

---

# Academia Open



*By Universitas Muhammadiyah Sidoarjo*

---

**Table Of Contents**

**Journal Cover** ..... 1  
**Author[s] Statement**..... 3  
**Editorial Team** ..... 4  
**Article information** ..... 5  
    Check this article update (crossmark) ..... 5  
    Check this article impact ..... 5  
    Cite this article..... 5  
**Title page**..... 6  
    Article Title ..... 6  
    Author information ..... 6  
    Abstract ..... 6  
**Article content**..... 7

## Originality Statement

The author[s] declare that this article is their own work and to the best of their knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been accepted for the published of any other published materials, except where due acknowledgement is made in the article. Any contribution made to the research by others, with whom author[s] have work, is explicitly acknowledged in the article.

## Conflict of Interest Statement

The author[s] declare that this article was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

## Copyright Statement

Copyright © Author(s). This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at <http://creativecommons.org/licenses/by/4.0/legalcode>

# Academia Open

Vol. 11 No. 1 (2026): June  
DOI: 10.21070/acopen.11.2026.14442

## EDITORIAL TEAM

### Editor in Chief

Mochammad Tanzil Multazam, Universitas Muhammadiyah Sidoarjo, Indonesia

### Managing Editor

Bobur Sobirov, Samarkand Institute of Economics and Service, Uzbekistan

### Editors

Fika Megawati, Universitas Muhammadiyah Sidoarjo, Indonesia

Mahardika Darmawan Kusuma Wardana, Universitas Muhammadiyah Sidoarjo, Indonesia

Wiwit Wahyu Wijayanti, Universitas Muhammadiyah Sidoarjo, Indonesia

Farkhod Abdurakhmonov, Silk Road International Tourism University, Uzbekistan

Dr. Hindarto, Universitas Muhammadiyah Sidoarjo, Indonesia

Evi Rinata, Universitas Muhammadiyah Sidoarjo, Indonesia

M Faisal Amir, Universitas Muhammadiyah Sidoarjo, Indonesia

Dr. Hana Catur Wahyuni, Universitas Muhammadiyah Sidoarjo, Indonesia

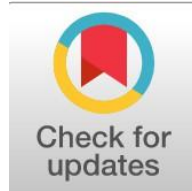
Complete list of editorial team ([link](#))

Complete list of indexing services for this journal ([link](#))

How to submit to this journal ([link](#))

## Article information

**Check this article update (crossmark)**



**Check this article impact (\*)**



**Save this article to Mendeley**



(\*) Time for indexing process is various, depends on indexing database platform

## Delegations during the time of the prophet, peace and blessings be upon him, as described in Ibn Abd Rabihs book, AL Iqd al Farid -Historical Study-

**Raghad Thawban Hazem, raghadthouban@gmail.com (\*)**

University of Mosul–Humanistic Education, Iraq

**Nidal Muayyad Mal Allah , nidhal2017@uomosul.edu.iq**

University of Mosul–Humanistic Education, Iraq

(\*) Corresponding author

### Abstract

**General Background:** The Prophetic biography provides key insights into the formation of the early Islamic state. **Specific Background:** Al-Iqd al-Farid by Ibn Abd Rabbih records the delegations that visited the Prophet Muhammad (PBUH) during the Year of Delegations. **Knowledge Gap:** The historical significance of these accounts has received less attention than the book's literary value. **Aims:** This study analyzes the delegations narrated in Al-Iqd al-Farid using a historical analytical approach. **Results:** The findings show that these delegations involved dialogue, written agreements, and legislative arrangements that facilitated tribal integration into the Islamic state. The narratives also highlight the use of poetry and oratory in expressing loyalty and political affiliation. **Novelty:** This study demonstrates the dual literary and historical value of Al-Iqd al-Farid in documenting Prophetic diplomacy. **Implications:** The research contributes to understanding early Islamic governance, diplomatic communication, and social cohesion.

#### Highlights:

- Al-Iqd al-Farid documents tribal negotiations and written agreements during the Year of Delegations.
- Prophetic leadership applied dialogue, covenant, and administrative regulation in integrating Arab tribes.
- Literary narration and historical reporting were combined to preserve accounts of early Islamic governance.

**Keywords:** Prophetic Delegations, Al Iqd Al Farid, Early Islamic State, Prophetic Diplomacy, Islamic Governance

## 1. Introduction

All praise belongs to Allah, Who sent His Messenger with guidance and the religion of truth, and peace and blessings be upon the one who was sent mercy for all the worlds.

The Al-'Iqd al-Farid is considered one of the most important encyclopedias of literature, history, and literature in the Arab-Islamic heritage. This author interwove literature, history, report and a story, so that it became a mirror of a significant element of the culture of Islam, especially in the early centuries of Islam. The study of delegations in this book takes on a particular significance because it does not only present historical events but also articulates them within a literary context that evokes humanitarian values like mercy, justice and dialogue. Also, the biography of the Messenger in its essence illustrate the best type of leadership, legislating, and establishing a state. Thus, the chosen title was the topic "Delegations in the Era of the Prophet (PBUH) from the Book Al-'Iqd al-Farid by Ibn Abd Rabbih al-Andalusi (d. 328 AH/939 CE)".

The research on the subject of the delegations introduced in Al-'Iqd al-Farid is among the studies that attract attention of researchers and academics, as the objective is to present the social and political aspects of the dimension that established the components of Islamic history as shown by the manifestations reported by Ibn Abd Rabbih in relation to the delegations that came to the Prophet of Allah (peace be upon him). This research seeks to target and classify those delegations, analyzing their texts, their historicity, and their historical significance, as well as making the importance of these delegations in spreading Islam and establishing the pillars of the Islamic State by acknowledging the central authority in Medina.

The most important sources used in this research are: Ansab al-Ashraf by Ahmad ibn Yahya ibn Jabir al-Baladhuri (d. 279 AH/892 CE), Al-'Iqd al-Farid by Ahmad ibn Muhammad ibn Abd Rabbih al-Andalusi (d. 328 AH), Al-Tabaqat al-Kubra by Abu Abdullah Muhammad ibn Sa'ad (d. 230 AH/844 CE) and Al-Sirah al-Nabawiyah by Abu Muhammad Abd al-Malik ibn Hisham ibn Ayyub al-Himyari.

With regard to the research methodology; they were stuck to the descriptive approach, as they collected material and content, then they analyzed its texts for the sake of comprehending and reaching historical facts.

The study was organised into an introduction, ten sections discussing its findings and a conclusion, followed by a bibliography.

### Delegations during the Era of the Prophet (PBUH)

Wufūd is the plural of the term wafd, a representative sent by his people to a king to discuss matters of a conquest, dispute or important issue(1). After the Prophet (PBUH) scored a number of victories within the Arabian Peninsula, and the conquest of Mecca in the eighth year after Hijrah (2) the Arab delegates overwhelmed Medina by declaring their Islam and swearing allegiance to the Prophet (PBUH). Thus the ninth year of Hijrah is called the "Year of Delegations" (3). This was the turning point for the polytheism and the Islam began to declare as the leading religion of the Arabs. Among them were most important delegations:

#### 1. The Delegation of Hamdan

The Ansar from Hamdan Tribe (4) visited the Prophet Muhammad (PBUH) only after he returned from the Battle of Tabuk in the ninth year of Hijrah (5). They came to announce their acceptance of Islam and their submission to the authority of the Prophet (PBUH) through their delegation. Malik ibn-Namat (6) came to the leaders of the people of his settlement and produced the nomads and said:

"A delegation (7) from every settled and transient (peoples), armed with [swift] camels (8) bound (9) by the ties of Islam, fearing no blame in the cause of Allāh, from the regions (10) of Khārif, Yām (11), and Shākir, whose agreement yields to neither a year of drought (12) nor the year of [economic] hardship (13), as long as La'la' (14) remains and the flow (15) of al-Ya'fūr through Salla' (16) for all time."

Then Prophet (PBUH) wrote them documents and dispatched to them under their commander Malik Ibn Namat (RA) This is a document of Muhammad, the Messenger of Allah, to the district of Khārif and the people of Janāb al-Haḍb and the surrounding sands (17), and (to) its delegation led by the distinguished (18) Malik ibn Namat, and those of his people who embraced Islam. They will inherit it and shall possess its high places (19), its low places (20), and its hills if they perform Salah and give zakah. And the ripe she-camel (21), she-camel (22), young she-camel (23), aged she camel (24), except domesticated animals (25) and that which has a fine ram (26) shall be taken from their charity and the strong riding camels and mature horses (27) shall be applied to their duties. (28)

Hence, the Prophet (PBUH) did grant what they wanted, i.e., lands, resources, plains, and highlands, and allowed those resources to be benefited by them except that they had to fulfill any Islamic obligations, represented in accordance by establishing prayer and paying zakat. Consequently, they had the right to eat from the products of their farms and to pasture on their lands. It was also structured based on principles of justice by specifying what would be paid to the state and what would remain of individuals. It determined that the state was entitled to a share of the wool, hair and palm from their livestock. Similarly, Tax was not to be collected from vulnerable, old or infant animals; from old female camels, domestic animals and valuable rams, while strong camels and horses were liable to tax. The ongoing existence of these judgments was

associated with covenant fidelity and fidelity. Thus, it was not just a letter that this document became but, as Gulak mentioned, it became a model administrative legislation of the Prophetic state that is established upon balancing rights and duties and reinforcing the principle of the covenant in integrating to the Islamic state.

## 2. The Delegation of al-Nakha'

A delegation from the tribe of Al-Nakha' Tribe came to the Prophet (PBUH) declaring their acceptance of Islam and submission to his authority (29). Historical sources differ regarding the date of their arrival; some state that they arrived in the ninth year of Hijrah (30), while others maintain that they came in the eleventh year of Hijrah (31). Among them was Abu 'Amr al-Nakha'i (may Allah be pleased with him) (32), who embraced Islam and narrated to the Prophet (PBUH) a vision he had seen on the journey. He said:

"O Messenger of Allah, I saw a vision on my way here. I saw a she-donkey (33) that I had left among the tribe giving birth to a blackish-gray kid (34)(35)." The Messenger of Allah (PBUH) asked: "Did you leave behind a slave woman (36) who was heavily pregnant?" He replied: "Yes, I left a slave woman whom I believed to be pregnant." The Prophet said: "She has given birth to a boy, and he is your son." He then asked: "Why is he blackish-gray?" The Prophet replied: "Come closer to me." When he approached, the Prophet asked: "Do you have vitiligo that you conceal?" He answered: "Yes, by the One who sent you with the truth, no one has ever seen it or known about it." The Prophet said: "That is the reason."

He continued: "I also saw al-Nu'man ibn al-Mundhir wearing earrings (37), bracelets (38), and armlets (39)." The Prophet said: "That signifies the return of Arab kingship to its finest adornment and splendor."

He said: "I also saw an old gray-haired woman emerging from the earth." The Prophet replied: "That is the remnant of worldly life."

He further said: "I saw a fire emerging from the earth separating me from a son of mine named 'Amr, and it was saying: 'Blazing fire! Blazing fire! The seeing and the blind alike! Feed me, and I shall consume you, your wealth, and destroy you.'" The Prophet (PBUH) responded: "That is a tribulation at the end of time." He asked: "What is that tribulation, O Messenger of Allah?" The Prophet said: "People will kill their leader, then they will fall into disputes among themselves like the interlocking of skull plates" (40), while intertwining his fingers. "The wrongdoer will imagine himself righteous, and the blood of a believer will become sweeter to another believer than drinking water." (41)

This narration demonstrates the Prophetic rational approach and reflects a societal future vision rather than mere unseen prophecy. The Prophet (PBUH) interpreted the vision on several levels: realistic, political, and social. He linked the unexpected birth to an actual pregnancy and associated the child's complexion with a concealed physical condition. Politically, he referred to the restoration of kingship and the return of order and prosperity. He also pointed to the tribulations of the end times and explained their social consequences, namely the inversion of values and the confusion of standards, to the extent that a believer's killing of his fellow believer would become easier for him than drinking water.

## 3. The Delegation of Kalb

Qaṭan ibn Harithah al-'Alimi (may Allah be pleased with him) (42) came with his people from the tribe of Kalb Tribe to the Prophet (PBUH), whereupon they embraced Islam (43). Historical sources do not specify the exact year of their delegation; however, Ibn al-Jawzi included them among the delegations of the tenth year of Hijrah (44). Qaṭan spoke eloquently, and the Prophet (PBUH) admired his speech. The Prophet then wrote for them:

"This is a document from Muhammad, the Messenger of Allah, to the clans of Kalb and their allies, and to those besides them whom Islam has protected (45), together with Qaṭan ibn Harithah al-'Alimi: [they are commanded] to establish prayer at its proper time and to pay zakat in accordance with its due obligation, faithfully fulfilling their covenant, in the presence of witnesses among the Muslims: ibn 'Ubadah (46), ibn Unays (47), and Dihyah ibn Khalifah al-Kalbi (48). Upon their grazing camels (49) there shall be imposed the due levy of suckling camels (50) for every fifty sound camels free from defect (51). Pack camels used for transport are exempt (52). Regarding sheep (53), a mature ewe (54), whether pregnant or barren (55), shall be taken. From crops irrigated by flowing water from a spring (56), one-tenth shall be taken from its produce, whereas from rain-fed lands (57), half of one-tenth shall be taken (58) according to fair valuation. No additional obligation shall be imposed upon them, nor shall collections be divided unjustly. Allah and His Messenger bear witness to this, and it was written by ibn Qays ibn Shammās (59)." (60)

This document may be regarded as an organizational charter aimed at affirming both religious and financial obligations without injustice or oppression. The Prophet (PBUH) instructed them to establish prayer and pay zakat, while precisely determining what should be collected from their wealth. Zakat was imposed upon livestock, particularly healthy camels free from defects, at the rate of one camel for every fifty camels, while camels designated for transport and carrying loads were exempted. Zakat was also taken from mature sheep regardless of whether they were pregnant or not. Agricultural produce irrigated through running water was subject to one-tenth taxation, whereas crops and palm trees dependent solely on rainfall were subject to half of one-tenth. Furthermore, no additional financial obligations beyond those specified in the document were permitted.

## 4. The Delegation of Thaqif

# Academia Open

Vol. 11 No. 1 (2026): June

DOI: 10.21070/acopen.11.2026.14442

After the Messenger of Allah (PBUH) returned to Medina from Tabuk in Ramadan of the ninth year of Hijrah, the delegation of Thaqif Tribe came to him announcing their acceptance of Islam (61). Among their leaders was ‘Urwah ibn Mas‘ud al-Thaqafi (62), who had previously embraced Islam and invited his people to it, but they killed him. Thereafter, they realized that they were incapable of confronting the Messenger of Allah (PBUH), especially after the conquest of Mecca and the conversion of the majority of the Arabs to Islam. Consequently, they came to him in Medina seeking reconciliation (63). The Prophet (PBUH) wrote for them a document regulating the relationship between the Islamic state and their tribe, which stated:

“They shall have the covenant of Allah, and their valley shall be sacred: its thorny trees (64), its game, and all forms of injustice therein are prohibited. Any debt owed to them with a specified term, once its term has expired, shall be binding (65), free from liability before Allah and His Messenger. Any debt or pledge existing beyond ‘Ukaz (66) shall be repaid up to its principal amount and settled at ‘Ukaz without delay.” (67)

The narration was also reported by Ibn Hisham and Ibn Sa‘d (68) with some variation:

“Indeed, the thorny trees of Wajj (69) and its game are not to be cut down (70). Whoever is found doing so shall be flogged and stripped of his garments. If he exceeds that, he shall be taken and brought before the Prophet Muhammad. This is the command of the Prophet Muhammad, the Messenger of Allah. It was written by خالد ibn Sa‘id by the order of the Messenger Muhammad ibn Abdullah. Therefore, no one should transgress it and thereby wrong himself regarding what Muhammad, the Messenger of Allah (PBUH), has commanded.”

This document may be regarded as a Prophetic charter of both legislative and administrative nature through which the Prophet (PBUH) addressed the transition of Thaqif from the customs of the pre-Islamic era to the Islamic system founded upon covenant, justice, and financial regulation. It incorporated Thaqif within the framework of legal protection and the guarantee of security and rights. The document also contained spatial and security regulations by declaring the valley of Thaqif a sacred territory in which cutting trees, hunting, and committing injustice were prohibited.

On the financial level, the document addressed the issue of debts and pledges by obligating the fulfillment of debts upon maturity and affirming the debtor’s commitment to repayment while establishing the principle that only the principal amount should be repaid. It further stipulated that debts should be settled in the market of ‘Ukaz, as it represented the most renowned judicial and financial center among the Arabs, while also prohibiting procrastination and delay in repayment.

The importance of this document lies in its being an early model of Prophetic documentation that combined financial legislation, administrative organization, and the achievement of social justice. It also contributed to integrating tribes into the framework of the Islamic state on the basis of written covenant and mutual commitment, making it an important source for studying Prophetic policy and governance.

## 5. The Delegation of Madhhij

Among the most important delegations that came to the Messenger of Allah (PBUH) was the delegation of Zabyān ibn Ḥaddād (may Allah be pleased with him) (71), although it was also said to be Zabyān ibn Kadādah (72), among the nobles of Madhhij Tribe. It is reported that they were among the distinguished people of Madhhij from Yuḥābir ibn Malik (73), declaring their loyalty. He said:

“We are a people from the noble heights (74) of Madhhij, from Yuḥābir ibn Malik.” Then he added: “The she-camels (76) carried us swiftly (75) from the heights of al-Ḥawf (77) and the mountain peaks, raised by the elevated lands (78) and lowered through the valleys of the soft plains (79), while the darkness of night (80) overtook them.”

He then referred to the elevated regions surrounding al-Ta‘if that had belonged to the descendants of Mahlāil ibn Qīnān (81). They had prospered in its valleys, but when they disobeyed Allah, the flood overtook them, and none survived except those who were with Noah (peace be upon him) in the Ark. He stated:

“Then he mentioned Noah when he departed from the Ark with those who were with him, saying that among his descendants were ‘Ād and Thamud, who flourished rapidly, but Allah struck them with mighty destruction (82) and annihilated them with thunderbolts.”

He further explained that Banu Hani’ from Thamud settled in al-Ta‘if, cultivated its lands, and developed its waterways, while Himyar came to dominate the land with all that it contained: “the white and the black lands, the red Persia, and the yellow tribute,” referring respectively to barren land, densely green land, the lands of the Persians under foreign rule, and gold tribute. However, they became tyrannical, and Allah caused some of them to destroy others (83).

He then mentioned that tribes from al-Azd settled there during the era of ‘Amr ibn ‘Amir (84), developing the region and building palaces therein, until Madhhij overpowered them and established dominance, whereby the strong prevailed over the weak (85). He said:

“Indeed, tribes from al-Azd settled there during the time of ‘Amr ibn ‘Amir. They opened waterways, constructed fortresses, and established great dwellings (86). Then Madhhij advanced with their spears (87) and charged with their reins (88)(89), so that the mighty subdued the weak, and the numerous killed the few. Banu ‘Amr ibn Judhaymah struck down its branches (90), consumed its harvest, and drained its abundance (91).”

## **Thereupon, the Messenger of Allah (PBUH) said:**

“The pleasures of this world are more insignificant and smaller in the sight of Allah than the droppings of a fly. Had this world equaled the wing of a mosquito before Allah, He would not have granted a disbeliever a single share of it, nor would a Muslim have any attachment to it.” (92)

This narration represents a significant example of the nature of dialogue between pre-Islamic Arab discourse and Islamic discourse. The speech of Zabyān centered upon introducing his tribe, describing the land and its historical legacy, and recounting the history of the Arabs in al-Ta'if and its surroundings, while recalling previous nations such as the peoples of Noah, 'Ād, and Thamud, and the destruction that befell them despite their strength. The Prophet (PBUH), in turn, clarified that the pleasures of worldly life are temporary and insignificant, and that true value lies only in what is with Allah.

## **6. The Delegation of Laqīt ibn 'Āmir ibn al-Muntafiq (may Allah be pleased with him)**

The delegation of Laqīt ibn 'Āmir ibn al-Muntafiq came to the Prophet (PBUH), accompanied by a companion named Nahīk ibn 'Āṣim ibn Mālik ibn al-Muntafiq (94), in the ninth year of Hijrah (95). They met the Messenger of Allah (PBUH) after he had completed his prayer and sermon among the people. Laqīt (may Allah be pleased with him) asked him about the five keys of the unseen, to which the Prophet (PBUH) replied:

“Knowledge of death: He knows when each of you will die, and you do not know it. Knowledge of what will happen tomorrow and what you will eat tomorrow you do not know it(96). Knowledge of the fetus in the wombHe knows it, and you do not know it. And knowledge of rain: He observes you in times of drought and hardship, then He smiles, knowing that your relief is near.” (97)

Then he asked him about knowledge that only the Prophet (PBUH) knows while people do not, and mentioned that some tribes of Madhhij Tribe and Khath'am Tribe did not believe what they were told. The Prophet (PBUH) said:

“You will remain as long as you remain, then your Prophet will pass away. After that, you will remain until the cry is sent forth. By your Lord, it will leave nothing on the earth except that it will die, including the angels near your Lord. Then your Lord will descend upon the earth after it has become empty, and He will send rain from beneath the Throne...” (98)

## **He continued describing the resurrection:**

“Your Lord will bring forth every buried dead from their graves, splitting the earth over them until they rise from their heads and sit upright. Then Allah will say: ‘What did you experience?’ They will say: ‘Yesterday... today...’ as if they had only just left their families.” (99)

The Prophet (PBUH) then explained how Allah will gather mankind after their dispersion, comparing it to how rain revives barren land, allowing vegetation to grow again. In the same way, Allah will resurrect human beings from the earth and bring them forth alive.

When Laqīt asked how Allah can see all people at once while He is One, the Prophet (PBUH) said:

“Shall I not inform you by a parable? The sun and the moon are among His signs—small in relation to Him. You see them and they see you at the same time, and your Lord is even more capable of seeing you all together.” (100)

Laqīt then asked about what will happen at the meeting with Allah. The Prophet (PBUH) replied:

“You will be presented before Him openly, with nothing hidden from Him. Your Lord will take a handful of water and sprinkle it upon you. Whoever is a believer will have his face made bright like a white cloth (101), while the disbeliever will be blackened like charcoal (102)(103).”

## **He continued describing the afterlife:**

“Then your Prophet will depart, and the righteous will follow him. You will pass over a bridge of fire, where one of you will feel the heat and say ‘O Lord!’ and Allah will say: ‘Is it so?’ Then you will reach the Prophet’s Basin (105), from which those who drink will never thirst again.”

## **The Prophet (PBUH) further explained the conditions of that Day:**

“By your Lord, none of you will extend his hand except that a cup will be placed in it, purifying him from impurity and harm (104). The sun and the moon will be withheld, and you will not see them.” He said: “By what will we see then?” The Prophet replied: “With vision like your present sight, at a time when the earth is illuminated and the mountains are exposed.” (105)

He was then asked about reward and punishment:

“How will we be rewarded for our good and bad deeds?” He said: “A good deed is rewarded tenfold, and an evil deed is counted as one unless Allah forgives.”

# Academia Open

Vol. 11 No. 1 (2026): June

DOI: 10.21070/acopen.11.2026.14442

“And what are Paradise and Hell?” He said: “Hell has seven gates; between every two gates is a journey of seventy years for a rider. Paradise has eight gates; between every two gates is a journey of seventy years.” (106) He further described Paradise:

“It contains rivers of purified honey, cups of wine free from harm or regret, rivers of unaltered milk, pure water, and fruits beyond your knowledge, along with purified spouses.”

When asked about spouses in Paradise, he said: “The righteous women are for the righteous men. You will enjoy them as you enjoy your wives in this world, except there is no procreation.”

Finally, Laqīt asked about the pledge of allegiance: “On what do I pledge allegiance to you, O Messenger of Allah?”

He said: “On establishing prayer, giving zakat, abandoning polytheism, and not associating any partner with Allah.”

Laqīt said: “Do we have what lies between the East and the West?” The Prophet initially withdrew his hand, thinking he was making a condition he would not be granted. Then Laqīt clarified, and the Prophet said: “That is yours: you may reside wherever you wish, but none shall be accountable except himself.” (106)

He then departed from the Prophet (PBUH).

This narration represents a central text in understanding the Prophetic methodology in addressing metaphysical (ghayb) matters. It combines the limits of human knowledge with the reinforcement of belief in the Hereafter, while offering rational and structured responses to major existential questions. The Prophet (PBUH) successfully transformed curiosity about the unseen from mere intellectual inquiry into a conscious faith that recognizes human limitation and affirms certainty in the knowledge and power of Allah. Thus, the narration confirms that Islamic belief is not based on ambiguity, but on clear guidance that both liberates and regulates the human intellect at the same time.

## 7. The Delegation of Qaylah (may Allah be pleased with her)

The delegation of Banu Shayban Tribe came to the Prophet (PBUH) in the ninth year of Hijrah, declaring their acceptance of Islam (107). Among them was Qaylah bint Makhramah al-Tamimiyyah (may Allah be pleased with her) (108), who accompanied them seeking the companionship of the Prophet (PBUH). Her daughters had been taken from her by her uncle, Athwab ibn Azhar, which caused her great grief. One of her daughters, al-Ḥudaybā', wept while wearing a black wool garment. As they hurried along, a hare suddenly appeared, and the girl took it as a good omen, saying: “By Allah, your fortune will always remain higher than that of Athwab.” Then a fox appeared, and she again took it as a sign of good fortune (109)(110).

When the camel knelt, the girl advised her mother: “Turn your clothes inside out, roll yourself on the ground, and turn your camel’s saddle (111).” While they were in that state, Athwab approached with a sword and took the girl away, carrying her off (112).

Later, Qaylah went to her sister among Banu Shayban, intending to join the Messenger of Allah (PBUH). Her sister thought she was asleep, while her husband, Harith ibn Hassan al-Shaybani (may Allah be pleased with him) (113), said: “I have found for Qaylah a righteous companion.” He told her that he was from Bakr ibn Wa'il Tribe. Her sister initially refused to let Qaylah travel without a companion from her own people, but Qaylah overheard their conversation, prepared her camel, and joined Harith (may Allah be pleased with him). She then proceeded with him to the Prophet (PBUH), arriving at the dawn prayer while it was still dark.

She stood in the row of men, not knowing where to stand, as she was newly transitioned from the customs of the pre-Islamic period. A man in the row asked her: “Are you a man or a woman?” She replied: “A woman.” He said: “You almost caused me confusion; stand behind the women.” So she joined the women’s row (114).

When a man greeted the Prophet (PBUH), she looked at him and saw him sitting humbly. She said: “When I saw the Messenger of Allah (PBUH) in his humble sitting posture, I trembled with fear.” His companion said: “O Messenger of Allah, the poor woman is trembling.” The Prophet (PBUH), without turning to look at her as she was behind him, said: “O woman, remain calm.” She said: “When he said that, Allah removed the fear from my heart.” Harith (may Allah be pleased with him) then pledged allegiance to the Prophet (PBUH) on behalf of himself and his people, and requested that a written document be issued concerning al-Dahnā' (115). He said:

“O Messenger of Allah, write between us and Tamim a document regarding al-Dahnā', so that none of them may cross it except a traveler or one passing through.” The Prophet said: “O boy, write for him regarding al-Dahnā'.” However, Qaylah objected, saying: “O Messenger of Allah, he did not ask you for fairness in land. This al-Dahnā' is merely a grazing area for camels and sheep, while the women and children of Banu Tamim are beyond it.” The Prophet (PBUH) said: “Stop, boy—she has spoken the truth. A Muslim is the brother of another Muslim; they share water and trees and support one another against oppression.” (116)

When Harith saw that his request had been denied, he said: “We have become like the proverb: ‘its destruction was carried by a sheep with its hooves’” (117), a saying used for one who brings harm upon himself through poor judgment. The origin of the proverb is that a man once found a sheep and had nothing to slaughter it with, until a knife appeared after the sheep struck the ground, and he slaughtered it with it (118).

Qaylah then said to him: “By Allah, I did not know you except as a guide in darkness, generous in hospitality, and honorable in companionship—until we came to the Messenger of Allah (PBUH). But do not blame me for seeking my share just as you sought yours.” She also mentioned a son of hers who had died in Khaybar and wept for him. The Prophet (PBUH) asked her not to cry excessively so that the deceased would not be harmed by her lamentation. Then he wrote for her:

“For Qaylah and the women, daughters of Qaylah: they shall not be wronged in their rights, nor forced into marriage. Every believer and Muslim shall support them in goodness, and no harm shall be done to them.” (119) This narration confirms the establishment of the principle of social justice in Islam, particularly regarding women’s rights and legal protection. It affirms their right to complain and seek justice, and highlights the transfer of authority in resolving disputes from tribal customs to Prophetic legislation. The Prophet’s document for Qaylah and her daughters establishes the protection of fundamental rights, foremost among them the prohibition of oppression and coercion in marriage, while also establishing collective responsibility within the believing community to support the oppressed and uphold justice.

## 8. The delegation of Jarir ibn Abdullah al-Bajali (may Allah be pleased with him)

Jarir ibn Abdullah al-Bajali came to the Prophet (PBUH) and accepted Islam. There are differing reports, but most historical sources confirm that he arrived in the tenth year of Hijrah (121), while Ibn Hajar al-‘Asqalani (122) wrote, "There is disagreement on his conversion, and the most correct opinion is that it was in the year of delegations, the ninth year of Hijrah". Narration regarding his arrival was reported by Ibn Abd Rabbih (123), where in it, the Prophet (PBUH) inquired about the land of Bisha (124) where he used to migrate. Jarir replied: It is a land of level and smooth (125) ground, as well as valleys and plains (126), arad (127) and bitter herb (128), and high lands (129), reaching to Nakhlah, and Nakhlah. It has ample water (130); its land is fertile (131); and its winter is as spring.

### The Prophet (PBUH) then said:

“For the finest water is cold and pure (132), and the finest wealth is flocks of sheep, and the finest pasture is the arak tree. So the sidr tree, once it fails, becomes silver (133) this way, and when it deshedding its foliage it becomes gold (134); when eaten, it is nourished (135). The lowest level of earth is made of foam, water and clay as testified in 136(137). Allah created the lower earth.

This narration illustrates how the Prophet (PBUH) used to put forth his curiosity and inquire about the condition of tribes in their home environments by questioning Jarir (may Allah be pleased with him) about his birthplace. Livelihood and stability were directly tied to environment. Jarir said that his land was fertile, flat, and "good for living and moving about," with trees from which he obtained firewood: "[There is] vegetation that is good for camels and palm trees and water Sources and fertile lands and around him mild winters."

He further explained that the heaviest in weight and best in virtuous merits are the most useful such as fresh cold water, livestock wealth among which sheep because its consumption is good enough to expend, growing fast, and grazing land that is most suitable. This narration is important in that it demonstrates both environmental and economic awareness within the Prophetic Sunnah (path), establishes a relationship between sustenance and natural resource management, as well as acts as a practical guide for creating sustainable livelihoods. This demonstrates how complete Prophetic methodology is in its organisation of human and social affairs.

## 9. The delegation of Nabigha Banu Ja‘da (ra)

The first of these was al-Nabigha of Banu Ja‘da who went to the Prophet (PBUH) and accepted Islam. Yet the Chronicler reports do not state the exact year of his delegation (139). Reciting his poetry in front of the Prophet (PBUH), he said, “Both our glories and our nobility have pierced the sky, and we aspire to an office still beyond.” (140)

### Then the Prophet (PBUH) said to him:

“Where to, O Abu Layla?” He replied: “To Paradise.” The Prophet said: if Allah wills. When he reached the verse: “Forbearance is only good if there are impulses that guard the purity of its perversion. (141)

**So said he Prophet (PBUH):** Saying, ” May Allah not give you a busted mouth! (142)

Al-Jarh/Da‘if Muhammad (Ali ibn al-‘Abd al-‘Aziz al-Chorazyi); because he did not die until he saw AbdAllah ibn Al-Zubayr, and he lived for 130 years and his last teeth did not break. He praised him and Ibn al-Zubayr said: I want to recite poetry to you, and I said; Oh Abu Layla, poetry is your nearest thing to us. In the riches (Ghana) of Allah has two rights on you – the right of seeing the Messenger of Allah Allah be upon him, and the right of your participation with the Muslims in the public riches of their country. Later he took pity on him and rewarded him handsomely (143).

## 10. The Delegation of Tha‘fah ibn Abi Zuhayr al-Nahdi

Banu Nahd Tribe (may Allah be pleased with him (144) delegations) came to the Noble Prophet (PBUH) when Arab tribes were coming to him declaring their acceptance of Islam in the Niran year of Hijrah (145).

Tha‘fah ibn Abi Zuhayr (may Allah be pleased with him) spoke before the Prophet (PBUH), complaining about their state (of

# Academia Open

Vol. 11 No. 1 (2026): June

DOI: 10.21070/acopen.11.2026.14442

drought) and all the waters being exhausted from their land due to having little rain. He said: O Messenger of Allah we have come to you from the lowlands of Tihāmah (146)(147), burdened by camels of al-Mays (148)(149) and driven by the winds of hardship (150). We draw tokens from crippled mines (151), We scour the still-untouched furrows (152), We harvest the winged barks (153), We hewing the trembling clouds (154)(155) Of this desolate, furious domain (156), and root in the stony ground, which is riddled with dry fissures. The plants have lost their flourish(157)(158), vegetation has shed (159), branches have parch (160), livestock has died, and palm trees have dried(161). Apart from (idols and false practices) [162] (and as long as) the sea doesn't stop (163) (and) the Mount Ta'ar (remains in place) 164. It is time to leave cattle as with nobody to whack (165), having capacity in the mast for scant (166), the sheep are everywhere and give an extremely insignificant, irrelevant quantity (167). "For us has come one great drought, the year, red as blood, the bitterest of years (168), without profit or nutriment (169). He went on to state that among them there would be famine and drought and the neglect of vegetation and livestock while they suffered great scarcity; yet they would have renounced idolatry and would have remained true to Islam.

Then the Prophet (PBUH) make dua for them and say:

"May You bless for them their Milk sharia; and mix their Milk sharia; and dilute their Milk sharia; (170)(171)(172). Send their shepherds to fertile lands (173), bear fruits for them (174), have water flow from the earth (175). In exhorting them, bless their wealth, and their children. Whosoever prays, is a Muslim; whosoever pays Zakaah, is righteous; and whosoever bears testimony that there is no god but Allah is sincere. O Banu Nahd, do not betray the trust of Islam and leave shirk "Do not be greedy in zakat (176), do not deviate in this life, and do not neglect prayer. (177)

He prayed for their livestock, pasture and abundance of water and connected the blessings to the fulfillment of religious duties like prayer, zakat and true monotheism. He then composed a paper for them as Ibn Abd Rabbih 178 has it, reading: Sorry, Allah: Munaz Hussain — "In the name of Allah, the Most Gracious, the Most Merciful. From: Muhammad, the Messenger of Allah, to Banu Nahd ibn Zayd: Peace be upon those who follow guidance. Because, O Banu Nahd, you are the obligatory for you; and in stocks (179) laid down for you (180) and its young (181) and the riding stocks (182); and the swift and young (183) livestock (animals.) You are allowed to graze your pastures (184), not be cut your trees (185), not be prevented the producing of milk of your domestic animals (186) with the condition that you must not show hostility or breach the covenant (187) and commit the sin of unlawful gain (188). Whoever accepts that which is in this document shall have the pay of Allah and the protection of His Messenger, and whoever rejects it shall accrue more sin than one .

This paper provides a clear and regulated rule-law between the Islamic state and the tribe. It recognizes Islam only in exchanged for guaranteed rights. It asserts their economic and living rights such as exemptions from zakat on livestock that are weak, sick, or new-born and on riding animals as well. It combines the freedom of grazing, protecting natural resources whenever any tree is cut or pasture is restricted. You enjoy these rights under the condition that you will comply with the covenant breach of the covenant makes you liable and obliges you to pay more. In short, the entire document presupposes a prophetic model of governance that integrates efforts at economic regulation, environmental protection, and social justice through the lens of covenant and mutual obligation.

## Conclusion and Findings

The study resulted in the following conclusions:

1. The results of the study demonstrate that the contents contained in Al-'Iqd al-Farid is not only a source of literary value rather than a rich historical material that documented the Year of Delegations and its aftermath. They show how the new Islamic state was able to assimilate many tribes in a single framework.
2. Study shows how the Prophet (PBUH) used a more subtle form of diplomacy from inviting different sects and using dialogue to communicate the message of Islam and advocate for peaceful coexistence.
3. The narrated texts confirm that poetry and oratory were used in expressing both loyalty and political-religious affiliation, demonstrating the fusion between literature and historical ethnography.
4. Despite the fact that Al-'Iqd al-Farid is considered one of the books of literature, it was very important in preserving information and biographies of a large number of delegations.
5. The manufacturer suggests a long horizon for further examination of the political concept that was the groundwork of early Islamic state construction, and underpins the need for unmediated discourse as a means to Transcending social tensions and with.

## References

1. Al-Nihāyah fī Gharīb al-Ḥadīth, ed. Tāhir Aḥmad al-Zāwī and Maḥmūd Muḥammad al-Ṭanāḥī, Beirut: al-Maktabah al-Ilmiyyah, 1399 AH.
2. Al-Azharī, Abū Mansūr Muḥammad ibn Aḥmad (d. 370 AH / 980 CE)
3. Tahdhīb al-Lughah, ed. Muḥammad 'Awaḍ Mur'ib, 1st ed., Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2001.
4. Al-Balādhurī, Aḥmad ibn Yaḥyā ibn Jābir ibn Dāwūd (d. 279 AH / 892 CE)
5. Ansāb al-Ashraf, ed. Suhayl Zakkār and Riyāḍ al-Ziriklī, 1st ed., Beirut: Dār al-Fikr, 1417 AH.

6. Al-Jāhiz, 'Amr ibn Baḥr (d. 255 AH / 869 CE)
7. Al-Ḥayawān, 2nd ed., Beirut: Dār al-Kutub al-'Ilmiyyah, 1424 AH.
8. Al-Rasā'il al-Adabiyyah, ed. 'Abd al-Salām Muḥammad Hārūn, Cairo: Maktabat al-Khānjī, 1384 AH.
9. Ibn al-Jawzī, Abū al-Faraj 'Abd al-Raḥmān ibn 'Alī (d. 597 AH / 1201 CE)
10. Mīr'āt al-Zamān fī Tārīkh al-A'yān, ed. Muḥammad Barakāt et al., 1st ed., Damascus: Dār al-Risālah al-'Ālamiyyah, 1434 AH.
11. Al-Jawharī, Ismā'il ibn Ḥammād (d. 393 AH / 1002 CE)
12. Al-Ṣiḥāḥ Tāj al-Lughah, ed. Aḥmad 'Abd al-Ghafūr 'Aṭṭār, 4th ed., Beirut: Dār al-'Ilm lil-Malāyīn, 1407 AH.
13. Al-Ḥārith ibn Muḥammad al-Tamīmī (d. 282 AH / 895 CE)
14. Musnad al-Ḥārith, ed. Ḥusayn Aḥmad Ṣāliḥ al-Bākīrī, 1st ed., Madinah: Center for Sunnah and Sīrah Studies, 1413 AH.
15. Ibn Ḥajar al-'Asqalānī (d. 852 AH / 1449 CE)
16. Al-Iṣābah fī Tamyīz al-Ṣaḥābah, ed. 'Ādil Aḥmad 'Abd al-Mawjūd & 'Alī Muḥammad Mu'awwad, 1st ed., Beirut: Dār al-Kutub al-'Ilmiyyah, 1415 AH.
17. Faḥ al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī, Madinah: Dār al-Ghurabā' al-Athariyyah, 1417 AH.
18. Ibn Ḥazm, Abū Muḥammad 'Alī ibn Aḥmad (d. 456 AH / 1064 CE)
19. Jumharat Ansāb al-'Arab, Beirut: Dār al-Kutub al-'Ilmiyyah, 1403 AH.
20. Aḥmad ibn Ḥanbal (d. 241 AH / 855 CE)
21. Al-Musnad, ed. Shu'ayb al-Arna'ūt et al., 1st ed., Beirut: Mu'assasat al-Risālah, 1421 AH.
22. Khalīfa ibn Khayyāt (d. 240 AH / 854 CE)
23. Al-Tārīkh, ed. Akram Ḍiyā' al-'Umarī, 2nd ed., Beirut: Mu'assasat al-Risālah, 1397 AH.
24. Ibn Duraid al-Azdī (d. 321 AH / 933 CE)
25. Jumharat al-Lughah, ed. Ramzī Munīr Ba'labakkī, 1st ed., Beirut: Dār al-'Ilm lil-Malāyīn, 1987.
26. Al-Ishtiqāq, ed. 'Abd al-Salām Hārūn, Beirut: Dār al-Jīl, 1411 AH.
27. Ibn Sa'd (d. 230 AH / 845 CE)
28. Al-Ṭabaqāt al-Kubrā, ed. Muḥammad 'Abd al-Qādir 'Aṭā, 1st ed., Beirut: Dār al-Kutub al-'Ilmiyyah, 1410 AH.
29. Abū 'Ubayd al-Qāsim ibn Sallām (d. 224 AH / 838 CE)
30. Gharīb al-Ḥadīth, ed. Muḥammad 'Abd al-Mu'īd Khān, 1st ed., Hyderabad: Ottoman Encyclopaedia Press, 1384 AH.
31. Ibn Shabbah (d. 262 AH / 876 CE)
32. Tārīkh al-Madīnah, ed. Fahīm Muḥammad Shaltūt, 1st ed., Jeddah, 1399 AH.
33. Al-Ṭabarī (d. 310 AH / 923 CE)
34. Tārīkh al-Rusul wa-al-Mulūk, 2nd ed., Beirut: Dār al-Turāth, 1387 AH.
35. Ibn 'Abd al-Barr (d. 463 AH / 1071 CE)
36. Al-Istī'āb fī Ma'rīfat al-Aṣḥāb, ed. 'Alī Muḥammad al-Bajāwī, 1st ed., Beirut: Dār al-Jīl, 1412 AH.
37. Ibn 'Abd Rabbih (d. 328 AH / 940 CE)
38. Al-'Iqd al-Farīd, ed. Aḥmad Amīn et al., 2nd ed., Cairo: Committee of Authorship Press, 1969.
39. Abū 'Ubayd al-Bakrī (d. 487 AH / 1094 CE)
40. Mu'jam mā Ista'jam, 3rd ed., Beirut: 'Ālam al-Kutub, 1403 AH.
41. Al-Fārābī (d. 350 AH / 961 CE)
42. Mu'jam Dīwān al-Adab, ed. Aḥmad Mukhtār 'Umar, Cairo: Dār al-Sha'b, 1424 AH.
43. Al-Farāhīdī (d. 170 AH / 786 CE)
44. Al-'Ayn, ed. Mahdī al-Makhzūmī & Ibrāhīm al-Sāmarrā'ī, Baghdad: Dār al-Hilāl, n.d.
45. Ibn Qutaybah al-Dīnawarī (d. 276 AH / 889 CE)
46. Al-Shi'r wa-al-Shu'arā', Cairo: Dār al-Ḥadīth, 1423 AH.
47. Gharīb al-Ḥadīth, ed. 'Abd Allāh al-Jubūrī, 1st ed., Baghdad: al-'Ānī Press, 1397 AH.
48. Al-Masā'il wa-al-Ajwibah, 1st ed., Beirut: Dār Ibn Kathīr, 1410 AH.
49. Ibn Kathīr (d. 774 AH / 1373 CE)
50. Al-Sīrah al-Nabawiyyah, ed. Muṣṭafā 'Abd al-Wāḥid, Beirut: Dār al-Ma'rīfah, 1395 AH.
51. Ibn Manzūr (d. 711 AH / 1311 CE)
52. Lisān al-'Arab, 3rd ed., Beirut: Dār Ṣādir, 1414 AH.
53. Al-Maydānī (d. 518 AH / 1124 CE)
54. Majma' al-Amthāl, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd, Beirut: Dār al-Ma'rīfah, n.d.
55. Al-Harawī (d. 401 AH / 1010 CE)
56. Al-Gharībayn fī al-Qur'ān wa-al-Ḥadīth, ed. Aḥmad Farīd al-Mazīdī, 1st ed., Makkah: Nizār Muṣṭafā al-Bāz Library, 1419 AH.
57. Ibn Hishām (d. 218 AH / 833 CE)
58. Al-Tījān fī Mulūk Ḥimyar, 1st ed., Sana'a: Yemeni Research Center, 1347 AH.
59. Al-Sīrah al-Nabawiyyah, ed. Muṣṭafā al-Saqqā et al., 2nd ed., Cairo: Muṣṭafā al-Bābī al-Ḥalabī Press, 1955.
60. Yāqūt al-Ḥamawī (d. 626 AH / 1229 CE)
61. Mu'jam al-Buldān, 2nd ed., Beirut: Dār Ṣādir, 1995.