

Araab (Villagers) In The Blessed Life Of The Prophet

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Abstract

The Araab are rural people, even if they are non-Arabs. These inhabitants were often Arabs who wandered about in search of water and grass and did not live in towns and cities and did not enter them unless necessary. They were simple people, their life was also simple, they mostly did farming and raising goats. A study shows that the blessed period of the Companions ended at the end of the first century. In villages, deserts, and cities, human nature is the same everywhere. There are disbelievers and believers among the villagers and desert dwellers. But their disbelief and their hypocrisy are very Hard and intense compared to others. Ignorance creates intensity, so the person who is used to intensity for no reason is away from knowledge. The hypocrites who live in the villages are more strict in disbelief and hypocrisy than those who live in the city, the reason for this is that they stay away from the gatherings of knowledge and the company of scholars, and they do not listen to the Quran and Hadith and sermons and advice. Just as God is one, His truth is also the same and it has never been the inheritance of a particular nation, a particular community, and a particular group.

Keywords: , Hadith , history, Araab, hypocrisy.

Introduction

Islam has declared family boasting and the social customs based on it as a great sin and crime. Allah subhanahu wa ta'ala's standard of virtue here is faith and righteous deeds, and there is no question of lineage, no Arab, non-Ajam, white, And black has no superiority over anyone- If there is priority, it will be based on piety, and relative pride is absolutely against the basic law of Islam, Islamic brotherhood, so there is no place for it in the collective constitution of Islam.¹

سُكَّانُ الْبَادِيَّةِ مِنَ الْعَرَبِ ، وَالْبَادِيَّةُ: الْفَضَاءُ الْوَاسِعُ فِيهِ الْمَرْعَى وَالْمَاءُ ، وَقِيلَ: الْأَعْرَابُ هُمُ الْبَدُوُّ وَلَوْ كَانُوا عَجَمًا، وَالنَّعْرَبُ: الْإِقَامَةُ فِي الْبَادِيَّةِ مَعَ الْأَعْرَابِ²

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The Arabs mean the inhabitants of Arabia, who live in the Badia, that is, in such a wide plain, where there are pastures and water springs. According to some people, non-Arabs living in villages will also be called Arabs. While the meaning of the word 'Al-Taaarub' is: living in the open plains with the Arabs.

During the time of the Prophet ﷺ, most of the Companions lived in the deserts, that is, they were Arabs (villagers), whose number was difficult to estimate.³

Once the Prophet ﷺ bought a horse from an Araabi and took it with him to pay the price, but the Prophet ﷺ went ahead quickly and the Araabi was left behind, but those who did not know that he ﷺ bought the horse from them. He started talking to Araabi about buying and selling. Seeing the buyers, the Araabi said, "If you want to take it, take it, otherwise I will sell the horse." The Prophet (ﷺ) said, "I have sold it to myself." The Araabi said, "No, if you have a witness, then present it." Although Hazrat Khudaimah (RA) was not present at the time of the pledge, he said, "I testify." It was said, why did you testify, then he said that due to your confirmation, on this occasion he got the honor that his testimony was declared equal to two testimonies.⁴

Among the Companions of Basra, Hazrat Anas bin Malik (RA) is the last Companion who died in 90, 91, 92, or 93 Hijri according to different traditions. A few Araabs (villagers) are still left who have visited the Holy Prophet ﷺ, but there is no one left who has kept the Prophet ﷺ's company.⁵ It was narrated from Hazrat Fazala bin Ubaid (may Allah be pleased with him) that when the Prophet (peace and blessings of Allah be upon him) would lead the people in prayer, many people standing in the row would fall due to hunger. These people were the Companions of Sufa, even the Araabs (villagers) said that they were all mad and insane, then when the Messenger of Allah (peace and blessings of Allah be upon him) finished the prayer, he would turn to them and say: If you people knew your position in the sight of Allah, you would love poverty, hunger and need much more. Hazrat Fazalah (may Allah be pleased with him) says: I was with the Messenger of Allah (may peace be upon him) at that time.⁶

Allah (Subhanhu wataalat) says:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ⁷

The Araabs (villagers) said, "We have believed. You say, 'You have not believed. Yes, let me say that we have obeyed and faith has not yet entered your hearts. And if you obey Allah and His Messenger, you will not be forgiven for any of your deeds.'" He will not harm. Indeed, Allah is Oft-Forgiving, Most Merciful.

Banu Asad bin Khazaima who belonged to Banu Adnan was a tribe of Araabs, some people from this tribe appeared in the service of the Prophet (peace and blessings of Allah be upon him), and they announced their acceptance of Islam. Regularly spread dirt on the way to Medina, which was the reason why the price of grain increased there on the contrary, these same villagers used to attend the service of the Holy Prophet and show favor to accept Islam, and used to say that we need something, this blessed verse was revealed about these villagers.⁸

Although the Arabs (villagers) were told

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ⁹

The believers are those who believe in Allah and His Messenger, then do not doubt, and Jihad in the way of Allah with their lives and wealth.

The Arabs (villagers) used to claim to believe, they were told the signs of the believing people that after accepting the faith, the believing people do not fall into doubt, but their hearts are free from doubt, and they do not care for their wealth or their lives for the sake of Allah. Rather, they trust in Allah, they do not doubt. When these qualities come in a person, they are true believers, their claim of faith is true.¹⁰ The villagers were swearing that we are true believers. The glory of Allah is that He knows the secret in the chest. If there is a secret in a person's heart, he knows it, he also knows the hypocrisy of the hypocrite and the faith of the believer.¹¹

It is narrated from Sayyiduna Anas bin Malik that (once) the milk of a goat was brought to the Messenger of Allah ﷺ and he was in the house of Anas bin Malik, and water from a well was mixed with this milk, which was in the house of Anas bin Malik. Then he gave that cup to the Messenger of Allah, peace be upon him, and he drank from it. When he removed the cup from his mouth, at that time, Sayyiduna Abu Bakr was on the left side of the Prophet, peace be upon him, and an Arab was on his right. Hazrat Umar (RA) said because he thought that the Prophet (PBUH) would give his shoe to an Araabi, saying, O Messenger of Allah! Give it to Sayyiduna Abu Bakr, he is sitting next to you, but he gave his shoe to Araabi and said: First, the one on the right (sitting) is more entitled, than the one on his right.¹²

It is narrated on the authority of Hazrat Abdullah bin Abbas (may Allah be pleased with him) that an Arab (villager) came to the service of the Prophet (peace and blessings of Allah be upon him) and said that he had seen the moon. The Prophet (ﷺ) asked him, "Does he testify that there is no god but Allah?" He said yes. He (PBUH) said, "Do you bear witness that Muhammad (PBUH) is the Messenger of Allah?" He said yes! The Prophet (ﷺ) said, "Bilal, get up and preach among the people that tomorrow's fast should be observed."¹³

Allah Subhanhu Wtaala Says :

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ¹⁴

And some of the villagers around you are hypocrites.

On the authority of Umm al-Mu'minin Sayyidah Aisha Siddiqah, she says that the Prophet (peace and blessings of Allah be upon him) was eating with six of his Companions when a (villager) came and ate (the food) in two morsels. He said: "If this Araabi had recited Bismillah (while starting), this food would have been sufficient for all of you."¹⁵

Sayyidna Abu Huraira (may Allah be pleased with him) says that an Arab stood up and began to urinate in the mosque, and the people wanted to take him by hand (wanted to hit him) So the Prophet ﷺ said to them: "Leave him and pour a bucket of water over his urine because you people were sent to make it easy and not to make it hard."¹⁶

The Prophet (peace and blessings of Allah be upon him) was once talking to his Companions when a villager stood up and asked, O Messenger of Allah (peace and blessings of Allah be upon him), when will the Day of Judgment come? The Prophet (peace and blessings of Allah be upon him) inquired, "Have you prepared for him?" He said, "I have not prepared many prayers, fasts, and alms for him, but I love Allah and His Messenger." He said You will be with the one you love.¹⁷

It is narrated on the authority of Sayyidna Abu Huraira that the Messenger of Allah, may God bless him and grant him peace, said: "The head of disbelief is towards the east, pride and arrogance are among the owners of horses and camels, who are farmers and the villagers who keep hundreds of cattle and Modesty and stability are among goat breeders. ¹⁸

Allah Subhanhu Wtaala Says :

الْأَعْرَابُ أَشَدُّ كُفْرًا وَ نِفَاقًا وَ أَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ- وَ اللَّهُ عَلِيمٌ حَكِيمٌ¹⁹

The Araabs (villagers) are more severe in their disbelief and hypocrisy and are capable of being ignorant of what Allah has revealed to His Messenger, and Allah is All-Knowing and All-Wise.

Mention is being made here of those Arabs who are disbelievers and hypocrites, are more severe in disbelief and hypocrisy than the citizens, and are completely ignorant of the limits of Allah Subhanahu Wa Ta'ala. ²⁰

An Arab villager was sitting with Hazrat Zayd bin Suhan (RA). One of his hands was cut off in the battle of Nahawand. Arabi said to Hazrat Zayd, "You speak very well and you seem to me to be a very good person, but I doubt why your hand is cut." Then Hazrat Zaid said, why are you doubting, it is the left hand So the Araabi said, "I don't know If they cut their right hand or cut their left hand when stealing, then Hazrat Zayd (RA) said that Allah (SWT) has said correctly that.

The Araabs were a people who lived their lives very simply, but those who disbelieved among them were quite strict in their disbelief. They went so far in their hypocrisy and disbelief that they refused to accept the truth. They considered the religion of their forefathers to be right, and the hypocrites among them used to sit with the Muslims for their own benefit They became so strict in disbelief that they forbade people from believing and said to them that we had never seen our forefathers worshipping like this.²¹

There is a hadith on the authority of Sayyidna Aisha, she says that some villagers came to the Prophet, peace be upon him, and one of them said: O Messenger of Allah! Do you kiss babies? By Allah! We don't kiss them. The Messenger of Allah ﷺ said: "What can I do if Allah has removed mercy from your heart?" ²²

Allah Subhanhu Wtaala Says :

وَ مِنْ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَ يَتْرَبِصُ بِكُمْ الدَّوَابِرَ- عَلَيْهِمْ دَابِرَةُ السُّوءِ- وَ اللَّهُ سَمِيعٌ عَلِيمٌ²³

And some of the Arabs (villagers) are those who spend in the way of Allah, then consider it as a ransom and wait for trials (misery) to come upon you Evil is upon them, and Allah hears and knows.

Among the hypocrites, there are some Arabs who consider the money they spend on charity or to be merely ransom, because what they spend is not spent with the intention of reward and for the pleasure of God, but rather because of the fear of Muslims or And spend for hypocrisy. ²⁴

And the hypocrites who are Arabs are waiting for those who are Muslims to be afflicted with suffering, sorrow, and grief, although they are afflicted with suffering and sorrow. When the opportunity for victory comes, it is no less than trouble for those ill-wishers. ²⁵

This blessed verse was revealed about the villagers of the Arab tribes of Ghatfan, Asad, and Tamim, that these people consider spending in the way of Allah to be a ransom, they spend for hypocrisy, and they do not spend for the sake of God's pleasure and seeking reward.

Allah Subhanhu Wtaala Says :

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ - أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ - إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ²⁶

And some of the Arabs (villagers) are those who believe in Allah and the Last Day, and what they spend, they consider it as a means of seeking nearness to Allah and the Messenger. Yes, it is a means of nearness to them. Indeed, Allah is Forgiving, Merciful

Here he praised the people of the villagers who were pure believers. Their situation was that whenever they spend in the way of Allah, they consider it as a means of nearness to Allah, His pleasure, and a means of supplication to the Messenger of Allah (ﷺ). It is a source of nearness to God for them, it is a confirmation of their belief in Allah.²⁷

There are some good and righteous believers among the villagers, they seek the pleasure of Allah, they have faith in Allah and the Last Day, and they consider spending in the way of Allah as a reward for themselves.²⁸ According to Hazrat Imam Mujahid, may God have mercy on him, these village tribes are Bani Muqrin from Muzaina, according to some, they are people of Aslam, Ghiffar, and Juhina tribes.²⁹

Conclusion

In the blessed life of the Prophet (ﷺ), there was no question of caste left, nor was there any status of family pride, and this voice of truth gave joy to even the slaves. However, how many Araabs (villagers) there were during the blessed period of the Prophet (ﷺ) and how many of them accepted Islam later, is very difficult. However, the Muhadditheen have different opinions on this, that after the conquest of Makkah, the number of the Companions increased. The Araabs are specifically people who lived in the desert, rather a vast area of desert that is close to water and grass, their houses were tents and so they did not live in a specific place. Faith is related to the belief of the heart and believing in the Oneness of Allah Subhanahu wa Ta'ala and of the Last Holy Prophet (ﷺ) and the religion and Shari'ah brought by the Messenger and confessing with the tongue is necessary for the validity of faith. Among these Araab (villagers), there were some hypocrites and polytheists, who were waiting for some calamity or trouble for the Muslims, and there were some who accepted Islam and became companions of the Prophet.

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