cit., 178-80

²⁸ *Ibid.* p-181.

²⁹ Surah Al-Baqarah, (2: 219)

³⁰ Surah an-Nisa (4: 43)

³¹ Surah Al-Maidah (5:90)

³² Nomani Allama Shibli, Nadvi Syed Suleman, *Sirat-un-Nabi*, op cit., 193-194

³³ Bertrand Russell speech at the eve of Nobel Peace Prize ceremony, 1950