

Functions of Social Traditions in Tendency of Polytheists of the Arabian Peninsula to Islam (Case Study: Ethnic and Tribal Relations)

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Abstract

There have been traditions and customs among all peoples in the past so far. What is important is Functions of social traditions that it can be assessed as such how it would be used. Societies that do not tend to social changes use the traditions on the regressive path; but it does not mean that the traditions always so resist stubbornly against the reform and modernization. But if the functions of tradition replaced in the direction of reform and social changes, its positive functions will be used. Hence, the Prophet of Islam in the ad of Islam not only did not take action to remove the prevailing traditions but also used its positive functions. In this article it is argued that: How Functions of social traditions have been in tendency of polytheists of Arabian Peninsula to Islam? In response to this question, the main claim is as follows: positive and negative Functions of social traditions in the form of content and quantity, have had significant effect in individual and quite a few cases group tendency of polytheists of Arabian Peninsula to Islam.

Access to this entry that the customs and traditions prevalent among nations and peoples are not only constitutive of the past but in line with reform and social changes can also be used form their positive functions; including the achievements of research.

Keywords: Prophet Muhammad (PBUH), social traditions, polytheists, Arabian Peninsula, Islam

1. Introduction

Research on the subject of the Arabian Peninsula during the Prophet's Be'sat is among cases that have been considered by many researchers. Although research and many studies have been conducted associated with the Prophet of Islam by Muslims and non-Muslims researchers; But investigating Functions of social traditions traditions in tendency of polytheists of the Arabian Peninsula to Islam is among cases that by the researchers with approach of sociological studies is rarely taken into consideration. In this paper, ethnic and tribal relations in the Arabian Peninsula and its impact on the tendency of polytheists of Arabian Peninsula is taken into consideration that by utilizing sociological studies have been performed. Therefore, before entering the main speech, it is necessary to provide short definitions of tradition and its functions. Tradition in word means rituals, customs and institution. Some consider tradition as fence and some as synonymous with old ideas. Some consider tradition in the meaning of maintaining the status quo, others equate it with cultural values (Sariolghalam, 1997, p. 112). In the social science literature, tradition includes a set of mentalities and ideas that have special meaning, have origin in the past, are common in the population, are the basis for action and behavior (Ghaffari & Loya, 2005, p. 214). In the view of Giddens, traditions have always guards and are secretive of information that normal people do not have them (Giddens, 1998, pp. 74-76). All human societies have traditions and their difference is in quantity (fans) and quality (content) of their traditions. In traditional societies, change with slow songs is flowing and resists against major changes. Content of social traditions forms how to link them with social traditions that in this regard, traditions are divided to the hard, soft and flexible traditions. Obviously soft traditions has the function of positive and hard traditions have negative functions (Ghaffari & Loya, 2005, pp. 214-215)

In this paper while study of the tradition and its functions in Arabian Peninsula during the advent of Islam is done, ethnic and tribal relations as the content of tradition (quality) and the heads of the polytheists as fans of tradition (quantity) are studied. The study is also considered Makki period until the early years of the Prophet's migration to Yathrib.

2. Content of Tradition and Its Impact on Islam in the Arabian Peninsula

2.1 Tribe and Ethnicity

Tribe was a small political unit that through relative links became bigger between tribesmen and caused another split within the tribe and on the other hand considered an obstacle to the formation of the government in the among Arabian Peninsula people. Also these tribes were threatened with other tribes and it was another obstacle in creating social consensus. Such nervousness in tribes is required tribal power as a system of Gentocracy. Therefore, tribal sheikh in the case of having necessary features to presidency such as courage, generosity and dignity relative, was accepted by tribal members and had the responsibility of decision on general affairs of tribes such as peace, war, feed the poor, head of orphans. Although tribal sheikh had the responsibility of some tasks on the other hand, factors such as the spirit of zeal and prejudice among people of tribe caused to obey the people from him and was effective in coherence and consistency of the tribe; So that the Qur'an refers to this matter and it is called Ignorant zeal (Fath, verse 26). Oral literature of Arab is also full of praise of tribe and other tribe's invective. This means obeying people from the norms and rules that had been established on the basis of tradition. The polytheists of Mecca had ethnic belief to what has been common ever (Weber, 1995, pp. 340-341). In this community, leaders sovereignty is raised that is based on tradition. Leader's sovereignty is in societies where social dignity and respect is the basis of rule (Weber, 1995, pp. 340-341).

Although there is no doubt in the importance of ethnicity and tribalism in Islam; but it should be noted that all the tribes of the Arabian Peninsula had not a key role in the fight against Islam. No doubt the tribe of Quraish and its affiliates, such as Saghif tribal more than any other tribe were considered of the Prophet. Looking at the importance of the tribes in the Arabian Peninsula, the importance of this issue becomes apparent. Ibn Ishaq says: Arabs about Islam and the treatment with Prophet were waiting the Quraish performance. Because they knew Quraish as leader and guidance of Arab's people. Hence when the Prophet offered Islam to tribes, they were not willing to accept Islam (Kathir, 1989, Vol. 2, p. 159).

Quraish had political and business power. They had established friendship with Persia, Rome and Yemen to ensure business between them and the tribes of the Arabian Peninsula. Hashem (Ali, 1998, pp. 68-69) had organized two winter and summer migration; in the winter to Yemen, Ethiopia and Iraq and in the summer they migrated to Sham (Baladhuri, 1987, p. 59). According to this treaty, gifts and money was paid by Hashem to tribal elders as profit and they were committed to send their goods and camels with his goods and camels to business trip to be relieved of the hardships of trip and ensure the health of their business. It saved Quraish from the danger of enemies and was beneficial for both sides. So Quraish had enjoyed the love and respect near other tribes. This issue helps to prosperity of their business activities.

Other tribes of the Arabian Peninsula, was Saghif tribe. In Taif, three brothers of Saghif tribe had the responsibility of city (Kathir, 1990, Vol. 1, p. 383) that its continuity with tribe of Quraish and old ties between them, doubled the importance of attracting them to the Prophet. Saghif always participated in political alliances, social, economic and commercial of pre-Islam with Quraish. The elders of Quraish in Taif had property and land for agriculture cultivation and grazing of livestock (Habib, 1964, p. 232).

In the political structure of Gentocracy, authority had sovereignty, and people who had less power had to show their submission from higher power. This was called "Helf" among Arabs, as the treaty of Quraish and Saghif in the above-mentioned is considered Helf. The structure and traditions governing the Quraish tribe and Mecca by relying on the zeal element and lineage prevented the persecution of believers and the Muslims having tribal ancestry and their asylum. Prophet says: God not sent any prophet except in the light of his tribe support. It is true that the Prophet himself was under the protection of Abutalib. Abutalib uncle of the prophet, neutralized any action against prophet and encouraged the tribe of Bani Hashim and Bani Muttalib to respect and support of him. In general, the tribe of Bani Hashim (despite any religious to faith of the Prophet) based on tribal arrangements had important supporting role and deterrence to the Prophet; As the number of Quraish saw the Prophet and Abubakr at the time of Kaaba Tawaf, mocked them. Then Abubakr reminded the invalidity of Quraish idols. So Utbah Ibn Rabi'ah slapped on him. Suddenly a group of polytheists took over Abubakr and he was severely beaten. The news reached to the Bani Taim (people of Abubakr), and they came with anger and hatred. When they saw Abubakr at that mode swore that if he dies, they will kill Utbah Ibn Rabi'ah instead of him (Atef, 2000, pp. 338-339).

Power density with tribal chiefs and tribes, had arrogance of power authorities. As Walid Ibn Mughirah knew himself worthy of prophecy (Kathir, 1990, Vol. 1, p. 334). Some older and elderly people interacted with Prophet that prophet made them partner in the prophecy (Kathir, 1990, Vol. 1, p. 335).

Chieftain in addition to having a political role played role as commander of the army (Kathir, 1990, Vol. 1, p.

186; Ibn Sa'ad, 1990, Vol. 3, p. 453). The brave people had high status and respect among their tribe; as among Quraish, Hamzah Ibn Abdul Muttalib because of his familiarity with the tactician and courage had the military nobility (Ibn Kathir, 1990, Vol. 1, p. 276).

In a tribe based on traditional system, political positions and status as head of the clan, commander of the army, Liwa position, governance and decision-making was belonged to the upper layer of society who had high lineage. Each of the tribal leaders and tribe based on the status and their ranks could have positions. People also must be followed the decisions taken by the chief or council. As in Mecca, positions were as hereditary for ten parts of the Quraish including: Bani Hashim, Bani Umayyah, Bani Nofal, Bani Abdoldar, Bani Asad, Bani Makhzum, Bani Adi, Bany Jumah and Bani Sahm (Andalusi, 1989, Vol. 3, pp. 277-278). The chiefs of Quraish in the city only had the right to enter Dar-Alnadvah (Ibn Habib, 1964, p. 263, 342). Among the leaders of Quraish, Bani Abdul Muttalib had the responsibility of Refadah and Seghayah positions (Ibn Kathir, 1990, Vol. 1, p. 179; Andalusi, 1989, Vol. 3, p. 277). Bani Umayyah also had Quraish flag (Andalusi, 1989: Vol. 3, pp. 277-278).

3. Tradition's Supporters and Trying to Prevent Islamism in the Arabian Peninsula

3.1 The Heads of Polytheist

Hard traditions are those that don't accept any type of reproduction, modification and adjustment and not welcome the social innovation. Thus, they consider any change as violation and contrary to tradition and ritual (Ghaffari & Loya, 2005, p. 215). The most obvious negative functions of traditions include: denying right of selection from human and ignoring human agency. Example of this case can be observed in the torture of the Muslim from Quraish, Bani Hashim sanction and Muslim migration to Ethiopia (Ayati, 1990, pp. 129-145).

Preventing of innovation, initiative and preferring the old styles of test (Ghaffari & Loya, 2005, p. 216) was considered functions of leaders of polytheist. In other words, adopting a regressive way of Quraish against the Prophet and Psycho ads, last extremism and fostering a sense of nostalgia (Ghaffari & Loya, 2005, p. 216) and highlight the ethnic and tribal ties were including ways, that leaders polytheist adopted to cope with the religion of Islam.

Heads of polytheist as opponents of social changes were trying to maintain the status quo. They refused to accept new patterns and adapted movement in front of the Prophet strategies that has been regressive. In the way of regressive, the oppositions strongly resist against social changes. This strategy not coordinates with slow and gentle method. Hence to control and dominate the issues uses violent methods and negative propaganda and sabotage; and on the other hand uses effective tools in this regard. However, at the surface view, act of heads of polytheist is the adaptation of violence strategy and destructive advertising; but in the precise meaning, this is meant to create barriers to social changes are stopped by the Prophet (Alemi, 2016, pp. 953-955). Destructive advertising by denial of any moral, strength and stability of enemy is trying to place position of opponents on the defensive position (Manuel, 1986, p. 230). Destructive advertising benefits from the implicit message in the denial of other, which requires its approval. So when one person disapproves lie of other person induce this concept in mind of audience that I am right (Ellul, 1973, p. 55). Hence the destructive propaganda collects people against opponents or takes them out of the influence of the enemy.

One of the ways of leaders of polytheists in destructive ads has been fooling of the minds of the people. Leaders of polytheists were trying to block Islamism by the mentioned way. The purpose of fooling the minds meant to show that the Prophet Muhammad (PBUH) not has new message to say. Several examples can be found in the Qur'an:

"Contents that Mohammad says are made by him and others in addressing those helped him." (Furqan, verse 4), "verses that reads is the legends of the ancients" (Furqan, verse 5), "why you fall to trap of his magic by the open eyes" (Anbiya, verse 13), "you follow pixilated person" (Furqan, verse 8), "what he says is made by him, he is only a poet" (Anbiya, verse 5) "We have known a man in Yamamah called Rahman teach you" (Rome, verse 13).

Questioning the truthfulness of Prophet Muhammad (PBUH) and his liar plan was another way to leaders of polytheist proves their claims. As Allah in Sura "Sad" has stipulated to this issue (Sad, verse 17). the following verses are from these cases: "If you say right and from God, to be like the earlier prophets show a miracle to us" (Anbiya, verse 5). Despite repeated requests of polytheists of Mecca that, "if Muhammad says right to bring a miracle himself", the Prophet of Islam appealed the highest authority of approving its mission means Qur'an.

Production of ignorance and neglect has done in this direction. The following cases indicate that: "Whether this person is among ordinary human like you" (Anbiya, verse 3), "what kind of prophet is he that he eats and like ordinary people walks in market and Alley and deals affairs" (Furqan, verse 7), "Why not given a treasure to him or a garden that is his means of provision?" (Furqan, verse 8).

The early years of Be'sat, saying that the Prophet Muhammad was communicated was delivered with a style based on the short phrases. Hence his opponents, accusing him that he is one of the witches. As Walid bin Mughirah about this said to leaders of polytheist: "I swear to God that the words of Muhammad is sweetness and its basis is strong and lasting and its result is clean and good; Know what you say about him, people will understand that is vain. But it is better to call him a magician, because his words separate father and son, brother, husband and wife and families and relatives" (Ibn Ishaq, 1977, p. 150; Zahabi, 1988, p. 89; Ibn Kathir, 1989, Vol. 3, p. 61).

It was referred to the ways in which Quraish in their regressive strategy had adopted to prevent Islamism. The Prophet referring to the different tribes required their public support that protects him in front of his murder (Ibn Kathir, 1989, Vol. 2, pp. 155-158). Quraish ideology is regressive and has conservative character that prevents social changes or creates obstacle to social changes and focuses on the past.

Despite the negative functions of tradition in the face of social changes cannot be ignored; however positive functions of tradition are a tool for transformation and transition from antiquity to the new. Hence, the tradition within itself has the ability to change.

4. Enjoying the Prophet from Content and Fans of Tradition in the Promotion of Islam in Arabian Peninsula

Flexible traditions are traditions that accept revise and listen to the changes occurring in different parts of the community and seek to adapt and offer new strategies and practices and try to define themselves in the present time (Ghaffari & Loya, 2005, p. 215). The most significant positive functions of tradition include: traditions provide a collective identity and cohesion amplifier and national or social loyalties; traditions can provide the necessary conditions for social changes; Traditions can sometimes decrease costs and stresses related to social changes (Ghaffari & Loya, 2005, p. 215). According to these features seem to Muslims had reached to its present status that on one hand, they were aware of nervousness motivations and zeal in the branches of Quraish and knew that the Quraish could not have a bloody war against them; but on the other hand, they did not enjoy absolute freedom and were threatened. The result of this situation and relations did not lead to war but followed Shorafa negotiation and consensus. So Quraish was lead to negotiate with the Abutalib. Meanwhile, Abutalib stimulated Bani Hashim to sustainability in support of the Prophet. As the relations between the Quraish and the Muslims caused that thought of sanctions of Muslims and the Bani Hashim would be raised. In other words, Abutalib avoids from entrust the Prophet to Quraish and Quraish decision is to hardening Muslims and taking Mohammed from them. Abutalib became aware of the idea of sanctions and their consensus for the Prophet's murder and gathered family of Abutaleb and the Prophet ordered them to be transferred to a valley that was in their possession and to protect his life against death (Ayati, 1990, p. 154). This event shows Abutalib position among the Bani Hashim and the role of tribal relations in support of the Prophet and Muslims. Abutalib said in this regard: I swear to God until the day that I die, I never allow to Quraish to find you (Ayati, 1990, p. 154).

Positive functions of tradition continued to when life of Abutalib that he is elder of Bani Hashim. His death means direct access to the Prophet. These ties means struggle between ideology of Quraish with the ideology of Muslims. Ideology has varied functions and roles that can be placed at the service of change and stability of society. Functions that are close to social changes and can play role on changes include: Review of the status quo, challenge, Revolution and mobilizing the masses, invited to the dedication and sacrifice, offer simple sense and common understanding of existing problems, providing practical solutions to destroy existing institutions and create new institutions, outlining the ideal situation and determine the ultimate goals of the movement and provide new explanations of history in favor of the movement.

Prophet used positive functions of traditions and tribal ties. After the Battle of Badr, the Prophet rejected the view of those who believe in beheading captives of Quraish and accepted Abubakr's view that was ransom from them. Then a property was sent for Abu Sufyan to be expended for the poor people of Quraish who were polytheist (Asqalani, 1909, Vol. 2, p. 505). When the leaders of Quraish were killed in the Battle of Badr, Quraish tribe was faced with a vacuum in the field of management and because Mecca was threatened by the Muslims economically and naturally those who had economic aristocracy were placed in power. For this reason, Abu Sufyan got presidency and programs of businessmen were approved and Abujahl program that had the military aristocracy because it was caused the loss of some Quraish aristocracy was contested.

Muhammad had used Quraish in the conquered land away from Yaman, Bahrein, and in Kheybar. The use of Quraish like Khalid Ibn Saeed Ibn Aas in Yaman, Aban the brother of Khalid in Bahrein and Omar bin Saeed in Kheybar was important (Asqalani, 1909, Vol. 2, p. 539), because Quraish had credibility and Prophet for ease and preventing rebellion and non-abjure of natives of the area used the Quraish to have cooperation with the

Quraish. So that when the Prophet died, Khalid, Aban and Omar returned of the Emirate and Abubakr told them I cannot take you to work (Asqalani, 1909, Vol. 2, p. 539). Quraish had another feature that most people and tribes were Halif with Quraish and this is due to credit of Quraish. Confederacies including Helf, vela (loyalty) and Jar were created with different motivations. Lack of political authority unit caused poor tribes seeking abled allies to through Helf help and assistance near them (Boroujeni, 2008, pp. 37-45). So that the people of Taif and Quraish, had such a pact with each other to while non-aggression to each other, by the security be able to easily trade goods in markets. Also tribes of Bani Asad, Tai and Ghatafan in Najd and Bani Tamim tribes, Bani Kalb, Bani Adi and Bani Sahm were allies of each other (Ibn Habib, pp. 81-80).

Relations of Quraish with other tribes became more after the Ilaf; so that Bani Ozrah who was the allies of Quraish were allied with Juhainah with the condition that respect the materials of Makki to crossing caravans of Quraish from the area be conducted easily (Bakri, 1985, Vol. 1, p. 42).

Dous tribe had treaties with Quraish. They were from inviters of Helf Saghif and Quraish. It is therefore not welcomed the call of the Prophet and their Islam until the conquest of Kheybar delayed (Ibn Kathir, 1989, Vol. 2, p. 75; Maqrizi, p. 47). When Quraish had established its superiority among the Arabs, tribes of Saghif, hawazin and Qays Ibn Aylan tried to compete in trade with Quraish and Bani Kenanah. This case demonstrates lack of independent tribal politics for Saghif associated with other tribes. The people of Mecca socially and economically had strong ties with the people of Taif (Abdulaziz Salem, p. 280). Accepting the invitation of the prophet from Saghif meant a declaration of war with Quraish, so Taif also not willing to accept mission of prophet. Bani Saghif with relying Muslims were afraid of the Quraish provocation. Therefore, the results of prophet trip can be well understood to Taif (Ibn Kathir, 1989, Vol. 2, p. 152). Hence the Prophet after his return from Taif, was heading to the oasis of Nomads (Bedouin) in Najd and invited them to Islam.

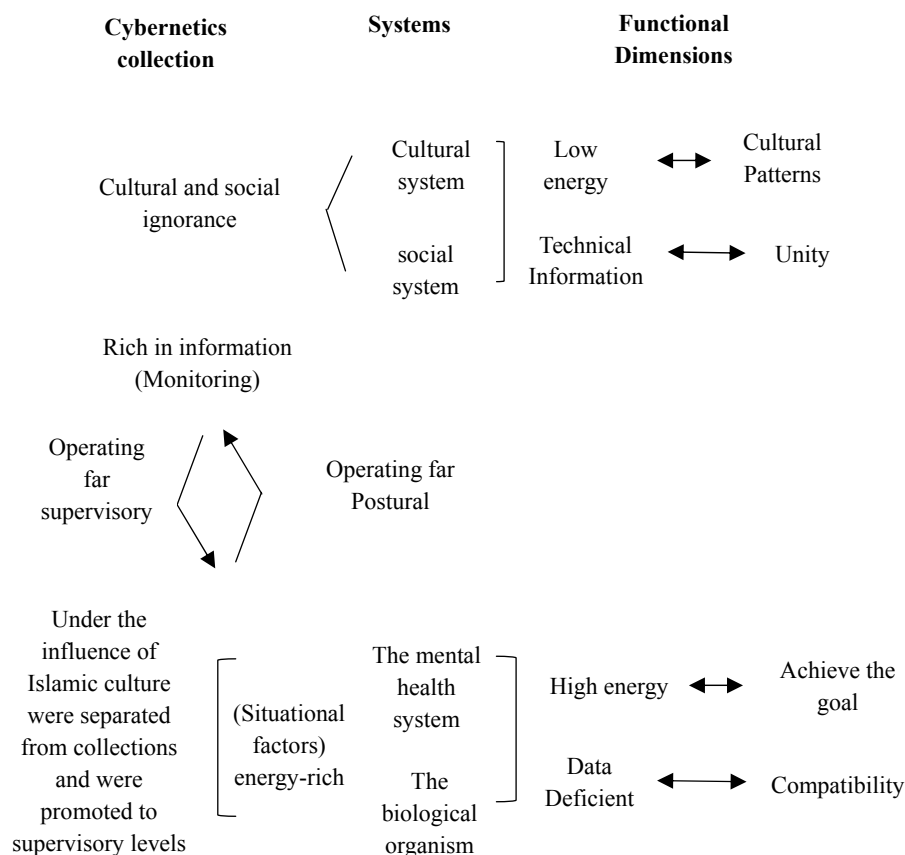
It seems prophet after inviting people to Islam in Mecca and Taif; considered to the tribes living in East Mecca. The important issues that can be seen in this issue have been concerns of Najd tribes from Quraish and endanger social and economic position. Tribes of east Hejaz until the meeting of Yathrib tribe with the Prophet were not willing to accept the Prophet of Islam. These tribes included Bani Kendah, Bani Amer Ibn Sa'sa'a, Bani Shaiban, Bani Fazarah, and Bani Harith. They due to fear the reactions of Quraish were not willing to hear divine revelations. Even some including Bani Hanifah and Bani Kendah when faced with the call of the Prophet, that after prophet became successor of him they were willing to support him (Ibn Kathir, 1989, Vol. 2, p. 159). Bani Kalb were allies of Bani Tamim, who had friendly relations with the Quraish so as to show solidarity with the Quraish and contrast with Muslims, were attacked to trade of Yathrib (Ibn Sa'ad, 1990, Vol. 2, p. 89).

Montgomery Watt believes that perhaps there was a vague idea of Arab unity in the view of the Prophet Muhammad. He is considered the reason of attention of Prophet to tribes due to this (Watt, 1953, p. 141). According to Maqrizi, Prophet during the Hajj presented Islam to Bani Amer, Ghatafan, Fazarah, Morrah, Hanifah, Salim, Abas, Nasr, Thalabah Ben Akabah, Kendah, Kalb, Harith Ibn Ka'ab and Bani Ozrah (Maqrizi, Vol. 1, p. 49).

Although lots of people joined to Islam regarding to the prophet's propaganda; but they lived in a society in which they were confronting with ancient heritage. Separation of Muslims from their ancient heritage shows changing attitudes in their society's entire culture. This revolution happened in partial and it couldn't promot to the whole of society before the conquest of mecca. Hence, beliefs and creeds didn't transfer to the whole community regulatory level. Note in the blow graph shows that Islamic educations made change in people's character, but it couldn't affect the social system and the same, social system couldn't change the cultural system govern the Arabian Peninsula before the conquest of mecca (Inanloo, 2002, p. 60).

In the following chart it can be seen Cybernetics collection in the Arabian Peninsula (Inanloo, 2002, p. 60):

Although Quraish attempted to prevent his tribe and other tribes of Hijaz and the Arabian Peninsula from accepting Islam; But Islamism of people like Hamzah, Omar, Abuzar, and Salman has been effective in the willingness of the tribes to Islam. In particular, Islam acceptance by Abuzar led to Bani Ghaffar becomes muslim. Bani Ghaffar were resident in the Quraish trade route to Sham along the Red Sea coastline and it could be effective for Quraish in terms of economic and endangering its security (Sadr, 1990, Vol. 1, p. 404).



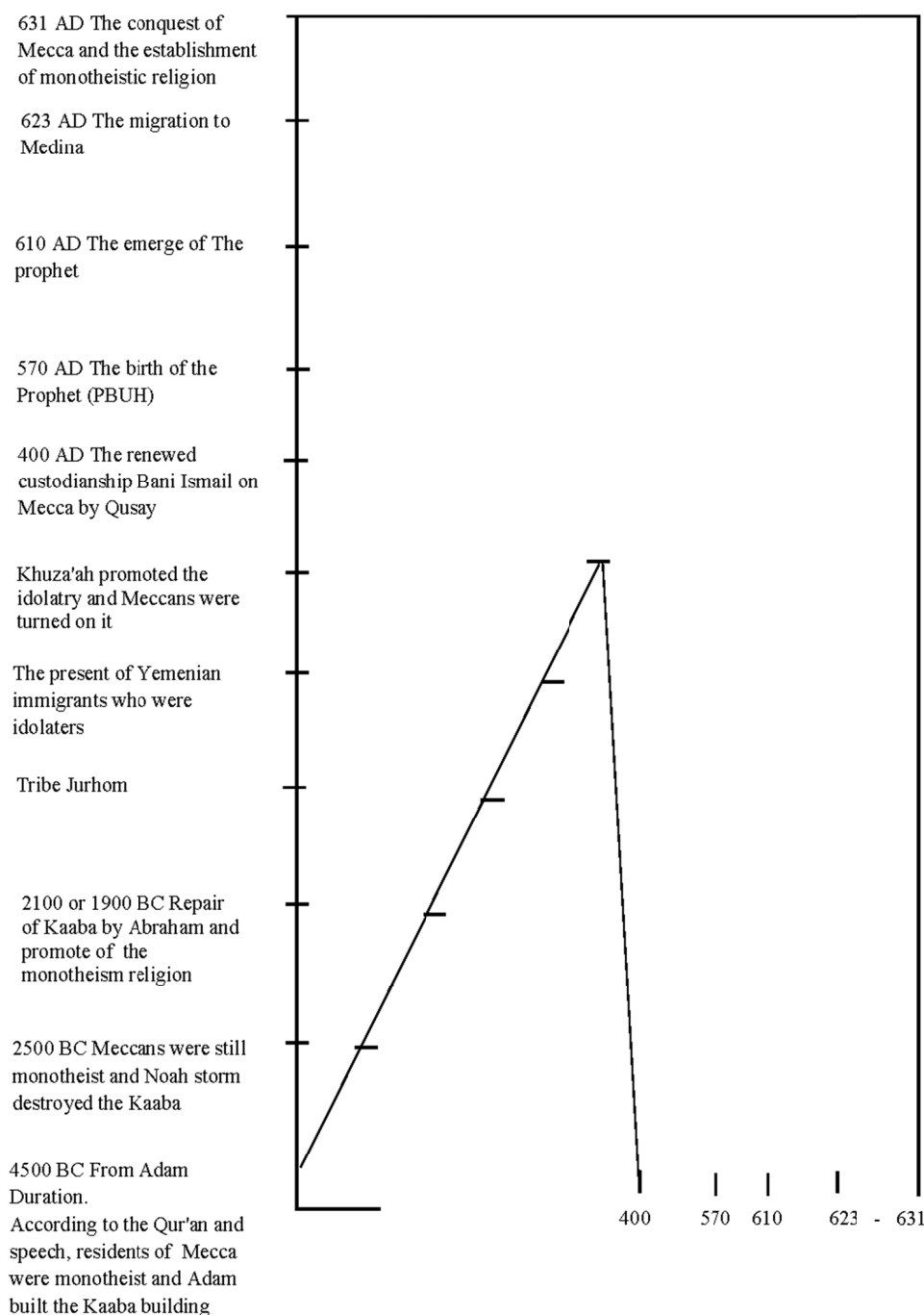
Bani Ghaffar tribe to hit Quraish and bringing economic losses to them acted harassment measures. Tribes that in the caravan trade route that went from Mecca to Sham had meeting; considered their life depends on the secure of this route. because their task was to protect the caravan route and having a mediating role. That's why they needed to have the security. Tribe of Bani Zamrah and Juhainah originally sought to treaty of non-aggression and cooperation with Madinah to not interfere in their business relationships (Ibn Hisham, 1997, Vol. 2, p. 168).

Bani Aslam also without intermediaries accepted Islam from beginning. This tribe was located on the trade route to Mecca that by bring Islam, tried to undermine commercial dominance of Quraish (Ibn Qutaybah, 1994, p. 235; Abu Noa'im, 2000, Vol. 1, p. 37). Aslam tribe after Islam of Ghaffari came to prophet and said: O Messenger of Allah, our brothers Ghaffari has brought Islam, we also believe to what they believe. So Prophet said: God bless Ghaffar tribe and protect Aslam tribe (Bokhari, 1981, Vol. 4, p. 1922).

It seems Aslam alliance with Ghaffar was among the factors that two tribes were forced to adopt a unified stance towards Islam and accepting Islam has been at the same time from them. Aslam tribe was not subjugated of Quraish and their only link has been with the tribes of Ghaffar and Khuza'ah (Salimi, 2010, p. 143).

Khuza'ah was another tribe that linked to Islam. As the text of Ibn Hisham, before Uhud battle, a group of Khuza'ah became Muslims (Ibn Hisham, 1997, Vol. 2, p. 102). Khuza'ah Tribe were confidants of Prophet in the land of Tihamah. Some of them became Muslims and some were allies of Muslims and did not hide anything in Tihame from the Prophet. After the treaty of Hodaybiyah, all Khuza'ah Tribe became Muslims (Waqidi, 1983, Vol. 2, p. 749).

In the following chart it can be seen the spread of monotheism in the Arabian Peninsula to overcome Mecca in 8 AH (Inanloo, 2002, p. 48):



5. Conclusion

Prophet by utilizing the functions of tradition, tried to spread the religion of Islam. One of the ways of this issue has been utilizing ethnic relations and tribal ties and attention to the leaders of polytheist. The Prophet of Islam in its invitation noted to two factors: the content and quantity of tradition in the Arabian Peninsula. Prophet Muhammad (PBUH) in his mission ad that was his main target, followed tribes that had weapons to help in an emergency condition to the Prophet and Muslims. The relationship with the tribes that were in the path of trade routes was important because on the one hand, reduced pressures of Quraish and on the other hand, Quraish and leaders of polytheist were placed in political and economic isolation.

The Prophet also attempted to reduce tribal relationships of tribes around Mecca with the Quraish tribe. Hence

the Prophet paid attention to two tribes of Taif and Saghif to enable them out them from alignment with Quraish. This strategy was implemented than other tribes. This issue except in cases such as Islamism of tribes of Bani Ghffar, Bani Aslam and Khuza'ah had limited success and prophet in Makki era not obtained desirable result in attracting tribes allied with Quraish. In other words, acceptance of Islam from the polytheists of Arabian Peninsula during the Makki era until the early migration of the Prophet to Yathrib has been personal and in a group can be pointed to several examples like Bani Ghaffar, Bani Aslam and Khuza'ah. Thus it can be stated that although the Prophet Muhammad in delivering its mission used notifications and public invitation however, the general trend to Islam in the Arabian Peninsula lasted until the conquest of Mecca. However, the method and strategy in the period after the conquest of Mecca took another form that requires independent research.

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