
UNIT 12 PRE-ISLAMIC ARAB WORLD AND ITS CULTURE*

Structure

- 12.0 Objectives
- 12.1 Introduction
- 12.2 Tribal Confederations in Arabia
 - 12.2.1 The Dominant Tribes of The Arabian Peninsula
 - 12.2.2 Religious Diversity in The Arabian Peninsula
- 12.3 Tribal and Religious Practices
 - 12.3.1 Religious and Ritual Practices of The Meccans
 - 12.3.2 Religious and Ritual Practices at Medina
- 12.4 The Arab Trading Network before the 6th Century
- 12.5 Political Structure in Pre-Islamic Arabia
- 12.6 Social Structures in Pre-Islamic Arabia
 - 12.6.1 Tribal Structure and Leadership
 - 12.6.2 Inequality and Slavery
 - 12.6.3 The Elite Camel Nomads
 - 12.6.4 Intra-Tribal Warfare
- 12.7 Economic Conditions
 - 12.7.1 Camel Nomadism
 - 12.7.2 Agriculture in Arabia
 - 12.7.3 Industry and Mining in Arabia
- 12.8 Literature of the Pre-Islamic Period
- 12.9 Summary
- 12.10 Keywords
- 12.11 Answers to Check Your Progress Exercises
- 12.12 Suggested Readings
- 12.13 Instructional Video Recommendations

12.0 OBJECTIVES

The study of pre-Islamic Arabia is an important area of study in order to understand the history of the region in which Islam developed. After going through this unit, you will:

- be able to understand the geographical context of Arabia, and the manner in which the geographical factors impacted the political, social, economic, and cultural life of the region,
- know about various tribes and religious groups of pre-Islamic Arabia, and their religious rituals and practices, and
- understand the socio-political and economic structures of pre-Islamic Arabia.

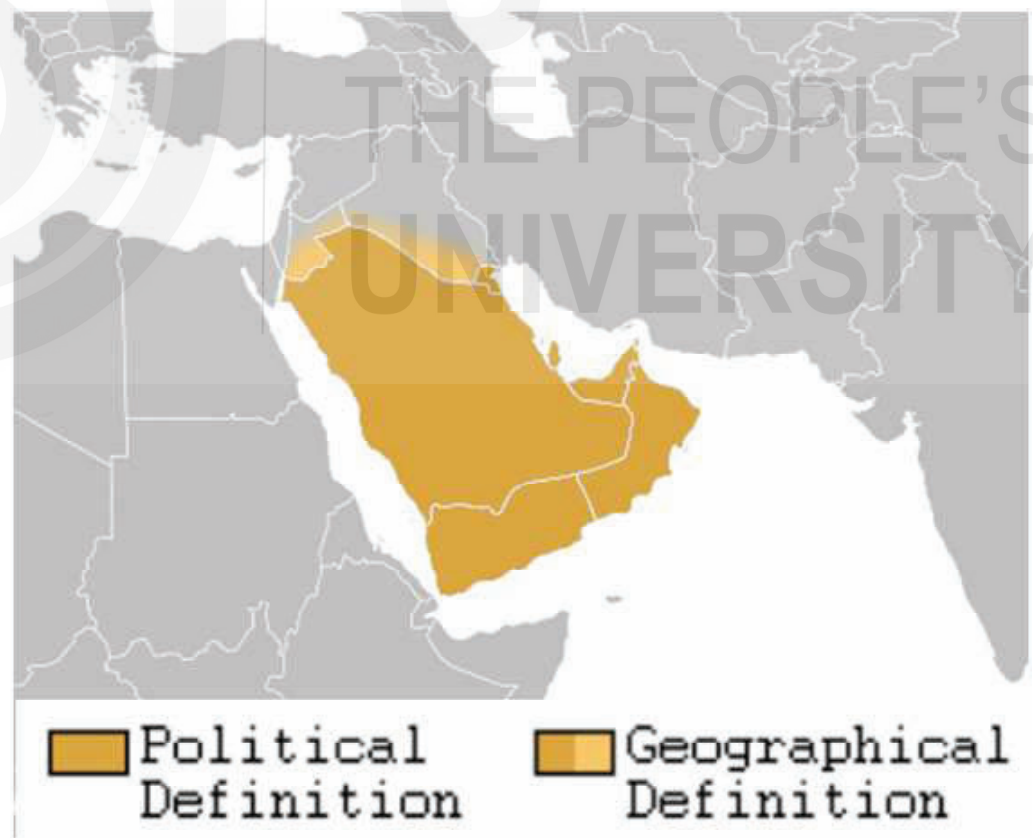
* Dr. Chandni Sengupta, Amity University, Gurugram, Haryana

12.1 INTRODUCTION

Arabia is a large peninsula¹. In Arabic it is known as *jazirat al-arab* (the island of the Arabs). Arabia is surrounded by the Red Sea in the west, the Arabian Sea in the south, and the Persian Gulf in the east. The peninsula is comprised of the modern states of Kuwait, Bahrain, Qatar, United Arab Emirates, Oman, Yemen and Saudi Arabia. There is very little regular rainfall in the area. Brief spells of rainfall occur in winters and in the spring season. There are no permanent rivers in Arabia, but there are a number of oases² formed by springs and wells.

The region was inhabited by nomadic pastoralists who called themselves Arabs. For centuries, the inhabitants of the central, northern and western Arabia had led a nomadic existence. The domestication and introduction of the camel had facilitated the evolution of a specific kind of pastoral nomadism based on camel rearing. There were a number of tribes, and no state formation had taken place prior to the advent of Islam in the region. The Arabs were divided into tribes which were made up of various clans. They were heavily dependent on the camel for mobility as well as for conducting trade, cultivation of some food grains, and on the date palm as a source of food as well as a means of livelihood.

In this Unit, we propose to introduce you to various facets of pre-Islamic Arabia, with special focus on tribal settlements and patterns, religious practices, trade networks, social structures, economic conditions, and political formations. In order to comprehend the complex nature of Arab society in pre-Islamic times, all factors which contributed to the development of the Arabian Peninsula as a composite whole have been dealt with in this Unit.



Map 12.1: Arabian Peninsula

Credit: Pharos; October, 2007

based on PD Image:BlankMap-World.png by User:Vardion

Source: https://upload.wikimedia.org/wikipedia/commons/4/4a/Arabian_peninsula_definition.PNG

¹ A peninsula is a piece of land which is bordered by water bodies on three sides.

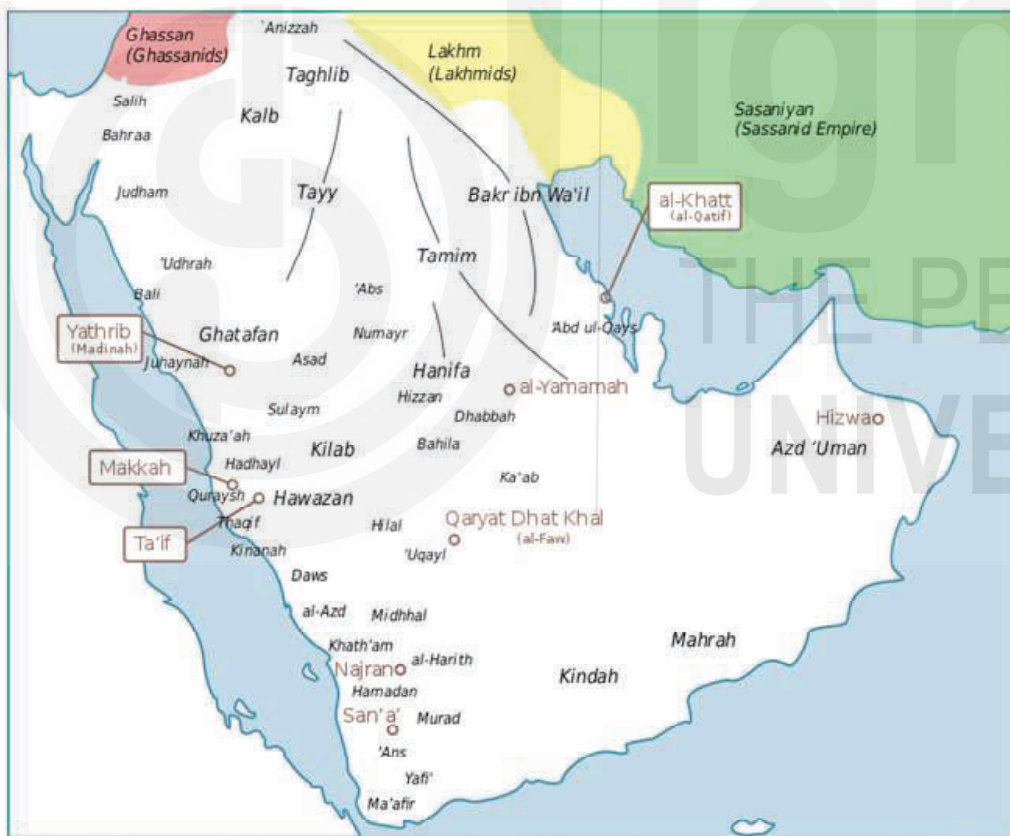
² Oasis is a water body in the midst of a desert.

12.2 TRIBAL CONFEDERATIONS IN ARABIA

The people residing in Arabian Peninsula were known in Greek as Sarakenoi, in Latin they were called Saraceni and they had previously been called Scenite Arabs or the Arabs who dwell in tents. The camel nomads of Arabia, however, liked to call themselves simply Arabs. However, the pre-Islamic Arabian Peninsula was full of tribal and religious diversities.

12.2.1 The Dominant Tribes of the Arabian Peninsula

In Mecca, during the fifth century, the Quraysh, an alliance of various tribal groups, became the dominant tribal confederacy. The Quraysh were a united religious cult. They governed Mecca through a council of clans called *mala*. The Quraysh further defined their identity by codes of diet, dress, domestic taboos, and endogamous marriages within the Quraysh confederation. The Quraysh were active in local fairs and regional trade. There was a high degree of internal cohesion within the Quraysh. In addition to trade and business, the Quraysh invested in agriculture. Evidence of Quraysh involvement in agriculture comes from the town of Taif — the town where fruits were grown and supplied to the rest of Arabia. Quraysh entrepreneurs developed large estates in the valleys of Taif before the advent of Islam.



Map 12.2: Tribes of Arabia, c. 600 CE

Credit: murraythebaeÑi; May 2009

Source: Adapted from File:Tribes_english.png; https://upload.wikimedia.org/wikipedia/commons/3/30/Map_of_Arabia_600_AD.svg

In Medina, the most prominent tribes were Aws and Khazraj. The Jewish tribes were dominant in Medina, and Aws and Kharaj came to settle in Medina at a later stage. When they came to settle in Medina, their position in comparison to the Jewish tribes was weak. Gradually, they gained strength, built fortresses and planted date orchards. These two tribes later came to be known under Islam as *al-ansar* or the helpers.

12.2.2 Religious Diversity in the Arabian Peninsula

The Arabian Peninsula was not only a land of the **Bedouin** Arabs. Many other religious groups were settled there, and played an important role in the political, economic and social life of the region.

In northern Arabia, the major Jewish settlements were Khaybar and Medina. Jewish tribes in Medina were rich in land, fortresses and weapons. Christianity was established in northern Arabia in the fifth century. In southern Arabia, Judaism was established in the fourth and fifth centuries, and Christianity was established in the 6th century by intensive Byzantine missionary activity. The Abyssinians had invaded southern Arabia and left Christian settlements in the small oases of Yemen.

Christian churches were also active in eastern Arabia in the Sasanian sphere of influence, especially at al-Hira. Christianity was also represented by merchants who travelled in Arabian caravans from Najran in southern Arabia to Busra in Syria. Even in the **Hejaz/Hijaz**, there were Christian and Jewish settlers. Judaism was widespread in the oases of the Hejaz/Hijaz, where the Jews had greatly increased the area of land under cultivation and made numerous palm plantations. Some important Arab families had converted to Judaism.

Medina had a large Jewish population. Christianity and to a lesser extent Judaism had penetrated several nomadic tribes. The Jewish population of Medina was spread in both the region of Lower Medina or Safila in the north as well as Upper Medina or Aliya in the south. The Jewish tribes of Qurayza and Nadir are said to have inhabited the Upper Medina, while a third large tribe, the Qaynuqa lived in the Safila. But the Nadir tribe owned estates outside Aliya and on its fringes as well.

Many names, religious terms and historical references also indicate Iraqi Aramaic influences in pre-Islamic Arabia. In the border regions of northern Arabia, Syrian and Iraqi holy saints and ascetics were worshipped.

Check Your Progress-1

- 1) Analyze the nature of the Quraysh tribe.

.....

.....

.....

.....

.....

- 2) Write a note on the dominant tribes in Medina.

.....

.....

.....

.....

.....

- 3) Tick mark (✓/ ×) against the true and false statements:

- i) Christianity was also represented by merchants who travelled in Arabian

caravans from Najran in southern Arabia to Busra in Syria. ()

ii) Medina had a large Jewish population. ()

iii) The Jewish tribes of Qurayza and Nadir are said to have inhabited the Lower Medina. ()

12.3 TRIBAL AND RELIGIOUS PRACTICES

Pre-Islamic tribals of Mecca and Medina were largely idol worshippers. However, in broader details there were differences in the religious traditions of the Meccans to that of the Medina.

12.3.1 Religious and Ritual Practices of the Meccans

The pre-Islamic Arabs were idol worshippers. They were polytheists, i.e. they believed in the existence of many gods, but they also believed in one supreme God called Allah whose house was in the Kaaba. Allah was considered to be the supreme God or the God Creator who is supposed to have exercised his power over all other tribal deities. Since the people of Mecca were idol worshippers, they created idols of every shape and size. The most common deity was the household idol. The great God of Mecca was Hubal, an idol made of red carnelian.

The early pilgrimage (*Hajj*) to the House of Allah or Ka'aba (Arabic for cube), a rectangular building, was the most predominant ritual which helped in maintaining solidarity among the tribes of Mecca. In the Kaaba were gathered the sacred tokens of all the clans of Mecca. It thus merged their several cults into one. A number of more active divinities seem to have received special honour at Mecca, notably three goddesses — al-Lat, al-Uzza and al-Manat. Al-Lat meant 'goddess', al-Uzza meant 'all-powerful' and considered to be goddess of might and protection and al-Manat meant the 'goddess of fate.' Their idols were kept inside the Kaaba. Worshippers honoured the Kaaba by circling it a fixed number of times on foot and touching the sacred stones built into it, particularly the Black Stone in one corner. Near the Kaaba was a sacred well called Zamzam.



**Figure 12.1: The Arabian Goddess Al-Lat standing on a lion flanked by Al-Manat and Al-Uzza
2nd Century Relief from Hatra.**

Credit: Unknown

Source: <http://artyx.ru/books/item/f00/s00/z0000023/st004.shtml>; <https://upload.wikimedia.org/wikipedia/commons/c/c8/AllatHatra.jpg>

The Meccans also believed in the existence of minor spirits or *jinn*s that were often considered to be protectors of particular tribes. Each of these spirits was associated with a shrine in some given locality, a tree or a grove or even a rock formation. Stars were also considered to be divine.

12.3.2 Religious and Ritual Practices at Medina

Like in Mecca, in Medina too idols were associated with various levels of tribal organization. Here also, the household idols were the most common form of idol worship. Above the household idols were the idols that belonged to the noblemen. Every nobleman in Medina owned an idol that had a name of its own. In addition to this, smaller tribal groups, had idols which also had names.

The idols belonging to smaller tribal groups were called *batns*. These idols were kept in sanctuaries called *bayt*. Sacrifices were offered to them. Above the *batns* in the tribal system of Medina was an idol called Huzam. Sacrifices were also offered to Huzam. The Khazraj tribe worshipped the idol of al-Khamis. The Azd, Aws and Khazraj worshipped the idol of al-Saida which was located on Mount Uhud, north of Medina.

Magical practices and superstitions were common in Medina. People feared the evil eye and protected themselves with amulets.

Check Your Progress-2

- 1) Critically analyze the religious practices of the people of Mecca.

.....

.....

.....

.....

.....

- 2) Write five lines on the religious and ritual practices of tribes of Medina.

.....

.....

.....

.....

.....

- 3) Match the following:

- | | |
|----------------|--------------------|
| i) Hubal | a) Goddess of Fate |
| ii) Huzam | b) God of Mecca |
| iii) Al-Mannat | c) Medina |

12.4 THE ARAB TRADING NETWORK BEFORE THE 6TH CENTURY

The most important trading centre of western and central Arabia was Mecca in the Hejaz/Hijaz. Mecca was a strategic point because it was at the centre of two trade routes: the route running from north to south, linking Palestine to Yemen, and the route connecting Ethiopia and the Red Sea in the west with the Persian Gulf in the east. The Quraysh tribe of Mecca in the mid-sixth century came to dominate the trade linking north-eastern Arabia with Yemen or with Abyssinia by sea. They came to dominate not only long distance trade but also internal trade.

Trade also linked Arabia with the wider world. Merchants brought textiles, jewellery, weapons, grain, and wine into Arabia. Arabia exported hides, leather and animals. Arabian markets intersected with Indian Ocean commerce on the east and south coasts. The caravans provided a link between the civilized parts of southern Arabia and the **Fertile Crescent**. Apart from their own produce, the caravans carried goods in transit from India, East Africa and the Far East on the one hand, and on the other from all over the Mediterranean world. The Bedouins had complete control over all that passed through their territories.

During the 6th century, there was a gradual change taking place in Arabia as far as the main occupation of the Arabs is concerned. Some of the tribes began to opt for trade as their main occupation. These tribes gradually gave up nomadic pastoralism and became full-time trading communities. The shift to trade was most prominent in the province of Hijaz of which Mecca was a part. Due to the dislocation of the international trade route passing through the Persian Gulf and Iraq, caused by the Sassanid-Byzantine conflict, some of the trade began to be diverted through the Red Sea or overland from Yemen to Syria. As a result of this, many caravans began to travel through Hijaz, and over a period of time, the Hijaz route acquired greater significance. It was due to the prominent position acquired by Hijaz on account of the restructuring of the trade links that Mecca, which was a settlement of traders in Hijaz, rose to prominence in the sixth century.

12.5 POLITICAL STRUCTURE IN PRE-ISLAMIC ARABIA

In practice, the Arabs were not bound by any written code of law, and there was no state structure which could enforce its statutes. There were no authoritarian political forms. Individual prestige and close lineage loyalties mattered the most.

The tribal chief provided leadership in fighting, served as an arbitrator of disputes, and in many cases was also the custodian of the groups' sacred symbols. However, the chief had no authority to force the acceptance of his position upon any family or clan. Every man was free to break his ties with the clan, and depart at any given time with his family.

There was no common court of justice. In the absence of any legal authority, inter-group restraint was maintained by the principle of the retaliatory blood-feud, i.e. an injury by an outsider to any member of a group was regarded as crime committed against the entire group and the enmity was considered against the whole group to which the outsider belonged. The injured group's honour required that it must avenge the dishonor. The norm was normally an eye for an eye, a life for a life.

12.6 SOCIAL STRUCTURES IN PRE-ISLAMIC ARABIA

The pre-Islamic Arabia was pre-dominantly a pastoral-nomadic tribal society. Let us learn the internal workings of these clan based tribal groups.

12.6.1 Tribal Structure and Leadership

Arabic society was tribal and included nomadic, semi-nomadic and settled populations. The Bedouins developed their distinctive type of social organization. They were constantly on the move. The Bedouin lifestyle became a typical feature of Arabia. There were very few communities which led a settled life.

The basic units were small groups, which might be called clans or extended families. A tribe called *qabila* was made up of few clans which acknowledged some kind of kinship. Marshall Hodgson calls the larger groups as tribes and the smaller groups as clans. Each tribe had its ancestor, either real or imaginary. Due to arid climatic conditions, large concentrations of population could not be supported. As clans grew larger, they moved away to form independent units of their own. This helped in maintaining a proportionate size of each tribe. The equality among the Bedouins was reinforced by their tribal organization. Each member of a tribe was equal to any other.

There was a system of hereditary economic and social solidarity among smaller or larger groups of families. Families were associated in larger groups for general economic purposes, and these in turn in still larger ones for political strength. Groups at every levels possessed internal autonomy. At every level, these groups defined themselves in terms of a real or fictive common descent. Each larger group possessed its own pasturing grounds and defended its grazing rights in their own areas, and attempted to better its position at the expense of others.

Each tribal group elected a leader or chief. He was chosen partly due to his family descent and partly due to his personal wisdom, but his authority depended strictly on his personal prestige, and he had to be constantly on an alert to maintain this. Consequently, he had to show many qualities — to retain his followers by his kindness and generosity, to display moderation in all circumstances, generally to fall in line with the unspoken will of those he governed and yet assert his own valour and authority.

12.6.2 Inequality and Slavery

All clans were not equal. Some had grown rich by plunder, trade or by preying on the settled tribes or even on other nomads. From time to time, individuals belonging to different clans even built up private fortunes. Their society was, therefore, divided between the rich and the poor. A number of tribes or clans, such as the tribes of smiths, were looked down upon by the rest as inferior.

Members of some of the wealthy clans even used their wealth to purchase and keep slaves. However, the conditions of a nomadic life were not suitable for the institution of slavery, therefore, slaves were often freed. The freed slaves or *mawla* remained the dependents of their previous masters.

12.6.3 The Elite Camel Nomads

In the more arid parts of Arabia, the Bedouins or camel nomads were considered to be among the elites. In addition to their camels, they often had horses which they used for raiding purposes. Sheep and goat herders also inhabited the area, however, they had to

stay near agricultural lands and therefore they were at the mercy of those who were more mobile than them. The pure camel herders were more mobile and resourceful than either the agriculturists or the other pastoralists. They boasted of superior status than the other tribals of the area. The Bedouin nomads used to demand a form of tribute called *khuwwa* from the agriculturists in return for protection and assurance against plunder.

12.6.4 Intra-Tribal Warfare

The relations between the tribes could have been peaceful but due to conditions of poverty, there was a strong temptation to acquire the wealth of those who were richer. Many tribes, therefore, engaged in *ghazwa* or raids on other tribes. The rules of these raids were laid down by tradition. An attempt was made to seize goods and cattle without the loss of life, because man slaughter was not encouraged and carried with it severe penalties.

Check Your Progress-3

1) Define the following:

i) *Qabila*

.....
.....

ii) *Mawla*

.....
.....

iii) *Ghazwa*

.....
.....

2) Evaluate the role of the tribal chief in the pre-Islamic Arabia.

.....
.....
.....
.....
.....

12.7 ECONOMIC CONDITIONS

Bedouins were largely camel herders; along the oases sedentary communities lived and involved in the agricultural activities; while to a limited extent Arabs were also involved in the mining activities.

12.7.1 Camel Nomadism

Since most of the peninsula was a desert, the natural way of life was nomadic and pastoral. During the second millennium, before the Christian era, the inhabitants of

these regions domesticated the camel, a creature ideally suited to the desert. Once camel nomadism had developed, it carried with it potentialities of a major social force. Camels allowed their herders greater mobility than other pastoral animals. Camels were able to endure longer than other animals without food and even water, and so to travel farther between places without water. Camels could, in fact, travel continuously for three weeks without any food or water in temperatures as high as 50 degree Celsius. The camel could, therefore, be used to explore and exploit the resources of the desert. The camel was also a great beast of burden, and could be used to carrying heavy loads. The camel also yielded good milk. Therefore, it not only sustained its owners but was also a commercially viable option. This gave the Bedouin a potential predominance over not only the desert oases but even the nearby reaches of the settled countries, allowing them not merely to trade, but in favourable circumstances, also to exact tribute. The camel nomads became involved in the commerce between the Mediterranean lands and the southern seas.

Between Roman and Sassanian empires was a vast block of Bedouin Arabia. In this area camel-nomadism prevailed, mainly in the northern, western and central regions. These were arid steppe lands dotted with oases which were natural formations where water was found close to the surface, and this made regular irrigation possible. Due to prevalent nomadism, the herdsmen could maintain their animals, supplementing their milk and occasional flesh with the wheat and dates that agriculturists could grow in the oases. The agriculturists could get animals from the herdsmen and also specialized products that they needed from a distance.

12.7.2 Agriculture in Arabia

A few cereals were grown by small farming communities in the region. Near the oases, a small sedentary population came to settle which began to cultivate the date palm. The date palm was not only a fruit but every single part of it could be utilized in some way or the other. It was known as the 'mother and aunt' of the Arabs. Date and camel milk was the staple diet of the region.

In the regions of Oman and Bahrain agriculture was the mainstay of the economy. Bahrain exported grain to Mecca. The farmers who cultivated the date palms and the scattered fields of fruits and vegetables were the Bedouin camel herders of the desert. The Bedouins, peasants and townsfolk of the neighbouring regions, all depended upon each other. Therefore, they had to co-exist.

12.7.3 Industry and Mining in Arabia

Arabia included many economically developed, productive areas. The Sasanians helped develop silver and copper mining in Yemen. Copper and silver were also mined in eastern Arabia. Leather and cloth was produced in Yemen. In north-central Arabia, the town of al-Rabadha, on the Kufa-Medina route, produced metal, glass, ceramics and soapstone wares.

12.8 LITERATURE OF THE PRE-ISLAMIC PERIOD

In an unstable tribal society, there was little opportunity for the arts to flourish, however, literature was an exception. In fact, the political, social, religious, and economic complexity of the Arabian society created a rich and sophisticated cultural environment.

Arabia was multilingual, although Aramaic was probably the most spoken language in pre-Islamic Arabia. But by the sixth century, the Arabic language became important

and it began to be written and spoken in the region. The Arabic script appeared a century before the Islamic era. It was derived from earlier writing in Aramaic, influenced by Nabatean script, and then re-shaped by the Aramean Jews.

Arabic was also a language of religion. As early as the fourth century, Iraqi and Himyarite Christians translated the Old and New Testament of the Bible in Arabic. Christian liturgies and prayer books were also produced in Arabic. Arabs in Medina may also have studied Arabic, Aramaic, and Hebrew in Jewish schools. A common language was a significant uniting factor for the otherwise dispersed Arab tribes. A distinctive Arabic linguistic identity had developed by the end of the fifth century. Patricia Crone is of the view that there was remarkable “cultural homogeneity” among the Arabs in the sixth century.

Poetry was highly valued by the Arabs. From the sixth century onwards poems began to be composed in Arabic in a specific form called *rajaz*. Each tribe had its own poets. These poets entertained their audience by narrating tales of valour and glory of the tribe. Apart from the *rajaz*, a highly developed form of poetry also took shape in Arabia. This was known as *qasida* or ode. These poems were long and were supposed to be sung. A particular form of *qasida*, called *muallaqat* or suspended poems, became very popular across the Arabian peninsula. One of the earliest and most well-known composers of the *muallaqat* was Imrul Qays, who is considered to be first poet of pre-Islamic Arabia. Some other distinguished poets who composed *muallaqat* were Tarafa (of the tribe of Bakr), Zuhayr (belonged to Banu Muzaina tribe) and Labid (associated with the Banu Amir tribe of Hawazin).

Check Your Progress-4

- 1) Critically analyze the concept of camel nomadism.

.....

.....

.....

.....

.....

- 2) Write a note on literature of the pre-Islamic Arabia.

.....

.....

.....

.....

.....

- 3) Fill in the blanks

- i) The Sasanians helped develop mining in Yemen.
- ii) Bahrain exported to Mecca.
- iii) The camel nomads became involved in the commerce between the and the southern seas.
- iv) The date palm came to be known as the of the Arabs.

12.9 SUMMARY

In this Unit, a general survey of the institutions of pre-Islamic Arabia has been discussed. The characteristic features of the tribal system as well as the ritual and religious practices of the tribes have been outlined. The social structure of Arabia and the various constituent elements of society have also been highlighted. An in-depth analysis of the trade network as well as the economic conditions has also been made. The Unit has also dealt with the nature of tribal administration. A brief description of the development of literature during pre-Islamic times has also been taken into account.

12.10 KEY WORDS

Bedouins

: Bedouins were Arab nomads who inhabited the desert region of Arabian Peninsula, Iraq, Levant and North Africa. The term is derived from Arabic *badawi* (desert dwellers). Largely, Bedouins were followers of Islam. However, in the Fertile Crescent region some were Christians as well. In the *Old Testament* they are referred to as Qedarites. Assyrians called them Arabaa. They themselves address as the Arabs.

Hejaz/Hijaz

: Al-Hejaz/Hijaz is the holy land of Islam. Geographically, it formed the western part of Saudi Arabia where the two holiest cities of Islam – Mecca and Medina are located.

Fertile Crescent

: The Fertile Crescent is a crescent shaped region comprised of the modern day Iraq, Israel, Palestinian territories, Syria, Lebanon, Egypt, Jordan, southern tip of Turkey and the western tip of Iran.

12.11 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress-1

- 1) See Sub-section 12.2.1
- 2) See Sub-section 12.2.1
- 3) i) ✓ ii) ✓ iii) ×

Check Your Progress-2

- 1) See Sub-section 12.3.1
- 2) See Sub-section 12.3.2
- 3) i) b) ii) c) iii) a)

Check Your Progress-3

- 1) i) See Sub-section 12.6.1 ii) See Sub-section 12.6.2 iii) See Sub-section 12.6.4

2) See Sub-section 12.6.1

Check Your Progress-4

1) See Sub-section 12.7.1

2) See Section 12.8

3) i) silver and copper; ii) grain; iii) Mediterranean; iv) Mother and Aunt

12.12 SUGGESTED READINGS

Farooqui, Amar, (2002) *Early Social Formations* (New Delhi: Manak Publications Pvt. Ltd.), Revised Edition.

Hodgson, Marshall G.S., (2004) *The Venture of Islam, Vol. I, The Classical Age of Islam* (Lahore: Vanguard Books Pvt Ltd.).

Holt, P.M., Ann K.S. Lambton and Bernard Lewis, (ed.) (1970) *The Cambridge History of Islam, Vol. I, The Central Islamic Lands* (Cambridge: Cambridge University Press).

Lapidus, Ira M., (2012) *Islamic Societies to the Nineteenth Century: A Global History* (New Delhi: Cambridge University Press).

Robinson, Chase F., (ed.) (2010) *The New Cambridge History of Islam, Vol. I, The Formation of the Islamic World, Sixth to Eleventh Centuries* (Cambridge: Cambridge University Press).

Rodinson, Maxime (1971) *Mohammed* (Allen Lane: The Penguin Press).

12.13 INSTRUCTIONAL VIDEO RECOMMENDATIONS

Arabia Before Islam

<https://www.youtube.com/watch?v=HDjjp4Nf73I>

Gods of Arabs Before Islam

<https://www.youtube.com/watch?v=3q7EfeFJ7Jg>