

# The Distortion of Islamic Religion since Prehistoric Times: A Study of Quranic Archaeology

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## Abstract

*Religion has been analysed using various approaches of different disciplines. Based on the evolution approach, religion has evolved from animism during prehistoric times to polytheism and monotheism in modern times. One of the modern religions is Islam as a monotheist religion which relies on Al-Qur'an as the main religious source. This paper will analyse Islam based on Al-Qur'an specifically using a study of Quranic Archaeology. Al-Qur'an is considered as an archaeological data which is comprised of names, objects, and locations. This paper is also the result of a field work conducted at several locations mentioned in Al-Qur'an. The results are analysed using comparative method on the people's situation from time to time. Based on this study, Islam did not evolve because it has been a monotheist religion since the beginning which then experiences distortion both in the form of animism and polytheism.*

**Keywords:** Evolution, Religion, Distortion, Quranic, Prehistory

## INTRODUCTION

Religion is one of the topics that is often discussed by scholars from different disciplines. Various data and theories have been used by the scholars to produce different publications. One of most discussed topics is the development of religion from time to time – since the prehistoric time. The most-used theory to discuss religion is the theory of evolution.

E. B. Tylor, for instance, uses the theory of evolution to explain the development of religion from time to time (Tylor, 1920, p. 451). Tylor also applies the development-theory of culture which points that animism was believed by the primitive who did not know handwriting during the prehistoric times. As the culture has evolved during mediaeval and modern eras, then religion has also evolved (Tylor, 1920, p. 109). E. O. James says that the theory of evolution has influenced the scholars resulting in the thought that there is a unilineal religion development from animism to polytheism which then becomes monotheism (James, 1962, p. 204). Meanwhile, Charles Darwin, who is famous for his theory of evolution, tend to used the word fetishism rather than animism. Darwin stated:

The same high mental faculties which first led man to believe in unseen spiritual agencies, then in fetishism, polytheism, and ultimately in monotheism, would infallibly lead him, as long as his reasoning powers remained poorly developed, to various strange superstitions and customs (Darwin, 1889, p. 96).

Animism according to Tylor in his book “Primitive Culture: Researches into the development of mythology, philosophy, religion, language, art, and custom Volume II” is the doctrine of souls. Soul is also known as spirit, demon, deity, and other names related to spiritual being (Tylor, 1920, p. 109). In the same book Volume I, Tylor further discusses soul in detail. Animism which is included in the category of natural worship exists within the people that worship the soul that lives and stays in certain natural objects such as the sun, the moon, the mount, the sea, and the river. Animism which is included in the category of animal worship exists within the people believing that soul could possess certain animals, and the people worship those animals. Animism which is included in the category of ancestor worship exists within the people who believe that the souls of certain dead people are still alive and help the living humans. Soul can also possess certain human-made stuffs such as statue (Tylor, 1920a).

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The religions of animism have differences and distinct characteristics. According to Evans-Pritchard, primitive religions are sometimes called pra-animism, fetishism, or similar names which appear to be unrelated. Each religion of animism has their own names based on their languages which are difficult to explain in other languages. For example, there is *taboo* in Polynesia, *mana* in Melanesia, and *totem* in North America. Thus, some experts face difficulties when giving the terms to the object of worship in certain community. Some commonly used terms are God, spirit, soul, and ghost (Evans-Pritchard, 1965, p. 12).

Polytheism, according to Assman, cannot be reduced by using the term many gods. Polytheism religions do not only recognize the concept of divine unity but also worship a plethora of gods. Thus, divine unity was not interpreted as worshipping the only god. Polytheism also worships the accumulation of deities in a multilevel structure called a pantheon. This concept, for example, is found in the religion in Egyptian, Babylonian, Indian, and Greek. The polytheism religions emphasize that the deities have helped creating and preserving the world. The highest god usually has a function as a creator, the god of sun, and at the same time a king. Gods in the pantheon also participate in governmental life in the world, and each city has its own god. Every god has a myth which can be found in the form of biography and relations in the divine constellations that are similar to the structure of human life, such as husband and wife, father and son, and so forth (Assmann, 2004, p. 17-20).

The polytheism religions in general have similarities although each might have some distinct characteristics. In Egypt, for example, during prehistoric times around 5000 before Christ (BC), there were small-city states called clans or *nomes* each of which had a deity ruling these places. Falcon clans, for example worshiped a god of sky called Horus, a bird-headed god. This local deity gave authority to the head of the clan to govern. When the clan became a kingdom, the clan head became king and was considered as the son of the god. Menes or also called Narmer in 3400 BC conquered and united the whole kingdom and began the era of dynasties. At that time, it was believed that the god could incarnate to be the king. Horus, for example, could incarnate to be a king who would rule the world on behalf of Horus (Breasted, 1916, p. 182-183). Furthermore, when the kingdom got stronger, the king became a god. The reign and king were called *Pharaoh* which means Great House. When *Pharaoh* died, he entered the pantheon and was worshiped as a god (Breasted, 1908, p. 74).

Monotheism, according to Assmann, is a general term for religions which recognize only one God. That one God is worshiped by humans (Assmann, 2004, p. 17). The characteristics of monotheism are revelation and canonization. Monotheistic religions consider writing their teachings important so that they will continue it to the next generation. Monotheism also has the characteristics of divine legislation. Divine legislation had already existed in polytheism religions. However, the kings who adhere to polytheism can interpret and make their own provisions, so that different kings will produce different provisions. Meanwhile, in the monotheistic religions, provisions have been written on the canon and the king must oblige to that provision (Assmann, 2004, p. 29-31).

Some experts provide the examples of monotheistic religions such as Judaism, Christianity and Islam (Evans-Pritchard, 1965, p. 2; Bellah, 1964, p. 359; Assmann, 2004, p. 29). According to Evans-Pritchard, these monotheistic religions belonging to higher religion are genetically interrelated (1965, p. 2). From the view of the theory of evolution, monotheistic religions must be the final form of religious development (Jevons, 1896, p. 5).

By referring to the opinions of the experts above, Islam is categorized as monotheistic religion. As a monotheistic religion, Islam should have been evolved. However, Islam is a religion based on the Al-Qur'an which contains the name of God, the principal teachings, prophets from various periods of time, and many verses on the religion of Islam. Therefore, the problem raised in this paper is whether, based on the Al-Qur'an, Islam has evolved.

### **Al-Qur'an and the Approach of Quranic Archaeology**

Al-Qur'an is comprised of words of Allah – God in Islam. The first Word of Allah was delivered to Muhammad as a messenger of Allah in 571 AD or 53 Before Hijri when Prophet Muhammad peace be upon him (PBUH) was 40 years old. The last Word of Allah was delivered to Prophet Muhammad PBUH in 623 AD (11<sup>th</sup> after the Hijri) around the time before Prophet Muhammad PBUH died. These revelations were given when Prophet

Muhammad PBUH was still alive, then it was written on hard objects such as animal skins, wooden boards, pieces of bone, and leaves (Al-A'zami, 2014, p. 82).

Prophet Muhammad PBUH had approximately 65 friends who were assigned to write the revelations namely Abu Bakar ash-Shiddiq, Umar bin al-Khattab, Uthman bin Affan, Ali bin Abi Talib, Zaid bin Thabit, Ubay bin Ka'd. During the period of Prophet Muhammad PBUH, all contents of the Al-Qur'an were available in written forms (Al-A'zami, 2014, p. 66-67). The Companions of Prophet Muhammad PBUH when he was still alive also memorized the contents of Al-Qur'an. However, the surahs of Al-Qur'an's had not yet been collected into a single volume (Shihab et. al., 2001, p. 28).

Aside of being a prophet, Prophet Muhammad PBUH also became a leader who had built a strong government. When Prophet Muhammad PBUH passed away, the next leader was Abu Bakar Ash-Shidiq. After Abu Bakar passed away, the next leader was Umar bin al-Khattab. Then, after Umar passed away, he was replaced by Uthman bin Affan.

During the period of Abu Bakar Ash-Shidiq, he ordered Zaid bin Thabit to collect the Al-Qur'an (Shihab et. al., 2001, p. 29). If someone brought a verse of the Al-Qur'an and it was witnessed by two people, then the verse was written. The rigorous process to maintain authenticity was followed by verification; it was verified by comparing the verses that had been written and the memorization of the Prophet Muhammad's Companions. Those series of efforts resulted in Al-Qur'an which has the complete surahs and verses in the form of a pile of paper called *subuf*. During the period of Umar bin Khattab, he entrusted his *subuf* to Hafsa, Prophet Muhammad's ex-wife (Al-A'zami, 2014, p. 81-86).

During the reign of Uthman bin Affan, in the 25<sup>th</sup> Hijri, he unified the Al-Qur'an. Uthman began by forming a committee of 12 people, including Ubay bin Ka'ab and Zaid bin Thabit. The team made a separate script called the *mushaf* which was always verified gradually. All owners of the written verses of the Al-Qur'an were asked to contribute their manuscripts together with an oath that the manuscript was written before Prophet Muhammad PBUH. All texts were examined; then Uthman took *subuf* from Hafsa to verify it. The *Mushaf* were then read to the companions so that it could be compared to their memorization of Al-Qur'an (Al-A'zami, 2014, p. 88-94). Furthermore, the *Mushaf* which were then called *Mushaf* of Utsmany were duplicated and distributed to several regions. With the existence of Utsmany *Mushaf*, the manuscripts or fragments of manuscripts that had been collected were then burned (Shihab et. al., 2001, p. 30-31). *Mushaf* that had been duplicated must have been sent together with a teacher. Thus, the reading method which reached the community would be the correct reading since there was the teacher whose transmission path reaches Prophet Muhammad PBUH. The community then did not only depend on the scripts or spelling that was commonly used because they could also learn from the teacher (Al-A'zami, 2014, p. 96).

The reading authenticity of Al-Qur'an Manuscript has been maintained from time to time. The Al-Qur'an itself literally means reading. The Al-Qur'an as a term is the Word of Allah delivered through Prophet Muhammad PBUH which was then written and collected into one book. To ease the reading, punctuation marks, paragraph separators, letter separations and so on were added in the following periods. However, the reading method has not changed. In addition, the memorizers of the Al-Qur'an always maintain the authenticity of the Al-Qur'an from time to time.

In terms of Archaeology, the Al-Qur'an can be examined as archaeological data. Archaeology is the science that aims to reconstruct the past societies. This science uses data or objects that are material. Archaeological data can be in the form of artefacts, features, ecofacts, sites, and regions. Artefacts are the result of human activities (Hodder, 1995, p. 4-5). Artefacts, specifically, are man-made objects that are movable whether they were written or not. Features are man-made objects that cannot be moved from their location, except by damaging their domicile. Ecofact is a natural fact that is not man-made, but it plays a role in human life. Site is a location where there are artefacts, features, or ecofacts, and it is possible that all three types of data can be found in one location. Regions are two or more sites that are interconnected or have cultural connections.

Related to this paper, the example of the artefact is the Qur'anic Manuscripts/ *Mushaf* because it can be called a man-made object whose letters, writing, media, and binding made by humans. The feature is the Kaaba. The

examples of ecofacts are the Tuwa Valley and Mount Sinai in Egypt. The site, for example, is Mecca. The area for example is Mecca and Tabuk which are interrelated because Prophet Muhammad PBUH once lived or came to these sites.

Archaeological studies that use the Qur'an as data are called Quranic Archaeology. Quranic Archaeology is basically similar to Biblical Archaeology (Akbar, 2012, p. 2). Biblical Archaeology has been developing for a long time at least since the 17<sup>th</sup> century AD (Pettitt, 2005, p. 65). Biblical Archaeology uses the Bible as data, and then the words referred to in the Bible are explored further in the field (Trigger, 1990, p. 103). The Society of Biblical Archaeology established in London since 1870 (Mitchell, 2016, p. 9).

Quranic Archaeology when referring to the large division of Archaeology belongs to Historical Archaeology. Historical Archaeology is an archaeological study conducted during the Historical Period or when people had known scripts or literacy. Historical Archaeology uses written data and the broader definition include Biblical Archaeology (Hills, 2005, p. 137-138). Meanwhile, archaeological studies that use data when humans had not understood familiar with scripts are called Prehistory (Dymond, 1974, p. 10-11). The Al-Qur'an mentions the names of people, places, cultural forms, and chronological instructions, so that they can be used to reconstruct the culture of past societies. The Al-Qur'an also contains various events before Prophet Muhammad PBUH was born, some of which occurred when the humans did not know the scripts or were still in Prehistoric Period.

Quranic Archaeology as part of archaeology uses methods which are prevalent in archaeology. According to Deetz, archaeological methods consist of observation, analysis and interpretation. In this study, in addition to the Al-Qur'an, various writings from Islamic scholars in particular and religious scholars in general are also collected. The analysis which has been conducted, for example, is sorting out words related to the types of worship performed by the people of each prophet referred to in the Al-Qur'an. In this study, a comparative method is also used. Comparative methods can be used considering that there are comparable aspects, for example rites, cults, and myths that develop in the community (Jevons, 1896, p. 4; Henning, 1898, p. 373) Interpretation is carried out using the religious concepts mentioned by the religious experts and the religious concepts mentioned in the Al-Qur'an itself. The author also conducted field observations by surveying some areas such as Jordan, Egypt and Saudi Arabia.

### **Islam as a monotheistic religion was not initially from Prophet Muhammad PBUH**

Islam is derived from the Arabic "Al-Islam" which etymologically means submission. The word "Islam" comes from *salima* which means survived. From that word, the word *aslama* is formed which means to surrender or submit or obey. From the word *aslama*, the word Islam is formed, and its adherents are called Muslims. People who embrace Islam means surrender to Allah and obey His teachings. The word Islam is taken from the root word s-l-m. In the Al-Qur'an, the word which has meaning of Islam is called 73 times, such as *Al Istislam* which means surrender, *As Salamah* which means clean, *As Salam* which means safe or prosperous, and *As Silmu* which means peace (Jamal, 2011, p. 285- 287)

In the Al-Qur'an, surah Al Hujurat (51): 56 states that Allah creates humans to submit or oblige to Him. In Surah Al Ikhlas (112): 1, it is stated that there is only one God namely Allah, so humans must only pray to the only Allah. Allah states in Surah Ali Imran (3): 19 that the religion in the sight of Allah is Islam. Allah explains this religion and the word "*Aslama*" in Surah Ali Imran (3): 83.

أَفَعَبِّرْ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

The religion of Islam was brought or taught by the prophets and messengers. Prophets and messengers are people who get revelations or teachings from God. In Surah An-Nisa (4): 165, it is stated that messengers as bringers of good tidings and warner. In Surah Al-Ahzab (33): 40, it is stated that Prophet Muhammad PBUH is the Messenger of Allah and last of the prophets. The last verse Allah delivered to the Prophet Muhammad PBUH is Al Maidah (5): 3 which states: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."

Islam is identical with Prophet Muhammad PBUH. However, the core of the Islamic teachings has been conveyed by the prophets before Prophet Muhammad PBUH. Some prophets' names are mentioned in the Al-Qur'an such as Prophet Adam, Prophet Idris, Prophet Noah, Prophet Hud, Prophet Saleh, Prophet Syuaib, Prophet Abraham, Prophet Lut, Prophet Jacob (Israel), Prophet Moses, Prophet David, Prophet Solomon, Prophet Isa (Jesus or Christ), and Prophet Muhammad PBUH. The principal teachings of Islam are also mentioned in Al-Anbiya (21): 25 which states:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

Since there are a quite number of prophets and messengers sent by Allah, it does not mean that Allah's religions are more than one. In fact, Islam is the religion of Allah brought by the prophets and messengers since the existence of Prophet Adam to Prophet Muhammad PBUH. All religions given to the prophets and messengers are basically Islam, and their adherents are called Muslims (Jamal, 2011, p. 291-293).

In Surah Al Hajj (22): 78, it is increasingly emphasized that Islam existed before Prophet Muhammad PBUH. Islam existed, for example, during the time when Prophet Abraham was alive. In fact, based on that verse, Allah has named the adherents Muslims from a long time ago.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ -

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

Thus, the adherents of Islam who were called Muslims existed before the Prophet Muhammad PBUH received revelations from God. Some other verses also show that Islamic teachings had been introduced during the period of the prophets before Prophet Muhammad PBUH. During the period of Prophet Isa who was a prophet sent by God right before Prophet Muhammad PBUH, the condition of the community at that time was mentioned among others in Ali Imran (3): 52.

﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ

But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]."

During the period before Prophet Isa was born, for example, Prophet Moses had also mentioned Muslims. Surah Yunus (10): 84 states:

وَقَالَ مُوسَى يُقَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ

And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

In Surah Al-A'raf (7): 111-126, it is stated that Pharaoh gathered magicians to fight the Prophet Moses. However, the Prophet Moses was able to defeat the witches, and they finally repented. Pharaoh was angry and tried to punish the witches. The magicians were not afraid of the pharaoh and preferred to die as a Muslim, as specifically stated in Surah Al-A'raf (7): 125-126.

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ۗ ۱۲۵ وَمَا نُنْقِمُ مِنْهَا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْ ۗ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ۗ ۱۲۶

They said, "Indeed, to our Lord we will return. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You]."

During the period before Prophet Moses was present, for example, when the Prophet Abraham, the principles of Islamic teachings had been known, and the adherents had been called Muslims. Surah Al-Baqarah (2): 131-132 state:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝١٣١ وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۖ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝١٣٢

When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds." And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

Prophet Abraham is widely known as the father of prophets (Shihab, 1996: 21). Prophet Abraham is also widely known as the father of monotheistic religion, namely Judaism, Christianity, and Islam (Samir, 1999, p. 2). Based on Ali Imran (3): 67, Prophet Abraham is Muslim.

وَإِن كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

Even before Prophet Abraham, during the days of Prophet Noah, there were already the principles of Islamic teachings, and the adherents were called Muslims. This is for example stated in Surah Yunus (10): 72

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims."

In Surah Al-Baqarah (2): 213, it is stated that, basically, that humans were originally one person. Surah Al-Mu'minun (23): 52-53 state that there was initially one religion, and then humans were divided into several groups.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۝٥٢ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فَرِحُونَ ۝٥٣

And indeed this, your religion, is one religion, and I am your Lord, so fear Me." But the people divided their religion among them into sects - each faction, in what it has, rejoicing.

Thus, Islam did not undergo evolution. Islam was originally one religion. In Islam, there is only one God, namely Allah, and humans can only worship Allah. Having these main principles, Islam can be called a monotheistic religion. More specifically, Islam from the beginning was a monotheistic religion which is not a religion developing from animism to polytheism.

In the context of Islam, Prophet Abraham is not properly referred to as the Father of Monotheism, given that Islam had existed and had been monotheistic since a long time ago before Abraham became a prophet. Islam had been originally one religion, but it was later divided into several groups. Considering the basic teaching principles of the prophets are the same, the division occurred due to the actions of his followers who deviated from the teachings of the prophets.

### Islam experiences distortion from time to time

As mentioned above, the teachings of Islam were brought by the prophets to their people. The prophets mentioned in the Al-Qur'an include Prophet Adam, Prophet Idris, Prophet Noah, Prophet Hud, Prophet Saleh, Moses, Prophet David, Prophet Solomon, Prophet Isa, and Prophet Muhammad PBUH. The study of the

prophets and their interactions with the community can provide knowledge about the condition of Islam at that time respectively.

Prophet Adam was the first human created by God. Next, Eve was created as Adam's partner. Their descendants then became the first human beings. Prophet Adam had indeed made sin by violating Allah's command which was not to eat fruit on the tree that God forbade, as mentioned in Surah Al-Baqarah (2): 37. Prophet Adam then received a few sentences from Allah, and Allah accepted his repentance. Then, one of Prophet Adam's children killed his brother. The story of Adam's son before he was killed was recorded in Surah Al-Ma'idah (5): 28 which states: "If you should raise your hand against me to kill me - I will not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds." Adam and his son had each sinned, but never worshiped other than Allah. Prophet Adam and his son only worshiped Allah or held to the same religious teachings.

Prophet Idris is a descendant and successor to the teachings of the Prophet Adam. Prophet Idris is mentioned in 3 verses in the Al-Qur'an, but there is no story of his people's condition. In Surah Maryam (19): 56-57, it is stated that Prophet Idris was a person who loved the truth, and he was a prophet whom God had raised to high dignity. In Surah Al-Anbiya (21): 85, Prophet Idris is mentioned along with other prophets namely Prophet Ismail and Prophet Zulkifli as patient people. Based on the Al-Qur'an, regarding Prophet Idris and his people, there is no story of any attempt to deviate from the teachings. During the time when Prophet Idris was alive, it seemed that his teachings referred to only one religion.

Prophet Noah is also a descendant of Prophet Adam. In Surah Maryam (19): 58, it is mentioned that Prophet Noah was a descendant of Prophet Adam, so was Prophet Abraham and Prophet Israil – whose other name was Prophet Jacob.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

Those were the ones upon whom Allah bestowed favour from among the prophets of the descendants of Prophet Adam and of those We carried [in the ship] with Prophet Noah, and of the descendants of Prophet Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

Prophet Noah was a messenger of Allah who was given orders to appeal his people not to worship other than Allah. This is also stated in Surah Hud (11): 25-26.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْنِمْ ٢٦

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

During the time when Prophet Noah was alive, Al-Qur'an begins to mention the existence of human deviation from the teachings of Allah. The people of Prophet Noah as mentioned in Surah Nuh (71): 23 clearly worshiped of gods, or there were more than one god. The names of the worshiped gods are Wadd, Suwa, Yagus, Ya'uq and Nasr.

وَقَالُوا لَا تَنْدَرُنَّ آلِهَتَكُمْ وَلَا تَنْدَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.

According to Ibn Abbas, the time span between the period of Prophet Adam and Prophet Noah is ten centuries. They are recorded to adhere Islam. Furthermore, Wadd, Yahuts, Ya'uq, Suwa, and Nasr were the children of Prophet Adam according to Ibn Abi Hatim. Wadd was the oldest among the others and the most devoted to Prophet Adam. According to Ibn Hamid, they were pious people who lived in the period between Prophet Adam and Prophet Noah. They had followers who used to imitate them. When they passed away, their companions made the idols (statues) of the pious people so that the people were more eager to worship Allah because they remembered the deceased pious people. The next generation worshiped the idols to ask for rain. Then, the worship of the statue began (Katsir, 2014, p. 104-105).

Idols are one of the types of god statues. Statues like this are usually found in animism and polytheism religions. Meanwhile, in monotheistic religion such as Islam, no idols are allowed. Allah is supernatural, not in the form of a statue. In other words, nothing is like Allah. Therefore, the idols worshiped by the people of Prophet Noah were a form of deviation from Islam. The religion practiced by the people of Prophet Noah was probably Animism in the form of worshiping ancestral spirits. The names of gods called by the people of Prophet Noah were not related to each other in the form of the pantheon. The names of gods were originally the names of pious people. When the pious people passed away, they were called gods by the people from different generations. The community finally worshiped the spirits of their ancestors.

Prophet Hud received orders from Allah to worship Allah or the teachings of Tawheed as mentioned in Al-A'raf (7): 65.

﴿وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يُقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلٰهِ غَيْرُهُ أَفَلَا تَتَّقُونَ﴾

And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

Prophet Hud delivered teachings to his people (the 'Ad), but his people did not want to leave their idols as mentioned in Surah Hud (11): 53-54. Based on these verses, it is clear that during the period of Prophet Hud, the society was distorted from Islamic teachings. The people of Prophet Hud were the people referred to in Surah Al-Ahqaf (46): 21 as the people who lived in Al-Ahqaf. The names and types of offerings performed by the 'Ad are not mentioned in the Al-Qur'an. In Surah Al-Ahqaf (46):22, it is stated that the people worshiped gods at that time. The 'Ad clearly acknowledged that there was more than one god and worshiped gods other than Allah.

After that, Allah sent Saleh as a prophet, as stated in Surah Hud (11): 61-62. The people at that time worshiped what their ancestors had worshiped. There was no story of what was worshiped at that time. Prophet Saleh preached his people to worship of Allah, so that it could be inferred that his people worshiped other than Allah. However, his people were sceptical of Prophet Saleh's preaching. During this period, there were people who were distorted from Islam.

The people of Prophet Thamud lived in Al-Hijr as mentioned in Surah Al-Hijr (15): 80. It is mentioned that Abdullah bin Umar said Prophet Muhammad PBUH had stopped together with them at Hijr during the Tabuk War (Katsir, 2014, p. 180). Al-Hijr today is also called Hegra. This city is also called Mada'in Saleh or City of Salih. The Government of Saudi Arabia registered this site to United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage under the name Al-Hijr Archaeological Site (Mada'in Saleh).

During the period of Prophet, as mentioned in Surah Al-Ankabut: 25 and Ibrahim (14): 35, Al-An'am (6): 74, Al-Anbiya (21): 58, Maryam (19): 46, there were various idols within the society that were physically built with various sizes. Azar, the father of the Prophet Abraham, was also among them who worshiped idols as God. Thus, at that time, the community stated there were Gods besides Allah.

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّيَّ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

My Lord, indeed the idols have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful. (Ibrahim (14): 36)

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

So he made them (the idols) into fragments, except a large one among them, that they might return to it [and question]. (Al-Anbiya (21): 58)

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِزْرَ اتَّخِذْ أَصْنَامًا إِلَهَةً أَنِّي أَرَكَ وَفَوْمَكَ فِي ضَلَالٍ مُّبِينٍ﴾

And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error." (Al-An'am (6):74)

During the period of Prophet Abraham, the people were familiar with the scripts or the culture of writing, so that they had entered the Historical Period. In Surah Al-A'la (87): 17-19, it is stated that there were *subuf* or



written sheets, namely the *subuf* of Abraham and Moses. It can be concluded that the period before the Prophet Abraham most likely still belonged to the prehistoric period or when the people did not know the scripts.

Prophet Abraham, according to Shawqi Abu Khalil, was born in Ur (Abu Khalil, 2003, p. 34). Ur was the cultural territory of Mesopotamia, the land between the Euphrates River and Tigris River. Mesopotamia was inhabited by various major kingdoms, for example, Sumerian, Akkadian, Babylonian, Assyrian, and Kaldean. In this region, people had known the scripts around 4000 BC (Hitti, 2010, p. 11-13). According to Karen Armstrong, Abraham lived around the twentieth and nineteenth centuries BC (Armstrong, 2003, p. 37). Meanwhile, according to Arnold Toynbee, Abraham lived in the eighteenth century BC (Toynbee, 2014, p. 169). The prophets before Prophet Abraham, such as Prophet Noah, Prophet Hud, and Prophet Saleh, were likely to have lived during prehistoric times. Thus, people since prehistoric times had distorted Islamic teachings.

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What kind of teachings was practiced by the people during the period of Prophet Abraham? In Surah Al-An'am (6): 75-79, it is mentioned that the stars, moon and sun were associated with God. Teachings related to celestial objects that were worshiped and made into gods were compatible with the religion of Mesopotamia community around 4000 BC (Silverberg, 1968, p. 15; Redfield, 1968, p. 102). According to Hitti, there are three main deities namely *Sjams* as the sun god and *Sin* the god of moon as the partner and the god *Atstar* or *Asyart* or *Ishtar* as their child (Hitti, 2010, p. 75).

In such religious system, the god of sun, the god of moon, and the god of star were included in one pantheon, so that it is classified as polytheism religion. In the polytheism religion, one of the gods is the main deity but the other gods are still recognized. The god of sun is probably the most important god. In the Qur'anic verse mentioned above, Prophet Abraham destroyed several idols but did not destroy the largest idol. The names of the idols are not mentioned in the Al-Qur'an. The existence of the largest idols indicated the presence of smaller idols around it. A group of idols one of which is the biggest among others can be interpreted as a pantheon which is a religious feature of polytheism.

Prophet Moses, as mentioned in the above verses of the Al-Qur'an, lived in a society that was familiar with script, so that they had entered the Historical Period. The Egyptians at that time knew literacy or had the ability to write, both writing on stone and on paper called *papyrus*. Moses based on the Al-Qur'an Surah Al-Qasas (28): 7-9 before he received the revelation lived in Egypt. He lived in the Egyptian royal family (Al-Usairy, 2010, p. 53; Furi, 2006, p. 742-745)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ فَاَلْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ مَحْسَبًا أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَتَعْلَمُونَ

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners. And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not (Al-Qasas (28): 7-9).

Prophet Moses got revelations from Allah as mentioned in Surah Taha (20): 11-13. Prophet Moses as mentioned in Surah Asy-Syu'ara (26): 10-17 then spread the teaching to the Children of Israel assisted by his brother, the Prophet Aaron. Moses got the Torah from God. The core teachings received by Moses were also the same as the previous prophets, as mentioned in Surah Taha (20): 14.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

During the period of Prophet Moses, the teachings of Islam had distorted. Distortion was caused by the Pharaoh as the Egyptian king who claimed to be a god, as stated in Surah An-Nazi'at (79): 24. In addition, in Surah Al-Qashash (28): 38, Pharaoh declared himself as a god before Haman as his confidants and dignitaries of his people.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

There are many Pharaohs or kings in Egypt, and there are various religious concepts in Egypt as stated in the previous section. One of religions in Egypt which recognized the concept of kings as representatives of gods in the world, or kings as sons of gods, or kings as gods was Polytheism teachings. Based on a survey conducted by the author in Egypt, archaeological evidence in Egypt also shows that a lot of temples were built at that time for various different gods and goddesses such as the god of *Ra*, *Ptah*, *Hathor*, *Horus*, and others.

Researches that study the name of Pharaoh who ruled during the time of the Prophet Moses began to narrow down the names into two, namely Ramses II and his son Merneptah. It is possible that Moses as a child had interacted with Pharaoh Ramses II. When Moses was an adult, he interacted with Pharaoh Merneptah (Akbar, 2020, p. 37). Pharaoh Ramses II finished his reign in 1212 BC. At that time, based on their religion, the pharaohs might have claimed to be gods. As mentioned earlier, since around 3400 BC, when all of Egypt had been ruled by a very powerful king, the king or pharaoh declared himself to be a god.

The next man to get revelation from God was Prophet David. This prophet, according to the experts lived around the year 1000 BC during the period of kingdom Israel (Mitchell, 2016, p. 20). Prophet David lived in a society that was familiar with literacy or writing culture. In Surah An-Nisa (4): 163, Allah claims to have given the Book of Psalms to the Prophet David.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴾

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Prophet Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

The Prophet David as mentioned in Surah Sad (38): 30 had a child who later became a prophet, namely Solomon. Prophet Solomon in the opinion of Mitchell became king and ruled around the year 967-965 BC (Mitchell, 2016, p. 20). During his reign, as mentioned in Surah An-Naml (27): 22-29, there was another kingdom called the Kingdom of Saba and was ruled by a woman. She and her people worshiped the sun, not Allah. The Prophet Solomon then sent a letter to the queen of which contents as mentioned in Surah An-Naml (27): 30-31 are as follows:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ٣٠ أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ۝ ٣١

Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims].' "

During the period of the Prophet Solomon, the teachings of Islam also experienced a distortion proved by the worship of the sun carried out by the people of the Kingdom of Saba. Worshiping sun could be considered animism if the people thought there were spirits residing in the sun and must be worshiped. Worshiping sun could also be considered polytheism if sun was thought to be one of the main deities or gods that ruled human life on earth. One certain matter is that the people knew scripts and Prophet Solomon sent a letter to the people of the Kingdom of Saba so that they came back to Islamic teachings which only worshiped God.

Based on Al-Qur'an Surah Ali Imran (3): 33-45, after Prophet Adam, Prophet Noah, Prophet Abraham and his family, there lived the Imran family. Imran's family had a daughter named Maryam who was then taken care of

by Zakariya. Furthermore, from the Imran family, there was another offspring, namely Prophet Isa the son of Maryam. Isa who lived in the Historical Period was also a prophet and got the Gospel from God. In Surah Al-Maidah (5): 46, the Gospel confirms the previous book, the Torah.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى  
وَمَوْعِظَةً لِّلْمُتَّقِينَ

And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

Based on Surah Al-Maidah (5): 72, it is known that the people at that time did not believe Allah and Prophet Isa was considered to be God. Prophet Isa then reminded his people to only worship Allah.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Al-Maidah (5): 72. They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

Prophet Isa, the son of Maryam, was born and lived in early AD and lived around Palestine (Al-Usairy, 2010, p. 48). Dionysius Exiguus calculated that Christ was born in the first year of our Lord or *anno domini*. He also counted that many years before it called before Christ (BC) or *ante Christum* (Finley, 1977, p. 186). Meanwhile, James Ussher said Christ not born in 1 AD. According to him, Christ was born in 4 BC (Ussher, 1658, p. 792). The people at that time worshiped a god other than Allah. Most likely, the referred gods were included in polytheism religion adopted by the Roman Empire as a ruler in the region. Roman society recognized the gods adopted them from the polytheism religion of Greek society. Roman society, for example, built temples at certain cities by mentioning the name of the god such as Saturn as the god of wealth. Meanwhile, Caesar Augustus who ruled the empire 27 BC-14 AD called son of a god (Finley, 1977, p. 191).

When Prophet Muhammad PBUH had not yet become prophet, many of the people in his residence namely Mecca had worshiped idols or statues. About 360 statues were in the Kaaba (Khalid, 2017, p. 25). Prophet Muhammad PBUH was later appointed by Allah to be a prophet and messenger around AD 610. One of his tasks mentioned in Surah An-Nahl (16): 20-21 was to say that idols could not do anything because they were man-made inanimate objects. The community at that time worshiped other than Allah was mentioned in Surah An-Najm (53): 19-20

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۙ ۙ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۚ

So have you considered al-Lat and al-'Uzza? And Manat, the third - the other one?

*Al-Lata* according to Philip K. Hitti comes from the word *Ilabah* which means female god. *Ilabah* is one of the Gods worshiped by the Nabataeans. *Manah* according to Hitti comes from the word *Maniyah* which means the distribution of fate. *Maniyah* is mentioned in several Nabataean writings. When the author conducted a survey of the Petra Site in Jordan which is a relic of the Nabataean people, there was a temple to worship Al-Uzza. The Nabataean nation prevailed around the 4<sup>th</sup> century BC - 1 M. According to Hitti, Al-Uzza was the consort of the Uzzay, the god of the South Arabians (Hitti, 2010, p. 124).

Thus, Al Alta, Al-Uzza and Manah in Hijaz, which are now a territory of Saudi Arabia, were influenced by Nabataea. However, when author arrived at Hijaz, there was a possibility that the worship did not become a single structure or a pantheon system. For example, the most important statue in the Kaaba of Mecca is Hubal. According to Al-Kharbuthli, the person who brought the Hubal statue from Moab or Mesopotamia to Mecca was the leader of the Khuza'ah tribe, Amru bin Luhai Al-Khuza'i (Al-Kharbuthli, 2015, p. 55). However, the link or structure between Hubal and other gods such as Al-Lata, al-Uzza, and Manah has not been found. Moreover, all the idols were brought from outside Saudi Arabia. These idols did not appear to be connected or

form a structure/hierarchy. Therefore, these idols are more likely to be categorized as animism. Each tribe worshiped one god that was not associated with other gods in one pantheon system.

When Prophet Muhammad PBUH became the prophet and messenger, the Roman Empire still existed and there were people who followed the teachings of Prophet Isa's commands in the Gospels and Prophet Moses in the Torah. Their leaders are referred to as the People of the Scripture. With regard to these communities, Surah Al Ankabut (29): 46 states:

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَالْهَيْكَلُ وَالْهَيْكَلُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

Thus, before Prophet Muhammad PBUH, there had been prophets and messengers who were assigned to tell humans to submit to Allah. In Surah Al Anbiya (21): 25, as mentioned earlier, Allah sent the messengers before Prophet Muhammad PBUH to preach that there was no god to worship except Allah. In Surah Al-A'raf (7): 35, it is stated that this teaching applies to all descendants of Prophet Adam or his children and grandchildren.

يٰۤاَيُّهَا اٰدَمُ اِمَّا يٰۤاَتَيْنٰكَمۡ رُسُلًا مِّنْكُمْ يَفۡصُوۡنَ عَلَیْكُمْ اٰیٰتِيۡ فَمَنْ اَتٰى فَمِنۡ اَتٰى وَاصۡلَحۡ فَلَا خَوْفَ عَلَیْهِمْ وَلَا هُمْ یَحۡزَنُوۡنَ

O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

## CONCLUSION

Based on the Al-Qur'an, Allah had named his teachings Islam a long time ago before Prophet Abraham was present. For example, during the period of Prophet Noah, the prophet before Prophet Abraham, Islamic teachings had been mentioned. However, since the period of Prophet Noah, Islamic teachings began to be distorted by the community. Since then, deviations from the principal teachings of Islam had occurred from one period to the next. Distortion occurred by mixing the concept of animism and polytheism. Thus, animism and polytheism did not occur on a unilineal basis from the older time to the younger time. Before the period of Prophet Muhammad PBUH, animism had developed at the same time as polytheism. During the period of Prophet Muhammad PBUH, who was the last prophet in Islamic teachings, there were still people who denied the Islamic teachings like those done by the people of Prophet Noah and other communities that had been described in this paper.

The Al-Qur'an was revealed to humans from a long time ago before the evolution theory of religion was revealed. Thus, it is not right to say that the Al-Qur'an refutes that theory. However, it should be stated based on the study of Qur'anic Archaeology that Islam is not as stated in the evolution theory of religion. Since the beginning, there has been one religion, namely Islam, along with the adherents. Islam then has been distorted from time to time. The prophets were assigned by God to warn the deviant people and give good news to those who followed the teachings of Allah.

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