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TENSION AND STRUGGLE IN FAMILIES AND TRIBES OVER ACCEPTANCE OF ISLAM

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ABSTRACT

Islam appeared in the Arabian Peninsula with that weak and inferior culture and beliefs and nobody even the most pessimistic individuals did possibly imagine that the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) can create wonderful changes in the cultural, social and ideological trends of the people in that territory. That is because it can be discerned in an observation of the ignorant Arabs' life that ethnical bigotry and enthusiasm is replaced for ethical values but changes in the ideological and social areas are witnessed in the course of time through the people's gradually increasing belief in the Islam's instructions; the penetration of the Holy Quran into the wronged individuals of that territory lit the light of hope and deliverance in the hearts of the people of Arabian Peninsula in such a way that huge changes were brought about in a short period of time. The first believers in the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) were the individuals who were tortured and annoyed and treated insolently and accused and chained as in any other revolution. However, they stepped on this path and welcomed danger with iron volitions, robust determination and solid faith. The present study tries finding an answer to the question as to how the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) could bring about such a huge change in a short period of time and with those limited facilities in that territory in such a way that a society completely different from what it was before could come about and the light of Islam could infiltrate into the hearts of that territory's people and the families became doubtful of their past beliefs for as it is observed in some of the families, the sons were standing in the queue of Islam and the fathers were standing in the opposite line while believing in their ancestors' religion or vice versa. Using a statistical approach, the present article tries to present a picture of the

preliminary Muslims and the quality of their submission to Islam as well as their ideological discrepancies through offering proofs and documents.

1. INTRODUCTION

The quality of the infiltration and impression of the invitation by His Highness the Last Messenger of the God (may Allah bestow him and his sacred progeny the best of His regards) on the rusty hearts of the polytheists' hearts in the Arabian Peninsula and the way their attentions were drawn towards Islam are complicated and weird subjects; it has to be seen that how Islam and the efforts of the Prophet (may Allah bestow him and his sacred progeny the best of His regards) influence the polytheists' hearts so deeply that it results in the instigation of doubt in the ignorant beliefs in some of the families following which the sons join the Islam camp and fathers remain in the idolatry and polytheism camp; such a deep penetration of Islam amongst the members of this society causes one to even become willing to kill the other without even doubting it for a second. This issue is indicative of the idea that Islam and the invitation by his highness the great prophet (may Allah bestow him and his sacred progeny the best of His regards) is a defender of the truth and the right as well as the protector of the wronged persons not an upholder of the tribal and familial belongings. Thus, efforts will be made in the present article to exemplify those families from the early Islam era in Saudi Arabian Peninsula that showed Islam has come to retake the wronged persons' rights without any tribal, familial and racial attachment and fight with tyrannical powers and wrongdoers even if they are found as the dearest members of a family. Thus, through reference to first hand historical and narrative resources and statistical approach to the first converters to the invitation of the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) and consideration of the peak of Holy Quran's spiritual influence and according to the complicated familial limitations and governance of the tribal system, the current article tries portraying a corner of the efforts made by His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and the solidarity of the believers who kept on their promise with the God and His last prophet even with the tortures and great many of the sufferings as well exile from their hometowns and homelands.

2. STUDY METHOD

The present study has been conducted based on library research and reference to the primary resources and investigation of the studies carried out in this regard.

3. STUDY BACKGROUND

Although many studies have been carried out regarding the history of Islam and the personality of the prophet (may Allah bestow him and his sacred progeny the best of His regards), no research was found having independently dealt with the issue in a statistical approach. Thus, the present study tries introducing the Saudi Arabian peninsula's preliminary prominent figures who stopped attachment to the tribal and familial belongings and accepted the invitation by the last prophet (may Allah bestow him and his

sacred progeny the best of His regards) so that the mutual feedbacks of their families and tribes can be consequently investigated.

4. ORIGINAL ARTICLE

The emergence of Islam in Mecca and the conversion of a number of youths and slaves and even women to Islam compelled Quraysh chieftains to react. They felt that they would lose control of the situation even with the least hesitation. Accordingly, they started taking it hard on the convertors. It has to be known that these hard treatments appeared after the publication of the invitation to Islam. The reason for such hardship was that some Muslims expressed and declared their submission to Islam with utmost courage. After conversion to Islam, Abdullah Ibn Mas'oud used to read the Holy Quran's ĀYĀT in loud voice in Mecca and this made the others annoy him (Tabaqāt Al-Kobrā, v.1, p.151). Immediately after becoming a Muslim, Abuzar shouts his belief in monotheism at the side of Kāba and he is welcomed by the annoyance of the polytheists. Zaid Ibn Nofail says he and some others have been living in a hidden place for a year after becoming Muslims and that they had to say prayers behind closed doors and be watchful of some others (Ansāb Al-Ashrāf, v.1, p.116).

Citing Mas'ab Ibn Amir, Ibn Sa'ad writes that the last prophet (may Allah bestow him and his sacred progeny the best of His regards) used to invite the people to Islam in Arqam's house and the people went to him and submitted to Islam but hid their conversion and this was due to their fear of his mother and tribe; this was continued until Othman Ibn Talheh found him in frequent conversation with the last prophet of God (may Allah bestow him and his sacred progeny the best of His regards) and informed his family that subsequently locked him until he migrated to Habesha (Tabaqāt, v.3, p.116). But, with all this hardship, the fertile hearts were willing to accept Islam and its lofty concepts upon coming across it even at the cost of being banished from the family and tribe.

In terms of position and personality, Omar Ibn Khattāb has been more outstanding amongst the Muslims; he was called fanatic and ultra-orthodox in his belief in Islam. It has been said that he was very robust before conversion in blasphemy and polytheism and that, after conversion, he has also been very robust to the extent that he did not accept that the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) has passed away. He used to shout that I will cut the head of the person who says His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards) is deceased.

But, there are narrations expressed in details about the quality of his conversion to Islam as well as his disputes with his sister and her husband and it will be briefly presented below so that the readers can understand the influence extent of the holy Quran and the last prophet (may Allah bestow him and his sacred progeny the best of His regards).

The inclinations of every individual Muslim have been caused by a reason or another and a small event is occasionally found causing the conversion of a group or an individual to Islam but the inclinations and causes of Omar's conversion to Islam are different:

Ibn Hesham writes: "... in Khattāb Family, to wit Omar's father, only his daughter, Fatima, and her husband, Saeed Ibn Zaid, converted to Islam and the personal relationships between Omar and other Muslims were so dark in such a way that he was enumerated amongst the headstrong enemies of the last prophet (may Allah bestow him and his sacred progeny the best of His regards); this way why Omar's sister and her husband hid their Islam from him. However, Hobab Ibn Art used to go to their house on certain occasions and teach them how to read the Holy Quran" (Ibn Hesham, 2004, p.320). The disordered status of the people of Mecca caused severe anger in Omar and he thought to himself that he can end all the abnormalities and disorders by killing the prophet (may Allah bestow him and his sacred progeny the best of His regards). To do so, he started searching for the location of the prophet and they said he is living in a house at the side of Safā bazar but he is guarded by forty persons like Hamza and Imam Ali (PBUH) and some others (glittering of eternity, 1991, v.1, p.285, and Ibn Sā'd, Tabaqāt, v.3, pp.267 and 269).

Na'eim Ibn Abdullah who was a close friend of Omar says I saw Omar with his sword on his side and dashing towards a destination. When I asked him where are you going? He said I am searching for Muhammad who has created segregation amongst Quraysh and is ridiculing their wisdom and intellect and belittled their rites and rituals and humiliated their gods; I am going to kill him. Upon hearing this, Na'eim says: "if you are a truthful man, you should first correct your relatives because your sister and her husband have become Muslims and follow Muhammad's religion" (glittering of eternity, 1991, p.286).

It was with this saying that Omar furiously goes to his sister's house and hears the murmuring of the holy Quran's ĀYĀT. They notice his presence in the house and hide the holy Quran's teacher somewhere. Omar asks his sister what they were reading? His sister says we have neither read anything nor you have heard anything. Omar says I have heard you have become Muslims following the religion of Muhammad; he becomes angry and attacks his sister's husband and breaks his sister's head with the scabbard of the sword. At this time, the sister says with a heart full of faith that yes, we have become Muslims and we believe in God and His messenger and you can do what you want to us. At this moment, the heartrending view of the sister's face and her bloody eyes causes the brother's body to begin shivering and makes him regret what he has done (the divine messenger's way of conduct, 2004, v.3, p.160).

Omar asks his sister to give him the book she was holding in her hands so that he may more precisely read Muhammad's words but the sister who feared that he may tear the book apart asks him to swear that he won't do that and Omar does so. He takes the slate in his hand and finds some ĀYĀT written therein and he reads them; they were some ĀYĀT from the honorable SŪRAH TĀHĀ. These eloquent ĀYĀT and expressive and robust utterances deeply impress Omar. The man who was number one enemy of Islam and Quran suddenly finds inclinations and willingness in his hearts towards Islam and goes out of his sister's house to see the last prophet (may Allah bestow him and his sacred progeny the best of His regards) (Ibn Hesham, 2004, v.3, p.161).

He knocked at the door upon arriving at the house of Arqam Ibn Abi Arqam; a man of the prophet's assistants got up and looked through the hole in the door. He sees Omar with his sword tied to his side and immediately returns and informs the prophet. Hamza said to let him in; if he comes with goodwill we will welcome him otherwise we will kill him (Ibid, p.161).

The way Omar treats the prophet (may Allah bestow him and his sacred progeny the best of His regards) makes them trust him and his assertion of regret for what he had done proves his final decision and, finally, he converts to Islam in the presence of a group of the assistants of the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) and he stood in the line of Muslims from that instant on.

The story of Abu Hazife's submission to Islam is also an informative narration of the enchantment with truth and detachment from corporeal belongings and ignorance. Abu Hazifeh is one of the assistants of the prophet (may Allah bestow him and his sacred progeny the best of His regards) during the battle of Badr and his father, Aqabeh, was one of the perished members of Quraysh in the same battle and this proves the ideological discrepancies between the father and the son; it is said that they were gathering the Quraysh's dead and [Abu Hazifeh] suddenly sees the corpse of his father and becomes pale in face. The great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) notices this and orders "have you become doubtful?" But, Abu Hazifeh answers with spirituality full of robustness that "no, but I knew my father as a knowledgeable, generous and patient person and I imagined that these factors would guide him towards Islam but I see now that I was wrong for what I thought" (Ibn Hesham's Way of Conduct, v.2, p.706).

In another case, Hanzaleh is a young person in his twentieth. His father was one of the stubborn enemies of Islam's prophet and one of the elders of hypocrites and a founder of the Zerār Mosque.

Abu Āmer who had been given the epithet "the lewd" by the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) was in Abu Sofiyān's army along with several others of his companions and he remained in blasphemy till the end of his life. But, his son, Hanzaleh, was amongst the zealous Muslims and devoted assistants and it was right in the night of his marriage to Jamileh, daughter of Abdullah Ibn Abi Be Abi Salūl, head of Medina's hypocrites, that the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) moved towards Uhud Mount along with His Highness's assistants (Ibn Hesham's way of conduct, v.3, p.594).

Hanzaleh asked the prophet to spend that night in Medina with his wife; the honorable SŪRAH Noor, ĀYA 62, was revealed after he made such a request; it reads: "verily, the believers are those who join the God and his messenger and do not leave his side when they are summoned for doing an important task along with him [God's messenger] unless they ask for permission; O' Prophet, those who ask for your permission can be allowed if you wish so" (Holy Quran, SŪRAH Noor, ĀYA, 62).

By the cause of this ĀYA, the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) allowed Hanzaleh to remain in Medina and take his wife to his house; he joined the Islam's army in the morning and was martyred in the war and the prophet (may Allah

bestow him and his sacred progeny the best of His regards) ordered in his description that “I saw angels baptizing his body” (the divine messenger’s way of conduct, 2004, v.3, p.333).

But, alongside right-seeking and truth-demanding men like Hanzaleh, there were women who had become fans of Islam and its prophet with their hearts having been illuminated with the light of Islam even with all the difficulties and hardship existent in the then society for them. Amongst these Muslim women is Rabi’e Bent Ma’ūz who converted to Islam and expressed allegiance to God’s messenger (may Allah bestow him and his sacred progeny the best of His regards). It is stated that she has been amongst the ones who expressed their allegiance underneath the tree of Rizwān and that she has been continuously sitting and speaking with the prophet. The people of Medina have quoted her in many statements; she has also been accompanying the last prophet (may Allah bestow him and his sacred progeny the best of His regards) in the battles and assisted in healing the injured persons and returning the dead to Medina. She killed her father, Abu Jahl. She was asked to describe the God’s messenger (may Allah bestow him and his sacred progeny the best of his regards), she said: “Law Ra’aytahū Lara’ayt Al-Shams Al-Taye’ah” meaning “one would see the radiant sun upon looking at him” (Qerawi, 1996, v.1, p.178).

Another of these right-demanding women is Ramleh (Uma Habibeh), daughter of Abu Sofiyan, and this is reflective of the amazing influence of the heavenly invitation by the great prophet (may Allah bestow him and his sacred progeny the best of His regards) in the heart of the offspring of the enemy of the God and the prophet (may Allah bestow him and his sacred progeny the best of His regard). Due to the annoyances by the polytheists, she and her husband, Abdullah Ibn Jahesh, migrated to Habesha and tolerated a lot of hardship in this difficult path and suffered a lot of pains from their families and other enemies but they did not become ready to quit their faith and belief.

Of course, Ramleh’s husband became an apostate later on and converted to Christianity in Habesha following which Ramleh ended her marriage with him and married to the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards) (Ibn Athir, v.2, p.213).

It is said that after finding out that his daughter has married the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards), Abu Sofiyan goes to the prophet’s house and asks his daughter “do you like me or Muhammad more?” Ramleh says that he is God’s messenger and you are polytheist and filthy (Ibid, p.241).

Amongst the other men who gave up his heart to the light in the swamp of darkness is Hobab, son of Abdullah Ibn Abi Ibn Abi Salūl. Abdullah was supposed to enthrone in Medina before the migration of the last prophet (may Allah bestow him and his sacred progeny the best of His regards) and they had also prepared a crown for him; but, the entry of the prophet (may Allah bestow him and his sacred progeny the best of His regards) frustrated all his wishes and Abdullah was forced to convert to Islam apparently and hypocritically but he never internally believed in the God and His prophet and he always set the ground for the annoyance of the last prophet (may Allah bestow him and his sacred progeny the best of His regards) or he occasionally decided to ostracize the prophet from Medina; he

also sometimes made plans to kill him and disobeyed his orders on some other occasions. SŪRAH MONĀFEQŪN and some other ĀYĀT in the Holy Quran have been revealed and descended for denouncing the hypocrites and pointing to the deeds and behaviors of Abdullah and other hypocrites. However, Hobab, son of Abdulah, is in Muslims' camp with a real Islam. He asks the last prophet (may Allah bestow him and his sacred progeny the best of His regards) to allow him to bring his father's head to the last prophet (may Allah bestow him and his sacred progeny the best of His regards) if he is supposed to be killed. The prophet (may Allah bestow him and his sacred progeny the best of His regards) did not accept and asked him to keep on treating him benevolently. After Abdullah died, Hobab asked the God's messenger to give him his shirt so that he might cover his father's body with it; he also asked the prophet to say prayers onto his body but his highness cursed him and demanded the hellfire for him instead of wishing good things (Kāfi Principles, 1991, v.3, pp.388-392).

Upon bearing witness to the veneration and magnanimity of the last prophet (may Allah bestow him and his sacred progeny the best of His regards) towards Abdullah Ibn Abi, the tribe of Abdullah Ibn Abi became fond of the prophet (may Allah bestow him and his sacred progeny the best of His regards) and began condemning Abdullah Ibn Abi and subsequently left him alone upon hearing a hypocritical word from him to the extent that he was forced to quit speaking improperly (Divine Messenger's way of conduct, 2004, v.4, p.392).

Mas'ab Ibn Amir was amongst the first Muslims (Proofs of Prophetic Mission, Baihaghi, v.2, p.313).

He was amongst the aristocrats and wealthiest persons in Mecca and kept his faith hidden from his father and mother for a long time. Finally, after his submission to Islam was discovered, his relatives rejected him and he was coerced to take part in the first migration to Habesha; in his return, he accompanied His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards) in Abi Talib Mountain Pass; he was dispatched as the first holy Quran's teacher to Yathrib after Aqabeh Treaty. In the battles of Badr and Uhud, he was the vanguard of the Islam Army and he was martyred in Uhud Battle. The great prophet (may Allah bestow him and his sacred progeny the best of his regards) said it with his face towards his corpse that "I hereby bring testimony that your cloth was the most precious in Mecca and you neglected all your wealth by the acceptance of Islam" (Nasiri, 2008, p.77).

All of the individuals who gave up the ignorance of the peninsula and accepted Islam were not amongst the poor rather there were other individuals in very high position in material, spiritual and social terms but their pure and clear and ready egos made them accept the words of the God and the last prophet (may Allah bestow him and his sacred progeny the best of His regards) by heart for these words had risen from the heart. Mas'ab Ibn Amir was one of these.

Amongst the other Muslims who accepted Islam and did not give up under the numerous tortures was Belāl Habashi. Belāl Ibn Riyah, known as Belāl Habasshi, was born in Mecca during the years from 578 and 582. He was a bondsman of Omayyeh Ibn Khalaf. Also, Belāl's family (Riyah and Hamameh) were both the slaves of Abdullah Ibn Jod'an; Belāl was later on

sold to Omayyeh. After submission to Islam, Omayyeh tortured and annoyed him. It has been stated that he had been given to the children and they dragged him in the valleys of Mecca and he did not stop saying *Ahad Ahad* [there is no God but Allah] (Proofs of Prophetic Mission, Baihaghi, 1982, p.192).

As ordered by His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards), Abu Bakr bought and freed Belāl. He migrated to Medina in 622 and he took part since then in all of the battles, including *Khandaq*, *Bani Mostaleq*, and *Tabūk*.

There were even individuals amongst the new converters that their families and their own selves had a history of severe and intense enmity with Islam and the last prophet (may Allah bestow him and his sacred progeny the best of His regards) but the light of faith glittered in their hearts following an incident and they distanced away from the beliefs of their forefathers. Amongst these individuals is *Akrameh Ibn Abi Jahl* from *Bani Makhzūm* Tribe. Like his father, he was at harsh odds with Islam (*Ibn Abd Al-Ber*, *Al-Esti'āb*, v.3, p.1082).

Akrameh was present in *Quraysh's* fights against Muslims as a pioneer. On the day that Mecca was conquered, he escaped to Yemen after a useless resistance against the conquerors. But, his wife who had been converted to Islam went after him after her safeness had been announced by the last prophet (may Allah bestow him and his sacred progeny the best of His regards); when *Akrameh* was ready to get on a ship and leave the peninsula, his wife found her and told him that his safety has been guaranteed by the prophet (may Allah bestow him and his sacred progeny the best of His regards). *Akrameh* returned to Mecca and went to the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) and expressed his submission to Islam (*Vaqedi*, v.2, pp.851-852).

The notable point is the way the last prophet (may Allah bestow him and his sacred progeny the best of His regards) treated *Akrameh*. Upon hearing that *Akdameh* is going to his highness, the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) ordered his assistants not to insult his father upon seeing him for insulting the dead causes the annoyance of the living persons (*Maghrizi*, v.6, p.230).

Later on, the people who remembered the bitter memories of *Akrameh's* enmities and, especially, his father *Abu Jahl*, and their annoyances and irritations in the past sarcastically called him by the name of his father and said "This is the son of God's enemy, *Abu Jahl*" and when *Akrameh* complained to the prophet (may Allah bestow him and his sacred progeny the best of His regards), the God's messenger once again declared the prohibition of offending his father.

Akrameh participated in the conquering of *Damascus* [the then *Shām*] and he was killed in the battle of *Yarmūk* or *Ajnādin* in 13th *Hegira* Year (*Belāzari*, 1988, p.117).

Abdullah Ibn Abbas Ibn Abd Al-Motalleb, cousin of the God's messenger (may Allah bestow him and his sacred progeny the best of His regards), was a great news scholar, interpreter, jurisprudent and historian during the early Islamic period; he was also a close assistant of the last prophet (may Allah bestow him and his sacred progeny the best of His regards) and His Highness *Imam Ali* (PBUH). He was born three years before migration in *Abi Talib* Mountain Pass. His father, *Abbas*, was the prophet's uncle and

his mother was Uma Fazl (Labābeh). The God's messenger (may Allah bestow him and his sacred progeny the best of His regards) has claimed about him that "O God, teach him the knowledge of religion and make him aware of the interpretation of the book (holy Quran)".

At the time of the prophet's demise, he was thirteen years old or 15 years old as stated in another narration. However, he had a productive mind and a strong memory and many of the hadiths from God's messenger have been quoted from him. His father was enumerated amongst the outstanding figures of Quraysh during the ignorance [pre-Islam] era as well as the Islamic period.

He had been assigned to water procurement (Seqāyat) for Kāba pilgrims as one of the occupations in Kāba due to the indigence of his brother, Abu Talib. He was present in the battle of Badr along with Mecca's polytheists against the last prophet (may Allah bestow him and his sacred progeny the best of His regards) and it was in the same war that he was captured but subsequently freed with the payment of ransom (Ibn Abd Al-Ber, Al-Esti'āb, v.2, p.350).

Although Abbas has not been apparently a Muslim until the conquering of Mecca and a member of the polytheists' camp, there are a lot of intellectual and narrative proofs signifying that Abbas has been able through his presence in Mecca to provide the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) with the momentarily information of the Quraysh's movements in Mecca and that he has played a great role in foiling the enemies' plans. In between, the role of Abbas, prophet's uncle, and Mot'am Ibn Nūfel Ibn Abd Manāf Qurayshi should not be ignored in the success of the invitation by his highness the messenger (may Allah bestow him and his sacred progeny the best of His regards).

Mot'em was amongst the elders of Bani Nūfel Tribe with Fajjār being their head in the war. He was the same person who provided shelter to the great prophet (may Allah bestow him and his sacred progeny the best of His regards) and supported the prophet and paved the way for his highness's entry thereto in the course of the polytheists' blocking of his highness's way (Tabari, v.2, p.347).

However, in the confrontation between the polytheists and the prophet (may Allah bestow him and his sacred progeny the best of His regards) which has always been extremely violent, he always exercised leniency and magnanimity. He inter alia did not sign the pact for Bani Hashem's siege and he, later on, made a lot of efforts to annul this oppressive pact (Ibn Hesham, 1976, v.1, pp.375-376).

Mot'em's brother was amongst the killed polytheists in the battle of Badr but he had a son, called Jaisar, who had become a Muslim and a member of the immediate assistors of the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) from the beginning; this Jaisar was a nominee for marriage to Aisha before the prophet (may Allah bestow him and his sacred progeny the best of His regards) but the father and wife of Mot'em did not agree to this marriage for their worries about their son's conversion to Islam (Tabari, v.3, p.162).

With all his virtues and good characteristics, Mot'em did not submit to Islam till the end of his life and died in the second hegira year before the battle of Badr in blasphemy.

5. THE GREATEST SUPPORTER

Abu Talib, the uncle of the respected prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards), was called the pious of Quraysh. His full-scale supports for his highness the messenger (may Allah bestow him and his sacred progeny the best of His regards) played a prominent role in the success of the invitation by his highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and, of course, this greatest supporter of the Islam's prophet was frequently treated harshly, including the following: it is true that His Highness Imam Ali (PBUH) submitted to Islam in his adolescence but his father, Abu Talib did not become a Muslim until his demise and remained on Quraysh's ancestral religion and died with it. Of course, it can be readily discerned that the objective of proposing this issue has been nothing except ironical speaking about children of Abu Talib, particularly His Highness Imam Ali (PBUH). Some of the Sunni writers have extended the domain of discussion to the forefathers of the Prophet (may Allah bestow him and his sacred progeny the best of his regards) and recount the father and mother of his highness with infidelity so as to be better capable of blaspheme Abu Talib (Al-Qadir, v.7, p.330). This is while Abu Talib makes the following testament to his children in the last hours of his life: "O' my children, I recommend Muhammad to you for he is the trustworthy person in Quraysh and the truthful individual amongst the Arabs and he has all perfections. He has brought a religion in which hearts have faith but tongues are speaking of its denial for the fear of the others' scorn. I see that the weak and poor Arab people are supporting him and have found faith in him and it is by their assistance that Muhammad has risen up to break the Quraysh queues (Halabi's way of conduct, v.1, p.389).

Of course, there are also things stated about Aqil Ibn Abi Talib in this regard such as this that Aqil has fought in the line of the enemies against the prophet and he has been captured and became a Muslim in Hodaybiyeh Peace Pact and subsequently accompanied the Islam's army in several combats.

There are also writings about Abu Bakr from Quraysh Tribe as well as about Bani Tamim Ibn Marreh, son of Abi Qahhabeh, and the quality of their submission to Islam, including this, that his name has been Abdullah and his father has been Othman. Abu Bakr had been given the epithet of elder and honest. He was known as a moderate and sociable man and it is said that he has been very popular in his tribe (Tabari, v.1, p.1168). In many of the narrations, he has been mentioned amongst the first individuals who submitted to Islam and were tortured and subjected to annoyance by Quraysh. It has also been narrated that his father became a Muslim on the day Mecca was conquered. It is stated that Abu Bakr had heard about Abu Sofiyān and asked his presence and subsequently started scolding him at which time Abu Bakr came and said: "O' my son, are you shouting at Abu Sofiyān who has been the leader of Quraysh till yesterday?"

Abu Bakr and the other migrators and assistants laughed at this saying and Abu Bakr said: "O' father, the God has given superiority to some by

Islam and has made others their subordinates” (Mas’oudi, promoter of religion, 2003, p.656). This saying indicates the tribal values that were still being exercised until that time amongst some people. Abu Fakiheh, the bondsman of Safwān Ibn Omayyeh Jomhi, was converted to Islam and Omayyeh Ibn Khalaf and his brother so severely tortured him that he seemed to have died; but, he returned from death and was bought and freed by Abu Bakr for the sake of God (Ababs Zaryab, divine messenger’s way of conduct, 1991, pp.123-124).

It has also been stated about Abu Ahiheh Saeed Ibn Al-Ās Ibn Omayyeh, the head of Bani Omayyeh (after the death of Harb Ibn Omayyeh) that he enjoyed a special prestige and honor amongst Quraysh and since wealth and properties were the main pillars of honor and dignity amongst the people of Mecca and Arabs and he also had a lot of riches. He was so respected in Mecca that nobody put on a turban in the same color of his in Mecca (Al-Mohbbber, 2005, p.165). At first, he did not disagree to the prophet and used to say that leave Muhammad with his moods and that he is one of us and not from the other tribes of Quraysh if he is rightful and he will be punished by the other Quraysh tribes if he is not rightful; this was so until Nazr Ibn Harith Abdi made him deviated and caused the initiation of his enmity towards the respected prophet (may Allah bestow him and his sacred progeny the best of His regards) (Belāzari, aristocrats’ lineages, p.141). However, son of Saeed Ibn Al-Ās became a Muslim for the dream he had seen and he was amongst the first converters to Islam. Saeed became so angry about this and drove his son away from himself after a lot of scorn and torture. Of course, Saeed Ibn Al-Ās’s motivation in disagreeing to the prophet was religious and psychological and he had become so angry after his son’s conversion to Islam and migration to Habesha that he packed all his properties and went to Tāyef so as not to see and hear the prophet and the other Muslims who were insulting their gods and ancestors (Vaqedī, Tabaqāt, 1917, pp.70-72).

In the history of Islam, there are seen a lot of great men who were amorously ready to give away their lives and see the deaths of their dears but keep on their beliefs; they were also banished from their families and houses and tribes but they did not become willing to return to the world of ignorance after guidance. There were also families in the ignorance-stricken environment of Mecca that had had the light of faith turned on in the hearts of all their members and reached a subtle perception of the religion and the invitation of His Highness the messenger (may Allah bestow him and his sacred progeny the best of His regards) and they were not ready to give up their beliefs at any cost. Amongst these is the family of Ammar and his father Yāser and his mother Somayyeh all of whom had become Muslims with a blood-shedding and tyrannical person, known as Abu Jahl from Bani Makhzūm, in the chiefship of their tribe and torturing this family very much so that they may give up their belief.

When it became hot, this right-reached family was brought to the hot sands of Mecca and subjected to various kinds of tortures. This was continued until Ammar’s mother, Somayyeh, was finally martyred as a result of these tortures and reserved the title of the first female martyr for herself. Ammar and his father, Yāser, used to exercise patience under the tortures and the God’s messenger (may Allah bestow him and his sacred progeny the best

of His regards) sometimes passed by them and soothed their pains by ordering that “O’ family of Yāser, practice forbearance for you will reside in the paradise” (Ibn Hesham, 1996, v.1, p.197). Yāser, Ammar’s father, was eventually martyred as a result of these same tortures. Ammar’s brother, Abdullah Ibn Yāser, as well, died in Mecca as a result of these tortures (Āyati, p.127).

A hearable story has been stated about the conversion of Tofail Ibn Amro Dawsi from Bani Qanam Ibn Daws. Tofail says that he has entered Mecca while the God’s messenger (may Allah bestow him and his sacred progeny) was still there and that some Quraysh’s men prevented him anyhow from getting close to the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards); they called him magician and wizard for his creation of discrepancies amongst the families. He continues “after being faced with the insistence by the Meccan people, I decided to put cotton in my ears so as not to hear speeches of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and when I entered Masjed Al-Haram, I saw the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards) standing near Kāba; I stood close to him and the God did not want me not to hear any of his words. I heard his pleasant words and followed the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards) to his highness’s house and, after a short conversation, the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards) offered Islam to me and read ĀYĀT from holy Quran to me and I became a Muslim. Upon getting back to my tribe, my father who was a very old man came to me and I refused to stay with him”. He said: “O my son, why?” I said: “I have become a Muslim and I have accepted the religion of Muhammad (may Allah bestow him and his sacred progeny the best of His regards)”. He said: “O’ my dear son, I am also submitted to your religion”. I said: “Go and wash yourself and put on a clean garment and come back so that I teach you what I have learned”. My father went and washed and put on clean clothes and came back to me and I offered Islam to him and my father became a Muslim. Then, my wife came and said I also convert to your religion and this was the way I started promoting Islam amongst my tribe (Āyati, 1987, v.1, pp.164-165).

It has also been narrated that Zainab, the elder daughter of the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards) who converted to Islam and the religion of his father had a husband named Abu Al-Ās who was still a Kaffir and it is stated that Abu Al-Ās did not allow Zainab to migrate to Medina after the migration of the prophet (may Allah bestow him and his sacred progeny the best of His regards) thereto (Āyati, Ibid, 1987, p.232).

Abu Al-Ās was in the line of Mecca (Quraysh)’s polytheists in the battle of Badr and he was captured and the prophet freed him without demanding ransom on the condition that he would send Zainab to Medina after arriving at Mecca; Abu Al-Ās, of course, later on, converted to Islam. It has also been stated about the other daughters of the Prophet (may Allah bestow him and his sacred progeny the best of His regards), Roqayyeh and Uma Kolthūm, that they were the wives of Abu Lahab’s sons. Roqayyeh was the second daughter of the dear Prophet (may Allah bestow him and his sacred progeny the best of His regards) and her mother, Khadijeh (may Allah

hail on her) married the cousin of his father, Otbeh Ibn Abu Lahab, after submission to Islam. Abu Lahab and his wife forced their child to divorce his wife, Roqayyeh and told her to leave the daughter of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) in such a way that Abu Lahab told him that he would cut all his relationship with him if he does not divorce his wife (Belāzari, aristocrats' lineages, 1996, v.1, p.401).

It is worth mentioning that the Prophet (may Allah bestow him and his sacred progeny the best of His regards) had previously demanded the divorcement of his daughter from Otbeh and Roqayyeh had also agreed to it. It was following Roqayyeh's conversion to Islam and revealing of SŪRAH MASAD that Otbeh divorced her (Proofs of Prophetic Mission, 1982, v.2, p.76). But, Uma Kolthūm, the third daughter of the prophet, married to Otaybeh Ibn Abu Lahab in her ignorance. When SŪRAH MASAD was revealed for denouncing Abu Lahab and his wife, the elders of Quraysh and Otaybeh's father and mother asked him to leave the daughter of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and marry Saeed Ibn Ās instead; he did so and divorced Uma Kolthūm (Belāzari, aristocrats' lineages, v.1, p.401). After divorcing the daughter of the prophet, Otaybeh came and said it in utmost impoliteness that I do not believe in your religion and I have divorced your religion; you shall not like me and I will not like you and he attacked the prophet and tore away his shirt and the prophet cursed him. On a trip to Shām, he was attacked and killed by a wild animal.

In confirming that there have been many families and ethnicities who had given up polytheism and ignorance and submitted to the monotheistic rites, reference can be made to the utterances by Otaybeh Ibn Rabi'eh about whom the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) told in the morning of Badr Battle that "if there can be found goodness in any of them, it would be in the owner of the red-haired camel and they will reach felicity if they obey him. After being suggested by Hakim Ibn Hezām, he got up and gave a lecture and said: "O' the group of Quraysh, you will not be benefited from fighting with Muhammad and his assistants! I swear to the God that you will not be able even to defeat them and it will be nothing that any of you meeting individuals who are your brothers, cousins and a man of your relatives" (Āyati, 1987, p.262).

Of course, it is worth mentioning that some youths also converted to Islam when the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) was in Mecca but they did not succeed in migration to Medina in the companionship of the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) and quit submission to Islam as a result of imprisonment and torture by their fathers and relatives and finally accompanied Quraysh to the battle near Badr Wells wherein they were killed; the Eminent God has the following command in SŪRAH NISĀ'A about them: "Indeed, those whom the angels take [in death] while wronging themselves-[the angels] will say, 'In what [condition] were you?' They will say, 'we were oppressed in the land'. The angels will say, 'was not the earth of Allah spacious [enough] for you to migrate therein? For those, their refuge is hell-and evil it is as a destination'" (Holy Quran, SŪRAH NISĀ'A, AYA 97).

But, the story of Mohayyaseh and Hovayyaseh's infidelity and faith is a clear proof to the veracity of the invitation by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and distinguisher of the lightness from the darkness.

After Ka'ab Ibn Ashraf was killed, God's messenger (may Allah bestow him and his sacred progeny the best of His regards) ordered that "you should kill any Jewish man you find". Accordingly, Mohayyaseh Ibn Mas'oud Awsi attacked one of the Jewish merchants who were trading with Muslims and killed him. His elder brother, Hovayyaseh, who has not yet become a Muslim started beating him and kept on saying that "O' the enemy of God, you killed him? He answered: 'a person has ordered me to kill him that if orders me to even kill you as my brother, I will cut your head'. The brother said: 'Tell me the truth by God that would you kill me if Muhammad (may Allah bestow him and his sacred progeny the best of His regards) ordered you?' He said: 'yes, I swear to the God that I would behead you without any hesitation'. Hovayyaseh said: 'verily, the religion that has had so much effect on you is strange'". Then, after a lot of inquiries and acquiring information about Islam, he also became a Muslim (Āyati, p.305).

Of course, in another narration, Ibn Ishāq retells the story of these two brothers in course of recounting the battle of Bani Qorayzeh and over the murdering of Ka'ab Ibn Ashraf who was a Jew (Ibn Ishāq, v.2, p.441). Or, it is also stated that Mas'ab Ibn Amir was happy that his brother was captured in the battle of Badr. He told a Muslim who had captured him that "keep your prisoner tightly for he has a lot of properties in Mecca". Upon being faced with his brother's objection, Mas'ab said: "he is actually his brother" (Proofs of Prophetic Mission, Baihaghi, v.2, p.313). As for the Jews, a person called Mokhayyeriq (from Bani Tha'alabeh Ibn Fatiūn) who was a Jewish scientist and a well-educated man can be pointed out; he was also a rich person who had a lot of palm trees and knew the God's messenger well as a prophet. But, he did not give up the religion to which he had become accustomed. This was so until the day of the battle in Uhud Mount. It was Saturday. He told the Jews "I swear to the God that it is an obligation for you to assist Muhammad (may Allah bestow him and his sacred progeny the best of His regards)". They told him that it was Saturday. He said: "you do not have any Saturday". Then, he picked up his sword and joined the God's messenger and his assistants in Uhud and told his relatives as a testament that if I die here today, my whole properties shall be given to Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and he can do whatever he wants with them. Then, he engaged in Jihad until he was killed. According to the narration, God's messenger has the following words about him: "Mokhayyeriq is the best of the Jews".

The God's messenger (may Allah bestow him and his sacred progeny the best of His regards) took possession of his properties and, as stated by Ibn Ishāq, all the endowments made by the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) in Medina were from his properties (Āyati, 1987, p.332).

Polytheists described the utterances by God's messenger as magic for they caused discrepancies amongst the families. For example, the polytheists told Tofail Ibn Amrū that "you have come to our city and you are bearing witness to a man who has made everything difficult for us; he has scattered

our crowd and he has disordered our affairs. His words are like magic for they cause discrepancies amongst the fathers and sons, brothers and husbands and wives” (Tabaqāt, v.4, p.237).

It can be possibly stated about how magic caused discrepancies and duplicities amongst them that there have been individuals who resorted to magic for creating discrepancies amongst families. This might be also why they called the holy Quran as magic and this is, of course, reflective of the Holy Quran’s unlimited fascination with the people. The then tribal system required the aristocrats of every tribe to annoy the Muslims of their tribes because the other tribes could not disturb the Muslims from the other tribes.

Quoting Ibn Ishāq, Ibn Hesham states that “every tribe was annoying its Muslim members and put them in jail and treated them with torture, hunger, and thirstiness. In severe heat, they made the Muslims lie down on the ground and those who were weak in their beliefs gave their religion up; some others died and a few could stay immune to the annoyances” (Ibn Hesham, v.1, p.317).

Some individuals from Bani Makhzūm asked Hesham Ibn Valid to allow them to put Valid Ibn Valid under pressure because they thought it is quite likely for Islam to be developed in Bani Makhzūm and he granted them the permission but he said “you should only torture him but be careful not to take his life for I will kill the most honorable of you in revenge” and they left him alone in the fear that he might be killed in the course of annoyance and torture (Ibn Hesham, v.1, p.321).

This shows that the tribal system felt responsible for the preservation of its Islam-converted members at the same time with torturing them.

The experts in way of conducts have interpreted that the torture and punishment were used only for those who did not have any tribal support (*Ozzeba Qawmon Lā Ashā’era Lahom wa Lā Māne’e*) (Belāzari, v.1, p.197 and Ibn Abi Al-Hadid, v.13, p.255).

It is well evident that a large number of the assistants of his highness the messenger (may Allah bestow him and his sacred progeny the best of His regards) were from these tribally unsupported persons. Abu Sofiyān used to say that “most of the proponents of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) are women and weak persons” (Ibn Abi Shihbeh, v.7, p.347).

It was natural that such tribally unsupported persons be subjected to torture. The polytheists used to so severely torture the Muslims that the signs of their torture could be seen on the back of Ammar Yāser for a long time (Belāzari, v.1, p.158).

Some of these newly converted Muslims were even forced to give up their Islam under the pressure of the tortures. Ammar Yāser was amongst the persons who sought seclusion and ĀYA 106 of the honorable SŪRAH NAHL was revealed for him: “whoever disbelieves in Allah after his belief ... except for one who is forced [to renounce his religion] while his heart is secure in faith; but, those who [willingly] open their chests to disbelief, upon them is wrath from Allah and for them is a great punishment” (Holy Quran, SŪRAH NAHL, ĀYA 106).

Khalid Ibn Sa’ad was also constantly tortured until he migrated to Habesha (Ibn Sa’ad, v.4, p.95). Amongst the other persons who hid their

submission to Islam in Mecca were Sohail Ibn Bayzā'a (Ibid, p.213) and Naeem Ibn Abdullah Ibn Athir (Ibid, v.4, p.138).

Abdullah Ibn Sohail was amongst those who migrated to Habesha and went to Mecca to go to Medina after the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) migrated to Medina but his father locked him. He also apparently announced apostasy and he even treated Muslims harshly until he accompanied the Muslims to the battle of Badr and his father became extremely angry for his doing of so (Belāzari, v.1, pp.219-220).

Sohail Ibn Bayzā'a, as well, was forced to accompany the army of the polytheists to the battle of Badr but he was captured there and Abdullah Ibn Mas'oud testified that he has seen him fulfilling Salah in Mecca so he was excluded from paying the ransom (Belāzari, v.1, p.225).

The incarceration of Muslims was one of the common methods of polytheists' treatment of Muslims. Of course, there was no government in Mecca so that a public prison could have been existed. Thus, the individuals were locked by their fathers or relatives or others from their tribes in a locality or a house. It is known that Abu Jandal was the other son of Sohail Ibn Amru who had been imprisoned by his father; in the course of Hodaybiyeh Peace Pact (sixth hegira year), he succeeded in freeing himself and going to the God's messenger (may Allah bestow him and his sacred progeny the best of His regards). But, he was ordered to go back because Hodaybiyeh Peace Pact had been signed (Ibid, v.1, p.220).

One of the other ways used by polytheists for preventing the novel Islamic movement and exercising opposition to the conversion to Islam was rendering difficult the life conditions of those who had become Muslim and their annoyance. Such a method that was also rooted in the pre-Islamic period at least had two effects: the return of those who had recently become Muslims to the realm of blasphemy and polytheism and diminishing or complete dissuasion of the inclinations towards the prophet (may Allah bestow him and his sacred progeny the best of His regards) during ordinary times; the decisions for torturing and discouraging the newly converted persons were seriously enforced in various ways and through different means. A group was commissioned to the inquisition of the Muslims' beliefs and the new Muslims were scorned if they were found supported by a tribe and if they were from the high social classes and their torture and murder were viewed impossible. If the new Muslims were merchants, they were subjected to economic embargos, plundering of their properties and bankruptcy threats. If they were amongst the middle social classes or the poor or slaves, they were tortured and they often lost their lives under the torture (Ibn Hesham, 1989, v.1, p.311 and Ibn Athir, v.1, p.589).

The polytheists performed incarcerations with the belief that the tribe members who had recently become Muslims cannot go to the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) while being saved of murder. The Muslims who returned from Habesha were typically incarcerated (Belāzari, v.1, p.215).

The loud and clear chanting by Belāl that "there is no God but Allah" in the severe heat of the midday while being laid down on his back on a rock with another heavy piece of stone on his chest is the document of the honor and the everlasting tableau of the Muslims' tolerance in the course of history.

Hobab was naked and forced to lie down on the hot stones in Mecca and tortured severely. The memories of Āl Yāser Sahib Ibn Sanān Rūmi and the great many of the other examples signify the stability on the path of religion. In this regard, such Muslim ladies as Somayyeh can be pointed out. She was the first female martyr in the history of Islam. Uma Omays and others can be also mentioned amongst the prominent figures of resistance on the path of faith and beliefs (Ibn Hesham, v.2, pp.346-347).

Of course, as it was mentioned, a group of individuals gave up its new religion under these annoyances and, as stated in the Holy Quran, they were inflicted with seditions. Kalbi mentions the name of a number of aristocrats in Mecca who became Muslims and then exercised apostasy; Salameh Ibn Hesham and Valid Ibn Valid Ibn Moqaireh were amongst these individuals (Belāzari, v.1, p.197).

Ibn Abbas says the tortures and annoyances were so severe that some were left with no other solution but apostasy (Ibid, v.1).

Ayyash Ibn Abi Rabi'eh, as well, has been mentioned in the group of individuals who were seduced and gave up their religion (Tabarsi, v.7, p.272).

Maghrizi mentions five as the number of those who had given up their religion: Abu Qais Ibn Moqaireh, Abu Qais Ibn Fākeh Ibn Moqaireh, Ās Ibn Monabbah, Harith Ibn Zam'eh and Valid Ibn Moqaireh (Maghrizi, 1999, v.2, p.425).

Based on what happened in the course of years, it can be concluded that the Muslims' resistance was to the extent that the survival of Islam in Mecca was guaranteed. Amongst the pressures exerted by the polytheists on the new Muslims was Ās Ibn Vā'el's refrainment from payment of his debt unless his creditor gave up Islam but he did not accept (Bokhari, v.3, pp.157-158).

An ĀYA has also been revealed to describe the stable and perseverant Muslims: "those who migrated [Habesha must have been intended] after being treated tyrannically will be given a high position in this world and they should know that their otherworldly reward is a lot greater; these are the persons who exercised forbearance and relied in God" (Holy Quran, SŪRAH NAHL, ĀYĀT 41&42).

According to Tabarsi, the aforesaid ĀYA is about Belāl and Hobab and Sahib and Ammar and, when Omar was giving the reward to these migrants, he kept on saying that "take this; it is the very promise made by the God for this world" (Tabarsi, 1971, v.5, p.361).

The coercion of the polytheists' threats made the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) think of another solution for saving the life and faith of the believers and that was migration to Habesha.

As for Abdullah Ibn Amro Ās, it is stated that he was 12 years younger than his father (Ezz Al-Din, Ibn Athir, Rasad Al-Qābeh Fi Ma'arefah Al-Sahābeh, v.3, p.245).

During ignorance time, Abdullah well knew how to write Syriac; Ka'ab Al-Ahbār, a proponent of Mo'āviyah, realized Abdullah Ibn Amro Ibn Ās as a knowledgeable man (Tabari History, v.1, p.283).

It is stated that he used to fight with two swords; he was the commander of Mo'āviyah's army of cavaliers and he fought for Mo'āviyah

along with his father in the battle of Seffeyn (Abu Hanifah, Dinvari, Akhbār Al-Tūl, p.172).

Mother of Muhammad, the senior son of Abdullah, is the daughter of Mohammiyeh Ibn Joz'e Zobaidi. Hesham and Hashem and Omrān and Uma Iyās and Uma Abdullah and Uma Saeed are the other children of Abdulah. His mother, Uma Hashem Kanriyeh, was from the family of Vahab Ibn Harith (Ibn Sa'ad, v.4, p.197).

Abdulla converted to Islam before his father during the 6th hegira year (Ibn Athir, Al-Sadd Al-Qābeh, v.3, p.245). He was one of the vanguards of Bani Mazineh Tribe during the conquering of Mecca (Ibid, p.245). He was the squire of the prophet (may Allah bestow him and his sacred progeny the best of His regards) during his adolescence and, unlike his father who was a stubborn enemy of Islam and the prophet (may Allah bestow him and his sacred progeny the best of His regards), he is known as an immediate assistor of the prophet and also as a person who had a lot of disciples and qualified for issuing decrees (Ibid, p.245).

Abdullah died when he was 72 years old or, as said by some others when he was 92 years old (Ibn Sa'ad, v.7, p.344).

Conclusion:

Resultantly, according to the governance of the tribal system in Arabian Peninsula and considering the fact that the individuals acquired their common sense, emotions, and affections from the common tribal styles usually prescribed by the sheikhs and chieftains, it can be understood that a system of full-scale support of individuals and obedience to the superior had been established in the then Arab society and that this system has been working for long years like a code of law. Thus, separation of the tribe members and the creation of changes in their attitudes has been very difficult. But, it is observed that the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) has accomplished such a difficult task with relative ease. It has to be seen what factors and means of great effect and influence can separate an individual from his or her several hundred-year-old beliefs and make him or her believe in the new religion in such a way that s/he puts away the common behaviors based on the absolute tribal and familial requirements; also, attention should be paid to the preparatory works and solutions adopted by the last prophet (may Allah bestow him and his sacred progeny the best of His regards) for increasing the individuals' tolerance following which their spirits can be heightened for tolerating the hardship and tortures through application of the prophet's advised strategies like seclusion and migration. So, the behaviors and speeches by the prophet can be utilized as another valuable proof for preparing the softened hearts to accept the new religion and the eventual saving of the ignorant Arabs from polytheism and idolatry.

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