

CHAPTER 1

BRIEF HISTORY OF THE WORLD BEFORE PROPHET MUHAMMAD (PBUH)

ARABIA

Arabia, before Prophet Muhammad (pbuh), consisted of numerous semi-nomadic tribes. They were illiterate and preserved their history by oral transmission (history through poetry). Before Muhammad (pbuh) announced his prophetic mission, there were approximately twenty individuals in Makkah that were known. Prophet Muhammad (pbuh) was also unknown at his birth.¹

The tribes of Arabia had no formal relationships with other nations. Neither had they been under the rule of the Roman-organized and powerful Roman, Persian or Jews. Tribal leaders were called *qasim*, the descendants of Ishmael, as is stated in Genesis 17:26. The descendants of the twelve patriarch mentioned in Genesis 25: 12-17, practiced the teaching of Abraham (pbuh) until the arrival of them from Luke who changed Arabia to Makkah. For several hundred years after Ishmael (pbuh) there was peace among these tribes.

During the time of Prophet David (pbuh), the Arabian tribes still worshipped Allah alone. David visited Makkah because the Arabic tradition of Ishmael worshiped God more Abraham and the several centuries after David's time (Isaiah 44:1).

After the Kaabah was built in Makkah by Ishmael and his son Ishmael, it was ordered by God to perform the pilgrimage (Hajj) to Makkah, at least once in their lifetime. This order was given to all the descendants of Ishmael, from and via sons from Ismael (Abdullah) of Abraham and followers of Abraham (pbuh) from his tribes to his sons, Gen. 17:19-21. Tell the people from the children of Israel followed his order until the Babylonians captured Palestine and took the Israelite to Babylon (Iraq). These Israelite were ordered the seventy years and were not given a chance to perform the Hajj to Makkah. In the meantime the Babylonians also destroyed the temple

of the monotheists, and killed most of the Israelite scholars. The Israelite lost their teachings and guidance. After their emancipation, they were unable to follow God's order since all was destroyed. They had lost the right path.

PERIA

The Persians had no understanding or belief in Allah or any of the prophets, they worshipped fire and they were extremely polytheistic. They were allowed to marry their daughters to their sons, and sons were allowed to marry their mothers.

A rigid social structure was followed. Members of a family were not allowed to change or change professions. Children were treated as less than human by members of the royal families.² At one time, the Persians received prophetic scriptures (Zohar's) mentioning that a prophet would arise from the Arab people and that the new Persians would follow him. They eventually turned away from Allah and their holy scriptures until the time of Prophet Muhammad (pbuh) when they converted to Islam (Zohar's A 11.).

PROPHESIES ABOUT PROPHET MUHAMMAD IN THE PAST SCRIPTURE.

The First scripture is one of the oldest scriptures in the world, perhaps as old if not older than the Old Testament. It has two collections of scriptures - the Zohar and the Zohar, which may be called respectively the Old and the New Testaments of the First scripture. In Zohar, Ps. 114, which is associated with the name of Samuel, there is not only a confirmation of the Christian and the teachings of Jesus, but a clear prophecy as to the advent of the prophet Muhammad (pbuh). The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme drought and desolation in Persia. It runs thus:

¹ A. Aziz, August 19, 1958 "The First Islamic"

² Morgan, Wm. L. and Mark, Alexander, 1938. A history of the Jewish people p. 309.

³ Zohar, Wm. L. and Alexander, Richard, 1957 Trade p. 122-126.

¹ A. Aziz, Muhammad Hassan, 1976, The Life of Muhammad
In Muhammad is really in all the nations before (Wm. L. 1957).

Six Lost Leaders Prophets Of Civil Society

K Morrison



Six Lost Leaders Prophets Of Civil Society:

Six Lost Leaders George W. Liebmann, 2001-01-01 In his new book George W Liebmann discusses the work of six largely forgotten figures Octavia Hill William Glyn Jones Mary Richmond George William Brown Mary Parker Follet and Bryan Keith Lucas Three are British three American Some came from affluent backgrounds some grew up poor One was barely educated another spent eleven years at some of the world's more prestigious institutions of higher learning What united them all was a shared conviction that citizenship involved more than voting that society consists of more than the marketplace or political institutions and that professional values are important for shaping a civil discourse With a sympathetic eye toward the fulfillment of these common aspirations Liebmann looks at the national health social work housing management and educational initiatives spearheaded by these powerful figures over the past two centuries This study is a fascinating retort to our cynical age of political disillusionment and an innovative contribution to social and political history *America's Political Inventors* George W. Liebmann, 2017-12-11 Recent American political developments including the election of Donald Trump reveal profound disquiet with the highly centralized political regime based on discretionary allocation of funds and powers to interest groups that has developed since the creation of emergency institutions after America's entry into World War I This book demonstrates the effectiveness in American history of measures conceived in a different spirit addressing the population at large rather than particular interest groups relying on citizen and local initiative and founded not on the distribution of frequently unearned benefits and powers but on reciprocal contributions and obligations George W Liebmann discusses John Winthrop and his foundation of New England towns John Locke and the creation of Southern plantations Thomas Jefferson and his scheme for the organization of Northwestern townships and American territories and states Joseph Pulitzer and the origins of municipal home rule John Wesley Powell and the creation of reclamation districts Hugh Hammond Bennett and the fostering of soil conservation districts and Byron Hanke and the development of residential community associations The book concludes with a number of public policy proposals relating to housing urban renewal care of the elderly immigration and youth unemployment conceived in the same spirit Liebmann brings to light little known facts concerning the growth of practices and institutions that Americans take for granted His book will be of interest to students of biography history and government

The Common Law Tradition George Liebmann, 2017-09-04 This book commemorates a place and a time in American law teaching but more importantly an outlook the common law tradition That outlook was empirical and tolerant These values were carried into expression by a group of people who were not part of a cult or faction nor ruled by the herd instinct Now in paperback *The Common Law Tradition* is a collective portrait of five scholars who epitomize the tradition The focus is Chicago in the 1960s The five figures considered Edward H Levi Harry Kalven Jr Karl Llewellyn Philip Kurland and Kenneth Culp Davis did much to broaden the perspectives of the legal academy Levi made use of sociology economics and comparative law Kalven collaborated with sociologists on the Jury Project and with

economists on tax law and auto compensation plans Llewellyn's commitment to empirical research underpinned his work on the Uniform Commercial Code Kurland's approach to constitutional law was highlighted by his insistence on the relevance of legal history Davis was an energetic comparativist in his work on administrative law What distinguished these Chicagoans is that their work was practical and rooted in the law and hence yielded concrete applications The group's diversity the tolerant atmosphere in which they taught and wrote and the attachment of its individual members to empirical approaches differentiate them from today's legal scholars and make their ideas of continuing importance Utopian Universities Miles Taylor, Jill Pellew, 2020-11-12 In a remarkable decade of public investment in higher education some 200 new university campuses were established worldwide between 1961 and 1970 This volume offers a comparative and connective global history of these institutions illustrating how their establishment intellectual output and pedagogical experimentation sheds light on the social and cultural topography of the long 1960s With an impressive geographic coverage using case studies from Europe the Americas Africa and Asia the book explores how these universities have influenced academic disciplines and pioneered new types of teaching architectural design and student experience From educational reform in West Germany to the establishment of new institutions with progressive interdisciplinary curricula in the Commonwealth the illuminating case studies of this volume demonstrate how these universities shared in a common cause the embodiment of utopian ideals of living learning and governance At a time when the role of higher education is fiercely debated *Utopian Universities* is a timely and considered intervention that offers a wide ranging historical dimension to contemporary predicaments **From Charity to Social Work** Elizabeth N. Agnew, 2004 Mary E Richmond 1861-1928 was a contemporary of Jane Addams and an influential leader in the American charity organization movement In this biography the first in depth study of Richmond's life and work Elizabeth N Agnew examines the contributions of this important if hitherto under valued woman to the field of charity and to its development into professional social work Orphaned at a young age and largely self educated Richmond initially entered charity work as a means of self support but came to play a vital role in transforming philanthropy previously seen as a voluntary expression of individual altruism into a valid organized profession Her career took her from charity organization leadership in Baltimore and Philadelphia to an executive position with the prestigious Russell Sage Foundation in New York City Richmond's progressive civic philosophy of social work was largely informed by the social gospel movement She strove to find practical applications of the teachings of Christianity in response to the social problems that accompanied rapid industrialization urbanization and poverty At the same time her tireless efforts and personal example as a woman created an appealing if ambiguous path for other professional women A century later her legacy continues to echo in social work and welfare reform The Professional Ideal in the Victorian Novel S. Colon, 2007-05-14 This book makes the claim that Victorian novels do not simply reflect professional ideology they also scrutinize its dilemmas contradictions and limitations In this volume innovative readings of canonical texts like *Sybil* Barchester Towers *Romola* and *Daniel Deronda*

accompany groundbreaking work on less familiar texts like *Tancred* and *My Lady Ludlow* to illuminate the Victorians own struggles with the emerging professional ideology The Victorians engagement with fundamental ideas of professional identity such as autonomy meritocracy and the service ethic reveal professionalism s dual basis in materialist and idealist rationalities

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