

## THE SOCIAL CUSTOMS OF THE INHABITANTS OF TAIF AND YATHRIB BEFORE ISLAM AND DURING THE PROPHETIC ERA

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### Abstract

This study explores the social customs that prevailed in the cities of Taif and Yathrib before Islam and during the Prophetic era. These customs were considered symbols of honor and nobility and were practiced by the elite and leaders of society. The simplicity of the Arab nomadic lifestyle was reflected in their daily practices, including food and clothing, with their diet primarily consisting of dates, milk, water, flour, and barley. Taif and Yathrib enjoyed a relatively higher standard of living compared to other regions of the Hijaz due to the fertility of their lands, availability of water resources, and thriving agriculture and livestock, which contributed to economic prosperity and food variety. The study also highlights clothing as an essential part of social customs, not only in terms of fabric or tailoring, but in its broader economic and social implications. Their attire was marked by simplicity and distinctiveness, while adornment and the use of jewelry became more widespread due to active trade and economic strength, particularly in Taif and Yathrib. With the emergence of Islam, the Prophet Muhammad (PBUH) preserved certain deeply rooted customs that aligned with Islamic values, while prohibiting those that contradicted its principles.

This research relies on a range of primary sources and scholarly references, aiming to provide an analytical view of the social customs in Taif and Yathrib across two pivotal historical periods. It highlights both the continuity and transformation that occurred with the advent of Islam.

**Keywords:** Social Customs, Inhabitants of Taif and Yathrib, Before Islam, and During the Prophetic Era

### Introduction

There were social customs that played a significant role in the history of the Arabs before Islam and during the Prophetic era, particularly in the cities of Taif and Yathrib. These customs were regarded as symbols of honor and nobility and were commonly practiced by the leaders and nobles of society. The Arab dining table reflected a notable simplicity, shaped by their nomadic lifestyle in the desert and the general absence of luxury. Their diet remained modest, consisting mainly of dates, milk, water, flour, and barley.

The inhabitants of Taif and Yathrib enjoyed a higher standard of living compared to the general population of the Hijaz, due to the fertility of their lands and the favorable climate, which supported agriculture. This led to a variety of agricultural produce, including fruits and vegetables, as well as livestock and sheep herding. Both cities had access to abundant water resources from wells, springs, and rainfall. The availability of potable water was considered a source of pride and prestige. Their geographic location contributed to this abundance, endowing the region with economic value and allowing for a variety of beverages.

This study includes a dedicated section on clothing in Taif and Yathrib before Islam and during the Prophetic era, as clothing forms an essential part of social customs and reflects the economic conditions of the time. The focus on clothing is not merely about fabric types or tailoring styles, but rather about its broader social and economic significance. Their attire was marked by simplicity and uniqueness. During the Prophetic era, clothing came to reflect humility and aligned with the

principles of Islam. Adornment and the use of jewelry became widespread throughout the Arabian Peninsula, and particularly in Taif and Yathrib, driven by active trade and the relatively strong economic conditions in those cities.

The researcher has relied in this study on a range of primary sources, references, and academic studies that have significantly contributed to the strength and depth of the research—particularly given its focus on two cities across two distinct historical periods. The importance of the study lies in its examination of the pre-Islamic era and the Prophetic era, during which the Prophet (PBUH) preserved certain pre-Islamic customs while prohibiting others that were incompatible with the teachings and principles of Islam.

The Arabs of the Arabian Peninsula adopted a lifestyle of simplicity in managing their daily affairs, largely due to the geographical and climatic conditions that compelled them to adapt accordingly. In order to meet their basic needs and to defend themselves, they lived a social life founded on mutual support and cooperation. There were social customs that played a significant role in the history of the Arabs before Islam and during the Prophetic era, particularly in the cities of Taif and Yathrib. These customs were practiced by the leaders and nobles of society and were regarded as symbols of nobility and honor <sup>(1)</sup>. The most prominent of these customs were:

#### **First – Food:**

Life in the desert and daily struggles instilled simplicity in the pre-Islamic Arab table and a lack of luxury in their dietary habits. Their food choices were limited, consisting mainly of dates, milk, water, flour, and barley. Arabs were fond of eating dates and certain types of meat, and they were known for their generosity and the reputation of their feasts <sup>(2)</sup>. Arabs recognized both lunch and dinner as main meals. They preferred to have lunch early and delay dinner, believing this to be better for the health and comfort of the body. It is reported that a Bedouin was asked about this practice and said: (It has three virtues: first, it dries the bile; second, it improves breath; and third, it promotes dignity. When asked how it promotes dignity, he replied: If I leave my house after having had lunch, I do not crave the food of others) <sup>(3)</sup>.

The people of al-Ṭā'if lived at a higher standard than the general population of the Ḥijāz. They regularly consumed meat and grains, and their tables were known for serving fruit, which they also ate fresh or dried—such as raisins <sup>(4)</sup>. They even exported the surplus beyond their own needs. As a result, the poor of al-Ṭā'if enjoyed better conditions and a higher standard of living than the poor in other parts of the Ḥijāz. The inhabitants of al-Ṭā'if lived under the influence of the Thaqīf tribe, which served as a unified social and political structure. They followed its customs, embodied its morals, and aligned with its political, social, and economic orientations <sup>(5)</sup>.

Dates were among the most important food staples relied upon by the people of Taif and Yathrib at their dining tables, as some cities in the Hijaz region are abundant with palm trees. Moreover, dates

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<sup>1</sup> Al-Sudani, *Social Life*, p. 221.

<sup>2</sup> Al-Mubarrad, *Al-Kamil*, Vol. 1, p. 126.

<sup>3</sup> Al-Alusi, *Bulugh al-Arab*, Vol. 1, p. 371; Ali, *Al-Mufasssal*, Vol. 5, p. 67

<sup>4</sup> Ali, *Al-Mufasssal*, Vol. 4, p. 152; Saqr, *Al-Ta'if*, p. 66

<sup>5</sup> Saqr, *Al-Ta'if*, p. 65.

are considered a complete food with a sweet taste. Arabs also made use of the date pits, which were ground and used as feed for livestock <sup>(6)</sup>. The dates of Taif were known for being soft, plump, and sticky to the teeth, which gave them great renown <sup>(7)</sup>. In Yathrib, especially in Khaybar and Yathrib itself, there was a wide variety of dates <sup>(8)</sup>. The finest types included Al-Sayhani, Al-Ajwah, Al-Janib, and Al-Lawz, which is a bright yellow variety with a translucent pit visible through the flesh. Other notable types were Al-Barni, Al-Shahreez, and Al-Tabar zad <sup>(9)</sup>. The people of Yathrib paid special attention to date cultivation, as dates were a staple in their daily meals, used as wages, and for settling debts. They used palm trunks as structural columns in their homes, while the fronds were used for roofing. Baskets and containers were made from palm leaves <sup>(10)</sup>. Dates were also compressed to preserve them for longer periods and to facilitate their transport and trade from one location to another <sup>(11)</sup>. A dish made from dates, known as *hays*, was also referred to as *thareed* <sup>(12)</sup>, and *hays* was considered one of the famous traditional Arab foods, consisting of dates mixed with flour and clarified butter <sup>(13)</sup>.

The Arabs of the Hijaz in general, and particularly the people of Taif and Yathrib, tended toward simplicity in their food preparation, which mostly consisted of game meat. The most favored type of meat among them was camel meat <sup>(14)</sup>. The quantity and variety of food at banquets were influenced by the financial status and means of the people. Slaughtered animals were typically served during feasts and special occasions, reflecting the importance and status of the guest. Tribal leaders, especially when hosting a guest of high rank such as a king, would often offer multiple slaughtered animals in honor of their guest's prestige <sup>(15)</sup>.

For the people of Yathrib, their most distinguished dish was *thareed*, a combination of bread soaked in meat broth <sup>(16)</sup>. They also cooked meat in sour milk, a dish known as *al-mudhayrah* <sup>(17)</sup>. In the city of Taif, meat was also a regular feature at their feasts, as the region's agricultural richness made it well-suited for camel herding. They even benefited from the hides of animals raised by the neighboring Bedouin tribes <sup>(18)</sup>. Al-Hamdani states <sup>(19)</sup>: "*Taif is an ancient pre-Islamic city and a center for tanning...*" — suggesting that the number of tanneries was

<sup>6</sup> Al-Baghdadi, *Kitab al-Tabikh*, p. 24.

<sup>7</sup> Tuqush, *History of the Arabs Before Islam*, p. 55.

<sup>8</sup> Al-Maqdisi, *Ahsan al-Ta'asim*, p. 80; Ya'qut al-Hamawi, *Mu'jam al-Buldan*, Vol. 5, p. 82.

<sup>9</sup> Ya'qut al-Hamawi, *Mu'jam al-Buldan*, Vol. 5, p. 87; Dallu, *The Arabian Peninsula Before Islam*, p. 84.

<sup>10</sup> Al-Sharif, *Mecca and Medina*, p. 357; Tuqush, *History of the Arabs Before Islam*, p. 48.

<sup>11</sup> Ali, *Al-Mufasssal*, Vol. 7, pp. 54–55.

<sup>12</sup> Ibn Sa'd, *Al-Tabaqat*, Vol. 1, p. 393.

<sup>13</sup> Ibn Qutaybah, *Uyoon al-Akhbar*, Vol. 3, pp. 198–204.

<sup>14</sup> Al-Alusi, *Bulugh al-Arab*, Vol. 1, p. 371; Al-Sabbagh, Najla Qasim, *Aspects of Social Life*, p. 144.

<sup>15</sup> Al-Alusi, *Bulugh al-Arab*, Vol. 1, pp. 385–386; Ali, *Al-Mufasssal*, Vol. 5, p. 70; Al-Sudani, *Social Life*, p. 225.

<sup>16</sup> Al-Waqidi, *Al-Maghazi*, p. 255; Ibn Sa'd, *Al-Tabaqat*, Vol. 1, p. 393; Al-Bukhari, *Sahih al-Bukhari*, Vol. 3, p. 1252.

<sup>17</sup> Ibn Abi Shaybah, *Al-Musannaf*, Vol. 5, p. 65.

<sup>18</sup> Saqr, *Al-Ta'if*, p. 44.

<sup>19</sup> *Sifat al-Jazirah*, p. 120.

considerable. Arabs commonly grilled camel meat and enjoyed eating it, and some even developed a taste for lizard meat <sup>(20)</sup>.

With the advent of Islam, Allah Almighty forbade the consumption of certain types of meat. As stated in the Holy Qur'an: *"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced by necessity—neither desiring it nor transgressing—then indeed, Allah is Forgiving and Merciful"* <sup>(21)</sup>. During the pre-Islamic era, the Arabs would consume desert herbs, monitor lizards, jerboas, hares, and virtually anything that moved on the earth, so long as it filled their stomachs and satisfied their hunger <sup>(22)</sup>. Ja'far ibn Abī Ṭālib (PBUH) described the condition of the Arabs before Islam when he led the delegation to the Negus (al-Najāshī), the king of Abyssinia. When the Negus asked him, *"What is this religion for which you have parted from your people, yet you have not entered my religion or that of any other nation?"* Ja'far replied: *"O King, we were a people steeped in ignorance. We worshipped idols, ate carrion, committed immoral acts, severed family ties, mistreated our neighbors, and the strong among us consumed the rights of the weak. We remained in that state until Allah sent us a Messenger from among ourselves—whose lineage, honesty, and trustworthiness we knew. He called us to worship Allah alone and to renounce the stones and idols our forefathers had worshipped besides Him."* <sup>23</sup>. The people of Yathrib used to eat the meat of domesticated donkeys until Islam prohibited it. Ibn Hisham mentioned <sup>(24)</sup>: 'The Messenger of Allah forbade the consumption of domesticated donkey meat during the Battle of Khaybar, while the pots were boiling with it, so we overturned them on their sides. He permitted them to eat horse meat instead.' Some Arabs who had converted to Christianity ate pork, (they consumed it excessively and strongly desired its meat) <sup>(25)</sup>. Generally, food among the Arabs was a matter of necessity due to extreme poverty and need, especially among the Bedouins, which compelled them to move and travel in search of water and pasture. Lady Fatima al-Zahra (PBUH), the daughter of the Noble Messenger (PBUH), described the Arabs' food and drink, saying: (You were on the edge of a pit of fire—sipping brackish water, eating coarse food, trampled underfoot—drinking from the stagnant paths <sup>(26)</sup>, and living off dry leather <sup>(27)</sup>, humiliated and despised). <sup>28</sup>

The cities of al-Ṭā'if and Yathrib were endowed with water resources and fertile land, a factor that facilitated the cultivation of grains—most notably barley and wheat. These grains were used to make bread, which was considered a staple food and widely consumed in the society <sup>(29)</sup>. Qatadah

<sup>20</sup> Al-Jahiz, *Al-Hayawan*, Vol. 6, p. 377.

<sup>21</sup> Surah Al-Baqarah, Verse: 173.

<sup>22</sup> Al-Alusi, *Bulugh al-Arab*, Vol. 1, p. 371; Ali, *Al-Mufasssal*, Vol. 5, p. 47.

<sup>23</sup> Al-Isfahani, *Hilyat al-Awliya'*, Vol. 1, pp. 115–116.

<sup>24</sup> *Al-Sirah al-Nabawiyah*, Vol. 2, p. 331; Al-Obaidi, *The Society of Medina*, p. 312.

<sup>25</sup> Al-Jahiz, *Al-Hayawan*, Vol. 4, pp. 41–44; Al-Sudani, *Social Life*, p. 224.

<sup>26</sup> The meaning of *yashrabūna al-ṭuruq* is that they would drink from the places where camels urinated; Al-Tabarsi, *Al-Ihtijāj*, Vol. 1, p. 129.

<sup>27</sup> *Qadd*: the skin of a young goat or untanned hide; Al-Tabarsi, *Al-Ihtijāj*, Vol. 1, p. 129.

<sup>28</sup> Al-Sharif Al-Murtada, *Al-Shafi fi al-Imamah*, Vol. 4, p. 72; Al-Tabarsi, *Al-Ihtijāj*, Vol. 1, p. 129.

<sup>29</sup> Al-Bukhari, *Sahih al-Bukhari*, Vol. 7, p. 102.

ibn al-Nu‘mān narrated: (The people of Medina lived on dates and barley) <sup>(30)</sup>. This indicates that these two items constituted the primary components of the population’s diet. Barley, in particular, ranked just after dates in importance and was cultivated beneath palm trees, and it was grown in Yathrib <sup>(31)</sup>. Wheat was also cultivated in Yathrib, alongside various fruits and vegetables <sup>(32)</sup>. The people of al-Ṭā’if capitalized on their natural resources to export grains, agricultural produce, and fruits to most parts of the Ḥijāz, especially to areas known for their barrenness and drought, particularly Mecca, which relied on the agricultural production of al-Ṭā’if <sup>(33)</sup>.

The people of al-Ṭā’if were known for cultivating fruit trees and producing them in abundance, due to the widespread orchards across the slopes and valleys of the mountains surrounding the city. As a result, they were able to grow fruits typical of cold, temperate, and hot climates—particularly those that require large or moderate amounts of water for quality production. Among the most notable fruits grown in al-Ṭā’if were grapes, melons, bananas, and figs <sup>(34)</sup>. The land of Yathrib was also famous for cultivating pomegranates, grapes, figs, bananas, and melons, as well as a variety of vegetables and legumes <sup>(35)</sup>. Based on the foregoing, historical accounts confirm that the people of al-Ṭā’if and Yathrib adopted simplicity in preparing their food, which was primarily composed of dates, meat, and grains—especially barley and wheat. This simplicity in diet was common among most of the inhabitants of the Ḥijāz. Moreover, both cities possessed unique natural advantages that enabled them to provide a wide variety of foodstuffs and to utilize their natural resources to export surplus grains and agricultural produce to most regions of the Ḥijāz, particularly the city of Mecca.

### **Second – Beverages:**

The Arabs relied on well water, natural springs, and rainwater in their daily lives. They regarded drinking clean and pure water as a source of pride, as water was scarce in the Arabian Peninsula <sup>(36)</sup>. ‘Amr ibn Kulthūm proudly declared:

**“We drink the water pure when we approach it,  
 While others drink it muddy and mixed with clay.”** <sup>(37)</sup>

There were three stages of water ownership among the Arabs. The first was public wells, accessible to everyone and usually dug by tribal leaders and nobles. However, the water from these wells was often brackish, so they would resort to sweetening it by soaking raisins or dates in the water. The city of al-Ṭā’if, known for its vineyards and orchards, became a source of grapes for the wealthy of Quraysh, who used them to sweeten their water <sup>(38)</sup>. The second type was private ownership by clans, whereby each clan (or *baṭn*) had its wells that others were not permitted to use. The third type was individual ownership, with wells belonging to influential members of society—such as

<sup>30</sup> Al-Baladhuri, *Ansab al-Ashraf*, Vol. 1, p. 278; Ibn al-Athir, *Usud al-Ghabah*, Vol. 2, p. 18

<sup>31</sup> Al-Maqrizi, *Imta‘ al-Asma‘*, Vol. 1, p. 328.

<sup>32</sup> Al-Bukhari, *Sahih al-Bukhari*, Vol. 3, p. 90; Dallu, *The Arabian Peninsula*, p. 84.

<sup>33</sup> Saqr, *Al-Ta’if*, p. 46.

<sup>34</sup> Al-Baladhuri, *Futuh al-Buldan*, p. 68; Saqr, *Al-Ta’if*, p. 40.

<sup>35</sup> Al-Sharif, *Mecca and Medina*, p. 358; Dallu, *The Arabian Peninsula*, p. 84.

<sup>36</sup> Al-Sudani, *Social Life*, p. 228.

<sup>37</sup> Al-Zawzani, *Sharh al-Mu‘allaqat al-Sab‘*, p. 180.

<sup>38</sup> Al-Azraqi, *Akhbar Makkah*, Vol. 1, p. 114; Al-Tabari, *Tarikh al-Umam wa al-Muluk*, Vol. 2, p. 346.

merchants, the wealthy, and tribal leaders—and these wells were typically located within their homes.

The people of al-Ṭāʾif and Yathrib would supply their households with water from such private wells. It was reported that the Noble Messenger (PBUH) encouraged the practice of preparing a dedicated basin beside the well to be filled daily and to keep the well covered <sup>(39)</sup>.

Wells were present in the cities of al-Ṭāʾif and Yathrib, having been dug by the inhabitants. As a result, both cities saw a proliferation of agriculture and orchards, and their residents adopted farming as a profession due to the abundance of water, particularly the numerous springs found in both al-Ṭāʾif and Yathrib <sup>(40)</sup>. It is narrated that when the Prophet (PBUH) visited his maternal uncles from the Banū al-Najjār tribe with his mother at the age of six, he learned to swim in (*Biʾr Anas*) <sup>(41)</sup>. The high elevation of al-Ṭāʾif contributed to the availability of water even during periods without rainfall. This advantage also gave al-Ṭāʾif an important economic status, leading to the development of an irrigation system for agricultural lands <sup>(42)</sup>. Additionally, homes in both cities had containers (*asqiyah*) used to draw water from the wells for domestic use <sup>(43)</sup>.

The Arabs considered milk the finest of drinks, and it was deeply rooted in ancient Arab traditions. As Allah the Almighty said: “And indeed, for you in the grazing livestock is a lesson. We give you drink from what is in their bellies—between excretion and blood—pure milk, palatable to drinkers.” <sup>(44)</sup> Among the Arabs, soured milk or buttermilk was well known. It was mixed with fresh milk and churned until well blended, then consumed; this drink was commonly known as *al-khabīṭ* <sup>(45)</sup>. As for milk that is boiled until it burns, it was called *al-ṣaḥīrah*. After boiling, clarified butter (*samn*) would be poured over it and it would be drunk, often after sprinkling it with some flour <sup>(46)</sup>. Milk from camels and sheep was known as *al-nakhīṣah*, and when the two were combined, they could be used to make butter. Meanwhile, *al-qaṭibah* referred to milk from goats and lambs, so named because they were “joined and mixed” (*yaqṭubān*, i.e., blended) <sup>(47)</sup>. The Noble Messenger (PBUH) said: “Make use of the milk and clarified butter of cows, and beware of their meat—for their milk is a remedy, their butter a cure, and their meat is a disease.” <sup>(48)</sup>

The Noble Messenger (PBUH) said: “Whomever Allah gives milk to drink, let him say: ‘O Allah, bless it for us and increase it for us,’ for there is nothing that suffices as both food and drink except milk.” <sup>(49)</sup> He (PBUH) also said: “If you neither drink milk in the morning nor the evening...” —

<sup>39</sup> Al-Fassi, *Shifa' al-Gharam*, Vol. 2, p. 90; Al-Sudani, *Social Life*, p. 228.

<sup>40</sup> Al-Sudani, *Social Life*, p. 228

<sup>41</sup> Al-Samhudi, *Wafa' al-Wafa*, Vol. 3, pp. 951–952

<sup>42</sup> Ibn Khumays, *Al-Majaz bayn al-Yamamah wa al-Hijaz*, pp. 255–256

<sup>43</sup> Al-Azraqi, *Akhbar Makkah*, Vol. 1, p. 114; Ali, *Al-Mufasssal*, Vol. 5, p. 77.

<sup>44</sup> Surah Al-Nahl, Verse: 66. (*Farth* refers to food residue after digestion. See: Ibn Manzur, *Lisan al-Arab*, Vol. 2, p. 176.)

<sup>45</sup> Musa, *Al-Ifsah fi Fiqh al-Lughah*, Vol. 1, p. 460.

<sup>46</sup> Musa, *Al-Ifsah fi Fiqh al-Lughah*, Vol. 2, p. 709.

<sup>47</sup> Ibn Manzur, *Lisan al-Arab*, Vol. 1, entry 681; Musa, *Al-Ifsah fi Fiqh al-Lughah*, Vol. 1, p. 460.

<sup>48</sup> Ibn Bashkuwal, *Al-At'imah al-Sirriyyah wa al-Alat al-'Itriyyah*, p. 149.

<sup>49</sup> Al-Tirmidhi, *Sunan al-Tirmidhi*, Vol. 5, p. 506.

thus, the Prophet (PBUH) mentioned two specific times for milk consumption: *al-iṣṭibāḥ* (drinking milk in the morning) and *al-ightibāq* or *al-ghubūq* (drinking milk at night) <sup>(50)</sup>. In Yathrib, one of the most common beverages was infused dates (*naqī' al-tamar*), which was not fermented <sup>(51)</sup>. The Arabs—including the people of al-Ṭā'if and Yathrib—used honey as medicine, food, and drink by mixing it with water. The Noble Messenger (PBUH) loved to eat honey, especially 'Ukkat al-'Asal (a container or skin filled with honey) <sup>(52)</sup>. Honey was one of the sources of wealth in al-Ṭā'if, which became known for beekeeping. Beekeepers would give the Messenger of Allah (PBUH) one skin of honey for every ten, but after the Prophet's (PBUH) passing, they ceased this practice <sup>(53)</sup>.

Wine was widely consumed throughout the Arabian Peninsula, and most wine sellers (*khammārīn*) were Jews and Christians. These wine sellers had designated houses where they received customers and offered them entertainment and drink. It appears that drinking gatherings did not necessarily violate social norms, despite being criticized by some <sup>(54)</sup>. The Arabs of the Jāhiliyyah period (pre-Islamic era) took a particular interest in wine and its consumption. They developed various methods of producing, enhancing, and aging it. They flavored wine with spices (*afāwīyah*), aged it (*ta'īq*), cooled it, and even boiled it down until half or two-thirds of it evaporated. Among the most famous types was al-Ṣahbā', a wine made from white grapes. It was also called "the daughter of the vine" or "the daughter of grapes." Wine consumption was more common among urban dwellers than Bedouins, especially in al-Ṭā'if, Yathrib, and Mecca. Wine became a central theme in many pre-Islamic poems <sup>(55)</sup>. Some considered wine one of the three essential traits of an ideal young man in pre-Islamic Arab culture: wine, horsemanship, bravery, and enjoyment of women.

The taverns of Mecca relied on wine imported from al-Ṭā'if, even though Quraysh's trade caravans brought in various types of wine from different regions to satisfy the tastes of Mecca's nobles and wealthy elites. However, the wine from al-Ṭā'if was less expensive than the imported foreign wines.<sup>56</sup>

Most of the wine consumed by the people of Yathrib (Medina) was made from a mixture of unripe dates (*busr*) and dates (*tamar*). Some would also mix raisins, dates, fresh dates (*rutab*), and *busr*. They would ferment these mixtures in containers such as gourds (*dubba'*), pitch-coated jugs (*muzaffat*), pottery jars (*ḥantam*), and hollowed-out palm trunks (*naqīr*). The Noble Messenger

<sup>50</sup> Al-Shawkani, *Nayl al-Awtar*, Vol. 9, p. 29.

<sup>51</sup> Ibn Qayyim al-Jawziyyah, *Zad al-Ma'ad*, p. 17.

<sup>52</sup> Ibn Sa'd, *Al-Tabaqat*, Vol. 8, p. 170.

<sup>53</sup> The governor of al-Ta'if wrote to 'Umar ibn al-Khaṭṭāb, saying: "The beekeepers are no longer paying us what they used to give to the Prophet (ṣ), and at the same time they ask us to protect their valleys. Write to me with your opinion on this." So 'Umar replied: **"If they pay you what they used to pay the Prophet (ṣ), then protect their valleys for them. But if they do not, then do not grant them protection."** See: Al-Baladhuri, *Futuh al-Buldan*, Vol. 1, p. 67.

<sup>54</sup> Ibn Ḥabīb, *Al-Munammaq*, p. 56; Al-Sudani, *Social Life*, p. 230.

<sup>55</sup> Hitti, *History of the Arabs*, p. 134; Saqr, *Al-Ta'if*, pp. 42–43.

<sup>56</sup> Hitti, *History of the Arabs*, p. 134; Saqr, *Al-Ta'if*, p. 43.

(PBUH) forbade mixing raisins and dates, or busr and dates for fermentation, saying: “Do not mix fresh dates with unripe dates, nor raisins with dates in making nabīdh (fermented drink).” <sup>(57)</sup> As for dubba’ and muzaffat, the Prophet (PBUH) prohibited fermenting drinks in them, and he also forbade ḥantam and naqīr. It is narrated that he said to the delegation of ‘Abd al-Qays: “I forbid you from using dubba’, ḥantam, naqīr, muqayyar (bitumen-coated container), and ḥantam—[that is] the preferred skin bottle—but drink from your waterskins, and begin with ‘awwalah (the first portion).” <sup>(58)</sup> The Prophet (PBUH) prohibited wine gradually, setting out rulings step by step. He said: “Beware of wine, for its sin branches into all other sins, just as its tree branches into all other trees.” <sup>(59)</sup> He (PBUH) also said: “The habitual drinker of wine is like a worshipper of idols.” <sup>(60)</sup> And he (PBUH) said: “Everything that intoxicates and causes one to miss the prayer is forbidden.” <sup>(61)</sup>

It is evident from the above that springs and wells were abundant in the cities of Ta’if and Yathrib, which prompted their inhabitants to engage in agriculture and contributed to the proliferation of orchards. Their geographical location also supported the abundance of water, granting these cities significant economic value. As a result, a variety of beverages were available in both cities, setting them apart from other parts of the Arabian Peninsula, which were known for their scarcity of water. For instance, Mecca was known for its limited water supply—to the extent that some residents dug private wells for themselves and their tribes, while certain individuals owned exclusive wells. The total number of wells in Mecca reached fifty-eight <sup>(62)</sup>.

### Third – Clothing:

Attention to clothing serves as an excellent means of understanding the social and economic conditions across different eras and among various groups. Discussing clothing is not merely an interest in fabric styles, tailoring, or embroidery, but rather in the social and economic significance it carries <sup>(63)</sup>. The Bedouins had their clothing and tastes, while the urban dwellers had their distinct preferences and temperaments in dress. Bedouins typically wore garments in a draped manner, whereas the city dwellers paid attention to tailoring and sewing their clothes <sup>(64)</sup>. Clothing styles, types, and usage are shaped by customs, traditions, and inherited norms. Each society has specific garments that may differ from those of others, and the prosperity of clothing trends is closely tied to the class structure of a community. Studying the clothing of Ta’if and Yathrib is essentially a study of the customs and traditions of their societies, as well as the human relationships among their members <sup>(65)</sup>. The clothing during the Prophetic era was a continuation of that of the pre-Islamic period, with some developments brought about by new circumstances. Despite the decline in living standards during that time—caused by political and religious conditions such as jihad,

<sup>57</sup> Muslim, *Sahih Muslim*, p. 887.

<sup>58</sup> Muslim, *Sahih Muslim*, pp. 889–890.

<sup>59</sup> Ibn Majah, *Sunan Ibn Majah*, Vol. 5, p. 77.

<sup>60</sup> Ibn Majah, *Sunan Ibn Majah*, Vol. 5, p. 78.

<sup>61</sup> Muslim, *Sahih Muslim*, p. 895.

<sup>62</sup> Al-Fassi, *Shifa' al-Gharam*, Vol. 1, p. 340; Al-Sudani, *Social Life*, p. 228.

<sup>63</sup> Al-Mubarrad, *Al-Kamil*, Vol. 1, p. 98.

<sup>64</sup> Ibn Khaldun, *Kitab al-'Ibar*, Vol. 2, p. 411.

<sup>65</sup> Al-Sudani, *Social Life*, p. 232.

boycotts, migration, and wars for the sake of the message—there was still noticeable diversity and variety in clothing, indicating the importance people placed on their dress <sup>(66)</sup>. The wealthy wore garments made of silk, considered the finest type of clothing, and the silk was imported from renowned textile-producing regions outside of Ta'if and Yathrib <sup>(67)</sup>.

There were also garments made from *khazz* (a luxurious brocade), *dibaj* (silk brocade), linen, and others embroidered with gold and silver <sup>(68)</sup>. Clothing was also made from cotton fabrics known as *sart*, a term the Arabs used for cotton prior to Islam. Among the most prestigious garments for Arabs, both before and after Islam, were turbans, which received particular attention due to their placement on the head—indeed, “Turbans are the crowns of the Arabs” <sup>(69)</sup>. The turban (*imāma*) was considered a fundamental part of headwear and an essential element of traditional Arab dress. It distinguished the Muslim man from the non-Muslim. It is narrated from the Prophet (PBUH) that he said: “Turbans are a sign of Islam, and they are a barrier between Muslims and polytheists” <sup>(70)</sup>. Turbans varied in shape, color, and wrapping style—a diversity that was also common among the people of Ta'if and Yathrib. Ibn Sa'd <sup>(71)</sup> narrated from Jabir that the Prophet (PBUH) entered Mecca wearing a black turban called *al-Sahāb* (the Cloud) <sup>(72)</sup>. The Prophet (PBUH) would wear a black turban, letting part of it hang down between his shoulders. He reportedly disliked the color black except in three cases: footwear, turbans, and cloaks <sup>(73)</sup>. This narration suggests that while the color black was permissible and not disliked, it was not particularly favored. Another narration, from Ibn 'Umar, describes how the Prophet (PBUH) wrapped the turban: “The Messenger of Allah (PBUH) wrapped 'Abd al-Rahman ibn 'Awf with a black turban in the manner of *karābis* (a specific wrapping style), letting it hang behind him to the length of four fingers, and said: ‘This is how you should wrap the turban’” <sup>(74)</sup>. Another form of headwear was the *qalansuwa* (cap) <sup>(75)</sup>, which was sometimes wrapped with a turban or worn on its own. It came in various shapes and colors and was known to the people of the Hijaz both before and after Islam <sup>(76)</sup>.

In summary, the turban held significant importance among the Arabs of the Hijaz, particularly the people of Ta'if and Yathrib. However, no specific references were found regarding the type, size, or color of the turbans worn by the men of Ta'if. In every era, new styles of clothing and fabrics emerge. The status of the turban symbolized a man's honor and social standing; if he were

<sup>66</sup> Al-Sabbagh, *Aspects of Social Life*, p. 149.

<sup>67</sup> Ali, *Al-Mufasssal*, Vol. 5, p. 48; Al-Sudani, *Social Life*, p. 234.

<sup>68</sup> Al-Alusi, *Bulugh al-Arab*, Vol. 3, p. 404.

<sup>69</sup> Al-Jahiz, *Al-Bayan wa al-Tabayin*, Vol. 2, p. 88.

<sup>70</sup> Ibn al-Athir, *Usud al-Ghabah*, Vol. 3, p. 14.

<sup>71</sup> *Al-Tabaqat*, Vol. 1, p. 391.

<sup>72</sup> Al-Ya'qubi, *Tarikh al-Ya'qubi*, Vol. 1, pp. 71–72.

<sup>73</sup> Ibn Sa'd, *Al-Tabaqat*, Vol. 1, p. 456; Al-Sudani, *Social Life*, p. 237.

<sup>74</sup> Ibn Sa'd, *Al-Tabaqat*, Vol. 3, p. 122.

<sup>75</sup> Refers to the *qalansuwa* (cap), also called *qalānis*: a cloth wrapped around turbans or sometimes worn alone. See: Abu 'Ubayd, *Al-Gharib al-Musannaf*, Vol. 2, p. 429

<sup>76</sup> Khudayr, *Social Aspects in the Book of Al-Tabaqat*, p. 415

humiliated or disgraced, he would throw his turban to the ground <sup>(77)</sup>. It is narrated that Imam ‘Ali (ؓ) said: “A man’s beauty lies in his turban...” <sup>(78)</sup>. Among the garments worn by the Arabs before Islam—including those in Ta’if and Yathrib—was the *izar* (waist wrap). Al-Ibshihi <sup>(79)</sup> noted: “The *aqbiya* (cloaks) are the garments of the Persians, the *qarāṭiq* those of the Indians, and the *izar* is the garment of the Arabs.” The *izar* was a seamless garment. Traditionally, Arabs would let the front edge of the *izar* fall until its hem touched the top of the feet, while lifting it from the back. It was worn around the waist, either just below or just above the navel <sup>(80)</sup>. Some individuals would extend the *izar* down to the ankles <sup>(81)</sup>.

The Prophet (PBUH) permitted the wearing of *sirwāl* (trousers), which are among the main tailored garments, sometimes referred to as *rajlay sirwāl* (leg trousers), as they are worn on the legs <sup>(82)</sup>. Some of the people of Yathrib wore trousers, and it appears that they replaced the *izār* with the *sirwāl*. The King of Abyssinia, al-Najashi, sent a gift of clothing to the Prophet (PBUH) that included trousers <sup>(83)</sup>. Allah Almighty says in the Holy Qur’an: “*Their garments will be of tar, and the fire will cover their faces.*” <sup>(84)</sup> Ibn Ḥabīb <sup>(85)</sup> mentioned: “The Arab horsemen before Islam used to wear trousers because of their frequent travels across deserts and exposure to dangers.” Thus, the *izār* was considered the inner garment for men, and it was the attire of the Prophet (PBUH) and his Companions <sup>(86)</sup>. Ibn Sa‘īd narrated from Khālīd ibn Khaddāsh: “The Messenger of Allah (PBUH) would let the *izār* hang low in the front and raise it from the back” <sup>(87)</sup>. The Arabs of the Hijaz also wore *jubbās* (outer robes), and it is reported that the Prophet (PBUH) once wore a *jubba* of Levantine origin and another made of wool <sup>(88)</sup>. It is also narrated that the Prophet (PBUH) possessed three *jubbās* which he wore during battles, including a green *jubbat sundus* (silken robe) <sup>(89)</sup>.

Most of the fabrics used for clothing by the people of Ta’if and Yathrib were cotton, linen, and wool <sup>(90)</sup>. It was reported: “The Prophet (PBUH) used to wear wool, sit on the ground, and sleep

<sup>77</sup> Al-Sudani, *Social Life*, p. 238.

<sup>78</sup> Al-Jahiz, *Al-Bayan wa al-Tabyin*, Vol. 2, p. 88

<sup>79</sup> *Al-Mustatraf*, Vol. 2, p. 27.

<sup>80</sup> Ibn Sa‘īd, *Al-Tabaqat*, Vol. 1, p. 459.

<sup>81</sup> Ibn al-Athir, *Usud al-Ghabah*, Vol. 2, p. 190.

<sup>82</sup> Ibn al-Athir, *Usud al-Ghabah*, Vol. 2, p. 90; Al-Sabbagh, *Aspects of Social Life*, p. 151.

<sup>83</sup> Ibn Ḥabīb, *Al-Muḥabbar*, p. 76; Al-Sudani, *Social Life*, p. 234.

<sup>84</sup> Surah Ibrahim, Verse: 50.

<sup>85</sup> *Al-Muḥabbar*, p. 76.

<sup>86</sup> Khudayr, *Social Aspects in the Books of Al-Tabaqat*, p. 414.

<sup>87</sup> Ibn Sa‘īd, *Al-Tabaqat*, Vol. 1, p. 395.

<sup>88</sup> Al-Bukhari, *Sahih al-Bukhari*, Vol. 7, p. 186.

<sup>89</sup> Al-Diyar Bakri, *Tarikh al-Khamis*, Vol. 2, p. 191.

<sup>90</sup> Al-Baladhuri, *Ansab al-Ashraf*, Vol. 1, p. 507.

on the ground”<sup>(91)</sup>. The Prophet (PBUH) prohibited men from wearing silk garments except in cases of necessity. It is narrated that “The Prophet (PBUH) permitted ‘Abd al-Raḥmān ibn ‘Awf to wear a silk shirt during a journey due to a skin irritation he was suffering from”<sup>(92)</sup>. This narration indicates that the Prophet (PBUH) granted permission to wear silk in cases of illness or other valid needs—thus, wearing silk was allowed under certain necessary conditions<sup>(93)</sup>.

The women of Ta’if and Yathrib were known for their elegance in dress, much like the other women of the Hijaz. Their garments were tailored from silk or cotton fabrics<sup>(94)</sup>. The women of Ta’if played an important role in the city’s history, as many women from the tribes of Thaḳīf and Hawāzin are mentioned in historical accounts, such as Ḥalīma al-Sa’diyya<sup>(95)</sup> and Raḳīqa al-Thaḳafiyya<sup>(96)</sup>. It was noted that “Thaḳīf were distinguished by their dyed *aqbiya* (cloaks) made with *wars* and safflower, and they would wear cotton wraps around their waists adorned with remarkable *burūd* (striped fabrics)”<sup>(97)</sup>. The *burqu’* (face veil) was also worn by the women of Ta’if; for instance, it was reported that Qutayba of Quraysh sat one morning with a dignified woman from Banū ‘Āmir who was veiled and dressed in a *dir’* (a type of robe)—a practice common among Arab women<sup>(98)</sup>. Women in Ta’if and Yathrib also wore garments dyed with safflower (*mu’asfar*)<sup>(99)</sup>. Islam permitted women to wear silk, as confirmed by the saying of the Prophet (PBUH): “*Silk and gold have been forbidden to the males of my ummah and permitted to its females.*”<sup>(100)</sup>.

<sup>91</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 1, p. 391; Abu Nu’aym al-Isfahani, *Hilyat al-Awliya’*, Vol. 5, p. 63.

<sup>92</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 3, p. 96.

<sup>93</sup> Khudayr, *Social Aspects in the Book of Al-Tabaqat*, p. 413.

<sup>94</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 71; Ibn Ḥibbān, *Sahih Ibn Ḥibbān*, Vol. 12, p. 227.

<sup>95</sup> Ḥalīma al-Sa’diyya: She was the wet nurse of the Prophet (p), daughter of Abu Dhu’ayb ibn ‘Abd Allah, and wife of al-Ḥārith ibn ‘Abd al-‘Uzzā. She belonged to the tribe of Hawāzin and was renowned for her noble role in caring for the Prophet (p). She and her husband embraced Islam after the Prophet’s mission. See: Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 134.

<sup>96</sup> Raḳīqa al-Thaḳafiyya: A female companion from Thaḳīf who supported the Prophet (p) during his mission and upon his arrival to Ṭā’if. She was nicknamed “the Muslim of Ṭā’if.” Narrated by Muḥammad ibn Šāliḥ ibn al-Walīd al-Farisi... Rabba ibn al-Ḥakam said: “The daughter of Raḳīqa told me, from her mother Raḳīqa, who said: When the Prophet (p) came seeking support in Ṭā’if, he entered my house, and I brought him a drink made of *sawīq*. He said: ‘O Raḳīqa, do not worship their idol, nor pray to it.’ I said: ‘Then they will kill me!’ He replied: ‘If they question you, say: My Lord is the Lord of this idol. And if you see it, turn your back to it.’ Then the Prophet (p) left my house.” See: Ibn al-Athīr, *Usud al-Ghābah*, Vol. 6, p. 111.

<sup>97</sup> Al-Ḥimyari, *Al-Rawḍ al-Mi’tār*, p. 380; Al-Sudani, *Social Life*, p. 235.

<sup>98</sup> Al-Fāsī, *Shifā’ al-Gharām*, Vol. 2, p. 116.

<sup>99</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 71.

<sup>100</sup> Ibn Ḥibbān, *Sahih Ibn Ḥibbān*, Vol. 12, p. 227.

In the Noble Book of Allah, the following verse is revealed: “...and let them draw their veils over their bosoms and not display their adornment except to their husbands...”<sup>(101)</sup>], and another verse states: “O Prophet, tell your wives and your daughters and the women of the believers to draw their cloaks over themselves. That is more suitable that they will be known and not be harmed. And Allah is ever Forgiving and Merciful.”<sup>(102)</sup>[ From these verses, we can understand that the women of Yathrib used the *khimār* (veil) as a part of their clothing. What is mentioned in the Book of Allah reflects modesty, dignity, and the preservation of a woman’s chastity, shielding her from anything that may harm her or violate her modesty. The *khimār* was used to cover the woman’s head and was draped behind her back, similar to the Nabatean style, leaving the upper chest, neck, and ears uncovered<sup>(103)</sup>. The *khimār* was also referred to as *al-maqāni*‘ (head coverings)<sup>(104)</sup>. Poor women used to wear a cloth on their heads called *al-kawwārah*<sup>(105)</sup>, which was a garment typically associated with women of limited means. The condition of poor women was not much different from that of poor men<sup>(106)</sup>.

The term *jilbāb* is mentioned in the Noble Book of Allah in the verse: “O Prophet, tell your wives and your daughters and the women of the believers to draw their cloaks (*jilbāb*) over themselves. That is more suitable so that they may be recognized and not harmed. And Allah is ever Forgiving and Merciful.”<sup>(107)</sup>[ The *jilbāb* is a garment worn by women and does not differ significantly from the male *izār* or *ridā*’, except that it is characterized by its softness, delicacy, and varied colors, which distinguish it from men’s garments. It was reported that the hypocrites in Yathrib mockingly referred to the *Muhājirīn* (the emigrant Companions) as “*Ahl al-Jalābīb*” (the people of the cloaks), as a form of ridicule and public shaming<sup>(108)</sup>.

Based on the foregoing, clothing in the cities of Ta’if and Yathrib was marked by its distinctiveness and simplicity. The fundamental elements of dress for both men and women were commonly used in both cities, though they differed in form, color, and the way they were worn—such as the styles of turbans and *qalansuwas* for men, and the *khimār* for women. During the Prophetic era and the time of the Messenger (PBUH), modesty and simplicity prevailed in clothing, in line with the principles of the Islamic faith. The Prophet (PBUH) gave importance to dress, maintaining cleanliness and simplicity in his garments, which were made from linen, wool, and cotton. He wore various types of clothing, including the *jubba* (robe) and the ‘*imāma* (turban)<sup>(109)</sup>.

<sup>101</sup>Sūrat al-Nūr, Verse: 31.

<sup>102</sup>Al-‘Ubaydī, *The Society of Medina*, pp. 321–322.

<sup>103</sup>Al-Ṭabarī, *Jāmi’ al-Bayān*, Vol. 18, pp. 117–120; Al-Qurṭubī, *Tafsīr al-Qurṭubī*, Vol. 12, pp. 230–231.

<sup>104</sup>Al-Qurṭubī, *Tafsīr al-Qurṭubī*, Vol. 2, p. 231.

<sup>105</sup> Al-Wāqidī, *Al-Maghāzī*, p. 287.

<sup>106</sup> Al-Sudani, *Social Life*, p. 235.

<sup>107</sup> Surah Al-Ahzab, Verse 59.

<sup>108</sup> Al-Waqidi, *Al-Maghazi*, p. 287; Al-Sudani, *Al-Hayat Al-Ijtima’iyya* (Social Life), p. 235.

<sup>109</sup> Al-Mubarrad, *Al-Kamil*, Vol. 2, p. 127; Ali, *Al-Mufasssal*, Vol. 1, p. 255.

#### **Fourth – Adornment <sup>(110)</sup> and Jewelry <sup>(111)</sup>:**

The inhabitants of the Arabian Peninsula were familiar with the use of adornment and jewelry prior to Islam. This practice was widespread among the women of urban centers, largely due to the commercial activity that facilitated contact with neighboring civilizations, leading to the adoption and influence of common customs from other lands. Before Islam, the people of the Arabian Peninsula lacked the means for elaborate personal grooming and adornment. However, trade made such contact easier, and women began to adopt certain practices of beautification <sup>(112)</sup>. They became familiar with using antimony (ithmid) to line and beautify the eyes, applying dyes to enhance the lips, and coloring their fingernails with henna. As for the hands and feet, the henna used for those areas produced a yellowish-brown tint <sup>(113)</sup>.

Women in the city of al-Ṭā'if paid particular attention to adornment and appearance. It is narrated that Khawla bint Hakīm al-Sulamīyyah, the wife of 'Uthmān ibn Maz'ūn, said: "O Messenger of Allah, if Allah grants you victory over al-Ṭā'if, grant me the jewelry of Bādiya bint Ghīlān al-Thaqafī or the jewelry of al-Fāri'ah bint 'Aqīl, for I have never seen anyone more adorned among the women of Thaqīf in al-Ṭā'if." The Prophet (PBUH) replied: "What if we have not yet been granted permission regarding Thaqīf, O Khawla?" <sup>(114)</sup> These two women were considered the most adorned among the women of Thaqīf. On another note, jewelry items in al-Ṭā'if were diverse, including necklaces, bracelets, earrings, anklets, rings, and tiaras, some of which were inlaid with precious stones. Certain pieces of jewelry and ornaments were also decorated with various carvings and engravings <sup>(115)</sup>.

Certainly, the women of Yathrib wore jewelry and ornaments. It is reported that Yathrib alone had three hundred Jewish goldsmiths <sup>(116)</sup>, which indicates that there was significant demand from the people of Yathrib and the surrounding areas for purchasing and trading in jewelry <sup>(117)</sup>. The women of Yathrib wore bracelets, necklaces, and earrings. There is a narration that mentions a woman from the Ghifār tribe who participated in the events at Khaybar, and the Noble Messenger (PBUH)

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<sup>110</sup> *Al-Zeena*: The adornments used by women such as jewelry, kohl, or henna; visible items like rings and henna, and less visible ones like bracelets, anklets, *damlj*, necklaces, crowns, and earrings. See: Al-Shawkani, *Nayl al-Awtar*, Vol. 6, p. 113.

<sup>111</sup> *Al-Hilya* (ornaments): Crafted from metals and stones; some worn on the chest, hands, or fingers; others around the leg or attached to various parts of the body such as the nose, ears, and forehead. See: Ali, *Al-Mufasssal*, Vol. 7, p. 562.

<sup>112</sup> Al-Sudani, *Al-Hayat Al-Ijtima'iyya* (Social Life), p. 240.

<sup>113</sup> Al-Tarablusi, *Sinajat al-Tarab*, p. 176.

<sup>114</sup> Al-Bukhari, *Sahih al-Bukhari*, Vol. 2, p. 4325; Muslim, *Sahih Muslim*, Vol. 3, p. 1715; Ibn al-Athir, *Asad al-Ghaba*, Vol. 7, p. 33.

<sup>115</sup> Ali, *Al-Mufasssal*, Vol. 7, pp. 563–564.

<sup>116</sup> Al-Samhudi, *Wafa' al-Wafa*, Vol. 1, p. 7.

<sup>117</sup> Al-'Ubaidi, *Mujtama' al-Madinah* (The Society of Medina), p. 324.

gifted her a necklace <sup>(118)</sup>. When the Prophet (PBUH) called for charity, Ibn ‘Abbās said: “I saw them reaching to their ears and necks.” <sup>(119)</sup> This is a clear indication that the women wore earrings in their ears and rings on their fingers <sup>(120)</sup>.

Islam prohibited Muslim women from displaying their adornment, except before their husbands and those categories explicitly mentioned in the Noble Book of Allah, as detailed in Surat al-Nūr <sup>(121)</sup>. Allah the Almighty said: “...And do not display yourselves as was the display of the former times of ignorance...” <sup>(122)</sup> In the pre-Islamic era, women adorned themselves with various types of jewelry and ornaments, including wearing anklets, as indicated in the verse: “...And let them not stamp their feet to make known what they conceal of their adornment...” <sup>(123)</sup> The Prophet (PBUH) prohibited gold adornment for men, although displays of adornment were not limited to women; men also adorned themselves, most notably by wearing gold rings before Islam. However, the Prophet (PBUH) wore a ring made of silver on his right hand, which he used as an official seal, engraved with the inscription “Muḥammad Rasūl Allāh” (Muhammad, Messenger of Allah). He placed the stone inward, so it faced his palm <sup>(124)</sup>. Men also used ivory combs to groom their hair <sup>(125)</sup>, and henna was used as a dye, not only by women but also by men <sup>(126)</sup>.

Among the forms of adornment for both men and women was the use of perfume. Ibn Sa’d mentioned <sup>(127)</sup> that the wealthy of Yathrib used to wear expensive perfumes. The Prophet (PBUH) said: “The fragrance for men is that which has a strong scent, and the fragrance for women is that which has a visible color.” It is also reported that Lady ‘Ā’ishah (may Allah be pleased with her) used to perfume her head with musk and ambergris during her ihrām <sup>(128)</sup>.

In conclusion, adornment and the use of jewelry were prevalent both before and after the advent of Islam in the Ḥijāz region, particularly in the cities of al-Ṭā’if and Yathrib. However, the arrival of Islam introduced a sense of moderation and mindfulness in choosing what is most appropriate and suitable for both men and women, in accordance with Islamic principles revealed by Allah Almighty to the Noble Messenger.

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<sup>118</sup> For further reading, see: Ibn Hisham, *As-Sirah an-Nabawiyyah* (The Prophetic Biography), Vol. 2, pp. 342–343; Muslim, *Sahih Muslim*, Vol. 3, p. 1653.

<sup>119</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 2; Al-Bukhari, *Sahih al-Bukhari*, Vol. 9, p. 256.

<sup>120</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 343.

<sup>121</sup> Qur’an, Verse 31.

<sup>122</sup> Surah Al-Ahzab, Verse 33.

<sup>123</sup> Surah An-Nur, Verse 31.

<sup>124</sup> Ibn al-Athir, *Asad al-Ghabah*, Vol. 1, p. 62; Al-Abshihi, *Al-Mustatraf*, Vol. 2, p. 27.

<sup>125</sup> Al-Diyar Bakri, *Tarikh al-Khamis*, Vol. 2, p. 152.

<sup>126</sup> Al-Abshihi, *Al-Mustatraf*, Vol. 2, p. 32; Al-Sabbagh, *Jawanib min al-Hayat al-Ijtima’iyyah* (Aspects of Social Life), p. 155.

<sup>127</sup> *Al-Tabaqat*, Vol. 3, p. 116.

<sup>128</sup> Ibn Sa’d, *Al-Tabaqat*, Vol. 8, p. 357; Ibn ‘Abd Rabbih, *Al-‘Iqd al-Farid*, Vol. 2, p. 286.

## Conclusion

This study has reached several key findings, the most important of which are:

1. The social customs of the inhabitants of al-Ṭā'if and Yathrib did not differ significantly from those found across the Arabian Peninsula, both before and after Islam.
2. Al-Ṭā'if and Yathrib were distinguished by their favorable climates, which supported the essential elements of agriculture, beginning with the availability of water and fertile soil. This led to a greater variety of foods on their tables, including dates, vegetables, and fruits. Additionally, the presence of rich pastures provided ample sustenance for sheep and livestock, resulting in a steady supply of milk. The availability of rainwater, springs, and wells also ensured access to potable water for the population.
3. Certain social customs characterized the residents of al-Ṭā'if and Yathrib—most notably, the diversity of clothing. They wore turbans, waist wraps (*izār*), and cloaks (*jubb*), garments that were common throughout the Arabian Peninsula in general, and in these two cities in particular. However, variations existed in the way the garments were worn, as well as in the types of fabrics and colors used.
4. The strength of trade in both cities significantly contributed to the growth of their economies and the improvement of their living standards. Their merchants imported ornamental materials and jewelry, which were often crafted locally. This was made possible by the availability of raw materials—either sourced within the cities themselves or brought in through trade with neighboring cities or foreign regions.

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