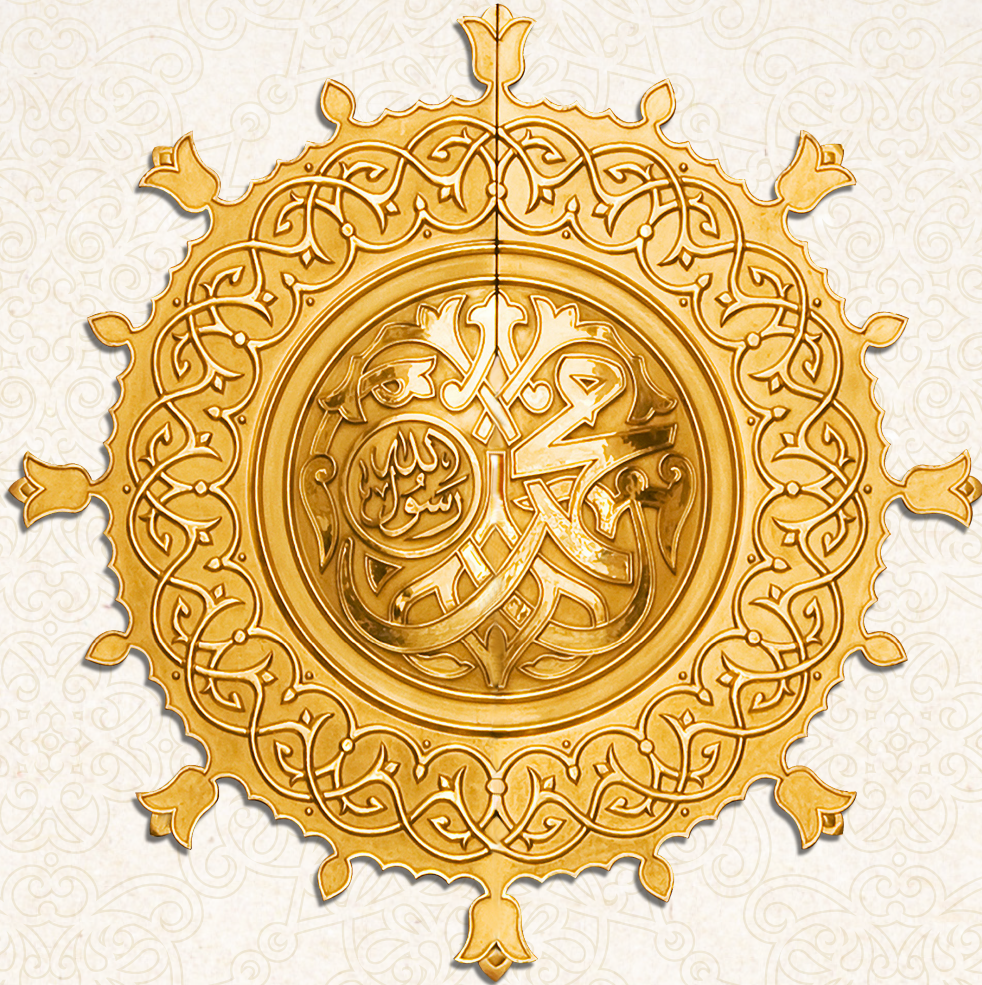




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HOW DID PROPHET MUHAMMAD REACT TO PERSONAL ABUSE?

By E-Da`wah Committee
www.islamforchristians.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Introduction

Do you believe in Prophet Muhammad? If not, Why? Do you not agree that a person may be rightly judged by his/her reactions especially to personal abuse? What if such reactions are always great?

Just give yourself the chance to know Prophet Muhammad well before deciding to believe or disbelieve in him. Read this book carefully to know how great Prophet Muhammad and how great his reactions were. You will see that his reactions were always prophetic even when he was deeply offended and personally abused. His manners were always those of a prophet even when insulted.

From time to time, satirical cartoons of [Prophet Muhammad](#) (peace be upon him) are published by such people who either are ignorant of or ignore the real character of Prophet Muhammad. While the Muslim reactions to such abuse vary from one Muslim to another, I decided to avoid the direct defense of Prophet Muhammad or any endeavor to praise him simply because God promised him a good memory. In the [Qur`an](#), we read the following verse:

And raised high for you your repute ([Al-Inshirah](#) 94:4)





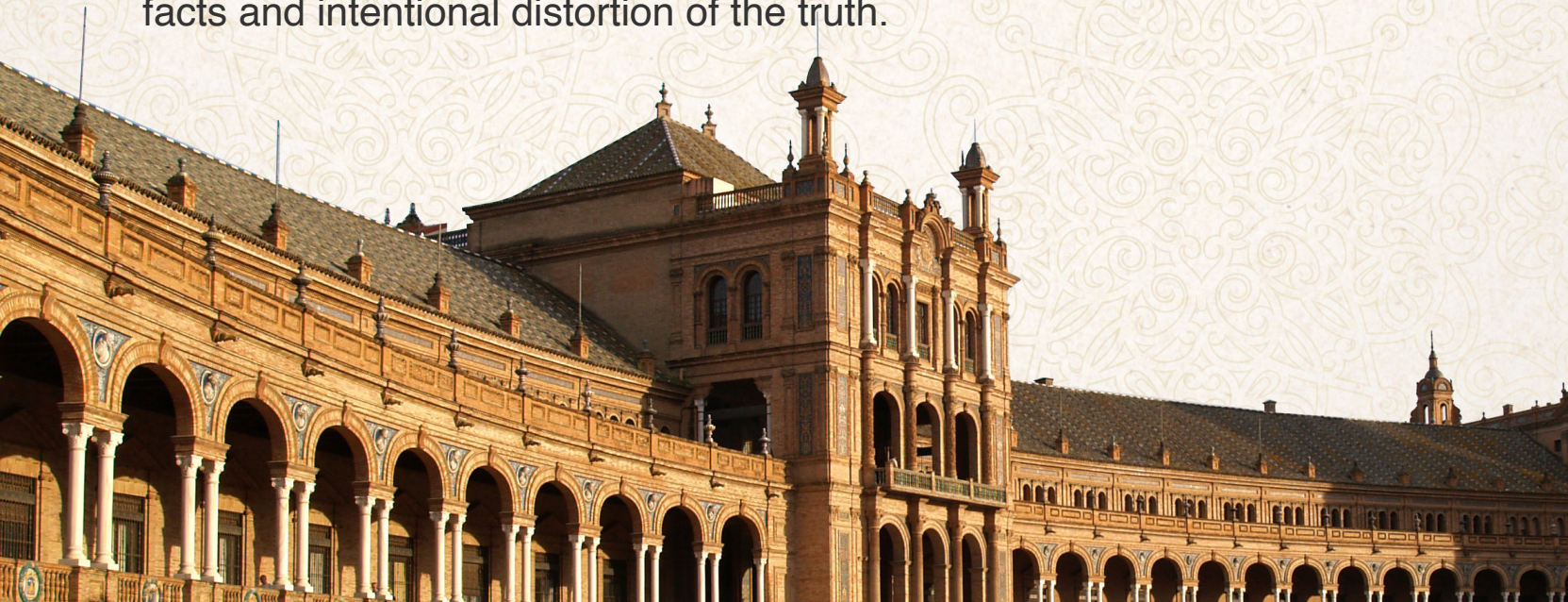
We also read the following verse:

And indeed, you are of a great moral character.

([Al-Qalam](#) 68:4)

However, I elected to indicate how Prophet Muhammad reacted to personal abuse and how he behaved himself in such situations where he was personally insulted to let my dear readers judge by themselves if this man is praiseworthy or blameworthy.

Insult to Prophet Muhammad is not something new. Yet, this is a frequent occurrence which has similar precedents during Prophet Muhammad's lifetime. This is the fate of all great men. They are subjected to a careful scrutiny, which sometimes proves unfair given the deliberate twist of facts and intentional distortion of the truth.





Let's now review some of the uncountable situations where Prophet Muhammad reacted to personal abuse by many people so that we may come to know how great Prophet Muhammad was. If Prophet Muhammad had been a wicked person, his reaction to abuse would have been equally wicked. If he had been a great man, his reaction would have been equally great.





Suhayl ibn `Amr's Satire of Prophet Muhammad

Suhayl ibn `Amr was an eloquent Meccan elder who used to satirize Prophet Muhammad in Mecca. In the aftermath of Badr Battle, after Muslims' victory, Suhayl ibn `Amr was captured by Muslims. `Umar ibn Al-Khattab suggested: "O Messenger of God, let me pull out the incisors of Suhayl ibn `Amr so that he will not preach sermons against you after today!" Prophet Muhammad replied: "I mustn't mutilate anybody lest God should cause me to be mutilated though I am a prophet." Then, Prophet Muhammad prophesied: "O `Umar, maybe, Suhayl will have such a stance which will please you tomorrow!"

In fact, Prophet Muhammad's prophecy was fulfilled but many years after the release of Suhayl ibn `Amr, who continued to be a disbeliever until the conquest of Mecca. After Badr Battle, Suhayl fought Uhud Battle against Prophet Muhammad.

Again, Quraysh (the people of Mecca) dispatched Suhayl ibn `Amr to Prophet Muhammad as a negotiator. After reaching an agreement with Prophet Muhammad, when Prophet Muhammad dictated the following formula to Ali, "Write: 'Those are the terms according to which Muhammad, the Messenger of Allah, made peace with Suhayl ibn `Amr,'" Suhayl objected to this formula. Instead of it, he suggested: "Write: 'Those are



the terms according to which Muhammad ibn `Abdullah made peace with Suhayl ibn `Amr.”

On the conquest of Mecca, after his victory, Prophet Muhammad wondered: “O people of Quraysh, what do you expect me to do to you?” Suhayl ibn `Amr replied: “We expect goodness. You are a good brother and the son of a good brother.” Then, Prophet Muhammad said: “You can go! You are free!”

Suhayl ibn `Amr himself relates: “Then, I shut myself off at home and closed the door. Then, I sent a message to my son `Abdullah ibn Suhayl (who was a Muslim) asking him to seek protection for me from Muhammad for I thought I was not safe from killing ... there is nobody who had such influence which was worse than me. I said to Prophet Muhammad such words on the day of Hdaybiyah Peace Agreement which were not said by anybody else and I was the one who concluded the agreement with him ... not to mention the fact that I fought Badr and Uhud battles against Muslims.” (Subul Al-Huda Wa Al-Rashad)

`Abdullah ibn Suhayl went to Prophet Muhammad and asked: “O Messenger of God, may you afford him protection?” Prophet Muhammad replied: “Yes, he will be safe under God’s protection. So let him get out.” Then Prophet Muhammad turned to the Companions who were around





him and said: “He who meets Suhayl ibn `Amr should not keep looking at him. By my life, Suhayl has conscious mind and high honor. A man like Suhayl is not ignorant of Islam ...”

Prophet Muhammad prohibited his Companions from keeping looking at Suhayl lest he should have thought that they were rejoicing at his misfortune.

When `Abdullah ibn Suhayl told his father about Prophet Muhammad’s words, he commented: “By God, he is dutiful when young and old!” Thereupon, Suhayl went to Prophet Muhammad and professed Islam.



Safwan ibn Umayyah's Plot against Prophet Muhammad

Safwan ibn Umayyah was such a stubborn disbeliever who fiercely resisted Islam and cherished bitter hatred against Prophet Muhammad and Muslims. He went out of his way to fight Prophet Muhammad and Islam. At Uhud Battle, under Khalid ibn Al-Walid's command, Safwan took Muslims aback and took part in killing seventy Companions of Prophet Muhammad. He also took part in the Khandaq (Ditch) Battle and fighting prior to the conquest of Mecca.





Furthermore, Safwan ibn Umayyah conspired to assassinate Prophet Muhammad. He promised `Umayr ibn Wahb, who was then a disbeliever, that he would support his children and repay his debts so that `Umayr would kill Prophet Muhammad.

However, `Umayr ibn Wahb embraced Islam in Medina after Prophet Muhammad had told him about the conversation which took place between him and Safwan in the lap of the Ka`bah.

On the conquest of Mecca, having no place in Mecca and knowing for a certainty that he would not be received anywhere in Arabia, Safwan decided to throw himself away in the sea. Being an old friend of Safwan ibn Umayyah before conversion to Islam, `Umayr caught up with him.

When `Umayr ibn Wahb saw that Safwan fled Mecca, he feared for him and wanted him to convert to Islam driven by their old friendship and the good memories they had together. So he sought protection for him from Prophet Muhammad. He said: "O Messenger of God, the master of my people ran away to throw himself in the sea fearing that you would not afford him protection. So afford him protection, I ransom you with my father and mother." Prophet Muhammad said: "I afford him protection."

Safwan thought that his old friend tracked him only to kill him after he had



professed Islam and sided with Prophet Muhammad against him. Safwan wondered: “O `Umayr, are you not content with causing me to repay your debts and support your children? Now, you are coming to kill me!” `Umayr replied: “Aba Wahb, ... I have come to you from the most dutiful and faithful man. The Messenger of God has afforded you protection.” Safwan replied: “No, by God, I will not come back with you until you bring me a sign which I know.” `Umayr then came back to Prophet Muhammad and told him about that. Thereupon, Prophet Muhammad offered: “Take my turban to him.”

Then, `Umayr took the turban and went back to Safwan and showed him the turban, saying: “O Aba Wahb, I have come to you from the best man, the most faithful man, the most dutiful man, and the most tolerant man, whose glory is yours, whose kingdom is yours! He is the son of your mother and father. Let me remind you of God for yourself.”

Safwan replied: “I fear that I should be killed.” `Umayr replied: “He (Prophet Muhammad) invites you to embrace Islam. You have the choice to embrace Islam or have a grace period of two months.”

Then, Safwan went back to Mecca with `Umayr and entered the holy sanctuary while Prophet Muhammad was leading people in the Afternoon





Prayer. They waited until Prophet Muhammad finished prayer.

When Prophet Muhammad finished prayer, Safwan called out: “O Muhammad, `Umayr ibn Wahb brought me your turban and alleged that you have invited me to come to you. So I have the choice between accepting the matter (Islam) or having a grace period of two months!” Safwan addressed Prophet Muhammad from a distance so that he could have a chance to escape.

Prophet Muhammad replied: “Dismount, Aba Wahb!” Safwan replied: “No, by God, until you make clear that to me.” Prophet Muhammad said: “You will have a grace period of even four months.”

Thus, Safwan stayed in Mecca as a disbeliever. However, on the day of Hunayn Battle, when Prophet Muhammad decided to march on Hawazin to fight them, he was told that Safwan ibn Umayyah had armors and weapons. So he sent a person to him while being a disbeliever to say to him: “O Aba Wahb, lend us your weapons so that we will thereby fight our enemy tomorrow.”

Safwan replied: “Will you take them by force, O Muhammad?” Prophet Muhammad replied: “No, but as a guaranteed loan until we bring them back to you.” Then, he said: “No problem.” When some of them were de-



stroyed, Prophet Muhammad offered: “If you like, I will forfeit their value.” He replied: “I want more than that from Islam.”

At the end of the battle, while Prophet Muhammad was distributing the spoils of Hunayn, he saw Safwan looking at a mountain pass which was filled with cattle, ewes and shepherds. Safwan kept looking at that pass, while Prophet Muhammad was watching him. Then, Prophet Muhammad said: “O Aba Wahb, do you admire this pass?” He said: “Yes.” Prophet Muhammad replied: “It and what is in it are yours.”

Thereupon, Safwan took what was in the pass and said: “A self cannot give up something like this quite willingly except if it is of a prophet. I bear witness that there is no God but Allah and Muhammad is his servant and messenger.” Safwan professed Islam on the spot.





Umayr ibn Wahb's Attempt on Prophet Muhammad's Life

Umayr ibn Wahb was such a human demon who used to harm Prophet Muhammad and his Companions in Mecca. One day, Umayr ibn Wahb sat down with Safwan ibn Umayyah lamenting their casualties at Badr Battle since Umayr's son, Wahb, was captured and Safwan's father was killed.

Safwan lamented: "By **God**, there is nothing good in life after them."
Umayr replied: "True! By God, were it not for a debt I cannot pay and children I fear they should be lost after me, I would have traveled to kill Muhammad. My son is held captive by them."





Then, Safwan suggested: “I will pay your debt and console your children...” `Umayr replied: “Ok, but conceal this matter between me and you.” Safwan said: “Ok, I will do.”

Then, `Umayr had his sword sharpened and poisoned and then went to Medina. `Umar ibn Al-Khattab saw `Umayr ibn Wahb while he was making his camel kneeling down at the door of the mosque, girding himself with a sword.

`Umar then said: “This is the dog, the enemy of God, `Umayr ibn Wahb! He came only for something evil. It is he who stirred up discord among us and estimated our number for the people (Quraysh).” Then, `Umar came in to Prophet Muhammad and said: “O Prophet of God, this is the enemy of God, `Umayr ibn Wahb. He came girding himself with a sword.” Prophet Muhammad said: “Let him come in to me.” Then, `Umar put the sword belt on `Umayr’s neck and seized and dragged him along by it. Then, he said to the Ansari people around him: “Come in to the Messenger of God, sit down with him and guard him against this wicked guy for he is not faithful.”

Then, `Umar came in with him to Prophet Muhammad. When Prophet Muhammad saw `Umar dragging `Umayr along, with the sword belt placed on `Umayr’s neck, he instructed: “Release him, `Umar!” Then, he said: “Approach me, `Umayr!” Then, he approached him and greeted:



“Good morning!” Prophet Muhammad replied: “God has blessed us with a greeting which is better than yours, `Umayr! **Peace** is the greeting of the inhabitants of **Paradise**.” `Umayr replied: “By God, it is new for me.” Then, Prophet Muhammad wondered: “Why have you come, `Umayr?” He replied: “I have come for the sake of the one you hold captive. So, treat him kindly.” Prophet Muhammad then asked: “What about the sword which is on your neck?” He replied: “May God disfigure such swords! Have they been of any help?” Once again, Prophet Muhammad asked: “Tell me the truth! Why have you come?” He asserted: “I came only for that.” Then, Prophet Muhammad revealed: “No, you rather sat down with Safwan ibn Umayyah in the lap of the **Ka`bah** and remembered the casualties of Quraysh and then you lamented: ‘Were it not for a debt I owe and children I have, I would have got out to kill Muhammad.’ Then, Safwan promised you to pay your debt and support your children so that you could kill me. But, God separates you from me.”

`Umayr then said: “I bear witness that you are the Messenger of God. O Messenger of God, we used to disbelieve the heavenly news and the revelation which are sent down to you. But, this is a matter which was witnessed only by me and Safwan. By God, I know for a certainty that it is God only Who can inform you about that. All praise is due to God Who guided me to **Islam** and steered me through this course.” Then, he took the **testimony of faith** and then Prophet Muhammad commanded: “Let your brother understand his religion, teach him the **Qur’an** and release his captive.”



In return, he requested: “O Messenger of God, I did my best to put out the light of God and seriously harm the believers in the religion of God. I would like that you permit me to come back to Mecca to invite them to God, His Messenger and Islam so that God may guide them...”

Abu Sufyan ibn Al-Harith's Satire of Prophet Muhammad

Abu Sufyan ibn Al-Harith used to satirize and abuse Prophet Muhammad and support Quraysh (the people of Mecca) as well as its allies. He could hardly be absent from any army amassed by Quraysh against Prophet Muhammad.

However, before the conquest of Mecca, Abu Sufyan ibn Al-Harith decided to go to Prophet Muhammad





to embrace Islam. So Abu Sufyan took his son, Ja`far, and went out to meet Prophet Muhammad.

So they disguised themselves as veiled men and went to Prophet Muhammad and said: "Peace be upon you, Messenger of God!" Prophet Muhammad replied: "Uncover your faces so that you will be identified." Thereupon, they uncovered their faces and said: "We bear witness that there is no deity but God and you are the Messenger of God."

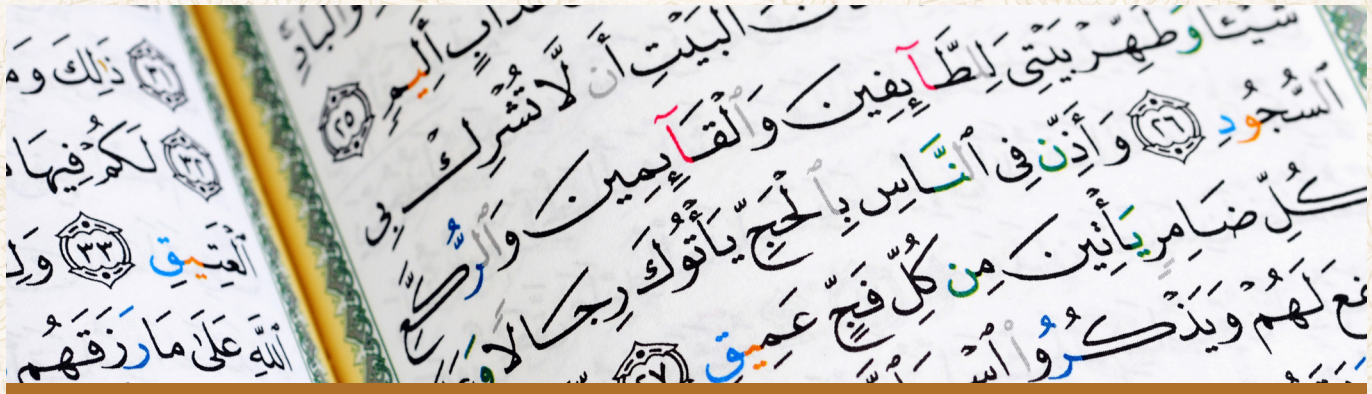
Since Abu Sufyan had once said in a poetic verse that he drove Prophet Muhammad out, Prophet Muhammad wondered: "When did you drive me out, Abu Sufyan?" Abu Sufyan replied: "No blame, Messenger of God!" Then, Prophet Muhammad said: "No blame, Abu Sufyan!"

As Prophet Muhammad had outlawed Abu Sufyan, he commanded `Ali ibn Abi Talib to call out to Muslims: "God and His Messenger are now pleased with Abu Sufyan ibn Al-Harith. So be pleased with him."



`Amr ibn Al-`Aas' Fight to Kill Prophet Muhammad

`Amr ibn Al-`Aas was one of the deadliest enemies of Islam. Following



Muslims' migration to Abyssinia, he headed a delegation from Quraysh and tried to force the Muslim migrants to return to Mecca but he could not. At Uhud Battle, under Khalid ibn Walid's command, `Amr ibn Al-`Aas inflicted severe losses and heavy casualties on Prophet Muhammad and Muslims. He hated Prophet Muhammad so much and wished to kill him. Let's read the following report about `Amr ibn Al-`Aas.

Ibn Shimasah Al-Mahry reported that he attended the last moments of `Amr ibn Al-`Aas' life. He related that, while dying, `Amr cried for a long time and turned his face towards the wall. His son wondered: "What





makes you cry, dad? Did Prophet Muhammad not bring you glad tidings about such and such?”

Then, `Amr turned his face towards his son and said: “Indeed, the best thing, after the testimony that there is no deity but God and that Muhammad is the Messenger of God, is that I went into three states: nobody hated the Messenger of God more than me, and nothing was beloved by me more than a chance to kill him. Had I died, being in such a state, I would have been one of the inmates of the Hellfire. When God caused Islam to enter my heart, I went to Prophet Muhammad and said: ‘Spread out your right hand so that I will pledge allegiance to you.’ Then, he spread out his right hand. Then, I took my hand back. Then, Prophet Muhammad wondered: ‘What is wrong with you, `Amr?’ I replied: ‘I wanted to lay down a condition.’ He asked: ‘What do you want to condition?’ I said: ‘That I am forgiven.’ Then, Prophet Muhammad said: ‘Do you not know that Islam tears down what preceded it, that migration tears down what preceded it and that pilgrimage tears down what preceded it?’ Nobody then was more beloved by me and loftier in my sight than Prophet Muhammad. I could not help looking at him closely out of esteem for him. Had I been asked to describe him, I would not have been able to do, simply because I could not look at him carefully. Had I died in such a state, I would have wished to be one of the inhabitants of Paradise...” (Ahkam Al-Qur`an)



`Urwah ibn Mas`ud's Harshness towards Prophet Muhammad

When Prophet Muhammad and Muslims decided to make a minor pilgrimage to Mecca, Quraysh (the people of Mecca) dispatched `Urwah ibn Mas`ud Al-Thaqafi to Prophet Muhammad to dissuade him from going on such a minor pilgrimage.

`Urwah ibn Mas`ud Al-Thaqafi made its camel keel down near to Prophet Muhammad and then came to him and said: "O Muhammad, I left your people behind ... at Al-Hudaybiyah wells along with their women and children. They called upon their allies to fight against you, swearing by God that they will not let you in the holy sanctuary even if you invade them. Now, if you are willing to fight them, you have two choices: that you invade your people though we have never heard of a man who invaded his people before or that you are failed by those whom we see with you. Indeed, we see with you only the rabble out of whom we do not know notables or persons with illustrious ancestors."

While talking to Prophet Muhammad, `Urwah ibn Mas`ud Al-Thaqafi kept touching Prophet Muhammad's beard, with Al-Mughirah standing with a sword at Prophet Muhammad's head. Every time `Urwah touched Prophet Muhammad's beard, Al-Mughirah would knock his hand down, warning: "Stop touching the beard of the Messenger of God with your hand before





it does not come back to you!”

When `Urwah finished his conversation with Prophet Muhammad, he came back to Quraysh and said: “O people, I had gone to kings, including Khosrau, Heraclius, and Negus. By God, I have never seen a king who is obeyed by his retinue more than Muhammad by his Companions. By God, they do not look at him closely (out of esteem for him), nor do they raise their voices in his presence. It is enough for him to just hint at something so that it will be done. He would not expectorate or spit without the phlegm or sputum falling down in the hands of a man from them who would thereby wipe his skin. He would not perform ritual ablution without them crowding for it with, everybody hoping that he would



win a part of it. I appraised those people. Let you know for a certainty that if you want to fight, they will come to fight. I saw a people who do not care about what may be done to them while protecting their companion. I saw people with him, who would in no way fail him..."

However, when `Urwah ibn Mas`ud Al-Thaqafi wanted to convert to [Islam](#), Prophet Muhammad accepted his conversion. Thereupon, he sought Prophet Muhammad's permission to return to his people and call them to Islam. Then, Prophet Muhammad prophesied: "If you do that, they will kill you."

`Urwah replied: "O Messenger of God, they love me more than their eyesight." Actually, `Urwah was loved and obeyed among his people.

Then, he came back to call his people to Islam and declared his conversion to Islam in the hope that they would not disobey him, given his status among them. However, they became angry with him and insulted and swore at him.

At the dawn of the next day, `Urwah ascended the roof of a room of his house and made a call to prayer. Then, Thaqif (his people) went out and shot arrows at him from every direction. Thereupon, an arrow hit him and as a result he fell down on the ground. Then, his family members carried





him and entered his house.

There, it was said to `Urwah: “How do you see your blood?” He replied: “It is honor with which God honored me and martyrdom which God conferred upon me. I only have what the martyrs who were killed with the Messenger of God had before he left you. So bury me with them.” So they buried him with them.

When Prophet Muhammad knew what happened to `Urwah, he said: “The parable of `Urwah with his people is that of the believer with Yasin people who killed him when he called them to God.” (At-Tabarani)



`Abdullah ibn Abi Al-Sarh's Defamation of Prophet Muhammad

`Abdullah ibn Abi Al-Sarh first converted to Islam before Al-Hudaybiyah Peace Agreement and migrated to Medina. He served as a revelation scribe for Prophet Muhammad. Then, he apostatized and joined the polytheists in Mecca. He argued: "Muhammad did not write down any revelation (from the Qur'an) except as I liked."

There are two different reports accounting for his conversion. One report states that Prophet Muhammad once dictated to him: "(God) is All-Hearing, All-Knowing". Then, by mistake, `Abdullah wrote: "(God) is All-Knowing, All-Wise". When he did that, Prophet Muhammad said to him: "He is so," or "So is He." Prophet Muhammad meant that God is actually All-Hearing, All-Knowing and also All-Knowing and All-Wise for all of such attributes are included in God's Most Beautiful Names. However, Prophet Muhammad did not mean that what `Abdullah said is what was revealed at the given position.

Yet, `Abdullah misunderstood Prophet Muhammad as approving `Abdullah's change of the words of the Qur'an. Then, `Abdullah was tempted out of Islam and alleged: "Muhammad does not know what he says. I wrote down for





him what I liked. God reveals to me just as He reveals to Muhammad.” Then, he escaped from Medina at night. When he reached Mecca, he declared his return to idolatry, arguing that he could distort the Qur`an.

The other report says that when the Chapter of Al-Mu`minun was revealed, after Prophet Muhammad recited from the beginning of the Chapter till “then We developed him into another creation”, before reciting (in Arabic) the following verse: “So blessed is God, the best of creators,” ([Al-Mu`minun](#) 23:14) `Abdullah interrupted and, out of bedazzlement





and wonder at the detailed description of the creation of man, said: “So blessed is God, the best of creators.” In reply, Prophet Muhammad said: “It was revealed to me just as you said.” Then, `Abdullah harbored doubt and said to himself “If Muhammad is truthful, God reveals to me also. If he is untruthful, here I am saying something like what he says.” Thereupon, he converted from Islam to idolatry and fled to Mecca.

About `Abdullah ibn Abi Al-Sarh among others, the following verse was revealed:

And who is more unjust than one who invents a lie about God or says, ‘It has been inspired to me,’ while nothing has been inspired to him, and one who says, ‘I will reveal [something] like what God revealed.’” Scholars say that it is `Abdullah who is referred to in the following part of the verse: “I will reveal [something] like what God revealed. ([Al-An`am](#) 6:93)

When an Ansari man, most likely Abbad ibn Bishr, heard about that, he vowed that had God enabled him to kill `Abdullah ibn Abi Al-Sarh, he would have put him to the sword. On the day of Mecca Conquest, `Abdullah turned to `Uthman ibn `Affan, his brother by suckling, for intercession.





Then, `Uthman took him to Prophet Muhammad and said: “O Messenger of God, this is `Abdullah ibn Abi Al-Sarh coming while feeling repentance and regret.” Then, Prophet Muhammad turned away. When the Ansari man heard about that, he came while girding himself with a sword. He kept circling `Abdullah while looking at Prophet Muhammad, waiting for a wink. After some time, Prophet Muhammad spread out his hand and then `Abdullah pledged allegiance to him.

After `Abdullah left Prophet Muhammad, Prophet Muhammad said to the Ansari man, “By God, I waited for you to fulfil your vow.” The man replied: “O Prophet of God, I feared your reaction. Why did you not wink at me?” Prophet Muhammad said: “A prophet should not wink.”

Though `Abdullah ibn Abi Al-Sarh came back to the fold of Islam after his repentance, he could not show his face to Prophet Muhammad. Rather, he would escape from him. If he encountered him, he could not look at him straight in the eye, out of shame. So `Uthman said to Prophet Muhammad: “I ransom you with my father and mother. Ibn Abi Al-Sarh escapes from you every time he sees you.” Prophet Muhammad smiled and said: “Did I not accept his pledge of allegiance and afford him protection?” `Uthman replied: “Yes O Messenger of God, but he still remembers the grave offence he caused to Islam.” Prophet Muhammad said: “Surely, Islam tears down what preceded it.”



Then, `Uthman went back to `Abdullah and told him about that. From this time on, he would dare greet Prophet Muhammad if he met him. Subsequently, he became a good Muslim.

Prophet Muhammad's Forgiveness of the Captives after Badr Battle

The polytheists of Mecca used to kill and persecute Muslims in Mecca. Each Muslim was either killed, seriously harmed, expelled or dispossessed of his property. The Meccan polytheists insisted on fighting against Muslims even outside Mecca to humiliate them.

Those polytheists disbelieved,





abused and tried to assassinate Prophet Muhammad in Mecca. Therefore, he had to migrate to Medina along with his Companions. However, those pagans insisted on fighting Prophet Muhammad even outside Mecca.

Nevertheless, At Badr Battle, God gave victory to Prophet Muhammad. He defeated the polytheists of Mecca, killed some of them and captured the others.

About the fate of those captives, Prophet Muhammad consulted his Companions. He said: "Surely, God enabled you to defeat them." `Umar ibn Al-Khattab got up and said: "O Messenger of God, behead them!" Prophet Muhammad then turned away from him and then said: "O people, God enabled you to defeat

them. But, they were your (beloved) brothers yesterday!" Once again, `Umar got up and said: "O Messenger of God, behead them!" Again, Prophet Muhammad turned away from him and then said to people the same words. Then, Abu Bakr Al-Siddiq got up and said: "O Messenger of God, I opine that you'd better forgive them and accept ransom from them." Then, the grief with which Prophet Muhammad's face was overcome died down and so he accepted ransom. (Muslim)

It is also said that in the wake of Badr Battle, Prophet Muhammad said to his Companions: "What do you think about those captives?" Abu Bakr replied: "O Messenger of God, they are your people and kindred. So keep them alive and ask



them to turn to God in repentance so that God may accept their repentance.” `Umar suggested: “O Messenger of God, they disbelieved you and drove you out. So bring them forward and behead them!” `Abdullah ibn Rawahah suggested: “O Messenger of God, you are in a valley which abounds in firewood. So set fire to the valley and then throw them away in the valley.” Al-`Abbas then commented: “You have ruptured your kinship relationship.” Then, Prophet Muhammad kept silent and did not respond. Then, he got up and entered.

Some people then speculated: “He will adopt Abu Bakr’s opinion.” Other people guessed: “He will adopt `Umar’s opinion.” Others surmised: “He will adopt `Abdullah ibn Rawahah’s opinion.” Then, Prophet Muhammad went out and said: “Surely, God softens the hearts of some men until they





become softer than milk. Surely, God hardens the hearts of some men until they become harder than stone. You, Abu Bakr, resemble Abraham (peace be upon him). He said:

My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me; and whoever disobeys me – indeed, You are [yet] Forgiving and Merciful. ([Ibrahim](#) 14:36)

You, Abu Bakr, resemble Jesus (peace be upon him). He said:

If you should punish them – indeed they are Your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise. ([Al-Ma'idah](#) 5:118)

You, `Umar, resemble Moses (peace be upon him). He said:

Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment. ([Yunus](#) 10:88)

You, `Umar, resemble Noah (peace be upon him). He said:

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing



women. And do not increase the wrongdoers except in destruction.” ([Nuh](#) 71:26)

You are in need. So nobody of them should get away except with ransom or beheading.” Then, Ibn Mas`ud said: “O Messenger of God, except Suhayl ibn Bayda’. He mentioned that he converted to [Islam](#).” Then, Prophet Muhammad kept silent. About that, Ibn Mas`ud relates: “I did not fear that a stone from the sky would fall down on me more than on this day until the Messenger of God said: ‘Except Suhayl ibn Bayda’.” (Ahmad & At-Tirmidhy)

It is also reported that the captives of Quraysh included Al-`Abbas, who was captured by an Ansari (native of Medina) man. The Ansari people





threatened to kill him. When Prophet Muhammad knew about that, he said: “I have not slept tonight because of my uncle, Al-`Abbas. The Ansari people alleged that they would kill him.” `Umar said to him: “May I go to them?” Then, Prophet Muhammad agreed: “Ok!” Then, `Umar went to the Ansari people and told them: “Release Al-`Abbas!” They replied: “No, by God, we will not release him.” Then, `Umar said: “What if the Messenger of God will be pleased with that?” They said: “If the Messenger of God is pleased with that, you can take him.” When `Umar took him, he said: “O `Abbas, profess Islam, by God, your conversion to Islam is beloved by me more than the conversion of Al-Khattab (`Umar’s father), simply because I see that the Messenger of God will be pleased with your conversion.”

Then, Prophet Muhammad consulted Abu Bakr, who advised: “They are your kindred. So release them!” When he consulted `Umar, he advised: “Kill them!” However, Prophet Muhammad accepted ransom from them. (Al-Hakim)

On this occasion, the following verses were revealed:

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon God’s enemies] in the land. Some Mus-



lms desire the commodities of this world, but God desires [for you] the Hereafter. And God is Exalted in Might and Wise. If not for a decree from God that preceded, you would have been touched for what you took by a great punishment. ([Al-Anfal](#) 67-68)

Some scholars argue that those verses involve blame to Prophet Muhammad for accepting ransom since they should have been rather beheaded. Other scholars do not believe that. They are of the opinion that the above verses were revealed to tell Prophet Muhammad that he could not continue to keep the captives in custody. He should have rather beheaded them or accepted ransom from them. Anyway, it is safe to say that Prophet Muhammad's reaction to abuse was forgiveness and kindness as he refused to behead the captives though they deserved that.





Al-Hudaybiyah Peace Agreement as the Alternative to War

Quraysh (the people of Mecca) assembled forces to fight Prophet Muhammad and Muslims in order to keep them away from the holy sanctuary when they came to know that Prophet Muhammad and Muslims were going to make a minor pilgrimage.

The polytheists of Mecca had killed and persecuted Muslims in Mecca. Each Muslim had been either killed, seriously harmed, expelled or dispossessed of his property. Those polytheists had also disbelieved, abused and tried to assassinate Prophet Muhammad in Mecca.





Therefore, he had to migrate to Medina along with his Companions.

To avoid fighting against Quraysh, Prophet Muhammad took a rugged way through Thanyat Al-Murar. When he approached Al-Hudaybiyah, his she-camel, called “Al-Qaswa”, knelt down. The Companions then wondered: “Did Al-Qaswa’ balk?” In reply, Prophet Muhammad said: “Al-Qaswa’ did not balk. This is not one of its manners. But, it was locked up by what locked the elephant up.” Then, he said: “By the One in Whose Hand my soul rests, should they ask me for a plan where they glorify the sacred rites of God, I will surely give it up to them.” Then, he scolded it. And so it jumped. Thereupon, he turned away from Mecca and kept walking until he stopped at Al-Hudaybiyah.

Prophet Muhammad sent `Uthman ibn `Affan to tell Quraysh that Prophet Muhammad and Muslims did not come for fighting but for making a minor pilgrimage given that Muslims were wearing the pilgrimage garments.

However, Quraysh confined `Uthman at Mecca. Then, Prophet Muhammad feared for him and decided to fight Quraysh to release him. Then, Quraysh dispatched `Urwah ibn Mas`ud Al-Thaqafi to negotiate a peace agreement with Prophet Muhammad.





Prophet Muhammad let `Urwah know that he and Muslims only wanted to make a minor pilgrimage. In principle, he agreed to conclude a peace agreement with Quraysh to avoid fighting.

Then, Quraysh dispatched Suhayl ibn `Amr to conclude this agreement with Prophet Muhammad. Upon seeing Suhayl, Prophet Muhammad rejoiced: “Indeed, your matter has been facilitated for you. The people (Quraysh) wanted peace when they sent this man.” Though the peace agreement terms proposed by Quraysh were unfair, wrongful, unjust, prejudiced and biased against Muslims, Prophet Muhammad agreed to them to avoid fighting against Quraysh.

It is reported that when the two parties reached an agreement, Prophet Muhammad called `Ali ibn Abi Talib and dictated: “Write down: In the Name of God, the Most Gracious, the Most Merciful.” Then, Suhayl objected: “As for the Merciful, I do not know who he is. But, instead, write down: ‘In your name, O Lord,’ as you used to do.” Muslims then objected: “By God, we will write only ‘In the name of God, Most Gracious, Most Merciful.’” Then, Prophet Muhammad instructed: “Write down: in your name, O Lord.” Then, Prophet Muhammad dictated: “Write down: this is what Muhammad, the Messenger of God, agreed to.” Once again, Suhayl objected: “By God, if we know that you are the Messenger of God, we will not keep you away from the holy sanctuary. Instead, write down:



‘Muhammad ibn `Abdullah.’” Then, Prophet Muhammad replied: “I am the Messenger of God even though you disbelieve in me. Write down: ‘Muhammad ibn `Abdullah.’”

The agreement included the following terms:

- Those who want to enter into a covenant with Quraysh shall be allowed to do. Those who are not from Quraysh and want to enter into a covenant with Muhammad shall be allowed to do.
- War shall be prevented for a period of 10 (ten) years.
- Muslims shall return (to Medina) this year, provided that they shall enter Mecca for making a minor pilgrimage the next year.
- The two parties shall not assault any tribe or each other, whatever the reasons may be.
- Muslims shall repatriate the Qurayshi persons who come to them as Muslims without their guardians’ permission. However, Quraysh shall not return the Muslims who return to it.

When Prophet Muhammad finished writing down the agreement, he said to his Companions: “Get up and slaughter sacrifices and then shave off your hair.” However, no one of them got up though Prophet Muhammad





repeated the above statement thrice.

When nobody of them got up, he himself got up without speaking to anyone of them. He slaughtered a camel and summoned his barber. When Muslims saw that, they got up and slaughtered sacrifices. They shaved the hair of one another. However, they were about to kill one another out of grief.

It is noteworthy that Prophet Muhammad was keen on avoiding bloodshed in spite of such mishaps which threatened Al-Hudaybiyah Peace Agreement. While the two parties were concluding the agreement, a new Muslim, called Abu Jandal ibn Suhayl ibn `Amr, came dragging his fetters along. He came out of Mecca and threw himself away among Muslims.

Suhayl said: “O Muhammad, this man is the first one that I ask you to return to me.” Prophet Muhammad then said: “We have yet to conclude the agreement.” Suhayl replied: “By God, I will never conclude a peace agreement with you.”

Though Prophet Muhammad insisted on exempting Abu Jandal from the agreement terms, he had to agree to hand him over to Suhayl to conclude the agreement successfully and avoid bloodshed.



Thereupon, Abu Jandal called out: “O Muslim community, will you return me to the polytheistic people so that they will tempt me out of my religion?” Then, Prophet Muhammad consoled: “O Aba Jandal, keep patient and wait for the reward. Surely, God will bring relief and find a way out for you and the weak people with you.” Ultimately, Abu Jandal was handed over to Quraysh.

After the conclusion of the peace agreement, eighty Meccan polytheists tried to attack and take the Muslim camp aback, but Muslims managed to capture them. Prophet Muhammad forgave them. Again, other thirty polytheists from Quraysh made another attempt to attack Muslims, but they were also captured and then also released by Prophet Muhammad. Once again, seventy polytheists tried to provoke Muslims into fighting, but Muslims captured them and for the third time Prophet Muhammad forgave them though some of them abused him. Then, the following verse was revealed:

And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. (Al-Fath 48:24)

Prophet Muhammad insisted on honoring the agreement despite the enormous pressures exerted by his Companions. Most Companions

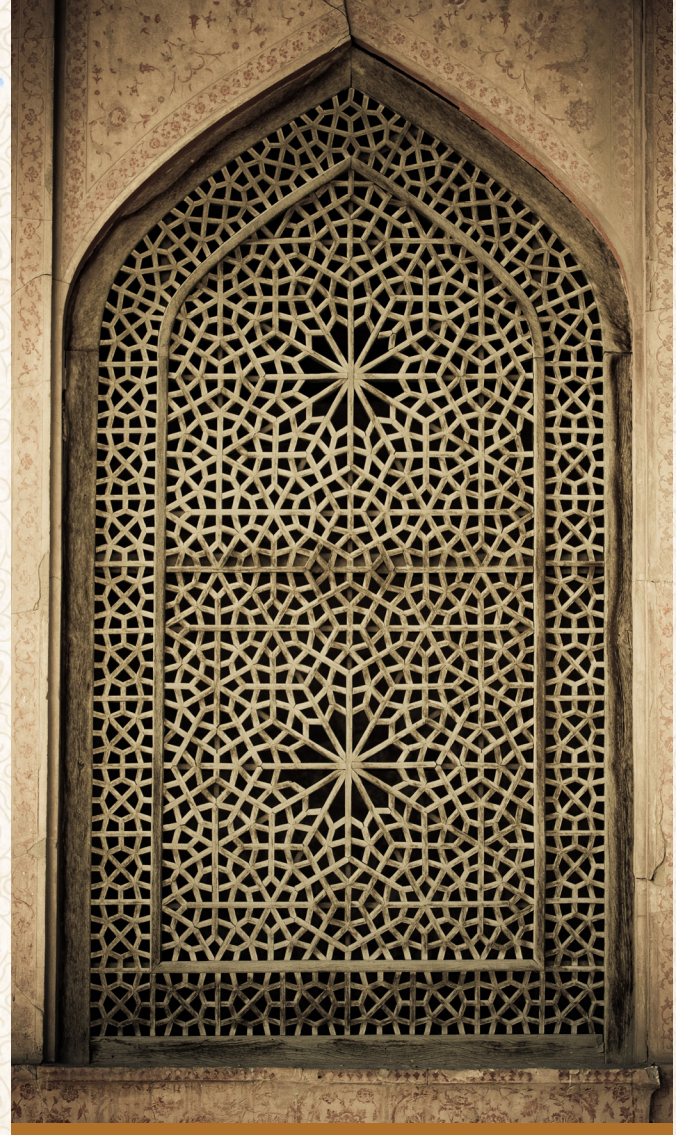




were dissatisfied with most of the agreement terms.

For example, Ali objected to erasing “the Messenger of God” to which Suhayl ibn `Amr objected. Then, Prophet Muhammad said to him: “Show me where it is!” When he showed him its place, Prophet Muhammad erased it by himself and agreed to replacing it with “Ibn `Abdullah”.

Again, Muslims were angry with the term providing that Muslims should have returned the Muslims escaping from Quraysh to Medina. When they objected to that, Prophet Muhammad replied: “Indeed, he who goes to them is rather taken away by God. He who comes to us from them will have relief and a way out from God.”





`Umar ibn Al-Khattab reports that, upon the conclusion of the above agreement, he went to Prophet Muhammad while being very angry and protested: “Are you not truly the Prophet of God?” Prophet Muhammad replied in the affirmative. Then, he complained: “Why should we cause our religion to be lowly?” Prophet Muhammad replied: “Surely, I am the Messenger of God. I cannot disobey him. Surely, He will give me a victory.” `Umar wondered: “Did you not say to us that we would come to and circumambulate the holy sanctuary?” Prophet Muhammad answered: “Yes, I did. But, did I tell you that you would come to it this year?” `Umar said: “No.” Prophet Muhammad then affirmed: “Surely, you will come to and circumambulate it.”

Then, `Umar went to Abu Bakr and said to him what he said to Prophet Muhammad. Then, Abu Bakr said: “Surely, he is the Messenger of God. He cannot disobey him. Surely, He will give him a victory. So, hold firm to his leather stirrup. By God, he is on the right path.”

`Umar regretted: “I kept fasting, giving alms and emancipating slaves as a atonement for what I did, out of fear of the words I said on this day, hoping that they were good ones.”





Prophet Muhammad's Pardon of Hawazin & Thaqif Tribes

The great conquest of Mecca met with an adverse reaction by the big Arabian tribes in the vicinity of Mecca, namely the tribes of Hawazin and Thaqif. The elders of those tribes met and let Malik ibn `Awf, the elder of Hawazin, assume their leadership. They decided to proceed to fight Prophet Muhammad and Muslims.

Malik ibn `Awf took Muslims by surprise. All of a sudden, arrows were being shot from everywhere. Hawazin and Thaqif carried out an all-out attack. During the battle, Jabir ibn `Abdullah Al-Ansari complained: "O Messenger of God, the arrows of Thaqif burnt us. So invoke God against them. But, Prophet Muhammad invoked: "O Lord, grant Thaqif guidance!" (At-Tirmidhi)

It is reported that, at Hunayn Battle, Prophet Muhammad passed by a woman who was killed by Khalid ibn Al-Walid while people were gathering round her. Thereupon, he said to one of his Companions: "Catch up with Khalid and tell him: 'The Messenger of God prohibits you from killing a newborn, woman or wageworker.'" (Ibn Ishaq)

When God granted Prophet Muhammad and Muslims a victory, Muslims



kept chasing those tribes until the latter entered their forts and closed gates. To lay a tight siege to the forts, Prophet Muhammad ordered Muslims to cut down the outside trees.

Then, Sufyan Al-Thaqafi called out: “O Muhammad, why should you cut down our trees? Either you seize them if you defeat us or let them standing for the sake of God and kinship relationship as you allege.” Then Prophet Muhammad replied: “I will let them standing for the sake of God and kinship relationship.”

Then, Prophet Muhammad declared that Thaqif slaves who got out and gave themselves up to Muslims would be emancipated. Therefore, twenty three slaves went out and gave themselves up to Muslims. They were actually emancipated.

When the captives of Hawazin decided to convert to Islam about twenty days after Hunayn Battle, Prophet Muhammad then gave them the choice between release or the recovery of their property. So they chose release. So Prophet Muhammad decided to release them. Thereupon, six thousand captives, including boys and women, were set free.

Anas ibn Malik reports that at Hunayn Battle there was a polytheistic man who attacked Muslims and kept pounding and smashing them. Then, one





Companion of Prophet Muhammad vowed to behead this man if he was captured. Thereupon, Prophet Muhammad kept silent. When Hawazin and Thaqif tribes were beaten, this man was captured.

Upon seeing Prophet Muhammad, the man said: “O Prophet of God, I have turned to God in repentance.” Prophet Muhammad then refrained from accepting his pledge of allegiance so that the Muslim man would fulfill his vow. However, this Muslim man kept looking at Prophet Muhammad, waiting for a command to kill the man, while fearing the reaction of Prophet Muhammad if he killed him without permission. When Prophet Muhammad saw that the Muslim man did not do anything, he accepted the man’s pledge of allegiance. Then, the Companion said: “O Prophet of God, what about my vow?” Then, Prophet Muhammad replied: “I refrained from accepting his pledge of allegiance only so that you would keep your vow.” Then, the Companion regretted: “Why did you not wink at me?” Then, Prophet Muhammad said: “A prophet cannot give a wink.” (Ahmad)

Moreover, Prophet Muhammad returned to Malik ibn `Awf An-Nadri his property and maintained him as the elder of his people. It is reported that, in the aftermath of Hunayn Battle, Prophet Muhammad asked his Companions about Malik ibn `Awf. They told him that he was in Al-Taif



with Thaqif. He then said to them: “Tell him that if he comes to me as a Muslim, I will return to him his family members and property and I will give him one hundred camels.”

When Malik was told about that, he caught up with Prophet Muhammad. Thereupon, Prophet Muhammad returned to him his family members and property and gave him one hundred camels. Then, he embraced Islam and became a good Muslim. (Ibn Ishaq) Therefore, Malik praised Prophet Muhammad in a standalone poem including the following verses:

I have never seen or heard about somebody like Muhammad. He gave profusely upon asking for giving. Whenever you like, he will tell you about what will happen tomorrow.

It is reported that in the wake of Hawazin Battle a woman came to Prophet Muhammad and said: “O Messenger of God, I am your sister (by suckling). I am Shayma’ bint Al-Harith.” He replied: “If you are truthful, you still bear an indelible trace from me.” Then, she uncovered her arm and said: “Yes, Messenger of God! When you were young, you bit me this bite.” Thereupon, the Messenger of God spread out his garment for her and said: “Just ask and you will be given. Just intercede and I will accept your intercession.” (Al-Bayhaqi)





It is also reported that, after Hunayn Battle, Prophet Muhammad's father by suckling came to him. Then, Prophet Muhammad spread out a part of his garment for him to sit down. Then, his mother by suckling came to him. Then, he spread out a part of his garment on the other side for her to sit down. Then, his brother by suckling came. So Prophet Muhammad got up and let him sit down before him.

It is noteworthy that when Prophet Muhammad was a baby, he was given to Sa`ad Clan (a clan of Hawazin Tribe) to bring him up for it was an Arabian custom to send male babies to the desert tribes for upbringing so that they will be strong enough.

When he was a baby, Prophet Muhammad was suckled at Sa`ad Clan. Therefore, their preacher, Zuhayr ibn Sard, said: "O Messenger of God, the women who are in the sheds are your **mothers** (by suckling), maternal aunts (by suckling) and wet nurses. So oblige us so that God may oblige you." He then improvised the following poetic verse:

Oblige women you used to suckle from. Your mouth used to be filled with milk from them. Oblige women you used to suckle from...

Therefore, Prophet Muhammad released all captives of Hawazin and Thaqif. (Abu Dawud)



Prophet Muhammad chose to lift the siege and withdraw from the forts of Al-Taif and give its people more time lest they should have been annihilated. Next Ramadan, they actually came to Prophet Muhammad to declare their conversion to Islam.



Finally, it is worth noting that some people of Al-Taif had disbelieved and personally abused Prophet Muhammad when he once invited them to Islam. At the time, the angel in charge of mountains appeared to Prophet Muhammad and said: “O Muhammad, your Lord extends you His greetings and He heard the statements and replies of the people. If you like, I will close AlAkshabayn (two mountains in Mecca) down on them.” Then, Prophet Muhammad replied: “No, give them more time so that God will bring out from their descendants those who worship God, alone, and do not ascribe partners to Him.” (Al-Bukhari)



Shaybah ibn `Uthman's Attempt on Prophet Muhammad's Life

Before the Conquest of Mecca, Shaybah ibn `Uthman ibn Abi Talhah and his cousin `Uthman ibn Talhah were the doorkeepers of the Ka`bah. His father and uncle were killed at Uhud Battle as disbelievers at the hands of `Ali ibn Abi Talib and Hamzah ibn `Abdul-Muttalib.

On the Conquest of Mecca, it is said that Shaybah pretended that he converted to [Islam](#). It is also purported that he was one of the men whom Prophet Muhammad obliged and gave a grace period.

Though, upon the Conquest of Mecca, he did not really convert to Islam according to any of the above two reports, Prophet Muhammad gave him and his cousin `Uthman ibn Talhah the Ka`bah key and said to them: "Take it forever till the [Day of Judgment](#), O sons of Abu Talhah. Indeed, it should not be taken away from you except by an oppressor."

For Hunayn Battle, along with the other Qurayshi men released by Prophet Muhammad on the Conquest of Mecca, Shaybah marched on Hunayn with Prophet Muhammad. During Hunayn Battle, Shaybah decided to take revenge on Prophet Muhammad.



In this regard, Shaybah reported: “I said to myself: ‘Today, I will kill Muhammad.’ Then, I turned to kill the Messenger of God. But, something came and overtook my heart and I could not bear that. Then, I knew for a certainty that he is well-protected.” (Ibn Ishaq)

It is said that Shaybah said to Prophet Muhammad: “O Prophet of God, I see piebald horses!” Prophet Muhammad replied: “O Shaybah, they are seen only by a disbeliever.” Thereupon, Prophet Muhammad patted Shaybah’s chest and supplicated thrice: “O Lord, grant Shaybah guidance.” About that, Shaybah says: “No sooner had the Messenger of God lifted his hand away from my chest after the third pat than I felt that God created nobody beloved by me more than him (Prophet Muhammad).” From this point on, faith was affirmed in his heart and he kept fighting in defense of Prophet Muhammad. (Al-Bayhaqi)

Shaybah is also quoted as relating: “When the two armies met, the Messenger of God broke in, while riding his she-mule, I drew the sword and approached him to kill him. While I kept raising my sword until it was above his head, a flame kept rising against me like lightning which was about to burn me. Then, I put my hand on my eyes out of fear for them. Then, Prophet Muhammad turned to me and said: ‘O Shaybah, approach me.’ Then, he patted my chest and supplicated: ‘O Lord, protect him from the Devil!’ By God, he then became beloved by me more than my hear-





ing, eyesight and myself. Then, God took away what I cherished. Then, he (Prophet Muhammad) instructed: 'Approach me and fight.' Then, I went before him, striking with my sword. God knows that I liked to protect him with myself from everything. Had I met my father at the time and had he been still alive, I would have put him to the sword. I kept standing by him along with those who stood by him until Muslims came back and then they carried out an all-out attack. Then, I brought the she-mule of the Messenger of God so that he could ride. Then, he kept chasing them until they dispersed everywhere. Then, he returned to his camp and entered his tent. Then, I came in to him whereas nobody other than me entered with me because I liked to see his face. Then, he said: 'O Shaybah, what God wanted for you is better than what you wanted for yourself.' Then, he told me about what occurred to me, about which I never told anybody. Then, I said: 'I bear witness that there is no deity but God and you are the Messenger of God.' Then, I said: 'Seek forgiveness for me, O Messenger of God.' Then, he supplicated: 'May God forgive you!'"

Another report quotes Shaybah ibn `Uthman as narrating: "When I observed that the Messenger of God was left without coverage on the day of Hunayn Battle, I said to myself: 'Today I will take revenge on the Messenger of God.' When I went to him from his right side, I found Al-`Abbas ibn `Abdul-Mattalib standing, while wearing a white armor which was as



white as silver while shining through dust. I said to myself: 'He is his uncle who will not fail him.' When, I went to him from his left side, I found Abu Sufyan ibn Al-Harith ibn Abdul-Muttalib. I said to myself: 'He is his cousin who will not fail him.' When I went to him from his back side and I was about to raise the sword above him, a flame was raised between me and him like lightning. Then, I feared that it should have burnt me. So I put my hand on my eyes and walked backwards. Then, the Messenger of God turned to me and said: 'O Shayb, O Shayb, approach me! O Lord, protect him from the Devil!' When I raised my eyes and looked at him, I felt that he became beloved by me more than my hearing and eyesight. Then, he urged: 'O Shayb, fight against the disbelievers.'" (Al-Bayhaqi)





`Uyaynah ibn Hisn's Betrayal and Treachery

`Uyaynah ibn Hisn was a rude, rough Arabian nomad who used to abuse others, including Prophet Muhammad, both intentionally and unintentionally. It is said that he was such a hypocrite who apostatized after Prophet Muhammad's demise for he did not sincerely convert to Islam. That is why he used to betray Prophet Muhammad.

It is reported that Badr ibn `Amr Clan was affected by severe drought which left them homeless. Then they went to Medina where he met Prophet Muhammad who invited `Uyaynah as the elder of Badr ibn `Amr Clan to Islam. Thereupon, `Uyaynah did neither accept nor not accept Islam.





Instead, he told Prophet Muhammad that he wanted to come near to him and wanted to make peace with him. So Prophet Muhammad made peace with him for three months so that no Muslims would raid any of them and none of them would raid any of Muslims.

When the negotiated term ran out, `Uyaynah and his people went back to their homeland after they as well as their animals had been fattened and lactated and liked Medina. However, on their way back home, `Uyaynah ibn Hisn raided Prophet Muhammad's she-camels in the forest. Then, Al-Harith ibn `Awf wondered: "You have not returned Muhammad's favor! You have been fattened in his homeland and now you invade him!"





Nevertheless, `Uyaynah did not pay heed. Rather, he drove away twenty camels and killed a son of Abu Dhar who was tending them. (Al-Bukhari)

`Uyaynah ibn Hisn was one of the elders of Ghatafan tribe that sided with other tribes along with Quraysh against Prophet Muhammad at Al-Ahzab (Confederated Tribes) Battle.

In his anguish over the siege that was laid to him as well as his Companions, Prophet Muhammad sent a message to `Uyaynah ibn Hisn and Al-Harith ibn `Awf, proposing: “What do you think if I give up to you one third of the dry dates of Medina? Will you return with your tribes and dissuade the Arabians?”

They agreed to this proposal and met Prophet Muhammad. While the inkwell and the sheet were being brought for the conclusion of a peace agreement between the parties, Usayd ibn Hudayr came in while `Uyaynah was stretching his legs out in front of Prophet Muhammad.

Coming to know what they wanted to do, Usayd scolded: “O eye of a young fox(1), bend your legs! Do you dare stretch them out in front of the Messenger of [God](#)? By God, were it not for the sake of the Messenger of God, I would have pierced you with the spear.”



Then, Usayd turned to Prophet Muhammad and said: “If this is such a matter which was dictated from Heaven, then go ahead. Otherwise, by God, We will give them only the sword.” Usayd then turned to them and said: “When did you dare covet to take this from us?” Then, he addressed Prophet Muhammad, saying: “By God, they used to eat the hairs of camels out of starvation. They cannot covet to take a single date from us except as a purchase transaction or an act of hospitality on our part. When God brought you to us, and blessed us with you, we should not give anything by force. We will never give them anything but the sword.”

When S`ad ibn Mu`adh and S`ad ibn `Ubadah made similar statements, Prophet Muhammad ordered them to cut the possible agreement sheet. When S`ad cut it, `Uyaynah commented: “By God, what you left is better for you than the plan you adopt. You do not have the ability to stand up to the people.”

Then, `Abbad ibn Bishr replied: “O `Uyaynah, do you frighten us with the sword? You will know which of us who is more impatient. By God, were it not for the standing of the Messenger of God, you would not have returned to your people.”

Then, `Uyaynah and Al-Harith returned, while saying to each other: “By God, we do not think that we can take anything from them.” When they returned to their tribe and they were asked about their meeting with Prophet





Muhammad, they replied: “The matter (agreement) was not concluded. We saw such insightful people who are ready to sacrifice themselves for the sake of their companion.”

It is related that when the confederated tribes withdrew, `Uyaynah decided to withdraw and return in command of his people to their homeland.

It is purported that when `Uyaynah went to Medina prior to his alleged conversion to Islam, he encountered a caravan going out of Medina. He asked: “Tell me about this man (Prophet Muhammad)!” They replied: “In their relationship with him, people can be classified into three classes: a man who converted to Islam and fights with him





against Quraysh and the Arabians; a man who refused to convert to Islam and fights against him and so they are going to massacre each other; and a man who tries to make him believe that he is a Muslim with him and makes Quraysh believe that he is with them at the same time.” He wondered: “How are those people (the last class) called?” They replied: “They are called the hypocrites.” He then said: “I am not close except to the descriptions of those people. Let you bear witness that I am one of them.”

Thus, `Uyaynah pretended to be Muslim but his hypocritical attitudes lasted even after his presumable conversion.

It is reported that `Uyaynah ibn Hisn came in to Prophet Muhammad without seeking the permission to enter while `A'ishah was sitting down with him prior to the revelation of the verse obliging the wives of Prophet Muhammad to veil themselves from marriageable men while at home.



Prophet Muhammad wondered: “Why did you not seek the permission to enter?” `Uyaynah replied: “I have never sought the permission to come in to a man from Mudar tribe.” `Uyaynah then wondered: “Who is this young white girl?” Prophet Muhammad said: “She is `A’ishah bint Abi Bakr, the Mother of the Believers.” Then, he suggested: “May I divorce a woman who is more beautiful than her for you to marry her?” Then, Prophet Muhammad replied: “No.”

When `Uyaynah went out, `A’ishah wondered in anger: “Who is this, O Messenger of God?” He replied: “This is such a fool who is obeyed by his people.”

`Uyaynah attended Al-Taif Battle with Prophet Muhammad. When the siege lasted for a long time, `Uyaynah sought Prophet Muhammad’s permission to enter Al-Taif Fort to talk to its people. Then, Prophet Muhammad permitted him to go.

Then, he went to them and wondered: “Can I approach you unscathed?” Then they replied: “Yes.” Abu Mihjan knew him, so he instructed: “Let him approach.” So he approached them and entered their fort. Then, he said to them: “I ransom you with my father and my mother. I am delighted at what I have seen from you. By God, the Arabs do not have other people who are better than you. Muhammad has never encountered any people



like you. Indeed, he has been weary of stay here. So remain steadfast inside your fort. Surely, your fort is well-fortified, your weapons are numerous, your arrows are readily available, your provisions are so much and your water is permanent which you do not fear to come to an end.”

When `Uyaynah went out, Thaqif said to Abu Mihjan: “We did not want him to come in to us and fear that he should tell Muhammad about a defect in us or our fort.” Then, Abu Mihjan replied: “I knew him well. None of us dislikes Muhammad and those who are with him more than he does.”

When `Uyaynah came back to Prophet Muhammad, he said to him: “What have you said to them?” He replied: “I said: ‘Convert to Islam! By God, Muhammad will not leave your homeland until you get down from your fort. So gain protection for yourselves. He (Prophet Muhammad) conquered the previous forts of Qaynuqa`, [An-Nadir](#), [Quraydhah](#), and [Khay-](#)



bar who had rings, equipment and hill forts...’ I kept discouraging them.”

Prophet Muhammad kept silent while `Uyaynah was talking. When he stopped talking, Prophet Muhammad said: “You are lying! You said to them such and such.” Then, `Uyaynah said: “I seek forgiveness from God.” Then, `Umar said: “O Messenger of God, let me bring him forward and behead him.” Then, Prophet Muhammad replied: “No, lest people should say that I kill my Companions.” (At-Tabaqat Al-Kubra)

(1) `Uyaynah was pop-eyed. That is why he was called `Uyaynah. His real name was Hudhayfah. That is why Usayd likened his eyes to those of a young fox.



Wahshi ibn Harb's Killing of Prophet Muhammad's Uncle

Wahshi ibn Harb was a slave who killed Prophet Muhammad's uncle, Hamzah ibn `Abdul-Muttalib. About this incident, Wahshi related: "... Hamzah killed Tu`aymah ibn `Adi at Badr Battle. So my master, Jubayr

ibn Mut`am, told me: 'If you kill Hamzah in retaliation for my uncle's killing, you will be set free.' When people went out for Uhud Battle, I went out with them for fighting ... Then, I waited for Hamzah under a rock. When he approached me, I hurled my spear at him. I threw it at his pubic area. So it went out from between his hips ... When people came back, I came back with them. Then, I resided at Mecca until [Islam](#) spread over there. Then, I went to Al-Taif and lived there until they dispatched a messenger to the Messenger of [God](#). Then, I was told that he (Prophet Muhammad) did not disturb messengers. Then, I went out with the delegation to the Messenger of God. When he saw me, he wondered: 'Are you Wahshi?' I said: 'Yes.' He further wondered: 'You killed Hamzah?' I replied: 'The matter is as you knew.' He then said: 'Can you hide your



face from me?’ Then, I went out ...” (Al-Bukhari)

Prophet Muhammad accepted Wahshi’s conversion to Islam and did not punish or take revenge on him in retaliation for the killing of his uncle Hamzah.

Hind bint `Utbah’s Mutilation of Prophet Muhammad’s Uncle

Hind bint `Utbah was a Qurayshi woman who mutilated Hamzah ibn `Abdul-Muttalib, Prophet Muhammad’s uncle. During Uhud Battle, after the killing of Hamzah ibn `Abdul-Muttalib, Hind cut open his abdomen, took his liver out and tried to chew it.

However, upon the Conquest of Mecca, Hind converted to Islam and became a good Muslim. It is reported that she went to Prophet Muhammad and said: “O Messenger of God, I did not like that the inhabitants of a tent should be dishonored on the face of the earth more than the inhabitants of your tent. But, today I do not like that the inhabitants of a tent should be honored more than the inhabitants of your tent.” (Al-Bukhari)



Al-`Abbas ibn Mirdas' Satire of Prophet Muhammad

Al-`Abbas ibn Mirdas was a companion of Prophet Muhammad. He was an elder of Sulaym Tribe. In command of Sulaym tribe members, Al-`Abbas fought Hunayn Battle with Prophet Muhammad.

However, at the end of this battle, after the victory of Muslims, Prophet Muhammad allotted him a small share in the spoils. He was given only four camels. Thereupon, in poetic verses, he blamed Prophet Muhammad for that.

He indicated that though he fought the battle quite courageously, most of the spoils he along with other Muslims got were distributed among other people like `Uyaynah ibn Hisn and Al-Aqra` ibn Habis.

When Prophet Muhammad was told about the verses of Al-`Abbas, he metaphorically instructed: "Take him away and cut his tongue off for me." Some people misunderstood Prophet Muhammad as commanding the mutilation of Al-`Abbas. However, the Companions of Prophet Muhammad understood that he ordered giving more camels to Al-`Abbas so that he would be pleased with him and stop blaming him.

Thus, Al-`Abbas was given a satisfactory share in the spoils. It is purported that he was given one hundred or fifty camels. (Ibn Ishaq)





Al-Aqra` ibn Habis' Roughness towards Prophet Muhammad

Prior to his conversion to Islam, Al-`Aqra` ibn Habis had said to Prophet Muhammad: “Only the robbers of pilgrims from the tribes of Aslam, Ghifar, Muzaynah, and Juhaynah pledged allegiance to you.” Prophet Muhammad then replied: “If Aslam, Ghifar, Muzaynah, and Juhaynah are better than the tribes of Tamim, `Amir, Asad, and Ghatafan, do you think that they (the latter) have failed and lost?” Al-Aqra` replied: “Yes!” Then, Prophet Muhammad affirmed: “By the One in Whose Hand myself rests, they (the former) are better than them (the latter).” (Al-Bukhari)





Even when Al-Aqra` went to Prophet Muhammad to talk to him about Islam, he did not communicate with him properly. He, along with the other members of his delegation, kept calling out loudly outside Prophet Muhammad's one-chamber houses, saying: "O Muhammad, get out to us!"

Therefore, the following verses were revealed:

Indeed, those who call you, [O Muhammad], from behind the chambers – most of them do not use reason. 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](#) 49:4-5)

When Prophet Muhammad got out to the delegation of Tamim Tribe, Al-Aqra` said to him: "O Muhammad, my praise is honor and my dispraise is dishonor (for the intended person)." Then, Prophet Muhammad commented: "That is God (rather than you)."

However, when Al-Aqra` decided to convert to Islam by bearing witness that there is no deity but God and Muhammad is the Messenger of God, Prophet Muhammad reassured: "You will not be harmed for what you had done before." Moreover, Prophet Muhammad appointed him as the commander of his people.





Mu`attib ibn Qushayr's Discredit of Prophet Muhammad

Mu`attib ibn Qushayr was such a hypocrite who used to question Prophet Muhammad's attitudes and prophecies and discourage Muslims.

According to Al-Isabah Fi Tamyiz As-Sahabah, at Uhud battle, as quoted in the Qur'an, he said:

If there was anything we could have done in the matter, some of us would not have been killed right here. (Aal`Imran 3:154)

At Al-Khandaq (Ditch) Battle, Mu`attib said: "How come Muhammad promises us the treasures of Khosrau and Heraclius though one of us is not safe enough to go to empty bowels." (At-Tabarani)

About the above statement of Mu`attib and similar statements by other hypocrites, the following verses were revealed:

And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion" (Al-Ahzab 33:12)





According to Al-Waqidi, commenting on Prophet Muhammad's distribution of spoils after Hunayn Battle, Mu`attib said: "He did not intend by this (distribution) the sake of God." When Prophet Muhammad knew about that, he said: "May God be merciful to Moses. He was harmed more than that, but he kept patient."

Anonymous Bedouins Coveting Shares in Spoils

At the end of Hunayn Battle, after Muslims' victory over Hawazin and Thaqif tribes, Prophet Muhammad and Muslims got the most numerous spoils Muslims ever won during Prophet Muhammad's lifetime.

That is why all hypocrites and unfaithful Arabians who converted to Islam asked for as large shares in such spoils as possible, whether or not they were really entitled to any such shares.

For example, Anas ibn Malik reported: "While I was walking with the Messenger of God who was wearing a thick-bordered Najrani garment, a nomad caught up with him and kept pulling him so strongly that when I looked at the shoulder of the Messenger of God, I noticed that the garment border affected it out of the strength of pulling. He demanded: 'Command them to give me from the property of God which you have.' Then, Prophet Muhammad turned to him while he was laughing and



ordered his Companions to give him from the spoils.” (Al-Bukhari)

Jabir ibn `Abdullah also reported that a man came to Prophet Muhammad after Hunayn Battle while he was taking silver from Bilal’s garments and give to people. Then, he said: “O Muhammad, be fair!” Then, Prophet Muhammad replied: “Woe betide you! Who will be fair if I am not fair? I will fail and lose if I am not fair.” Then, `Umar ibn Al-Khattab said: “O Messenger of God, let me kill this hypocrite!” Then, he replied: “God forbid! Lest people should say that I kill my Companions. Indeed, though this man and his companions recite the Qur’an, it does not exceed their throats. They mistake it just as an arrow mistakes a game animal.” (Muslim)





The Conquest of Mecca

Quraysh sided with its ally, Ad-Du'al Clan from Bakr Tribe, in their hostilities against Prophet Muhammad's ally, Khuza`ah Tribe. Thus, Quraysh broke the truce with Prophet Muhammad declared upon concluding Al-Hudaybiyah Peace Agreement.

Khuza`ah Tribe sought Prophet Muhammad's help against aggression. Then, Prophet Muhammad asked Quraysh to break off their alliance with Bakr Tribe and give blood money to Khuza`ah for their casualties; otherwise, he would declare war against them.

Quraysh told Prophet Muhammad that they would neither break off their alliance with Bakr Tribe nor pay blood money and they were also about to declare war against him.

Thereupon, Prophet Muhammad decided to march on Mecca. Prophet Muhammad did not declare his intention of conquering Quraysh except when he approached it. Even then, he ordered his army to avoid fighting as far as possible and told them that they could only fight those who would fight them. He wanted to take Quraysh by surprise to avoid bloodshed.



When Prophet Muhammad became near enough to Mecca, he ordered his 10000-troop army to light torches as large as its number to frighten and dissuade Quraysh from fighting Muslims and so they would be able to conquer Mecca without bloodshed.

The standard of the Ansaris (people of Medina) was borne by Sa`d ibn `Ubadah. Passing by Abu Sufyan (a Qurayshi elder who has just converted to [Islam](#) at the time), Sa`d intimated: "Today is a day of carnage! Today, sacred places will be desecrated. Today, [God](#) will dishonor Quraysh."

When Prophet Muhammad passed by Abu Sufyan, the latter wondered: "O Messenger of God, Have you heard what Sa`d has just said?" He wondered: "What has he said?" Abu Sufyan replied: "He said such and such." Then, `Uthman and `Abdul-Rahman `Awf commented: "O Messenger of God, we fear that he (Sa`d) should attack Quraysh." Then, Prophet Muhammad said: "No, today will be a day on which the Ka`bah will be dignified. Today will be a day on which God will honor Quraysh." Then, Prophet Muhammad took the standard from Sa`d and gave it to his son, Qays ibn Sa`d ibn `Ubadah. It is said that the standard was rather given to Al-Zubayr.

Prophet Muhammad entered Mecca, bowing his head out of modesty.





His chin was about to touch the front part of the camel. He was reciting the Chapter of Al-Fath.

The Ka`bah key had been kept by `Uthman ibn Talhah before his conversion to Islam. Companion `Ali wanted to keep the Ka`bah key along with supplying water for pilgrims. However, Prophet Muhammad gave it back to `Uthman after he had gone out of the Ka`bah, saying: “Today is a day of dutifulness and faithfulness.”

It is worth noting that Prophet Muhammad had asked `Uthman ibn Talhah for the Ka`bah key before he migrated to Medina. However, `Uthman talked to him coarsely and abused him. But, Prophet Muhammad kept patient with him and foretold: “O `Uthman, you may see this key one day in my hand and I will then put it wherever I want.” `Uthman then replied: “Quraysh will be then destroyed and degraded.” Then, Prophet Muhammad retorted: “No, it will then flourish and be honored.”

Bearing this situation in mind, `Uthman thought that Prophet Muhammad would give the key to somebody else to keep it. Yet, Prophet Muhammad gave the key back to him. It is reported that Prophet Muhammad said: “Here is your key, `Uthman! Today is a day of dutifulness and faithfulness. Take it forever! It will not be taken from you except by an oppressor.”



Prophet Muhammad refused to give the key to any member of Hashim Tribe (to which Prophet Muhammad belonged) though some of them actually asked for it.

Prophet Muhammad was keen on avoiding bloodshed in Mecca as far as possible. On the day of the Conquest of Mecca, Prophet Muhammad came to know that his ally, Khuza`ah Tribe, killed a polytheistic man from Hudhayl in retaliation for a man killed during the pre-Islamic era. Then, Prophet Muhammad became angry and preached a sermon to people, in which he said:

“O people, indeed, God declared Mecca sacred the day He created skies and the earth. So it will remain sacred till the Day of Judgment. A person who believes in God and the Last Day is not allowed to shed blood or cut down trees therein. It was not made vulnerable to anybody before me. It will not be made vulnerable after me. It was made vulnerable to me only for this hour out of anger with its people. But, it has returned to its past sanctity. Let the present inform the absent out of you. Should somebody say to you that the Messenger of God has fought in it, then say that God has made it vulnerable only to his Messenger rather than you, Khuza`ah Tribe. So stop killing ... You have killed a man and I will surely pay his blood money. Should somebody kill somebody else from this time on, his family may have the best of the following two choices: if they like, he (the killer) may be killed; if they like, they may





receive his blood money.”

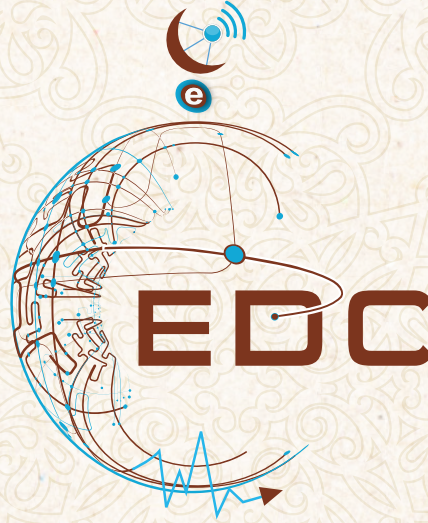
The people of Mecca were given amnesty despite the harm they caused to Prophet Muhammad and the ability of the Muslim army to annihilate them. They were granted amnesty while they were gathering near to the Ka`bah, waiting for Prophet Muhammad’s judgment about them.

Prophet Muhammad wondered: “What do you expect me to do to you?” They replied: “We expect goodness. You are a good brother and the son of a good brother.” He then said: “No blame will be on you today. May God forgive you!”

Though it was customary that the conquering army could kill, enslave, or loot the property of the conquered people, or at least impose tribute on them, Mecca was not treated like any other place given its holiness and sanctity in the sight of Muslims, who believe that it accommodates the sacred places, the universal place of worship and the holy sanctuary of God.

During the Conquest of Mecca, Prophet Muhammad accepted the conversion of many Qurayshi people and allowed some other Qurayshi people to stay in Mecca even without conversion to Islam. Such people are historically referred to as “Al-Tulaqa” (“Released People” in English).





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