



The island of the Arabs

History of the origin of Islam published by Dr. Jochanan Kapliwatzky in the book: Arabic, Language and Grammar

The Arabian peninsula or the island of the Arabs (al Jazirah), as it is known by the Arab authors, consists of the territories stretching to the southwest of the Asian continent and which are surrounded by the Red Sea to the West, by the Indian Ocean to the South and by the Indian Sea and the Persian Gulf to the East and bordering on the North on the lands of Iraq, Syria and Palestine. Since ancient times the Arabs lived in it, and they continue to live there to this day.

And the Arabian Peninsula is famous for its vast desert and this wilderness, and despite being sandy, actually in some of its areas is fertile because after heavy rains it will grow pastures and grass for the animals. And in it are not flowing perennial rivers, instead there are valleys and plains where sometimes is flowing water and sometimes they are completely dry.

As for the inhabitants of the Arabian Peninsula, most of them are Bedouin nomads who live in tents of wool and raise livestock, whose meat they eat, drink its milk and dress of its skins. They move from one area to another in search of water and pasture, and when summer comes, climb to the mountains and to the high slopes of the highlands where the weather is cool. And when is winter they come down to the plains and to the low lands where the climate is warmer.

And the best of all places of the peninsula is the coastal area as it is mountainous and close to the sea, and in particular its best quarter is to the southwest in which

lies the country of Yemen, because in it the rains are abundant, the climate is mild and the lands are fertile.



Mecca and the tribe of Quraish

In truth the Arab tribes who settled on the Arabian peninsula and that were scattered on the coastal areas and on the banks of the Red Sea since ancient times were known as Adnan tribes or Qahtan tribes. In fact, the name of the Adnan tribes originally descended from their ancient ancestor named Adnan that was from the country of Hedjaz and Tihama. Instead the Qahtan tribes descended from a distant ancestor who was called Qahtan and whose homeland was the country of Yemen.

And the area in which settled the Adnans was not at all like Yemen, with a mild climate, abundant water and fertile land, but instead it possessed sacred places, important because in them there was the Ka'ba that the Arabs called the house of Allah and to which even before Islam they made pilgrimages and went there to be blessed.

And some Adnan tribes had settled around the Ka'ba and had founded the city of Mecca and had changed their lifestyle from bedouins to citizens.

Mecca was an important center for the route of the caravans as it is located in a narrow and deep valley with three outputs, one of which leads to Yemen to the South, and the second connects the West with the Red Sea where is located the port of Jeddah and the third connects to the road leading to the North to Palestine.

And in this caravan center the men of the caravans rested and the shepherds of the cattle found in it plenty of water thousands of years before Mecca was built, for in it there were several sources.

And the most important of the Adnan tribes, who settled in Mecca and around it built their home, was the tribe of Quraish. And this tribe had a great importance for the Arabs because it was located near the house of Allah and looked after it and served it.



Qussay of the tribe of Quraish

And the tribe of Quraish was made up of many clans but lacked a strong leader who could unite them all under his command. And the power of these clans was divided until showed up in their midst a great man whose name was Qussay bin Kilab.

And the biography of Qussay is this:

His father Kilab died, leaving him newborn in the crib and his mother Fatimah. After that his mother remarried with another man who lived in the land of Syria and when she went to live in the house of her new husband she took along her son. And when a relative of the husband of his mother accused him of not belonging to their tribe Qussay became upset and he grieved so much for the insult that he complained of that situation with his mother Fatimah, who told him: "In the name of Allah my son. Truly you are the noblest of them thanks to your father! You are a child of Kilab of the tribe of Quraish and your family is living in the house of Allah in Mecca. "

So Qussay returned to Mecca, became a merchant and grew enormously large his wealth and great was the respect that his people had for him and he married the daughter of the chief of the tribe of Khuzàah, who had in his hand the keys of the

Ka'ba. Now the tribe of Khuzàah was the one that went on for three hundred years to take care of the sacred house of Allah until took the leadership the tribe of Quraish that replaced it.

And the chief of the tribe of Khuzàah bequeathed the keys of the Ka'ba after him to his daughter, who was the wife of Qussay, but she gave it up and gave the keys to Abu Ghubshan of the tribe of Khuzàah. But Abu Ghubshan was a drunkard and he sold the keys of the Ka'ba to Qussay for a waterskin of wine.



Qussay becomes chief of Quraish

After becoming Lord of Mecca, Qussay needed the support of the Quraish to take command of the Arabs and began to unite among themselves the various clans of Quraish and started explaining to them the benefits of remaining united and convinced them to join together to increase their power. And they named him their leader.

And when Qussay had expelled the tribe of Khuzàah from the sacred house and from Mecca, Qussay gathered the tribe of Quraish, and spoke thus: "O people of Quraish, in truth you are the neighbors of Allah and the people of his house, while the pilgrims are the guests of Allah and the visitors of his house and is therefore your duty to prepare the food for them and bring them water in the days of their pilgrimage until they leave. "

And so began the tribe of Quraish to provide food and water to the pilgrims in the days of the pilgrimage (during the Hadj).

And historians are in agreement that in Mecca there were no other buildings in addition to the Ka'ba and the reason for this was that the Khuzàah did not want near the house of Allah any other houses besides it. And when Qussay became Lord of Mecca he ordered the Quraish to build houses, and he began to build the house

of the Government and in it he gathered the people of Mecca under his command so that they would consult on issues of their country.

And Qussay feared that the clans of Quraish should become divided after his death and arranged things so that they should always agree among themselves with each other, because to every clan he gave a special assignment in the Ka'ba and during the pilgrimage season. And a clan became responsible for the keys to the Ka'ba, and another for watering the pilgrims and another for the hospitality toward the pilgrims and another for the command of the guards etc ...

And the image of Qussay and his ability to govern had started a new era for the Adnan tribes and in particular for the tribe of Quraish since they had become united and stronger.



The guide of Quraish after the death of Qussay

Abd el Dar was the eldest son of Qussay however his brother Abd Manaf was much loved by the people and he was highly respected. And when Qussay became old and his body had become weak and he could no longer take care of the business of Mecca and of the tribe of Quraish, he created the Office of Chamberlain and named Abd el Dar head of that Office and gave him the keys to the house of Allah and also entrusted him with the task of watering the pilgrims, and of carrying the banner of command and the responsibility to look after the pilgrims.

The Chamberlain was responsible for the organization of the Ka'ba, whose doors were open only by the keyholder of the Ka'ba who was in charge of that service.

The task of watering the pilgrims consisted of filling for them the basins with water sweetened with dates and raisins.

The flagpole on which was hang the banner of war was carried only by the head of the guards.

The task of caring for the pilgrims consisted of giving them their food in the tradition of Arabian hospitality. The tribe of Quraish assigned annually from its own resources a certain amount of money to feed the pilgrims. Qussay was the first of Quraish to set up this task.

So Abd el Dar was responsible for the Ka'ba, as his father Qussay had ordered, and after him it was up to his children to take care of it although the sons of Abd Manaf were most respected and occupied a more prominent place within the tribe.

Therefore Hashim and Abd Shams and Al Muttalib, sons of Abd Manaf and their descendants joined together to take over the duties that were carrying out by the children of their uncle.

And the children of the tribe of Quraish then split into two factions. A faction with the children of Abd Manaf and a faction with the children of Abd el Dar. And the children of the tribe of Quraish fought a battle which endangered their unity, but when they realized the disadvantages of the war for the affairs of Quraish, they agreed that the sons of Abd Manaf would be responsible for the operation of watering and feeding the pilgrims, while to the children of Abd el Dar was the task of carrying the banner and the responsibility for the house of government.

The house of government was the place where the leaders of the tribe met to discuss all the important issues and where they married their daughters. Were not

allowed to enter the house of government those who had not passed the age of forty.

So the two factions were happy to those agreements and continued to divide the tasks among themselves until the coming of Islam.



Hashim ibn Abd Manaf

Among the grandchildren of Qussay shone his nephew Hashim ibn Abd Manaf bin Qussay, great-grandfather of the Prophet, may Allah bless him and grant him peace, who was head of Mecca and led the Quraish and was charged with the task of watering and feeding pilgrims. And Hashim invited his people to do what had already suggested his grandfather Qussay, that is he invited each of them to pay a sum sufficient to feed the pilgrims during the Hadj and also he became famous for organizing banquets and for feeding the people Mecca when they went hungry in the days of famine.

And Hashim was the first to introduce the custom of the two trips of the trade caravans of Quraish, the winter trip to Yemen and Abyssinia and the summer trip to Syria. And because of this, he increased the superiority of the tribe of Quraish among the Arab tribes and caused Mecca to flourish and to increased its importance in the eyes of the Arabs. And he inspired also the children of Abd Manaf to conclude

trade agreements with neighboring countries and treaties of friendship and peace with other tribes, for the protection of Quraish.

And the caravans were going to Mecca from all directions and departed from it for their two trips, the winter and the summer trips.

Hashim was a talented merchant who participated himself to the trade travels. And it happened that one day while he was traveling he went by Yathrib (the ancient name of Medina, the bright city) and he saw a woman who stood out among the people that were around her and she was beautiful. Hashim then inquired about her and learned that her name was Selma bint Amri and that she was a widow and that she would not have married, out of respect of her people, except on condition of preserving her economic independence. And so Hashim asked her to become his wife and married her, and she went with him to Mecca and after a period of time she returned to Yathrib, where she gave birth to a son to whom she gave the name Shaibah.

And Hashim died in Gaza while he was making one of his summer trips and was buried in Gaza where his tomb is still famous.

And his brother Al Muttalib inherited from him the command over all his duties.

Al Muttalib was younger than his brother Abd Shams but was more famous than him and more important than him in the eyes of his people.

One day Al Muttalib remembered the son of his brother Hashim and went to Yathrib and asked Selma that she deliver to him the lad who had reached the age of majority.

He charged the boy on his camel and returned with him to Mecca. And when he went with him to Mecca the Quraysh said: "This man is the slave of Al Muttalib (slave = abd)", because they believed that Al Muttalib had come with his slave. And Al Muttalib said: "Woe to you. This here is the son of my brother Hashim that I brought from Yathrib! "

And since that day the lad was called Abd el Muttalib and people forgot the name Shaibah by which he was called before.

Then Al Muttalib went on a business trip in Yemen and died there. And replaced him Abd al Muttalib bin Hashim in its duties.



Abd el Muttalib bin Hashim

After the death of Al Muttalib, Abd el Muttalib, grandfather of the Prophet, may Allah bless him and grant him peace, inherited the responsibility to care for and provide water to the pilgrims and therefore he began to bring them food and water in special containers as was the custom of his predecessors. And he, in the performance of these two functions, especially in filling the water basins, had encountered difficulties because the water to quench the pilgrims' thirst was provided to them, since the time when had dried up the well Zamzam, from many wells scattered around Mecca and was poured into basins located near the Ka'ba and there were many children who helped in this task and were busy with it.

But Abd el Muttalib at that time had no other children besides Al Harith.

It happened that one night he saw in a dream a venerable man with a white beard who ordered him to dig the well Zamzam, that is to clean it up and get it back as it was before.

Here is the story of the source Zamzam: when Sarah (legitimate wife of Abraham) swore that she would not live together any more with Hagar (slave of Abraham) and

neither with her son Ishmael (son of Abraham and Hagar) having seen that Ishmael beat her son Isaac, Abraham took Hagar and his son and went on his journey until they arrived in the valley in which is today Mecca. And Abraham abandoned his son Ishmael and his mother and left them provisions for a length of time and when the water and the provisions ended Hagar began to walk around the neighborhood of the valley looking for water, but found none in any place. And she returned to her son desperate and while she was in that condition, it happened that while Ishmael was examining the ground with his foot, the water gushed from the earth and quenched their thirst, for both Hagar and Ishmael with her and then they gathered the water into a basin so that it would not go wasted in the sand. And this source was called Zamzam for the abundant water that was in it.

And the source Zamzam dried up in the days of Mudhàdh bin Amri bin Al Harith and the Arabs in the following centuries continued to remember that well and continued to hope it would return to be like before.

And when Abd el Muttalib wanted to fulfill the order received from the old man with a white beard and began to dig the well with the help of his son Al Harith, the men of the tribe Quraish opposed him and said, "O Abd el Muttalib, in truth this is the well of our father Ishmael, and we have the right to participate with you to the digging. "

And Abd el Muttalib had no children who could help him and he vowed that if Allah granted him to have ten children who grew up and helped him to dig the well, he would have slain one of them offering him as a sacrifice to Allah, as was the custom of the Arabs at that time.

And Allah granted him his wish and twelve male children were born to him, who grew up and helped him dig the well until the water flowed in abundance and it was enough to water the pilgrims and the people of Mecca.



Abd el Muttalib bin Hashim ibn Abd Manaf bin Qussay

And appeared to him again in a dream the venerable man with a white beard and asked him to fulfill the promised oath. And when he gathered all his children and told them the story of the oath made, the boys said to him: "No doubt you have to fulfill the oath and draw lots between us and cut the throat of who is chosen by the dice." And he did as they had told him to do and the lots chose Abd Allah.

And when Abd el Muttalib had decided to cut the throat of Abd Allah, his relatives came to him and asked him to spare the blood of his son and suggested instead to go to a prophetess to ask her opinion, because maybe she found a solution for him . At that time the Arabs, when they fell in great difficulty, they went by prophets or prophetesses to find the solution of their problems and these prophets were very smart people who excelled for their knowledge of divine things and interpreted dreams and cured diseases .

So Abd el Muttalib went to the prophetess, and took with him his son Abd Allah and told the story to her. And she said, "Do not cut the throat of your son but pull lots between him and ten camels, and if fate indicates your son, pull lots between him and twenty camels, and if fate chooses him, pull lots between him and thirty camels and then continue in this way to add ten camels at a time until the lot will fall on the

camels and then cut their throats and distribute their meat to the poor and Allah will accept the camels as ransom for your son. "

And Abd el Muttalib went home and began to toss up between his son and the camels, and when the number of camels reached a hundred, the fate chose the camels.

And he slew the camels and distributed their meat to the poor, and thus he spared the blood of his son Abd Allah.

مُحَمَّدٌ
صَلَّى اللهُ
عَلَيْهِ
وَسَلَّمَ

The prophet Mohammed

[sallah Allahu alayhi wa sallam](#)

Indeed the father of the Messenger of Allah, may Allah bless him and grant him peace, (after his name we should always pronounce this short prayer or write ﷺ) was Abd Allah bin Abd el Muttalib bin Hashim. But Abd Allah had died while the mother of the Messenger of Allah ﷺ was pregnant with him. As for his mother, she was Aminah bint Uahib and she was also of the tribe of Quraish.

And from what is being said, when his mother was pregnant with him, really a light went out of her by which one could see the castles of Basrah from the land of Syria. And when she gave birth, she looked at him and there he was raising his fingers and bowed begging and pleading and touched the ground with his little hands and raised his head to the sky. And after having given birth she sent this letter to his grandfather Abd el Muttalib: "Truly, a male child was born to you, come and see him!"

And Abd el Muttalib came and she told him what she had seen when she was pregnant, and when she had given birth.

And Abd el Muttalib took the child and went with him to the Ka'ba and began to call on Allah and to thank him and named the child Mohammed. After that he returned with the child to his mother and gave him to her.

Abd el Muttalib and Aminah bint Uahib began to seek a nurse of the Bani Sa'ad to deliver the Messenger of Allah ﷺ to one of his women, as was the custom of the noble Arab who lived in Mecca who sent their children in the desert after their birth at the age of eight days and they did not return until they had completed the eight or ten years of age. And this is for two reasons: first, that in the desert they were moving away from the diseases of the city, who were affecting many children. And over there, with the pure air of the desert, their bodies would be reinforced and their nerves strengthened.

And the second reason was so they learned there the good Arabic pronunciation and received a good Bedouin education who gave them hardness, eloquence and energy. And among the Bedouin tribes in which there were good nurses, there was the tribe of Bani Sa'ad. And had taken delivery of the Messenger of Allah ﷺ a woman from the tribe of Bani Sa'ad whose name was Halimah bint Abu Dhuaib.



Childhood of Mohammed

may Allah bless him and grant him peace

Mohammed ﷺ remained with the Bani Sa'ad until the age of five and absorbed from the Bedouin atmosphere without constraints, the spirit of freedom and independence and learned from this tribe the pure Arabic of the best possible

clarity, to the point that he said to some of his companions: "I'm more Arab than you! I am a Quraish and was nursed at the Bani Sa'ad. "And those five years left in his soul the best tracks and after these five years he returned to his mother.

And when the Messenger of Allah ﷺ reached the age of six years died his mother Aminah bint Uahib and when he was eight years died his grandfather Abd el Muttalib bin Hashim and after him the Messenger of Allah ﷺ went to live with Abu Talib and this because Abd Allah his father and Abu Talib were brothers, sons of the same father and the same mother, and their mother was Fatimah bint Amriu. And Abu Talib in spite of his poverty was among the noblest of Quraish and they honored him greatly.

And Abu Talib loved the son of his brother the same way as Abd el Muttalib had loved him and in a way he preferred him to his own children.



The prophecy

And when he became a teenager the Messenger of Allah ﷺ became famous among his people for the honesty and loyalty and nobility of his nature and all the people loved him and called him "the devotee."

And since childhood he had refrained from worshiping idols that neither harmed nor were amounting to something, and every year he used to climb to the mountain called "mountain of light" which was located near Mecca and stood in a cave on the mountain called "Hira cave" in which he carefully studied the kingdom of Allah and the majesty of the existence and analyzed the sins of the people.

And when Mohammed ﷺ reached the age of forty Allah inspired him the gift of prophecy, and ordered him to invite the people to abandon idolatry and worship only Allah and to do good and what is honest and began to send to him the inspiration of the verses of the noble Qur'an.

And the Prophet ﷺ had pledged to fight a great Jihad (religious war) in the path of Allah in order to spread Islam and he spent all his strength to guide the Arabs and to create their unity and Allah was delighted with his work while he was alive because he did not die as long as those who had become Muslims had not extended to most of the regions of the Arabian Peninsula.

Conclusion

This brief history of the origin of Islam is published in the book: Arabic, Language and Grammar by Dr. Jochanan Kapliwatzky, Israeli Jew from Jerusalem and professor of classical Arabic and translated from Arabic by me, Massimo Melli taking care to respect the feelings of Muslims and the structure of the Arab writings.

Although I am a very *religious unbeliever* follower of Spinoza and Einstein, my favorite pantheist Prophets , I think that the prophetic inspiration is possible and natural for certain holy men who manage to get connected with the absolute.

Who knows what really hides behind the veil of our ignorance?

Certainly Mohammed, may Allah bless him and grant him peace, was one of these holy men inspired by the Voice of the Holy Spirit. While Jews and Christians, which the Arabs call collectively the People of the Book, each had their prayer book, the men of the desert could neither read nor write and had no written reference to which direct their spirituality until this exceptional man gave them the Koran.

But the recent acts of violence inspired by a literal interpretation of the Koran make us think that whoever wrote these verses was not that holy man, but his followers without his knowledge, perhaps for political reasons after his death.

Surely these verses may not have been inspired by the Holy Spirit:

SOME OF THE KORAN VERSES REGARDING US infidels

"We have prepared a blazing fire for the unbelievers, for those who do not believe in Allah and His Messenger." (C.48: 13)

"I will throw fear into the hearts of the unbelievers: smite the necks and smite of them each finger" (C-8: 12)

"Do not obey the unbelievers; instead struggle with them vigorously. "(C.25: 52)

"Kill them wherever you find them, and drive them out from whence they drove out" (C.2: 191)

"And fight them until there is no more tumult or oppression, and prevail justice and faith in Allah anywhere and everywhere." (C-8: 39)

"To those who disbelieve will be cut garments of fire, on their heads will be poured boiling water, it will melt in their bellies and their skins. They will suffer iron maces, and each time they wish to get out of desperation will be driven back: " They will taste the torment of Hell" "(C.22: 19-22)

"O ye who believe! Fight the unbelievers who are around, they will find harshness in you. Know that Allah is with those who fear Him. "(C-9: 123)

"O Prophet, struggle with the unbelievers and the hypocrites and be harsh with them. Their abode is Hell, an evil refuge! "(C-9: 73)

"Fight those who believe not in Allah and the Last Day, who do not forbid what Allah and His Messenger have forbidden, and those among the People of the Book (Christians and Jews) who do not choose the religion of truth, until they pay the tribute , and feel themselves subdued. "(C-9: 29)

"And fight them until Allah will punish them by your hands and bring them to disgrace, and give you victory over them, heal the breasts of believers." (C-9: 14)

"O Prophet, incite the believers to fight. Twenty of you, patient and persevering, they overcome two hundred, and a hundred of you will have overcome a thousand of those who disbelieve. Truly it is people who do not understand. "(C-8: 65)

"The recompense of those who wage war against Allah and His Messenger and who sow corruption in the land is that they be killed or crucified, that is the cutting off the hands and feet from opposite sides or that they are exiles on earth: here is the ignominy that touch them in this life; in the Hereafter they will have a great punishment. "(C.5: 33)

"And make ready against them all the force you can [raise] and trained horses to terrorize the enemy of Allah and yours and others that you do not know, but whom Allah knows. Whatsoever ye spend in the cause of Allah will be returned and will not be damaged. "(C-8: 60)

"Fight those who believe not in Allah and the Last Day, who do not forbid what Allah and His Messenger have forbidden, and those among the People of the Book (Christians and Jews), who do not choose the religion of truth, until they pay the tribute, and feel themselves subdued. "(C-9: 29)