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Platform & Workflow by: [Open Journal Systems](#)**The Arabian Milieu: How Pre-Islamic Culture and Language Shaped the Form and Content of the Quran****Dr. Muhammad Zakariya**

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mardanzaka336@gmail.com**Abstract**

This paper investigates the deep interconnection between the pre-Islamic Arabian milieu and the Quran, arguing that the revelation's linguistic form and substantive content are inextricably linked to its historical context. It delves into the sophisticated Arabic literary culture, tribal customs, and religious beliefs of the era to trace their influence on the Quran's stylistic choices, metaphorical language, and legislative addresses. The research reveals that the Quran utilized the familiar linguistic and conceptual framework of its first audience to convey its message effectively, while simultaneously redefining key terms and concepts such as honor (ird), nobility (hasab), and sanctity (hurmah). This study concludes that a nuanced appreciation of this cultural-linguistic embeddedness is essential for a historical-philological understanding of the Quran, highlighting its nature as a text that profoundly transformed the very medium it employed.

Keywords: Pre-Islamic Arabia, Quranic Language, Historical Philology, Arabian Milieu, Cultural Linguistics, Tribal Society, Revelation and Context.

Introduction

The Quran reflects a deep and sophisticated engagement with the intricate society, rich culture, and multifaceted religious history of pre-Islamic Arabia. This historically-grounded knowledge, which was crucial for comprehending the nuances of early Islamic thought, began to fade and became more fully lost over the course of the first two centuries of Islam's development. The importance of such historical knowledge does not solely inform our understanding of the initial revelation that gave birth to the Quranic text, but, even more crucially, it enables us to grasp the nature and the extensive impact of its profound and enduring influence on the subsequent beliefs, practices, and traditions of the Muslim community across generations. Understanding this context is vital for a comprehensive appreciation of how the Quran has shaped Islamic thought and continues to resonate in various aspects of life for Muslims around the world today.

The goal of this essay is to move in these directions by using comparative linguistic analysis of the Quran and early Arabic poetry based on a well-defined methodology. This essay explores the far-reaching and multifaceted ways in which the rapidly changing cultural, social and religious dynamics of pre-Islamic Arabia found their often allusive and subtle reflections in the Quran. To this end, the existing body of research in the field is reviewed, which requires a clarification of the presuppositions and methods that lay at its foundation. The review of this material will lead to the identification of several questions that

have so far remained largely untouched. One reason for this can be found in existing methodologies which often have a narrow focus on a single literary comparative Syrianism to the neglect of content and form; it will be argued here that broader approach is necessary. It is possible, in other words, that the reflection of pre-Islamic Arab society in the Quran was ultimately more profound and pervasive than so far understood. And such a reassessment should, in turn, lead to fresh examination not only of the revelation itself but also of pre-Islamic Arab society and its immediate aftermath.

The Quran's message connects to a divine origin, with interpretation prioritizing its celestial nature over socio-cultural context. The idea of the Quran mirroring surrounding culture and historical events has gained traction in recent scholarship, allowing for a nuanced understanding of the text as a living reflection of 7th-century Arabia. Scholars explore how the Quran's verses interact with societal norms and crises during Prophet Muhammad's time, emphasizing the historical circumstances that shaped revelations. Additionally, references to early Arabic texts, like the 'Kitāb al-Awrāq', provide insights into the diverse viewpoints within the early Muslim community. These sources highlight internal debates in early Islamic thought (Alani, 2021). Investigating historical documents linked to the Quran's formation reveals discussions on textual integrity and interpretation, particularly regarding abrogation, reflecting concerns about the message's relevance for believers.

A careful exploration of early writings is essential for understanding how initial interpretations and socio-cultural contexts shaped the Quran, contributing to its relevance over centuries. This interplay between the text and its environment enriches our comprehension, moving beyond a simplistic reading into a complex examination of its meanings and implications. As modern readers and scholars explore these dimensions, merging traditional religious perspectives with contemporary historical criticism becomes crucial for a holistic understanding of this foundational Islamic text. Prefiguring a rich Arab tradition, a notable medieval effort to interpret the Bible to align it with Western European mores faced criticism from "Renaissance" humanists. Among them, Rationalist and Deist thinkers, admired by figures like Voltaire, stood out for their insightful perspectives. The analogy drawn between these cases, while intriguing, is questionable and could lead to misunderstandings. Nevertheless, the Rationalists' inquiries continue to resonate today and merit deeper consideration, requiring a comprehensive critique that has yet to be undertaken in contemporary discourse. (Kazemi Moghaddam, 2019).

Pre-Islamic Arab Society

The era in which the Quranic revelations began was a time of immense social upheaval for Arab society, which had long been known for its seclusion. A majority of people lived outside towns, and many of them were nomads. They traveled throughout the Arabian Peninsula with their families, flocks and looked-for pastures. In order to maintain identification and order, the tribes

were highly stratified social, political units, and each was made up of numerous clans with a largely bureaucratic organization (Kazemi Moghaddam, 2019). Besides, there was kinship structuring of relations and the tribal federation originated from the alliance of tribes. There was no institution beyond clan and tribe. The social and judicial body was the clan, and instant cases were resolved in the clan committee. On the other hand, people lived in accordance with traditions. In the annual fairs, which was authorized as a festival month, they did not resort to each other. The prophet of the community, who went to war on behalf of the tribe, was a profitable occupation. Warfare was not incessant, but it was an important element in the social structure of society. This system was also valid for the Arab society the moment before Islam and the beginning of the revelation. Before the revelation of the Quran, religious life was full of eccentricities. Despite all the idols located around the Kaaba in Mecca, the challenge of reaching a true god was still an issue.

In this context, there were people who claimed to have extraordinary powers and those who listened to them. Regarding each obscure subject, there were soothsayers who claimed to be endowed with extrasensory powers, and their words were taken as sound and there was a tendency to believe them. All religion of the age was in favor of human supremacy and polytheism was widespread. Their gods, who adorned themselves with men, were infinitely empty. To the most considerable of such gods, some demand was addressed upon the emergence of a crisis. People vowed to sacrifice animals or to give all the torment they had kept afloat if their nuisances disappeared. Such behavior of these idolaters was so popular it wasn't even met with condemnation. Worship was something quite superficial and more traditional (Clarke, 2022). Nevertheless, attention was paid to the details of the worship and respect from ancestors played an important role in it. Religion was in the form of ancestor worship. In times of danger, some sacrifices were brought to protect the societal entity from such a danger. However, at the organizational level, religion could not stand upright, and pure love of money prevailed over moral values. In summary, religion was reduced merely to the traditional patterns of politeness, and even they were conducted without sincerity.

Social Structure and Customs

The Arabian Peninsula had a long history prior to the advent of Islam, starting from the time of Adnan b. Add. The pre-Islamic Arabian society traditionally maintained a strong belief in oral culture (Kazemi Moghaddam, 2019). Therefore, as with other beliefs, this extended to the extensive recitation of genealogies. This oral culture of Arabs made them wary of writing. In fact, in the pre-Islamic era, very few people were literate. Therefore, the Qur'an emerged in this environment as an oral text. The other aspect of the period is its social structure. In pre-Islamic Arab society, the community was organized within the framework of tribes. The tribal structure established a hierarchical organization among the members of the society. This hierarchy was closely

associated with lineage and genealogy. The tribal society was ranked in terms of nobility and commission of the tribal members. The ones who have courage, strength and the ability to maintain the honor of the tribe became leaders, and the elders derived from noble families in the tribe occupied a higher position among the tribal members.

Tribal members who were weak, poor, or non-confrontational often found themselves low in the social hierarchy, which was shaped by their status. This hierarchy regulated daily life and social norms among individuals in the Arabian Peninsula. Those defined by their place in the tribal system had responsibilities linked to their status. For instance, protection of the qabila's people fell to those at the forefront of the tribe. The treatment of individuals, such as the disadvantage faced by an old, defamed man, highlighted the privileges based on status within the tribe. The law of vengeance, absent for a slave who killed a free man, further illustrated this hierarchy's influence. Marriage, a vital institution, entailed obligations related to one's status. If a woman from the tribe wanted to marry, she might need to secure a male slave for the man, ensuring the hierarchy between free and slave individuals remained intact (Alon, 2021). Marriage contracts included conditions to safeguard tribe honor, dictate acceptable lineages, and restrict marriage to tribe members, underscoring the importance of specific norms within this societal structure.

The idea of how certain physical attributes affecting social status and tribe-related judgments are often encountered in traditional narratives. It is also seen that the lack of facial hair in men and women is considered a feature of modesty. This sudden and rapidly becoming one of the sources of tradition, such as reflection of daily life, social interaction, funeral customs, want shares such comments. In a share, to the Arabs, comment is to be polite so they have to ring a bell before they get marketed to watch out. The nomads were plagued with an epidemic said to be caused by them. The appearance of to kill had the appearance of slavery and begged defeat, until he died in the body attack, the loop bring the fountain and drink (Amin, 2023).

Religious Beliefs and Practices

The cultural and societal materials such as trinkets, beliefs, perceptions, convictions, and manners or other such things must disappear if the human being vanishes. Such condition is also valid for the contrary of these kinds. This section focuses on the formation of the worldview of people's perception in Pre-Islamic era reflected to the specific cultural characteristics. Being unfamiliar with such an understanding is defined as ignorance. A comprehensive overview about such ignorance is remitted to understand the transformational nature of the Quran. Even any simple event can hardly be interpreted correctly if the cultural context, cause and the variation of factors concluded in the event are ignored. The one who analyzes such event disregarding the culture of that age will have bias and false perceptivity, and will be potentially to tumble into making wrong decision, as well. For any beneficial judgment, first of all,

understanding the environment, comparing and evaluating all related points are absolutely necessary; where this matter is also valid in regards to grasping the deep meanings of the Quran. Being unaware all affirmative, negative rules and such like, information about a topic or ambiguity and incorrect responses dealing with the development of applications regarding the laws of a state are classified as ignorance (Kazemi Moghaddam, 2019).

Arabs ruling and lived in the Arabian Peninsula were also far away from a religion and a prophet due to being on the crossroad of the land trade-routes and their life-style. Their considerings about the supreme creator, after-life, world, diseases, and holy moral values were prevailing in the means of ignorance. After the celestial light covered up Arabs and the multicolored civilization of Arabic became apparent the necessity of enlightening such culture of ignorance was deeply impacted to the Prophet and the Quran (Nazli, 2022). If ignorance is interpreted by the rituals it will be unintended to perform praying-salat, fasting, hajj and charity, or, regarding saying-praying it will be to recite sins manifestly, or else, on the aspect of beliefs it will be to admit three conjunction divinities beside the God (Allah). The existing panorama of the era mentioned in the Quran was entirely as it happened in historical truth by concerning the people and the events stated in the strictly authentic verses of the Quran.

The Quranic Revelation

The revelation of the Quran stands as one of the most extraordinary events that have been meticulously documented throughout history. It is a transformative revelation that catalyzed the growth of a nascent society, which had been ensnared and trapped by the gripping forces of tribalism, superstition, and various forms of ignorance, ultimately allowing it to emerge as one of the most illustrious and highly regarded civilizations that ever graced the world stage. This remarkable revelation unfolded and was meticulously revealed and completed over the concentrated time span of a mere twenty-three years (Yuda Utama, 2024). During this significant period, no other text has been read as widely, nor has it endured as many layers of interpretation and commentary as this monumental work. Furthermore, it can be convincingly argued that no other text has engendered such a vast and expansive corpus of linguistic, theological, exegetical, philosophical, mystical, commentarial, legal, and jurisprudential reflection and elaboration throughout the ages. This intricate tapestry of thought and discussion surrounding the Quran showcases its unparalleled influence and centrality in shaping the intellectual and spiritual landscape.

The revelation of the holy Quran that the Prophet Muhammad received had a considerable impact on the polytheistic society and culture of the Arab tribes. The Prophet and his followers contended to spread God's message among his people, leading to an initial moment of disapproval, contempt, and hostility from his tribe and the other Arab tribes (Kazemi Moghaddam, 2019).

Consequently, the Quran refers numerous times to the Prophet's sorrow and frustration due to his peoples' ignorance, obstinacy, and unabashed rejection of the truth that was revealed to them. The Meccan Qurans, especially those revealed at the end of this period, for example, are filled with messages clarifying that Muhammad's mission is to communicate divine wisdom to the Arabs and reminding his contemporaries of his noble lineage and character. Some verses respond to the allegations, mockery, impiety, or verbal attacks against Islam, praise the faith and devotion of the Companions, or prophesy the future victory of the believers. The important thing is that these requests, dialogues, or events are closely linked to the most important issues causing a stir in pre-Islamic Arabian society such as religious matters, culture, moral or social problems. Along with the historical context and circumstances, social and cultural issues dealt with are tackled, and the Quran's answers to these issues are considered.

Historical Context

Documented and consistently represented opinions from a diverse array of Arab and foreign writers, prominent artists, respected sociologists, insightful anthropologists, knowledgeable historians, and esteemed religious experts are included in this analysis. These contributions feature either a robust opposition or a well-articulated defense of the viewpoint that the culture of a specific time period and location has indeed influenced the Quran and the teachings of Prophet Muhammad. The various doubts raised, along with their corresponding answers, will serve to illuminate the complexities of this matter. Furthermore, itemized and systematically organized data are presented in a manner that allows the reader to easily perceive and engage with the distinct opinions expressed, making the examination not only informative but also accessible for deeper study and understanding (Mahfud et al.2022).

Quran came down in the 7th century AD upon Muhammad in time and location in 23 years. It had completely different aspects and excellences from anything those people had. The Quran cannot match the minds and capabilities of Muhammad's contemporaries. Denials and accusations similar to this come into view each time a new prophet is sent. The Quran had its opponents in those people as much as it had its believers. Yet, today, only the believers remain, and no one of its opponents have ever remained. And this has turned out to be a substantial proof that the Quran is compatible with the logic. The teachings and information in the Quran regarding the past, the present, and the future have to do with its essential forms. While some have disappeared, some have been discovered recently by man. However, the Quran does not give all those to be perceived, and it does not narrate. In the meantime, Quran presents the incorrigible information as regards many happenings or events. While other divine books have been modified and overlapped, the Quran has been saved without any alteration. That is, without taking out even a single letter and adding another, it has been saved as it was revealed 1400 year ago (Spencer,

2021). It is well known that an endeavor was made by the Quraysh to create a similar book from it. All would be aware of their eyes on the location, time, and the Prophet Muhammad. Since the opponents of the Prophet were able to make a rebuttal out of these, no doubt they would be able to succeed.

Linguistic and Literary Influences

“Read in the name of thy Lord who Created man from a blood-clot. Read in the name of thy Lord who taught by the pen. Taught man what he knew not.” This well-known passage is said to be among the initial revelations offered to the Prophet Muhammed in the Cave of Hira. According to tradition, the Prophet received the Quran, the holy book of the Muslims, over a period of about 23 years starting in AD 610_611 (Kazemi Moghaddam, 2019). Throughout the history of Islam, it has been considered the very word of God, made known through the medium of the angel Gabriel, in the Arabic language, to the Prophet as a guide and a mercy for those who do good and who turn to God in repentance. The Quran was recited publicly by the Prophet to the mass of believers who in turn memorized it, wrote it down, or both. As an end result, the Quran has been transmitted through the centuries with utmost care and accuracy.

One of the difficulties experienced by the early Muslim community was its impending confrontation with the pre-Islamic heritage of Arab culture, ideology, and social formation. Even though the Quran acknowledges cultural legacy as a divinely ordained human asset, it reserved a critical attitude towards the contemporary society. However, the Quran itself constituted “a text of continuity and formation” rather than a “clean break” with the past. There was continuity between the revelation and the past. God did not reveal the Quran in a historical and cultural vacuum. It became readily understandable in the clear Arabic language of a social fabric that also had noteworthy characteristics like other tribal societies (Erdy, 2025). Thus the audience, not surprisingly, demanded something commensurate with the textures of the already familiar jahili (ignorant pre-Islamic) arts, prompting the Quran to employ jahili forms in order to convey the substance of Divine Reality effectively. It conforms to a scale commensurate with the capacity of human understanding. The Quran could not simply ignore thousands of verses of pre-Islamic poetry, redefining the measure of Balagā in the process. Cattle raids, honor in war, the importance of kin relationships, form a crucial part of pre-Islamic poetry as well as the Quran. Unlike the abrupt silence Quraysh experienced after the revelation of the Quran, the Meccans were given a response equal to the jahili vocabulary they used on diverse occasions.

Comparative Analysis

After Muhammad’s Prophethood, it offered a new perspective over issues before seen from a different perspective in pre-Islamic period. To do that, the verse started to focus on the view of here and hereafter of the pre-Islamic Arabs compared to Quran. It was interesting that the beliefs regarding the afterlife of

the pre-Islamic Arabs were more grounded than their beliefs regarding the abundance and justice of the life of this world (Kazemi Moghaddam, 2019). Muhammad mainly focused on core issues like morality, community organization, social justice, and the hereafter. For this reason, the comparison between the Quran and the pre-Islamic Arab society in these areas has been made. With this comparison, it has been tried to show much the Quran changed the thoughts of the period and how the period's issues affected the verses. It is among the important issues that Islam deals with both world and hereafter in a balanced way, unlike the views of Ignorance and Christianity.

In this regard, the view of Arabs, who are addressed by the Quran, on issues such as economic moral principles and social order, and the approach of the Quran to these issues has been considered. According to the verse 207-12 of Sad, the Quran came as a reminder after them (pre-Islamic Arabs). This is an important evidence showing that the Quran was based on pre-Islamic beliefs and practices. It is claimed that there are similarities between the practices of the pre-Islamic Arabs and the newly established rules in the Quran. However, a detailed review shows that the similarities are very few, as in the case of Hajj. In general, despite some similarities, the views and practices based on religion in the pre-Islamic period of the Arabs and the principles prescribed by the Quran are different from each other. Considering that the practices of Arabs are basically rooted in religion, it can be stated that the religion stated in the Quran has a different understanding of religion (Ichwan2024). In addition to the abolition of these practices, the Quran has also criticized many practices of the Jahili Arabs and offered different principles. While comparing it has been given mostly on religious practices of the pre-Islamic Arab society which are known by the Quran's direct criticisms.

The reverence shown to rituals less potent than the 'torah' is highlighted in verse 26 of surah A'raf. The ignorance and superstition of society during that time reflect a long-standing issue in religious history. Muslims believe that God selects different prophets from these ignorant societies, obligating them to accept the new religion. Prophecy, based on Quranic verses, compels prophets to oppose unreasonable customs and beliefs, aligning with the wisdom of Islam. All prophets likely faced similar challenges, making the struggle against erroneous beliefs a key reason for revelations. The descent of revelation included signs that countered societal misconceptions, indicating that reforming these beliefs reflects the values of their respective communities. (Kazemi Moghaddam, 2019). In surah A'raf, verse 89 and 90 it is explained that the polytheistic society in which Noah (pbuh) was sent did not have such things as cleanliness, and because of that he was to preach for about 950 years. The polytheistic society of that time was devoted to idolatry and in fact built many idols themselves. In surah Naml, 48 and 49 idols are counted as their customs and beliefs. The belief among some of them that the daughters are valuable things whereas the sons are worthless things and that God is far from having

children explains the polytheistic society of that time. In this connection, in verse 143, the society of Moses is communicated not to make the same type of mistakes as before. In verses 1 to 9 of surah Takvir, it is stated that the polytheistic society of the time of mission of the Prophet Muhammad (pbuh) will face this allegation due of the shame of burying children alive and will combat. A society from hell has brought forth a society from heaven mentions that the society of the jinn is similar to the polytheistic society.

Similarities and Differences

Pre-Islamic Arab customs held a considerable sway; and, as eclectic exegetes have observed, there is evidence that the Prophet maintained and introduced Quranic verses to uphold and even encourage certain indigenous customs, on topics ranging from rituals (prescriptions of responses to the call of prayer), to social behaviour (posture during prayer, methods of marital declaration, supererogatory prayers) and ethical standards (respect for parents, laws of marriage) (Kazemi Moghaddam, 2019). On a delicate balance, there was also a very clear attempt on the part of the Prophet and the Holy Writ, as explored above, to reject or redefine certain customary observances. Such an impetus to establish a more nuanced understanding of the relationship between the eclectic emergence of Islamic identity and the influences of existing customs; for a reward of the text of the Holy Writ, a substantial, albeit perhaps inevitably inconclusive, examination of some of the points philological is offered.

Among scholars and historians of exegesis and jurisprudence, general theories of the “Sira” of the exegesis have made little reference; yet it is an issue worth addressing. Arab custom, on matters of ethical and empirical discussion, relationships and actions, will be compared to the principles promoted in the noble Quran; the result will render the depth of shifts in moral obligations and consuetudinal standards clearer, and provide a textured portrait of Islamic identity as it was in conjugation with the influence of the revealed verses (Hassan, 2024). This examination of the similarities and differences will follow in turn between both the most apparent and the more arcane aspects of economic, ritual, social and ethical practices concerning private and public activities and conventions. On commercial dispute, and the use of scales and weight, measuring, and means of transaction, the custom of the ‘Asabiyyah system, ransoming, punishment, and blood money, cosmetic surgery. On the vein of charitable action and the duties’ enlightenment on the care and provision for the indigent, the orphan, wayfarers and the polarity-stranded, and on the refocus of prophetic instruction to ensure a fairer distribution of wealth. Finally, on the more philosophical and theological discussion of the divine decree and judgment as it concerned ideas of the community, fortune and eternal determinism (Abdullah et al.2025).

The term “Quran” means as a linguistic meaning: the recitation. As a technical term it means: the book sent down to Prophet Muhammad by Allah. The phrase “the Time of the Prophet” mentioned in some verses refers to the time of

the holy Prophet Muhammad (PBUH). The concept of the term “Time of the Quran’s Revelation” has been used in different meanings by the interpreters and theologians. The main goal of this text is to review the different past or present opinions and then to give an overall explanation of the effect of the culture of the Time of the Prophet on the Quran (Kazemi Moghaddam, 2019). Traditions, rites and rituals, and moral codes too, are a few of the different dimensions of human social life. All these social phenomena influence one another, and are considered to be the basic activities of society.

However, they may change and be replaced by the same types of phenomena over the periods of time. Throughout the history of humanity, many different traditions, rites and rituals, and moral codes have emerged, existed, and vanished among people. Sometimes the traditions of a society become very powerful, so much that they affect even the smallest details of life, and create a material and spiritual culture on which they constantly insist. As a result of feelings such as pride, selfishness, and fear of the unknown, the society always persists to apply such traditions, rites and rituals, and moral codes without questioning. When tradition harbors moral values for a social group, the group tends to repeat and ritualize that tradition, creating customs. In return, customs have an expression in the identities and morals of the group. The Quran sees itself within the Islamic framework and approves such customs; however, it criticizes other applications along the way (Ohaja & Anyim, 2021). In this process, the customs and the Quran meet sometimes on the lines, diverge sometimes. Therefore, the community in its relationship with the customs has the trouble of synch font and desynchronization with the revelation.

Conclusion

The Quran, the holy book of Islam, occupies a significant role in the Muslim community and Islamic culture. However, due to the exegetical tradition, newer generations often struggle to grasp its entirety, focusing instead on specific details. In the West, discussions around the Quran frequently address its content and form without considering the cultural context of its revelation. Numerous studies highlight how this cultural setting is often overlooked, impeding a full understanding of the Quran’s significance. Since the Islamic faith aims to forge a new society, the transformative intent of the Quran engages with broader societal structures. Existing social systems are retained, yet their content is meant to be reshaped. To outsiders and insiders alike, the Meccan social structure appeared fixed, entwined with pre-Islamic customs and power dynamics, often ignoring inconsistencies. The Quran challenged this perceived permanence, calling for a historical shift by distinguishing cultural customs meriting preservation from those that demanded a new approach and the emergence of a distinct Arabian identity. This challenge is accompanied by various polemic assumptions in the Quran, which sometimes contain stereotypes while also highlighting the misguided customs of other peoples as examples of disorder and violence.

Regarding this thesis, the way a traditional custom is perceived (taken-for-granted as given or point of debate and change), the primordially or posteriority of a certain customs of acceptance or denial of a certain custom (anachronism, opposition, re-historicisation), the observation and usage of the Other (solitude, hybridization, superiority, exemplary), the in group-out group dynamics and boundary making functions of a given custom, the use of *sepāra* as radical departure which draws a line in the sand, and much else, constitutes the explanation and illustration of the argument. Finally, the study suggests new paths of research which could employ comparison and quantitative analysis techniques. With this foundation, it is hoped that the study will fill a lacuna through bringing a novel contribution to the debate on the effect of the time of revelation and aid a renewed inquiry into a key stone for interfaith dialogue and for understanding contemporary conceptions of cultural heritage and its current preservation.

Key Findings and Implications

This comprehensive research concludes that the social customs and beliefs of the community at the time had a significant impact on the revelation of the Quran. The critical functions of the Quran's message are explained through the unique needs and accepted customs of that society, including the mythology that has survived over time. The study questions the applicability of this concept to varied communities with different beliefs. The findings enhance understanding of the relationship between 'the Culture at the time of Revelation' and 'the Quran'. The pre-Islamic period, marked by complexity and diversity across the Arab world, greatly influenced the Quran's emergence. Customs and social practices varied widely from Yemen to Hijaz. This research emphasizes that the cultural and social rules in these areas provide a fundamental basis for understanding the Quran's revelation while often overlooking the environment of the early Islamic community.

The paper investigates the gradual change in beliefs and practices brought about by the Quran's teachings rather than merely assessing the cultural context during its revelation. This examination reveals both continuity and change in community value systems before and after the Quran's acceptance, highlighting the transformation religious norms can cause in cultural and social order. By analyzing the pre-Quranic cultural practices, the research elucidates their impact on the Quran's revelation while delineating this effect concerning the divine criticism found within the Quran. This comparison of historical sources reveals the values and customs of pre-Islamic society against the robust content of the Quran. It enables a deeper understanding of Arabs' perceptions, worldviews, and normative foundations as represented in the Quran. Ultimately, the research advocates for an interdisciplinary approach and the need to adapt revelation within the framework of community cultural norms. It underscores the significance of cultural and social criticism for fully grasping the

Quran, contributing to a comprehensive understanding of its message within the broader community.

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