

This article is sponsored by the Iran National science Foundation (INSF) The Process of Accepting Islam in the Khasam Tribe

**Dr. Hoorieh Abdollahi Researcher of post-doctoral with support of (INSF)
Prof. Dr. Hossein Moftakhari Professor and Faculty Member of the History Department
of Kharazmi University Iran
Responsible for the post-doctoral**

هذه المقالة برعاية (INSF)

عملية قبول الإسلام في قبيلة خثعم

الباحثة. حورية عبدالهى

باحثه في مرحلة ما بعد الدكتوراه بدعم من مؤسسة العلوم الوطنية الإيرانية (INSF)

الأستاذ الدكتور حسين مفتخرى

مسؤول عن دراسة ما بعد الدكتوراه / قسم التاريخ/ جامعة خوارزمي/ إيران

habdollahik@yahoo.com

المخلص:

تاريخ الإسلام ليس منفصلاً عن التاريخ العربي، لفهم الإسلام وكيف يجب توسيعه، يجب علينا الرجوع إلى تاريخ شبه الجزيرة العربية وبمرور عصر الجاهلية دخل عصر الإسلام لفهم دورها بين القبائل، في عصر الجاهلية كانت القبائل في حالة حرب والموقع الجغرافي لجزيرة العرب منع تشكيل حكومة مركزية وكان لكل قبيلة منطقها وثقافتها وعاداتها و في ذلك الوقت، ولد دين الإسلام وأصبح أعظم حدث تاريخي للبشرية في ذلك الوقت، لم يكن قبول الإسلام مفهوماً للجميع لذلك، دعا النبي الناس إلى قبول الإسلام في ثلاث مراحل سرية وخاصة وعامة.

كان هنا النزاعات القبلية والتوجه السياسي والديني والاجتماعي والاقتصادي ضد الإسلام و في ذلك الوقت، تحدث النبي عن الهجرة، الكفار لم يكونوا قادرة على رؤية تقدم الإسلام اتخذوا إجراءات ضد الإسلام من بين أعمال الكفار: ثلاث سنوات كانت حصار النبي والمسلمين في شعب أبي طالب.

بعد نهاية الحصار، النبي في أثناء الحج دعا الإسلام الى القبائل ولتعزيز الدين الإسلام، كان لديه رحلة خارج مكة، في نهاية المطاف، أدت هذه الجهود إلى هجرة النبي والمسلمين إلى المدينة المنورة وانتشار الإسلام بين القبائل. في هذه الأثناء، كانت قبيلة خثعم واحدة من قبائل القحطاني العظيمة، وكان قبل الإسلام معظمهم من المشركين. كان الاتجاه الإسلام بين الناس في هذه القبيلة في البداية شخصية أو عائلية.

أخيراً، في السنة التاسعة بعد تدمير معبد قبيلة خثعم، ذهب زعماء القبيلة خثعم إلى المدينة المنورة وأصبحوا مسلمين.

الكلمات المفتاحية: الجاهلية، ظهور الإسلام، القبائل، دعوة، قبيلة الخثعم، الهجرة.

Abstract:

History of Islam is not separate from Arab history, and it has to be recalled to the history of the tribes of the island of Al-Arab for the knowledge of Islam and it is important to know how was the spread of Islam among the tribes, and we should enter through the passage of ignorance into the era of Islam and understand its role and effect among the tribes.

It was a time when the era of ignorance was dominated by horror and anxiety, and the tribes were in conflict, and the geographical location of the island of al-Arab prevented the formation of a central government and its disorder, and each tribe had its own culture and customs. Islam Born to become the greatest event of human history, the Prophet invited the people to accept Islam in three stages: the secret, private and public because the proclamation of a call to Islam was not tolerable for all at all.

The presence of tribal rivals and the religious, social, and economic orientation of idolaters against the Islam of the Prophet led him to propose to emigrate to Habasheh from God. Then the Prophet and the Muslims were besieged for three years in the branches of Abu Talib. After the end of the siege of the Prophet during the hajj days, he invited the tribes to Islam and conducted a trip outside Mecca to propagate the religion of Islam, which ultimately led to the migration of the Prophet and Muslims to Medina and the spread of Islam among the tribes. The Khasam tribe were the great tribes of Qahtani before Islam, most of them were idolaters. With the advent of Islam, some of the people of this tribe became Muslim individual or family, and eventually all of Khasam tribe became Muslims in the 9th year of Hijri after the destruction of the Pagoda. The tribe became Muslims to the Prophet and The Prophet wrote to them a treaty. Since the study of the process of tribal Islamism is one of the most interesting and important issues in Islamic history, this article tries to examine the Islamism of Khasam that based on numerous historical sources, and it is hoped that the results and achievements of this article can be found in scientific centers - Academic.

Keywords: Ignorance, Rise of Islam, Invitation, Tribes, Khasam, Emigration

The passage from the era of ignorance

The era of ignorance refers to the period of the life and culture of the pre-Islamic Arab

Ignorance does not mean ignorance, but ignorance means pride and arrogance, which is denounced and dangerous and harmful, and this ignorance is against Islam.

The era of ignorance was first used in the Qur'an and about the life of Arab pre-Islamic.

The ignorance expresses the thoughts and behavior of the people of that era, because the works of the contrary were popular among the people, including the war and the struggle

Within the people there was a horror and outside the sword and the tribes fought together and could not choose right way.

The regional conditions of the Arabian Peninsula before Islam led to the formation of a society with a special feature, Before Islam on the island of al-Arab, the central government was not united and its political and social organization was a tribe.

Each tribe had its own independent culture, and at that time Islam was born, which was the greatest historical event of mankind.

Prophet Muhammad was chosen by God in this time to make people guide and awake and to avoid idolatry.

A message from God was received by the angel of the revelation of Gibrail on the night of the 27th Rajab to the Prophet and said to him: read, read in the name of the God.

At that time, the Prophet found that he is a Prophet of God.

Thus he became acquainted with Islam and the new invitation and science.

At the same time, bad traditions of ignorance disappeared with Islam, and good traditions replaced it.

One of these traditions was the tradition of allegiance, which was considered by the Prophet and is also mentioned in the Quran.

The stages of the Prophet's invitation to Islam

The tribal people in the land of Hejaz were pagan pre-Islam the invitation of the Prophet to Islam was tolerable for a little group Therefore, the Prophet started a secret invitation,

The Prophet wanted an opportunity for a public invitation.

1- Alousi, Mahmoud Shokri, Bolugh Fi Mahrefat Ahval Al Arab ,V1, p 15

2- Quran, Surah al-Furqān, Verse 63 and Surah al-Anam, verse 140

3- Durant, Will, The History of Civilization, Translator: Hamid Enayat, p. 3

4- Qur'an, Surah al-Alaq, verses 1-5

5- Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, V1, p. 262-274

6- Qur'an, Sura of Tovbeh, verse 111

1- Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, V1, p280

The secret invitation took three years, with the presence of the angel of revelation and bringing a verse from the Holy Quran, the general invitation of the Prophet began gradually.^٣

The Prophet's general invitation was made in a place called Safa Mount, and many people from different tribes went to it.^٤

The Quraish elders did not have a reason to disagree with the occasional invitation, but they could not be indifferent to justice in the public invitation.^٥

The only weapon of the Prophet was the Qur'anic verses, The Mecca tribal elders disagreed with Islam for the following reasons: the religion was disagreed with their beliefs,^٦

For the sake of economics, they saw Islam as contrary to their interests,^٧

For tribal rivalry and jealousy to the Prophet.^٨The idolaters boycotted the verses of the Qur'an.^٩

At the time, following the creation of these conditions, God offered the emigration to the Muslims.^{١٠}

The Prophet chose Abyssinia for emigration because at that time its governer was a great and able man.^{١١}

Abyssinia has been the business of Quraish since ancient times and the king of Abyssinia was called Najashi, who was just and did not oppress anyone, The Prophet wrote a letter to Najashi(the ruler of Abyssinia) and ordered the Muslims of the emigration.

The Prophet said to his companions if you want to immigrate to Abyssinia so that God will give you a glance and you will be able to return to me again.^{١٢}

The Muslims succeeded in Abyssinia, and the Quraish representatives failed to return them.^{١٣} Following that, they decided to kill the Prophet, and when they failed, they made a new Decision.

Quraish besieged Prophet and the Muslims in the branches of abo taleb, for three years.

Muslims were able to get out of the branches twice a year in the months of zel -Hajeh and Rajab, and they could buy a little merchandise.^{١٤}

After three years of siege, the Prophet took two important steps, one calling on the tribes to worship monotheism at the Hajj ceremony, because it was a good opportunity for propaganda.^{١٥}

Another work was the trip to the outside of Mecca to Taif^{١٦} for propagating the religion of Islam. After the return, Prophet didnot not have security, so that in the eleventh and the end of the Prophet's life in Mecca he lived in environs of threatening and impasse for an invitation in Mecca.^{١٧}

Eventually, the divine promise, which was easy after every difficulty,^{١٨} and the result was observed.^{١٩} Began in the 11th year with the arrival of the first group of people in the city of Medina in Mecca and the meeting with the Prophet. It was the introduction of the emigration to Medina.^{٢٠}

2- Tabrasi, Fazl ibn Hasan, Majmah Al-Bayan, V 4

3-Quran, Surah Hojr, Verse 94

4- Toreihi, fakhr al-din, Majmah al- Bahrain, V 2, Word of Morning

5- Blazari; Ahmad Bin Yahya, Ansab Al-Shafer, vol. 1, pp. 115-117

6-Quran, Surah Sad, Verse 5

7-Quran, Sura al-Issad, verse 1-2

8-Quran, Surah al-Ahqaf, Verse 11

9-Ibn Kathir Damshahi, Abu al-Fida, Ismail ibn Omar, Al-Badayeh and al-Nehayeh, p. 3, p. 61

10- Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, V2, p346

11- Zargarinejad, Gholam Hossein, Analytical History of Islam, p. 23

12- Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, V1, p199

13-Halabi, Ali ibn Ibrahim, al-Sireh al-Halabieh, v. 1, p. 336

14-Pishvaih, Mahdi, History of Islam, p. 166

1- Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, V1, p424-425

2- Zargarinejad, Gholam Hossein, History of sadr of Islam ,p297

3-same.p301

4- Quran, Surah Al-Ensherah, verse 5

5- Quran, Surah Najm, Verse 35

Then in the thirteenth year, a number of Medina women and men came to Mecca and went to see the Prophet. This visit was called the women's allegiance^٧ and led to the definitive migration of the Prophet and Muslims to the city of Medina.

By migrating to Medina, the religion of Islam spread between tribes.^٨

Factors Affecting Islam bringing tribes:

1) The geographical environment and the place of life of humans is one of the factors influencing the behavior of individuals. This factor, along with the race and customs

Makes the personality of individuals.

Before Islam, the life was difficult to live on the island of Al-Arab, so people were brave and ready for battle and had the power to defend.^٩

With the advent of Islam, a transformation was created in the society, and was used from ability of people to defend religion.^٧

2) The lack of a central government helped spread Islam and, with the spread of Islam, many people of tribesmen became Muslim.^٧

3) At the time of the advent of Islam, the cultural and religious conditions of the island of al-Arab were favorable because this country was the center of monotheistic religions such as the Hanif^٢ and Jews^٤ and Christianity^٢ and Zoroastrian religion,^٧ and the background for the adoption of Islam was provided.

4) The Qur'an says that it is not compulsory to accept religion and the way is specified.^٨

5) Hajj ceremonies and holding markets were an opportunity for Islam to spread to all the tribes.^٩

Tribal Islamism:

The advent of Islam shook the tribal social and political system in the Arabian Peninsula.

The tribal reaction to Islam was different. Some of tribes accepted Islam and Some people saw Islam as their opponents

Two incidents had a great impact on Tribal Islamism:

1) Hadithiyya peace, which tribes were liberated and brought Islam.

2) Conquering Mecca, the Qoraish tribe surrendered and the Al-Arabi Island integrated^١

After the conquest of Mecca, a group of tribal members came to the Prophet in Medina and became Muslims. The ninth year of AH was called Am- al vofoud.^٧

The khasam tribe, which was one of the great Qahtani tribes and who were pagan pre-Islam and their famous idol was "Zhul al-Khalseh"^٧ and did not give Hajj and fought in the forbidden months,^٧ In the ninth year of the AH they became Muslims.

The Khasam tribe lived in the pre-Islamic period in the high and mountainous regions of Hejaz and Yemen up to the district of Tabaleh, but settled on the threshold of the advent of Islam on the slopes of Mount Serat.^٤

6- Zargarinejad, Gholam Hossein, History of sadr of Islam ,p303

7- Quran, Sura Momtahaneh, Verse 12

8- Zargarinejad, Gholam Hossein, History of sadr of Islam ,p305

1-Aeneh vand, Sadegh, the history of Islam, p. 44

2-Farsi, Jalaluddin, Evolutionary Revolution of Islam, p. 36

3-Tabari, Mohammed ibn Jarir, Tabari date, translation by Abolghasem Payandeh, p. 2, p. 217

4-Mas'udi, Ali ibn Hussein, Morooj al-Zahab, volume 1, pp. 60-68

5-Pishvae, Mahdi, Islamic History, p71-72

6- Aeneh vand, SadeghPolitical, History of Islam,p44

7- Yaqubi, Ahmed ibn Ya'qub, History of Yaqubbi, translated by Ibrahim Ayati, p. 1, p. 226

8- Holy Quran, Surah Baqareh, Verse 256

9- Afghani, Sa'id ibn Muhammad ibn Ahmad, Asvagh al-Arab, p. 286

1- Zargarinejad, Gholam Hossein, Analytical History of Islam, p.57-60.

2- Ayati, Mohammad Ibrahim, The History of the Prophet, p. 537

3- Kalbi, Hisham bin Muhammad, al-Asnam, Vol. 1, pp. 34-35

4- Azraqi, Mohammad ibn Abdollah, Mecca News, Volume 1, p. 184

The tribe of khasam became Muslims individually, family and collectively and

They became Muslims in the 9th AH, Because the Prophet ordered Jarir ibn Abdullah Bajeli to destroy the house of Zhul al-Khalseh , Jarir attacked with Bani-Ahmad tribe, and a number and they killed number of khasam men and The house was destroyed and idols burned.^٦

The leaders of the khasam tribe came to Medina from the city of Tabaleh, They were "Assas ibn Zohar" and "Anas ibn Modrek" came to Medina^٧ and said that we believe to God and become Muslims. The Prophet welcomed them and wrote a treaty for them. After that, Islam spread in Yemen.^٨

The first Muslims of Khasam tribe:

With the advent of Islam, a number of women of Khasam tribe become Muslims and emigrated to Habasheh and Medina.

- 1) Asma Bent Omaiss, who became Muslim in Mecca,^٩ emigrated to Habasheh, along with his wife, Ja'far ibn Abi Talib, and migrated to Medina a few years later during the conquest of Kheibar.^{١٠}
- 2) Salma Bent Omaiss: Salma was the sister of Asma, who prophet told them Paradise sisters.^{١١} Salma become Muslim and immigrated to Medina with his wife, Hamzeh.^{١٢}
- 3) Salameh Bent Omaiss was the sister of Asma, and she was the women of the Khasam tribe, she became Muslim at the same time as the emergence of Islam.^{١٣}
- 4) Lababeh Kobra was the sister of Asma, she was famousto Ommeh Fazl, and she was a member of the Khasam tribe, and she became Muslim in Mecca, she was the first woman to become Muslim after Khadijah.^{١٤}
- 5) Meimoonah Bent Harreth ibn Hozn:

She was a celebrity in the Islam history^{١٥} of and she was the women of Khasam tribe.^{١٦}

She married the Prophet in the year seven of Hijri,^{١٧} and verse 50 of the Ahzab Sura was revealed to her.

- 6) Asma Bent Anas ibn modrek:

She became Muslim in Mecca^{١٨} and waited for her wife to become Muslim before conquering Mecca, and then they both migrated to Medina together.^{١٩}

- 7) Salma Bent Anass:

Salma was the sister of Asma. She became Muslim at the time of Aghabeh allegiance and migrated to Medina with her family.^{٢٠}

Result:

Historical sources were used in this paper and it turned out that with the advent of Islam,

Bad traditions of ignorance were lost.

And then a number of people from different tribes, including Khasam, became Muslim.

5- Hamavi, Yaghoot, Mojam al-Boldan, Vol. 3, pp.204-205

6- Kalbi, Hisham ibn Mohammad, al-Asnam, p. 130

7- Ibn Sa'd, Tabaghat al kobra, vol. 1, p. 348

8- Ibn Hesham, Abdul Malek, Al-Sireh al-Naboieh, vol. 2, p. 588

1- Ibn Sa'd, Tabaghat al kobra, vol.8,p.219

2-The same ,vol 4, p. 25

3- Ibn Abdulber, Abu Omar,Alestiab, Vol. 4, p. 1861

4- Blazari, Ansab Al-Ashraf, Vol. 4, p. 284

5- The same ,vol 1 ,p.448.

6- Ibn Assir, Ezzeddin, Osdolghabeh, vol. 6, p. 253

7- Massoudi, Ali ibn Hussein, Morooj al-Zahab, p. 2, p. 300

8- Asghalani, Ibn Hojr, al-Essabeh, Vol. 8, p. 48

9- Ben al-Shati, Ayesheh, Nisa al-Nabi, pp. 231-23

10- Ibn Assir, Ezzeddin, Osdolghabeh, vol1,p129

11- Asghalani, Ibn Hojr, al-Essabeh, Vol. 2, p215

12- Asghalani, Ibn Hojr, al-Essabeh, Vol.1,p278

And Islam spread on the Arabian Peninsula gradually.

After the opposition of Mecca's leaders, prophet immigrated to Medina and this event spread Islam between tribes.

Hodaybieh peace, Fatah of Mecca and the destruction of pagoda was very important because the heads of the khasam tribe came to medina and became Muslims in the ninth year of the AH.

References

Quran

Aeneh vand, Sadegh, the history of Islam, Tehran: Tehran university ,1362

Afghani, Saeed ibn Muhammad ibn Ahmad, Asvagh al-Arab, Beirut: Dar al fekr

Alousi, Mahmoud Shokri, Bolugh Fi Mahrefat Ahval Al Arab, Cairo:

No publisher, 1924

Asghalani, Ibn Hojr, al-Essabeh, , Beirut: Dar al kotob al elmieh,1415AH

Ayati, Mohammad Ibrahim, The History of the Prophet, Tehran: Tehran University, 1378

Azraghi, Mohammad ibn Abdollah, Mecca News, Beirut: Dar al Andalus, 1416 AH

Bent al-Shati, Ayesheh, Nisa al-Nabi, , Beirut: Dar al ketab,1399AH

Blazari; Ahmad Bin Yahya, Ansab Al-Shafer, Beirut: Dar al Taarof,1397AH

Durant, Will, the History of Civilization, Translator: Hamid Enayat, Tehran: Cultural and Scientific Publication,1370

Farsi, Jalaluddin, Evolutionary Revolution of Islam, Tehran: Cultural and Scientific Publication,1361

Halabi, Ali ibn Ibrahim, al-Sireh al-Halabieh, N o Place, Dar al marefeh, 1409AH

Hamavi, Yaghoot, Mojam al-Boldan, Tehran: Offset ,1956

Ibn Abdulber, Abu Omar, Alestiab, Beirut: Dar al Jeil, 1412AH

Ibn Assir, Ezzeddin, Osdolghabeh, , Beirut: Dar al Fekr ,1409AH

Ibn Hisham, Abdul Malek, Al-Sireh al-Nabavieh, Beirut: Dar al Ketab,1409AH

Ibn Kathir Damshahi, Abu al-Fida, Ismail ibn Omar, Al-Badayeh and al- Nehayeh , Beirut: Dar al Kotob al elmieh, 1407AH

Ibn Sa'd, Tabaghat al kobra, Beirut: Dar al Kotob al elmieh, 1410AH

Kalbi, Hisham ibn Mohammad, al-Asnam, Translation: Seyyed Mohammad Reza Jalali, Tehran: New Publishing,1364

Mas'udi, Ali ibn Hussein, Morooj al-Zahab, Translation: Abolqasem Payandeh , Tehran: Cultural and Scientific Publication,1356

Pishvaii, Mahdi, History of Islam , Qom: Office of Science Publishing,1383

Tabrasi, Fazl ibn Hasan, Majmah Al-Bayan, Investigating: Mahallati , Maktab al elmieh, 1379

Tabari, Mohammed ibn Jarir, Tabari history, Research Abolfazl Ebrahim , Beirut: Dar AL Terath,1967

Toreihi, fakhr al-din, Majmah al- Bahrain, Tehran: Montazeri, 1362

Yaqubi, Ahmed ibn Ya'qub, History of Yaqubbi, translated by Ibrahim Ayati, Tehran: Cultural and Scientific Publication,1366

Zargarinejad, Gholam Hossein, Analytical History of Islam, Tehran:Samt, 1390

Zargarinejad, Gholam Hossein, History of sadr of Islam, Tehran:Samt,1383