THE PROPHET'S SIRAH

SERIES 26

THE YEAR OF DELEGATIONS

Delegations from Across Arabia, People Entering Islam in Multitudes and the Prophet's ﷺ Way with Guests, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
AK (KELANTAN)
quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains
This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 26

THE YEAR OF DELEGATIONS

Delegations from Across Arabia, People Entering Islam in Multitudes and the Prophet's ﷺ Way with Guests, According to the Qur'an and Authentic Hadith

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا

"And you see the people entering into the religion of Allah in multitudes."

SURAH AN-NASR 110:2

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who brought His help and victory, until people entered His religion in multitudes. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who welcomed every delegation with a cheerful face and deep wisdom, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twenty-sixth book of The Prophet's Sirah tells of 'Am al-Wufud, the Year of Delegations: Thaqif from Ta'if, Banu Tamim, 'Abd al-Qays, Dimam ibn Tha'labah, the Christians of Najran, the people of Yemen, and Musaylimah the Liar. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a green oasis valley in the morning**, with **several trails** coming from different directions across sand dunes, mountains and rocky valleys and meeting at the palm groves and a small pool of water at its centre.

The converging trails recall **'Am al-Wufud**, the Year of Delegations, when delegation after delegation came from across Arabia — from Ta'if, Najd, Bahrain, Najran and Yemen — to **Madinah**, the green city of palm groves. It is an image of Allah's words: "And you see the people entering into the religion of Allah in multitudes" (An-Nasr 110:2).

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

THE YEAR OF DELEGATIONS — *Introduction*

1. THE YEAR OF DELEGATIONS — *An-Nasr 110:1–3; figure*

2. WHY AFTER TABUK? — *Sahih al-Bukhari 4302*

3. THAQIF COMES FROM TA'IF — *Sirah books; Sunan Abi Dawud 3025*

4. THE IDOL AL-LAT IS TORN DOWN — *Sirah books*

5. BANU TAMIM OUTSIDE THE CHAMBERS — *Al-Hujurat 49:4–5*

6. "ACCEPT THE GLAD TIDINGS" — *Sahih al-Bukhari 4365*

7. ABU BAKR AND 'UMAR RAISE THEIR VOICES — *Sahih al-Bukhari 4367; Al-Hujurat 49:1–2*

8. THABIT IBN QAYS: THE PROPHET'S ﷺ ORATOR — *Sahih al-Bukhari 4846; sirah books*

9. THE DELEGATION OF 'ABD AL-QAYS — *Sahih al-Bukhari 53*

10. TWO TRAITS ALLAH LOVES — *Sahih Muslim 17*

11. DIMAM IBN THA'LABAH — *Sahih al-Bukhari 63*

12. DIMAM RETURNS TO HIS PEOPLE — *Sirah books*

13. THE CHRISTIANS OF NAJRAN — *Al 'Imran 3:61*

14. THE MUBAHALAH THAT NEVER HAPPENED — *Sahih al-Bukhari 4380*

15. ABU 'UBAYDAH: THE TRUSTWORTHY ONE OF THIS UMMAH — *Sahih al-Bukhari 3744*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

16. THE TENDER-HEARTED PEOPLE OF YEMEN — *Sahih al-Bukhari 4388*

17. THE ASH'ARIS: "THEY ARE OF ME" — *Sahih al-Bukhari 2486*

18. AT-TUFAYL AND THE PEOPLE OF DAWS — *Sahih al-Bukhari 2937*

19. UWAYS AL-QARANI: THE YEMENI KNOWN IN HEAVEN — *Sahih Muslim 2542*

20. MU'ADH IS SENT TO YEMEN — *Sahih al-Bukhari 4347*

21. "MAKE THINGS EASY, NOT HARD" — *Sahih al-Bukhari 3038*

22. JARIR AND DHUL-KHALASAH — *Sahih al-Bukhari 4355–4357*

23. 'ALI SENT TO YEMEN — *Sahih al-Bukhari 4349, 4350*

24. MUSAYLIMAH THE LIAR — *Sahih al-Bukhari 4373*

25. TWO GOLD BRACELETS — *Sahih al-Bukhari 4373, 4379*

26. THUMAMAH IBN UTHAL — *Sahih al-Bukhari 4372*

27. 'ADI IBN HATIM AND THREE PROMISES — *Sahih al-Bukhari 3595*

28. THE ETIQUETTE OF RECEIVING DELEGATIONS — *Sahih al-Bukhari 886, 3053*

29. BROTHERHOOD BEYOND THE TRIBE — *Al-Hujurat 49:13*

30. AFTER THE YEAR OF DELEGATIONS: THE TRIAL OF APOSTASY — *Sahih al-Bukhari 1399–1400*

31. THE MESSAGE TO EVERY DELEGATION — *Table*

32. SOURCES OF THE STORY — *Table*

33. LESSONS AND CONCLUSION

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE YEAR OF DELEGATIONS

Book 25 ended with the truthfulness of three Companions and the demolition of Masjid ad-Dirar. Now we enter a very different period of the sirah — a time of ***harvest***. The seeds sown over twenty years in Makkah and Madinah now bore fruit: delegation after delegation came from across Arabia to ***embrace Islam***.

Historians call the year 9 AH ***'Am al-Wufud — the Year of Delegations***. This Book 26 tells of some of the most famous delegations: Thaqif, who had once driven the Messenger of Allah ﷺ out of Ta'if; Banu

Tamim with their rough manners; 'Abd al-Qays who came from afar; Dimam ibn Tha'labah with his blunt questions; the Christians of Najran; the tender-hearted people of Yemen — and also ***Musaylimah***, who came not to believe but to ask for power.

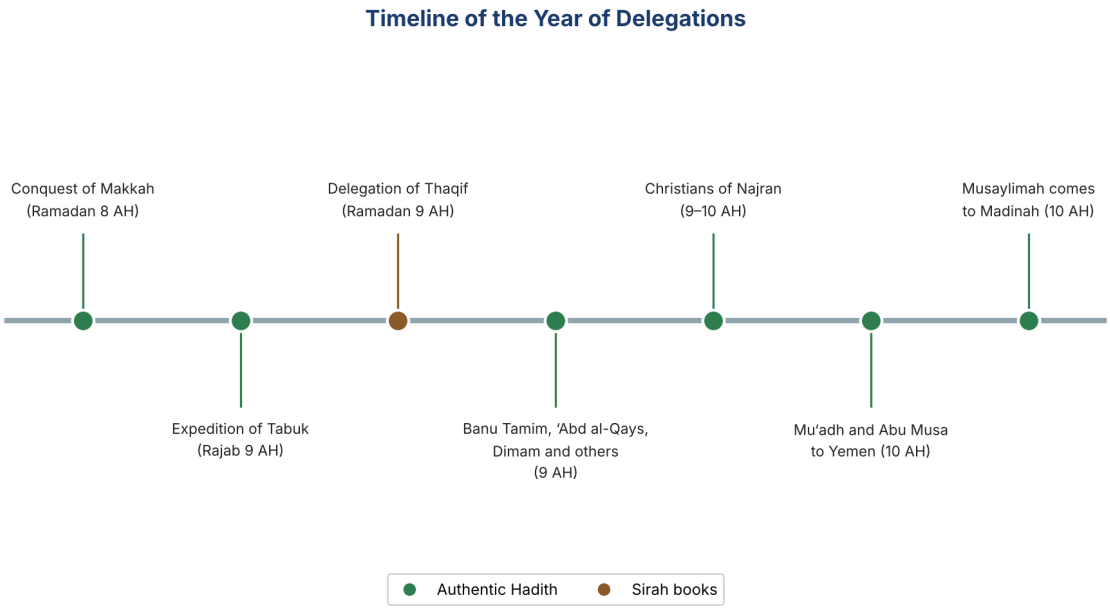


Figure 1: Timeline of the Year of Delegations.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as the story of 'Urwah ibn Mas'ud, the conditions of Thaqif, the destruction of al-Lat and the oratory contest of Banu Tamim — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE YEAR OF DELEGATIONS

Long before this happened, Allah had revealed a short surah describing it precisely:

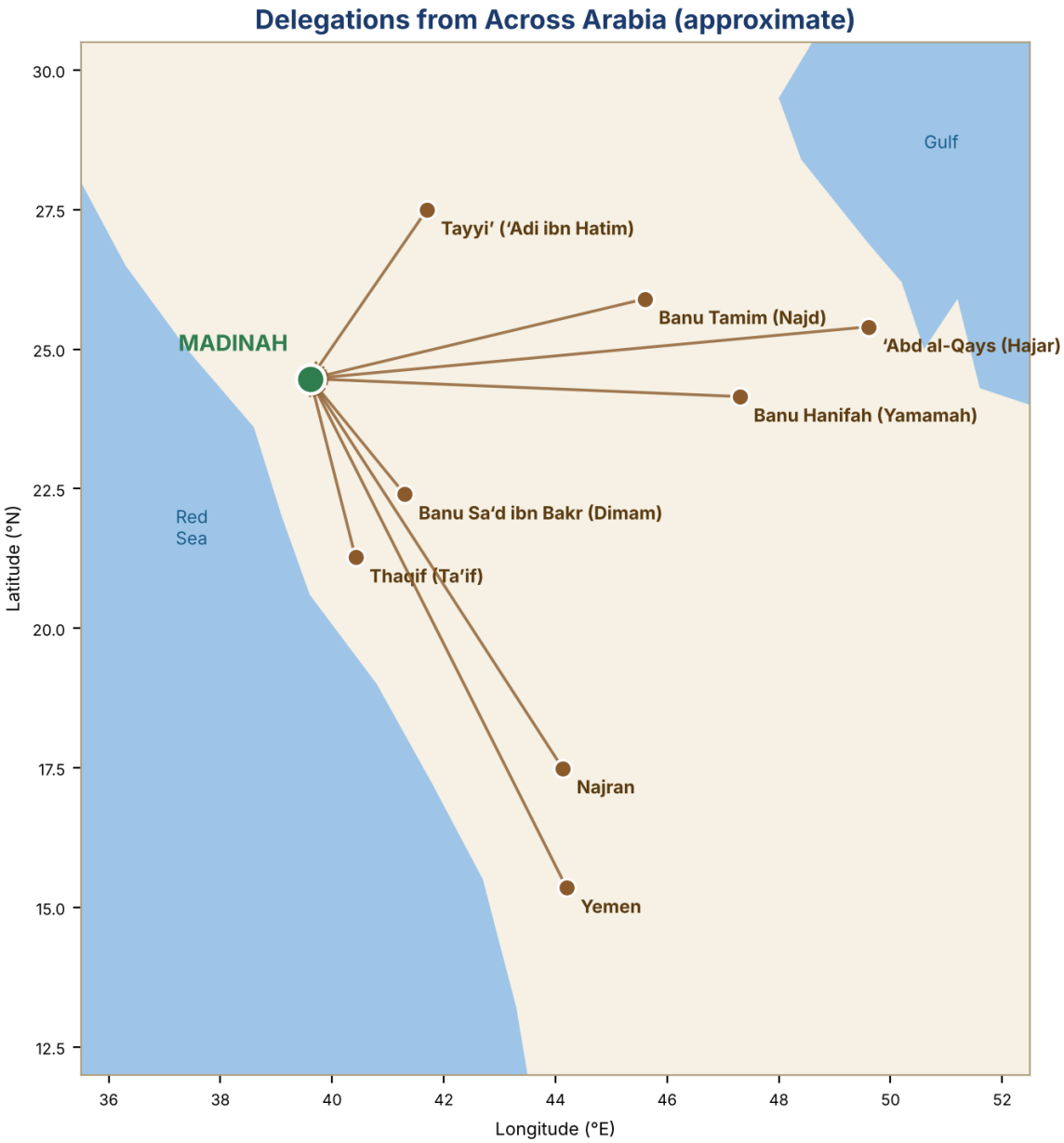
"When the victory of Allah has come and the conquest" (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

"And you see the people entering into the religion of Allah in multitudes" (An-Nasr 110:2) — Tafsir Ibn Kathir 110:2.

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance" (An-Nasr 110:3) — Tafsir Ibn Kathir 110:3.

"People entering into the religion of Allah in multitudes" — before this, people embraced Islam one by one, sometimes in secret, at the risk of persecution. Now whole tribes came at once, represented by their leaders. As we saw in Book 20, Ibn 'Abbas understood this surah as ***a sign that the Prophet's ﷺ end was near***: his mission was nearly complete.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Tribal locations and coastlines are approximate.

Figure 2: Delegations from across Arabia (approximate).

The sirah authors list ***more than sixty delegations*** that came to Madinah in this period, mostly in 9 and 10 AH. We cannot tell of them all, but several delegations mentioned in sahih Hadith give a clear picture of ***the variety of people*** who came, and ***the Prophet's ﷺ wisdom*** in dealing with each of them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY AFTER TABUK?

Why did the Arab tribes wait so long? 'Amr ibn Salamah رضى الله عنه explained: ***"The Arabs delayed their Islam until the Conquest (of Makkah). They said: 'Leave him and his people; if he prevails over them, then he is truly a prophet.' When the Conquest of Makkah took place, every people hastened to embrace Islam"*** (Sahih al-Bukhari 4302).

Quraysh were ***the guardians of the Ka'bah*** and the religious leaders of the Arabs. As long as Quraysh opposed him, the other tribes hesitated. When Makkah was opened, Hunayn won, and Rome dared not face him at Tabuk, no power in Arabia remained that could hold Islam back. So the tribes came — some out of faith, some because they saw ***which way the wind was blowing***.

The Messenger of Allah ﷺ received them all well, because ***the door of Islam is open to anyone***. Faith that may be weak at first can grow strong through teaching. Yet some of those who entered without deep faith were the very ones who later ***apostatised*** after the Prophet's ﷺ death — a trial that Abu Bakr رضى الله عنه would have to face.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THAQIF COMES FROM TA'IF

Among the most meaningful delegations was ***Thaqif from Ta'if*** — the people who had once driven out the Messenger of Allah ﷺ and stoned him (Book 5), and who held out behind their fortress when besieged after Hunayn (Book 22). Now they came to Madinah of their own accord.

SIRAH NOTE: 'URWAH IBN MAS'UD AND THE CONDITIONS OF THAQIF

The sirah authors relate that after the siege of Ta'if, the Thaqafi chief ***'Urwah ibn Mas'ud*** caught up with the Messenger of Allah ﷺ and embraced Islam. He returned to call his people, but as he called the adhan from his rooftop, ***they shot him with arrows until he was martyred***. The Messenger of Allah ﷺ is said to have likened him to the man in Surah Ya-Sin killed by his people for calling to the messengers.

Some months later, Thaqif realised they could not hold out, surrounded by tribes that had embraced Islam. They sent a delegation and asked for certain conditions — among them that the idol al-Lat be left for some years and that they be exempted from prayer. ***All these requests were refused.*** Jabir رضى الله عنه narrates that Thaqif stipulated they would owe no zakat and no jihad, and the Messenger of Allah ﷺ said: "They will give charity and strive once they have embraced Islam" (Sunan Abi Dawud 3025; its chain is debated).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapters on the delegations (al-wufud); Ibn Kathir, al-Bidayah wa an-Nihayah.

The Messenger of Allah ﷺ appointed the young man in that delegation most eager to learn the Qur'an, ***'Uthman ibn Abi al-'As*** رضى الله عنه, as their imam. He advised him: ***"Lead your people in prayer. Whoever leads people should make it light, for among them are the old, the sick, the weak and those with business to attend to"*** (Sahih Muslim 468).

See the wisdom here: he did not choose the oldest or the highest in rank, but ***the most devoted to knowledge***. And his advice was not about power, but about ***compassion for those praying behind***. The people who had once thrown stones were now led in prayer by a gentle-hearted young man.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE IDOL AL-LAT IS TORN DOWN

Al-Lat was the chief idol of Thaqif at Ta'if, one of the three greatest idols of the Arabs along with al-'Uzza and Manat (An-Najm 53:19–20). Ibn 'Abbas رضى الله عنهما explained its origin: ***"Al-Lat was a man who used to mix sawiq (barley meal) for the pilgrims"*** (Sahih al-Bukhari 4859). After he died, people devoted themselves at his grave, until it was eventually worshipped.

SIRAH NOTE: AL-MUGHIRAH TEARS DOWN AL-LAT

The sirah authors relate that the Messenger of Allah ﷺ sent ***Abu Sufyan ibn Harb*** and ***al-Mughirah ibn Shu'bah*** رضى الله عنهما with the Thaqif delegation to tear down al-Lat. Al-Mughirah, himself of Thaqif, struck it with an axe. The women of Thaqif came out bareheaded, weeping over it. The wealth and ornaments in the idol's house were taken and used to pay the debts of 'Urwah ibn Mas'ud and his brother. These details are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapters on the delegations (al-wufud); Ibn Kathir, al-Bidayah wa an-Nihayah.

Note the lesson in al-Lat's origin: it began with ***excessive veneration of a good man***, then his grave was glorified, and finally it became an object of worship. This is why Islam is so firm in guarding ***the purity of tawhid***, including forbidding structures over graves and turning them into places of worship.

The people who once defended al-Lat with swords and stones now ***watched it being torn down***, and nothing happened. The idol they had feared for centuries could not even defend itself.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU TAMIM OUTSIDE THE CHAMBERS

Banu Tamim was one of the largest tribes of Najd, famous for its courage, poetry and eloquence — but also for its ***rough manners***. When their delegation reached Madinah, they did not wait for the Messenger of Allah ﷺ to come out. They ***stood outside his wives' chambers*** and called out loudly. Allah revealed:

"Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason" (Al-Hujurat 49:4) — Tafsir Ibn Kathir 49:4.

"And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful" (Al-Hujurat 49:5) — Tafsir Ibn Kathir 49:5.

In at-Tirmidhi's narration, one of them, ***al-Aqra' ibn Habis***, called out: "O Muhammad, my praise is an adornment and my blame is a disgrace!" The Messenger of Allah ﷺ replied: ***"That is Allah."*** (Jami' at-Tirmidhi 3267, graded hasan gharib by at-Tirmidhi.) Only Allah's praise truly honours and His blame truly disgraces.

See ***Allah's patience and mercy*** in these verses: Allah did not punish them, but corrected them gently and closed with ***"Allah is Forgiving and Merciful"***. They had just arrived and did not yet know the manners of Islam. A lesson for us: ***newcomers must be taught patiently***, not punished harshly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"ACCEPT THE GLAD TIDINGS"

The Messenger of Allah ﷺ greeted Banu Tamim with the most precious offer — ***the glad tidings of Islam and Paradise***. But see how they received it:

HADITH — SAHIH AL-BUKHARI, NO. 4365

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ قَالَ أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ صلى الله عليه وسلم فَقَالَ اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ. قَالُوا يَا رَسُولَ اللَّهِ قَدْ بَشَّرْتَنَا فَأَعْطِنَا. فَرِيءَ ذَلِكَ فِي وَجْهِهِ فَجَاءَ نَفَرٌ مِنَ الْيَمَنِ فَقَالَ اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ. قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ.

TRANSLATION:

'Imran ibn Husayn رضى الله عنهما said: A group from ***Banu Tamim*** came to the Prophet ﷺ, and he said: ***"Accept the glad tidings, O Banu Tamim!"*** They said: "O Messenger of Allah, you have given us glad tidings, so ***give us (something)***." Displeasure showed on his face. Then a group from ***Yemen*** came, and he said: ***"Accept the glad tidings, since Banu Tamim did not accept them."*** They said: ***"We accept them, O Messenger of Allah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Sufyan ath-Thawri, from Abu Sakhrah Jami' ibn Shaddad, from Safwan ibn Muhriz al-Mazini, from 'Imran ibn Husayn رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The delegation of Banu Tamim, Hadith No. 4365; also No. 3190.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4365

LESSONS FROM THIS HADITH

Banu Tamim came with ***a worldly mind***: glad tidings, to them, meant gifts and wealth. The people of Yemen came with ***hearts thirsty for knowledge***: they accepted the glad tidings for what they were. In a longer narration (Sahih al-Bukhari 3190), the Yemenis said: "We have come to gain understanding of the religion and to ask about the beginning of this matter" — that is, the beginning of creation.

Yet Banu Tamim did not stay that way. Abu Hurayrah رضى الله عنه said: "I have always loved Banu Tamim since I heard three things about them from the Messenger of Allah ﷺ" — among them, that they would be ***the fiercest of this Ummah against the Dajjal*** (Sahih al-Bukhari 4366). A tribe rough at first eventually produced many fighters and scholars.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The contrast between the two groups also teaches us how to receive good news from Allah and His Messenger ﷺ. Banu Tamim measured the offer by what they could hold in their hands; the Yemenis measured it by what it meant for their hearts and their Hereafter. Every believer is tested in the same way: do we value guidance itself, or only what it might bring us in this world?

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU BAKR AND 'UMAR RAISE THEIR VOICES

The coming of Banu Tamim was also the occasion for the verses of etiquette at the start of Surah Al-Hujurat — and those corrected were not only Bedouins, but also ***the two noblest Companions***:

HADITH — SAHIH AL-BUKHARI, NO. 4367

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَخْبَرَهُمْ أَنَّهُ، قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدِ بْنِ زُرَارَةَ. قَالَ عُمَرُ بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ. قَالَ أَبُو بَكْرٍ مَا أَرَدْتَ إِلاَّ خِلاَفِي. قَالَ عُمَرُ مَا أَرَدْتُ خِلاَفَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَنَزَلَ فِي ذَلِكَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا} حَتَّى انْقَضَتْ.

TRANSLATION:

'Abdullah ibn az-Zubayr رضى الله عنهما related that a party of riders from ***Banu Tamim*** came to the Prophet ﷺ. Abu Bakr said: "Appoint al-Qa'qa' ibn Ma'bad ibn Zurarah (as their leader)." 'Umar said: "Rather, appoint al-Aqra' ibn Habis." Abu Bakr said: "You only wanted to oppose me." 'Umar said: "I did not want to oppose you." ***They argued until their voices rose.*** Then about that was revealed: {O you who have believed, do not put [yourselves] before…} to the end of the passage.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from Hisham ibn Yusuf, from Ibn Jurayj, from Ibn Abi Mulaykah, from 'Abdullah ibn az-Zubayr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The delegation of Banu Tamim, Hadith No. 4367; also No. 4845, 4847, 7302.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4367

The verse revealed was: ***"O you who have believed, do not put [yourselves] before Allah and His Messenger"*** (Al-Hujurat 49:1) — Tafsir Ibn Kathir 49:1.

"O you who have believed, do not raise your voices above the voice of the Prophet" (Al-Hujurat 49:2) — Tafsir Ibn Kathir 49:2.

LESSONS FROM THIS HADITH

Abu Bakr and 'Umar رضى الله عنهما were not enemies; they simply differed over who should lead Banu Tamim, and the discussion grew heated in the Prophet's ﷺ presence. Allah corrected them for ***getting ahead of the Prophet's ﷺ decision*** and ***raising their voices*** before him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

And see how they took that correction. Ibn az-Zubayr said: after this verse was revealed, ***'Umar spoke to the Messenger of Allah ﷺ so quietly that he had to ask him to repeat*** what he had said (Sahih al-Bukhari 4845, 7302). This is the mark of a believer: when corrected, ***he changes at once***, without defending himself.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THABIT IBN QAYS: THE PROPHET'S ﷺ ORATOR

The verse about raised voices deeply affected one Ansari Companion: ***Thabit ibn Qays ibn Shammas*** رضى الله عنه, the orator of the Ansar, who naturally had a loud voice. Anas رضى الله عنه narrates that the Messenger of Allah ﷺ noticed Thabit was missing, so someone went to look for him. He found Thabit sitting in his house with his head lowered. Thabit said: ***"Woe is me! I used to raise my voice above the Prophet's ﷺ; my deeds have come to nothing and I am among the people of the Fire."*** (Sahih al-Bukhari 3613; 4846)

The Messenger of Allah ﷺ sent the man back with an extraordinary glad tiding: ***"Go to him and tell him: You are not of the people of the Fire; rather, you are of the people of Paradise."***

> **SIRAH NOTE: THABIT ANSWERS THE ORATOR OF BANU TAMIM**
>
> The sirah authors relate that Banu Tamim came with their orator and poet to ***boast***. Their orator, 'Utarid ibn Hajib, spoke in praise of his people. The Messenger of Allah ﷺ ordered Thabit ibn Qays to answer him, and Thabit spoke in praise of Allah and His Messenger. Then their poet, az-Zibriqan ibn Badr, recited, and ***Hassan ibn Thabit*** answered him. Finally al-Aqra' ibn Habis admitted: "Their orator is more eloquent than ours, and their poet greater than ours." Then they embraced Islam. These details are ***sirah reports***.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapters on the delegations (al-wufud); Ibn Kathir, al-Bidayah wa an-Nihayah.

Thabit ibn Qays was later ***martyred at the Battle of Yamamah*** against Musaylimah the Liar — fulfilling the Prophet's ﷺ glad tidings about him. His loud voice was used to defend Islam, and his fear of Allah made him noble.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DELEGATION OF 'ABD AL-QAYS

From the east of Arabia — the region of ***Bahrain*** (today al-Ahsa' and its surroundings) — came the delegation of ***'Abd al-Qays***. To reach Madinah they had to cross the lands of the Mudar tribes who were still disbelievers, so they could only come safely in ***the sacred months***. Ibn 'Abbas رضى الله عنهما tells of their meeting:

HADITH — SAHIH AL-BUKHARI, NO. 53

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ، ثُمَّ قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوُا النَّبِيَّ صلى الله عليه وسلم قَالَ مَنِ الْقَوْمُ أَوْ مَنِ الْوَفْدُ. قَالُوا رَبِيعَةُ. قَالَ مَرْحَبًا بِالْقَوْمِ ـ أَوْ بِالْوَفْدِ ـ غَيْرَ خَزَايَا وَلاَ نَدَامَى. فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي شَهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَىُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنَا بِأَمْرٍ فَصْلٍ، نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الأَشْرِبَةِ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ. قَالَ أَتَدْرُونَ مَا الإِيمَانُ بِاللَّهِ وَحْدَهُ. قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمُسَ. وَنَهَاهُمْ عَنْ أَرْبَعٍ عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ. وَرُبَّمَا قَالَ الْمُقَيَّرِ. وَقَالَ احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ.

TRANSLATION:

Abu Jamrah said: I used to sit with Ibn 'Abbas رضى الله عنهما, and he would seat me on his couch. He said: "Stay with me and I will give you a share of my wealth." So I stayed with him for two months. Then he said: When ***the delegation of 'Abd al-Qays*** came to the Prophet ﷺ, he asked: **"Who are these people?"** — or **"Who is this delegation?"** They said: "Rabi'ah." He said: ***"Welcome to the people — or the delegation — neither disgraced nor regretful."*** They said: "O Messenger of Allah, we cannot come to you except in the sacred month, for between us and you is this tribe of the disbelievers of Mudar. So give us a decisive command which we can convey to those behind us, and by which we may enter Paradise." They also asked him about drinks. He ordered them to do ***four things*** and forbade them four. He ordered them to believe in Allah alone, and asked: **"Do you know what belief in Allah alone is?"** They said: "Allah and His Messenger know best." He said: ***"To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to give zakat, to fast Ramadan, and to hand over one-fifth of the spoils."*** He

forbade them four kinds of vessels: al-hantam, ad-dubba', an-naqir and al-muzaffat — or perhaps he said al-muqayyar. He said: ***"Memorise these and convey them to those behind you."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn al-Ja'd, from Shu'bah ibn al-Hajjaj, from Abu Jamrah Nasr ibn 'Imran, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Chapter: Paying the one-fifth is part of faith, Hadith No. 53; also No. 4369 and Muslim No. 17.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:53

LESSONS FROM THIS HADITH

"Welcome, neither disgraced nor regretful" — a beautiful greeting. They came willingly, not because they lost a war, so they were not disgraced; and they chose Islam freely, so they would have no regrets. The Messenger of Allah ﷺ gave them ***a summary of Islam*** that was easy to memorise and convey: the testimony, prayer, zakat, fasting and the one-fifth.

'Abd al-Qays's earnestness bore great fruit. Ibn 'Abbas said: ***"The first Friday prayer held after the Friday prayer in the mosque of the Messenger of Allah ﷺ was in the mosque of 'Abd al-Qays at Juwatha, in Bahrain"*** (Sahih al-Bukhari 892). A small delegation became ***a centre of Islam in eastern Arabia***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO TRAITS ALLAH LOVES

In the delegation of 'Abd al-Qays was a leader called ***al-Ashajj*** (Mundhir ibn 'A'idh). While the others rushed down from their mounts to meet the Messenger of Allah ﷺ, al-Ashajj did not hurry. He saw to their baggage and mounts, changed into good clothes, then came calmly. The Messenger of Allah ﷺ said to him: ***"You have two traits that Allah loves: forbearance (al-hilm) and deliberateness (al-anah)"*** (Sahih Muslim 17).

Al-hilm is self-control when angered or provoked. ***Al-anah*** is not rushing, thinking before acting, and doing things in an orderly way. Both traits are essential in a leader. Al-Ashajj showed that ***how we come*** to an important matter also reflects our character.

Compare Banu Tamim, calling out from outside the chambers. Two delegations, two manners: one hasty and rough, the other calm and courteous. The Qur'an corrected the first, and the Messenger of Allah ﷺ praised the second. In our fast-paced lives today, ***al-anah*** — pausing, composing ourselves and acting calmly — is a very precious trait.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DIMAM IBN THA'LABAH

Among the most unusual delegates was ***Dimam ibn Tha'labah*** of Banu Sa'd ibn Bakr. He came alone on a camel, rode straight into the mosque, and asked questions that were ***blunt and firm***:

HADITH — SAHIH AL-BUKHARI, NO. 63

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ ـ هُوَ الْمَقْبُرِيُّ ـ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ أَيُّكُمْ مُحَمَّدٌ وَالنَّبِيُّ صلى الله عليه وسلم مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ. فَقُلْنَا هَذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِئُ. فَقَالَ لَهُ الرَّجُلُ ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم قَدْ أَجَبْتُكَ. فَقَالَ الرَّجُلُ لِلنَّبِيِّ صلى الله عليه وسلم إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلاَ تَجِدْ عَلَىَّ فِي نَفْسِكَ. فَقَالَ سَلْ عَمَّا بَدَا لَكَ. فَقَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ فَقَالَ اللَّهُمَّ نَعَمْ. قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ اللَّهُمَّ نَعَمْ. قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ قَالَ اللَّهُمَّ نَعَمْ. قَالَ أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم اللَّهُمَّ نَعَمْ. فَقَالَ الرَّجُلُ آمَنْتُ بِمَا جِئْتَ بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ. رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: While we were sitting with the Prophet ﷺ in the mosque, a man came in on a camel. He made it kneel in the mosque and tied it, then said to them: "Which of you is Muhammad?" — while the Prophet ﷺ was reclining among them. We said: "This fair-skinned man reclining." The man said to him: "O son of 'Abd al-Muttalib!" The Prophet ﷺ said: **"I am listening to you."** The man said to the Prophet ﷺ: ***"I am going to ask you, and be stern in my questioning, so do not hold it against me."*** He said: **"Ask whatever you wish."** He said: "I ask you by your Lord and the Lord of those before you: has Allah sent you to all of mankind?" He said: **"By Allah, yes."** He said: "I adjure you by Allah: has Allah commanded you that we pray the five prayers in a day and a night?" He said: **"By Allah, yes."** He said: "I adjure you by Allah:

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

has Allah commanded you that we fast this month of the year?" He said: **"By Allah, yes."** He said: "I adjure you by Allah: has Allah commanded you to take this charity from our rich and distribute it among our poor?" The Prophet ﷺ said: **"By Allah, yes."** The man said: ***"I believe in what you have brought, and I am the messenger of my people behind me. I am Dimam ibn Tha'labah, of the brethren of Banu Sa'd ibn Bakr."*** (Imam al-Bukhari also cites the narration of Sulayman from Thabit from Anas with the same meaning.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from al-Layth ibn Sa'd, from Sa'id al-Maqburi, from Sharik ibn 'Abdullah ibn Abi Namir, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter: What is said about knowledge, Hadith No. 63; also Muslim No. 12.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:63

LESSONS FROM THIS HADITH

Note Dimam's unusual courtesy: he ***asked permission first*** to question sternly — "do not hold it against me." He did not pretend to be gentle, but was honest about his manner. And the Messenger of Allah ﷺ ***was not offended***: he answered every question with the oath "By Allah, yes."

Imam al-Bukhari placed this Hadith in ***the Book of Knowledge*** as proof that it is valid ***to read knowledge back to a teacher*** (al-qira'ah 'ala al-muhaddith) — Dimam recited what had reached him, and the Messenger of Allah ﷺ confirmed it. It also shows that ***asking for certainty*** is not a sign of weak faith, but a path to firm faith.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DIMAM RETURNS TO HIS PEOPLE

SIRAH NOTE: DIMAM CALLS HIS PEOPLE

Ibn Ishaq and Imam Ahmad narrate from Ibn 'Abbas رضى الله عنهما that when Dimam returned to his people,

the first thing he said was: ***"How evil are al-Lat and al-'Uzza!"*** His people said: "Quiet, Dimam! Beware of leprosy, beware of elephantiasis, beware of madness!" He replied: "Woe to you! By Allah, they can neither harm nor benefit. Allah has sent a Messenger and revealed to him a Book to save you from what you are in."

It is reported that ***before evening that day, there was not a man or woman among his people who had not embraced Islam***. Ibn 'Abbas said: "We never heard of a delegate of a people better than Dimam ibn Tha'labah." This report is ***graded hasan by some scholars***.

REFERENCES:

Ahmad, al-Musnad (Musnad of Ibn 'Abbas); Ibn Hisham, as-Sirah an-Nabawiyyah.

See the strength of ***certain faith***. Dimam came with questions, returned with certainty, and his certainty was strong enough to face his people's fear of the idols. One truly convinced person can change ***his whole people***.

The lesson for those who call to Islam: Dimam did not take home long arguments or thick books. He took home ***a few questions and their answers*** — about the message, prayer, fasting, zakat and pilgrimage — and unshakeable conviction. Sometimes ***simplicity and clarity*** are more effective than long debates.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CHRISTIANS OF NAJRAN

From the south, on the border of Yemen, came the delegation of ***the Christians of Najran*** — a large and influential Christian community, with their bishop, priests and leaders. They came ***to dialogue*** with the Messenger of Allah ﷺ about the Prophet 'Isa عَلَيْهِ السَّلَامُ. The commentators mention that the opening of Surah Al 'Imran — more than eighty verses — was revealed concerning the discussion with them.

The Qur'an made clear the true position of the Prophet 'Isa عَلَيْهِ السَّلَامُ: ***"Indeed, the example of Jesus to Allah is like that of Adam"*** (Al 'Imran 3:59) — both created without a father, by the word "Be". When they kept disputing, Allah commanded His Messenger to invite them to ***mubahalah***:

"Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]" (Al 'Imran 3:61) — Tafsir Ibn Kathir 3:61.

Mubahalah is the final resort when arguments are no longer accepted: both parties, with their closest family, pray earnestly that Allah curse the side that is lying. It shows the Prophet's ﷺ ***absolute certainty*** in the truth he brought — he was willing to stake himself and his family on it.

This story also shows the Islamic manner of interfaith dialogue: the Messenger of Allah ﷺ ***received them in Madinah***, heard their arguments, and answered with revelation. Ibn Ishaq's report mentions that they were even allowed to pray facing east in the Prophet's Mosque — ***a report whose chain scholars have discussed***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MUBAHALAH THAT NEVER HAPPENED

What happened when the mubahalah was offered? Hudhayfah رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4380

حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يُرِيدَانِ أَنْ يُلاَعِنَاهُ، قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لاَ تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلاَعَنَّا، لاَ نُفْلِحُ نَحْنُ وَلاَ عَقِبُنَا مِنْ بَعْدِنَا. قَالاَ إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلاً أَمِينًا، وَلاَ تَبْعَثْ مَعَنَا إِلاَّ أَمِينًا. فَقَالَ لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ. فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ. فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم هَذَا أَمِينُ هَذِهِ الأُمَّةِ.

TRANSLATION:

Hudhayfah رضى الله عنه said: ***al-'Aqib and as-Sayyid***, the two leaders of Najran, came to the Messenger of Allah ﷺ intending ***to invoke mutual curses (mubahalah)*** with him. One of them said to the other: ***"Do not do it! By Allah, if he is truly a prophet and we invoke curses against him, neither we nor our descendants after us will ever prosper."*** So they said: "We will give you what you ask of us. Send with us a trustworthy man, and send none with us but a trustworthy man." He said: **"I will send with you a trustworthy man, truly trustworthy."** The Companions of the Messenger of Allah ﷺ each hoped to be chosen. He said: **"Stand up, O Abu 'Ubaydah ibn al-Jarrah."** When he stood, the Messenger of Allah ﷺ said: ***"This is the trustworthy one of this Ummah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abbas ibn al-Husayn, from Yahya ibn Adam, from Isra'il ibn Yunus, from Abu Ishaq as-Sabi'i, from Silah ibn Zufar, from Hudhayfah ibn al-Yaman رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The story of the people of Najran, Hadith No. 4380; also No. 4381 and Muslim No. 2420.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4380

LESSONS FROM THIS HADITH

The leaders of Najran ***did not dare*** go through with the mubahalah. One said to the other: "If he is truly a prophet, neither we nor our descendants will prosper." This was ***an implicit admission***: in their hearts, they feared he really was a Prophet.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Instead, they chose to make ***a peace treaty***: they kept their religion and paid jizyah, and in return received ***the protection*** of the Islamic state. The Messenger of Allah ﷺ accepted that choice. There is no compulsion in religion (Al-Baqarah 2:256); they were given the proof, and the decision was left to them.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU 'UBAYDAH: THE TRUSTWORTHY ONE OF THIS UMMAH

Najran asked for a ***trustworthy*** man to manage their affairs. The Companions each hoped to be chosen — not for power, but to ***earn the title*** "trustworthy" from the Messenger of Allah ﷺ. He chose ***Abu 'Ubaydah ibn al-Jarrah*** رضى الله عنه.

Anas رضى الله عنه narrates that the Messenger of Allah ﷺ said: ***"Every nation has a trustworthy one, and the trustworthy one of this Ummah is Abu 'Ubaydah ibn al-Jarrah"*** (Sahih al-Bukhari 3744).

Abu 'Ubaydah was one of ***the ten promised Paradise***. He later led the Muslim armies in the opening of Syria, and died in the plague of 'Amwas. 'Umar once said that had Abu 'Ubaydah been alive, he would have appointed him as his successor. The title "trustworthy" was not given for eloquence or military strength, but for ***the honesty and purity of his heart***.

The lesson for us: when choosing someone for a task — especially one involving wealth and others' rights — ***trustworthiness is the first condition***. It also teaches that the treatment of non-Muslims under the protection of Islam must be handled by ***the most trustworthy***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TENDER-HEARTED PEOPLE OF YEMEN

Several delegations came from Yemen, and the Messenger of Allah ﷺ greeted them with very special praise:

HADITH — SAHIH AL-BUKHARI, NO. 4388

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ. وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Abu Hurayrah رضى الله عنه related that the Prophet ﷺ said: ***"The people of Yemen have come to you; they are the most tender of heart and the gentlest of soul. Faith is Yemeni, and wisdom is Yemeni. Pride and arrogance are among the owners of camels, and tranquillity and dignity are among the owners of sheep."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ibn Abi 'Adi, from Shu'bah ibn al-Hajjaj, from Sulayman al-A'mash, from Dhakwan Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The arrival of the Ash'aris and the people of Yemen, Hadith No. 4388; also Muslim No. 52.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4388

LESSONS FROM THIS HADITH

"Faith is Yemeni, and wisdom is Yemeni" — very high praise. The people of Yemen were known for hearts that were ***gentle and quick to accept the truth***. They did not come to boast or ask for wealth, but ***to learn the religion***.

This Hadith also contrasts ***camel owners***, inclined to pride, with ***sheep owners***, inclined to tranquillity. Scholars explain that occupation and surroundings shape a person's character. The prophets too ***herded sheep*** (Sahih al-Bukhari 2262) — work that trains patience and gentleness.

From Yemen came many great figures of Islam: ***Abu Musa al-Ash'ari***, ***Abu Hurayrah*** of the tribe of Daws, and later many of the Successors such as ***Uways al-Qarani***, praised by the Messenger of Allah ﷺ (Sahih Muslim 2542). Truly he spoke: faith and wisdom are Yemeni.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The Prophet ﷺ also prayed for Yemen by name: "O Allah, bless us in our Syria, and bless us in our Yemen" (Sahih al-Bukhari 1037). His love for its people was not only in words of praise but in his supplications, and the blessing of that prayer can be seen in the scholars, worshippers and callers that Yemen has produced throughout Islamic history.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ASH'ARIS: "THEY ARE OF ME"

Among the most beloved of the Yemenis were ***the Ash'aris***, the people of Abu Musa رضى الله عنه. The Messenger of Allah ﷺ praised a beautiful trait of theirs: ***"When the Ash'aris run short of provisions on a campaign, or their families' food in Madinah runs low, they gather all they have in one cloth, then share it among themselves equally in one vessel. They are of me, and I am of them"*** (Sahih al-Bukhari 2486).

"They are of me, and I am of them" — words showing ***a very special closeness***. Not because of lineage or wealth, but because of ***the ethic of sharing*** in hardship. They never let one of their number go hungry while others were full.

We met the Ash'aris in Book 24, when Abu Musa came asking for mounts for Tabuk and carefully verified the news he conveyed. In Book 16 they arrived from Abyssinia with Ja'far ibn Abi Talib when Khaybar was opened. This small people was always present with ***honesty, knowledge and generosity***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AT-TUFAYL AND THE PEOPLE OF DAWS

Not every tribe accepted Islam easily. ***At-Tufayl ibn 'Amr ad-Dawsi*** رضى الله عنه, a chief and poet of the tribe of ***Daws*** in the south, embraced Islam early and went home to call his people. But they refused. He came to the Messenger of Allah ﷺ disheartened. Abu Hurayrah رضى الله عنه narrates: At-Tufayl and his companions said: ***"O Messenger of Allah, Daws have disobeyed and refused, so invoke (Allah) against them."*** Someone said: "Daws are ruined!" But he prayed: ***"O Allah, guide Daws and bring them."*** (Sahih al-Bukhari 2937)

The prayer was answered. Daws came in numbers to Madinah, and among them was a man who would become ***the most prolific narrator of Hadith*** in Islamic history: ***Abu Hurayrah*** رضى الله عنه. Imagine if the Messenger of Allah ﷺ had prayed against Daws — we might have lost thousands of Hadith narrated by Abu Hurayrah.

The lesson is great for every caller, teacher and parent: when those we call refuse, ***pray for their guidance, not their ruin***. The Messenger of Allah ﷺ is ***a mercy to all the worlds*** (Al-Anbiya' 21:107).

Human hearts are in the hand of Allah, and a sincere prayer can open the hardest heart.

Daws actually arrived before the Year of Delegations, around the time Khaybar was opened (7 AH). But their story fits well here, for it shows that ***the delegations that came in 9 AH*** were the fruit of years of prayer, patience and da'wah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

UWAYS AL-QARANI: THE YEMENI KNOWN IN HEAVEN

The Prophet's ﷺ words that ***"faith is Yemeni"*** were proven in a man who never met him, yet whose name he mentioned: ***Uways al-Qarani***. 'Umar ibn al-Khattab رضى الله عنه narrates that the Messenger of Allah ﷺ said: ***"Uways ibn 'Amir will come to you with the reinforcements from Yemen, of (the tribe of) Murad, then of Qaran. He had leprosy and was cured of it except for a spot the size of a dirham. He has a mother, and he is most dutiful to her. If he were to swear by Allah, Allah would fulfil his oath. If you are able to have him ask forgiveness for you, do so."*** (Sahih Muslim 2542)

Years later, whenever reinforcements arrived from Yemen, 'Umar — by then caliph — would ask: "Is Uways ibn 'Amir among you?" Until at last he found him, confirmed every trait described, and ***asked Uways to seek forgiveness for him***. Imagine: ***the caliph of the Muslims***, one of the ten promised Paradise, asking a prayer from an unknown man of Yemen.

Why did Uways not emigrate to meet the Messenger of Allah ﷺ? Scholars note that he ***stayed to serve his mother***. And Allah honoured him for that devotion — his name is preserved in Sahih Muslim, and his prayer is answered. He was known in heaven though unknown on earth.

The lesson: ***honour with Allah does not depend on fame***. A child sincerely devoted to his mother may be nobler with Allah than many who are famous. The people of Yemen, "the most tender of heart", produced the most beautiful example of this.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MU'ADH IS SENT TO YEMEN

After the people of Yemen embraced Islam, they needed teachers and leaders. The Messenger of Allah ﷺ sent two Companions: ***Mu'adh ibn Jabal*** and ***Abu Musa al-Ash'ari*** رضى الله عنهما, each to a region.

Before Mu'adh set out, he gave him advice that became ***a guide for da'wah*** for all time:

HADITH — SAHIH AL-BUKHARI, NO. 4347

حَدَّثَنِي حِبَّانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ. قَالَ أَبُو عَبْدِ اللَّهِ {طَوَّعَتْ} طَاعَتْ وَأَطَاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وَأَطَعْتُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ said to ***Mu'adh ibn Jabal*** when he sent him to Yemen: ***"You are going to a people of the Book. When you come to them, call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, tell them that Allah has made obligatory on them five prayers every day and night. If they obey you in that, tell them that Allah has made obligatory on them a charity (zakat) taken from their rich and returned to their poor. If they obey you in that, then beware of taking the best of their property, and fear the supplication of the oppressed, for there is no barrier between it and Allah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hibban ibn Musa, from 'Abdullah ibn al-Mubarak, from Zakariyya ibn Ishaq, from Yahya ibn 'Abdullah ibn Sayfi, from Abu Ma'bad, freedman of Ibn 'Abbas, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: Sending Abu Musa and Mu'adh to Yemen, Hadith No. 4347; also No. 1395, 1496 and Muslim No. 19.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4347

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH

This advice contains ***a gradual method of da'wah***: begin with the most fundamental — tawhid — then prayer, then zakat. Do not burden people with everything at once. Each stage is built on the one before.

The last two pieces of advice are vital for anyone in authority: ***"beware of taking the best of their property"*** — do not take the finest when collecting zakat — and ***"fear the supplication of the oppressed, for there is no barrier between it and Allah"***. Power is no licence to oppress. Mu'adh went as teacher, judge and zakat collector, and this advice safeguarded his justice.

The sirah authors mention that the Messenger of Allah ﷺ walked beside Mu'adh while Mu'adh rode, and said: "O Mu'adh, perhaps you will not meet me after this year." Mu'adh wept. And so it was — ***the Messenger of Allah ﷺ passed away before Mu'adh returned*** from Yemen. (Narrated by Ahmad, graded sahih by some scholars.)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"MAKE THINGS EASY, NOT HARD"

To Mu'adh and Abu Musa together, the Messenger of Allah ﷺ gave brief but rich advice: ***"Make things easy and do not make them hard, give glad tidings and do not drive people away, and cooperate with each other and do not differ"*** (Sahih al-Bukhari 3038).

ADVICE	MEANING IN DA'WAH
Make things easy	Choose the easiest option as long as it is not sinful
Do not make things hard	Do not burden newcomers with heavy matters
Give glad tidings	Begin with hope and Allah's mercy
Do not drive away	Do not make people flee from religion
Cooperate	Two callers support each other
Do not differ	Disputes between leaders harm the community

This advice is very relevant for every teacher, parent, imam and caller today. The Messenger of Allah ﷺ himself, when given a choice between two things, ***always chose the easier as long as it was not sinful*** (Sahih al-Bukhari 3560). An easy religion does not mean a lax religion, but one that is ***understood, loved and practised consistently***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JARIR AND DHUL-KHALASAH

In Yemen there was a famous idol-house called ***Dhul-Khalasah***, nicknamed ***"the Yemeni Ka'bah"*** — an imitation of the Ka'bah in Makkah. The Messenger of Allah ﷺ asked ***Jarir ibn 'Abdillah al-Bajali*** رضى الله عنه: ***"Will you not relieve me of Dhul-Khalasah?"*** Jarir set out with a hundred and fifty horsemen of the tribe of Ahmas (Sahih al-Bukhari 4355–4357).

But Jarir had one weakness: ***he could not sit firmly on a horse***. He told the Messenger of Allah ﷺ, who struck his chest until Jarir could see the marks of his fingers, and prayed: ***"O Allah, make him firm, and make him one who guides and is guided."*** Jarir said: ***"After that, I never fell from my horse."***

Jarir went, ***demolished and burned*** Dhul-Khalasah, then sent a messenger with the good news. The Messenger of Allah ﷺ prayed for blessing on the horses and men of Ahmas ***five times***. Thus the "imitation Ka'bah" in Yemen vanished, and only ***one Ka'bah*** remained — the House of Allah in Makkah.

The lesson: personal weakness is no barrier to serving the religion. Jarir was weak on horseback, but ***the Prophet's ﷺ prayer*** made him firm. When given a task that feels heavy, admit our weakness to Allah and ask Him for strength.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ALI SENT TO YEMEN

The Messenger of Allah ﷺ also sent ***Khalid ibn al-Walid*** رضى الله عنه to Yemen, then sent ***'Ali ibn Abi Talib*** رضى الله عنه to replace him. Al-Bara' ibn 'Azib رضى الله عنه, who was in that force, tells of it (Sahih al-Bukhari 4349). 'Ali served in Yemen as caller, judge and collector of the one-fifth, and later met the Messenger of Allah ﷺ in Makkah at the Farewell Pilgrimage.

In Yemen a misunderstanding arose. Buraydah رضى الله عنه was unhappy with how 'Ali took his share of the one-fifth, and complained to the Messenger of Allah ﷺ. He asked: ***"O Buraydah, do you hate 'Ali?"*** He said: "Yes." He said: ***"Do not hate him, for he is entitled to more than that from the one-fifth."*** (Sahih al-Bukhari 4350)

SIRAH NOTE: THE TRIBE OF HAMDAN EMBRACES ISLAM

Al-Bayhaqi narrates from al-Bara' that when 'Ali read the letter of the Messenger of Allah ﷺ to the tribe of ***Hamdan*** in Yemen, ***the whole tribe embraced Islam on the same day***. 'Ali wrote to the Messenger of Allah ﷺ to inform him, and he prostrated and said: "Peace be upon Hamdan, peace be upon Hamdan." Some scholars grade its chain sahih, while others discuss it.

REFERENCES:
al-Bayhaqi, Dala'il an-Nubuwwah; Ibn Hajar, Fath al-Bari, Book of al-Maghazi.

The lesson: ***do not be quick to dislike a fellow believer*** because of a misunderstanding. What seems unfair may have an explanation we do not know. The Messenger of Allah ﷺ corrected Buraydah's feelings gently, and Buraydah later became one of those who loved 'Ali most.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MUSAYLIMAH THE LIAR

Not every delegation came with good intentions. From ***Yamamah*** in central Arabia came the delegation of ***Banu Hanifah***, and with them a man who later became known as ***Musaylimah al-Kadhdhab*** — Musaylimah the Liar:

HADITH — SAHIH AL-BUKHARI, NO. 4373

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَقُولُ إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتٌ يُجِيبُكَ عَنِّي. ثُمَّ انْصَرَفَ عَنْهُ. قَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عَنْ قَوْلِ، رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّكَ أُرَى الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ. فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَىَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَىَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: ***Musaylimah the Liar*** came in the time of the Messenger of Allah ﷺ and began saying: ***"If Muhammad hands (the matter) to me after him, I will follow him."*** He came to Madinah with many of his people. The Messenger of Allah ﷺ went to him with Thabit ibn Qays ibn Shammas, holding ***a piece of a palm stalk***, until he stood before Musaylimah among his companions. He said: ***"If you asked me for this piece, I would not give it to you. You will not go beyond Allah's decree concerning you. If you turn away, Allah will surely destroy you. I see that you are the one about whom I was shown what I was shown. And this is Thabit, who will answer you on my behalf."*** Then he left him. Ibn ‘Abbas said: I asked about the Prophet's ﷺ words "you are the one about whom I was shown what I was shown". Abu Hurayrah told me that the Messenger of Allah ﷺ said: **"While I was asleep, I saw two gold bracelets on my hands, and they troubled me. It was revealed to me in the dream: 'Blow on them.' So I blew on them and they flew away. I interpreted them as 'two liars' who would appear after me: one of them al-'Ansi, and the other Musaylimah."**

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from 'Abdullah ibn Abi Husayn, from Nafi' ibn Jubayr, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The delegation of Banu Hanifah, Hadith No. 4373; also No. 3620, 4374 and Muslim No. 2273.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4373

LESSONS FROM THIS HADITH

Musaylimah came with ***a condition***: he would follow the Messenger of Allah ﷺ if given power after him.

This is the mark of ***false faith*** — faith dependent on self-interest. The Prophet's ﷺ reply was firm and symbolic: ***"If you asked me for even this piece of palm stalk, I would not give it to you."*** Prophethood and religious leadership are not merchandise.

Note also that the Messenger of Allah ﷺ ***went in person*** to meet Musaylimah, with Thabit ibn Qays. He did not ignore the delegation, but neither did he compromise on matters of creed. Then he left the rest of the answer to Thabit — the same man who would later be ***martyred at Yamamah*** fighting Musaylimah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TWO GOLD BRACELETS

In the same Hadith, the Messenger of Allah ﷺ described his dream of ***two gold bracelets*** on his hands.

Bracelets are adornments, but gold for a man is disliked; so it was interpreted as ***something burdensome***. When he blew on them, both flew away — a sign that the affair of the two liars was ***light and would vanish***.

Another narration names the two liars as ***"al-'Ansi, whom Fayruz killed in Yemen, and Musaylimah"*** (Sahih al-Bukhari 4379). ***Al-Aswad al-'Ansi*** claimed prophethood in Yemen and was killed by Fayruz ad-Daylami before the Prophet ﷺ passed away. ***Musaylimah*** was killed at the Battle of Yamamah in the time of Abu Bakr رضى الله عنه; Wahshi ibn Harb — who had killed Hamzah at Uhud — said that he took part in killing Musaylimah (Sahih al-Bukhari 4072).

See how ***the prophecy of the Messenger of Allah*** ﷺ came true. He saw in a dream two liars who would appear, and both appeared and vanished like bracelets blown away. The Messenger of Allah ﷺ also said that ***thirty liars*** would appear, each claiming to be a prophet, while he is ***the seal of the prophets*** (Sunan Abi Dawud 4252, graded sahih). History has shown that all such liars disappear, and Islam remains.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THUMAMAH IBN UTHAL

From the same tribe — Banu Hanifah — came a very different man: ***Thumamah ibn Uthal***, chief of Yamamah. Abu Hurayrah رضى الله عنه relates that the Prophet's ﷺ horsemen captured him and tied him to one of the pillars of the mosque. For three days the Messenger of Allah ﷺ asked him: "What do you have, O Thumamah?" He replied: ***"Good, O Muhammad. If you kill, you kill one whose blood will be avenged; if you show favour, you show favour to one who is grateful; and if you want wealth, ask."*** (Sahih al-Bukhari 4372)

On the third day, the Messenger of Allah ﷺ said: ***"Release Thumamah."*** Thumamah went to a nearby palm grove, bathed, then returned to the mosque and declared the testimony of faith. He said: ***"O Muhammad, by Allah, there was no face on earth more hateful to me than yours, but now your face has become the dearest of all faces to me. By Allah, there was no religion more hateful to me than yours, but now your religion has become the dearest of all religions to me."***

What changed his heart? ***Three days watching the life of the mosque*** — the prayers, the Companions' conduct, the kindness shown to him — and ***release without conditions***. The Prophet's ﷺ forgiveness was stronger than the sword. Thumamah later went to Makkah for 'umrah, and when Quraysh mocked him, he said: ***"By Allah, not a single grain of wheat will reach you from Yamamah until the Prophet ﷺ permits it."*** When Musaylimah apostatised, Thumamah ***stood firm*** with Islam.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ADI IBN HATIM AND THREE PROMISES

Another figure who came to Madinah was ***'Adi ibn Hatim at-Ta'i***, son of Hatim at-Ta'i, famed in Arab history for his generosity. 'Adi relates that while he was with the Messenger of Allah ﷺ, a man came complaining of ***poverty***, and another complaining of ***highway robbery***. Then the Messenger of Allah ﷺ made him three promises (Sahih al-Bukhari 3595):

THE PROPHET'S ﷺ PROMISE	WHAT WAS WITNESSED
A woman will travel from al-Hirah to the Ka'bah fearing none but Allah	'Adi saw it himself
The treasures of Khosrau will be opened	'Adi took part in opening them
A time will come when people carry gold as charity but find no one to take it	'Adi said: "If you live long, you will see it"

At that time, Islam was still confined to Arabia, Persia was a great empire, and the roads were full of robbers. These promises seemed impossible. But 'Adi lived long enough to see ***two of them come true***. In the time of 'Umar ibn 'Abd al-'Aziz, historians mention that it was hard to find poor people to receive zakat.

The lesson: when we see the weak state of the Ummah today, remember these promises. ***Security, prosperity and honour*** come to those who believe and act righteously, even when at first it seems impossible.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ETIQUETTE OF RECEIVING DELEGATIONS

The Messenger of Allah ﷺ paid great attention to ***how delegations were received***. Some delegations were lodged in the homes of Companions, and they were hosted and given gifts on departure. 'Umar رضى الله عنه once suggested he buy a cloak ***to adorn himself for the Eid and for delegations*** (Sahih al-Bukhari 886) — showing that dressing well to receive guests was a known custom (though that cloak was declined because it was silk).

This mattered so much that it was among ***the last instructions of the Messenger of Allah*** ﷺ during his final illness. Ibn 'Abbas رضى الله عنهما narrates that he gave three instructions, among them: ***"Give gifts to the delegations as I used to give them"*** (Sahih al-Bukhari 3053).

ETIQUETTE	EXAMPLE FROM THE SIRAH
A warm welcome	"Welcome, neither disgraced nor regretful"
Patience with the rough	Banu Tamim and Dimam were not rebuked
Praising good character	Al-Ashajj's forbearance and deliberateness
Teaching concisely	Four commands and four prohibitions
Giving gifts	"Give gifts to the delegations"
Firm in creed	The palm stalk for Musaylimah

The lesson for our mosques, schools and homes today: ***how we welcome guests and newcomers*** — especially those new to Islam — can decide whether they draw closer to the religion or away from it.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BROTHERHOOD BEYOND THE TRIBE

The delegations came from different tribes, with different dialects, customs and histories of enmity. Some had fought one another for generations. But Islam gathered them under one banner. In the same surah that corrected Banu Tamim, Allah says:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Al-Hujurat 49:13) — Tafsir Ibn Kathir 49:13.

For an Arab society deeply proud of lineage and tribe — like Banu Tamim, who came with orators and poets to boast — this verse was ***a revolution in thinking***. The measure of honour was no longer lineage, wealth or eloquence, but ***piety***.

The results were seen in the following generation: a former slave like ***Bilal*** from Abyssinia, ***Salman*** from Persia and ***Suhayb*** from Rome stood equal with the leaders of Quraysh. And ***Usamah ibn Zayd***, son of a former slave, was appointed to lead an army including senior Companions. Islamic brotherhood ***transcends tribe, race and colour***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AFTER THE YEAR OF DELEGATIONS: THE TRIAL OF APOSTASY

The Year of Delegations brought many tribes into Islam. But as noted at the start of this book, not all who entered had deep faith. When the Messenger of Allah ﷺ passed away not long afterwards, several tribes ***apostatised***, and others ***refused to pay zakat***. This was the first trial Abu Bakr رضى الله عنه faced as caliph.

Abu Hurayrah رضى الله عنه narrates that 'Umar asked Abu Bakr: "How can you fight people when the Messenger of Allah ﷺ said that whoever says 'La ilaha illallah' has protected his wealth and life?" Abu Bakr replied: ***"By Allah, I will fight whoever separates prayer and zakat, for zakat is the right due on wealth. By Allah, if they withhold from me even a young goat they used to give the Messenger of Allah ﷺ, I would fight them for withholding it."*** 'Umar said: "By Allah, I saw that Allah had opened Abu Bakr's heart to fighting, and I knew it was the truth." (Sahih al-Bukhari 1399–1400)

See the link to the delegations: ***'Abd al-Qays*** were taught that zakat is part of faith; ***Dimam*** asked about zakat under oath; ***Mu'adh*** was ordered to collect zakat from the rich for the poor. Abu Bakr defended ***what the Messenger of Allah ﷺ had taught every delegation***. And ***Musaylimah***, who had asked for power, was finally defeated at the Battle of Yamamah.

Yet many tribes stood firm too — 'Abd al-Qays in Bahrain held on to Islam, Thumamah and part of Banu Hanifah stayed loyal, and Thaqif, the last to embrace Islam, ***did not apostatise***. Faith planted with knowledge and teaching, even in a short time, ***can endure***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MESSAGE TO EVERY DELEGATION

Each delegation returned home with its own lesson. The table below summarises what each one took back:

DELEGATION	MAIN LESSON
Thaqif (Ta'if)	No bargaining over tawhid and prayer
Banu Tamim	Courtesy towards the Prophet ﷺ; do not boast
'Abd al-Qays	A summary of Islam: faith, prayer, zakat, fasting, one-fifth
Dimam ibn Tha'labah	Clear conviction can change a whole people
Christians of Najran	Dialogue, proof and no compulsion in religion
People of Yemen	Tender hearts thirsty for knowledge
Banu Hanifah (Musaylimah)	Conditional faith is false faith
Thumamah ibn Uthal	Forgiveness is stronger than the sword

The Messenger of Allah ﷺ ***did not use one approach for everyone***. With the rough, he was patient; with the questioner, he answered clearly; with those who debated, he argued; with the power-seeker, he was firm; with the captive, he forgave. This is ***wisdom in da'wah*** — understanding each person and giving him what suits him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE STORY

The story of the Year of Delegations is narrated in many sources of differing grades:

EVENT	SOURCE AND GRADE
The Arabs waited for the Conquest	Sahih al-Bukhari 4302 — sahih
ʻUthman ibn Abi al-ʻAs as Thaqif's imam	Sahih Muslim 468 — sahih
ʻUrwah ibn Masʻud; Thaqif's conditions	Sirah books; Abu Dawud 3025 — debated
Destruction of al-Lat	Sirah books
Banu Tamim	Sahih al-Bukhari 4365, 4367 — sahih
Thabit ibn Qays	Sahih al-Bukhari 3613 — sahih
ʻAbd al-Qays and al-Ashajj	Sahih al-Bukhari 53; Sahih Muslim 17 — sahih
Dimam ibn Thaʻlabah	Sahih al-Bukhari 63 — sahih; his return: Ahmad
Najran and Abu ʻUbaydah	Sahih al-Bukhari 4380, 3744 — sahih
Yemen and the Ashʻaris	Sahih al-Bukhari 4388, 2486 — sahih
Uways al-Qarani	Sahih Muslim 2542 — sahih
Muʻadh to Yemen	Sahih al-Bukhari 4347, 3038 — sahih
At-Tufayl and Daws	Sahih al-Bukhari 2937 — sahih
Jarir and Dhul-Khalasah	Sahih al-Bukhari 4355–4357 — sahih
ʻAli to Yemen; Hamdan	Sahih al-Bukhari 4349–4350 — sahih; Hamdan: al-Bayhaqi
Musaylimah and al-ʻAnsi	Sahih al-Bukhari 4373, 4379 — sahih
Thumamah ibn Uthal	Sahih al-Bukhari 4372 — sahih
ʻAdi ibn Hatim	Sahih al-Bukhari 3595 — sahih

Imam al-Bukhari gathered many delegation stories in ***the Book of Military Expeditions***, with chapters dedicated to Banu Tamim, ʻAbd al-Qays, Banu Hanifah, Najran, the Ashʻaris and others. This shows how important this period is in the sirah — and how strong its narrations are.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The Year of Delegations was a year of ***harvest*** after twenty years of sowing. It shows that patience and effort in da'wah eventually bear fruit — even if the fruit comes late, and in unexpected forms.

LESSON	FROM THE YEAR OF DELEGATIONS
Victory opens hearts	The Arabs waited for the Conquest
Knowledge before rank	'Uthman ibn Abi al-'As appointed imam
Courtesy towards leaders	Al-Hujurat 49:1–5
Patience and calm	Al-hilm and al-anah
Clear conviction	Dimam changes his people
Trust is the condition of leadership	Abu 'Ubaydah, the trustworthy one
Make easy, not hard	Advice to Mu'adh and Abu Musa
Firm in creed	Musaylimah refused
Piety is the measure of honour	Al-Hujurat 49:13

THE YEAR OF DELEGATIONS IN OUR LIVES

Every day "delegations" come to us — new neighbours, colleagues asking about Islam, confused young people, new Muslims still learning. Some are rough like Banu Tamim, some blunt like Dimam, some gentle like the people of Yemen. The question is: ***how do we receive them?*** With the cheerful face and patience of the Messenger of Allah ﷺ, or with harshness that drives them away?

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 27 — Abu Bakr's Hajj and the Declaration of Bara'ah***: in the Hajj season of 9 AH, Abu Bakr رضى الله عنه led the pilgrims, and 'Ali رضى الله عنه recited the opening of Surah At-Tawbah — the declaration that after that year, no polytheist would perform Hajj, and no one would circle the Ka'bah naked. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al 'Imran 3:59–61; Al-Hujurat 49:1–5, 49:13; An-Nasr 110:1–3; An-Najm 53:19–20). https://tafsir.app/ibn-katheer/49/4

HADITH

Sahih al-Bukhari 53, 63, 886, 892, 1037, 1399, 1400, 2262, 2486, 2937, 3038, 3053, 3190, 3560, 3595, 3613, 3744, 4072, 4302, 4347, 4349, 4350, 4355, 4356, 4357, 4365, 4366, 4367, 4372, 4373, 4379, 4380, 4388, 4845, 4846, 4859. https://sunnah.com/bukhari

Sahih Muslim 17, 468, 2542 (Uwais al-Qarani). https://sunnah.com/muslim

Jami' at-Tirmidhi 3267; Sunan Abi Dawud 3025, 4252; Ahmad, al-Musnad; al-Bayhaqi, Dala'il an-Nubuwwah. https://sunnah.com

BOOKS OF SIRAH AND COMMENTARY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on the delegations.

Ibn Sa'd, at-Tabaqat al-Kubra — chapter on the Arab delegations; Ibn al-Qayyim, Zad al-Ma'ad — section on the delegations.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi, chapters on the delegations.

Ibn Kathir, al-Bidayah wa an-Nihayah; Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the delegations.

GENERAL HISTORY

Wikipedia, "Year of Delegations". https://en.wikipedia.org/wiki/Year_of_Delegations

Wikipedia, "Thaqif". https://en.wikipedia.org/wiki/Thaqif

Wikipedia, "Banu Tamim". https://en.wikipedia.org/wiki/Banu_Tamim

Wikipedia, "Abd al-Qays". https://en.wikipedia.org/wiki/Abd_al-Qays

Wikipedia, "Najran". https://en.wikipedia.org/wiki/Najran

Wikipedia, "Musaylimah". https://en.wikipedia.org/wiki/Musaylimah

Wikipedia, "Thumamah ibn Uthal". https://en.wikipedia.org/wiki/Thumamah_ibn_Uthal

Wikipedia, "Adi ibn Hatim". https://en.wikipedia.org/wiki/Adi_ibn_Hatim

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

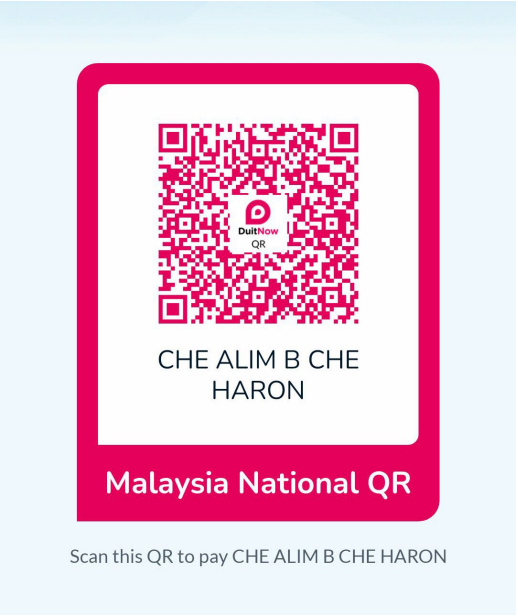
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims