

**Exemplary Behavior of the Chosen
Prophet (PBUH) from the Two
Sahīhs Series (1) Behavior of the
Prophet (PBUH) towards Non-
Muslims**

**Muhammad ibn ‘Abdul-Rahman
ibn Nāsir al-Zīr**

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Exemplary Behavior of the Chosen Prophet (PBUH) from the Two Sahīhs

Series (1)

Behavior of the Prophet (PBUH)
towards Non-Muslims

Compiled and prepared by:

Muhammad ibn ‘Abdul-Rahman ibn
Nāsir al-Zīr

In the Name of Allah, the Most
Compassionate, the Most Merciful.

Introduction

All praise is due to Allah, we praise
Him, seek His help, and ask for His
forgiveness We seek refuge in Allah

from the evil of ourselves and from our misdeeds. Whoever Allah guides none can mislead, and whoever Allah leads astray none can guide. I bear witness that there is no deity worthy of worship except Allah alone, Who has no partner, and I bear witness that Muhammad is His slave and messenger, may Allah's peace and blessings be upon him, his family, his Companions, and those who follow his path until the Day of Judgment. To proceed,

The best speech is the Book of Allah and the best guidance is that of Muhammad (may Allah's peace and blessings be upon him) for he is the Prophet who does not speak from his

own inclination as Allah Almighty says: {Nor does he speak from [his own] inclination} [Al-Najm: 3] He is the guide and the role model to be followed. Allah Almighty says: {There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and remembers Allah much.} [1]

Whoever contemplates the Prophet's biography, his guidance, and his behavior towards others will notice something amazing, which is his kindness towards everyone, male or female, young or old, Muslim or non-Muslim. He was kind even to inanimate objects. Allah Almighty

says: {And indeed, you are of a great moral character.}[2]

Scholars (may Allah have mercy upon them), in the past and the present, have always given great care to the Prophet's biography. They compiled books and writings on that topic, some of which are detailed while others are brief. However, and as far as I know, they have rarely shed light on, collected, enumerated, then classified aspects of his behavior towards others.

Hence, I sought help from Allah Almighty in collecting the Hadīths, only from the two Sahīhs, which include aspects of the Prophet's

behavior towards all those around him. If Allah willed that I live longer, I shall include the rest of the six compilations of Hadīth and other compilations and writings, Allah willing.

One of the most important causes that urged me to compile and highlight that aspect is the Muslims' need to learn about the approach of the Prophet (may Allah's peace and blessings be upon him) in this regard. I was also driven by the various mistakes and violations that I saw some Muslims committing among themselves or with others out of their ignorance of the biography of the Prophet (may Allah's peace and

blessings be upon him) and their remoteness from it. I was urged as well by the obligation of calling to Allah as Allah Almighty says: {And who is better in speech than one who invites to Allah and does righteousness and says: “Indeed, I am of the Muslims.”} [3] Allah Almighty also says: {Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.} [4]

Speaking about the biography of the Prophet (may Allah’s peace and

blessings be upon him) and his behavior towards others wins the hearts owing to his great morals even with non-Muslims, for mercy was his methodology and message. {And We have not sent you [O Muhammad], except as a mercy to the worlds.}[5]

Following the example of the Prophet (may Allah's peace and blessings be upon him) raises the Muslim way above others in terms of morals and helps him achieve uprightness, all of which result in winning the love and forgiveness of Allah Almighty Who says: {Say [O Muhammad], "If you love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is All-Forgiving, Most Merciful."}[6]

Seeking to defend and support the Prophet (may Allah's peace and blessings be upon him) and to spread Islam among non-Muslims by clarifying his noble stance towards his opponents, I decided to start by highlighting the Prophet's behavior towards non-Muslims and by presenting all such situations that took place between him and his opponents from among the Jews, Christians, and polytheists, as individuals and groups. This shall be the topic of the first series.

My methodology in research:

I read Sahīh Al-Bukhāri and Sahīh Muslim and picked only the Hadīths

that include situations and incidents showing how the Prophet (may Allah's peace and blessings be upon him) treated others, be they people, animals, or inanimate objects. I relied on the edition published by the Risalah Publishers.

I divided the research into sections, calling each section a "series". Each series includes Hadīths under the same title. My objective was to highlight the Prophet's behavior towards others the best way I can. I was able to finish the series on his behavior towards his opponents, which is the first series. The second one is about his behavior towards the hypocrites, the third about his

behavior towards the youngsters, the fourth about his behavior towards women, the fifth about his behavior towards those seeking his opinion, etc. until the whole project comes to an end by the might and power of Allah.

I classified the Hadīths, putting each under the appropriate topic, along with mentioning the Hadīth number in the edition of Risalah Publishers, and giving it a number according to its order in this series.

If the Hadīth selected from Sahīh Al-Bukhāri has Atrāf (**indicative parts**), I mention all the numbers of these indicative parts, and I refer to the part

and page number in the footnote as mentioned in Fat-h Al-Bāri by Ibn Hajar (may Allah have mercy upon him). If the Hadīth coincides with what is in Sahīh Muslim, or is mentioned only in Sahīh Muslim, then I mention its number in Sahīh Muslim, besides the part and page number as mentioned in Sharh Al-Imam Al-Nawawi (may Allah have mercy upon him).

I choose the most complete Hadīth, according to my Ijtihād (personal reasoning), from among these mentioned Hadīths, and sometimes I may mention other narrations when needed.

I explained the unfamiliar terms in the Hadīths based on Fat-h Al-Bāri by Ibn Hajar, or Sharh Muslim by Al-Nawawi, or the commentary on Sahīh Al-Bukhāri by Mustafa al-Bagha, or the commentary on Sahīh Muslim by Muhammad Fouad ‘Abdul-Bāqi, or Hāshiyat Al-Sahīhayn, the Risalah Publishers edition.

I extract aspects of the Prophet’s behavior towards others from every Hadīth based on Fat-h Al-Bāri by Ibn Hajar, or Sharh Muslim by Al-Nawawi, or based on my own thoughts that Allah, the Exalted, guides me to.

I mention some of the important benefits in the Hadīths based on Fat-h Al-Bāri by Ibn Hajar, or Sharh Muslim by Al-Nawawi, or based on my own thoughts that Allah guides me to.

I divided the research into two chapters:

Chapter One: The Prophet's Behavior towards the Polytheists

Chapter Two: The Prophet's Behavior towards the People of the Book

I praise Allah Almighty for the blessing of guiding me to choose this topic, delve into its wonders, and

then write about it. I ask Allah to make it a means for attaining the intercession of our Prophet Muhammad (may Allah's peace and blessings be upon him).

I would also like to thank all the professors and seekers of knowledge who helped bring this book to light either by reviewing the content or offering advice. May Allah reward them and forgive them and their parents.

As for you, dear reader, whatever right you find, it is only the result of Allah's favor and guidance, and whatever wrong you find, it is from myself and from the devil. I ask

Allah to forgive me and I repent to Him. I ask Allah to help me write and finish the whole series, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Chapter One: The Prophet's Behavior towards the Polytheists

1) Steadfastness of the Prophet (PBUH) in observing rituals of his religion publicly despite the threats he received:

Text of the Hadīth (Sahīh Muslim 7065):[\[7\]](#) Abu Hurayrah reported: “Abu Jahl asked: ‘Does Muhammad prostrate and place his face on the ground in your presence?’ The reply was in the affirmative, [so he said](#): ‘By Al-Lāt and Al-‘Uzza, if I ever see him doing that, I will trample his neck, or I will smear his face with dust.’ Then he went to the Messenger of Allah (may Allah’s peace and blessings be upon him) while he was engaged in praying and wanted to trample his neck. However, they were surprised to see him turning on his heels and trying to ward something off with his hands. [He was asked](#): ‘What is wrong with you?’ He replied: ‘There was a ditch of fire,

terror, and wings between me and him.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) then said: ‘Had he come close to me, the angels would have torn him into pieces.’” He (the narrator) said: “Then Allah Almighty revealed the following verses – We do not know whether this is in the Hadīth transmitted by Abu Hurayrah or something conveyed to him from another source – {No! [But] indeed, man transgresses. Because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he

denies and turns away - Does he not know that Allah sees? No! If he does not desist, We will surely drag him by the forelock[8] - A lying, sinning forelock.[9] Then let him call his associates;[10] We will call the angels of Hell.[11] No! Do not obey him...}[12]” ‘Ubaydullah made this addition: “Then He commanded him with what follows.” Ibn ‘Abdul-A‘la added: “{Then let him call his associates} [Al-‘Alaq: 17] means his people.”[13] [14]

Behavior of the Prophet (PBUH) occurring in the Hadīth:

His courage that was manifest in observing his prayer despite Abu

Jahl's threat, as well as confronting the people of Quraysh, declaring his mission, and practicing the rituals of his religion publicly regardless of their threats against him and of being without supporters.

His steadfastness in his prayer even with Abu Jahl, head of the polytheists, coming to carry out his threat to trample his neck.

Benefits:

The Prophet's trust in his Almighty Lord and in His support. This is the kind of unshakable belief that every Muslim needs to have.

Allah Almighty supported His Prophet (may Allah's peace and blessings be upon him), protected, and defended him. This support and protection includes the believers as Allah Almighty says: {Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.} [\[15\]](#) Allah Almighty also says: {And Our decree has already passed for Our servants, the messengers, that they would surely be given victory, and that Our soldiers will surely prevail.} [\[16\]](#)

2) Endurance of the Prophet (PBUH) of the Polytheists' abuse

while praying in Hijr of Al-Ka‘bah:

Text of the Hadīth (Sahīh Al-Bukhāri 3856):[\[17\]](#) ‘Urwah ibn al-Zubayr reported: “I asked Ibn ‘Amr ibn al-‘Ās: ‘Tell me about the worst thing the polytheists did to the Prophet (may Allah’s peace and blessings be upon him).’ He replied: ‘While the Prophet (may Allah’s peace and blessings be upon him) was praying in Hijr of al-Ka‘bah,[\[18\]](#) ‘Uqbah ibn Abi Mu‘ayt came and put his garment around his neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (may Allah’s peace and blessings be

upon him) and said: “{Do you want to kill a man simply because he says: ‘My Lord is Allah?’} [19]”” [20]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His courage was manifest in observing his prayer in the presence of all those polytheists.

His endurance of the polytheists’ excessive harm while praying.

His deliberation during that phase by avoiding clash and self-defense, which indicates immense wisdom.

Benefits:

The Prophet's fear of his Lord and his veneration of prayer, as he did not interrupt his prayer despite this harm.

In their defiance and arrogance, the polytheists not only reject the truth, but also hurt the Muslims by all possible means.

The Prophet's wisdom in preaching Islam and calling to Allah.

3) Supplication of the Prophet (PBUH) against the polytheists when they abused him during his prayer:

Text of the Hadīth (Sahīh Al-Bukhāri 240):[\[21\]](#) ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him)

reported: “While the Prophet (may Allah’s peace and blessings be upon him) was once praying at the (Sacred) House, Abu Jahl was sitting with some of his companions. One of them [\[22\]](#) said: ‘Who amongst you will bring the entrails of the slaughtered camel of Banu so-and-so and put them on Muhammad's back when he prostrates?’ The most unfortunate amongst them hurried and brought it. He waited until the Prophet (may Allah’s peace and blessings be upon him) prostrated and put it on his back between his shoulders. I was watching but could not do anything. I wish I had the power to stop them. They started laughing so much that they fell on

each other. The Messenger of Allah (may Allah's peace and blessings be upon him) did not lift his head and remained in his prostration until Fātimah came to him and threw that away from his back. The Messenger of Allah (may Allah's peace and blessings be upon him) then raised his head and said thrice: 'O Allah, ruin Quraysh.' It was hard for them^[23] to hear his invocation against them as they had a conviction that the prayers and invocations were accepted in that city. He then named them: 'O Allah, ruin Abu Jahl, and ruin 'Utbah ibn Rabī'ah, Shybah ibn Rabī'ah, Al-Walīd ibn 'Utbah, Umayyah ibn Khalaf, and 'Uqbah ibn Abi Mu'ayt." He mentioned the

seventh whose name I cannot recall.’
By Allah in Whose Hands my life is,
I saw the dead bodies of all those
whom the Messenger of Allah (may
Allah’s peace and blessings be upon
him) had named in the Qalīb of
Badr.’”[\[24\]](#) [\[25\]](#)

The wording of another narration of
Al-Bukhārī reads: “While the Prophet
(may Allah’s peace and blessings be
upon him) was prostrating,
surrounded by people from Quraysh,
‘Uqbah ibn Abi Mu‘ayt came with
the entrails of a slaughtered camel
and threw it on his back. The Prophet
(may Allah’s peace and blessings be
upon him) did not lift his head...”[\[26\]](#)

A narration of Muslim reads: “... until someone went and told Fātimah, who was a young girl. She hurried to the Prophet (may Allah’s peace and blessings be upon him) and threw that away from his back and went cursing them... When they heard his voice, they stopped laughing and feared his invocation...”[\[27\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His strength and courage as he worshiped his Lord and performed his prayer before the eyes of all those polytheists without fearing them.

His supplication against the heads of disbelief, and calling them by their

names, individually and collectively. He invoked Allah to ruin them as it became clear to him, from their attitude or through revelation, that they would never be from the believers. Hence, they deserved his supplication against them as a result of harming him while he was worshiping his Lord.

His tolerance towards those who abused him as he resorted to Allah by invoking Him against them instead of taking revenge on them. [\[28\]](#)

His fairness as he did not supplicate against the whole of Quraysh; rather, he supplicated against the heads of

disbelief, who declared their enmity and harmed him.

His patience, perseverance, and sincerity in calling to Allah, hence, the polytheists' abuse did not stop him from undertaking his mission.

Preaching Islam should be done through words and deeds, and that was what the Prophet (may Allah's peace and blessings be upon him) did as he used to call those polytheists to worship Allah through his words, deeds, and morals.

Benefits:

The Prophet's firm belief that Allah Almighty would support him and exact revenge on his enemies.

The Prophet's fear and awe of Allah Almighty as shown clearly in his firmness, steadfastness, and his persistence in prostrating to his Lord. Their abuse had only made him more absorbed in his worship.

The Prophet's veneration of prayer, for his declaration of monotheism was accompanied by his frequent performance of prayer. It was the visible act of worship with which he refuted their false acts of worship.

The Prophet's reverence for supplication, hence, he used to

supplicate Allah frequently and persistently, and repeat his supplication thrice. He also used to seek the times when and the places where supplications are most likely to be answered. Mecca is one of such places, hence, the disbelievers used to highly regard the supplication made therein, and Muslims held it in much higher regard.

The disbelievers knew that the Prophet (may Allah's peace and blessings be upon him) was truthful. They feared his supplication and their laughter turned into silence because they realized that the Prophet's supplication would be fulfilled. [\[29\]](#)

Fātimah's zeal and courage as she cursed those tyrants and made an invocation against them and they did not respond back to her. [\[30\]](#)

4) Supplication of the Prophet (PBUH) for the guidance of the Daws Tribe:

Text of the Hadīth (Sahīh Al-Bukhārī 4392): [\[31\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “Al-Tufayl ibn ‘Amr came to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘(The tribe of) Daws has disobeyed (Allah and His Messenger) and refused (to embrace Islam), so invoke Allah against

them.’ He said: ‘O Allah, guide Daws and bring them.’”[\[32\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His reception of that Companion, Al-Tufayl, and listening to his request to make an invocation against the tribe of Daws for their disobedience.

His wise handling of that situation by doing what he believed to be appropriate and right. Despite their disbelief and rejection, the Prophet (may Allah’s peace and blessings be upon him) supplicated Allah to guide the tribe of Daws and bring them to embrace Islam to be safe from their harm and win their friendship.[\[33\]](#)

His mercy towards those whom he called to Islam. Allah Almighty said: {And We have not sent you [O Muhammad], except as a mercy to the worlds.} [34]

Benefits:

The Companions' keenness to call others to Allah, which showed clearly when this Companion, Al-Tufayl ibn 'Amr al-Dawsi (may Allah be pleased with him) went to the Prophet (may Allah's peace and blessings be upon him) to inform him that the tribe of Daws had disobeyed and rejected the truth.

The Prophet's appeal to his Lord for His help to guide the people who

were invited to embrace Islam. This is the attitude to be adopted by parents with their children, and by mentors and Muslim preachers.

5) Supplication of the Prophet (PBUH) for the polytheists when they were afflicted with famine:

Text of the Hadīth (Sahīh Al-Bukhārī 1007):[\[35\]](#) Masrūq reported: “We were with ‘Abdullah as he said: ‘When the Prophet (may Allah’s peace and blessings be upon him) saw the people’s refusal to accept Islam, he said: “O Allah, (afflict them with) seven (years of famine) like the seven (years of famine during the time) of Yūsuf (Joseph).” So famine

overtook them and destroyed all kinds of plants to such an extent that the people started eating hides, carcasses, and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine to) see smoke because of hunger. So, Abu Sufyān went to the Prophet (may Allah's peace and blessings be upon him) and said: "O Muhammad! You order people to obey Allah and maintain kinship ties. No doubt, the people of your tribe are dying, so supplicate Allah for them." So Allah Almighty revealed: {Then watch for the Day when the sky will bring a visible smoke.}[36] Until His saying: {The Day We will strike with the greatest assault, We will surely take

retribution.} [37] “The greatest assault” refers to the Battle of Badr. The smoke, the greatest assault, the inevitable punishment, and the verse of Surat Al-Rūm have all passed.”

[38] [39]

A narration of Muslim reads: “... so a man came to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, seek Allah’s forgiveness for Mudar for they are ruined.’ He said: ‘For Mudar? You are bold indeed.[40]’ Then, he supplicated Allah for them, whereupon Allah Almighty revealed: {Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return

[to disbelief].} [41] They were then granted rain, and when they felt relief, they returned to their previous state. Hence, Allah Almighty revealed: {Then watch for the Day when the sky will bring a visible smoke. Covering the people; this is a painful torment.} [42] {The Day We will strike with the greatest assault, We will surely take retribution.} [43] This refers to the Battle of Badr.” [44]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His use of all legitimate and possible methods in calling non-Muslims to Islam. When he invited Quraysh to embrace Islam and they did not

respond to his call, he sought the help of Allah. When they came asking him to supplicate for them and they were granted rain, then they returned to their previous state of rejecting the truth, he admonished them, supplicated Allah for them, then invoked Allah against them, then he supplicated for them again.

His invocation against the polytheists was not from the very beginning. Rather, he did that only when they showed obstinacy and arrogance and refused to follow the truth.

His noble morals, his mercy, and his maintenance of kinship ties even if they were from the disbelievers.

His listening to the polytheists' request and complaint about drought and famine hoping that this would drive them to embrace Islam. The Prophet (may Allah's peace and blessings be upon him) was diligent in supplicating his Lord for them hoping that He might guide them, despite the great enmity that Quraysh showed towards him and despite their stubbornness and hostility.

His patience and tolerance towards those who abused him from among the polytheists, for in spite of their abuse, they asked him to seek rain for them.

His lenience showed even in his supplication against those polytheists. Instead of asking Allah to destroy all of them, **he said:** “O Allah, grant me support against them.”[\[45\]](#) This reminds us of his stance when Allah Almighty sent him the angel of mountains who asked him: “Do you want me to make the two mountains fall on them...”[\[46\]](#)

His keenness to achieve the greater and most sublime goal, namely calling non-Muslims to embrace Islam and saving them from misguidance. After insisting on their stubbornness, showing arrogance, carrying out abuse, and turning people away from the way of Allah,

the Prophet (may Allah's peace and blessings be upon him) asked Allah to support him against them by afflicting them with famine so that they would reconsider their stance. Hence, he (may Allah's peace and blessings be upon him) said: "O Allah, grant me support against them..." He was only seeking help from Allah to undertake that serious matter, which was a heavy burden for him. His intention was not to gloat or that they all be destroyed.

Benefits:

The Prophet's resorting to Allah Almighty through supplication and earnest invocation to help him in his

mission, then to grant those polytheists relief.

Allah Almighty honored His Prophet (may Allah's peace and blessings be upon him) by answering all of his supplications; first when he invoked Allah against the polytheists because of their obstinacy and arrogance, and the second time when he supplicated for them after being afflicted with drought and famine to the extent that they would fail to see the sky when looking at it, and instead would see smoke out of severe hunger.

Just as Shariah prescribes the rain-seeking supplication for the believers, it also permits the famine-seeking

supplication against the disbelievers because it weakens them, which is an advantage for Muslims. This was clear in the previous incident as they resorted to the Prophet (may Allah's peace and blessings be upon him) to supplicate Allah to relieve them from famine.[\[47\]](#)

The polytheists praised the Messenger of Allah (may Allah's peace and blessings be upon him) for his great qualities like veracity, honesty, compassion, and mercy. They could not but admit his favor and high status despite the hostility that they showed against him.

Allah Almighty shows great forbearance towards His slaves. Those stubborn polytheists were well aware that Allah is the One Who causes the rain to fall, yet they refused to believe that He is the only deity worthy of worship because of their obstinacy and arrogance. Allah Almighty said: {What is the matter with you that you do not attribute to Allah due grandeur} [48]

The discourtesy and incivility of those polytheists as they abused the Messenger of Allah (may Allah's peace and blessings be upon him) in all ways, yet they asked him to implore Allah to send them rain. That is why the Messenger of Allah (may

Allah's peace and blessings be upon him) said to Abu Sufyān: "You are bold indeed!"

6) Keenness of the Prophet (PBUH) to invite his uncle to Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 1360):[\[49\]](#) Ibn Shihāb reported: "Sa'īd ibn al-Musayyib told me that his father said to him: 'When Abu Tālib was on his deathbed,[\[50\]](#) the Messenger of Allah (may Allah's peace and blessings be upon him) went to see him and found Abu Jahl ibn Hishām and 'Abdullah ibn Abi Umayyah ibn al-Mughīrah[\[51\]](#) there. The Messenger of Allah (may Allah's

peace and blessings be upon him) said to Abu Tālib: “O uncle, say: There is no deity worthy of worship but Allah, a sentence that I can defend your case with before Allah.” Thereupon, Abu Jahl and ‘Abdullah ibn Abi Umayyah said: “O Abu Tālib, would you renounce the religion of ‘Abdul-Muttalib?” The Messenger of Allah (may Allah’s peace and blessings be upon him) kept inviting him to say it, and both of them[52] kept on repeating their same words until Abu Tālib said, as his last statement, that he was on the religion of ‘Abdul-Muttalib, and refused to say: There is no deity worthy of worship but Allah. Then, the Messenger of Allah (may Allah’s

peace and blessings be upon him) said: “By Allah, I shall keep on asking Allah to forgive you as long as I am not forbidden to do so.” On this occasion, Allah Almighty revealed: {It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.}” The narration of Muslim adds: “Referring to Abu Tālib, Allah Almighty revealed the following, addressing His Messenger (may Allah’s peace and blessings be upon him): {Indeed, [O Prophet], you do not guide whom you like, [53] but Allah guides whom He wills. And He

is Most Knowing of those rightly guided.}”[\[54\]](#) [\[55\]](#) [\[56\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to invite non-Muslims, whether relatives or not, to Islam.

His carefulness to use words that touch the hearts while inviting non-Muslims to Islam, [like when he said](#): “O uncle”.

Repeating his call upon non-Muslims to embrace Islam more than once.

His calling to Allah in the presence of those obstinate resistant polytheists and repeating his request.

His loyalty and love for his uncle as he went to him and called him to Islam out of his deep care for his relatives, even if they were non-Muslims.

His extreme love and compassion for his uncle, so when the latter insisted on polytheism, **he said:** “By Allah, I shall keep on asking Allah to forgive you as long as I am not forbidden to do so.” He confirmed his words by his oath to comfort his uncle, Abu Tālib.

His keenness, patience, and perseverance in calling non-Muslims to Islam despite what he heard from

Abu Jahl and his companion, as in this incident.

Benefits:

Civility of the Prophet (may Allah's peace and blessings be upon him) with his Lord as he said: "I shall keep on asking Allah to forgive you as long as I am not forbidden to do so."

Guidance is something great which belongs to Allah alone. The Muslim who is granted guidance must maintain this great blessing and must seek to call others to Islam using good methods. However, it must be known that guidance is in the Hand of Allah Almighty Who said: {Indeed, [O Muhammad], you do not

guide whom you like, but Allah guides whom He wills, and He is Most Knowing of those rightly guided. }[\[57\]](#)

It is noteworthy that Islam reached four of the paternal uncles of the Prophet (may Allah's peace and blessings be upon him). Two of them embraced Islam, who were Hamzah and Al-‘Abbās, whereas the other two did not, who were Abu Tālib, whose name was ‘Abd Manāf, and Abu Lahab, whose name was ‘Abd al-‘Uzza.[\[58\]](#)

Submission of the Prophet (may Allah's peace and blessings be upon him) to his Almighty Lord; going to

his uncle and inviting him to Islam and repeating his request several times, and after rejecting his invitation, he sought Allah's forgiveness for him. Then, when he was forbidden from doing that, he did not transgress his limits, rather he was content with the decree of Allah and stopped seeking Allah's forgiveness for his uncle. Allah Almighty then revealed: {Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills, and He is Most Knowing of those rightly guided.} [59]

7) Intercession of the Prophet (PBUH) for his polytheistic uncle out of loyalty and gratitude:

Text of the Hadīth (Sahīh Al-Bukhārī 3883):[\[60\]](#) Al-‘Abbās ibn ‘Abd al-Muttalib (may Allah be pleased with him) reported that he said to the Prophet (may Allah’s peace and blessings be upon him): “You have been of no avail to your uncle[\[61\]](#) although he used to look after you and get angry on your behalf.” The Prophet (may Allah’s peace and blessings be upon him) said: “He is in a shallow fire, and had it not been for me, he would have been in the lowest depth of Hellfire.”[\[62\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His intercession on behalf of his polytheistic uncle as a reward for his kindness towards him.

His remembrance and admission of his uncle's favor on him.

His asking Allah to forgive his uncle, who was a polytheist, until he was forbidden from doing so.

His clarifying the effect of his intercession on behalf of his uncle and how it was a cause for alleviating his punishment.

Benefits:

Allah Almighty honored His Prophet Muhammad (may Allah's peace and

blessings be upon him) by accepting his intercession.

Permissibility of dealing with non-Muslims in what benefits Islam and Muslims.

Returning the favor even if it is to a non-Muslim.

Loyalty is from the morals of Islam.

8) The Prophet (PBUH) using an evidential approach in calling his people to Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 4770):[\[63\]](#) Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “When Allah Almighty revealed: {And warn [O Muhammad]

your closest kindred. } [64] The Prophet (may Allah's peace and blessings be upon him) ascended the Safa (mountain) and started calling: 'O Banu Fihri! O Banu 'Adiyyi!' addressing the various tribes of Quraysh till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraysh came and the Prophet (may Allah's peace and blessings be upon him) then said: 'Suppose I told you [65] that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?' They said: 'Yes, for we have never found you telling anything but the truth.' He then said:

‘I am a warner to you before a severe punishment.’ Abu Lahab said (to the Prophet): ‘May your hands perish all the day! Is it for this purpose that you have gathered us?’ Thereupon the following verse was revealed: {His wealth will not avail him or that which he gained.}[66]”[67]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His calling upon the tribes from the disbelievers of Quraysh before his closest kindred to repeat the warning to his kin, and since all of Quraysh fell under the category of his relatives.[68]

His keenness to invite non-Muslims to Islam, offer goodness, and deliver it to people.

His care to call each tribe by name because that would more likely cause them to respond to the call to embrace Islam and would be more effective in establishing indisputable awareness among them.

His care about his relatives and kin even if they were non-Muslims, hence, he started by calling the tribes which were the farthest to him in terms of kinship followed by those who were closer to him.

His use of the evidential approach in calling the polytheists and others to

make them accept his call, **as previously mentioned in:** “Suppose I told you...”

His endurance of the abuse of his polytheistic uncle Abu Lahab and those who were like him. Their insults and threats only increased his adherence to Islam and his steadfastness, **acting upon the verse where Allah Almighty said:** {And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our

remembrance and who follows his desire and whose affair is ever [in] neglect. } [\[69\]](#)

His humbleness with his Lord and refraining from transgressing His limits when he said to his closest kin, [his uncle and wife](#): “Verily, I cannot save you from Allah ([if you disobey Him](#))”.

His making it quite clear that salvation could only be attained by following the truth and obeying the commands of Allah.

Being a relative of the Prophet ([may Allah’s peace and blessings be upon him](#)) is of no avail if not preceded by belief in Allah Almighty.

His keenness to make his voice reach the farthest possible place and that is why he ascended the Safa Mountain.

Benefits:

The quick response of the Prophet (may Allah's peace and blessings be upon him) to his Lord's command; after the revelation of the following verse: {And warn [O Muhammad] your closest kindred.} [\[70\]](#) He ascended the Safa Mountain.

When the Muslim preacher is truthful with Allah, steadfast in his call to Allah, and patient about all the abuse he encounters in his mission, Allah Almighty protects him and exacts revenge on those who harm and

abuse him in this world and the Hereafter.

Allah Almighty honored His Prophet Muhammad (may Allah's peace and blessings be upon him) by averting from him the polytheists' plan and harm.

9) Keenness of the Prophet (PBUH) to invite non-Muslims to Islam by sending messengers:

Text of the Hadīth (Sahīh Al-Bukhārī 2801):[\[71\]](#) Anas (may Allah be pleased with him) reported: “The Prophet (may Allah's peace and blessings be upon him) sent seventy men from Banu Sulaym[\[72\]](#) to Banu ‘Āmir. When they reached there, [my](#)

maternal uncle said to them: ‘I shall precede you, and if they grant me security to convey to them the message of the Messenger of Allah (it will be alright), otherwise you would remain close to me.’ He preceded them and they granted him security. However, while he was reporting the message of the Prophet (may Allah’s peace and blessings be upon him), they beckoned to one of their men who stabbed him to death. He said: ‘Allah is the Most Great, by the Lord of the Ka‘bah, I won.’ After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammām, a sub-narrator said: I think another man was saved

along with him). Gabriel (peace be upon him) informed the Prophet (may Allah's peace and blessings be upon him) that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite: "Inform our people that we have met our Lord, He is pleased with us and He made us pleased". Later on this Qur'anic Verse was abrogated. The Prophet (may Allah's peace and blessings be upon him) invoked Allah for forty days[73] to curse the murderers from the tribe of Ri'1,[74] Dhakwān, Banu Lahyān and Banu 'Usayyah who disobeyed Allah and His Messenger (may Allah's peace and blessings be upon him)."[75] [76]

Anas ibn Mālik reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) invoked curse upon those who killed his Companions at Ma‘ūnah well for thirty days, supplicating against Ri‘l, Dhakwān, Lihyān, and ‘Usayyah who disobeyed Allah and His Messenger.”

Sahīh Muslim 1545. [Anas said:](#)

“Allah Almighty revealed (a verse) in relation to those who were killed at Ma‘ūnah well and we used to recite it until it was abrogated later on, and it (the verse) was: ‘Convey to our people that we have met our Lord, He is pleased with us and He made us pleased.’”[\[77\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His supplication against Ri‘l, Dhakwān, and Banu Lihyān, who were polytheistic tribes, for forty days on account of their betrayal and treason. Supplication is one of the greatest means for attaining victory over enemies as the Prophet (may Allah’s peace and blessings be upon him) did on the day of Badr and on other occasions, and as other Prophets (peace be upon them) did as well.

His condemnation of the polytheists’ breach of the covenant, which is

condemned by all legislations and even by people of the pre-Islamic era.

His keenness to call non-Muslims to Allah and to use various methods in doing so, and here he sent messengers to convey his message to people.

His endurance of such a grave calamity, which is the polytheists' betrayal of his Companions (may Allah be pleased with them).

His composure and fortitude in facing that great calamity, for despite its being grave and dangerous, it did not affect his will or discourage him from proceeding with his mission of calling to Allah.

Benefits:

Keenness of the Prophet (may Allah's peace and blessings be upon him) on teaching people the Qur'an and the matters of their religion.

Great love of the Prophet (may Allah's peace and blessings be upon him) for his Companions and his grief over their death.

Faith was deeply instilled in the hearts of the Companions (may Allah be pleased with them).

The Companions were well disciplined by the Prophet (may Allah's peace and blessings be upon him), hence, they used to compete in

carrying out his commands even if that involved risking their lives.

10) Keenness of the Prophet (PBUH) to deliver his message to the ruler of Bahrain:

Text of the Hadīth (Sahīh Al-Bukhārī 64):[\[78\]](#) ‘Ubaydullah ibn ‘Abdullah ibn ‘Utbah ibn Mas‘ūd reported that ‘Abdullah ibn ‘Abbās said to him: “The Messenger of Allah (may Allah’s peace and blessings be upon him) sent his letter with a man[\[79\]](#) and ordered him to hand it over to the ruler of Bahrain.[\[80\]](#) The ruler of Bahrain then handed it over to Khosrau,[\[81\]](#) who read it and tore it into pieces. I think[\[82\]](#) that Ibn al-

Musayyib said: ‘The Messenger of Allah (may Allah’s peace and blessings be upon him) thus invoked Allah to tear them into pieces.’”[\[83\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to invite non-Muslims to Islam.

His keenness to have his messages delivered to kings and rulers.

His using the available means, including sending letters to the polytheists, to convey the religion of Allah.[\[84\]](#)

His supplication against Khosrau, after the latter had torn his message

into pieces, asking Allah to tear his dominion.[\[85\]](#)

Benefits:

The Prophet (may Allah's peace and blessings be upon him) resorted to the greatest weapon, which is supplication, when that polytheist dared to tear his letter into pieces.

A letter could be attributed to the one who uttered its words rather than its writer, for the Prophet (may Allah's peace and blessings be upon him) was illiterate, yet that letter was attributed to him.

The Companions (may Allah be pleased with them) sacrificed their

lives and properties during the lifetime and after the death of the Prophet (may Allah's peace and blessings be upon him), for the sake of conveying Islam, so may Allah reward them with the best reward.

11) The Prophet (PBUH) returning the favor even to polytheists:

Text of the Hadīth (Sahīh Al-Bukhāri 344):[\[86\]](#) ‘Imrān (may Allah be pleased with him) reported: “Once we were traveling with the Prophet (may Allah's peace and blessings be upon him) and we carried on traveling till the last part of the night.[\[87\]](#) We then stopped and slept

deeply, and nothing is sweeter for the traveler than sleep. It was only the heat of the sun that made us wake up. The first one to wake up was so-and-so, then so-and-so, then so-and-so (the narrator ‘Awf said that Abu Rajā’ had told him their names but he had forgotten them) and the fourth one to wake up was ‘Umar ibn al-Khattāb. Whenever the Prophet (may Allah’s peace and blessings be upon him) used to sleep, nobody would wake him up till he himself woke up as we did not know what was happening to him in his sleep. When ‘Umar woke up and saw the condition of the people, and he was a strict man, he raised his voice with Takbīr (saying: Allāhu Akbar) and

kept on doing so until the Prophet (may Allah's peace and blessings be upon him) woke up by his voice. On waking up, they complained to him of what had happened to them. [88] He said: 'No harm done, depart.' So they departed from that place, and after covering some distance, the Prophet (may Allah's peace and blessings be upon him) stopped and asked for some water to perform ablution. So he performed ablution and the call for prayer was pronounced and he led the people in prayer. After he had finished the prayer, he saw a man sitting aloof who had not prayed with the people. He asked: 'O so-and-so, what prevented you from praying with us?'

He replied: ‘I am in the state of Janābah (ritual impurity) and there is no water.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Perform Tayammum (dry ablution) with (clean) earth and that is sufficient for you.’ Then the Prophet (may Allah’s peace and blessings be upon him) proceeded on and the people complained to him of thirst. Thereupon, he dismounted and called so-and-so (the narrator ‘Awf added that Abu Rajā’ had named him but he forgot his name) and ‘Ali, and he ordered them to go and fetch water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. **They asked:** ‘Where

can we find water?’ She replied: ‘I was there (at the place of water) this hour yesterday and my people are behind me.’ They requested her to accompany them. She asked: ‘Where to?’ They said: ‘To the Messenger of Allah (may Allah’s peace and blessings be upon him).’ She said: ‘Do you mean the man who is called the Sābi’ (one with a new religion)?’ They replied: ‘Yes, the same person. So come along.’ They brought her to the Prophet (may Allah’s peace and blessings be upon him) and narrated the whole story. He said: ‘Help her to dismount.’ [89] The Prophet (may Allah’s peace and blessings be upon him) asked for a pot, then he opened the mouths of the bags and poured

some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others, and last of all the Prophet (may Allah's peace and blessings be upon him) gave a pot full of water to the person who was in the state of Janābah and told him to pour it over his body. The woman was standing and watching what was being done with her water. By Allah, when her water bags were returned, they looked as if they were fuller than they had been before. Then the Prophet (may Allah's peace and

blessings be upon him) ordered us to collect something for her; so dates, flour and Sawīqah were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her and then the Prophet (may Allah's peace and blessings be upon him) said to her: 'We have not taken your water but Allah has given water to us.' She returned home late. Her family asked her: 'O so-and-so, what delayed you?' She said: 'A strange thing! Two men met me and took me to the man who is called the Sābi' and he did such-and-such. By Allah, he is either the greatest magician between this and this

(gesturing with her index and middle fingers and pointing to the sky then to the earth) or he is indeed Allah's Messenger.' Afterwards, the Muslims used to attack the polytheists around her abode but never touched her village. One day she said to her people: 'I think that these people leave you purposely. [90] Have you got any inclination to Islam?' They obeyed her and all of them embraced Islam." Abu 'Abdullah said: "The word Sābi' means the one who has deserted his old religion and embraced a new one."

Behavior of the Prophet (PBUH) occurring in the Hadīth:

His good manners with this polytheistic woman, as he did not punish her for calling him Sābi' (one leaving his old religion for a new one).

His kind speech with that foreign disbelieving woman when he said to her: “We have not taken your water, but Allah has given water to us.”

His calling that woman to monotheism by his words: “Allah has given water to us.”

His generosity, magnanimity, and loyalty with that polytheistic woman as he ordered his Companions to collect food for her. They did so, put it in a piece of cloth, helped her

mount her camel and put the food in front of her. That was how the Prophet (may Allah's peace and blessings be upon him) taught his Companions to be generous and return the favor.

In calling non-Muslims to Islam, the Prophet (may Allah's peace and blessings be upon him) did not use mere direct speech, rather, he used kind treatment, good morals, and giving as well. That was clearly effective as that woman and her people came to embrace Islam later on. Muslims, specially preachers and those who work in that field, are in dire need of following in the Prophet's footsteps.

His refraining from invading that woman's people, or delaying that, as an expression of gratitude for using her water and in the hope of encouraging them to embrace Islam.[\[91\]](#)

His leniency, and that of his Companions, in dealing with that polytheistic woman.

Benefits:

Good manners of the Prophet (may Allah's peace and blessings be upon him) with his Almighty Lord as he said: "Allah has given water to us."

Good manners of 'Umar (may Allah be pleased with him) as clear in his

using Takbīr, thus combining the two benefits. He chose Takbīr specifically because it is originally used in summoning people to prayer. [\[92\]](#)

The Companions' perfect politeness with and reverence for the Prophet (may Allah's peace and blessings be upon him) as they dared not wake him up.

The brilliance of 'Umar (may Allah be pleased with him) in choosing how to wake the Prophet (may Allah's peace and blessings be upon him) up.

The truthfulness and kindness of the Companions (may Allah be pleased

with them) that showed in their dealing with that woman.

The fact that the Prophet (may Allah's peace and blessings be upon him) called people to prayer despite missing its time. In the narration of Muslim, from the Hadīth of Abu Qatādah, it was explicitly mentioned that the Adhān was proclaimed.[\[93\]](#)

Making up for the missed prayer, even if its time has elapsed, and hastening to do so.

Walking away from the place where the devil was present, as mentioned in Sahīh Muslim.[\[94\]](#)

Permissibility of proclaiming Adhān and praying in congregation in case of making up for a missed prayer.[\[95\]](#)

12) The Prophet (PBUH) greeting a mixed group of people including Muslims, hypocrites, polytheists, and Jews:

Text of the Hadīth (Sahīh Al-Bukhārī 4566):[\[96\]](#) Al-Zuhri reported that ‘Urwah ibn al-Zubayr told him that Usāmah ibn Zayd (may Allah be pleased with him and his father) said to him: “The Messenger of Allah (may Allah’s peace and blessings be upon him) rode a donkey covered with a velvet Fadakiyyah sheet[\[97\]](#) and made Usāmah ibn Zayd ride

behind him. He was visiting Sa‘d ibn ‘Ubādah (who was sick) in the dwelling place of Banu Al-Hārith ibn al-Khazraj, and this incident happened before the Battle of Badr. They proceeded till they passed by a gathering in which ‘Abdullah ibn Ubayy ibn Salūl was present, and that was before he embraced Islam. In that gathering there were Muslims, polytheists, idol-worshippers, and Jews, and among the Muslims there was ‘Abdullah ibn Rawāhah. When a cloud of dust raised by (the movement of) the animal covered that gathering, ‘Abdullah ibn Ubayy covered his nose with his garment and said: ‘Do not cover us with dust.’ The Messenger of Allah (may Allah’s

peace and blessings be upon him)

greeted them, stopped, dismounted, invited them to Allah, and recited the Qur'an to them. On that, 'Abdullah

ibn Ubayy ibn Salūl said: 'O man!

There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if

somebody comes to you, you can

preach him.' Thereupon, 'Abdullah

ibn Rawāhah said: 'Yes, O

Messenger of Allah, call on us in our gatherings, for we love that.' So the

Muslims, the polytheists, and the

Jews started verbally abusing one

another till they were about to fight.

The Prophet (may Allah's peace and

blessings be upon him) kept on

quietening them till all of them

became quiet, and then he rode his animal and proceeded till he entered upon Sa'd ibn 'Ubādah. The Prophet (may Allah's peace and blessings be upon him) said to him: 'O Sa'd, have you not heard what Abu Hubāb said? (meaning 'Abdullah ibn Ubayy) He said so-and-so.' Sa'd ibn 'Ubādah said: 'O Messenger of Allah, excuse and forgive him for, by Him Who revealed the Book to you, Allah sent the Truth which was revealed to you at the time when the people of this Buhayrah had decided to crown him ('Abdullah ibn Ubayy) as their ruler. So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite

manner which you had noticed.’ So the Messenger of Allah (may Allah’s peace and blessings be upon him) excused him. It was the habit of the Prophet (may Allah’s peace and blessings be upon him) and his Companions to excuse the polytheists and the people of the Scripture (Christians and Jews) as Allah ordered them, and they used to be patient with their abuse. Allah Almighty said: {...And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse...} Allah Almighty also said: {Many of the People of the Scripture wish they could turn you back to disbelief after you have

believed, out of envy from themselves...} The Prophet (may Allah's peace and blessings be upon him) used to apply what Allah had ordered him by excusing them till he was granted the permission of Allah regarding them. When the Messenger of Allah (may Allah's peace and blessings be upon him) fought the Battle of Badr and Allah killed whomever He willed to be killed among the chiefs of the disbelievers and the nobles of Quraysh, 'Abdullah ibn Ubayy ibn Salūl, and the polytheists and idolaters who were with him, said: 'This matter (Islam) has now brought out its face (triumphed), so give the Messenger of Allah (may Allah's peace and

blessings be upon him) the pledge of allegiance for embracing Islam.’ So they became Muslims.”[\[98\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His greeting the group that included Muslims, hypocrites, Jews, and polytheists.

His skillful handling of conflicts and his success in ending the uproar and making the Muslims and polytheists calm down.

His patience and tolerance in facing the disbelievers’ violent rejection.

His taking advantage of all opportunities to call the polytheists and others to Allah Almighty.

His modesty and his effective method in preaching Islam which showed when he dismounted the animal he was riding.

His neglect of the stance and words of ‘Abdullah ibn Ubayy ibn Salūl.

His recitation of the Qur’an to the people he was calling to Islam.

His extreme politeness and noble morals that were clear even in the way he dealt with that hypocrite, ‘Abdullah ibn Ubayy. Despite his rudeness, the Prophet (may Allah’s

peace and blessings be upon him) did not interrupt or silence him. He did not call or describe him with a name other than his, and he even nicknamed him later on.

His informing Sa‘d ibn ‘Ubādah (may Allah be pleased with him) of the words of ‘Abdullah ibn Ubayy ibn Salūl, the head of the hypocrites, and his acceptance of Sa‘d’s apology on behalf of that hypocrite.

His approval of his Companion’s request to pardon ‘Abdullah ibn Ubayy ibn Salūl, despite his being from the hypocrites.

Benefits:

The Companions (may Allah be pleased with them) loved and defended the Prophet (may Allah's peace and blessings be upon him).

The Companions (may Allah be pleased with them) asked the Messenger of Allah (may Allah's peace and blessings be upon him) to recite the Qur'an to them, visit their gatherings, and teach them Islam.

The need to use gentleness and kindness with the ones invited to Islam.

The Muslim preacher must be mentally prepared to deal with all types of people and to put up with their abuse.

13) The Prophet (PBUH) stressed the importance of maintaining good relations with the parents, even if they were non-Muslims:

Text of the Hadīth (Sahīh Al-Bukhāri 5979):[\[99\]](#) Asmā' bint Abi Bakr (may Allah be pleased with her and her father) reported: “My mother,[\[100\]](#) who was a polytheist, came to visit me with her son[\[101\]](#) during the period of the peace treaty between Quraysh and the Prophet (may Allah's peace and blessings be upon him). I went to seek the advice of the Prophet (may Allah's peace and blessings be upon him) saying: ‘My mother came willingly,[\[102\]](#) should I maintain a good relation

with her?’ He replied: ‘Yes, maintain a good relation with her.’”[\[103\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His care about parents even if they were non-Muslims. Allah Almighty said: {But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you of what you used to do.}[\[104\]](#)

The Prophet (may Allah's peace and blessings be upon him) taught humanity a great lesson on the right of maintaining good relations with parents, even if they are non-Muslims. Even the non-Muslim neighbor has a right over the Muslim even if he is not his relative. So, what a great religion Islam is! Praise be to Allah.

He did not make the case of maintaining a good relation with the polytheistic mother contingent on the husband's permission. [\[105\]](#)

His stress on the importance of the mother's right by giving a full answer instead of just saying, "Yes."

Benefits:

Keenness of the Companions (may Allah be pleased with them) to ask the Prophet (may Allah's peace and blessings be upon him) about issues that they found confusing. In this incident, Asmā' (may Allah be pleased with her) was asking about something related to her religion, which is dealing with her polytheistic mother; and that was the case with all other Companions (may Allah be pleased with them).[\[106\]](#)

14) The Prophet (PBUH) fulfilling the covenants made with non-Muslims:

Text of the Hadīth (Sahīh Al-Bukhārī 2711- 2712):[\[107\]](#) Ibn Shihāb

reported: “‘Urwah ibn al-Zubayr told me that he heard Marwān and Al-Miswar ibn Makhramah (may Allah be pleased with them) talking about the Companions of the Messenger of Allah (may Allah’s peace and blessings be upon him). He said:

‘When Suhayl ibn ‘Amr agreed to the Treaty (of Hudaibiyyah), one of the conditions he stipulated then was that the Prophet (may Allah’s peace and blessings be upon him) should return to them (i.e. to the polytheists) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like

this condition and were quite upset. Suhayl did not agree except with that condition. So, the Prophet (may Allah's peace and blessings be upon him) agreed to that condition and returned Abu Jandal to his father Suhayl ibn 'Amr. Thenceforward, the Prophet (may Allah's peace and blessings be upon him) returned everyone in that period (of truce) even if he was a Muslim. During that period, some believing women emigrated and Umm Kulthūm bint 'Uqbah ibn Abi Mu'ayt was one of those women who came to the Messenger of Allah (may Allah's peace and blessings be upon him) and she was 'Ātiq then. Her relatives came to the Prophet (may Allah's

peace and blessings be upon him) and asked him to return her, but he refused for Allah had revealed the following verse regarding those women: {O you who believe, when the believing women come to you as emigrants, test them. Allah is Most Knowing of their faith...} [\[108\]](#) To His saying: {They are not lawful [wives] for them, nor are they lawful [husbands] for them...}” [\[109\]](#) [\[110\]](#)

2731-[2732](#): Al-Miswar ibn Makhramah and Marwān (whose narrations attest to each other) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) set out at the time of Al-Hudaybiyyah (treaty), and when they

had proceeded for a distance, **he said:** ‘Khālīd ibn al-Walīd is leading the cavalry of Quraysh, constituting the front of the army, and he is at Al-Ghamīm, [\[111\]](#) so take the way on the right.’ By Allah, Khālīd did not sense the arrival of the Muslims till the dust arising from the march of their army reached him, so he turned back hurriedly to warn Quraysh. The Prophet (may Allah’s peace and blessings be upon him) went on until when he reached the Thaniyyah, from where they could be attacked, his she-camel sat down and did not move. **The people said:** ‘Hal Hal’, trying their best to make her move but in vain, **so they said:** ‘Al-Qaswā’ [\[112\]](#) has become unruly! Al-

Qaswā' has become unruly!' The Prophet (may Allah's peace and blessings be upon him) said: 'Al-Qaswā' has not become unruly and that is not her habit, but she was stopped by the One Who stopped the elephant.' [\[113\]](#) Then he (may Allah's peace and blessings be upon him) said: 'By the One in Whose Hand my soul is, if they (Quraysh) ask me anything which implies respect for the sacred ordinances of Allah, I will give it to them.' The Prophet (may Allah's peace and blessings be upon him) then rebuked the she-camel and she got up. He started his way back till he dismounted at the farthest end of Al-Hudaybiyyah at a Thamad [\[114\]](#) containing a little water, which the

people used in small amounts, and in a short while they used up all its water and complained to the Messenger of Allah (may Allah's peace and blessings be upon) of thirst. Thereupon, he took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued gushing till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budayl ibn Warqā' al-Khuzā'i came with some people from his tribe of Khuzā'ah from Tihāmah, and they were the advisers of the Messenger of Allah (may Allah's peace and blessings be upon him) who would keep no secret from

him. **Budayl said:** ‘I left Ka‘b ibn Lu‘ayy and ‘Āmir ibn Lu‘ayy at the profuse water of Al-Hudaybiyyah and they have Al-‘Īdh[115] Al-Matāfīl with them. They will wage war against you and will prevent you from visiting the Ka‘bah.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘We have not come to fight anyone, but to perform ‘Umrah. No doubt, the war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people, and if I have victory over them, Quraysh will have the option to

embrace Islam as other people do if they wish, or they will at least get strong enough to fight. But if they do not accept the truce, by the One in Whose Hand my life is, I will fight with them defending my Cause till I get killed, but Allah will definitely make His Cause victorious.’ Budayl said: ‘I will inform them of what you said.’ So, he set off till he reached Quraysh and said: ‘We have come to you after meeting with that man. We heard saying something which we will disclose to you if you wish.’ Some of the fools among Quraysh shouted that they were not interested to hear anything about him, but the wise among them said: ‘Relate what you heard him say.’ Budayl said: ‘I

heard him say so-and-so,' relating what the Prophet (may Allah's peace and blessings be upon him) had told him. 'Urwah ibn Mas'ūd got up and said: 'O people! Are you not the fathers?' [\[116\]](#) They said: 'Yes.' He added: 'Am I not the son?' They said: 'Yes.' He said: 'Do you mistrust me?' They said: 'No.' He said: 'Do you not know that I invited the people of 'Ukāzh for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?' They said: 'Yes.' He said: 'Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you would better accept it and allow me to meet him.' They said: 'You may meet

him.’ So, he went to the Prophet (may Allah’s peace and blessings be upon him) and started talking to him. The Prophet (may Allah’s peace and blessings be upon him) told him almost the same as he had told Budayl. Then ‘Urwah said: ‘O Muhammad, will you not have any scruple about destroying your own people? Have you ever heard of anyone among the Arabs destroying his people before you? On the other hand, if the reverse should happen, by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.’ Hearing that, Abu Bakr said: ‘Go suck Bazhar Al-Lāt,[117] do you say we would run

and leave the Prophet (may Allah's peace and blessings be upon him) alone?' 'Urwah said: 'Who is that man?' They said: 'He is Abu Bakr.' 'Urwah said to Abu Bakr: 'By Him in Whose Hand my life is, were it not for the favor which you did me and which I did not return, I would have retorted.' 'Urwah kept on talking to the Prophet (may Allah's peace and blessings be upon him) and seizing the Prophet's beard as he was talking, while Al-Mughīrah ibn Shu'bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet, Al-Mughīrah would hit his hand with the handle of the sword

and say (to ‘Urwah): ‘Remove your hand from the beard of the Messenger of Allah (may Allah’s peace and blessings be upon him).’ ‘Urwah raised his head and asked: ‘Who is that?’ The people said: ‘He is Al-Mughīrah ibn Shu‘bah.’ ‘Urwah said: ‘O treacherous! Am I not doing my best to prevent evil consequences of your treachery?’ Before embracing Islam, Al-Mughīrah was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet (may Allah’s peace and blessings be upon him) said to him: ‘As regards your Islam, I accept it, but as for the property, I shall not take anything thereof.’ ‘Urwah then

started looking at the Companions of the Prophet (may Allah's peace and blessings be upon him). By Allah, whenever the Messenger of Allah (may Allah's peace and blessings be upon him) spat, the spittle would fall in the hand of one of them who would rub it on his face and skin. If he ordered them, they would carry out his orders immediately. If he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not keep looking at his face out of respect. 'Urwah returned to his people and said: 'O people! By Allah, I have been to kings and to Caesar, Khosrau and the Negus, yet I have

never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them [\[118\]](#) who would rub it on his face and skin. If he ordered them, they would carry out his order immediately. If he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not keep looking at his face out of respect.’ [‘Urwah added:](#) ‘No doubt, he has offered you a reasonable proposal, so accept it.’ [A man from the tribe of Banu Kinānah said:](#) ‘Let me go to him,’ and they let him, and when he approached the Prophet and

his Companions, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'This is so-and-so from a tribe that respects the sacrificial animals, so, bring them in front of him.' So, the sacrificial animals were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said: 'May Allah be exalted! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his companions, he said: 'I saw the sacrificial animals garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is wise to prevent them from visiting the Ka'bah.' Another man called Mikraz

ibn Hafs got up and sought their permission to go to Muhammad, and they allowed him too. When he approached the Muslims, the Prophet (may Allah's peace and blessings be upon him) said: 'Here is Mikraz and he is a vicious man.' Mikraz started talking to the Prophet (may Allah's peace and blessings be upon him) and as he was talking, Suhayl ibn 'Amr came. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'Now the matter has become easy.' Suhayl ibn 'Amr said to the Prophet (may Allah's peace and blessings be upon him): 'Let's conclude a peace treaty.' So, the Prophet (may Allah's peace and blessings be upon him) called the

scribe and said to him: ‘Write: In the Name of Allah, the Most Compassionate, the Most Merciful.’

Suhayl said: ‘As for “the Most Compassionate”, by Allah, I do not know what it means. **So write:** In Your Name O Allah, as you used to write previously.’ **The Muslims said:** ‘By Allah, **we will not write except:** In the Name of Allah, the Most Compassionate, the Most Merciful.’

Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: ‘Write: In Your Name O Allah.’

Then he dictated: ‘This is the peace treaty which Muhammad, the Messenger of Allah (may Allah’s peace and blessings be upon him) has concluded.’ **Suhayl said:** ‘By Allah, if

we knew that you are the Messenger of Allah, we would not prevent you from visiting the Ka‘bah, and would not fight with you. So, **write:**

Muhammad ibn ‘Abdullah.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘By Allah, I am the Messenger of Allah even if you refused to believe me.

Write: Muhammad ibn ‘Abdullah.’ - Al-Zuhri said: “This is because the Prophet (may Allah’s peace and blessings be upon him) said: ‘If they ask me anything which implies respect for the sacred ordinances of Allah, I will give it to them.’” -

Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said to him: ‘On the condition that

you allow us to visit the House (i.e. Ka'bah) so that we may perform Tawāf (circumambulation) around it.' **Suhayl said:** 'By Allah, we will not (allow you this year) so as not to give chance to the Arabs to say that we were taken by surprise and conquered by you, but we will allow you next year.' So, the Prophet (may Allah's peace and blessings be upon him) got that written. **Then Suhayl said:** 'We also stipulate that you should return to us any man who comes to you from us, even if he embraced your religion.' **The Muslims said:** 'May Allah be Exalted! How could such a person be returned to the polytheists after he came (to us) as a Muslim?' Meanwhile, Abu Jandal ibn Suhayl

ibn ‘Amr came from the valley of Mecca staggering with his fetters and fell down among the Muslims.

Suhayl said: ‘O Muhammad, this is the very first term with which we make peace with you, you should return Abu Jandal to me.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘We have not finished writing the peace treaty yet.’ **Suhayl said:** ‘Then, by Allah, I will never come to an agreement with you.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Allow me to keep him.’ **He said:** ‘I will not allow you to keep him.’ The Prophet (may Allah’s peace and blessings be upon him) repeated his request and Suhayl

repeated the same reply. Mikraz then said: ‘We allow you to keep him.’

Abu Jandal said: ‘O Muslims! Will I be returned to the polytheists though I have come as a Muslim? Do you not see how much I have suffered?’

Abu Jandal had been tortured severely in the cause of Allah. ‘Umar

ibn al-Khattāb said: ‘I went to the Prophet (may Allah’s peace and blessings be upon him) and asked:

“Are you not truly the Messenger of Allah?” The Prophet said: “Yes,

indeed, I am.” I said: “Is it not true that we are on the side of truth and our enemies are on the side of

falsehood?” He said: “Yes.” I said:

“Then, why should we accept such unfair terms?” He replied: “I am the

Messenger of Allah, I do not disobey Him, and He shall grant me victory.” I added: “Did you not tell us that we would go to the Ka‘bah and perform Tawāf around it?” He said: “Yes, but did I tell you that we would visit it this year?” I said: “No.” He said: “So you will visit it and perform Tawāf around it?” I, then, went to Abu Bakr and said: “O Abu Bakr! Is he not truly the Prophet of Allah?” He said: “Yes.” I said: “Is it not true that we are on the side of truth and our enemies are on the side of falsehood?” He said: “Yes.” I said: “Then, why should we accept such unfair terms?” Abu Bakr said: “Hey! He is indeed the Messenger of Allah (may Allah’s peace and blessings be

upon him), and he does not disobey his Lord, and He shall grant him victory. Adhere to him as, by Allah, he is on the side of truth.” I said:

“Was he not telling us that we would go to the Ka‘bah and perform Tawāf around it?” He said: “Yes, but did he tell you that you would go this year?”

I said: “No.” He said: “Then you will go to Ka‘bah and perform Tawāf around it.” (Al-Zuhri said:)

‘Umar said: ‘I performed many good deeds as expiation for that (i.e. for the improper questions I asked them).’

When the peace treaty was concluded, the Messenger of Allah (may Allah’s peace and blessings be upon him) said to his Companions:

‘Get up and slaughter your sacrifices

and have your heads shaved.’ By Allah, none of them got up. The Prophet (may Allah’s peace and blessings be upon him) repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people’s attitude with him. Umm Salamah said: ‘O Messenger of Allah, do you want your order to be carried out? Go out and do not say a word to anybody till you slaughter your sacrifice and call your barber to shave your head.’ So, the Prophet (may Allah’s peace and blessings) went out and did not talk to anyone of them till he did that, i.e. slaughtered his sacrifice and called his barber who shaved his head. On seeing that, they (the

Companions) got up, slaughtered their sacrifices, and started shaving each other's heads in such a rush that they almost killed each other. Then, some believing women came (to the Prophet); and Allah Almighty revealed the following verses: {O you who believe, when the believing women come to you as emigrants, test them...} until reaching the part that reads: {And hold not to marriage bonds with disbelieving women.} On hearing that, ‘Umar divorced two of his wives who were polytheists. So, Mu‘āwiyah ibn Abi Sufyān married one of them and Safwān ibn Umayyah married the other. When the Prophet (may Allah’s peace and blessings be upon him) returned to

Madinah, Abu Basīr, a new Muslim convert from Quraysh, came to him. The polytheists sent in his pursuit two men who said to the Prophet (may Allah's peace and blessings be upon him): 'Abide by the promise you gave us.' So, the Prophet (may Allah's peace and blessings be upon him) handed him over to them. They took him out (of Madinah) till they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Basīr said to one of them: 'By Allah, O so-and-so, I see you have a fine sword.' The other [\[119\]](#) drew it out (of the scabbard) and said: 'By Allah, it is very fine and I have tried it many times.' Abu Basīr said: 'Let me have

a look at it.’ When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Madinah and entered the mosque running. When the Messenger of Allah (may Allah’s peace and blessings be upon him) saw him, he said: ‘This man has, indeed, seen something terrifying.’ When he reached the Prophet (may Allah’s peace and blessings be upon him) he said: ‘My companion was murdered and I shall certainly be murdered as well.’ [120] Abu Basīr came and said: ‘O Messenger of Allah, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the polytheists), but Allah has then saved

me from them.’ Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: ‘Woe to his mother! What a war kindler he would be, should he only have someone with him.’ When Abu Basīr heard that, he understood that the Prophet (may Allah’s peace and blessings be upon him) would return him to the polytheists again, so he set off till he reached the seashore.

Meanwhile, Abu Jandal ibn Suhayl managed to escape from them (i.e. the polytheists) and joined Abu Basīr. So, whenever a man from Quraysh embraced Islam, he would follow Abu Basīr till they formed a group. By Allah, whenever they heard about a caravan of Quraysh heading

towards the Levant, they attacked it and killed them (i.e. the polytheists) and took their properties. The people of Quraysh sent a message to the Prophet (may Allah's peace and blessings be upon him) pleading, for the sake of Allah and kith and kin, to send for (i.e. Abu Basīr and his companions) promising that whoever (among them) came to the Prophet (may Allah's peace and blessings be upon him) would be secure. So the Prophet (may Allah's peace and blessings be upon him) sent for them and Allah Almighty revealed the following verses: {And it is He Who withheld their hands from you and your hands from them within [the area of] Mecca after He caused you

to overcome them...}[121] until:
{chauvinism - the chauvinism of the
time of ignorance...}[122] The
polytheists' chauvinism showed
when they refused to acknowledge
Muhammad (may Allah's peace and
blessings be upon him) as the
Messenger of Allah, refused to write
'In the Name of Allah, the Most
Compassionate, the Most Merciful',
and prevented the Muslims from
visiting the Ka'bah."

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His taking cover from the enemies'
vanguard, and thus drawing on their

inattention and heedlessness and taking them by surprise.[\[123\]](#)

His seeking advice from some of the Dhimmis (non-Muslims who are protected by a covenant with Muslims) who were proved to be loyal and giving preference to Muslims over others, even if they were of their own religion.[\[124\]](#)

His good response to the polytheists; and this has to be the case since he was given the gift of succinct speech.

His foresight even when dealing with the polytheists.

His clarity in putting in his requests from the polytheists to clear up any confusion.

His unshakable bravery in facing the polytheists.

His listening to the polytheist's speech till the end.

His acceptance of those who come to him as Muslims, **as he said:** “As regards your Islam, I accept it...”

However, he never accepted usurpation of money or treachery, even when committed against the disbelievers and polytheists.

His demonstration of the message of Islam to the polytheists and others.

His maintaining kinship ties with the people of Mecca.[\[125\]](#)

His advice for his kin.[\[126\]](#)

His strength and steadfastness in carrying out the rulings of Allah and in conveying His commands to the polytheists and others.[\[127\]](#)

His approval of having a man standing over his head with a sword for the sake of guarding him, intimidating the enemy, and showing respect and honor for Islam and Muslims. This does not, however, contradict the prohibition of standing over someone's head if it is a sign of arrogance and pride.[\[128\]](#)

His optimism as he regarded the arrival of Suhayl ibn ‘Amr, who was a polytheist as a good omen, **so he said:** “Now the matter has become easy.” (Note: The name Suhayl comes from a root that means 'easy')

His tolerance and politeness in dealing with the polytheists when they refused to write “In the Name of Allah, the Most Compassionate, the Most Merciful”, and when they refused to write “Muhammad, the Messenger of Allah”.

His making it clear to the polytheists that he is the Messenger of Allah even if they refused to admit it.

His sending scouts and spies ahead of the army to detect the enemies' movements and gather information about them. [\[129\]](#)

His strictness with regards to dealing with the enemy so as not to give them the chance to carry out a sneak raid against the Muslims. [\[130\]](#)

Benefits:

Determination of the Prophet (may Allah's peace and blessings be upon him) and his oath to carry out his Lord's commands in calling people to Islam.

Strong faith of the Prophet (may Allah's peace and blessings be upon

him) and his true reliance upon Allah as clear when he said: “Allah will definitely make His cause victorious,” and when he said: “And He shall grant me victory.”

His fear of his Lord and his good expectations of Him as he said: “I do not disobey Him, and He shall grant me victory.”

Permissibility of using bad words for the sake of rebuking whoever deserves to be rebuked.[\[131\]](#)

The good treatment that the Companions (may Allah be pleased with them) gave the Prophet (may Allah's peace and blessings be upon him). It was clear in the way they

defended him with words and actions, the way they revered and respected him, and their keenness to make the polytheists see that so as to know how they adhered to their religion firmly and how they loved their Prophet (may Allah's peace and blessings be upon him) dearly.

The Companions' steadfastness on faith, their patience, and their politeness in asking the Prophet (may Allah's peace and blessings be upon him) about matters related to dealing with the polytheists and other matters.

Keenness of the Prophet (may Allah's peace and blessings be upon him) to prevent bloodshed.

Hastening to good deeds out of hope for the forgiveness and pardon of Allah Almighty.

15) The Prophet (PBUH) honoring his agreement with the polytheists:

Text of the Hadīth (Sahīh Al-Bukhāri 4251):[\[132\]](#) Al-Barā' (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) went out for performing 'Umrah in the month of Dhul-Qa'dah, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty

with them by virtue of which he would stay in Mecca for three days only. [\[133\]](#) When the agreement was written, [the Muslims wrote](#): ‘This is the peace treaty, which Muhammad, the Messenger of Allah, has concluded.’ The disbelievers said [\(to the Prophet\)](#): ‘We do not agree with you on this, for if we had known that you are the Messenger of Allah, we would not have prevented you from anything [\(i.e. entering Mecca, etc.\)](#), but you are Muhammad, the son of ‘Abdullah.’ Thereupon, the Prophet [\(may Allah’s peace and blessings be upon him\)](#) said: ‘I am the Messenger of Allah, and I am Muhammad, the son of ‘Abdullah.’ Then he said to ‘Ali ibn Abi Tālib [\(may Allah be](#)

pleased with him): ‘Erase the
“Messenger of Allah”.’ ‘Ali said:
‘No, by Allah, I will never erase you
(i.e. your name).’ Then the
Messenger of Allah (may Allah’s
peace and blessings be upon him)
took the writing sheet, and he used
not to write, so he got it written that:
‘This is the peace treaty which
Muhammad ibn ‘Abdullah has
concluded: Muhammad should not
bring arms into Mecca except
sheathed swords, and should not take
with him anyone of the people of
Mecca even if such a person wanted
to follow him, and if any of his
Companions wants to stay in Mecca,
he should not forbid him.’ When the
Prophet (may Allah’s peace and

blessings be upon him) entered Mecca[134] and the allowed period of stay elapsed,[135] the disbelievers came to ‘Ali and said: ‘Tell your companion (Muhammad) to go out as the allowed period of his stay has come to an end.’ So the Prophet (may Allah’s peace and blessings be upon him) departed and the daughter of Hamzah[136] followed him shouting: ‘O uncle, O uncle!’[137] ‘Ali took her by the hand and said to Fātimah (may Allah be pleased with her): ‘Take your cousin (the daughter of your paternal uncle).’ So she made her ride (on her horse). ‘Ali, Zayd, and Ja‘far quarreled about her. ‘Ali said: ‘I took her for she is my cousin (the daughter of my paternal uncle).’

Ja'far said: 'She is my cousin (the daughter of my paternal uncle) and her maternal aunt is my wife.' Zayd said: 'She is my niece (the daughter of my brother).' On that, the Prophet (may Allah's peace and blessings be upon him) gave her to her aunt and said: 'The maternal aunt is of the same status as the mother.' [138] He said to 'Ali: 'You are from me and I am from you.' [139] He said to Ja'far: 'You resemble me in appearance and character.' He said to Zayd: 'You are our brother [140] and our freed slave.' 'Ali then said: [141] 'Will you not marry the daughter of Hamzah?' He replied: 'She is the daughter of my foster (milk) brother.'” [142] [143]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to the polytheists' objection to writing "Muhammad, the Messenger of Allah" without interrupting them.

His leniency and consent to the polytheists' demand to write "In Your Name, O Allah".

His forbearance, tolerance, and patience towards what the polytheists' were saying.

His strength and bravery in clarifying the truth to the polytheists as clear in his saying: "I am the Messenger of Allah, and I am Muhammad ibn

‘Abdullah’ regardless of their stubbornness and arrogance.”

His modesty and wise handling of the dispute between the polytheists and his Companions when the former requested erasing the “Messenger of Allah” so he erased it himself.

His honoring his agreement with the polytheists in leaving Mecca after the agreed upon period of time had elapsed.

Benefits:

The maternal aunt is of the same status as the mother in terms of mercy and compassion.

The Companions (may Allah be pleased with them) loved doing good to orphans and others.

16) The Prophet (PBUH) honored his agreements with the polytheists even after their death:

Text of the Hadīth (Sahīh Al-Bukhārī 3139):[\[144\]](#) Muhammad ibn Jubayr (may Allah be pleased with him) reported that his father (may Allah be pleased with him) said: “The Prophet (may Allah’s peace and blessings be upon him) said concerning the captives of Badr: ‘Had Al-Mut‘im ibn ‘Adiyy been alive and spoken to me[\[145\]](#) regarding those filthy

ones, [\[146\]](#) I would have freed them for him.””[\[147\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His honoring of agreements even with the polytheists, which indicates the nobility of his morals.

His being appreciative of favors and never denying them, even those done by the disbelievers.

His approval of freeing the captives of Badr was only contingent on Al-Mut‘im requesting it from him.

His rewarding the one who did him a favor, even if he was a polytheist, [as](#)

he said: “Whoever does you a favor, reward him.”

17) The Prophet (PBUH) honoring his agreement even with the polytheists who were at war with Muslims:

Text of the Hadīth (Sahīh Muslim 4639):[\[148\]](#) Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported: “Nothing prevented me from participating in the Battle of Badr except this incident. I set out with my father Husayl[\[149\]](#) but we were caught by the disbelievers of Quraysh. **They said:** ‘You want to join Muhammad.’ **We said:** ‘No, we do not want to join him, we just want

to go to Madinah.’ They took from us a covenant in the name of Allah to go to Madinah without fighting on his side. We went to the Messenger of Allah (may Allah’s peace and blessings be upon him) and informed him of what happened, thereupon, he said: ‘You are dismissed then. We shall fulfill the covenant made with them and we shall seek the help of Allah against them.’”[\[150\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His honoring of the covenant even with the polytheists who were at war with Muslims.

Benefits:

True reliance of the Prophet (may Allah's peace and blessings be upon him) on Allah Almighty and seeking His aid.

The unshakable faith of the Prophet (may Allah's peace and blessings be upon him) in his Lord and his constant adherence to his religion even in his dealing with the enemy.

18) The Prophet (PBUH) pardoning a polytheist hoping that he might embrace Islam:

Text of the Hadīth (Sahīh Al-Bukhāri 4372):[\[151\]](#)

Sa'īd ibn Abi Sa'īd (may Allah be pleased with him) reported that he

heard Abu Hurayrah (may Allah be pleased with him) say: “The Prophet (may Allah’s peace and blessings be upon him) sent some cavalry towards Najd and they returned with a man from the tribe of Banu Hanīfah who was called Thumāmah ibn Uthāl. They tied him to one of the pillars of the mosque. The Prophet (may Allah’s peace and blessings be upon him) went to him and said: ‘What have you got, [\[152\]](#) O Thumāmah?’ He replied: ‘I have got goodness, O Muhammad. If you killed me, you would be killing a man with blood, [\[153\]](#) and if you set me free, you would be doing a favor to one who is grateful, and if you want property, then ask me whatever you

want.’ He was left till the next day then the Prophet (may Allah’s peace and blessings be upon him) asked him again: ‘O Thumāmah, what have you got?’ He said: ‘What I told you; if you set me free, you would do a favor to one who is grateful.’ The Prophet (may Allah’s peace and blessings be upon him) left him till the next day, then asked him: ‘What have you got, O Thumāmah?’ He said: ‘I have got what I told you.’ On that, the Prophet (may Allah’s peace and blessings be upon him) said: ‘Release Thumāmah.’ So he (i.e. Thumāmah) went to a place where there is water near the mosque, took a bath, then entered the mosque and said: ‘I bear witness that none is

worthy of worship but Allah, and I bear witness that Muhammad is the Messenger of Allah. By Allah, O Muhammad, I hated no face on the surface of earth more than I hated your face, but now your face has become the most beloved face to me. By Allah, I hated no religion more than I hated yours, but now it has become the most beloved religion to me. By Allah, I hated no town more than I hated your town, but now it has become the most beloved town to me. Your cavalry arrested me when I was on my way to perform ‘Umrah, so what do you say?’ The Prophet (may Allah’s peace and blessings be upon him) gave him good tidings[154] and ordered him to perform ‘Umrah.

When he arrived at Mecca, **someone said to him:** ‘Have you deserted your religion and embraced a new one?’

Thumāmah replied: ‘No, I have embraced Islam with Muhammad, the Messenger of Allah (**may Allah’s peace and blessings be upon him**). By Allah, not a single grain of wheat will come to you from Yamāmah unless the Prophet (**may Allah’s peace and blessings be upon him**) gives his permission.’” [\[155\]](#) [\[156\]](#)

Behavior of the Prophet (**PBUH**) indicated in the Hadīth:

He went in person to Thumāmah, who was a polytheist.

His repeating the question for Thumāmah more than once and listening to his reply.

His approval of tying the disbeliever in the mosque, possibly for the purpose of letting him watch the Muslims pray, the thing that could lead him to renounce polytheism, and Allah knows best.

His pardoning that polytheistic man in return for nothing, despite his previous misdeeds, hoping that he might embrace Islam.

His gentle speech with Thumāmah, who was a polytheist, to attract his heart to Islam. This proved to be fruitful as Thumāmah ended up

embracing Islam and loving this religion and the Messenger of Allah (may Allah's peace and blessings be upon him) and his town. [\[157\]](#)

His sending detachments to the lands of disbelief. [\[158\]](#)

His rewarding Thumāmah for embracing Islam by giving him the glad tidings of attaining goodness in this world and the Hereafter, or by giving him the glad tidings of entering Paradise, or of having his past sins forgiven. [\[159\]](#)

Benefits:

Kindness is required when dealing with Muslims and non-Muslims

alike, especially when there is a desire to attract the latter to Islam or to avoid their evil.

If the disbeliever embraces Islam while performing some good act, he is allowed to proceed with that act and finish it.

The effect of faith on that Companion (may Allah be pleased with him) showed in his applying the principle of allegiance and disassociation when dealing with the polytheists. When they accused him of deserting his old religion, he replied in the negative. Then he wished to make up for his previous misdeeds, so he told the polytheists that they would not

receive a single grain of wheat from Yamāmah except with the permission of the Prophet (may Allah's peace and blessings be upon him).

19) The Prophet (PBUH)
pardoning a polytheist who wanted to kill him:

Text of the Hadīth (Sahīh Al-Bukhāri 4136):[\[160\]](#) Jābir (may Allah be pleased with him) reported: “We were in the company of the Prophet (may Allah's peace and blessings be upon him) in (the Battle of) Dhāt al-Riqā‘. We came across a shady tree and we left it for the Prophet (may Allah's peace and blessings be upon him) (to take rest under its shade). A

man from the polytheists came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet): 'Are you afraid of me?' The Prophet (may Allah's peace and blessings be upon him) said: 'No.' He said: 'Who can save you from me?' The Prophet (may Allah's peace and blessings be upon him) replied: 'Allah'..."[161]

Sahīh Muslim 1949: Jābir ibn 'Abdullah reported: "We went along with the Messenger of Allah (may Allah's peace and blessings be upon him) on an expedition in the direction of Najd. The Messenger of Allah (may Allah's peace and blessings be upon him) found us in a valley with

many thorny trees. He rested under a tree and hung his sword by one of its branches. People scattered in the valley and started to rest in the shade of trees. Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'A man came to me while I was asleep and he took hold of my sword. I woke up and found him standing over my head and I had hardly become alert (and saw) that the sword was in his hand unsheathed. He said: "Who can protect you from me?" I said: "Allah." He repeated his question and I gave him the same reply. Then he sheathed the sword. You can see this man sitting there.' The Messenger of Allah (may Allah's peace and

blessings be upon him) did not in any way touch him.”[\[162\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His bravery when that polytheist was standing over his head with a sword in his hand asking who could save him from him.

His confident reply to that polytheist’s question that Allah is the Protector.

His remaining calm and composed even in the most threatening and toughest situations.

His bravery in words and deeds.

His forgiveness and tolerance towards that polytheist, and his responding to a bad deed with a good deed. [\[163\]](#)

Benefits:

Prophets and allies of Allah Almighty are under His protection.

True reliance of the Prophet (may Allah's peace and blessings be upon him) on Allah Almighty.

The Prophet (may Allah's peace and blessings be upon him) feared none but Allah Almighty.

Permissibility of forgiving a disbeliever who is at war with Muslims if the Muslim leader

believes this will lead to good consequences.[\[164\]](#)

20) Mercifulness of the Prophet (PBUH) towards his enemies:

Text of the Hadīth (Sahīh Al-Bukhārī 3231):[\[165\]](#) Ibn Shihāb reported that ‘Urwah told him that ‘Ā’ishah (may Allah be pleased with her), wife of the Prophet (may Allah’s peace and blessings be upon him) told him that she once asked the Prophet: “‘Have you encountered a day worse than the Day of Uhud?’ He replied: ‘Your people have given me a hard time, and the worst thing was how they treated me on the day of ‘Aqabah[\[166\]](#) when I presented

myself to Ibn ‘Abd Yālīl[167] ibn ‘Abd Kulāl and he did not respond to my call. So, I departed overwhelmed with excessive grief and proceeded on. I did not notice my whereabouts till I had reached Qarn al-Tha‘ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrīl (Gabriel) in it. He called me saying: “Allah has heard what your people said to you and how they responded to you. He has sent you the angel of mountains so you may order him to do whatever you wish to these people.” The Angel of the Mountains called and greeted me, and then said: “O Muhammad, order what you wish. If you like, I will let

Al-Akhshabayn[168] fall on them.”

The Prophet (may Allah’s peace and blessings be upon him) said: “No, but I hope that Allah will let them have offspring who will worship Him alone, and worship none besides Him.””[169] [170]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His great keenness to call non-Muslims to Islam.

His endurance of hardships and difficulties and the long journey for the sake of inviting non-Muslims to Islam.

His being overwhelmed with grief, while carrying out his mission, when the polytheists rejected Islam.

His presenting himself and his call to the tribes. Allah then bestowed His favor upon some of them, who thus accepted the truth, while others did not accept the truth but they supported and protected the call to Islam, and some chose to show enmity to Islam.

His compassion and mercy towards all people, as he did not want the two mountains to fall upon those who abused him, rather, he hoped that Allah would grant them children who

would worship Him alone without associating partners with Him.

His foresight, as he had hopes that those polytheists might have children who would turn out righteous, and his hopes came true at the end.

His patience and tolerance with those stubborn polytheists.

His refraining from taking revenge on those who abused him with words and deeds and who rejected his religion, as he did not approve of tormenting those polytheists.

Benefits:

True reliance of the Prophet (may Allah's peace and blessings be upon

him) on Allah Almighty and seeking His reward.

Great keenness of the Prophet (may Allah's peace and blessings be upon him) to fulfill true monotheism, as he said: "Who will worship Him alone and worship none besides Him."

One of the proofs of his being a Prophet was sending angels to him.

Allah Almighty honored His Prophet (may Allah's peace and blessings be upon him) by sending him the angel of mountains and letting him speak to him.

The great excellence of patience and tolerance.

21) The Prophet (PBUH) **denouncing the killing of women** **and children during wars:**

Text of the Hadīth (Sahīh Al-Bukhāri 3014):[\[171\]](#) Nāfi‘ reported that ‘Abdullah (may Allah be pleased with him) said to him: “A woman was found killed in one of the battles of the Prophet (may Allah’s peace and blessings be upon him) so the Prophet (may Allah’s peace and blessings be upon him) denounced killing women and children.”[\[172\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His giving instructions to his Companions in case of violating his

methodology in dealing with non-Muslims.

His prohibition of killing women and children since killing was not his aim and he never started the fight. Rather, he always started by calling non-Muslims to Islam through writing letters or sending them his messengers, and only when they insisted on fighting him, he fought them. Hence, **he said:** “Do not wish to meet the enemy (in battle) and ask Allah for safety, but if you faced the enemy, then be patient.”[\[173\]](#)

His being careful to check what was going on during and after the battle

and his inquiring even about the killed ones.

22) Command of the Prophet (PBUH) to be lenient even with the aggressors:

Text of the Hadīth (Sahīh Al-Bukhāri 4194):[\[174\]](#) Yazīd ibn Abi ‘Ubayd reported that he heard Salamah ibn al-Akwa‘ (may Allah be pleased with him) say: “I went out before the Adhan (call to prayer) of the first one.[\[175\]](#) The milch she-camels of the Messenger of Allah (may Allah’s peace and blessings be upon him) were grazing at Dhu Qarad. ‘Abdul-Rahman ibn ‘Awf’s slave[\[176\]](#) met me and said: ‘The milch she-camels

of the Messenger of Allah (may Allah's peace and blessings be upon him) were taken away.' I said: 'Who took them away?' He replied:

'(People from the tribe of)

Ghatafān.' [177] I cried thrice for help. I made the whole Madinah hear my cry. Then I ran straight in their pursuit until I overtook them while they were just going to water their animals. Being an archer, I began to shoot them with my arrows while saying: [178] 'I am the son of Al-Akwa', and today is the day when the villains will meet their doom.' I continued to chant until I rescued the milch she-camels from them and snatched from them thirty

Burdahs. [179] The Prophet (may

Allah's peace and blessings be upon him) and some other people came along. I said: 'O Prophet of Allah, I have prevented them from water while they were thirsty. So, send a force after them now.' The Prophet (may Allah's peace and blessings be upon him) said: 'O Ibn al-Akwa', you have overpowered them, so be kind and let them go.' Then we returned and the Messenger of Allah (may Allah's peace and blessings be upon him) made me mount behind him on his she-camel until we entered Madinah." [\[180\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His leniency even with his enemies, who were polytheists, as clear in his attitude towards those who stole his milch she-camels, for when Salamah ibn al-Akwa‘ informed him of their condition, being thirsty, he (may Allah’s peace and blessings be upon him) advised him to be lenient with them.

His response to the call for help and going personally with his Companions (may Allah be pleased with them) in pursuit of the polytheists.

Benefits:

Keenness of the Companions (may Allah be pleased with them) to

protect and defend the Muslims' properties if that was within their ability.

23) Generosity of the Prophet (PBUH) even with non-Muslims:

Text of the Hadīth (Sahīh Al-Bukhāri 5397):[\[181\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “A man used to eat much, but when he embraced Islam,[\[182\]](#) he started eating less. That was mentioned to the Prophet (may Allah’s peace and blessings be upon him) who then said: ‘The believer eats in one intestine (is satisfied with a little food), whereas the disbeliever eats in

seven intestines (eats much).” [183]
[184]

Sahīh Muslim 5397: Abu Hurayrah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) received a guest, who was a disbeliever. He offered him the milk of an ewe and he drank it all. Then he offered him the milk of another one and he drank it until he drank the milk of seven ewes. On the next morning, he embraced Islam. The Messenger of Allah (may Allah’s peace and blessings be upon him) offered him the milk of an ewe and he drank it. Then he offered him the milk of another one, but he could not

finish it. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'The believer drinks in one intestine, whereas the disbeliever drinks in seven intestines.'" [\[185\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His generosity even with non-Muslims.

His tolerance and patience with feeding that polytheist as he offered him the milk of seven ewes.

His kind treatment and generosity with that polytheist led him to embrace Islam.

Benefits:

Hospitality towards guests is permissible under Shariah.

The Muslim is distinctive compared to the disbeliever even in terms of the amount of food he consumes.

Generosity is one of the means of inviting people to Islam.

24) Patience and tolerance of the Prophet (PBUH) with a polytheist man who came to recite a healing chant over him:

Text of the Hadīth (Sahīh Muslim 2008):[\[186\]](#) Ibn ‘Abbās (may Allah be pleased with him) reported:

“When Dimād, who was from the

tribe of Azd Shanū'ah and who used to heal the mad and the possessed with healing chants, arrived at Mecca, he heard some of the fools of Mecca saying that Muhammad was mad. **He said:** 'If I could see that man, Allah may cure him through me.' When he met him, **he said:** 'O Muhammad, I recite healing chants for such illnesses (**madness and possession**) and Allah cures whomever He wills through me, so would you?' The Messenger of Allah (**may Allah's peace and blessings be upon him**) said: 'All praise is due to Allah, we praise Him and seek His help. Whoever Allah guides none can lead astray, and whoever He leads astray none can guide. I bear witness

that there is no deity worthy of worship but Allah alone with no partners, and I bear witness that Muhammad is His slave and messenger.’ **Dimād said:** ‘Repeat to me these words of yours.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) repeated his words three times for him. Thereupon, **Dimād said:** ‘I have heard the speech of soothsayers, sorcerers, and poets, but I have never heard words like yours and they have, indeed, reached the depth of the sea (of eloquence).’ **He then added:** ‘Give me your hand so I may pledge allegiance to you on Islam.’ He did, then the Messenger of Allah (may Allah’s peace and blessings be upon

him) said: ‘Would you pledge allegiance on behalf of your people too?’ He replied in the affirmative. Later, the Messenger of Allah (may Allah’s peace and blessings be upon him) sent an expedition that passed by his people. The leader of the expedition asked his soldiers: ‘Have you taken anything from those people?’ A man said: ‘I took a water utensil.’ So, he said: ‘Return it, for those are the people of Dimād.’”[187]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His reply to that polytheist started by declaring the oneness of Allah and praising Him.

His tolerance and patience with the polytheists' abuse as he treated Dimād with forbearance and was not provoked by his accusing him of madness.

His refraining from defending himself against that polytheist's inappropriate accusation.

His listening to that polytheist without interrupting him.

His kind response to the polytheists without blaming them for their improper words.

His keenness to spread the call to Islam among the polytheists in general.

His repeating the words thrice if needed when asked by that polytheist to repeat his words.

His carefulness to choose brief touching words when addressing Dimād.

Benefits:

The Companions (may Allah be pleased with them) returned what they took on knowing that they took it from the people of Dimād, and they did it out of their loyalty to the

Prophet (may Allah's peace and blessings be upon him).

The Prophet (may Allah's peace and blessings be upon him) belittling himself and showing humility to his Lord by saying: "I testify that Muhammad is His slave and messenger."

25) The Prophet (PBUH) answering the polytheist who called him several times:

Text of the Hadīth (Sahīh Muslim 4245):[\[188\]](#) 'Imrān ibn Husayn (may Allah be pleased with him) reported: "The tribe of Thaḳīf was an ally of Banu 'Uqayl. Thaḳīf took two men from the Companions of the Prophet

(may Allah's peace and blessings be upon him) as prisoners. The Companions of the Prophet (may Allah's peace and blessings be upon him) took one man from Banu 'Uqayl as a prisoner, and captured Al-'Adbā' [189] along with him. The Prophet (may Allah's peace and blessings be upon him) came to him and he was tied with ropes. He said: 'O Muhammad.' The Prophet (may Allah's peace and blessings be upon him) came near him and said: 'What is the matter with you?' Thereupon he (the prisoner) said: 'Why have you taken me as a prisoner and why have you caught hold of Sābiqat al-Hājj?' [190] The Prophet (may Allah's peace and blessings be upon him)

said: ‘You were captured for the crime of your allies, Thaqīf.’ He (the Prophet) then turned away. The man again called him and said: ‘O Muhammad, O Muhammad’, and since the Messenger of Allah (may Allah’s peace and blessings be upon him) was compassionate and tenderhearted, he returned to him and said: ‘What is the matter with you?’ He said: ‘I am a Muslim’, whereupon the Prophet (may Allah’s peace and blessings be upon him) said: ‘Had you said this when you were in full command of yourself, [191] you would have gained the ultimate success.’ He then turned away. The man (the prisoner) called him again saying: ‘O Muhammad, O

Muhammad.’ He came to him and said: ‘What is the matter with you?’ He said: ‘I am hungry, feed me, and I am thirsty, so provide me with drink.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘That is (to satisfy) your want.’ He was then ransomed for the two men (who had been taken prisoners by Thaḳīf). A woman of the Ansār was then taken captive and also Al-‘Adbā’ was caught. The woman was tied with ropes. The people were giving rest to their animals before their houses. She escaped one night from the bondage and came to the camels. As she drew near the camels, they fretted and fumed and so she left them until she came to Al-‘Adbā’. It did not fret and

fume; it was docile. She rode upon its back and drove it away and she went off. When they learned about her escape, they went in her pursuit, but it (the she-camel) exhausted them. She (the woman) took a vow for Allah, that if He saved her by it (the camel), she would offer it as a sacrifice. As she reached Madinah, the people saw her and they said: 'Here is Al-'Adbā', the she-camel of the Messenger of Allah (may Allah's peace and blessings be upon him).' She (the woman) said that she had taken a vow that if Allah saved her on its back, she would sacrifice it. They came to the Messenger of Allah (may Allah's peace and blessings be upon him) and mentioned that to him,

whereupon he said: ‘Glory be to Allah, what a bad reward! She made a vow to sacrifice it if Allah saved her on its back. No vow is to be fulfilled if it entails an act of disobedience, or if it involves something that one does not own.’”

The narration of Ibn Hajar reads: “No vow is to be made in disobeying Allah.”

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His patience with the one who called him several times even if he was a polytheist.

His inquiry about the need and request of those who called him from the polytheists.

His explaining to that polytheist the rulings on the captive in case of embracing Islam before or after being captured.

His modesty with the ones he dealt with.

His gentleness and patience even with the polytheists.

His frankness and honesty even when dealing with the polytheists.

His generosity and compassion even with the captives.

His listening to questions, whether those posed by Muslims or polytheists, and his answering them.

His correcting any wrong concept.

His mercy and compassion in dealing with that captive.

Benefits:

Glorifying Allah and exalting Him as an exclamation.

Making a vow concerning something that one does not possess is invalid.

Rulings on captives of war are not annulled when a captive, who comes from a people at war with Muslims, embraces Islam.

26) The Prophet (PBUH) listening to the questions of some polytheists who wanted to embrace Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 4810):[\[192\]](#) Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “Some people from the polytheists had committed murder and adultery excessively. They went to Muhammad (may Allah’s peace and blessings be upon him) and said: ‘What you say and what you invite people to is good indeed, if only you can tell us whether there is expiation for what we committed.’[\[193\]](#)

Thereupon, [the following verse was revealed:](#) {And those who do not invoke with Allah another deity or

kill the soul which Allah has forbidden, except rightfully, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. } [\[194\]](#) And: {And those who say: “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”} [\[195\]](#) [\[196\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to the polytheists’ question.

His forbearance regarding the violations and assaults that occur in

the polytheists' questions like murder, adultery, etc.

His answering the polytheists' question after the revelation of the Qur'anic verse.

His noble morals and kind treatment that encouraged the polytheists to approach him and ask him.

His encouraging the polytheists to embrace Islam by telling them that doing so will be a cause for having their past sins forgiven by Allah.

Benefits:

The extensive mercy of Allah Almighty and His favor upon His slaves.

The preacher's need for patience and forbearance in the process of calling people to Allah.

27) The Prophet (PBUH)
emphasizing monotheism in
answering the polytheists:

Text of the Hadīth (Sahīh Al-Bukhārī 4043):[\[197\]](#) Al-Barā' (may Allah be pleased with him) reported: “We faced the polytheists that day[\[198\]](#) and the Prophet (may Allah's peace and blessings be upon him) placed a group of archers[\[199\]](#) (in a certain place) and assigned ‘Abdullah[\[200\]](#) as their leader. He, then, [said to them](#): ‘Do not leave your places. If you see us conquering them, do not leave

your place, and if you see them conquering us, do not come to our aid.’ On facing the enemy, they fled till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their anklets. The Muslims started saying: ‘The booty, the booty!’ ‘Abdullah said: ‘The Prophet (may Allah’s peace and blessings be upon him) had taken a firm promise from me not to leave this place.’ But his companions refused to stay. When they refused, they got confused[201] and they suffered seventy casualties. Abu Sufyān then ascended a high place and said: ‘Is Muhammad present among the people?’ The Prophet (may Allah’s peace and

blessings be upon him) said: ‘Do not answer him.’ Abu Sufyān said: ‘Is Ibn Abi Quhāfah present among the people?’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Do not answer him.’ Abu Sufyān then said: ‘Is Ibn al-Khattāb among the people?’ He then added: ‘All these people have been killed, for were they alive, they would have replied.’ On that, ‘Umar could not help saying: ‘You are a liar, O enemy of Allah. Allah has kept what will bring you disgrace.’ Abu Sufyān thus said: ‘May you be exalted, O Hubal.’ Whereupon, the Prophet (may Allah’s peace and blessings be upon him) said: ‘Reply to him.’ They said: ‘What should we say?’ He said: ‘Say:

Allah is more Exalted and more Majestic.’ Abu Sufyān then said: ‘We have Al-‘Uzza whereas you have no ‘Uzza.’ Whereupon, the Prophet (may Allah’s peace and blessings be upon him said: ‘Reply to him.’ They said: ‘What should we say?’ He said: ‘Say: Allah is our supporter whereas you have no supporter.’ Abu Sufyān said: ‘This day compensates for our loss at Badr and war has its ups and downs. You will see some of your dead men mutilated, [\[202\]](#) but neither did I urge this action, nor am I sorry for it.’”[\[203\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His military skills in arranging his army and choosing the position for his soldiers to be ready for confronting the enemy.

His great resolution and his foresight regarding the possible changes that could occur in their battle against the polytheists.

His strength, steadfastness, and bravery in facing the polytheists even when only a few of his Companions stayed around him.

His instructions to his Companions not to answer the leader of the disbelievers, Abu Sufyān, when he was asking about Muhammad and others.

His prohibition of mutilation despite Abu Sufyān's words and what his people did to His Companions' dead bodies.

His great keenness to fulfill monotheism, for when Abu Sufyān, the leader of the polytheists at that time, **said**: “May you be exalted, O Hubal,” the Prophet (may Allah's peace and blessings be upon him) ordered his Companions to say in reply: “Allah is more Exalted and more Majestic.” When Abu Sufyān said: “We have Al-‘Uzza whereas you have no ‘Uzza”, he (may Allah's peace and blessings be upon him) ordered them to say in reply: “Allah

is our supporter whereas you have no supporter.”

Benefits:

Confidence of the Prophet (may Allah's peace and blessings be upon him) in his Lord and his true reliance on Him as he said: “Allah is our supporter whereas you have no supporter.”

Optimism of the Prophet (may Allah's peace and blessings be upon him) despite the severe tribulations and afflictions, as he said: “Allah is our supporter whereas you have no supporter,” despite the heavy casualties that the Muslim army sustained.

The greatest and most important lesson to be learned from this battle is that goodness, success, and happiness lie in obeying the Messenger of Allah (may Allah's peace and blessings be upon him), whereas evil and harm lie in disobeying him as Allah Almighty says: {And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the winners.} [\[204\]](#) This is exactly what happened in the Battle of Uhud, since disobeying the command of the Messenger of Allah (may Allah's peace and blessings be upon him) was the cause that led to such heavy casualties.

The Companions (may Allah be pleased with them) were well disciplined by the Prophet (may Allah's peace and blessings be upon him) and this showed in their civility with him, hence, when he ordered them to reply to Abu Sufyān, they did not rush to do so, rather, they asked him first what they should say in reply and he told them what to say.

The high status that Abu Bakr and 'Umar (may Allah be pleased with them) held even with the polytheists, on account of their great efforts in serving Islam.

Refraining from answering Abu Sufyān at first out of belittling him,

then on detecting his pride and arrogance, they answered him bravely and informed him of the truth.

On hearing the polytheists taking pride in their deities and their polytheism, the Prophet (may Allah's peace and blessings be upon him) ordered his Companions to give a powerful reply showing their glorification of monotheism and declaring the glory of Allah and the fact that His soldiers will never be conquered.

28) The Prophet (PBUH) sending messengers to eradicate the idols:

Text of the Hadīth (Sahīh Al-Bukhārī 4357):[\[205\]](#) Jarīr reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) once said to me: ‘Won’t you relieve me[\[206\]](#) of Dhul-Khalasah?’[\[207\]](#) I replied: ‘Yes, I will.’ So I set out with one hundred and fifty cavalrymen from Ahmas[\[208\]](#) who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet (may Allah’s peace and blessings be upon him) of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said: ‘O Allah! Make him firm and make him one who guides (others) and is guided (on the right path).’ Since then, I have

never fallen off a horse. Dhul-Khalasah was a house in Yemen belonging to (the tribe of) Khath'am and Bajilah, and in it there were idols which were worshiped, and it was called Al-Ka'bah. Jarir went there, burnt it with fire and destroyed it. When Jarir arrived in Yemen, there was a man who practiced fortunetelling by casting arrows of divination. Someone said to him: 'The messenger of the Messenger of Allah (may Allah's peace and blessings be upon him) is present here and if he should get hold of you, he would cut off your head.' One day, while he was using them (i.e. arrows of divination), Jarir stopped there and said to him: 'Break them

and testify that none has the right to be worshiped except Allah, or else I will cut off your head.’ So, the man broke the arrows and testified that none has the right to be worshiped except Allah. Then Jarīr sent a man from Ahmas called Abu Artāt to the Prophet (may Allah’s peace and blessings be upon him) to convey the good news (of destroying Dhul-Khalasah). So when the messenger reached the Prophet (may Allah’s peace and blessings be upon him), he said: ‘O Messenger of Allah, by the One Who sent you with the truth, I did not leave it till it was like a scabby camel.’ [209] Thereupon, the Prophet (may Allah’s peace and blessings be upon him) blessed the

horses of Ahmas and their men five times.”[\[210\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His sending messengers and detachments to destroy idols and everything used as a means to commit polytheism.

His deep concern and care about monotheism and what contradicts it. This was clear in his words to Jarīr (may Allah be pleased with him): “Won’t you relieve me,” which indicates how concerned he was about that issue. Al-Hāfīzh Ibn Hajar (may Allah have mercy upon him) said: “What is meant by ‘relief’ here

is the relief of the heart, and nothing troubled the heart of the Prophet (may Allah's peace and blessings be upon him) more than the existence of what is associated with Allah Almighty in worship.”[\[211\]](#)

Benefits:

The quick response of that Companion to the Prophet's request and the accomplishment of his mission.

Keenness of the Companions (may Allah be pleased with them) to make the Prophet (may Allah's peace and blessings be upon him) happy by fulfilling his request and giving him the glad tidings of destroying that

idol. Al-Nawawi (may Allah have mercy upon him) said: “It is recommended, according to this Hadīth, to send bearers of glad tidings to deliver news of conquests and the like.”[\[212\]](#)

The high status of the Companions (may Allah be pleased with them) and their outstanding efforts in spreading the sound creed and eliminating whatever contradicts it.

29) The Prophet (PBUH) guiding non-Muslims to hasten to Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 2808):[\[213\]](#) Abu Is-hāq reported that he heard Al-Barā’ (may Allah be pleased with him) say: “A man[\[214\]](#)

whose face was covered with an iron mask came to the Prophet (may Allah's peace and blessings be upon him) and said: 'O Messenger of Allah, shall I fight or embrace Islam first?' The Prophet (may Allah's peace and blessings be upon him) said: 'Embrace Islam first then fight.' So he embraced Islam, then fought and was martyred. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'He did a little work and earned a great reward.'”[\[215\]](#) [\[216\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to people's questions, whether Muslims or non-Muslims, and replying to them, and directing them to the wise course of action.

His calling non-Muslims to embrace Islam, which is one of the best and most important deeds. Actually, the first deed one is required to do in this life is to be a Muslim.

His guiding that polytheist to the fact that no deed, regardless of how good it is, will ever be accepted from anyone unless his embracing of Islam is established. {And We will regard what they have done of deeds and make them dispersed to dust.} [\[217\]](#)

Benefits:

Consequences are what count; that man lived as a polytheist and even prevented his people from embracing Islam and turned people away from the way of Allah, but then he embraced Islam and was granted a good end for his life.

The Prophet (may Allah's peace and blessings be upon him) gave his Ummah a great lesson on the importance of the sound creed. He also emphasized the favor and mercy of Allah Almighty after fulfilling monotheism, for this man never performed a single prayer, but he embraced Islam then fought in the cause of Allah.

The vastness of Allah's mercy, which encompasses everything for whoever dies upon monotheism. Allah bestowed His favor upon that man by making him embrace Islam, then He honored him with martyrdom, although what he did was so little.

The Prophet (may Allah's peace and blessings be upon him) did not approve of having this polytheist participate in supporting Islam, rather he asked him to embrace Islam first, then participate in Jihad and in supporting Islam. [\[218\]](#)

30) The Prophet (PBUH) displaying the strength of Muslims

before the polytheists during Tawāf and Sa'y:

Text of the Hadīth (Sahīh Al-Bukhāri 1602):[\[219\]](#) Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “When the Messenger of Allah (may Allah’s peace and blessings be upon him) and his Companions went to Mecca, **the polytheists said:** ‘There will come to you people who are weakened by the fever of Yathrib.’ [\[220\]](#) So, the Prophet (may Allah’s peace and blessings be upon him) commanded his Companions to make Ramal[\[221\]](#) in the three rounds (of Tawāf) and walk between the two Corners.[\[222\]](#) He did not command them to make

Ramal in all the rounds out of pity for them.”

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His showing the polytheists how strong and active the Muslims were to instill terror in their hearts so they would not underestimate the Muslims’ power. On seeing the Muslims’ strength, **the polytheists said**: “Those are stronger than so-and-so”. This is not considered dispraised ostentation. [\[223\]](#)

His strength of heart and that of his Companions before those polytheists, since they relied on Allah without fearing to be envied by the people of

Mecca. A narration of Muslim reads: “So the polytheists said: ‘Muhammad and his Companions cannot make Tawāf around the Ka‘bah out of feebleness’, and they used to envy him.”[\[224\]](#) One of his narrations reads: “...and the people of Mecca were envious.”[\[225\]](#)

His insight that led to fulfilling the objective behind showcasing his Companions’ strength.

Benefits:

Permissibility of resorting to allusion in deeds just as it is permissible in words, perhaps it is even better to resort to it in deeds.[\[226\]](#)

The Prophet (may Allah's peace and blessings be upon him) revealed his Companions' strength to the polytheists, and that had a stronger impact on them than that of words expressing strength, and Allah knows best.

The Companions' endurance of hardships for the sake of manifesting the honor of Islam.

Permissibility of showing non-Muslims the strength and honor of Islam.

31) The Prophet (PBUH) executing the Shariah-prescribed punishments even if the criminal

was hanging on to the drapes of the Ka‘bah:

Text of the Hadīth (Sahīh Al-Bukhāri 1846):[\[227\]](#) Anas ibn Mālīk (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) entered Mecca in the Year of the Conquest wearing a helmet on his head. When he took it off, a man came to him and said: ‘Ibn Khatal is hanging on to the drapes of the Ka‘bah,’ but the Prophet (may Allah’s peace and blessings be upon him) said: ‘Kill him.’” [\[228\]](#) [\[229\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness on executing the Shariah-prescribed punishments and fulfilling retaliation even if the criminal hung on to the drapes of the Ka‘bah, let alone his being a polytheist.[\[230\]](#)

His acknowledging the act of reporting information to the Muslim rulers about the corrupt from among the polytheists or others. This is not considered prohibited backbiting or talebearing[\[231\]](#) unless it leads to spying on people and seeking their flaws.

Benefits:

The Prophet (may Allah’s peace and blessings be upon him) utilized the

available means, hence, he wore a helmet. This does not contradict his reliance on Allah for he is the best of those who rely on Allah. **Ibn Hajar said:** “He wore two armors, and yet he would be the first one to fight when the battle would grow fierce. Reliance, thus, does not contradict the utilization of available means, because the former is a deed of the heart, whereas the latter is a physical deed.”[\[232\]](#)

The sanctity of lives and how the Companions (may Allah be pleased with them) regarded that as a serious issue. This was clear in their seeking confirmation from the Prophet (may

Allah's peace and blessings be upon him) regarding killing Ibn Khatal.

The Ka'bah does not offer refuge for a sinner and does not prevent the execution of an obligatory Shariah-prescribed punishment. [\[233\]](#)

32) Justice of the Prophet (PBUH) in treating captives, even if relatives:

Text of the Hadīth (Sahīh Al-Bukhārī 2537): [\[234\]](#) Ibn Shihāb reported that Anas (may Allah be pleased with him) said to him: "Some men from the Ansār [\[235\]](#) asked permission from the Messenger of Allah (may Allah's peace and blessings be upon him) saying: 'Allow us not to take the

ransom of our nephew Al-
'Abbās.' [\[236\]](#) The Prophet (may
Allah's peace and blessings be upon
him) replied: 'Do not leave a single
dirham thereof.'"[\[237\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His treating the captives equally in
terms of the required ransom, even if
the captive is one of his relatives.

His aiming at weakening the
polytheists financially by taking
ransoms from them, thus diminishing
their ability to finance their war
against the Muslims, and at
strengthening the Muslims, on the

other hand, by what he takes from them.

His mercy towards his enemies and those at war with him, as he accepted ransom from the polytheistic captives. Had the polytheists been victorious, they would have killed and tortured the Muslim captives.

Support should be granted to Muslims and no support should be granted to the polytheists even if they are relatives.

He (may Allah's peace and blessings be upon him) emphasized to his Companions that they should not leave a single dirham of Al-'Abbās's ransom by swearing by Allah, [saying:](#)

“By Allah, do not leave a single dirham thereof.”

Benefits:

They said “our nephew” because Al-‘Abbās’s grandmother, mother of ‘Abd al-Muttalib, was from Banu al-Najjār. They, out of wit and politeness, attributed Al-‘Abbās to themselves and did not attribute him to the Prophet (may Allah’s peace and blessings be upon him) by saying “your uncle” so that his release from captivity would be a favor for them not for the Prophet (may Allah’s peace and blessings be upon him).[\[238\]](#)

Permissibility of giving equal treatment, and distancing oneself from any suspicions of nepotism.

33) Keenness of the Prophet (PBUH) to fulfill justice and settle grievances:

Text of the Hadīth (Sahīh Al-Bukhāri 2780):[\[239\]](#) Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “A man from Banu Sahm went out with Tamīm al-Dāri and ‘Adiyy ibn Baddā.’[\[240\]](#) The man from Banu Sahm died in a land in which there were no Muslims.[\[241\]](#) When they arrived with what he had left behind,[\[242\]](#) they (the heirs) searched for a bowl made of silver

and inlaid with gold. The Messenger of Allah (may Allah's peace and blessings be upon him) had the two of them take an oath. Then, the bowl was found in Mecca, and those who had it said: 'We purchased it from Tamīm and 'Adiyy.' So, two men from the relatives of the Sahmi man[243] stood to take an oath by Allah that: 'Our testimony is truer than their testimony', and that the bowl belonged to their deceased relative. Then, the following verse was revealed in relation to them: {O you who believe, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from

outside if you are traveling in the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying]: “We will not exchange our oath for a price, even if he should be a close relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful.”} [\[244\]](#) [\[245\]](#) [\[246\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to his Companions’ complaints against non-Muslims and giving his verdict.

His veneration of the oath, which is considered evidence for proving something or negating it. This is found in all legislations, religions, and laws, and it is the resort when there is lack of evidence.

His obliging the defendant, even if a non-Muslim, to take an oath when there is no clear evidence.

His verifying the plaintiff's claim and refusing to accept it except with clear evidence, especially if it is made against a non-Muslim.

His keenness to fulfill justice and settle grievances.

34) The Prophet (PBUH) **gathering information about the** **enemy and sending spies for that** **purpose:**

Text of the Hadīth (Sahīh Al-Bukhārī 4086):[\[247\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) sent a scouting Sariyyah[\[248\]](#) under the leadership of ‘Āsim ibn Thābit, the grandfather of ‘Asim ibn ‘Umar ibn al-Khattāb. They proceeded till they reached a place between ‘Usfān and Makkah. News of them reached a branch of the tribe of Hudhayl called Banu Lahyān so they sent about one hundred archers on their tracks.[\[249\]](#)

They came upon a place where they found date pits. **They said:** ‘These are the dates of Yathrib (**Madinah**)’, and continued following their tracks.

When ‘Āsim and his companions saw their pursuers, they went up a Fadfad[250] and the disbelievers encircled them. **The disbelievers said to them:** ‘Come down and surrender, and we promise and guarantee you that we will not kill anyone of you.’

‘Āsim said: ‘As for me, I will not come down to be under the protection of a disbeliever. O Allah, convey our news to Your Prophet.’ Then the disbelievers threw arrows at them till they martyred ‘Āsim in a group of seven.[251] Three men remained and came down accepting their promise

and covenant; they were Khubayb, Zayd, and another man.[\[252\]](#) So, when the disbelievers captured them, they undid the strings of their bows and tied them therewith. Thereupon, the third (of the captives) said: ‘This is the first betrayal.’ He refused to go with them, so they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubayb and Zayd with them and sold them (as slaves) in Makkah.[\[253\]](#) Khubayb was bought by the sons of Al-Hārith ibn ‘Āmir ibn Nawfal. It was Khubayb who had killed Al-Hārith in the Battle of Badr. So, Khubayb remained a prisoner with those people. When they agreed on killing

him, he borrowed a razor from one of the daughters of Al-Hārith to make Istihdād. [254] That daughter said: ‘A son of mine went to him while I was unaware. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubayb noticed the agitation on my face and said: “Do you fear that I would kill him? No, I would never do so.” I have never seen a prisoner better than Khubayb. One day I saw him eating of a bunch of grapes in his hand while he was shackled, and there was no fruit at that time in Makkah.’ The daughter of Al-Hārith used to say: ‘It was a boon that Allah bestowed upon Khubayb.’ When they took him out of the Sanctuary (of

Makkah) to kill him outside its boundaries, Khubayb requested that they let him offer two Rak‘ahs (2 units of prayer). They allowed him and he offered two Rak‘ahs and then said: ‘Had I not been afraid that you would think that I was afraid of death, I would have prolonged the prayer.’ He was, thus, the first to set the tradition for any Muslim sentenced to death in captivity to offer two Rak‘ahs before being executed. He then said: ‘O Allah, kill them all with no exception.’ Then he recited a poetic verse that means: ‘I do not care, when I am killed as a Muslim, in what way I die in the cause of Allah.’”[\[255\]](#) “Then ‘Uqbah ibn al-Hārith got up and killed him.

Quraysh sent some people to ‘Āsim in order to bring a part of his body so that his death might be known for certain, for ‘Āsim had killed one of their chiefs in the Battle of Badr. But Allah sent a cloud of wasps which protected his body from their messengers, so they could not approach his body.”

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His sending detachments to reconnoiter the enemy so that the Muslims would be ready and on their guard.

His keenness to ensure the Muslims' safety and security and to guard them against the polytheists' schemes.

His gathering Muslims under one leadership; that is why he assigned one leader over them.

Benefits:

Truthfulness of his prophethood as he informed his Companions of what had happened to the men in the detachment he had sent.

Strong faith rises above everything else as clear in the steadfastness of 'Āsim and Khubayb.

The Companions' love for prayer and their strong connection with Allah

Almighty. This was clear when Khubayb (may Allah be pleased with him) asked the disbelievers to allow him pray two Rak‘ahs before being killed. The polytheists were aware of that, hence, they said in one of their battles with Muslims: “Shortly, it will be time for them to perform a prayer that is dearer to them than their children.”[\[256\]](#)

Allah Almighty honored the Prophet’s Companions (may Allah be pleased with them) greatly in a way that no one is capable of except Him.

Allah Almighty provided Khubayb with grapes while he was in captivity

at a time when there were no grapes in Makkah.

When the disbelievers wanted to cut off part of ‘Āsim’s body, Allah Almighty sent him a cloud of wasps and no one was able to approach him.

The disbelievers’ betrayal, lying, and disloyalty which showed in many situations:

Breaking the promise they gave the Muslims when they surrounded them.

Breaching their promise and taking the Muslims as captives.

Killing most of the Muslim detachment and selling the rest to their enemies.

Supplicating against all the polytheists in general.[\[257\]](#)

Loyalty of the Companions (may Allah be pleased with them) and their refraining from betrayal. This showed when Khubayb (may Allah be pleased with him) refused to take advantage of the opportunity he had after having power over one of the family members that held him as captive in their house. He had a chance to kill him or take him as a hostage to escape his captivity, but he did not do that because betrayal is not of the Muslims' traits, especially when it comes to the weak from among the women and children.

35) Keenness of the Prophet (PBUH) to protect Muslims from the enemies' plots:

Text of the Hadīth (Sahīh Al-Bukhāri 3051):[\[258\]](#) Iyās ibn Salamah ibn al-Akwa‘ reported on the authority of his father that he said: “A spy of the polytheists came to the Prophet (may Allah’s peace and blessings be upon him) when he was on a journey. He sat near his Companions then slipped away. The Prophet (may Allah’s peace and blessings be upon him) said: ‘Look for him and kill him.’ He killed him and the Prophet (may Allah’s peace and blessings be upon him) gave him his belongings as booty.”[\[259\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His giving quick orders to chase that warring polytheist and kill him, especially because he came to spy on the Muslims.

His alertness and insight regarding those polytheists who approach the Muslims and the purpose behind their doing that.

His Keenness to look after and protect the Muslims' interests.

36) The Prophet (PBUH) hiring a disbeliever as a guide on the way:

Text of the Hadīth (Sahīh Al-Bukhārī 3905):[\[260\]](#) Ibn Shihāb said that

‘Urwah ibn al-Zubayr told him that ‘Ā’ishah (may Allah be pleased with her), wife of the Prophet (may Allah’s peace and blessings be upon him), said: “I do not remember my parents believing in any religion other than the true religion (i.e. Islam) and not a single day passed without the Messenger of Allah (may Allah’s peace and blessings be upon him) visiting us in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out as an emigrant to Abyssinia, and when he reached Bark al-Ghimād, [261] Ibn al-Daghinah, [262] chief of the tribe of Qārah, [263] met him and said: ‘O Abu Bakr, where are you going?’ Abu Bakr replied: ‘My people have

turned me out, so I want to wander the earth and worship my Lord.’ Ibn al-Daghinah said: ‘O Abu Bakr, a man like you should not leave his homeland, nor should he be driven out, because you help the destitute, you maintain kinship ties, you are generously hospitable to guests, and you help those struck by calamities. Hence, I am your protector. Go back and worship your Lord in your town.’ So Abu Bakr returned and Ibn al-Daghinah accompanied him. In the evening, Ibn al-Daghinah visited the nobles of Quraysh and said to them: ‘A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraysh) drive out a man who helps the

destitute, maintains kinship ties, is generously hospitable to guests, and helps those struck by calamities?’ So, the people of Quraysh could not refuse Ibn al-Daghinah’s protection, **and they said to him:** ‘Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he might influence our women and children.’ Ibn al-Daghinah told Abu Bakr of all that. Abu Bakr stayed in that state, worshiping his Lord in his house. He did not pray publicly, nor did he recite the Qur’an outside his house. Then, a thought occurred to Abu Bakr to build a mosque in his yard,

and there he used to pray and recite the Qur'an. The polytheists' women and children would gather around him in great numbers. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping upon reciting the Qur'an, the thing that scared the nobles of Quraysh, so they sent for Ibn al-Daghinah. When he came to them, **they said:** 'We accepted your protection of Abu Bakr on condition that he would worship his Lord in his house, but he has violated the condition and he built a mosque in his yard where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women

and children. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his worship publicly.'

Ibn al-Daghinah went to Abu- **Bakr and said:** 'You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonored a contract I have made on behalf of another man.' **Abu Bakr replied:** 'I release you from your pact

to protect me, and I am pleased with the protection of Allah Almighty.’ At that time, the Prophet (may Allah’s peace and blessings be upon him) was in Makkah, and he said to the Muslims: ‘In a vision, I have been shown your migration place, a land of date palm trees, between two stony tracts,’ which are the two volcanic rock fields. So, some people migrated to Madinah, and most of those who had previously migrated to Abyssinia returned to Madinah. Abu Bakr also prepared to leave for Madinah, but the Messenger of Allah (may Allah’s peace and blessings be upon him) said to him: ‘Wait for a while, because I hope that I will be allowed to migrate as well.’ Abu Bakr said:

‘Do you indeed expect this? My father be sacrificed for you!’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Yes.’ So Abu Bakr did not migrate for the sake of Allah’s Messenger (may Allah’s peace and blessings be upon him) in order to accompany him. He fed two she-camels that he possessed for four months with the leaves of the Samur tree that fell on being struck by a stick. One day, while we were sitting in Abu Bakr’s house at noon, someone said to Abu Bakr: ‘Here is the Messenger of Allah (may Allah’s peace and blessings be upon him) coming with his head covered.’ It was a time at which he never used to visit us before. Abu Bakr said: ‘May

my parents be sacrificed for him! By Allah, he has not come at this hour except for a great necessity.’ So, the Messenger of Allah (may Allah’s peace and blessings be upon him) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr: ‘Tell everyone who is present with you to go away.’ Abu Bakr replied: ‘There are none but your family, may my father be sacrificed for you, O Messenger of Allah.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘I have been given permission to migrate.’ Abu Bakr said: ‘Shall I accompany you, may my father be sacrificed for you, O Messenger of Allah?’ He said: ‘Yes.’

Abu Bakr said: ‘O Messenger of Allah, may my father be sacrificed for you, take one of these two she-camels of mine.’ He replied: ‘(I will accept it) with payment.’ So, we prepared the baggage quickly and put some journey food in a leather bag for them. Asmā’, Abu Bakr’s daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhāt al-Nitāqayn (i.e. the one with the two belts). Then Allah’s Messenger (may Allah’s peace and blessings be upon him) and Abu Bakr reached a cave in the mountain of Thawr and hid there for three nights. ‘Abdullah ibn Abi Bakr , who was a smart intelligent young boy, used to

stay (with them) every night. He used to leave them before daybreak so that in the morning he would be with Quraysh as if he had spent the night in Makkah. He would pick up news of any plot made against them, and when it became dark, he would (go and) inform them of it. ‘Āmir ibn Fuhayrah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So, they always had fresh milk at night which they warmed by throwing heated stones therein. ‘Āmir ibn Fuhayrah would then call the herd away when it was still dark (before daybreak). He did the same in each of those three

nights. The Messenger of Allah (may Allah's peace and blessings be upon him) and Abu Bakr hired a man from the tribe of Banu al-Dīl from the family of Banu 'Abd ibn 'Adiyy who was an expert guide. He was in alliance with the family of Al-'Ās ibn Wā'il al-Sahmi and was upon the religion of the disbelievers of Quraysh. The Prophet (may Allah's peace and blessings be upon him) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring them to Thawr Cave in the morning after three nights. (When they set out,) 'Amir ibn Fuhayrah and the guide went along with them and the guide led them along the coastline."

Sahīh Al-Bukhārī 3906: Ibn Shihāb said: “‘Abdul-Rahmān ibn Mālīk al-Mudliji, the nephew of Surāqah ibn Mālīk ibn Ju‘shum, said that his father informed him that he heard Surāqah ibn Ju‘shum say: ‘The messengers of the disbelievers of Quraysh came to us declaring that they had assigned for the one who would kill or arrest the Messenger of Allah (may Allah’s peace and blessings be upon him) and Abu Bakr a reward equal to their Diyyah (blood money). While I was sitting in one of the gatherings of my tribe, Banu Mudlij, a man from them came to us and stood over us while we were sitting, and said: ‘O Surāqah, I have just seen some people far away on the

seashore, and I think they are Muhammad and his companions.””

Surāqah added: “I too realized that it must have been them. **But I said:** ‘No, but you have seen so-and-so and so-and-so whom we saw set out.’ I stayed in the gathering for a while and then got up and left for my home. I ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down. I got up, got hold of

my quiver and took out the divining arrows and drew lots as to whether I should harm them or not, and the lot which I disliked would come out. But I remounted my horse and let it gallop, going against the divining arrows. When I heard the recitation of the Qur'an by the Messenger of Allah (may Allah's peace and blessings be upon him) who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke.

Then again I drew lots with the divining arrows, and the lot which I disliked would come out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been prevented from harming them, it came to my mind that the cause of the Messenger of Allah (may Allah's peace and blessings be upon him) (i.e. Islam) will become victorious. So I said to him: 'Your people have assigned a reward equal to your blood money for your head.' Then I told them all the plans the people of Mecca had made concerning them. I offered them some journey food and goods, but they refused to take anything and did

not ask for anything. The Prophet (may Allah's peace and blessings be upon him) said: 'Do not tell others about us.' I asked him to write for me a statement of security and peace. He ordered 'Āmir ibn Fuhayrah who wrote it for me on a parchment, and then the Messenger of Allah (may Allah's peace and blessings be upon him) proceeded on his way."

Sahīh Al-Bukhārī 3615: Al-Barā' ibn 'Āzib reported: "Abu Bakr (may Allah be pleased with him) came to my father at home and purchased a saddle from him. He said to 'Āzib: 'Send your son to carry it with me.' So I carried it with him and my father followed us to take the price (of the

saddle). My father said: ‘O Abu Bakr, tell me what happened to you on your night journey with the Messenger of Allah (may Allah’s peace and blessings be upon him)?’ He said: ‘Yes. We traveled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then, there appeared a long rock with shade below it, and the sunshine had not come to it yet. So, we dismounted there and I leveled a place and covered it with a hide and said: ‘O Messenger of Allah, you sleep and I shall drive the dust away from you.’ So, he slept and I went out moving the dust away from him. Suddenly, I saw a shepherd coming

with his sheep to that rock with the same intention we had when we came thereto. I asked: ‘Hey boy, to whom do you belong?’ He replied: ‘I belong to a man from Madinah - or Makkah.’ I said: ‘Do your sheep have milk?’ He said: ‘Yes.’ I said: ‘Will you milk for us?’ He said: ‘Yes.’ He caught hold of a sheep and I asked him to clean its udder from dust, hair, and dirt. He (the sub-narrator) said: ‘I saw Al-Barā’ striking one of his hands with the other, demonstrating how the shepherd removed the dust.’ The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet (may Allah’s peace and blessings be upon him) to drink and

perform the ablution from. I went to the Prophet (may Allah's peace and blessings be upon him), hating to wake him up, but when I reached there, he had already awakened; so I poured water over the milk container till the milk was cold. Then I said: 'Drink, O Messenger of Allah.' He drank till I was pleased. Then he asked: 'Has the time for our departure come?' I said: 'Yes.' So, we departed after midday. Surāqah ibn Mālik followed us and I said: 'We have been discovered, O Messenger of Allah.' He said: 'Do not grieve for Allah is with us.' The Prophet (may Allah's peace and blessings be upon him) invoked evil on him (i.e. Surāqah) and so the legs

of his horse sank into the earth up to its belly. (The sub-narrator, Zuhayr, is not sure whether Abu Bakr said: ‘(It sank) into solid earth.’) Surāqah said: ‘I see that you have invoked evil on me. Please invoke good on me, and, by Allah, I will make those who are coming in your pursuit return.’ The Prophet (may Allah’s peace and blessings be upon him) invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say: ‘I have already looked (for them) here in vain.’ So, he made whomever he met return, and he, thus, fulfilled his promise to us.”

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His hiring a disbeliever as a road guide since he could trust him. [\[264\]](#)

His patience with the abuse he received from the disbelievers of Quraysh.

His wisdom and his utilization of the available means in hiding from the polytheists, as he went to Abu Bakr with his head covered and at noon time, and he asked Abu Bakr to make those who were with him go out. All this went along with his true reliance on Allah.

His good arrangement of the emigration stages and his making plans that would guarantee keeping the polytheists unaware of his emigration.

His setting a time for that expert guide to come and show them the way.

His courage that was clear when Surāqah ibn Mālīk caught up with them and he did not turn to him.

His listening to Surāqah's request that Allah sets free his horse that was stuck in the ground, and his responding by supplicating Allah for him.

His request from that polytheist, Surāqah, to keep their affair hidden from the polytheists after supplicating Allah for him.

His dignity that showed in his rejecting the food and money that Surāqah offered because he was a polytheist.

His fulfillment of the promise, whether it was made to a Muslim or to a polytheist, for when he met Surāqah later after many years, **he said to him:** “Today is a day for fulfilling the promise.”[\[265\]](#)

Benefits:

The Prophet's trust in his Lord that was evident in his true reliance on Him in being granted the permission to emigrate.

The Prophet's love and care about righteous company and his modesty as well. This was clear when he asked Abu Bakr (may Allah be pleased with him) not to be in a hurry to emigrate in the hope that he too might get permission to emigrate soon.

The Companions' great love for their Prophet (may Allah's peace and blessings be upon him) to the extent that each of them was willing to sacrifice his parents for him. This

great love was not restricted to those who used to sit with him, rather, it included the old and the young, men and women. It showed clearly in the Hadīth on emigration, where all members of Abu Bakr's household, with Abu Bakr himself ahead of them, hastened to carry out what they were assigned to do. Abu Bakr (may Allah be pleased with him) was ready to sacrifice his life for the Prophet (may Allah's peace and blessings be upon him), hence, he entered the cave ahead of him and would sometimes walk in front of him and other times behind him in order to protect and defend him.

True reliance of the Prophet (may Allah's peace and blessings be upon him) on Allah, which Allah rewarded with granting him safety, success, and protection. This was clear in the following situations:

Allah Almighty protected His Prophet (may Allah's peace and blessings be upon him) when Surāqah caught up with him. He supplicated Allah against him, so the legs of Surāqah's horse sank into the ground. Allah, thus, saved him from Surāqah and everyone else.

Allah Almighty granted His Prophet (may Allah's peace and blessings be upon him) a miracle as he put dust on

the heads of the disbelievers of Quraysh and was able to start his journey without any of them seeing or harming him.

Allah Almighty protected His Prophet (may Allah's peace and blessings be upon him) from the polytheists when they were standing beside the cave where he was hiding. Abu Bakr (may Allah be pleased with him) was afraid they would see them, however, the Prophet (may Allah's peace and blessings be upon him) said to him: {...Do not grieve; indeed Allah is with us.}[266]

The Prophet (may Allah's peace and blessings be upon him) utilized the

available means, namely emigrating under cover and taking a devious rough route for many days. Callers to Allah should, thus, realize that their mission is not an easy one, rather it is a mission that requires diligence, hard work, and utilization of available means in calling others to Allah despite all the hardships and weariness they may experience on the way.

One of the signs of Muhammad's prophethood was that Surāqah ibn Mālik, who went chasing the Prophet (may Allah's peace and blessings be upon him) and his Companion at the beginning of the day, was the one who undertook the mission of

diverting the disbelievers' attention from them at the end of the day.

37) The Prophet (PBUH) calling upon the dead polytheists:

Text of the Hadīth (Sahīh Al-Bukhāri 3976):[\[267\]](#) Abu Talhah reported: “On the day of Badr, the Prophet (may Allah’s peace and blessings be upon him) ordered that the corpses of twenty-four men from the leaders of Quraysh should be thrown into one evil Tawiyy of Badr, which became even more evil (by throwing such evil people therein). It was a habit of the Prophet (may Allah’s peace and blessings be upon him) that whenever he triumphed over some people, he

would stay at the ‘Arsah[268] for three nights. So, on the third day of the Battle of Badr, he ordered that his camel be saddled, then he set out, and his Companions followed him saying among themselves: ‘Definitely he is proceeding for some great purpose.’ When he stopped at the edge of the well, he started calling them (the disbelievers of Quraysh) by their names and their fathers’ names, saying: ‘O so-and-so the son of so-and-so, and O so-and-so the son of so-and-so, would it have pleased you if you had obeyed Allah and His Messenger? We have found what our Lord promised us to be true. Have you too found what your Lord promised you to be true?’ ‘Umar

said: ‘O Messenger of Allah, you are speaking to bodies that have no souls!’ Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘By the One in Whose Hand Muhammad’s soul is, you do not hear what I say better than they do.’” Qatādah said: “Allah brought them to life (again) to let them hear him, to reprimand them, humiliate them, and punish them, and to make them feel remorseful and regretful.”

Sahīh Muslim 7223: Anas ibn Mālik reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) left the slain disbelievers of Badr (unburied) for three days. He

then came to them and called upon them saying: ‘O Abu Jahl ibn

Hishām, O Umayyah ibn Khalaf, O ‘Utbah ibn Rabī‘ah, O Shaybah ibn Rabī‘ah, have you found what your Lord promised you to be true?

Indeed, I have found what my Lord promised me to be true.’ On hearing the Prophet (may Allah’s peace and

blessings be upon him), ‘Umar said: ‘O Messenger of Allah, how could

they hear you or respond to you when their bodies have decayed?’ He said:

‘By the One in Whose Hand my soul is, you do not hear what I say better than they do, but they do not have the ability to reply.’ He then ordered that they should be dragged and thrown in the well of Badr.”[\[269\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His care about admonition as he wanted those polytheists, who were taken captives, and others as well to learn a lesson from that serious situation and from what happened to those polytheists who were too stubborn and too arrogant to accept the truth, and thus ended up tossed in a well.

His command to throw twenty-four men from the disbelievers of Quraysh in the well after the Battle of Badr.

His throwing the dead bodies in the well so as not to harm people with the stench if they remained unburied.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) stood at the edge of the well where the polytheists were thrown.

The Prophet (may Allah's peace and blessings be upon him) called the polytheists with their names and their fathers' names.

The Prophet (may Allah's peace and blessings be upon him) informed the polytheists that he found what his Lord promised him to be true.

The Prophet (may Allah's peace and blessings be upon him) asked the

polytheists if they had found what their Lord promised them to be true.

The Muslim must learn a lesson from this Hadīth and from this grave situation and how it ended.

Falsehood will inevitably come to an end no matter how prominent and attractive it appears to be.

Whoever is too stubborn and too arrogant to accept the truth, and whoever disobeys Allah and His Messenger and shows enmity towards them, will gain nothing at the end but humiliation, loss, remorse, and regret.

It was a miracle that the Prophet (may Allah's peace and blessings be upon him) addressed the dead polytheists and they heard his words, as he informed his Companions.

38) Strength and Courage of the Prophet (PBUH) with the obstinate polytheists:

Text of the Hadīth (Sahīh Al-Bukhārī 4373):[\[270\]](#) Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “Musaylimah al-Kadhdhāb (the Liar) came with many of his people (to Madinah) during the lifetime of the Prophet (may Allah's peace and blessings be upon him) and he said: ‘If Muhammad made me his

successor, [\[271\]](#) I would follow him.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) went up to him with Thābit ibn Qays ibn Shammās; and he was holding a piece of a date palm leaf in his hand. He stood before Musaylimah and his companions and said: ‘If you asked me even this piece (of a leaf), I would not give it to you. You cannot transcend the command of Allah. [\[272\]](#) If you turn away, Allah will destroy you. I think you are the same person who was shown to me in my dream, and this is Thābit ibn Qays who will answer your questions on my behalf.’ [\[273\]](#) Then he went away.” [\[274\]](#)

Sahīh Al-Bukhārī 4374: Ibn ‘Abbās said: “I asked about the statement of the Messenger of Allah (may Allah’s peace and blessings be upon him):

‘You seem to be the same person who was shown to me in my dream,’ and Abu Hurayrah informed me that the Prophet (may Allah’s peace and blessings be upon him) said: ‘While asleep, I saw (in a dream) two gold bracelets on my hands, and that worried me. Then I was divinely inspired in the dream to blow them off, so I did and both bracelets flew away. I interpreted the two bracelets as symbols of two liars who would appear after me (who would claim to be prophets).’ One of them was Al-

‘Ansi and the other was Musaylimah.”[\[275\]](#) [\[276\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to that polytheist without interrupting him.

His strength and courage with the liars and obstinate from among the polytheists, even if they had their people with them.

His address to that lying polytheist that he could not avoid his destiny that Allah decreed for him, and the occurrence of what he foretold.

His clarifying the truth when dealing with the disbelievers and others.

His going personally to meet the disbelievers who came wishing to meet him if that was in the Muslims' interest. [\[277\]](#)

His using the help of his Companions (may Allah be pleased with them) in addressing the polytheists. Imam Ibn Hajar (may Allah have mercy upon him) said: "The Imam seeks help from the eloquent ones in addressing the obstinate and the likes." [\[278\]](#)

His addressing that polytheist with brief and strong words as he (may Allah's peace and blessings be upon him) was gifted with the ability to use concise words that are comprehensive in meaning.

His rejection of that polytheist's request.

Benefits:

The strong faith and trust of the Prophet (may Allah's peace and blessings be upon him) in his Almighty Lord as he told that polytheist that he could not escape Allah's plan for him and that his rejection of the truth would lead him to his doom.

This story reveals a virtue of Abu Bakr Al-Siddīq (may Allah be pleased with him). In his dream, the Prophet (may Allah's peace and blessings be upon him) himself blew off the two bracelets until they flew

away. As for Al-Aswad Al-‘Ansi, he was killed in his lifetime, whereas Musaylimah was killed by Abu Bakr al-Siddīq, who did that on behalf of the Prophet (may Allah’s peace and blessings be upon him).[\[279\]](#)

39) The Prophet (PBUH) did not seek the polytheists’ help in war:

Text of the Hadīth (Sahih Muslim 4700):[\[280\]](#) ‘Ā’ishah (may Allah be pleased with her), wife of the Prophet (may Allah’s peace and blessings be upon him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) set out for Badr. When he reached Harrat al-Wabarah,[\[281\]](#) a man known for his

valor and courage caught up with him. The Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) were pleased to see him. He said: 'I came to follow you and get a share of the booty.' The Messenger of Allah (may Allah's peace and blessings be upon him) said to him: 'Do you believe in Allah and His Messenger?' He said: 'No.' The Messenger of Allah (may Allah's peace and blessings be upon him) thus said: 'Then go back; I will not seek help from a polytheist.' He went on until we reached Shajarah[282] where the man caught up with him again. He said the same thing he had said the first time and the Prophet (may

Allah's peace and blessings be upon him) gave him the same answer: 'Go back, for I will not seek help from a polytheist.' The man returned and caught up with him at Baydā. He asked him the same question he had asked before: 'Do you believe in Allah and His Messenger?' The man said: 'Yes.' The Messenger of Allah (may Allah's peace and blessings be upon him) said to him: 'Then come along with us.'" [\[283\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His listening to that polytheist's request, which was supporting him and receiving a share of the booty.

His patience with that polytheist who kept repeating his request.

His refusing the help offered by polytheists so long as they adhered to their polytheism, regardless of their bravery and similar traits.

His clarifying that faith is one of the firmly established facts that he could never waive. Hence, he asked that man repeatedly to have faith in Allah and His Messenger, otherwise he would not accept his support because faith is a condition for the validity of any deed supporting Islam.

His verifying that man's faith by asking him: “Do you believe in Allah and His Messenger?”

His permission for that man to participate with Muslims in the Battle of Badr after embracing Islam.

Benefits:

Faith in Allah Almighty was the primary concern of the Prophet (may Allah's peace and blessings be upon him).

The Prophet's trust in his Almighty Lord, which is a trait that Muslim preachers need today and at all times.

40) Gifts and trade with the Polytheists:

Text of the Hadīth (Sahīh Al-Bukhārī 2618): 'Abdul-Rahmān ibn Abi Bakr (may Allah be pleased with him and

his father) reported: “We were one hundred and thirty accompanying the Prophet (may Allah’s peace and blessings be upon him). He asked us whether anyone of us had food. There was a man who had about one Sā‘ (about 3 kgs) of food, so it was kneaded. Then, a tall polytheist with disheveled hair came driving sheep. The Prophet (may Allah’s peace and blessings be upon him) asked him: ‘Will you sell us (any of the sheep) or give it as a gift?’ He said: ‘I will sell you (any of the sheep).’ The Prophet (may Allah’s peace and blessings be upon him) bought a lamb and it was slaughtered and prepared. The Prophet (may Allah’s peace and blessings be upon him) ordered that

its liver and other abdominal organs be roasted. By Allah, the Prophet (may Allah's peace and blessings be upon him) gave each person of the one hundred and thirty a piece of that; he gave all those who were present and kept the shares of those who were absent. The Prophet (may Allah's peace and blessings be upon him) then put its meat in two bowls and all of them ate to their fill, and even then more food was left in the two bowls so it was carried on the camel - or he said something like that."

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His asking the herdsman, who was a polytheist, whether he brought his sheep to sell it or to give it as a gift.

His dealing with the polytheists in terms of trade, which is permissible except for selling what could be used against Muslims in war.[\[284\]](#)

His acceptance of the polytheist's gift.[\[285\]](#) Acceptance is from one who is likely to be attracted to Islam, but not from one who uses the gift as a means of endearment and a payment for loyalty.[\[286\]](#)

His approval of conducting trade with the polytheists and disbelievers is a proof that they enjoy full possession of their properties, which should not

be taken from them except rightfully, otherwise, that polytheist would not have originally sold anything to the Prophet (may Allah's peace and blessings be upon him) or given it to him as a gift.

Benefits:

It is permissible to conduct trade with the disbelievers except for selling what could be used against Muslims in war.[\[287\]](#)

Multiplying the amount of food and meat to the extent that it became sufficient for all those people, with even extra food left, is a great and evident miracle.[\[288\]](#)

It is permissible to treat non-Muslims kindly in order to attract their hearts to Islam.

Chapter Two: The Prophet's Behavior towards the People of the Book

41) Main target of the Prophet (PBUH) was inviting non-Muslims to Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 2942):[\[289\]](#) Sahl ibn Sa'd (may Allah be pleased with him) reported: "I heard the Prophet (may Allah's peace and blessings be upon him) say on the day of Khaybar: 'I shall give the banner to a man at whose hands Allah will grant us victory.' They got

up, eager to know to whom the banner will be given, and every one of them wished to be the one to receive it. The Prophet (may Allah's peace and blessings be upon him) then asked for 'Ali. He was informed that 'Ali was suffering some trouble in his eyes. So, he ordered them to bring 'Ali and he spat in his eyes and his eyes were cured immediately as if nothing was wrong with them from the beginning. 'Ali said: 'Should we fight them till they become like us (i.e. Muslims)?' The Prophet (may Allah's peace and blessings be upon him) replied: 'Be patient. When you reach them, invite them to Islam and inform them of what Allah has enjoined upon them. By Allah, if a

single person embraces Islam because of you, that will be better for you than the red camels (i.e. the most precious possessions).”[290]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to spread Islam everywhere and to invite non-Muslims to Islam.

His specifying the goal of his mission, which is inviting non-Muslims to Islam, or fighting them if they refuse.

His spreading the teachings of Islam among non-Muslims along with clarifying what is enjoined upon

them, and providing them with irrefutable proof.

His encouraging people to call others to Allah and to be keen on guiding non-Muslims to Islam by informing them of the great reward one could attain when one single person embraces Islam because of him.

Benefits:

One of the miracles of the Prophet (may Allah's peace and blessings be upon him) is when he spat in 'Ali's sore eyes and they were immediately and totally cured.

Another one of his miracles is when he informed his Companions that

Allah would grant them victory through that leader before telling them who that leader was.

Eagerness of the Companions (may Allah be pleased with them) to win this great status, i.e. the love of Allah and His Messenger, and their willingness to sacrifice their lives in the cause of Allah.

42) The Prophet (PBUH) using an evidential approach with the Jews:

Text of the Hadīth (Sahīh Al-Bukhārī 3329): Anas (may Allah be pleased with him) reported: “When the news of the Prophet’s arrival at Madinah reached ‘Abdullah ibn Salām (a Jewish rabbi), he went to him and

said: ‘I will ask you about three things which only a prophet can know: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? What makes a child resemble his father or resemble his maternal uncles?’ The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘Jibrīl (Gabriel) has just informed me of that.’ ‘Abdullah said: ‘That (meaning Gabriel) is the enemy of the Jews from among the angels.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘As for the first sign of the Hour, it will be a fire that will gather people from the East to the West. As for the first meal which the people of

Paradise will eat, it will be the caudate (extra) lobe of the fish liver. As for the child, when a man has sexual intercourse with a woman, if his water (semen) precedes hers, the child resembles him, and if her water precedes his, the child resembles her.’ On this, ‘Abdullah ibn Salām said: ‘I bear witness that you are the Messenger of Allah.’ He added: ‘O Messenger of Allah, the Jews are liars, if they know about my conversion to Islam, they will tell you lies about me.’ The Jews then came and ‘Abdullah went inside the house. The Prophet (may Allah’s peace and blessings be upon him) said: ‘What kind of man is ‘Abdullah ibn Salām among you?’ They said: ‘He is the

most knowledgeable among us, and the son of the most knowledgeable among us, and he is the best among us, and the son of the best among us.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘What if ‘Abdullah embraced Islam?’ They said: ‘May Allah save him from that.’ Thereupon, ‘Abdullah came out and said: ‘I bear witness that there is no deity worthy of worship but Allah and I bear witness that Muhammad is the Messenger of Allah.’ The Jews, thus, said: ‘He is the most wicked among us and the son of the most wicked among us’ and they spoke badly of him.”[291]

To be joined with:

Sahīh Al-Bukhārī 3911: Anas ibn Mālīk (may Allah be pleased with him) reported: ‘The Prophet (may Allah’s peace and blessings be upon him) arrived at Madinah while riding behind Abu Bakr...‘ Abdullah ibn Salām heard the news of his arrival while he was picking dates for his family from their orchard. He hurried to the Prophet (may Allah’s peace and blessings be upon him) without wasting time to put down what he was collecting the dates in, so he came carrying it. He listened to the Prophet (may Allah’s peace and blessings be upon him) and then went home. The Prophet (may Allah’s

peace and blessings be upon him) said: ‘Which of our people’s [\[292\]](#) houses is the nearest?’ Abu Ayyūb replied: ‘Mine, O Messenger of Allah. This is my house and this is my door.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Then go and prepare a place for our midday rest.’ Abu Ayyūb said: ‘Get up (both of you) with Allah’s blessing.’ When the Prophet (may Allah’s peace and blessings be upon him) [\[293\]](#) went into the house, Abdullah ibn Salām came and said: ‘I bear witness that you are the Messenger of Allah and that you have come with the truth. The Jews know well that I am their chief and the son of their chief and the most

knowledgeable among them and the son of the most knowledgeable among them. So send for them and ask them about me before they know that I have embraced Islam, for if they know that, they will say about me things which are not true.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) sent for them, [\[294\]](#) and they came and entered. [\[295\]](#) He (may Allah’s peace and blessings be upon him) said to them: ‘O assembly of the Jews, woe to you! Fear Allah. By Allah, the One except Whom none has the right to be worshiped, you people know for certain that I am the Messenger of Allah and that I have come to you with the truth, so

embrace Islam.’ **The Jews replied:**

‘We do not know this.’ They said this to the Prophet (may Allah’s peace and blessings be upon him) and he repeated it thrice. **Then he said:**

‘What kind of man is ‘Abdullah ibn Salām among you?’ They said: ‘He is our chief and the son of our chief, and the most learned among us and the son of the most learned among us.’ **He said:** ‘What if he embraced

Islam?’ They said: ‘May Allah forbid, he would never embrace Islam.’ **He said:** ‘What if he

embraced Islam?’ They said: ‘May Allah forbid, he would never embrace Islam.’ **He said:** ‘What if he

embraced Islam?’ They said: ‘May Allah forbid, he would never

embrace Islam.’ He said: ‘O Ibn Salām, come out.’ He came out and said: ‘O assembly of the Jews, fear Allah. By Allah, the One except Whom none has the right to be worshiped, you know for certain that he is the Messenger of Allah and that he has come with the truth.’ They said: ‘You are lying.’ On that, the Messenger of Allah (may Allah’s peace and blessings be upon him) turned them out.”[\[296\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His sitting with the Jews and listening to their questions.

His patience with the Jews' many questions without showing any annoyance.

His kind treatment of all disbelievers, be they from the People of the Book or others.

His using an evidential persuasive approach with his opponents.

His inviting the Jews to embrace Islam and repeating that three times.

His acceptance of the request of 'Abdullah ibn Salām to hide from the Jews as a means of preaching Islam and providing irrefutable proof.

His reminding the opponents of what they knew for certain in order to reconsider their situation.

His repeating the confirmatory question to his opponents in order to convince them of his cause.

His affirmation of Allah's Oneness as the only deity worthy of worship through swearing by Allah and saying: "By Allah, the One except Whom none is worthy of worship...I am truly the Messenger of Allah."

Benefits:

True reliance of the Prophet (may Allah's peace and blessings be upon him) upon Allah Almighty and

resorting to Him through supplication, for He is the Protector.

One of the miracles that indicate the truthfulness of his prophethood is that Allah honored him by making Jibrīl inform him of the answer.

The Jews are characterized by obstinacy, arrogance, rejection of the truth, and following personal desires, despite the existence of proofs.

43) The Prophet (PBUH) inviting the Jews to Islam repeatedly:

Text of the Hadīth (Sahīh Al-Bukhārī 7348):[\[297\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “While we were in the mosque, the

Messenger of Allah (may Allah's peace and blessings be upon him) came out and said: 'Let us go to the Jews.' [298] So we went out with him until we reached Bayt al-Midrās. [299] The Prophet (may Allah's peace and blessings be upon him) stood there and called them saying: 'O assembly of the Jews, embrace Islam and you will be safe.' They said: 'O Abu al-Qāsim, you have conveyed the message.' The Messenger of Allah (may Allah's peace and blessings be upon him) then said: 'That is what I want. [300] Embrace Islam and you will be safe.' They said: 'O Abu al-Qāsim, you have conveyed the message.' He said: 'That is what I want,' and then

he repeated it for the third time and added: ‘Know that the land is for Allah and His Messenger, and I intend to expel you from this land. So, if any of you has property (he cannot take away), he must sell it, otherwise you should know that the land belongs to Allah and His Messenger.’”

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to invite the Jews to Islam.

His going personally with his Companions to invite the Jews to Islam.

His making it clear to the Jews that embracing Islam would guarantee them safety and security, and they would not be expelled.

His inviting people to Islam repeatedly so that his call would reach them all.

His confirming that his message was conveyed to them and hearing them say it.

His starting by inviting those Jews to Islam before informing them that he would expel them, which indicates his love for spreading the religion of Allah and that it was his primary objective.

His gradual approach in dealing with the Jews. First, he invited them to embrace Islam. Then after they rejected, he informed them of his intention to expel them and confirmed that by saying that the land belongs to Allah and His Messenger.

His giving the Jews a respite to sell their properties.

Benefits:

Good manners of the Prophet (may Allah's peace and blessings be upon him) with his Almighty Lord as he said: "The land belongs to Allah and His Messenger."

The Prophet's kind treatment of his opponents.

Working on applying the Shariah of Allah.

44) The Prophet (PBUH) visiting a Jewish boy who used to serve him:

Text of the Hadīth (Sahīh Al-Bukhāri 1356):[\[301\]](#) Anas (may Allah be pleased with him) reported: “A Jewish boy,[\[302\]](#) who used to serve the Prophet (may Allah's peace and blessings be upon him), fell sick. The Prophet (may Allah's peace and blessings be upon him) went to visit him. He sat by his head and said to him: ‘Embrace Islam.’ The boy looked at his father, who was with

him, and the father said: ‘Obey Abu al-Qāsim.’ So, the boy embraced Islam.[\[303\]](#) The Prophet (may Allah’s peace and blessings be upon him) came out saying: ‘All praise is due to Allah Who has saved him from Hellfire.’”[\[304\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His good manners with all people, even non-Muslims, as it is good manners to visit the sick.

His visiting the sick person, even if he were a non-Muslim, if it was hoped to encourage him to embrace Islam.

His making that visit personally instead of sending someone else on his behalf.

His keenness to invite non-Muslims to Islam.

His employing that non-Muslim boy as his servant.

His inviting the Jewish boy to Islam.

His gentleness and modesty as he sat by the head of the Jewish boy.

His declaring the news of that boy's embracing Islam.

His rewarding that boy, who used to serve him, by inviting him to Islam.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) was happy because that boy embraced Islam and was, consequently, saved by Allah from Hellfire.

The Prophet (may Allah's peace and blessings be upon him) would always praise and laud Allah at the occurrence of every blessing.

The Jews knew that Islam is the true religion and that Muhammad is truly the Messenger of Allah, hence, the father said to his son: "Obey Abu al-Qāsim".

45) The Prophet (PBUH) believing non-Muslims in what conforms with the truth:

Text of the Hadīth (Sahīh Al-Bukhārī 1372):[\[305\]](#) ‘Ā’ishah (may Allah be pleased with her) reported: “A Jewish woman came to her and mentioned the torment of the grave saying: ‘May Allah protect you from the torment of the grave.’ ‘Ā’ishah then asked the Messenger of Allah (may Allah’s peace and blessings be upon him) about that and he said: ‘Yes, there is torment in the grave.’ ‘Ā’ishah (may Allah be pleased with her) said: ‘After that, I never saw the Messenger of Allah (may Allah’s peace and blessings be upon him) performing a prayer without seeking refuge with Allah from the torment of the grave.’”[\[306\]](#)

Sahīh Muslim 1321: ‘Ā’ishah (may Allah be pleased with her) reported: “There came to me two old women from the elderly Jews of Madinah. They told me that the dead are tormented in their graves. I did not believe them, and I did not want to believe them. They left, then the Messenger of Allah (may Allah’s peace and blessings be upon him) came. I said to him: ‘O Messenger of Allah, there came to me two old women from the elderly Jews of Madinah and they claimed that the dead are tormented in their graves.’ He said: ‘They spoke the truth. They (the dead) are tormented, and their torment can be heard by animals.’ She said: ‘After that, I never saw him

performing a prayer without seeking refuge with Allah from the torment of the grave.”[\[307\]](#) [\[308\]](#)

Sahīh Muslim 1319: Ibn Shihāb reported that ‘Urwah ibn al-Zubayr told him that ‘Ā’ishah said: “The Messenger of Allah (may Allah’s peace and blessings be upon him) came to me while a Jewish woman was with me and she was saying: ‘Do you know that you all would be put to trial in the grave?’ The Prophet (may Allah’s peace and blessings be upon him) was terrified (on hearing this) and said: ‘It is the Jews who would be put to trial.’ Some nights later, the Messenger of Allah (may Allah’s peace and blessings be upon

him) said: ‘Do you know that it was revealed to me that you all would be put to trial in the grave?’ I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) afterwards seeking refuge with Allah from the torment of the grave.”[\[309\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His permitting the Jewish woman to enter his house for whatever request she had.

His listening to ‘Ā’ishah’s inquiry about the torment of the grave mentioned by the two old Jewish women, and his answering her.

His acknowledging the information conveyed by the two old Jewish women.

Benefits:

His care to seeking refuge with Allah from the torment of the grave.

Fear of the Prophet (may Allah's peace and blessings be upon him) from the trial of the grave; that was clear in the words of 'Ā'ishah, Mother of the Believers (may Allah be pleased with her): "The Prophet (may Allah's peace and blessings be upon him) was terrified."

The Prophet (may Allah's peace and blessings be upon him) informed

‘Ā’ishah (may Allah be pleased with her) of the revelation he received concerning the torment of the grave.

It was a constant practice of the Prophet (may Allah’s peace and blessings be upon him) to seek refuge with Allah in prayer from the torment of the grave.

The Prophet (may Allah’s peace and blessings be upon him) informed us that only animals could hear the torment of people in the grave.

Proving the existence of the torment of the grave and that it is true.

The divine books have successively affirmed the torment of the grave,

hence, the Prophet (may Allah's peace and blessings be upon him) used to seek refuge with Allah therefrom.

Accepting the information after verifying it, even if it were given by a non-Muslim.

46) The Prophet (PBUH) following up the implementation of Allah's rulings even with the Jews:

Text of the Hadīth:[\[310\]](#) Sahīh Al-Bukhāri 3635: ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported: “The Jews came to the Messenger of Allah (may Allah's peace and blessings be upon him) and informed him that a man

and a woman from among them had committed unlawful sexual intercourse. The Messenger of Allah (may Allah's peace and blessings be upon him) asked them: 'What do you find in the Torah about stoning?'

They said: 'We disclose their sin and flog them.' 'Abdullah ibn Salām said:

'You have lied! The verse of stoning is there (in the Torah).' They fetched the Torah, spread it out and one of them placed his hand over the verse of stoning. He recited what was before it and what was after it.

Thereupon, 'Abdullah ibn Salām told him to lift his hand. He lifted his hand and there was the verse of stoning. They said: 'He has spoken the truth, O Muhammad,' (in

reference to Ibn Salām). So the Messenger of Allah (may Allah's peace and blessings be upon him) ordered that they be stoned.”

‘Abdullah added: “I saw the man leaning over the woman to protect her from the stones.”[\[311\]](#)

Sahīh Muslim 4440: Al-Barā’ ibn ‘Āzib reported: “There passed by the Prophet (may Allah’s peace and blessings be upon him) a Jewish man whose face was blackened with soot and who was flogged. He (may Allah’s peace and blessings be upon him) called them (the Jews) and said: ‘Is this the adulterer’s punishment that you find in your Book?’ They replied in the affirmative. He then

called one of their scholars and said:

‘I adjure you by Allah Who sent down the Torah upon Mūsa (Moses), is that the adulterer’s punishment that you find in your Book?’ He replied:

‘No, and had you not adjured me by Allah, I would not have told you. The punishment for the adulterer that we find in our Book is stoning, but adultery has become prevalent among our nobles, so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would inflict the punishment on him. We decided to agree on something that we may impose on both the noble and the weak alike. So we agreed on blackening the face and flogging

instead of stoning.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘O Allah, I am the first to revive Your command which they had nullified,’ and he ordered that he (the man) be stoned. Then, Allah Almighty revealed: {O Messenger, let them not grieve you who hasten into disbelief of those who say: “We believe” with their mouths, but their hearts do not believe.} until His saying: {They say: “If you are given this, take it; but if you are not given it, then beware”} Meaning: Go to Muhammad (may Allah’s peace and blessings be upon him), and if he commands you with blackening the face with soot and flogging, then obey him, but if he commands you

with stoning, then beware,’ so Allah Almighty revealed: {...And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers.}[312] {...And whoever does not judge by what Allah has revealed – then it is those who are the wrongdoers.}[313] {...And whoever does not judge by what Allah has revealed – then it is those who are the defiantly disobedient.}[314] These verses were all revealed regarding the disbelievers.”[315] [316]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His detecting the Jews’ deception when he saw them blackening the

adulterer's face with soot and flogging him.

His following up on the implementation of Allah's rulings even with the Jews.

His verifying the Jews' claim.

His verifying the Jews' claim by asking the scholars among them.

His insistence on knowing the truth and verifying the Jews' claim by saying: "I adjure you by Allah Who..."

His wisdom in addressing the Jews by asking them by Allah Who sent the Torah upon Moses.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) addresses his Lord saying: "O Allah, I am the first to revive Your command which they had nullified."

The Prophet (may Allah's peace and blessings be upon him) applied the rulings of Allah and inflicted His prescribed punishments on those who deserved it without showing favoritism to anyone.

The divine Books agree on stoning as the prescribed punishment for the adulterer.

47) The Prophet (PBUH) opposing the Jews and glorifying the days of Allah:

Text of the Hadīth: [\[317\]](#) Sahīh Muslim 2656: Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “When the Messenger of Allah (may Allah’s peace and blessings be upon him) came to Madinah, he found the Jews fasting the day of ‘Āshūrā’ (10th of Muharram). When asked about that, **they said:** ‘That is the day when Allah granted Moses and the Children of Israel victory over the Pharaoh. We fast that day by way of glorification.’ Thereupon, the Prophet (may Allah’s peace and blessings be

upon him) said: ‘We are closer to Moses than you,’ and he ordered that it should be fasted.”[\[318\]](#)

Sahīh Muslim 2666: ‘Abdullah ibn ‘Abbās (may Allah be pleased with him and his father) reported: “When the Messenger of Allah (may Allah’s peace and blessings be upon him) fasted the day of ‘Āshūrā’ and ordered that it should be fasted, they said: ‘O Messenger of Allah, that is a day that the Jews and Christians glorify!’ He said: ‘Then next year, Allah Willing, we shall fast the ninth (of Muharram).’ However, the Messenger of Allah (may Allah’s peace and blessings be upon him) died before that.”[\[319\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His asking the Jews about the reason for their fasting that day, the tenth of Muharram.

His telling the Jews that he is closer to Moses than them.

His carefulness to avoid imitating the Jews.

Benefits:

Good manners of the Prophet (may Allah's peace and blessings be upon him) with his Almighty Lords as he confirmed the attribution of Will to Him (by saying, Allah Willing).

Keenness of the Prophet (may Allah's peace and blessings be upon him) to observe acts of obedience (to Allah) and hasten to them.

48) The Prophet (PBUH) emphasizing the Muslims' power before the enemies to curb their greed:

Text of the Hadīth (Sahīh Al-Bukhāri 3152):[\[320\]](#) Ibn 'Umar (may Allah be pleased with him and his father) reported: “‘Umar ibn al-Khattāb expelled the Jews and Christians from the land of Hijāz. When the Messenger of Allah (may Allah's peace and blessings be upon him) conquered the land of Khaybar, he

wanted to expel the Jews therefrom. After its conquest, the land belonged to the Jews, the Messenger, and the Muslims. The Jews asked the Messenger of Allah (may Allah's peace and blessings be upon him) to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'We shall keep you on these terms as long as we wish.' Thus they stayed till the time of 'Umar's Caliphate when he expelled them to Taymā' [\[321\]](#) and Arīha. " [\[322\]](#) [\[323\]](#) [\[324\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His approving to let the Jews cultivate the land in exchange for half of its produce.

His mercy towards his opponents, as he did not eradicate them for refusing to pay Jizyah (tax imposed on non-Muslims who live under the Muslim rule) or to embrace Islam, but they insisted on war. When he was granted victory over them, as a noble prophet, he treated them kindly.

His emphasizing the Muslims' power while dealing with the Jews, as he made it clear that the Muslims alone

would have the upper hand in keeping this agreement.

49) Keenness of the Prophet (PBUH) to protect people's rights even if they were non-Muslims:

Text of the Hadīth: [\[325\]](#) Sahīh Al-Bukhāri 2127: Jābir (may Allah be pleased with him) reported: “(My father) ‘Abdullah ibn ‘Amr ibn Harām died leaving a debt behind. I asked the Prophet (may Allah’s peace and blessings be upon him) to intercede with his creditors to reduce his debt, and he did but they refused. So, the Prophet (may Allah’s peace and blessings be upon him) said to me: ‘Go and sort your dates; the

‘Ajwah on one side and ‘Adhq Zayd[326] on another side, and when you are done, send for me.’ I did that, then the Prophet (may Allah’s peace and blessings be upon him) came and sat on top - or in the middle - of the heaps. Then he said: ‘Measure it out for people.’ So I measured it out for them until I paid them all off, and my dates were left as if nothing had been taken therefrom.” Firās narrated on the authority of Al-Sha‘bi from Jābir that the Prophet (may Allah’s peace and blessings be upon him) said: “He kept measuring for them until he paid all the debt off.” Hishām narrated on the authority of Wahb from Jābir that the Prophet (may Allah’s peace and blessings be upon him) said: “Cut

(clusters) for him (i.e. one of the creditors) and measure for him fully.”[\[327\]](#)

Sahīh Al-Bukhārī 2709: Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported: “My father died leaving a debt behind. I offered his creditors the dates in lieu of his debt, but they refused as they thought that it would not cover the full debt. So, I went to the Prophet (may Allah’s peace and blessings be upon him) and told him about it. He said: ‘When you harvest the dates and collect them in the Mirbad tell me.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) came

accompanied by Abu Bakr and ‘Umar and he sat on the harvest and invoked Allah to bless it. **Then he said:** ‘Call your creditors and give them their full rights.’ So, I paid all my father’s creditors in full and yet thirteen extra Wasqs (**one Wasq is about 144 kg**) of dates remained, seven of which were ‘Ajwah and six were Lawn[328] or six of which were ‘Ajwah and seven were Lawn. I met the Messenger of Allah (**may Allah’s peace and blessings be upon him**) at sunset and informed him about it. **He laughed and said:** ‘Go to Abu Bakr and ‘Umar and tell them about it.’ **They said:** ‘We knew that was going to happen when the Messenger of Allah (**may Allah’s peace and**

blessings be upon him) did what he did.””[329] [330]

Sahīh Al-Bukhārī 5443: Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported: “There was a Jew in Madinah who used to lend me money[331] up to the season of harvesting dates - Jābir had a plot of land on the way to Rūmah.[332] That year, the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of harvesting, but I hadn't harvested anything from it. I asked him to give me one year respite, but he refused. This news reached the Prophet (may Allah’s peace and blessings be upon him)

whereupon he said to his Companions: ‘Let us go and ask the Jew for respite for Jābir.’ All of them came to me in my orchard, and the Prophet (may Allah’s peace and blessings be upon him) started speaking to the Jew, but the Jew said: ‘O Abu al-Qāsim, I will not grant him respite.’ When the Prophet (may Allah’s peace and blessings be upon him) saw the Jew’s attitude, he got up and walked all around the orchard and came again and talked to the Jew, but the Jew refused his request. I got up and brought some fresh ripe dates and put them in front of the Prophet (may Allah’s peace and blessings be upon him). He ate and then said to me: ‘Where is your ‘Arīsh, O Jābir?’

I told him, **and he said:** ‘Spread out something for me **(to sleep)** therein.’ I did, and he went in and slept. When he woke up, I brought him some more dates and he ate of it and then got up and talked to the Jew again, but the Jew again turned down his request. Then the Prophet **(may Allah’s peace and blessings be upon him)** got up for the second time and walked amidst the palm trees loaded with fresh dates, **and said:** ‘O Jābir, harvest the dates to repay your debt.’ The Jew remained with me while I was harvesting the dates, till I paid him his right in full, and there remained an extra quantity of dates. So I went to the Prophet **(may Allah’s peace and blessings be upon him)** and

informed him of the good news,
whereupon he said: ‘I bear witness
that I am the Messenger of
Allah.’”[\[333\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His keenness on protecting people’s
rights even if they were non-
Muslims.

His treating people equally when it
comes to debts; i.e. debts must be
repaid whether the creditor is Muslim
or non-Muslim.

His hastening to intercede with
creditors to reduce the debt, even if
the creditor is non-Muslim.

His refraining from forcing creditors to reduce the debts, even if they were non-Muslims.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) resorted to his Lord through supplication as Allah Almighty is Near and Responsive.

Blessing of the Prophet (may Allah's peace and blessings be upon him).

The strong certitude of (Abu Bakr) Al-Siddīq and (‘Umar) Al-Fārūq (may Allah be pleased with both of them).

The Prophet's care about Abu Bakr and ‘Umar and his keenness to

inform them of the new signs confirming his prophethood.

50) Justice of the Prophet (PBUH) in settling disputes even with non-Muslims:

Text of the Hadīth: [\[334\]](#) Sahīh Al-Bukhāri 2356: ‘Abdullah (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) said:

‘Whoever swears a false oath [\[335\]](#) to seize a Muslim’s property unlawfully, he will meet Allah while He is angry with him.’ Allah Almighty then revealed: {Indeed, those who exchange the covenant of Allah and their [own] oaths for a

small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Judgment, nor will He purify them; and they will have a painful punishment.} Al-Ash‘ath came and said: ‘What Abu ‘Abdul-Rahman narrated to you, this verse was revealed about me. I had a well in the land of a cousin of mine (and we had a dispute about it). The Prophet (may Allah’s peace and blessings be upon him) said to me: “Bring your witnesses.” I replied: “I have no witnesses.” Thereupon he said: “Then he should take an oath.” I said: “O Messenger of Allah, He will readily take an oath (a false one).” Then the Prophet (may Allah’s peace and

blessings be upon him) said this Hadīth and Allah revealed the verse to confirm what he had said.””[\[336\]](#)
[\[337\]](#)

Sahīh Al-Bukhāri 2666: ‘Abdullah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘Whoever takes a false oath to deprive a Muslim of his property unlawfully, he will meet Allah while He is angry with him.’ Al-Ash‘ath ibn Qays said: ‘By Allah, this was about me. I shared some land with a Jewish man. When he denied me my right, I complained against him to the Prophet (may Allah’s peace and blessings be upon

him) who said to me: “Do you have any proof?” I said: “No.” So he said to the Jew: “Swear an oath.” I said: “O Messenger of Allah, he will swear an oath and seize my property.” So, Allah Almighty revealed: {Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Judgment, nor will He purify them; and they will have a painful punishment.} [338] Until the end of the verse.” [339]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His justice in settling disputes, even with non-Muslims, as clear in his verdict in this Hadīth.

His acceptance of the oath taken by non-Muslims, as he asked the Jewish man to swear an oath.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) emphasized the fact that fear of Allah is one of the greatest methods to raise the Ummah and warn them against usurping others' rights.

When settling a dispute, the Prophet (may Allah's peace and blessings be upon him) started by asking the

claimant if he had a proof supporting his claim.[\[340\]](#)

Judgments are based on what is apparent even if the one in whose favor the judgment is made is a liar.

The ruler's verdict does not make it permissible for one to have what was not lawful for him from the beginning.[\[341\]](#)

Mentioning the "Muslim" in particular here does not indicate that the right of the Dhimmi is not inviolable, rather it is inviolable as well but does not necessarily entail that grave punishment.[\[342\]](#)

Warning against unlawful gains.

51) The anger of the Prophet (PBUH) when a Jewish man was wronged:

Text of the Hadīth (Sahīh Al-Bukhāri 3414):[\[343\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “Once while a Jew was selling his merchandise, he was offered a price that did not please him. So, **he said:** ‘No, by Him Who gave Moses superiority over mankind!’ Hearing him, **a man from the Ansār got up and slapped him on the face and said:** ‘You say: “By Him Who Gave Moses superiority over mankind while the Prophet (may Allah’s peace and blessings be upon him) is present among us!’ The Jew went to the

Prophet (may Allah's peace and blessings be upon him) and said: 'O Abu al-Qāsim, I am under the assurance and contract of security, so what right does so-and-so have to slap me on the face?' The Prophet (may Allah's peace and blessings be upon him) asked the other: 'Why did you slap him on the face?' He told him the whole story. The Prophet (may Allah's peace and blessings be upon him) was so angry that it showed on his face, and he said: 'Do not give preference to any prophet[344] among the prophets of Allah, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will

exempt. The trumpet will be blown for the second time and I will be the first to be resurrected, only to see Moses holding on to the Throne. I do not know whether the unconsciousness which Moses received has been counted for him[345] – the one he received on the Day of Tūr[346] – or he was resurrected before me.”[347]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His justice and fairness in settling disputes between Muslims and disbelievers.

His listening to the Jew’s complaint against one of the Muslims.

His summoning the Muslim, against whom the Jew made a complaint, and asking him about the Jew's claim. It is one of the distinct features of this great religion; Islam.

His informing people of the privilege of Moses (peace be upon him).

His anger on knowing that the Muslim slapped the Jewish man without right.

Benefits:

The Prophet (may Allah's peace and blessings be upon him) did not approve of the preference given to himself over Moses (peace be upon him), although our Prophet

Muhammad (may Allah's peace and blessings be upon him) is absolutely the best of all prophets.

The Prophet (may Allah's peace and blessings be upon him) did not get angry for himself, rather he used to get angry when any of the boundaries of Allah was violated.

The anger of the Prophet (may Allah's peace and blessings be upon him) did not exceed the limit of showing on his face, however, when any of the boundaries of Allah was violated, he would take revenge in the name of Allah Almighty. [\[348\]](#)

The Prophet (may Allah's peace and blessings be upon him) preached

people and reminded them of the Last Day.

Decency of the Prophet (may Allah's peace and blessings be upon him) with other prophets (peace be upon them).

Despite his being a prophet, he (may Allah's peace and blessings be upon him) did not transcend the limit of the knowledge that Allah granted him, hence, he said “I do not know”, which indicates his good manners with his Lord.

52) Retribution of the Prophet (PBUH) against the Jew who killed a girl:

Text of the Hadīth (Sahīh Al-Bukhārī 5295):[\[349\]](#) Anas ibn Mālīk (may Allah be pleased with him) reported: “During the lifetime of the Messenger of Allah (may Allah’s peace and blessings be upon him), a Jewish man attacked a girl and took some silver ornaments she was wearing then crushed her head. Her relatives brought her to the Prophet (may Allah’s peace and blessings be upon him) while she was breathing her last, and she was unable to speak. The Messenger of Allah (may Allah’s peace and blessings be upon him) asked her: ‘Who killed you, so-and-so?’ - mentioning somebody other than her murderer. She shook her head, meaning that it was not him.

The Prophet (may Allah's peace and blessings be upon him) mentioned another person other than the murderer, and she again shook her head. Then he asked: 'Was it so-and-so?' - mentioning the name of her killer. She nodded in agreement. Then the Messenger of Allah (may Allah's peace and blessings be upon him) ordered that the murderer's head be crushed between two stones."

Sahīh Al-Bukhārī 2413: Anas (may Allah be pleased with him) reported: "A Jewish man crushed the head of a girl between two stones. The girl was asked who had done that to her and some names were mentioned to her, and when the name of the Jewish

man was mentioned, she nodded in agreement. The Jew was brought and he confessed, so, the Prophet (may Allah's peace and blessings be upon him) ordered that his head be crushed between two stones.”[\[350\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His seeking to verify the identity of the Jewish perpetrator by repeating the question.

His command to exact immediate retribution against the Jewish perpetrator.

His inflicting the prescribed punishments on Muslims and non-Muslims alike.

His punishing the Jewish criminal with the like of what he committed.

Benefits:

The Jews' malice and meanness and their taking bloodshed lightly.

When the worldly life takes control of one's heart, in the absence of faith, it makes one blind and prompts him into reckless behavior.

53) The Prophet (PBUH) pawning his armor with a Jew:

Text of the Hadīth (Sahīh Al-Bukhāri 2069)[351] Anas (may Allah be pleased with him) reported: “I went to the Prophet (may Allah’s peace and blessings be upon him) with barley[352] bread and rancid Ihālah.[353] The Prophet (may Allah’s peace and blessings be upon him) had pawned his armor with a Jew in Madinah in return for some barley for his family. I heard him say: ‘The household of Muhammad (may Allah’s peace and blessings be upon him) did not possess a single Sā‘ (measure) of wheat or grains while he had nine wives to look after.’”[354]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His dealing with non-Muslims in trade and mortgage and his accepting their invitations.[\[355\]](#)

His preserving the rights of people, even if they were non-Muslims.

Benefits:

Asceticism of the Prophet (may Allah's peace and blessings be upon him) in life and how satisfied he was with the slightest portion thereof, despite his ability to attain more of it.[\[356\]](#)

The Prophet (may Allah's peace and blessings be upon him) used to buy his needs himself, even though he had someone to do that on his behalf.

He used to do that to be a role model for his Ummah and as a sign of humility before his Lord.[\[357\]](#)

The Prophet (may Allah's peace and blessings be upon him) used to utilize the available means. Wearing armor does not contradict reliance on Allah, for the Prophet (may Allah's peace and blessings be upon him) was the best one to rely on his Lord, yet he had an armor.

Permissibility of dealing with the disbelievers in what has not been proved to be unlawful, and this permissibility is not affected by the corruption of their beliefs and their

transactions with each other. [\[358\]](#)
[\[359\]](#)

54) The Prophet (PBUH) putting soothsayers to the test to expose their fraudulence:

Text of the Hadīth (Sahīh Al-Bukhāri 3055): [\[360\]](#) Ibn ‘Umar (may Allah be pleased with him and his father) reported: “Umar went with the Messenger of Allah (may Allah’s peace and blessings be upon him) with a group of his Companions to see Ibn Sayyād (who claimed prophethood). They found him playing with some children in the ‘Utum of Banu Maghālah. [\[361\]](#) Ibn Sayyād, who was reaching puberty,

did not notice them until the Prophet (may Allah's peace and blessings be upon him) patted him on the back then said to him: 'Do you bear witness that I am the Messenger of Allah?' Ibn Sayyād looked at him and said: 'I bear witness that you are the Messenger of the unlettered,' then added: 'Do you testify that I am the messenger of Allah?' The Prophet (may Allah's peace and blessings be upon him) said: 'I believe in Allah and His Messengers.' Then he said to him: 'What do you see?' Ibn Sayyād replied: 'Both the truthful and liars come to me.' The Prophet (may Allah's peace and blessings be upon him) said: 'You are in a state of confusion.' Then the Prophet (may

Allah's peace and blessings be upon him) said to him: 'I am concealing something from you.' [362] Ibn Sayyād said: 'It is the Dhukhkh.' The Prophet (may Allah's peace and blessings be upon him) said: 'Be ye despised! You can never cross your limit.' [363] 'Umar said: 'O Messenger of Allah, let me strike his neck.' The Prophet (may Allah's peace and blessings be upon him) said: 'If it is him (the Antichrist), you will not be able to conquer him, and if it is not him, then you will gain nothing by killing him.''' [364] [365]

Sahīh Al-Bukhārī 1354: Al-Zuhri reported: "Sālim ibn 'Abdullah informed me that Ibn 'Umar (may

Allah be pleased with him and his father) told him that ‘Umar went with the Prophet (may Allah’s peace and blessings be upon him) with a group to see Ibn Sayyād. They found him playing with children at a fort-like building of Banu Maghālah. Ibn Sayyād, who was about to reach puberty, did not notice them until the Prophet (may Allah’s peace and blessings be upon him) stroke him with his hand and said: ‘Do you bear witness that I am the Messenger of Allah?’ Ibn Sayyād looked at him and said: ‘I bear witness that you are the messenger of the unlettered,’ **then he added:** ‘Do you testify that I am the messenger of Allah?’ The Prophet (may Allah’s peace and blessings be

upon him) denied that and said: ‘I believe in Allah and in His messengers,’ then he asked him: ‘What do you see?’ He replied: ‘Both the truthful and the liar come to me.’ Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: ‘You are in a state of confusion,’ then added: ‘I am concealing something from you.’ Ibn Sayyād said: ‘It is the Dhukhkh.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Be ye despised! You can never cross your limit.’ ‘Umar (may Allah be pleased with him) then said: ‘O Messenger of Allah, let me strike his neck.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘If it is

him (the Antichrist), you will not be able to conquer him, and if it is not him, you will gain nothing by killing him.””[366]

Sahīh Al-Bukhāri 2638: Al-Zuhri reported: “Sālim said that he heard ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) say: ‘One day, the Messenger of Allah (may Allah’s peace and blessings be upon him) went with Ubayy ibn Ka‘b al-Ansāri to the palm grove where Ibn Sayyād was. Upon entering it, the Prophet (may Allah’s peace and blessings be upon him) started hiding behind the date palms in the hope of hearing Ibn Sayyād talking before the latter saw him. Ibn Sayyād, wrapped

with a soft decorated sheet, was lying on his bed murmuring. When his mother saw the Prophet (may Allah's peace and blessings be upon him) hiding behind the date palms, she said to Ibn Sayyād saying: "O Sāf, here is Muhammad." Hearing that, Ibn Sayyād stopped murmuring (or became cautious). The Prophet (may Allah's peace and blessings be upon him) said: "If she had left him undisturbed, he would have revealed his reality."”[\[367\]](#) [\[368\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to call non-Muslims to Islam.

His going in person to non-Muslims, inviting them to Islam and holding conversations with them.

His listening to questions posed by the obstinate ones and giving them the truthful answer.

His putting soothsayers to the test to expose their deception to his Companions so that those who were not yet firm in Islam would not be confused by their deceit.[\[369\]](#)

His wisdom and foresight that were clear in his refusal of ‘Umar’s request to kill Ibn Sayyād.

His keenness to verify the condition of Ibn Sayyād and find out the truth about him.

His inviting non-Muslim boys to embrace Islam.[\[370\]](#)

Benefits:

The Prophet (may Allah's peace and blessings be upon him) was careful to verify and explore issues that were feared to lead to corruption.[\[371\]](#)

Exposing the liar's falsehood and putting him to the test to reveal the truth about him.[\[372\]](#)

The Prophet (may Allah's peace and blessings be upon him) stated that Ibn Sayyād would not exceed his limit.

The Jews, to whom Ibn Sayyād belonged, acknowledged the mission of the Messenger of Allah (may Allah's peace and blessings be upon him) but claimed that he was sent to the Arabs only.[\[373\]](#)

55) Respect of the Prophet (PBUH) for funerals, even if the deceased were a non-Muslim:

Text of the Hadīth:[\[374\]](#) Sahīh Al-Bukhāri 1311: Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported: “A funeral procession passed in front of us and the Prophet (may Allah's peace and blessings be upon him) stood up so we too stood up.[\[375\]](#) We said: ‘O

Messenger of Allah, this is the funeral procession of a Jew.’ He said: ‘If you see a funeral procession, stand up.’”[\[376\]](#)

Sahīh Al-Bukhārī 1312: ‘Amr ibn Murrah reported: “I heard ‘Abdul-Rahman ibn Abi Layla say: ‘Sahl ibn Hunayf and Qays ibn Sa’d were sitting in the city of Al-Qādisiyyah. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was for a Dhimmi (non-Muslim living under Muslim protection). They said: “A funeral procession passed in front of the Prophet (may Allah’s peace and blessings be upon him) and he stood up. When he was told that it

was the funeral of a Jew, he said: ‘Is it not a soul?’”[377]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His standing up when a funeral procession passed by him, even if it were the funeral of a non-Muslim.

Benefits:

Disbelief does not affect the solemnity of death.

The Prophet (may Allah’s peace and blessings be upon him) showed due reverence to death and dread of it, whether the deceased was a Muslim or a disbeliever.

The Companions (may Allah be pleased with them) were very keen to follow their Prophet (may Allah's peace and blessings be upon him) and act upon his Sunnah.

56) Forbearance of the Prophet (PBUH) even with the Jews who attempted to kill him:

Text of the Hadīth (Sahīh Al-Bukhārī 3169):[\[378\]](#) Abu Hurayrah (may Allah be pleased with him) reported: “After the conquest of Khaybar, a poisoned sheep was given to the Prophet (may Allah's peace and blessings be upon him) as a gift.[\[379\]](#) The Prophet (may Allah's peace and blessings be upon him) said: ‘Gather

for me all the Jews who were here before.’ They were gathered for him and he said to them: ‘I shall ask you about something, will you tell the truth?’ They said: ‘Yes.’ He said: ‘Who is your father?’ They said: ‘So-and-so.’ He said: ‘You have lied, your father is so-and-so.’ They said: ‘You are right.’ He, then, said: ‘Will you tell the truth if I ask you about something?’ They said: ‘Yes, O Abu al-Qāsim, and if we lie, you will know just as you did when we lied about our father.’ Thereupon, he said: ‘Who are the dwellers of Hellfire?’ They said: ‘We shall stay therein for a short while then you (Muslims) will replace us there.’ The Prophet (may Allah’s peace and blessings be upon

him) said: ‘May you remain disgraced therein! By Allah, we shall never replace you there.’ He, then, added: ‘Will you tell the truth if I ask you about something?’ They replied: ‘O Abu al-Qāsim, yes, we will.’ He said: ‘Did you put poison in that sheep?’ They said: ‘Yes.’ He said: ‘What made you do that?’ They said: ‘If you were a liar, we would get rid of you, and if you were a prophet, it would not harm you.’”[\[380\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His gathering of those who were non-Muslims to address them exclusively.

His conversation with the Jews which exposed their lying and deceit and their attempt to kill the Messenger of Allah (may Allah's peace and blessings be upon him).

His telling the Jews that he would ask them about something and they should tell the truth in answering him.

His forbearance even with the Jews who attempted to kill him.

His patience in listening to the Jews' replies despite their manifest lies.

His patience in listening to their provocative speech.

Benefits:

The Jews are habitual liars and deceivers even with the Messenger of Allah (may Allah's peace and blessings be upon him), the most noble of all people.

The Jews' daring to hurt the Prophet (may Allah's peace and blessings be upon him) and lie to him.

Veracity of his message and that he is a Prophet receiving divine revelation.

57) Patience and tolerance of the Prophet (PBUH) in answering the Jews' questions:

Text of the Hadīth (Sahīh Muslim 716):[\[381\]](#) Zayd ibn Sallām reported that he heard Abu Sallām say that

Abu Asmā' al-Rahbi related to him that Thawbān, the freed slave of the Messenger of Allah (may Allah's peace and blessings be upon him), said to him: "While I was standing near the Messenger of Allah (may Allah's peace and blessings be upon him), a Jewish rabbi came and said: 'Peace be upon you, O Muhammad.' I gave him a strong push that he was about to fall. Upon this he said: 'Why do you push me?' I said: 'Why do you not say: "O Messenger of Allah"?' The Jew said: 'We call him by the name which his family gave him.' Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: 'The name my family gave me is Muhammad.' The Jew said: 'I

came to ask you.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Would that be of any benefit to you if I told you?’ He said: ‘I would listen.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) then drew a line on the ground with a stick he had and said: ‘Ask.’ **The Jew said:**

‘Where would people be on the day when the earth would change into another earth and the heavens too?’

The Prophet (may Allah’s peace and blessings be upon him) said: ‘They would be in the darkness before the Bridge.’ **The Jew said:** ‘Who would be the first among people to cross?’ The Prophet said: ‘The poor among the Muhājirūn (emigrants).’ **The Jew**

said: ‘What would be their treat when they enter Paradise?’ The Prophet said: ‘The caudate lobe of the fish liver.’ The Jew said: ‘And what would they eat afterwards?’ The Prophet replied: ‘The bull of Paradise which used to graze at its edges will be slaughtered for them.’ The Jew said: ‘What would their drink be?’ The Prophet said: ‘From a spring therein called Salsabīl.’ The Jew said: ‘You said the truth,’ and added: ‘I came to ask you about something which none of the inhabitants of earth know about except a prophet or a man or two besides him.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘Would that be of any benefit to you if I told

you?’ The Jew said: ‘I would listen’,
and added: ‘I came to ask you about
the child.’ The Prophet (may Allah’s
peace and blessings be upon him)
said: ‘A man’s water (semen) is
white while that of a woman is
yellow. When they meet and the
man’s water precedes that of the
woman, they get a male child by the
permission of Allah. If the woman’s
water precedes that of the man, they
get a female child by the permission
of Allah.’ **The Jew said:** ‘You said
the truth, and you are indeed a
prophet,’ and then he left. The
Messenger of Allah (may Allah’s
peace and blessings be upon him)
said: ‘He asked me about such things

that I knew nothing about until Allah informed me thereof.””

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His receiving a Jewish rabbi and listening to his questions.

His modesty and acceptance of the Jews calling him by the name Muhammad only without “Messenger of Allah” in the hope that they would embrace Islam.

His keenness on having others attain benefit from his speech as he repeated “would that be of any benefit to you if I told you” more than once.

His patience, tolerance, and his hope to bring benefit although the Jew said that he would only listen.

Benefits:

Good manners of the Prophet (may Allah's peace and blessings be upon him) with his Almighty Lord as he stated that he knew nothing about these questions until Allah Almighty taught him.

Allah Almighty honored His Prophet (may Allah's peace and blessings be upon him) by informing him of the answers instantly.

Taking the Messenger of Allah (may Allah's peace and blessings be upon

him) as a role model, Muslim preachers need to be patient, tolerant, modest, and lenient with those whom they preach.

58) The Prophet's (PBUH) participation in conquering Khaybar:

Text of the Hadīth (Sahīh Al-Bukhārī 371):[\[382\]](#) Anas ibn Mālīk (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) invaded Khaybar and we prayed Ghadāh[\[383\]](#) there (early in the morning) when it was still dark. Then the Prophet (may Allah’s peace and blessings be upon him) rode his

mount and Abu Talhah rode his, and I was riding behind Abu Talhah. The Prophet (may Allah's peace and blessings be upon him) passed through the Zuqāq of Khaybar quickly, and my knee was touching the thigh of the Messenger of Allah (may Allah's peace and blessings be upon him). His lower garment revealed his thigh and I could see its whiteness. When he entered the village he said: 'Allah is the Most Great, Khaybar is conquered! Whenever we approach a people to fight {But when it descends in their territory, then the morning of those who were warned will be terrible.} [384]' He said it thrice. People came out for their work and

said: ‘That is Muhammad!’ - ‘Abdul-‘Azīz (one of the narrators) said:

Some of our companions said: ‘with his army’. We conquered Khaybar and the captives were gathered.

Dihiyah al-Kalbi (may Allah be pleased with him) came and said: ‘O Prophet of Allah, give me a slave girl from the captives.’ He said: ‘Go and take a slave girl.’ He took Safiyyah bint Huyayy. Then a man came to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, you gave Dihiyah Safiyyah bint Huyayy, and she is the most honored lady in Qurayzhah and Banu al-Nadīr, and she is fit for no one but you.’ The Prophet (may Allah’s peace and

blessings be upon him) said: ‘Call him to bring her.’ When the Prophet (may Allah’s peace and blessings be upon him) looked at her, he said:

‘Take any other slave girl from the captives.’ The Prophet (may Allah’s peace and blessings be upon him) then set her free and married her.

Thābit asked him: O Abu Hamzah, what dowry did he give her? He replied: Her freedom; he set her free and married her. On the way, Umm Sulaym prepared her for him and sent her to him at night. The following morning, the Prophet (may Allah’s peace and blessings be upon him) was a bridegroom. He said:

‘Whoever has anything (to eat), let him bring it.’ He spread out a Nita’

and men came with dates and ghee - One of the narrators said; I think he mentioned flour too - and they made Hays, [\[385\]](#) and that was the wedding feast of the Messenger of Allah (may Allah's peace and blessings be upon him).” [\[386\]](#)

Sahīh Al-Bukhārī 610: Anas ibn Mālik reported: “Whenever the Prophet (may Allah's peace and blessings be upon him) set out with us to invade a people, he never allowed us to attack till morning and he would wait and see: if he heard Adhān (call to prayer), he would abort the attack, and if he did not hear Adhān, he would attack them. We reached Khaybar at night, and in the

morning when he did not hear the Adhān for the prayer, he rode his mount and I rode behind Abu Talhah and my foot was touching that of the Prophet (may Allah's peace and blessings be upon him). The people of Khaybar came out with their baskets and spades and when they saw the Prophet (may Allah's peace and blessings be upon him) they shouted: 'Muhammad! By Allah, Muhammad and his army!' When the Messenger of Allah (may Allah's peace and blessings be upon him) saw them, he said: 'Allah is the Most Great, Allah is the Most Great, Khaybar is conquered! Whenever we approach a (hostile) nation (to fight) {But when it descends in their

territory, the morning of those who were warned will be terrible. } [387]” [388]

Sahīh Al-Bukhārī 2893: Anas ibn Mālīk (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) performed Fajr prayer (early in the morning) when it was still dark, then he rode his mount and said: ‘Allah is the Most Great, Khaybar is conquered! When we approach a nation, {the morning of those who were warned will be terrible}.’ [389] The people came out into the streets saying: ‘Muhammad and his army!’ The Messenger of Allah (may Allah’s

peace and blessings be upon him) triumphed over them and their warriors were killed; the children and women were taken as captives.

Safiyyah[390] was taken by Dihyah al-Kalbi and later she belonged to the Messenger of Allah (may Allah's peace and blessings be upon him) who married her and gave her her freedom as her dowry.” ‘Abdul-‘Azīz said to Thābit: O Abu Muhammad, you asked Anas: What dowry did he give her? He said: Her freedom was her dowry, so he smiled.”[391]

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His participation in invading the Jews of Khaybar with his Companions.

His waiting to hear the Adhān, which indicates that he did not seek or wish for the fight.

His refraining from invasion if he heard the Adhān.

He fought the men only in his battles with the polytheists, whereas women and children are taken captives. [\[392\]](#)

Benefits:

The Prophet (may Allah's peace and blessings be upon him) glorified his Almighty Lord as he said: "Allah is the Most Great." several times on

seeing the Jews coming out with their baskets.

The Prophet (may Allah's peace and blessings be upon him) and his Companions, each shared in this wedding feast with what he had. Some shared with dates, others with ghee, and others with flour.

59) Silence of the Prophet (PBUH) when asked by the Jew about something that only Allah knows:

Text of the Hadīth (Sahīh Muslim 7059):[\[393\]](#) ‘Abdullah reported: “While I was walking with the Prophet (may Allah's peace and blessings be upon him) in a field, and he was leaning on a ‘Asīb, he passed

by a group of Jews. They said to one another: ‘Ask him about the soul.’ They said: ‘Why do you want to ask him about it? He may give an answer that you dislike.’ They said: ‘Ask him.’ So one of them got up and asked him about the soul. The Prophet (may Allah’s peace and blessings be upon him) remained silent and did not give any answer, and I knew that revelation was coming to him. I stayed where I was, and when the revelation ended, he said: {They ask you about “the soul”. Say: “The soul is part of the domain of my Lord, and you have been given only a little knowledge.”}}”[\[394\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His listening to the Jews' questions.

His remaining silent and giving no answer to the Jew after posing his question.

His answering the question after receiving the revelation.

His patience and tolerance with the Jews' obstinacy that was evident in their question.

Benefits:

Good manners of the Prophet (may Allah's peace and blessings be upon

him) with his Lord as he remained silent and did not answer the Jews.

Allah Almighty honored His Prophet Muhammad (may Allah's peace and blessings be upon him) by sending revelation to him.

60) The Prophet (PBUH) listening to a Jewish rabbi describing Allah as reported in the Torah:

Text of the Hadīth (Sahīh Al-Bukhārī 4811):[\[395\]](#) ‘Abdullah (may Allah be pleased with him) reported: “A Jewish rabbi came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: ‘O Muhammad, we learned that Allah will place the heavens on one finger,

and the earths on one finger, [\[396\]](#)
and the trees on one finger, and the
water and dust on one finger, and all
the creatures on one finger. Then, **He**
will say: “**I am the King.**” On
hearing that, the Prophet (may
Allah’s peace and blessings be upon
him) smiled until his premolar teeth
were visible in confirmation of the
rabbi’s words. Then, the Messenger
of Allah (may Allah’s peace and
blessings be upon him) recited:
{ They did not recognize the true
worth of Allah. (Such is Allah’s
power that) on the Day of
Resurrection the whole earth will be
in His grasp, and the heavens shall be
folded up in His Right Hand. Glory
be to Him! Exalted be He from all

that they associate with Him.}”[\[397\]](#)
[\[398\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His receiving those who came to him
whether they were Muslims or
disbelievers.

His listening to the Jews’ questions
and inquiries.

His modesty as he answered that Jew
who called him by his honorable
name, Muhammad.

His smiling in confirmation of the
veracity of the rabbi’s words.

His mentioning Qur'anic verses as evidence that the Jews failed to recognize the real worth of Allah Almighty.

Benefits:

All divine Books confirm each other, acknowledge monotheism, and agree on ascribing perfection to Allah Almighty.

The Jews knew that the Messenger of Allah (may Allah's peace and blessings be upon him) came with the truth, but they insisted on their obstinacy and arrogance.

61) The Prophet (PBUH) listening to a Jewish rabbi stating facts about the Day of Judgment:

Text of the Hadīth (Sahīh Al-Bukhāri 6520)[399] Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) said: ‘On the Day of Judgment, earth will be turned into a single loaf of bread that the Almighty will turn with His Hand as one of you turns his loaf of bread (while baking it) on a journey. It will be a feast arranged in honor of the people of Paradise.’ A man from the Jews came and said: ‘May the Most Compassionate bless you, O Abu al-Qāsim. Would you

like me to tell you about the feast arranged in honor of the people of Paradise on the Day of Judgment?’ He said: ‘Yes.’ The Jew said: ‘The earth will turn into a single bread loaf’, as the Prophet (may Allah’s peace and blessings be upon him) has just said. Thereupon, the Prophet (may Allah’s peace and blessings be upon him) looked at us and smiled until his premolar teeth became visible. The Jew then said: ‘Would you like me to tell you about what they will eat with the bread?’ He added: ‘They will eat Bālām and Nūn’ They asked: ‘What are these?’ He replied: ‘Ox and fish; seventy thousand will eat of the caudate lobe of their livers.’”[\[400\]](#)

Behavior of the Prophet (PBUH)
indicated in the Hadīth:

His receiving those who came to him
whether they were Muslims or
disbelievers.

His listening to the Jew who wanted
to tell him about the welcoming meal
of the people of Paradise and then
about what they will eat with the
bread.

His smiling and his delight when the
report of the People of the Book
agreed with what he informed his
Companions of.

His modesty as he listened to that
Jew saying what he already knew.

Benefits:

Knowledge seekers and Muslim preachers must not be too proud to accept good things and beneficial knowledge.

62) Patience of the Prophet (PBUH) with the Jews' abuse and their use of magic against him:

Text of the Hadīth (Sahīh Al-Bukhāri 5765):[\[401\]](#) ‘Ā’ishah (may Allah be pleased with her) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) was bewitched, to the extent that he used to imagine that he had sexual intercourse with his wives while he did not - [Sufyān said](#): That is the

strongest kind of magic since it has such an effect. **Then one day he said:** ‘O ‘Ā’ishah, do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. **The one near my head asked the other:** “What is wrong with this man?” The latter replied: “He is under the effect of magic.” The first one asked: “Who worked magic on him?” The other replied: “Labīd ibn A‘sam, a man from Banu Zurayq who was an ally of the Jews and a hypocrite.” The first one asked: “What material did he use?” The other replied: “A comb and the hair stuck to it.” The first one asked:

“Where (is that)?” The other replied: “In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwān.” So the Prophet (may Allah’s peace and blessings be upon him) went to that well and took out those things and said: ‘That is the well which was shown to me (in a dream). Its water looked like the infusion of Henna leaves and its date palm trees looked like the heads of devils.’ The Prophet (may Allah’s peace and blessings be upon him) added: ‘Then that thing was taken out.’ I said to him: ‘Why do you not treat yourself - with Nashrah (undoing a spell by means of Ruqyah)?’ [402] He said: ‘Allah has

cured me; I dislike to let evil spread among people.””

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His wise handling of the situation wherein he found himself bewitched by the Jews.

His tolerance of the Jews’ abuse.

His refraining from avenging himself on the Jews when they were so keen on harming him with magic.

Benefits:

Allah Almighty honored His Prophet (may Allah’s peace and blessings be upon him) as He sent him two men to

inform him of the place where the spell was hidden.

The Prophet (may Allah's peace and blessings be upon him) resorted to Allah Almighty through supplication and through imploring Him.

The Prophet (may Allah's peace and blessings be upon him) did not seek undoing the magic through the traditional tangible methods, i.e. the Nashrah, rather, he resorted to Allah to cure him, which indicates perfect Tawhīd (belief in the Oneness of Allah).

The Prophet (may Allah's peace and blessings be upon him) repeated the supplication three times.

The Prophet (may Allah's peace and blessings be upon him) utilized the available means by seeking a cure for his illness.

The Prophet (may Allah's peace and blessings be upon him) fulfilled Tawhīd by attributing his recovery and well-being to Allah Almighty.

The Prophet (may Allah's peace and blessings be upon him) made it clear to his Ummah that he was a human being like any other (prone to illness and harm) without that undermining his mission to convey the divine message. [\[403\]](#)

Allah Almighty honored His Prophet (may Allah's peace and blessings be upon him).

The wickedness and cunning of the Jews, and their intense harm to the Messenger of Allah (may Allah's peace and blessings be upon him).

The Prophet (may Allah's peace and blessings be upon him) gave precedence to the welfare of Islam over his own personal welfare.

Allah Almighty protected His messages, for despite the Jews' intrigues against His Messenger (may Allah's peace and blessings be upon him), they failed to come anywhere near the divine message.

63) The Prophet (PBUH) seeing through the Jews' deception:

Text of the Hadīth (Sahīh Al-Bukhāri 6030):[\[404\]](#) ‘Ā’ishah (may Allah be pleased with her) reported: “Some Jews came to the Prophet (may Allah’s peace and blessings be upon him) and said: ‘As-Sāmu (death) be upon you.’ ‘Ā’ishah said: ‘May it be upon you, and may Allah curse you and send His wrath on you.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘O ‘Ā’ishah, be gentle and beware of violence and bad words.’ She said: ‘Have you not heard what they said?’ He said: ‘Have you not heard what I said? I returned it (their evil greeting)

to them, and my supplication against them will be answered while their supplication against me will not be answered.””[\[405\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His receiving whoever came to him, even if they were non-Muslims.

His listening to what they claimed to be a greeting of peace, and his response to that briefly and adequately in a way that befitted them.

His gentleness with everyone he dealt with even if he were a Jew.

His tolerance and patience with the Jews' abuse.

Benefits:

Wickedness and impudence of the Jews in dealing with someone whom they knew was a prophet.

Muslim preachers need to be patient, tolerant, and shrewd.

64) The Prophet (PBUH) sacrificing money to attract the Jews to Islam and to avoid civil war:

Text of the Hadīth (Sahīh Al-Bukhāri 7192):[\[406\]](#) Sahl ibn Abu Hathmah (may Allah be pleased with him) narrated on the authority of some of

the elders of his people that:
“‘Abdullah ibn Sahl and Muhayyisah set out for Khaybar because of some hardship[407] they were undergoing. Muhayyisah was informed that ‘Abdullah was killed and thrown into some Faqīr[408] or well. He went to the Jews and said to them: ‘By Allah, you killed him.’ They replied: ‘By Allah, we did not kill him.’ He went back to his people and informed them of what had happened. Then he, along with his brother Huwayyisah, who was older than him, and ‘Abdul-Rahmān ibn Sahl, went to the Prophet (may Allah’s peace and blessings be upon him). Being the one who was at Khaybar, Muhayyisah began to speak, but the Prophet (may Allah’s

peace and blessings be upon him) said: ‘Let the elder speak first.’ So, Huwayyisah spoke first followed by Muhayyisah. The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘They either pay the blood money of your companion, or war will be declared on them.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) wrote them (the Jews) a message to that effect and they wrote back saying: ‘We did not kill him.’ Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said to Huwayyisah, Muhayyisah, and ‘Abdul-Rahmān: ‘Would you take an oath to be entitled to your companion’s blood

money?’ They said: ‘No.’ He, then, **said**: ‘Should the Jews swear an oath for you?’ They said: ‘They are not Muslims.’ So, the Messenger of Allah (may Allah’s peace and blessings be upon him) paid the blood money himself, and he sent one hundred she-camels to them and some of them entered the house. **Sahl said**: ‘One of those she-camels kicked me.’”[\[409\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His receiving a group of the Jews and listening to their complaint.

His sacrificing money in the hope of attracting the Jews to Islam, and it

was said that he paid the blood money himself to console the dead man's family, and both reasons are possible.[\[410\]](#)

His total justice in settling disputes between litigants, who were Muslims and Jews.

Benefits:

The permissibility of Qasāmah (collective oath).[\[411\]](#)

Giving precedence to the elder in speaking.[\[412\]](#)

Offering the family of the murdered person relief and consolation.[\[413\]](#)
[\[414\]](#)

65) The Prophet (PBUH) ordering Thābit to learn the language of the Jews:

Text of the Hadīth (Sahīh Al-Bukhārī 7195):[\[415\]](#) Zayd ibn Thābit (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) ordered me to learn the Jews’ writing. I even wrote for the Prophet (may Allah’s peace and blessings be upon him) his letters[\[416\]](#) and also read for him[\[417\]](#) their letters when they wrote to him. ‘Umar said, in the presence of ‘Ali, ‘Abdul-Rahmān, and ‘Uthmān: ‘What is this (woman) saying?’ ‘Abdul-Rahmān ibn Hātib said:[\[418\]](#) ‘She is informing you

about her companion [\[419\]](#) who did that with her.’ [And Abu Jamrah said:](#) ‘I was an interpreter between Ibn ‘Abbās and the people.’ [Some people said:](#) ‘The ruler must have two interpreters.’” [\[420\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His command to learn the language of the Jews.

His command to learn this language was for the purpose of having Muslims who could write messages on his behalf to the Jews and read their messages to him.

His concern for learning the language of non-Muslims to use it in calling them to Allah.

Benefits:

1. Learning this language is not perfected except by excelling in translation until one could translate in reading and writing, as happened with Zayd.
2. The purpose for learning the Jews' language was not to learn from them; rather, it was to convey the message of Islam to them and inform them beyond the excuse of ignorance.

66) The Prophet (PBUH) accepting the gift of a non-Muslim:

Text of the Hadīth (Sahīh Muslim 5948):[\[421\]](#) Abu Humayd (may Allah be pleased with him) reported: “We went out with the Messenger of Allah (may Allah’s peace and blessings be upon him) in the Battle of Tabūk and we came to Wādi al-Qura[\[422\]](#) where there was a garden owned by a woman. The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘Make an assessment (of the price of its fruit).’ We did and the Messenger of Allah (may Allah’s peace and blessings be upon him) also made an assessment and it was ten Awsuq. He said to that woman: ‘Remember that till we return to you, Allah willing.’ So we proceeded until we reached

Tabūk and the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'A violent storm will overtake you during the night, so none among you should stand up and whoever has a camel with him should hobble it firmly.' A violent storm blew and a man who had stood up was carried away by the wind and thrown between the two mountains of Tayyi'.[\[423\]](#) Then the messenger of Ibn al-'Almā', the ruler of Aylah,[\[424\]](#) came to the Messenger of Allah (may Allah's peace and blessings be upon him) with a letter and a gift of a white mule. The Messenger of Allah (may Allah's peace and blessings be upon him) wrote to him and gifted him a

Burdah. [\[425\]](#) We came back until we stopped in Wādi al-Qura. The Messenger of Allah (may Allah's peace and blessings be upon him) asked that woman about her garden and the price of the fruits therein. She said: 'Ten Awsuq.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'I am going to depart, and whoever wishes may depart with me, but whoever wants to stay may stay.' We resumed the journey until we came to the outskirts of Madinah, where the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'This is Tābah [\[426\]](#) and that is Uhud, a mountain that loves us and that we love.' [\[427\]](#) Then he said:

‘The best among the houses of the Ansār is the house of Banu al-Najjār, then the house of Banu ‘Abd al-Ash-hal, then the house of Banu ‘Abd al-Hārith ibn al-Khazraj, then the house of Banu Sā‘idah, and there is goodness in all the houses of the Ansār.’ Sa‘d ibn ‘Ubādah caught up with us and Abu Usayd said to him: ‘Have you not seen that the Messenger of Allah (may Allah’s peace and blessings be upon him) declared the houses of the Ansār good and he kept us at the end.’ Sa‘d met the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, you have declared the houses of the Ansār as good and have kept

us at the end’, **whereupon he said**: ‘Is it not enough for you that you have been counted among the good.[\[428\]](#)’”[\[429\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His receiving those who came to him and the letters that were sent to him.

His participation in many of the battles personally, despite the risk of losing his life.

His acceptance of the disbeliever’s gift. Shaykh ‘Abdul-‘Azīz al-Bāz (may Allah have mercy upon him) said: “The Muslim accepts the disbeliever’s gift if it does not

involve any harm for him, does not give the disbeliever power over him or over the Muslims, and does not entail any evil. The Muslim should give something equal or better in return. The Prophet (may Allah's peace and blessings be upon him) sometimes accepted gifts from the disbelievers and other times he refused them. If acceptance of such gifts is more beneficial, i.e. it leads to winning the disbeliever's heart and gaining his love for Muslims and the Muslim can give something better in return, then he should accept it. On the other hand, if acceptance of such gifts entails any harm on Muslims, i.e. it grants the one who offers it power to harm the Muslims in any

way, or it makes the one to whom the gift is given love that disbeliever and cooperate with him in whatever could bring harm to Muslims, then he should not accept it to avoid the harm it could entail and avoid being dragged to falsehood.”[\[430\]](#)

His rewarding the one who gave him a gift, as he gave the ruler of Aylah a striped garment, which indicates his generosity.

Benefits:

The Prophet (may Allah’s peace and blessings be upon him) took precautions regarding what could cause damage.[\[431\]](#)

Permissibility of Khars (crop assessment).[\[432\]](#)

Merit of Madinah and the Ansār.[\[433\]](#)

Permissibility of making a comparison between the Companions generally and specifically.[\[434\]](#)

Veracity of the his prophethood, as he informed his Companions of the storm, which actually took place.[\[435\]](#)

Permissibility of giving gifts and giving something in return for a gift.[\[436\]](#)

The benefit of Khars is that it allows the crop owner to dispose of his fruits

the way he likes, either by eating, selling, or giving his relatives, neighbors, and the poor thereof. Without Khars, there would have been clear constriction.[\[437\]](#)

8. Proceeding with speed on returning to the hometown.

67) The Prophet (PBUH) inviting the king of the Romans to Islam:

Text of the Hadīth (Sahīh Al-Bukhārī 7):[\[438\]](#) Al-Zuhri reported that ‘Ubaydullah ibn ‘Abdullah ibn ‘Utbah ibn Mas‘ūd told him that ‘Abdullah ibn ‘Abbās told him that Abu Sufyān ibn Harb said to him: “Heraclius[\[439\]](#) sent him a messenger while he was

accompanying a caravan[440] from Quraysh. They were merchants doing business in the Levant at the time when the Messenger of Allah (may Allah's peace and blessings be upon him) had truce[441] with Abu Sufyān and the disbelievers of Quraysh. So Abu Sufyān and his companions went to Heraclius at Ilyā'. Heraclius called them in his assembly hall where he was surrounded by the senior Roman dignitaries. He called for his translator who, translating Heraclius's question, **said to them:** 'Who among you is closely related to that man who claims to be a prophet?' Abu Sufyān replied: 'I am the closest relative to him among the group.' **Heraclius said:** 'Bring him

(Abu Sufyān) close to me and make his companions stand behind him.’

Heraclius then said to his translator:

‘Tell them that I shall ask him (Abu Sufyān) some questions regarding that man (the Prophet), and if he (Abu Sufyān) lied to me, they (his companions) should contradict him.’

By Allah, had I not been afraid of my companions labeling me a liar, [\[442\]](#) I would not have spoken the truth about him (the Prophet). The first question he asked me about him was:

‘What is his family status among you?’ I replied: ‘He belongs to a good (noble) family among us.’

Heraclius further asked: ‘Has anybody among you ever claimed the same (i.e. to be a prophet) before

him?’ I replied: ‘No.’ **He said:** ‘Was anybody among his ancestors a king?’ I replied: ‘No.’ **Heraclius asked:** ‘Do the nobles or the weak follow him?’ I replied: ‘It is the weak who follow him.’ **He said:** ‘Are his followers increasing or decreasing?’ I replied: ‘They are increasing.’ **He then asked:** ‘Does anybody among those who embrace his religion become displeased and renounce the religion afterwards?’ I replied: ‘No.’ **Heraclius said:** ‘Have you ever accused him of telling lies before his claim (to be a prophet)?’ I replied: ‘No.’ **Heraclius said:** ‘Does he break his promises?’ I replied: ‘No. We are at truce with him but we do not know what he will do in it.’ I could not find

an opportunity to say anything against him except that. **Heraclius asked:** ‘Did you ever go to war with him?’ I replied: ‘Yes.’ **Then he said:** ‘What was the outcome of the battles?’ I replied: ‘Sometimes he was victorious and sometimes we were.’ **Heraclius said:** ‘What does he order you to do?’ I said: ‘He tells us to worship Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste, and to maintain kinship ties’...Heraclius then asked for the letter of the Messenger of Allah (may Allah’s peace and blessings be upon him) which was delivered by Dihyah[443]

to the ruler of Busra, who forwarded it to Heraclius to read. **The letter read:** ‘In the name of Allah the Most Compassionate, the Most Merciful, **(this letter is)** from Muhammad, the slave of Allah and His messenger, to Heraclius the leader of the Romans. **[444]** Peace be upon him who follows the right path. I invite you to Islam, and if you become a Muslim, you will be safe and Allah will double your reward, and if you reject this invitation of Islam, you will be committing a sin by misguiding your Arīsiyyīn. **{Say: ‘O People of the Book, come to a common word between us and you: that we shall serve none but Allah and shall associate none with Him in**

His divinity and that some of us will not take others as lords beside Allah.’ And if they turn their backs, **tell them:** ‘Bear witness that we are the ones who have submitted ourselves exclusively to Allah.’} [\[445\]](#)” [\[446\]](#) [\[447\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His keenness to call non-Muslims to Islam and to spread the religion of Allah among them before fighting them. [\[448\]](#)

His writing letters to Christians to invite them to Islam.

His starting the letter with “In the name of Allah, the Most Compassionate, the Most Merciful” even if the addressee was a disbeliever.[\[449\]](#)

His modesty and adherence to what his Lord called him as he said: “From Muhammad, the slave of Allah and His messenger to Heraclius, the leader of the Romans”.

His addressing Heraclius by calling him “Leader of the Romans”, which was more likely to encourage him to accept the truth.[\[450\]](#) The Prophet (may Allah’s peace and blessings be upon him) was friendly in addressing Heraclius because Allah Almighty

commanded using gentle speech with those who are invited to Islam, **as He said:** {And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].} [\[451\]](#)
[\[452\]](#)

His precaution in correspondence and his religious prudence as he avoided both immoderation and negligence, **and that is why he said:** “To Heraclius, leader of the Romans”.
[\[453\]](#)

His starting his letters by saying: “Peace be upon him who follows the right path”, because whoever embraces Islam is granted peace and safety from the torment of Allah.

His warning and frightening his addressees that in case they rejected the truth, they would be held accountable for those who followed and submitted to them, and who died on disbelief; {But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to fabricate.} [\[454\]](#) [\[455\]](#)

His sending messengers to enemies' land for a benefit like preaching Islam. [\[456\]](#)

His conciseness and eloquence in his letters as he was given the gift of

using concise words that are comprehensive in meaning. [\[457\]](#)

His truthful speech with everyone he spoke to, a fact that even the disbelievers could not deny.

His loyalty and his honoring promises even with the disbelievers, who testified to that.

Benefits:

Permissibility of traveling to the enemies' land while having a verse or two verses or the like. [\[458\]](#)

Whoever witnessed the Prophet (may Allah's peace and blessings be upon him) from the People of the Book and

believed in him will get two rewards.[\[459\]](#)

It is recommended to use (to proceed) in speeches and letters.[\[460\]](#)

68) The Prophet (PBUH) taking a ring to seal his letters:

Text of the Hadīth (Sahīh Al-Bukhāri 65)[\[461\]](#) Anas ibn Mālīk (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) wrote - or wanted to write - a letter but he was informed that they do not read a letter unless it is stamped.[\[462\]](#) So, he took a silver ring with the following engraved on it: Muhammad the Messenger of Allah. It is as if I could

still see its brightness in his hand. I said to Qatādah: ‘Who said: “With the following engraved on it: Muhammad the Messenger of Allah”?’ He replied: ‘Anas.’”[\[463\]](#)
[\[464\]](#)

Behavior of the Prophet (PBUH) indicated in the Hadīth:

His taking a ring to document his official correspondence with the polytheists.

Benefits:

The Prophet (may Allah’s peace and blessings be upon him) took a silver ring because it is not permissible for men to use gold.

The Prophet (may Allah's peace and blessings be upon him) accepted the advice given by those below him in status and acted upon it.

[1] Al-Ahzāb: 21]

[2] Al-Qalam: 4]

[3] Fussilat: 33]

[4] Al-Nahl: 125]

[5] Al-Anbiyā': 107]

[6] Āl 'Imrān: 31]

[7] Indicative parts of the Hadīth:
[Hadīth: 7065 - Al-Nawawi

143/(9/17); Al-Bukhāri no.
4958/8/608]

[8] {Indeed to your Lord is the return}: The return will be to Allah alone, and none besides Him.
[Commentary of Fu'ād 'Abdul-Bāqi on Sahīh Muslim (4/2154)]

[9] {Have you seen}: This is a rhetorical question meant to criticize and expose the case in question.
[Commentary of Fu'ād 'Abdul-Bāqi on Sahīh Muslim (4/2154)]

[10] {No, if he does not desist}: means if he does not reconsider his dissension and obstinacy. [Al-Misbāh Al-Munīr fī Tahdhīb Tafsīr Ibn Kathīr, p.1520]. {We will surely drag

him by the forelock}, i.e. he will be taken violently. [Taysīr Al-Karīm Al-Rahmān by Al-Sa‘di (7/652)]

[11] {A lying, sinning forelock}: Lying in words, and sinning in deeds. [Taysīr Al-Karīm Al-Rahmān by Al-Sa‘di (7/652)]

[12] {Then let him call}: Let that one deserving torment call {his associates}, i.e. his companions, friends, and those around him to save him from what is inflicted on him. [Taysīr Al-Karīm Al-Rahmān by Al-Sa‘di (7/652)]

[13] {We will call the angels of Hell}: To take him and inflict punishment on him, and let him then

see who of the two groups is the most powerful. [Taysīr Al-Karīm Al-Rahmān by Al-Sa‘di (7/652)]

[14] Al-‘Alaq: 6-19]

[15] Ghāfir: 51]

[16] Al-Sāffāt: 171-173]

[17] Indicative parts of the Hadīth:
[3678/7/27, 3856/7/203, 4815/8/426]

[18] “Hijr of al-Ka‘bah”: It is what is called “Hijr of Ismā‘il” [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (5/46)] Shaykh Muhammad al-‘Uthaymīn (may Allah have mercy upon him) said: “Lay people say that this is Hijr of Ismā‘il, but Ismā‘il (Prophet Ishmael) never knew about

it and was not buried there.” He (may Allah have mercy upon him) also said: “I would like to make it clear that although many people call that place Hijr of Ismā‘il, it has nothing to do with Ismā‘il. He knew nothing about it, and it is not his, it was only made that way when Quraysh ran short of resources.” [Fatāwa Ibn ‘Uthaymīn (12/398)]

[19] Ghāfir: 28]

[20] Sahīh Al-Bukhāri (2/18)

[21] Indicative parts of the Hadīth:
[Al-Bukhāri 240/1/416, 520/1/707, 2934/6/124, 3185/6/326, 3854/7/202, 3960/7/341; Muslim 1794/3/49, 4649/6/12/160]

[22] “One of them”: Abu Jahl as mentioned by Muslim in the narration of Zakariyya. [Al-Fat-h (1/417)]

[23] “The most unfortunate among them”: The most wicked among them was ‘Uqbah ibn Abi Mu‘ayt. All of them shared with their approval, but ‘Uqbah was the one responsible for the execution part. [Al-Fat-h (1/418)]

[24] “O Allah, ruin Quraysh”: Ruin the disbelievers among them, or those whom he named from among them. [Al-Fat-h (1/418)]

[25] “It was hard for them”: In Sahīh Muslim: “When they heard his voice, they stopped laughing and feared his invocation.” [Al-Fat-h (1/418)]

[26] Sahīh Al-Bukhāri, no. 3854
(2/18)

[27] Sahīh Muslim, no. 4649, p.769

[28] Adapted from Al-Fat-h (1/419).

[29] Al-Fat-h (1/419).

[30] Al-Fat-h (1/420)

[31] Indicative parts of the Hadīth:
[2937/6/126, 4392/7/704,
6397/11/99; Muslim 6450/8/16/76]

[32] Sahīh Al-Bukhāri (2/128)

[33] Adapted from Al-Fat-h (6/126);
refer to (11/199).

[34] Al-Anbiyā': 107]

[35] Indicative parts of the Hadīth:

[1007/2/573, 4774/8/381, 4822/8/446, 1020/2/592, 4809/8/419, 4823/8/446, 4693/8/223, 4820/8/444, 4824/8/447, 4767/8/365, 4821/8/445, 4825/8/447; Muslim 7066/9/17/144].

[36] “The people of your tribe are dying”: Because of your supplication against them, so you should maintain your kinship ties by supplicating for them. Al-Fat-h (2/593)

[37] Al-Dukhān: 10]

[38] “Visible smoke”: Severe torment that will make them imagine seeing smoke between them and the sky out of severe hunger and exhaustion. It was said that it means otherwise.

[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (2/26)]

[39] Al-Dukhān: 16]

[40] “You are bold indeed”: How
could you command me to seek rain
for Mudar despite their disobedience
of Allah and their associating
partners with Him?! [Al-Fat-h
(8/445)]

[41] Al-Dukhān: 15]

[42] Al-Dukhān: 10-11]

[43] Al-Dukhān: 16]

[44] Sahīh Muslim no. 7066, p. 1155.
Al-Nawawi (9/17/144)

[45] Hadīth no. 4774 in Sahīh Al-Bukhāri (2/241)

[46] Hadīth no. 3231 in Sahīh Al-Bukhāri (1/844)

[47] Al-Fat-h (2/572)

[48] Nūh: 13]

[49] Indicative parts of the Hadīth:
[1360/3/263, 3884/7/233,
4772/8/375, 4675/8/199,
6681/11/575; Muslim 133/1/1/218]

[50] “When Abu Tālib was on his deathbed”: Ibn Hajar (may Allah have mercy upon him) says: “Al-Kirmāni said: ‘It means when signs of death were apparent on him, i.e. before actually witnessing death,

otherwise believing would have been of no avail to him had he believed. This is supported by the fact that he was talking to the Prophet (may Allah's peace and blessings be upon him) and to the disbelievers of Quraysh.” Al-Fat-h (8/376)

[\[51\]](#) “‘Abdullah ibn Abi Umayyah”: It refers to Ibn al-Mughīrah ibn ‘Abdullah ibn ‘Amr ibn Makhzūm, the brother of Umm Salamah whom the Prophet (may Allah's peace and blessings be upon him) married later on. ‘Abdullah embraced Islam on the Day of the Conquest (of Makkah), and he was martyred in that same year during the Battle of Hunayn. Al-Fat-h (7/235)

[52] “Both of them”: It refers to Abu Jahl and Ibn Abi Umayyah. [Sharh Sahīh Muslim by Al-Nawawi (1/1/220)]

[53] Al-Tawbah: 113]

[54] {Whom you like}: It could mean either the one whom you liked for being your relative, or the one whom you liked to see guided. [Sharh Sahīh Muslim by Al-Nawawi (1/1/222)]

[55] Al-Qasas: 56]

[56] Sahīh Al-Bukhāri (1/455)

[57] Al-Qasas: 56]

[58] Al-Fat-h (7/236)

[59] Al-Qasas: 56]

[\[60\]](#) Indicative parts of the Hadīth:
[3883/7/232, 6208/10/608,
6572/11/426; Muslim 510/2/3/80,
512/2/3/81]

[\[61\]](#) “Your uncle”: It refers to Abu Tālib, whose name was ‘Abd Manāf, but he was known by his nickname. He was the brother of ‘Abdullah, father of the Messenger of Allah (may Allah’s peace and blessings be upon him), and that is why ‘Abd al-Muttalib ordered Abu Tālib to have custody of the Prophet after his death. Abu Tālib took his custody until he grew up. He kept supporting him after starting his mission as the Messenger of Allah until he died. He used to defend the Prophet (may

Allah's peace and blessings be upon him) and he died right after the end of their siege, at the end of the tenth year after the Prophet's mission started. [Adapted from Al-Fat-h (7/233)]

[62] “Shallow fire”: It means that punishment was lightened for him. In Sahīh Muslim, the Hadīth of Ibn ‘Abbās adds: “The least tortured among the dwellers of Hellfire is Abu Tālib; he has two sandals of fire that cause his brain to boil.” [Al-Fat-h (7/234)]

[63] Indicative parts of the Hadīth:
[1394/3/305, 3525/6/637,
3526/6/637, 4770/8/370, 4801/8/411,

4971/8/622, 4972/8/622, 4973/8/623;
Muslim 504/2/3/77, 2753/5/449,
3527/6/637, 4771/8/370, 504/2/3/77,
501/2/3/76, 502/2/3/77, 503/2/3/77]

[64] Al-Shu‘arā’: 214]

[65] “Suppose I told you”: He wanted them to acknowledge his veracity if he told them something unseen. The Hadīth of ‘Ali adds: “I do not know of any young man among the Arabs who brought his people something better than what I brought you. Verily, I brought you the good of this world and the Hereafter.” [Al-Fat-h (8/372)]

[66] “Abu Lahab”: He is the son of ‘Abd al-Muttalib. His name is ‘Abd

al-‘Uzza. His mother is from Khuzā‘ah. He was given the nickname of Abu Lahab either because of his son Lahab, or because of the redness of his cheeks. He died after the Battle of Badr. He did not witness that battle, rather he sent someone to replace him. On knowing what had happened to Quraysh in that battle, he died out of intense grief.
[Al-Fat-h (8/622)]

[\[67\]](#) Al-Masad: 2]

[\[68\]](#) Al-Fat-h (6/637)

[\[69\]](#) Al-Kahf: 28]

[\[70\]](#) Al-Shu‘arā’: 214]

[71] Indicative parts of the Hadīth:

[1001/2/568, 1002/2/568,
1003/2/568, 1300/3/199, 2801/6/23,
2814/6/37, 3064/6/209, 3170/6/314,
4088/7/445, 4089/7/445, 4090/7/445,
4091/7/445, 4092/7/445, 4094/7/450,
4095/7/450, 4096/7/450,
6394/11/197, 7341/13/317; Muslim
1546/3/5/181]

[72] “Banu Sulaym”: Ibn Hajar (may Allah have mercy upon him) said:

“Al-Dumyāti said: ‘This is an error because Banu Sulaym were the ones to whom the reciters, who were from the Ansār (supporters), were sent.’ I said: ‘After examination, Banu ‘Āmir were the ones to whom the messengers were sent, and Banu

Sulaym were the ones who betrayed the mentioned reciters.”” [Al-Fat-h (6/24)]

[73] “We used to recite”: i.e. the following words were revealed as a Qur’anic verse in relation to those reciters, but this verse was later abrogated. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/18)]

[74] “Forty days”: In supplication during the Fajr prayer. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/18)]

[75] “Ri‘l”: A subdivision of the tribe of Banu Sulaym. [Al-Fat-h 6/24)]

[76] Sahīh Al-Bukhāri (1/756)

[77] Sahīh Muslim, p.294

[78] Indicative parts of the Hadīth:
[64/1/185, 2939/6/127, 4424/7/732,
13/254/7264]

[79] “A man”: He was ‘Abdullah ibn Hudhāfah al-Sahmi. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (1/23)]

[80] “The ruler of Bahrain”: Its emir Al-Mundhir ibn Sāwi. [Al-Fat-h (1/187)]

[81] “Khosrau”: Abarwīz ibn Hurmuz ibn Anūshirwān. [Al-Fat-h (1/187)]

[82] “I think”: The speaker is Ibn Shihāb, the narrator of the Hadīth. [Al-Fat-h (1/187)]

[83] Sahīh Al-Bukhāri (1/209)

[84] Adapted from Al-Fat-h (6/127)

[85] Al-Fat-h (7/735)

[86] Indicative parts of the Hadīth: [344/1/533, 348/1/545, 3571/6/671]

[87] “We carried on traveling till the last part of the night”: It was said that this journey was after their return from Khaybar, or from Al-Hudaybiyyah, or on the way to Tabūk. [Adapted from Al-Fat-h (1/534)]

[88] “What was happening to him in his sleep”: It refers to revelation, i.e. they used to fear to wake him up lest that should interrupt the revelation. [Al-Fat-h (1/535)]

[89] “What had happened to them”: Their missing the Fajr prayer was because of their sleep. [Al-Fat-h (1/535)]

[90] “He called so-and-so”: It was ‘Imrān ibn Husayn [Al-Fat-h (1/538)]

[91] Imam Ibn Hajar (may Allah have mercy upon him) said: “The point of the story is that Muslims started to treat her people with consideration to attract their hearts,

which led them to embrace Islam later on.” [Al-Fat-h (1/540)]

[92] Al-Fat-h (1/535)

[93] Al-Fat-h (1/537)

[94] Adapted from Al-Fat-h (1/536)

[95] Al-Fat-h (1/537)

[96] Indicative parts of the Hadīth:
[2987/6/153, 4566/8/81,
5663/10/127, 5964/10/409,
6207/10/608, 6254/11/41]

[97] “Fadakiyyah”: A thick cover brought from Fadak, which is a famous town at a two-day walking distance from Madinah. [Al-Fat-h (8/82)]

[\[98\]](#) “Buhayrah”: It refers here to Madinah, and the word is originally used to refer to a village or a town. [Al-Fat-h (8/83)]

[\[99\]](#) Indicative parts of the Hadīth: [2620/5/277, 2183/6/324, 5978/10/427, 5979/10/427; Muslim 2325/4/7/97]

[\[100\]](#) “My mother came”: Al-Zubayr said: “She is Qaylah bint ‘Abd al-‘Uzza, the mother of Asmā’ and ‘Abdullah, the children of Abu Bakr.” [Al-Fat-h (5/276)]

[\[101\]](#) “With her son”: Al-Zubayr mentioned that it was Al-Hārith ibn Mudrak ibn ‘Ubayd ibn ‘Amr ibn Makhzūm. He added that he did not

see his name mentioned among the Companions, which means that he probably died as a polytheist. [Al-Fat-h (5/276)]

[\[102\]](#) “Willingly”: According to the majority of scholars, this means that she came willing to maintain kinship relations with her daughter and was afraid of being rejected. [Al-Fat-h (5/277)]

[\[103\]](#) Sahīh Al-Bukhāri (2/489)

[\[104\]](#) Luqmān: 15]

[\[105\]](#) Al-Fat-h (10/427)

[\[106\]](#) Such situations will be frequently mentioned in the series on the behavior of the Prophet (may

Allah's peace and blessings be upon him) towards those seeking his advice, which will be issued later, Allah Willing.

[\[107\]](#) Indicative parts of the Hadīth: [2711/5/368, 2712/5/368, 2732/5/388, 2731/5/388, 1694/3/634, 1811/4/13, 2712/5/368, 2731/5/388, 4158/7/509, 4178/7/519, 4181/7/519 could be joined with 1695/3/634, 2732/5/388, 4157/7/509, 4179/7/518, 4180/7/519, 1694/3/634, 2712/5/368, 4158/7/509, 4179/7/519, 4181/7/519, 1695/3/634, 2732/5/388, 4178/7/519, 2711/5/368, 4180/7/519]

[\[108\]](#) “Ātiq”: A young lady, or a girl who reached puberty. [Commentary

of Mustafa al-Bagha on Sahīh Al-Bukhāri (3/188)]

[109] Al-Mumtahanah: 10]

[110] Sahīh Al-Bukhāri (1/733)

[111] “Al-Ghamīm”: A valley which is at a two-day walking distance from Makkah. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/974)]

[112] “Thaniyyah”: It is a way in the mountain, or a place between Mecca and Madinah from the side of Hudaybiyyah. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/974)]

[\[113\]](#) “Hal Hal”: A voice made to provoke an animal and make it move. [Commentary of Mustafa al-Bagh on Sahīh Al-Bukhāri (2/974)]

[\[114\]](#) “Al-Qaswā’”: The name of the she-camel of the Prophet (may Allah’s peace and blessings be upon him). It was given that name because its ear tip was cut. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/974)]

[\[115\]](#) “the One Who stopped the elephant”: It refers to Allah Almighty Who stopped the elephant and prevented it from proceeding when it was brought to demolish the Ka‘bah.

[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (2/974)]

[\[116\]](#) “Anything which implies
respect for the ordinances of Allah”:
That they stop the fight therein out of
respect for the ordinances of Allah
Almighty. [Commentary of Mustafa
al-Bagha on Sahīh Al-Bukhāri
(2/974)]

[\[117\]](#) “Al-Hudaybiyyah”: The name
of a place near Makkah.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri 92/974)]

[\[118\]](#) “Thamad”: it is the little water
that has no source to provide it with
more water, as mentioned in Al-

Sihāh. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/974)]

[119] “Al-‘Ūdh”: The she-camels that have given birth recently and thus have milk. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/974)]

[120] “Al-Matāfīl”: The she-camels that have their calves with them. “They have Al-‘Ūdh Al-Matāfīl” means that they were determined not to return back before fighting the Messenger of Allah (may Allah’s peace and blessings be upon him) and preventing him from entering Makkah, and that is why they took with them those she-camels to

provide them with
milk.[Commentary of Mustafa al-
Bagha on Sahīh Al-Bukhāri (2/974)]

[\[121\]](#) “Are you not the fathers”: Like
the father in terms of love and
compassion. [Commentary of
Mustafa al-Bagha on Sahīh Al-
Bukhāri (2/974)]

[\[122\]](#) “Am I not the son”: Like the
son in advising his father.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (2/974)]

[\[123\]](#) Al-Fat-h (5/395)

[\[124\]](#) Al-Fat-h (5/397)

[\[125\]](#) Al-Fat-h (5/399)

[\[126\]](#) Al-Fat-h (5/399)

[\[127\]](#) Adapted from Al-Fat-h (5/399)

[\[128\]](#) Al-Fat-h (5/401)

[\[129\]](#) Adapted from Al-Fat-h (5/415)

[\[130\]](#) Adapted from Al-Fat-h (5/415)

[\[131\]](#) Al-Fat-h (5/401)

[\[132\]](#) Indicative parts of the Hadīth:
[1781/3/702, 1844/4/70, 2698/5/357,
2699/5/357, 2700/5/358, 3184/6/325,
4251/7/570]

[\[133\]](#) “Stay in Mecca for three days
only”: Meaning in the following year.
[Al-Fat-h (7/574)]

[134] “Entered Mecca”: In the following year. [Al-Fat-h (7/576)]

[135] “The allowed period of stay elapsed”: That is to say, the three days. [Al-Fat-h (7/576)]

[136] “The daughter of Hamzah”: it was said that her name was ‘Umārah, or Fātimah, or Umāmah, or Amatullāh, or Salma, and the first name is the famous one. [Al-Fat-h (7/577)]

[137] “Shouting: ‘O uncle’”: She addressed the Prophet (may Allah’s peace and blessings be upon him) by “uncle” out of respect, for he is originally her cousin or her father’s foster brother. [Al-Fat-h (7/577)]

[138] “Her maternal aunt is my wife”: the name of her maternal aunt is Asmā’ bint ‘Umayy, which was mentioned in the Hadīth of ‘Ali narrated by Ahmad. Each of those three had a right to her. As for Zayd, that right was based on the brotherhood mentioned before and for his being the first one to take her out of Makkah. As for ‘Ali, he had a right to her because he was her cousin and he carried her with his wife. As for Ja‘far, he was her cousin and was married to her maternal aunt. Hence, it was Ja‘far who was most entitled to have her because of being related to her from both sides, his own side and his wife’s, which was

not the case in the other two. [Al-Fat-h (7/578)]

[\[139\]](#) “The maternal aunt is of the same status as the mother”: In that particular state, as she is almost the same as the mother in terms of care and compassion. [Al-Fat-h (7/579)]

[\[140\]](#) “He said to ‘Ali: ‘You are from me and I am from you’”: In terms of lineage, relationship by marriage, love, and other privileges. [Al-Fat-h (7/579)]

[\[141\]](#) “He said to Zayd: ‘You are our brother’”: a brother in faith. [Al-Fat-h (7/580)]

[142] “‘Ali then said”: to the Prophet (may Allah’s peace and blessings be upon him), “Will you not marry the daughter of Hamzah?” He replied: “She is the daughter of my foster brother.” The following was mentioned in the narration of Abu Sa‘īd al-Sukkari: “Then we gave her to Ja‘far and she remained with him until he was killed. She was then entrusted to ‘Ali’s charge in accordance with Ja‘far’s will. She stayed with ‘Ali until reaching puberty. Then ‘Ali offered her in marriage to the Prophet (may Allah’s peace and blessings be upon him) who said: “She is the daughter of my foster brother.” [Al-Fat-h (7/580)]

[\[143\]](#) Sahīh Al-Bukhāri (2/101)

[\[144\]](#) Indicative parts of the Hadīth:
[3139/6/280, 4024/7/376]

[\[145\]](#) “Spoken to me”: interceded with me to free them. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/91)]

[\[146\]](#) “Filthy ones”: “Filthy” refers here to spiritual dirt, which is their disbelief and misguidance. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/91)] “Ones” refers to the polytheists who were taken captives in the Battle of Badr. [Al-Fat-h (7/376)]

[\[147\]](#) Sahīh Al-Bukhāri (1/823)

[\[148\]](#) /6/12/153]

[\[149\]](#) “My father Husayl”: it is pronounced either as Husayl or Hisl. He was the father of Hudhayfah, while Al-Yamān was his nickname. “Al-Yamān” is the most commonly used spelling by the scholars of Hadīth, whereas the correct spelling is “Al-Yamāni”. [Sharh Sahīh Muslim by Al-Nawawi (6/12/153)]

[\[150\]](#) Sahīh Muslim, p. 767

[\[151\]](#) Indicative parts of the Hadīth: [462/1/661, 469/1/667, 2422/5/90, 2423/5/91, 4372/7/688; Muslim 4589/6/12/93]

[\[152\]](#) “From the tribe of Banu Hanīfah”: A big and famous tribe that resides in Yamāmah between Mecca and Yemen. “Hanīfah” refers to Ibn Lujaym – or Bujaym – ibn Sa‘b ibn ‘Ali ibn Bakr ibn Wā’il. As for Thumāmah ibn Uthāl ibn al-Nu‘mān ibn Maslamah al-Hanfai, he was one of the notable Companions of the Prophet (may Allah’s peace and blessings be upon him). [Al-Fat-h (7/688)]

[\[153\]](#) “What have you got”: what are your thoughts regarding what I am going to do with you? He replied that he had good thoughts about that. [Al-Fat-h (7/689)]

[\[154\]](#) “If you killed me, you would be killing a man with blood”: it could mean either that he was of a noble blood, so his killer would take pride in killing him, or that he killed somebody and is wanted, so there will be no blame on his killer. [Al-Fat-h (7/689)]

[\[155\]](#) “Gave him good tidings”: Good tidings regarding the life of this world and the Hereafter, or the glad tidings of entering Paradise or of having his past sins forgiven. [Al-Fat-h (7/690)]

[\[156\]](#) “No, I have embraced Islam with Muhammad”: as if he meant to say that he did not desert his old

religion because worshiping idols is not a religion in the first place. “**With Muhammad**” means that he accepted Muhammad’s religion, so they became companions in Islam. [Al-Fat-h (7/690)]

[\[157\]](#) Adapted from Sharh Sahīh Muslim by Al-Nawawi (6/12/95)

[\[158\]](#) Al-Fat-h (7/690)

[\[159\]](#) Al-Fat-h (7/690)

[\[160\]](#) Indicative parts of the Hadīth: [2910/6/113-114, 2913/6/114, 4134/7/490, 4135/7/490, 4136/7/491, 4139/7/494; Muslim 1949/3/6/133, 5950-5951/8/15/45]

[\[161\]](#) Sahīh Al-Bukhārī (2/78)

[162] “A man”: he was Ghawth ibn al-Hārith. [Al-Fat-h (7/493)]

[163] Adapted from Sharh Sahīh Muslim by Al-Nawawi (8/15/45).

[164] Adapted from Sharh Sahīh Muslim by Al-Nawawi (8/15/45).

[165] Indicative parts of the Hadīth:
[3231/6/360-363, 7389/13/384;
Muslim 4653/6/12/163]

[166] “The day of ‘Aqabah”: It means what happened to him at the ‘Aqabah, which either refers to Jamrat al-‘Aqabah at Mina or a place in Tā’if, which is more likely.
[Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/115)]

[167] “Ibn ‘Abd Yālīl”: It is said that the name of Ibn ‘Abd Yālīl is Mas‘ūd. [Al-Fat-h (6/363)] Ibn ‘Abd Yālīl was from Thaqīf and was among the elites of Tā’if. In his commentary, ‘Abd ibn Hamīd narrated through Ibn Abi Najīh on the authority of Mujāhid that the following Qur’anic verse: {And they said: “Why was this Qur’an not sent down upon a great man from [one of] the two cities?”} [Al-Zukhruf: 31] was revealed in relation to ‘Utbah ibn Rabī‘ah and Ibn ‘Abd Yālīl al-Thaqafi. [Al-Fat-h (6/363)] Mūsa ibn ‘Uqbah and Ibn Is-hāq mentioned that Kinānah ibn ‘Abd Yālīl came with the delegation from Tā’if on the tenth year (A.H.) and they all

embraced Islam. Hence, Ibn ‘Abd al-Barr mentioned him among the Companions. However, Al-Madīni mentioned that all the delegation members embraced Islam except Kinānah, who set off for Rome, where he died later on, and Allah knows best. In Al-Maghāzi, Mūsa ibn ‘Uqbah related on the authority of Ibn Shihāb that after the death of Abu Tālib, the Prophet (may Allah’s peace and blessings be upon him) went to Tā’if seeking shelter. He went to three men from Tahqīf, who were the elites and who were brothers. These three men were ‘Abd Yālīl, Habīb, and Mas‘ūd, the sons of ‘Amr. He presented himself and complained to them about his

people's violations against him, however, their response came so rude. This was mentioned at length by Ibn Is-hāq as well without a chain of narrators. Ibn Sa'd said that this occurred in Shawwāl on the tenth year after the beginning of the prophetic mission, and it was after the death of Abu Tālib and Khadījah. [Al-Fat-h (6/363)]

[168] “The angel of mountains”: The angel in charge of the mountains. [Al-Fat-h (6/364)]

[169] “Al-Akhshabayn”: they are the two mountains of Makkah; Abu Qubays and the other mountain that faces it, which is most probably

Qu‘ayqu‘ān. They were called so owing to their solidity and the hardness of their rocks. [Al-Fat-h (6/364)]

[\[170\]](#) Sahīh Al-Bukhāri (1/844)

[\[171\]](#) Indicative parts of the Hadīth: [3012/6/170; Muslim 4549/6/12/53, 3013/6/170, 2370/5/54; Muslim 4511/6/12/53, 3014/6/172, 3015/6/172; Muslim 4547/6/12/52]

[\[172\]](#) Sahīh Al-Bukhāri (1/797)

[\[173\]](#) Sahīh Al-Bukhāri (1/788) no. 2966

[\[174\]](#) Indicative parts of the Hadīth: [3041/6/189, 4194/7/525; Muslim 4677/6/12/183]

[\[175\]](#) “I went out before the Adhan of the first one”: It refers to the Adhan of Fajr prayer. This is further supported by the narration of Muslim where he mentioned that he went in their pursuit from the end of the night till sunset. [Al-Fat-h (7/526)]

[\[176\]](#) “Dhu Qarad”: the name of a place where there was water. It was at a two-night walking distance from Madinah. It lied between Madinah and Khaybar on the way to the Levant. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (5/130)]

[\[177\]](#) “Abdul-Rahman ibn ‘Awf’s slave”: Ibn Hajar said: “I could not find his name, and it could probably

be Rabāh, the slave of the Messenger of Allah (may Allah's peace and blessings be upon him) as mentioned in Muslim's narration." [Al-Fat-h (7/526)]

[178] "Ghatafān": in Muslim's narration, Salamah said: "We arrived at Al-Hudaybiyyah, then at Madinah. The Messenger of Allah (may Allah's peace and blessings be upon him) sent his slave, Rabāh, with his camels and I went along with him on a horse that belonged to Talhah. In the morning, 'Abdul-Rahman al-Fazāri...", whereas in the narration of Al-Tabarāni, Salamah said: "I went out with my bow and arrows, which I used in hunting games. I found out

that ‘Uyaynah ibn Hisn had driven away the milch she-camels of the Messenger of Allah (may Allah’s peace and blessings be upon him)...”

There is no contradiction between the two narrations since both ‘Uyaynah and ‘Abdul-Rahman ibn ‘Uyaynah were from the tribe of Ghatafān. [Al-Fat-h (7/526)]

[\[179\]](#) “Snatched”: Took by force.

[Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (5/130)] The Hadīth in Sahīh Muslim states: “I started shooting arrows at them while chanting”, “I shot an arrow at one of them and it hit his leg and reached his ankle. I kept shooting and hitting them, then a man on a horse came

towards me, so I hid under a tree and shot him and injured him. When the horses went into a narrow path, I climbed the mountain and started throwing stones at them.” Ibn Is-hāq mentioned: “Salamah was like a lion, when the horses attacked him, he would run away then come back and shoot them with arrows.” [Al-Fat-h (7/527)] The Narration of Muslim reads: “I kept doing that until I restored every single camel that belonged to the Messenger of Allah (may Allah’s peace and blessings be upon him) and made them follow me. Then, I went in their pursuit (the robbers) until they threw more than thirty mantles and thirty spears to lighten their load.” [Al-Fat-h (7/528)]

[\[180\]](#) “Burdah”: a striped garment used as a mantle. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (5/130)]

[\[181\]](#) Indicative parts of the Hadīth: [5393/9/446, 5394/9/446; Muslim 5395/9/447, 5372/7/14/24, 5374/7/14/25, 596/9/446, 5397/9/446; Muslim 5378/7/14/26, 5379/7/14/26]

[\[182\]](#) “A man used to eat much, but when he embraced Islam”: The narration of Muslim, reported by Abu Sālih on the authority of Abu Hurayrah, stated that the Prophet (may Allah’s peace and blessings be upon him) received a guest, who was

a disbeliever. He offered him the milk of ewe and he drank all its milk and that of six more. In the morning, he embraced Islam. The Prophet (may Allah's peace and blessings be upon him) offered him the milk of an ewe and he drank it all, but he could not finish the milk of the second one. [Al-Fat-h (9/448)]

[\[183\]](#) “Seven intestines”: Imam Ibn Hajar (may Allah have mercy upon him) mentioned seven opinions regarding its meaning, one of them is that since the believer mentions the name of Allah Almighty upon eating and drinking, the devil does not share his meal with him. Hence, only a little amount is sufficient for the

believer, whereas the disbeliever does not mention the name of Allah so the devil shares his meal with him. [Al-Fat-h (9/449)]

[184] Sahīh Al-Bukhāri (2/392)

[185] Sahīh Muslim, p.882

[186] /3/6/164]

[187] “Would you?”: Would you like me to heal you? Are you inclined to it? [Commentary of Muhammad Fu’ād ‘Abdul-Bāqi on Sahīh Muslim (2/593)]

[188] Indicative parts of the Hadīth:
[4245/6/11/103]

[\[189\]](#) “Captured Al-‘Adbā’”: a highbred she-camel that belonged to a man from Banu ‘Uqayl then it became the Prophet’s. [Commentary of Muhammad Fu’ād ‘Abdul-Bāqi on Sahīh Muslim (3/1262)]

[\[190\]](#) “Sābiqat al-Hājǵ”: it refers to Al-‘Adbā’ as it was known for its high speed and that nothing could outstrip it. [Commentary of Muhammad Fu’ād ‘Abdul-Bāqi on Sahīh Muslim (3/1262)]

[\[191\]](#) “Had you said this when you were in full command of yourself”: it means if you had embraced Islam before being captured, you would have attained great success, but since

you did that after being captured, then this would mean dismissing the option of killing you and leaving the two options of either taking you as a slave or being ransomed. [Sharh Sahīh Muslim by Al-Nawawi (6/11/103)]

[192] Indicative parts of the Hadīth: [4810/8/421; Muslim 322/1/2/139]

[193] “What we committed”: Of misdeeds during the pre-Islamic era. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhārī (6/125)]

[194] Al-Furqān: 68]

[195] Al-Furqān: 74]

[196] Sahīh Al-Bukhārī (2/253)

[\[197\]](#) Indicative parts of the Hadīth:
[3039/6/188, 4043/7/405, 4561/8/78,
3986/7/357, 4067/7/422]

[\[198\]](#) “We faced the polytheists that day”: In a narration of Abu Nu‘aym, “On the day of Uhud, we faced the polytheists”. [Al-Fat-h (7/405)]

[\[199\]](#) “The archers”: they were fifty men. [Al-Fat-h (7/405)]

[\[200\]](#) “‘Abdullah”: it refers to ‘Abdullah ibn Jubayr. [Al-Fat-h (7/405)]

[\[201\]](#) “Lifting up their clothes from their legs”: to help them flee faster. [Al-Fat-h (7/406)]

[202] “They got confused”: They did not know where to go. **Zuhayr added in his narration:** “That was when the Messenger of Allah was calling them from behind, but only twelve men stayed with the Prophet (may Allah’s peace and blessings be upon him).”
[Al-Fat-h (7/406)]

[203] “Mutilated”: Ibn Is-hāq said: “Sālih ibn Kaysān informed me that Hind went out along with some women to mutilate the dead bodies, cutting off the ears and noses. Hind made belts and necklaces out of these and gave them to Wahshi as a reward for killing Hamzah. She split open Hamzah’s body and took out his liver. She tried to chew it but had to

spit it when she could not chew it.”

[Al-Fat-h (7/408)]

[204] Al-Nūr: 52]

[205] Indicative parts of the Hadīth:

[3036/6/187, 3076/6/218,
3823/7/172, 4355/7/669, 4356/7/669,
4357/7/669, 6089/10/519,
6333/11/140; Muslim 6366/8/16/35]

[206] “Relieve me”: Relieve my heart and mind of the falsehood committed because of that house of idols.

[Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/62)]

[207] “Dhul-Khalasah”: a house for idols that were worshiped by (the tribes of) Daws, Khath‘am, Bajīlah,

and the people in their region.

[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhārī (4/62)]

[\[208\]](#) “Ahmas”: an Arab tribe.

[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhārī (4/62)] Ibn
Hajar said: “They are the brothers of
Bajīlah, the family of Jarīr. They are
attributed to Ahmas ibn al-Ghawth
ibn Anmār, and Bajīlah is a woman
to whom the famous tribe was
attributed and it is attributed to
Anmār as well.” [Al-Fat-h (7/672)]

[\[209\]](#) “Scabby camel”: it means
covered in tar on account of scabies,
i.e. it became black, like scabby
camels, after being burnt.

[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (4/62)]

[210] Sahīh Al-Bukhāri (2/121)

[211] Al-Fat-h (8/72)

[212] Sharh Sahīh Muslim by Al-
Nawawi (8/16/268).

[213] Indicative parts of the Hadīth:
[2808/6/29; Muslim 4941/7/13/47]

[214] “A man”: Ibn Hajar (may Allah
have mercy upon him) said: “I did
not find his name.” [Al-Fat-h (6/30)]

[215] “A great reward”: This
indicates that a great reward could be
attained through simple good deeds

out of the favor and benevolence of Allah Almighty. [Al-Fat-h (6/31)]

[216] Sahīh Al-Bukhāri (1/758)

[217] Al-Furqān: 23]

[218] For more benefit, refer to Al-Fat-h (6/30)

[219] Indicative parts of the Hadīth: [1602/3/548, 4256/7/581, 4257/7/581; Muslim 3059/5/9/14]

[220] “Yathrib”: The name of Madinah in the pre-Islamic era. [Al-Fat-h (7/582)]

[221] “Make Ramal”: Walk at a brisk pace. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/150)]

[222] “The two Corners”: the two Yamāni Corners. [Al-Fat-h (7/582)]

[223] Adapted from Al-Fat-h (3/549)

[224] Sahīh Muslim no. 3055, p.521

[225] Sahīh Muslim no. 3056, p.521

[226] Al-Fat-h (3/549)

[227] Indicative parts of the Hadīth:
[1846/4/75, 3044/6/191, 4286/7/609,
5808/10/286; Muslim 3308/5/9/138]

[228] “Ibn Khatal”: The Prophet (may Allah’s peace and blessings be upon him) ordered that he be killed because he used to be a Muslim and the Prophet (may Allah’s peace and blessings be upon him) sent him to

collect alms and sent a man from the Ansār along with him, and that man had a Muslim slave. When they stopped at a certain place, Ibn Khatal ordered that slave to slaughter a male goat and make him food. He then slept and upon waking up, he found that the slave made him no food, so he killed him. He then became an apostate. He had two maids who used to sing satirical songs about the Messenger of Allah (may Allah's peace and blessings be upon him). [Al-Fat-h (4/73)]

[\[229\]](#) Sahīh Al-Bukhārī (1/553)

[\[230\]](#) Adapted from Al-Fat-h (4/74), (7/609)

[\[231\]](#) Adapted from Al-Fat-h (4/75)

[\[232\]](#) Al-Fat-h (4/75)

[\[233\]](#) Al-Fat-h (4/74)

[\[234\]](#) Indicative parts of the Hadīth:
[2537/5/199, 3048/6/193,
4018/7/373]

[\[235\]](#) “Some men from the Ansār”:
From those who witnessed the Battle
of Badr, because Al-‘Abbās was
taken captive during the Battle of
Badr as the polytheists took him
along with them in that battle. [Al-
Fat-h (7/374)]

[\[236\]](#) “Our nephew Al-‘Abbās”:
Referring to Al-‘Abbās ibn ‘Abd al-
Muttalib. Al-‘Abbās’s mother,

Nutaylah, was not from the Ansār, but his grandmother, Salma bint ‘Amr ibn Zayd ibn Labīd, was. She was from Banu ‘Adiyy ibn al-Najjār, from Banu Al-Khazraj. They called her their sister because she was one of them, and they called Al-‘Abbās her son since she was his grandmother. [Al-Fat-h (7/374)]

[\[237\]](#) Sahīh Al-Bukhāri (1/694)

[\[238\]](#) Al-Fat-h (5/200)

[\[239\]](#) Indicative parts of the Hadīth: [2780/5/480]

[\[240\]](#) “Tamīm... ‘Adiyy”: they were Christians at that time. Later on, Tamīm (may Allah be pleased with

him) embraced Islam, whereas ‘Adiyy did not. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/13)]

[241] “The man from Banu Sahn died in a land where there were no Muslims”: in the narration of Al-Kalbi: “The man from Banu Sahn got sick and left his will with both of them and ordered them to deliver what he left behind to his family. Tamīm said: ‘When he died, we took a bowl, which was the most valuable among his belongings, and we sold it for one thousand dirhams, which I split with ‘Adiyy.’” [Al-Fat-h (5/482)]

[242] “When they arrived with what he had left behind”: The narration of Ibn Jurayj that was reported from ‘Ikrimah reads: “The man from Banu Sahm got sick, so he wrote his will with his own hand and slipped it into his luggage. Then, he made a verbal will to the two men. When he died, they opened his luggage. Later, they went to his family and gave them what they chose to give them of what he had left behind. Upon opening his luggage, his family found his will and found that some things (mentioned in the written will) were missing. They asked the two men about those missing things, but they denied having anything to do with it. Hence, they raised their complaint to the

Prophet (may Allah's peace and blessings be upon him) and the following verse was revealed until His saying: {Indeed, we would then be of the sinful}, so he ordered them to make the two men take an oath.”
[Al-Fat-h (5/482)]

[243] “A bowl made of silver and inlaid with gold”: The narration of Ibn Jurayj that was reported from ‘Ikrimah reads: “When Tamīm and ‘Adiyy were asked about it (the missing bowl), they said that they had bought it from him. Hence, they raised their case to the Prophet (may Allah's peace and blessings be upon him) and the following verse was revealed: {But if it is found that those

two were guilty of perjury...} [Al-Mā'idah: 107]" The narration of Al-Kalbi, which was reported from Tamīm, reads: "When I embraced Islam, I felt guilty about that, so I went to his relatives and told them the truth and gave them five hundred dirhams, and I informed them that my companion owed them a similar amount of money." [Al-Fat-h (5/482)

[244] "Two men from the relatives of the Sahmi man": Ibn Hajar (may Allah have mercy upon him) said: "In his Tafsīr, Muqātil ibn Sulaymān mentioned that those two men were Al-Muttalib ibn Abu Wadā'ah, who was also from Banu Sahm, and

‘Abdullah ibn ‘Amr ibn al-‘Ās.” [Al-Fat-h (5/482)]

[245] Al-Mā'idah: 106]

[246] Sahīh Al-Bukhāri (1/752)

[247] Indicative parts of the Hadīth:
[3045/6/192, 3989/7/359,
4086/7/437, 7402/13/393]

[248] “Sariyyah”: An army unit that does not exceed four hundred soldiers. That Sariyyah was called Al-Rajī‘, which is the name of a well between Mecca and ‘Usfān, and it was sent on its mission in Safar on the fourth year AH. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/67)]

[\[249\]](#) “Till they reached a place between ‘Usfān and Makkah”: that place was seven miles away from ‘Usfān. [Al-Fat-h (7/440)]

[\[250\]](#) “on their tracks”: Meaning they followed their tracks. The narration of Abu Ma‘shar in his Maghāzi states that the Muslims stopped at Rajī‘ during the last hours of the night. They ate ‘Ajwah dates and a pit fell to the ground. They used to walk at night and stay put during the day. A woman from Hudhayl, who was grazing sheep, saw the date pit and how small it was so she recognized its origin as Yathrib and warned her people who went in their pursuit and

found them hiding in the mountain.
[Al-Fat-h (7/440)]

[251] “Fadfad”: a high place.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (4/67)]

[252] “‘Āsim in a group of seven”:
the total was seven men.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (4/67)]

[253] “They were Khubayb, Zayd,
and another man”: The narration of
Ibn Is-hāq states that Khubayb ibn
‘Adiyy, Zayd ibn al-Dathinah, and
‘Abdullah ibn Tāriq turned
themselves in. From here, the name
of the third man was known; it was

‘Abdullah ibn Tāriq. [Al-Fat-h (7/441)]

[\[254\]](#) “They sold them in Makkah”: The narrations of Ibn Is-hāq and Ibn Sa’d state that Zayd was bought by Safwān ibn Umayyah, who killed him in retaliation for his father’s death. [Al-Fat-h (7/441)]

[\[255\]](#) “Istihdād”: Shaving the pubic hair. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/67)]

[\[256\]](#) Hadīth no. 1946, Sahīh Muslim p. 351

[\[257\]](#) Al-Fat-h (7/444)

[\[258\]](#) Indicative parts of the Hadīth: [3051/6/194; Muslim 4572/6/12/67]

[\[259\]](#) “He”: Meaning Salamah ibn al-Akwa‘ (may Allah be pleased with him). [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/69)]

[\[260\]](#) Indicative parts of the Hadīth: [476/1/671, 2138/4/412, 2263/4/517, 2264/4/518, 2297/4/556, 3905/7/271, 4093/7/449, 5807/10/285, 6079/10/513, 2439/5/112, 3615/6/719, 3652/7/10, 3908/7/282, 3917/7/300, 5607/10/72; Muslim 7522/9/18/141, 5239/7/13/191, 3906/7/281]

[\[261\]](#) “Bark al-Ghimād”: a place at a five-night walking distance from Mecca in the direction of Yemen. [Al-Fat-h (7/273)]

[\[262\]](#) “**Al-Daghinah**”: It either refers to his mother, or his paternal grandmother. Some said it refers to his mounting animal. The word “Daghinah” means relaxed, and it originally means a cloud heavily loaded with rain. [Al-Fat-h (7/274)]

[\[263\]](#) “**The chief of the tribe of Qārah**”: It is a famous tribe from Banu Al-Hūn, and he is Ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Mudar. [Al-Fat-h (7/274)]

[\[264\]](#) Al-Fat-h (4/518)

[\[265\]](#) Al-Fat-h (7/285-286)

[\[266\]](#) Al-Tawbah: 40]

[267] Indicative parts of the Hadīth:
[1370/3/274, 3980/7/351, 4026/7/376
could be joined with 3065/6/209,
3976/7/351; Muslim 7224/9/17/210]

[268] “Tawiyy”: A well whose walls
are built with rocks. [Commentary of
Mustafa al-Bagha on Sahīh Al-
Bukhāri (5/76)]

[269] Sahīh Muslim, p. 1180.

[270] Indicative parts of the Hadīth:
[3620/6/725, 4373/7/690,
4378/7/693, 7033/12/438,
7461/13/452; Muslim 5935/8/15/33]

[271] “If Muhammad made me his
successor”: referring to the Caliphate.
[Al-Fat-h (7/691)]

[272] “The command of Allah”: the decree of Allah. “If you turn away”: i.e. if you reject the truth. [Al-Fat-h (7/691)]

[273] “This is Thābit ibn Qays who will answer your questions on my behalf”: because Thābit was the orator of the Ansār. [Al-Fat-h (7/691)]

[274] Sahīh Al-Bukhāri (2/125)

[275] “Al-‘Ansi”: A man from San‘ā’ (in Yemen). This Hadīth indicates that when bracelets and other types of jewelery that befit women are seen in a dream worn by men, they are interpreted to mean some misfortune. [Al-Fat-h (7/692)]

[\[276\]](#) Sahīh Al-Bukhāri (2/125)

[\[277\]](#) Al-Fat-h (7/691)

[\[278\]](#) Al-Fat-h (7/690)

[\[279\]](#) Al-Fat-h (7/697)

[\[280\]](#) Indicative parts of the Hadīth:
[208/4700/6/12]

[\[281\]](#) “**Harrat al-Wabarah**”: A place that is almost four miles away from Madinah. [Commentary of Fu’ād ‘Abdul-Bāqi on Shaīh Muslim (3/1449)]

[\[282\]](#) “**Until we reached Shajarah**”: The use of “we” here may indicate that ‘Ā’ishah was among those who were present at the time of the

Prophet's departure and so she witnessed that, or maybe she used it to refer to Muslims. [Commentary of Fu'ād 'Abdul-Bāqī on Sahīh Muslim (3/1449)]

[283] Sahīh Muslim p. 785.

[284] Al-Fat-h (4/479)

[285] Al-Fat-h (4/479)

[286] Adapted from Al-Fat-h (5/273)

[287] Al-Fat-h (4/478)

[288] Al-Fat-h (5/275)

[289] Indicative parts of the Hadīth:
[2942/6/130, 3701/7/86, 4210/7/544,
3009/6/168; Muslim 6223/8/15/177
to be joined with 2975/6/147,

3702/7/86, 4209/7/544; Muslim
6224/8/15/178]

[\[290\]](#) “Red camels”: A valued type of camels. [Al-Fat-h (7/546)]

[\[291\]](#) “The caudate lobe of the fish liver”: It is that extra part attached to the liver, and it is the most delicious part thereof. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/132)]

[\[292\]](#) “Our people”: Our relatives, because the Prophet’s grandmother was from Banu Al-Najjār.
[Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (5/62)]

[293] “When the Prophet (may Allah’s peace and blessings be upon him) went into the house”: The house of Abu Ayyūb. [Al-Fat-h (7/297)]

[294] “Sent for them”: sent for the Jews, and they came”. [Al-Fat-h (7/297)]

[295] “And entered”: i.e. after ‘Abdullah ibn Salām had hidden himself from them. [Al-Fat-h (7/297)]

[296] Sahīh Al-Bukhāri (2/32)

[297] Indicative parts of the Hadīth: [3167/6/312, 6944/12/332, 7348/13/326; Muslim 4591/6/12/97]

[\[298\]](#) “The Jews”: Ibn Hajar (may Allah have mercy upon him) said: “I have not seen anyone clarifying the lineage of the mentioned Jews.

Apparently, they were some Jews who stayed behind after the expulsion of Banu Qaynuqā‘, Qurayzhah, and Al-Nadīr.” [Al-Fat-h (6/313)].

[\[299\]](#) “Bayt al-Midrās”: the place where they study their Scripture. [Al-Fat-h (6/313)]

[\[300\]](#) “That is what I want”: In other words, I want you to acknowledge that I have conveyed the message. [Al-Fat-h (13/327)]

[\[301\]](#) Indicative parts of the Hadīth: [1356/3/259, 5657/10/5657]

[302] “A Jewish boy”: Imam Ibn Hajar (may Allah have mercy upon him) said: “I have not found his name in any of the contiguous traditions.” [Al-Fat-h (3/262)]

[303] “The boy embraced Islam”: in the narration of Al-Nasā’i on the authority of Is-hāq ibn Rāhwayh, Sulaymān al-Madhkūr reported: “Then he (the boy) said: ‘I bear witness that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah.’” [Al-Fat-h (3/262)]

[304] Sahīh Al-Bukhāri (1/454)

[305] Indicative parts of the Hadīth: [1049/2/625, 1055/2/632,

1372/3/274, 6366/11/178; Muslim
1322/3/5/88, 1321/3/5/88,
2098/3/6/214]

[\[306\]](#) Sahīh Al-Bukhāri (1/458)

[\[307\]](#) Al-Nawawi said: “These are interpreted as two separate occasions. The first occurred, then the Prophet (may Allah’s peace and blessings be upon him) was informed of that. Then later, the two old women went to ‘Ā’ishah (may Allah be pleased with her) and she did not believe them as she had not learned by then that the revelation had affirmed the torment of the grave. When the Prophet (may Allah’s peace and blessings be upon him) came to her

and she informed him of what the two old women had said, **he replied:** ‘They spoke the truth,’ and told her that the revelation had confirmed it.”

[Commentary of Al-Nawawi on Sahīh Muslim (3/5/89)]

[\[308\]](#) Sahīh Muslim, p. 262.

[\[309\]](#) Sahīh Muslim, p. 262.

[\[310\]](#) Indicative parts of the Hadīth: [1329/3/237, 3635/6/729, 4556/8/74, 6819/12/13, 6841/12/172, 7332/13/316, 7543/13/525; Muslim 4439/6/11/217]

[\[311\]](#) Sahīh Al-Bukhāri (1/929)

[\[312\]](#) Al-Mā'idah: 41]

[\[313\]](#) Al-Mā'idah: 44]

[\[314\]](#) Al-Mā'idah: 45]

[\[315\]](#) Al-Mā'idah: 47]

[\[316\]](#) Sahīh Muslim, p. 726.

[\[317\]](#) Indicative parts of the Hadīth:
[2004/4/287, 3397/6/494,
3943/7/321, 4680/8/205, 4737/8/297;
Muslim 2658/4/8/10]

[\[318\]](#) Sahīh Muslim, p. 459.

[\[319\]](#) Sahīh Muslim, p.461.

[\[320\]](#) Indicative parts of the Hadīth:
[2285/4/540, 2328/5/14, 2329/5/17,
2331/5/19, 23338/5/26, 2499/5/160,
2720/5/380, 3152/6/293, 4248/7/568;

Muslim 3962/5/10/208,
3967/5/10/210]

[\[321\]](#) “The land belonged to the Jews, the Messenger, and the Muslims”: Part of it was for the Jews, part for the Messenger of Allah (may Allah’s peace and blessings be upon him), and part for the Muslims. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/95)]

[\[322\]](#) “Taymā’”: A village on the way between Madinah and the Levant, at about 425 km from Madinah. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/95)]

[\[323\]](#) “Arīha”: A village in the Levant. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/95)]

[\[324\]](#) Sahīh Al-Bukhāri (1/728))

[\[325\]](#) Indicative parts of the Hadīth: [2127/4/403, 2396/5/73, 2405/5/81, 2601/5/264, 2709/5/365, 2781/5/484, 3580/6/679, 4053/7/414, 6250/11/37 to be joined with 5443/9/477]

[\[326\]](#) “Adhq Zayd”: a low-quality type of dates. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (3/67)]

[\[327\]](#) Sahīh Al-Bukhāri (1/610)

[\[328\]](#) “Al-Mirbad”: the place where the dates are dried. [Commentary of

Mustafa al-Bagha on Sahīh Al-Bukhāri (3/187)]

[329] “Lawn”: dates other than the ‘Ajwah, or a low-quality type of dates, or mixed types of dates. [Al-Fat-h (5/366)]

[330] Sahīh Al-Bukhāri (1/732)

[331] “Used to lend me money”: used to give him money before the fruits became ripe and before receiving them. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (7/79)]

[332] “Rūmah”: the name of a place near Madinah. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (7/79)]

[\[333\]](#) ““Arīsh”: the place in your orchard where you find shade and take your nap. [Al-Fat-h (9/480)]

[\[334\]](#) Indicative parts of the Hadīth:
[2356/5/41, 2669/5/331,
6659/11/553, 2416/5/88, 2673/5/336,
6676/11/566, 2515/5/172,
2676/5/339, 7183/13/189,
2666/5/331, 454/8/63, [7445/13/433](#);
[Muslim 355/1/2/159](#) to be joined
with: 2357/5/41, 2667/5/330,
4550/8/62, 7184/13/190, 2417/5/88,
2670/5/331, 6660/11/553,
2516/5/172, 2677/5/339,
6677/11/566]

[335] “Oath”: It refers to an oath that one is forced to take. [Al-Fat-h (11/568)]

[336] Āl ‘Imrān: 77]

[337] Sahīh Al-Bukhāri (1/658)

[338] Āl ‘Imrān: 77]

[339] Sahīh Al-Bukhāri (1/723)

[340] Al-Fat-h (11/571)

[341] As in Hadīth 7185: Al-Zuhri narrated on the authority of ‘Urwah ibn al-Zubayr from Zaynab bint Abi Salamah that her mother, Umm Salamah, **said**: “The Prophet (may Allah’s peace and blessings be upon him) heard the voices of some people

quarreling at his door, so he went out to them and said: ‘I am only a human being and litigants with cases of disputes come to me, and may be one of them presents his case more eloquently in a more convincing way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim’s right to another (by mistake), then that (property) is a piece of Hellfire, so it is up to him to take it or leave it.’” [Sahīh Al-Bukhāri (2/707)]

[\[342\]](#) Al-Fat-h (11/572)

[\[343\]](#) Indicative parts of the Hadīth: [2411/5/86, 4813/8/423, 7428/13/425, 3408/6/508, 6517/11/375,

7472/13/455, 3414/6/521,
6518/11/375; Muslim 6151/8/15/131,
6153/8/15/132, 6154/8/15/133 to be
joined with 2412/5/86, 3398/6/495,
4638/8/158, 6916/12/274,
6917/12/274, 7427/13/416; Muslim
6155/8/15/133, 6156/8/15/133]

[\[344\]](#) Ibn Hajar (may Allah have mercy upon him) said: “Regarding the Prophet’s forbiddance of giving preference to any of the prophets, scholars stated that the forbiddance is meant for those who do that out of personal preference, not with evidence, or those who do it to undermine other prophets, or when that leads to dispute. Or, it could mean not to give full superiority in

such a way that leaves no merit for the less superior. For instance, if we say that the Imam is better than the Muezzin, this does not necessarily mean that the Muezzin is less superior with regards to the Adhan. Another opinion states that giving preference is forbidden when it comes to prophethood itself, as Allah Almighty said: { ...We make no distinction between any of His messengers... } [Al-Baqarah: 285] However, giving preference to some prophets over others is not forbidden as Allah Almighty said: { We gave some of Our Messengers preference over others... } [Al-Baqarah: 253]” [Al-Fat-h (6/514)]

[345] “Has been counted for him”: It was counted as one of the two Sa‘qahs (great cry) that every human being and every creature will experience (on the Day of Resurrection). [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/159)]

[346] “The one he received on the Day of Tūr”: It is the one mentioned in the following verse: {...But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious...} [Al-A‘rāf: 143] [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/159)]

[347] Sahīh Al-Bukhāri (1/888)

[\[348\]](#) Sahīh Muslim, no. 6050, p. 977.

[\[349\]](#) Indicative parts of the Hadīth:
[2413/5/86, 6876/12/206,
6884/12/222, 2746/5/437,
6877/12/208 6885/12/222,
5295/9/345, 6879/12/213; Muslim
4365/6/11/165]

[\[350\]](#) Sahīh Al-Bukhāri (1/669)

[\[351\]](#) Indicative parts of the Hadīth:
[2068/4/354, 2096/4/374,
2200/4/466, 2251/4/506, 2252/4/506,
2513/5/172, 2509/5/168, 2386/5/65,
2916/6/116, 4467/7/857; Muslim
4116/6/11/41 to be joined with
2508/5/166, 2069/4/354]

[\[352\]](#) “Barley”: the mentioned amount of barley was thirty Sā‘. [Al-Fat-h (5/167)]

[\[353\]](#) “Ihālah”: melted fat, or any solid fat, or fats that are eaten with bread. [Al-Fat-h (5/167)]

[\[354\]](#) “With a Jew”: that Jew was Abu al-Shahm from Banu Zhafar. [Al-Fat-h (5/167)]

[\[355\]](#) Al-Fat-h (5/172)

[\[356\]](#) Al-Fat-h (5/168)

[\[357\]](#) Al-Fat-h (4/347)

[\[358\]](#) Al-Fat-h (5/168)

[\[359\]](#) For more information, refer to Al-Fat-h (5/168)

[\[360\]](#) Indicative parts of the Hadīth: [1354/3/259, 6/199/3055, 6173/1/577, 6618/11/522; Muslim 7354/9/18/51] Other indicative parts of the Hadīth: [1355/3/259, 2638/5/295, 3033/6/185, 3056/6/199, 6174/1/577; Muslim 7355/9/18/52]

[\[361\]](#) “Utum”: A building like a fort. [Al-Fat-h (3/261)]

[\[362\]](#) “Maghālah”: A subdivision of a tribe from the Ansār. [Al-Fat-h (3/261)]

[\[363\]](#) “I am concealing something from you”: Ibn Hajar (may Allah have mercy upon him) said: “In the narration of Ahmad from ‘Abdul-Razzāq, the following was

mentioned: ‘I concealed from him (the Qur’anic verse): {the Day when the sky will bring a visible Dukkhaan (smoke)}’ As for Ibn Sayyād’s reply: ‘It is the Dhukhkh,’ he was taken by surprise and could only say part of the word Dukkhaan.” [Al-Fat-h (6/201)]

[364] “You can never cross your limit”: It means you will not exceed what Allah has decreed for you, or you will not exceed the status of soothsayers like yourself. [Al-Fat-h (6/201)]

[365] “And if it is not him, then you will gain nothing by killing him”: Al-Khattābi said: “The Prophet (may

Allah's peace and blessings be upon him) did not permit killing him, despite his claim to be a prophet in his presence, because he was not an adult and also because he was one of the people in covenant with Muslims. In my opinion, the second reason is the right one.” [Al-Fat-h (6/201)]

[366] Sahīh Al-Bukhāri (1/453)

[367] “He would have revealed his reality”: He would have revealed what would have made us know the truth about him. [Al-Fat-h 6/202)]

[368] Sahīh Al-Bukhāri (1/714)

[369] Al-Fat-h (6/201)

[370] Al-Fat-h (6/199)

[\[371\]](#) Al-Fat-h (6/202)

[\[372\]](#) Al-Fat-h (6/202)

[\[373\]](#) Al-Fat-h (6/200)

[\[374\]](#) Indicative parts of the Hadīth:
[1311/3/214; Muslim 2222/4/7/32]

[\[375\]](#) “So we stood up”: That is to say, we stood up because the Prophet (may Allah’s peace and blessings be upon him) stood up. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/85)]

[\[376\]](#) Sahīh Al-Bukhāri (1/445)

[\[377\]](#) Sahīh Al-Bukhāri (1/445)

[\[378\]](#) Indicative parts of the Hadīth:
[3169/6/314, explanation 4249/7/568,
5777/10/255]

[\[379\]](#) “Given to the Prophet (may Allah’s peace and blessings be upon him) as a gift”: The one who gave it to him as a gift was a Jewish woman whose name was Zaynab bint al-Hārith, sister of Marhab the Jew, who was killed on the Day of Khaybar. It was said that her father Al-Hārith was killed as well and so were her uncle Bashshār, her brother Zubayr, and her husband Salām ibn Mushkim. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (4/99)]

[\[380\]](#) Sahīh Al-Bukhāri (1/831)

[\[381\]](#) Indicative parts of the Hadīth:
[716/2/3/230]

[\[382\]](#) Indicative parts of the Hadīth:
[371/1/572, 947/2/507, 2228/4/489,
2235/4/494, 2610/2/107, 2889/6/98,
2893/6/101, 2943/6/130, 2943/6/130,
2944/6/130, 2945/6/130, 2991/6/156,
3085/6/29, 3086/6/223, 3367/6/469,
3647/6/732, 4083/7/436, 4084/7/437,
4197/7/534, 4198/7/534, 4199/7/534,
4200/7/536, 4211/7/547, 4212/7/547,
4213/7/547, 5085/9/31, 5159/9/132,
5169/9/140, 5387/9/440, 5425/9/465,
5528/9/570, 5968/10/412,
6185/10/584, 6363/11/177,
6369/11/182, 7333/13/316,
3497/5/10/227]

[383] “Ghadāh”: It indicates the permissibility of calling the Fajr prayer the “Ghadāh”. [Al-Fat-h (1/573)]

[384] “Zuqāq”: A way or a route. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (1/83)]

[385] Al-Sāffāt: 177]

[386] “Said to him”: said to Anas. [Al-Fat-h (1/574)]

[387] Al-Sāffāt: 177]

[388] Sahīh Al-Bukhāri (1/313)

[389] Al-Sāffāt: 177]

[390] “Safiyyah”: She was the daughter of Huyayy ibn Akhtab ibn

Sa‘yah, from the offspring of Hārūn ibn ‘Imrān, the brother of Mūsa (Moses, peace be upon them both).

Her mother was Barraḥ bint Shamwāl from Banu Qurayzhah. She was first married to Salām ibn Mishkam al-Qurazhi, who left her, then she was married to Kinānah ibn al-Rabī‘ ibn Abi al-Haqīq al-Nadīri, who was killed on the Day of Khaybar. [Al-Fat-h (7/536)]

[\[391\]](#) Sahīḥ Al-Bukhāri (1/376)

[\[392\]](#) For more information, refer to Al-Fat-h (6-171-172)

[\[393\]](#) Indicative parts of the Hadīth: [125/1/270, 4721/8/260,

7297/13/279, 7456/13/449,
7462/13/451; Muslim 7059/9/17/140]

[\[394\]](#) “‘Asīb”: A stick of palm leaf stalk. [Al-Fat-h (1/270)]

[\[395\]](#) Indicative parts of the Hadīth:
[4811/8/422, 7414/13/404,
7415/13/404, 7451/13/447,
7513/13/485; Muslim 7046/9/17/133]

[\[396\]](#) “We learned”: From the Torah.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (6/126)]

[\[397\]](#) “One finger”: Shaykh
Muhammad ibn ‘Abdul-Wahhāb
(may Allah have mercy upon him)
said: “We adopt the same opinion of
the righteous predecessors: we

believe in the attributes of Allah Almighty that are mentioned in His Book and in the Sunnah of His Messenger, Muhammad (may Allah's peace and blessings be upon him), without distorting the wording or the meaning, and without denying or asking how or resembling Allah to any of His creation.” [Al-Tuhfah Al-Madaniyyah fi Al-‘Aqīdah Al-Salafiyyah by Hamad ibn Nāsir al-Najdi, p. 23-24]

[\[398\]](#) Al-Zumar: 67]

[\[399\]](#) Indicative parts of the Hadīth: [6520/11/379; Muslim 7057/9/17/138]

[\[400\]](#) “Thereupon, the Prophet (may Allah’s peace and blessings be upon him) looked at us and smiled”: It means that he liked it when the Jew reported from the Torah what he himself reported from the revelation. It pleased him when the People of the Book agreed with him concerning that about which he did not receive revelation, let alone their agreement with him concerning that about which he received revelation. [Al-Fat-h (11/381)]

[\[401\]](#) Indicative parts of the Hadīth:
[3175/6/319, 3268/6/385,
5763/10/232, 5765/10/243,
5766/10/246, 6063/10/494,
6391/11/196; Muslim 573/7/14/183]

[\[402\]](#) “**Banu Zurayq**”: A famous branch of the tribe of Khazraj from the Ansār. Before Islam, many of the Ansār and many of the Jews were allies on good terms. After embracing Islam, the Ansār dissociated themselves from the Jews. [Al-Fat-h (10/237)]

[\[403\]](#) Al-Māziri said: “Some of the heretic innovators denied this Hadīth claiming that it undermines the rank of the Prophet (may Allah’s peace and blessings be upon him) and casts doubt on him. **They said:** “Whatever leads to this is deemed false, and considering it permissible entails distrusting the legislations that he came with. It could be argued that

seeing Jibrīl and receiving the revelation were only a product of his imagination.” Al-Māziri added: “All of this is refuted by the fact that the Prophet’s veracity in what he reported from his Almighty Lord and his infallibility in conveying the message have been proved by evidence and by miracles. So, suggesting the probability of something that has been proved by evidence to be otherwise is an error. As for some of the worldly matters, that were irrelevant to his mission and his message, he was a normal human being, prone to illnesses and the like. It is possible, thus, that he could have an illusion about a worldly matter, but he is infallible

with regards to religious matters.”
[Al-Fat-h (10/237)]

[404] Indicative parts of the Hadīth:
[2935/6/125, 6030/10/466,
6024/10/463, 6401/11/203,
6256/11/44, 6927/12/293,
6395/11/198; Muslim 5658/7/14/152]

[405] Sahīh Al-Bukhāri (1/497)

[406] Indicative parts of the Hadīth:
[2702/5/359, 3173/6/317,
6143/10/552, 6898/12/239,
7192/13/196; Muslim 4344/6/11/156]

[407] “Hardship”: Referring to
poverty and destitution.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (9/75)]

[\[408\]](#) “Faqīr”: A canal hole, or a small pit where a sprout is planted. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (9/75)]

[\[409\]](#) Sahīh Al-Bukhāri (2/709)

[\[410\]](#) Al-Fat-h (6/318)

[\[411\]](#) Al-Fat-h (12/245)

[\[412\]](#) Adapted from Al-Fat-h (12/248)

[\[413\]](#) Al-Fat-h (12/248)

[\[414\]](#) For more information, refer to Al-Fat-h (12/247)

[\[415\]](#) /13/197]

[\[416\]](#) “His letters”: The letters which he sent to the Jews. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (9/76)]

[\[417\]](#) “Read for him”: The letters they sent him. [Al-Fat-h (13/198)]

[\[418\]](#) “Said”: Interpreting the woman’s words for ‘Umar (may Allah be pleased with him. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (9/76)]

[\[419\]](#) “Her companion”: The one who committed illegal sexual intercourse with her. He was a slave called Barghūs. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (9/76)]

[420] Sahīh Al-Bukhāri (2/709)

[421] Indicative parts of the Hadīth:
[1481/3/402, 1872/4/106,
3161/6/308, 3791/7/142, 4422/7/732;
Muslim 5948/8/15/43, 5949/8/15/44]

[422] “Wādi al-Qura”: An old town
between Madinah and the Levant.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (2/125)]

[423] “Awsuq”: Plural of “Wasaq”,
which is a unit of measure they used.
[Commentary of Mustafa al-Bagha
on Sahīh Al-Bukhāri (2/125)]

[424] “Tayyi’”: The name of a tribe
after whom the mountain was named.
[Al-Fat-h (3/404)]

[425] “The messenger of Ibn al-‘Almā’”: Al-‘Almā’ is his mother’s name, and he is Yuhanna ibn Ruyah. [Al-Fat-h (3/405)]

[426] “Aylah”: An old town by the seashore. [Al-Fat-h (3/404)]

[427] “Burdah”: A striped garment. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/125)]

[428] “Tābah”: One of the names of Madinah and it is derived from the Arabic root “Tayyib”, which means good. [Al-Fat-h (4/106)]

[429] “A mountain that loves us”: It was said that this is a metaphor referring to the Ansār as it is their

mountain. However, there is nothing wrong if that is literally interpreted as the Prophet (may Allah's peace and blessings be upon him) and his Companions loved that mountain, and they resorted to it on the day of Uhud, taking shelter therein against the polytheists. [Commentary of Mustafa al-Bagha on Sahīh Al-Bukhāri (2/125)]

[\[430\]](#) Adapted from the website of Shaykh ‘Abdul-‘Azīz ibn Bāz (may Allah have mercy upon him).

[\[431\]](#) Al-Fat-h (3/406)

[\[432\]](#) Al-Fat-h (3/406)

[\[433\]](#) Al-Fat-h (3/406)

[\[434\]](#) Adapted from Al-Fat-h (3/406)

[\[435\]](#) Al-Fat-h (3/406)

[\[436\]](#) Al-Fat-h (3/406)

[\[437\]](#) Al-Fat-h (3/403)

[\[438\]](#) Indicative parts of the Hadīth:
[7/1/42, 51/1/153, 2681/5/341,
2804/6/25, 2941/6/128, 2978/6/149,
3174/6/318, 4553/8/64, 5980/10/427,
6260/11/50, 7196/13/197,
7541/13/525; Muslim 4607/6/12/110
to be joined with 2936/6/126,
2940/6/128; Muslim 4607/6/12/110]

[\[439\]](#) “Heraclius”: the name of the
Roman king, and his title was Caesar,
just as the title of the king of Persia
was Khosrau. [Al-Fat-h (1/44)]

[\[440\]](#) “While he was accompanying a caravan”: it means he sent to Abu Sufyān while being a member of the caravan. He was their leader, and that is why he mentioned him in particular. They were thirty men in total. [Al-Fat-h (1/44)]

[\[441\]](#) “Truce”: Referring to the Hudaibiyyah Treaty, which was in the year 6 AH. [Al-Fat-h (1/45)]

[\[442\]](#) “Abu Sufyān replied: ‘I am the closest relative to him among the group’”: Abu Sufyān was the closest because he was from Banu ‘Abd Manāf, and ‘Abd Manāf was the fourth father of the Prophet (may Allah’s peace and blessings be upon

him) and of Abu Sufyān as well. [Al-Fat-h (1/46)]

[443] “Make his companions stand behind him”: So that they may not be embarrassed to belie him in the face if he lied. [Al-Fat-h (1/46)]

[444] “By Allah, had I not been afraid of my companions labeling me a liar”: This indicates that they used to regard lying as something abominable either according to the former legislation or their custom. [Al-Fat-h (1/46)]

[445] “Dihyah”: This word, according to the language of the people of Yemen, means “chief”. He is the son of Khalīfah al-Kalbi, and a

great Companion. He had a handsomest face, and he embraced Islam early. He was sent by the Prophet (may Allah's peace and blessings be upon him) with a letter to Heraclius at the end of the sixth Hijri year, after returning from Hdaybiyyah. He reached Heraclius in Muharram, 7 AH. Dihyah died during the Caliphate of Mu'āwiyah. As for "Busra", it is a city between Madinah and Damascus, and it was said that it is Hūrān, and its ruler was Al-Hārith ibn Abi Shamar al-Ghassāni. [Al-Fat-h (1/50)]

[\[446\]](#) "Leader of the Romans": Using that title to honor him for the benefit

of attracting him to Islam. [Al-Fat-h (1/50)]

[447] “Peace be upon him who follows the right path”: How come that he started by greeting the disbeliever with peace? Scholars of Tafsīr stated that greeting was not meant here, rather it meant that whoever embraces Islam will be safe from the torment of Allah. Hence, it was followed by another statement highlighting the fact that whoever rejects the truth and turns away will be subject to divine torment. [Al-Fat-h (1/50)]

[448] Adapted from Sharh Sahīh Muslim by Al-Nawawi (6/12/115)

[449] Adapted from Sharh Sahīh Muslim by Al-Nawawī (6/12/115)

[450] Adapted from Sharh Sahīh Muslim by Al-Nawawī (6/12/116)

[451] Tāha: 44]

[452] Adapted from Sharh Sahīh Muslim by Al-Nawawī (6/12/116)

[453] Adapted from Sharh Sahīh Muslim by Al-Nawawī (6/12/116)

[454] Al-‘Ankabūt: 13]

[455] Adapted from Sharh Sahīh Muslim by Al-Nawawī (6/12/117)

[456] Sharh Sahīh Muslim by Al-Nawawī (6/12/117)

[\[457\]](#) Adapted from Sharh Sahīh Muslim by Al-Nawawi (6/12/117)

[\[458\]](#) Sharh Sahīh Muslim by Al-Nawawi (6/12/116)

[\[459\]](#) Sharh Sahīh Muslim by Al-Nawawi (6/12/117)

[\[460\]](#) Sharh Sahīh Muslim by Al-Nawawi (6/12/117)

[\[461\]](#) Indicative parts of the Hadīth: [65/1/187, 2938/6/127, 5870/10/334, 5872/10/336, 5874/10/337, 5875/10/337, 5877/10/340, 7162/13/150; Muslim 5480/7/14/70]

[\[462\]](#) “Stamped”: Stamped with the sender’s signature. [Commentary of

Mustafa al-Bagha on Sahīh Al-Bukhāri (1/24)]

[\[463\]](#) “I said”: The speaker here is Shu‘bah. [Al-Fat-h (1/188)]

[\[464\]](#) Sahīh Al-Bukhāri (1/209)