

long, but what basically happened was that Al-Mugheerah ﷺ robbed and killed thirteen of his fellow tribesmen. A battle was about to erupt between the sub-tribes of the Thaqeef, had not 'Urwah done his best to calm matters down; in the end, 'Urwah had to play blood money on behalf of his nephew for the thirteen men he killed. As for Al-Mugheerah ﷺ, he had, by that time, fled to Al-Madeenah. Upon arriving there, he embraced Islam and offered the money he stole to the Prophet ﷺ. Since he had gained that money through treacherous means, the Prophet ﷺ did not accept it; and he ﷺ said to Al-Mugheerah, "As for your Islam, I accept it (from you), but as for the wealth (you offer), I want nothing to do with it."^[1]

'Urwah tried to exude confidence in the presence of the Messenger of Allah ﷺ, but he could not keep up the act when he returned to the Quraish. He felt a sense of hopelessness, and he said the following words to the leaders of the Quraish: "O people, throughout my life I have paid visits to kings - to Kisra, Haraqal, and An-Najaashee. But, by Allah, I have never seen a king who was more obeyed by the people he lived amongst than Muhammad is by his Companions. By Allah, (they honour him so much that) they do not look directly at him (for more than an instant), and they do not raise their voices in his presence. He ﷺ simply has to suggest a matter, and it is done. Anytime he discharges phlegm or spittle, some man from his companions takes it in his hand and rubs it over his skin. And whenever he performs ablution, his companions gather around him, forming a crowd, with each man among them hoping to get something from the water he used during his ablution (hoping to be blessed with that water). I have done my best to assess their character and mettle. Based on what I have seen, know for certain that if you want a battle with swords, they will give you everything they have. For I have just come back from a people who do not care about what happens to them, so long as they are able to protect their leader...so make a firm resolve and beware of making a weak

^[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/238); *Hadeeth* number: 2732.

decision. O people, set a period of time during which you can have a truce with him. Accept what I recommend to you, for I am indeed sincere to you (and to your cause), even though I fear that you will not be granted victory over him. Think of him as a man who has come to the House (the Ka'bah) in order to honour it. He has with him animals that he wants to sacrifice; he will slaughter them and leave (so don't stop him from entering Makkah, for that will be a grave mistake on your part)." Taken aback by 'Urwah's words, the leaders of the Quraish could only respond, "Do not say such words, O Abu Ra'foor (i.e., 'Urwah; Abu Ya'foor was his *Kunyah*, and it literally means, 'Father of Ya'foor'). Had someone other than you spoken them, we would have found fault with him. But no (we will not do as you say); instead, we will turn him away from the House this year, and he may return the next."^[1]

The irony of the situation was that, even though 'Urwah attempted with all his will to deliver a psychological blow to the Muslims, he unwittingly did just that to the leaders of the Quraish when he returned to them. His plan had backfired, for while he was trying to divide the ranks of the Muslims and weaken their morale, they were showing him their strong faith, their love for their Prophet ﷺ, and their willingness to die for the cause of Islam.

Sincere as he was to the Quraish, 'Urwah did not want to see them enter into a hasty battle with the Muslims, because he knew that they would lose in the end; and even though he thought that delaying the war by means of a truce was the best course of action for the Quraish, he was bold enough to say to Quraish's leaders that they would still not be granted victory over the Muslims. In so many words, he said that Quraish's cause was hopeless, though he ardently wanted them to come out victorious over the Muslims; imagine, then, the impact his words had on the leaders of the Quraish. They hated everything he said, but knowing that he was speaking the truth, they could not come up with any argument to refute him; all they could do was lament the fact that 'Urwah had spoken in such a manner to them. The Prophet ﷺ

^[1] Refer to *Maghaazee* by Al-Waaqidee (2/598).

succeeded in disillusioning 'Urwah about Quraish's chances of victory; sadly for the Quraish, however, they still entertained the delusion, outwardly if not in their hearts, that they, and not the Prophet ﷺ, had the upper hand in the conflict.

3) Al-Hulais ibn 'Alqamah

From a strategic vantage point, the Muslims needed to distance Quraish's allies from the Quraish, which is why influencing 'Urwah was an important victory for the Muslims. They had a chance to achieve a similar victory when the Quraish sent Al-Hulais ibn 'Alqamah, who was a member of the Kinaanah tribe, and who was the leader of the Ahaabeesh. When the Messenger of Allah ﷺ saw him approaching, he informed his Companions ﷺ that Al-Hulais was a man who honoured the Ka'bah, a man who sincerely and seriously exalted things he deemed sanctified, such as the rites of pilgrimage.

The Prophet ﷺ wanted to show Al-Hulais that their cause was just. All they wanted to do was to honour the Ka'bah and to perform sacrifices during their pilgrimage to it, and in response to that the Quraish threatened to fight them if they tried to enter Makkah. Because the Prophet ﷺ knew that Al-Hulais was a man of principles, though he was misguided, he ﷺ wanted him to see clearly what was actually happening, and so he ﷺ ordered his Companions ﷺ to send out the *Hadyee* (the animals prepared for slaughter) in his direction so that he could see for himself their situation. The Prophet ﷺ further ordered them to raise their voices while they made the *Talbiyyah* so that he could hear them (the *Talbiyyah* is the group of phrases that a pilgrim repeats frequently during his pilgrimage).

As the Prophet ﷺ had hoped, Al-Hulais was greatly moved when he saw the *Hadyee* being steered towards him from the valley; he saw the *Qalaaid* (that which is hung around the neck of animals that are to be sacrificed during the pilgrimage to Makkah). Al-Hulais could not stand what he was seeing, and so he went back to the Quraish before he even reached the Messenger of Allah ﷺ.

Al-Hulais was in shock at what he was seeing; he could not understand why Quraish's leaders were acting so unjustly and irrationally towards the Prophet ﷺ and his Companions ﷺ. When he was going towards Al-Hudaibiyyah, he saw how disheveled the Muslims looked as a result of being forced to stay in a state of *Ihraam* (the inviolable state of being a pilgrim) for so long without being allowed to visit the Ka'bah. In Al-Hulais's mind, the whole situation was a disgrace to the Quraish; this time, he felt, they had gone too far.

In unequivocal terms, Al-Hulais told the Quraish how he felt about their wrongdoing; they answered him in equally vehement tones, and the unity of the Quraish and its allies was quickly eroding. In an attempt to alleviate the tense situation, the leaders of the Quraish said to Al-Hulais, "Indeed, everything you saw was a plot concocted by Muhammad and his Companions, so refrain from holding us back."^[1]

It was a great blessing from Allah ﷻ that the Prophet ﷺ knew Al-Hulais's character, and then it was a further blessing that the Prophet ﷺ knew how best to appeal to his sense of justice and fairness. If Al-Hulais did not practically support the Muslims in their cause, he at least, after having expressed his anger to the Quraish, made it clear that he was not going to side with the Quraish if fighting erupted between them and the Muslims. And given that he was the leader of the Ahaabeesh and had many men under his control, removing him from the picture was a great victory for the Muslims.

Thus the Prophet ﷺ was able to influence two allies of the Quraish, 'Urwah and Al-Hulais, which certainly had the affect of demoralizing the enemy. In every sphere of life the Prophet ﷺ showed exceptional skill and ability. At Al-Hudaibiyyah, the Prophet ﷺ showed great skill in diplomacy, in that he ﷺ was able to convince two of his enemies that his cause was just, which went a long way towards weakening their resolve to fight him.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

Another emissary of the Quraish was Mikraz ibn Hafs. When the Prophet ﷺ saw him, he ﷺ said, "Here is Miraz, an evildoing man." The Prophet ﷺ knew that his talks with Mikraz would not be fruitful; but while Mikraz was talking to him, Suhail ibn 'Amrun approached. The name Suhail comes from the word Sahl, which means easy or manageable. Playing on the meaning of Suhail's name, the Prophet ﷺ said to his Companions upon seeing Suhail, "Allah has made your affair easy for you."^[1] The Prophet ﷺ said this because he ﷺ knew that the Quraish had sent him to offer a truce. And we will further have opportunity to speak about Suhail in an upcoming section, *In Sha Allah* (Allah Willing).

The Delegations That The Prophet ﷺ Sent To The Quraish

The Prophet ﷺ felt that it was necessary to send an ambassador from his side to the Quraish, someone who could inform them about his peaceful intentions, his desire to honour the sanctity of Makkah and of the Ka'bah, and his intention to return to Al-Madeenah as soon as he ﷺ and his Companions ﷺ were finished performing 'Umrah. Kharraash ibn Umayyah Al-Khuzaa'ee ﷺ was chosen to be that ambassador. Having mounted a camel named 'Ath-Tha'ab,' Kharraash ﷺ rode towards Makkah to convey the Prophet's message to the Quraish. Once he entered Makkah, however, the Quraish did not even give him the opportunity to speak. They killed the camel and showed every intention of killing Kharraash ﷺ himself, but they were prevented from doing so by men from the Ahaabeesh.

Kharraash ﷺ quickly returned to Al-Hudaibiyah and informed the Messenger of Allah ﷺ about what had happened. Despite what happened to Kharraash ﷺ, the Messenger of Allah ﷺ wanted to send another messenger to convey his message to the Quraish. At first, he ﷺ chose 'Umar ibn Al-Khattaab ﷺ to go,^[2]

^[1] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Stipulations Regarding Jihaad (3/239); *Hadeeth* number: 2732.

^[2] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pg. 83).

but 'Umar ؓ excused himself from going, and suggested that 'Uthmaan ؓ go in his place.

'Umar ؓ had good reason not to go; the person who went needed some form of protection, and 'Umar ؓ had no one who would protect him from the Quraish; 'Uthmaan ؓ, on the other hand, would be well protected by his clan, which is why 'Umar ؓ suggested that 'Uthmaan ؓ go as the Prophet's ambassador. 'Umar ؓ said to the Messenger of Allah ﷺ, "Verily, when it comes to the Quraish, I fear for myself, for you indeed know how much of an enemy I am of theirs; and there is no one from the Children of 'Adee who will defend me; nonetheless, if you want me to go, O Messenger of Allah, I will enter upon them (and do as you command)."^[1] The Messenger of Allah ﷺ gave no reply, and so 'Umar ؓ continued to say, "But I will guide you, O Messenger of Allah, to a man who is more honoured in Makkah than I am, and who has a larger and stronger clan than I have: He is 'Uthmaan ibn 'Affaan." The Messenger of Allah ﷺ summoned for 'Uthmaan ؓ to come to him. When he ؓ came, the Messenger of Allah ﷺ said to him, "Go to the Quraish and inform them that we have not come to fight against anyone; instead, we have come only to visit this House and honour its inviolability. We have with us the *Hadyee* (animals that are sacrificed during the pilgrimage), and we will slaughter them and then leave." 'Uthmaan ibn 'Affaan ؓ set out until he reached Baldah, where he ؓ came across a group of men from the Quraish, some of whom were noblemen. They said to him, "Where do you intend to go?" He ؓ answered, "The Messenger of Allah ﷺ sent me to you, to invite you unto Allah and to Islam, so that all of you then enter into the fold of the religion (of Islam). For indeed, Allah will grant victory to His religion and honour to His Prophet ﷺ; or as another option, you can hold back your enmity and allow others to lead (the war against the Muslims). If they (others) are granted victory over Muhammad ﷺ, then that is what you wanted in the first place. And if Muhammad ﷺ comes out victorious, you will have the choice of entering into the fold of the

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

religion along with the rest of the people..." 'Uthmaan ﷺ continued to say things that displeased them, and so they responded, "We have heard what you have to say, but that will never happen; he will never enter upon us by force, so return to your companion and tell him that he will not reach us here."

That was the general response that 'Uthmaan ﷺ received; there was one man, however, who came to his aid, and that was Abbaan ibn Sa'eed ibn Al-'Aas. Abbaan welcomed him and openly declared to the Quraish that 'Uthmaan ﷺ was under his protection, which meant that 'Uthmaan ﷺ could walk around safely throughout Makkah. "Do what you need to do," Abbaan said, after which he descended from the horse he was riding, allowed 'Uthmaan ﷺ to sit on it, and mounted it himself, so that they rode together to Makkah. Once inside of Makkah, 'Uthmaan ﷺ visited Quraish's noblemen one man at a time, going to Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, and others. Some of them he was speaking to for the first time since he arrived at Al-Hudaibiyyah, and others he had already spoken to at Baldah. They all repeated the same answer to him: "Muhammad will never enter upon us."^[1]

On a conciliatory note, the polytheists offered 'Uthmaan ﷺ the opportunity to make *Tawaaf* (circuits) around the Ka'bah, but he ﷺ refused. He ﷺ used his time wisely during his stay in Makkah, taking advantage of the opportunity to convey the Prophet's message to weak Muslims who were not able to migrate to Al-Madeenah; as he ﷺ conveyed that message, he ﷺ gave them glad tidings of victory that was near at hand. For their part, they gave 'Uthmaan ﷺ a verbal message to take back to the Prophet ﷺ. They said, "Convey from us greetings of peace to the Messenger of Allah ﷺ. Verily, the One Who enabled him to reach Al-Hudaibiyyah is Most Able to make him reach the inside of Makkah."^[2]

The process of agreeing upon a treaty was not easy; many

^[1] Refer to *Zaad Al-Ma'aad* (3/290) and to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/344).

^[2] Refer to *Ghazwah Al-Hudaibiyyah* by Abu Faaris (pg. 85) and to *Zaad Al-Ma'aad* (3/291).

members of the Quraish wanted war rather than a truce, and their attitude resulted in a skirmish, in which arrows were fired and stones were thrown. Both sides took prisoners that they held as security. Allah ﷻ said:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

“And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.” (Qur’an 48: 24)

Imam Muslim related an account of the event that prompted the revelation of this verse; according to that narration, eighty armed polytheists from the people of Makkah descended stealthily and made their way from Mount At-Tan’eem down to Al-Hudaibiyah, with the intention of attacking the Muslims by surprise. Their plan failed, for they were captured by the Prophet ﷺ and his Companions ؓ. The Prophet ﷺ gave an order that the prisoners should be kept alive, and Allah ﷻ then revealed the above-mentioned Verse.^[1]

Salamah ibn Al-Akwa’ ؓ gave the following account of what happened:

The polytheists then made overtures of wanting to agree to a truce; all of us (both Muslims and polytheists) walked in the same places, and we came to an agreement. I was a servant of Talhah ibn ‘Ubaidullah; it was my job to provide drink to his horse and to clean its back (i.e., to remove dust from the horse’s skin); also, I would serve Talhah and eat from his food. I had left my family and my wealth in order to migrate to Allah and His Messenger ﷺ. After an agreement was made between us and the people of Makkah, we mixed with one another. I went to a tree, swept away its thorns, and lied down at its base. Four polytheists from the

^[1] Refer to *Saheeh Muslim*, the Book of *Al-Jihaad* and *As-Siyyar* (3/1442); and to *Musnad Imam Ahmad* (the *Musnad* of Anas ibn Maalik ؓ).

people of Makkah came to me and began to verbally attack the Messenger of Allah ﷺ. Despising them (for that and for their disbelief), I changed places and went to another tree; meanwhile, they hung up their swords and lied down to rest. As they were upon that state, someone called out from the bottom of the valley, saying: "O *Muhaajiroon!* Ibn Zaneem has been killed!" I unsheathed my sword and raced towards the four polytheists who were sleeping. I took their weapons and made a bundle out of them in my hands. I then said, "By the One Who Honored the face of Muhammad, if any one of you so much as raises his head, I will strike him between his eyes with my sword." I led them to the Messenger of Allah ﷺ, and (around the same time) my uncle, 'Aamir, was coming with a man from the Al-'Abillaat (the Al-'Abillaat were a people who were ascribed to their mother, 'Abillah bint 'Ubaid)^[1], and his name was Mikraz. Riding on a horse that was attired in some material (to protect it from weapons), my uncle was escorting Mikraz and seventy polytheists to the Messenger of Allah ﷺ (as prisoners). The Messenger of Allah ﷺ looked at them and said, "Release them, for it is they who initiate vile deeds, and it is they who will repeat them for a second time."^[2] The Messenger of Allah ﷺ pardoned them, after which Allah ﷻ revealed (this Verse):

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

"And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do." (Qur'an 48: 24)^[3]

Through what happened, Allah ﷻ bestowed a great blessing upon His believing slaves, preventing the polytheists from harming

^[1] Refer to *An-Nawawee's Sharh Muslim* (12/177).

^[2] Refer to *An-Nawawee's Sharh Muslim* (12/176).

^[3] *Saheeh Muslim, the Book of Al-Jihaad and As-Siyyar* (3/1432).

them, and holding them back from attacking the polytheists, in order that fighting should take place beside the inviolable *Masjid* in Makkah. Even though the situation was tense, and many people from the polytheists did not want a truce, Allah ﷻ decreed for things to happen in a way that resulted in a treaty that benefited the believers both in this life and in the Hereafter.^[1]

Allah ﷻ said towards the end of the above-mentioned Verse:

﴿مِن بَعْدِ أَنْ أَظْفَرَكُم عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

“After He had made you victors over them. And Allah is Ever the All-Seer of what you do.”

A phrase which points to the fact that it was the Muslims, and not the polytheists, who deserved credit for ending the hostilities. This is because the Muslims first captured the polytheists, then had them in their control (they could have killed them if they wanted to), and then pardoned and released them.^[2] That magnanimous gesture on the part of the Prophet ﷺ helped pave the way for the peace treaty that followed.

The Pledge Of Ar-Ridwaan

An emergency situation arose in the Muslim encampment at Al-Hudaibiyah; reports had been conveyed to the Muslims that 'Uthmaan ؓ had been killed. It was not possible to find out right away whether the report was true or not, and it was quite possible that the Quraish might attack the Muslims again, but this time with much more than eighty men. And so the Prophet ﷺ gathered his Companions ؓ for an emergency meeting. Once they were all gathered, he ﷺ called upon them to make a pledge to fight against the polytheists. The Companions ؓ of course answered his call and pledged to continue to struggle until death overtook them; there was, however, one man among the Companions ؓ who did not make the pledge. His name was Al-Jadd ibn Qais, and it was

^[1] Refer to *Tafseer Ibn Katheer* (4/192).

^[2] Refer to *Hadeeth Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool* ﷺ (2/230).

his hypocrisy that prevented him from making the pledge.^[1]

According to one narration, the Companions ﷺ made a pledge to be patient,^[2] but according to another narration, they made a pledge not to flee from battle.^[3] These narrations do not conflict with one another, since a pledge to struggle until death implies that the person making the pledge will be patient and will not flee from battle.^[4]

The first person to make that pledge was Abu Sinaan 'Abdullah ibn Wahb Al-Asdee ﷺ; others ﷺ followed after him, making the same pledge as he ﷺ did. Salamah ibn Al-Akwa' ﷺ made the pledge three times, once among the early group of people who were making the pledge, once among the middle group, and once among the last group.^[5]

'Uthmaan ﷺ was not present for the pledge because he ﷺ was still in Makkah, and was thought to be dead by the Muslims. The Prophet ﷺ took his own right hand and said, "This is on behalf of 'Uthmaan," after which he ﷺ struck it on his other hand.^[6]

The number of Companions ﷺ that made the pledge that day under the tree was one-thousand four-hundred.^[7] In the Noble Qur'an, the people who made the Pledge of Ar-Ridwaan (the pledge that was made on that day) are discussed, and their virtues are mentioned both in Verses of the Noble Qur'an and in sayings of the Prophet ﷺ; here are some of the revealed texts that shed light on their Virtues.

1) Allah ﷻ said:

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

^[2] *Saheeh Bukhaaree* (4169).

^[3] *Saheeh Muslim* (1856).

^[4] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

^[5] Refer to *Zaad Al-Ma'aad* (3/291).

^[6] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 404); and to *Saheeh Bukhaaree*, chapter, "The Virtues of 'Uthmaan ibn 'Affaan ﷺ, and the Wording, 'This is the Hand of 'Uthmaan.'"

^[7] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 482).

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا أَجْرًا عَظِيمًا ﴿١٠﴾﴾

“Verily, those who give Bai’a (pledge) to you (O Muhammad ﷺ) they are giving Bai’a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.” (Qur’an 48: 10)

In this Verse, Allah ﷻ bestows a great honour upon those Companions ﷺ who made the Pledge of Ar-Ridwaan, informing them that the pledge they made to the Prophet ﷺ was in fact one they were making to Allah ﷻ. What greater honour could they have asked for? Ibn Al-Qayyim said, “The Messenger of Allah ﷺ was like an ambassador between Allah ﷻ and his Companions ﷺ, because the pledge they made to him was in fact a pledge to Allah ﷻ. And because Allah ﷻ is above the heavens, above His Throne, and above all created things - including those who made the pledge - He ﷻ said:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

“Verily, those who give Bai’a (pledge) to you (O Muhammad ﷺ) they are giving Bai’a (pledge) to Allah. The Hand of Allah is over their hands.”^[1]

As for Allah’s saying:

﴿وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا أَجْرًا عَظِيمًا﴾

“And whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.”

The great reward mentioned is Paradise and what is in it. And no eye has seen, no ear has heard, and no person has imagined what is in Paradise.

^[1] Refer to Mukhtasir As-Sawaa’iq Al-Mursalah (2/172).

- 2) The Pledge of Al-Hudaibiyyah is called "The Pledge of Ar-Ridwaan." Ar-Ridwaan denotes being pleased, and so the naming of the pledge was appropriate because Allah ﷻ was pleased with the believers who gave their pledge to the Prophet ﷺ under the tree at Al-Hudaibiyyah. Allah ﷻ said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise." (Qur'an 48: 18, 19)

Much is contained in these Verses. First, Allah ﷻ informed the people of the Ar-Ridwaan Pledge that He ﷻ was pleased with them, and when Allah ﷻ is pleased with someone, He ﷻ is never again angry with them. One who understands this fact appreciates the great honour and blessing that were bestowed upon them. Allah ﷻ said:

﴿إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

"When they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree."

And what pledge did they make under the tree? They pledged to fight the Quraish and to not flee from battle.

Allah ﷻ said:

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

"He knew what was in their hearts."

Which means that He ﷻ knew that they were sincere and that

they truly intended to fulfill the terms of their pledge. Then Allah ﷻ gave them a promise saying:

﴿وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

"And He rewarded them with a near victory."

That victory was the conquest of Khaibar, which actually occurred after the Treaty of Al-Hudaibiyyah (we will, *In Sha Allah*, come to it in a later chapter). Allah ﷻ also promised them:

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا﴾

"Abundant spoils that they will capture."

The spoils mentioned here refer to the string of conquests that Allah ﷻ blessed the believers with in the years that followed, beginning with the conquest of Khaibar, then of Makkah, and then of many lands both within and outside of the Arabian Peninsula. Those spoils were not limited to material things, but extended to the honour and high ranking that the believers are blessed with in both this world and the Hereafter.^[1]

3) Allah ﷻ said:

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾﴾

"When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allah sent down His Sakeenah (calmness and tranquility) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything." (Qur'an 48: 26)

^[1] Refer to *Tafseer At-Tabaree* (26/85, 86) and to *Tafseer Al-Qurtubee* (16/186).

Here, Allah ﷻ said that He ﷻ made the believers stick to the word of piety, and most scholars agree that the word (or phrase) of piety is, "None has the right to be worshipped but Allah."

4) Jaabir ibn 'Abdullah ؓ said, "On the Day of Al-Hudaibiyyah, the Messenger of Allah ﷺ said to us, 'You are the best of earth's people,' and there were one-thousand four-hundred of us." He ؓ continued to say to the people around him, "And had I been able to see (Jaabir said this because he became blind in the latter part of his life), I would have shown you the location of the tree (i.e., the tree under which they had made the Ar-Ridwaan Pledge)."^[1] This narration attests to the virtues of the Companions ؓ who made the Ar-Ridwaan Pledge. One point of concern, however, is that some *Shiahs* cite this narration to argue the claim that 'Alee ؓ is superior to 'Uthmaan ؓ, because 'Alee ؓ made the pledge of Ar-Ridwaan, while 'Uthmaan ؓ was away in Makkah. Their understanding of the hadeeth and the way they use it to argue their claim are both patently false. 'Uthmaan ؓ is in fact considered to have made the pledge, since the Prophet ﷺ made it on his behalf; 'Uthmaan ؓ, therefore, falls under the category of the people who made the Ar-Ridwaan Pledge, and he thus shares with them the quality of being one of the best of earth's inhabitants. Furthermore, the Prophet ﷺ did not mean that some of them were better than others among them, but simply that they were as a category and as a group better than everyone else on earth.^[2]

5) Jaabir ibn 'Abdullah ؓ related that Umm Mubashhir ؓ informed him that she ؓ heard the Prophet ﷺ say in the company of Hafsa ؓ, "Allah willing, no one from the people of the tree (the people who made the Ar-Ridwaan Pledge), the people who made the pledge underneath it, will enter the Hellfire." Hafsa ؓ said, "No?" The Prophet ﷺ scolded her, and she ؓ replied by citing the Verse:

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Al-Hudaibiyyah"; and *Saheeh Muslim* (3/1485).

^[2] Refer to *Fathul-Baaree* (7/443).

﴿وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا﴾

“There is not one of you but will pass over it (Hell).” (Qur’an 19: 71)

She ﷺ only mentioned the first part of the Verse, so the Prophet ﷺ replied, “Indeed, Allah ﷻ said:

﴿وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾﴾

“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).” (Qur’an 19: 71, 72)

In his commentary of this *Hadeeth*, Imam An-Nawawee said, “This means that certainly, and without exception, they will not enter the Hellfire...And the Prophet ﷺ said, ‘Allah Willing,’ to seek blessings (from Allah ﷻ), and not because he doubted what he was saying...As for Hafsaah ﷺ, she said, “No,” not to refute what the Prophet ﷺ said, but to seek out further explanation from him. Incidentally, the correct meaning of ‘will pass over it’ is that every single person will have to pass over *As-Siraat*, which is a bridge erected over the Hellfire. The people of Hell will fall over the bridge and into the Hellfire, while everyone else will be saved (and will cross over it to the other side).”^[1]

6) Jaabir ibn ‘Abdullah ﷺ related that the Messenger of Allah ﷺ said, “Whoever climbs the mountain pass, the mountain pass of *Al-Miraar*, what was taken away from the Children of Israel (i.e., in terms of sins; and Allah knows best) will be taken away from him.” Jaabir ﷺ said, “The first to climb it were our horsemen, the horsemen of Banu Al-Khazraj, followed by the rest of the people.” The Prophet ﷺ said, “All of you are

^[1] Refer to *An-Nawawee’s Sharh Saheeh Muslim* (16/85).

forgiven, except for the owner of the red camel." The owner of the red camel was Al-Jadd ibn Qais; his camel strayed away from the encampment, and he decided to look for it instead of taking part in the pledge. Jaabir ؓ said about Al-Jadd, "We went to him and said, 'Come, so that the Messenger of Allah ﷺ can ask that you be forgiven.' He replied, 'By Allah, for me to find my lost camel is more beloved to me than for your companion to ask forgiveness for me.'..."^[1]

The previous *Hadeeth* confirms that the people of the Ar-Ridwaan Pledge will not enter the Hellfire, while this *Hadeeth* establishes that Allah ﷻ forgave them for their sins. Such was the wonderful reward they received - not only received but were informed about in this life - for obeying Allah ﷻ and His Messenger ﷺ.^[2]

An interesting statistic is that, while only eighty-three *Muhaajiroon* participated in Badr, the *Muhaajiroon* constituted half of the Muslim army at Al-Hudaibiyyah. This is because most of them were emigrants from small, neighbouring Arab tribes. The youth from these tribes traveled to Al-Madeenah and joined their brothers in faith under the banner of the Messenger of Allah ﷺ. They were trained and educated on a daily basis in the *Masjid* of the Prophet ﷺ, and they underwent another kind of training during battles and expeditions. Their tribes, despite being small, achieved a higher standing over other comparatively larger tribes that refused to attach themselves to the Muslim nation. Aslam and Ghafaar are two notable examples of those smaller tribes, and after Allah ﷻ, the credit of their embracing Islam must be given to those of their members who were among the first to embrace Islam; and here I am referring to Abu Dharr ؓ of the Ghafaar tribe, and Buraidah ibn Al-Haseeb ؓ of the Aslam tribe. Both of these two exceptional men became Muslims and then returned to their people to invite them to the religion of Islam.^[3]

^[1] *Saheeh Muslim* (4/2144, 2145) and *Ahmad* (In the beginning part of the *Al-Koofiyyoon Musnad*).

^[2] Refer to '*Aqeedah Ahlus-Sunnah Wal-Jamaa'ah* (1/212).

^[3] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/214).

As for other tribes - such as Muzainah, Juhainah, Ashja', and Khuzaa'ah - it is true that some of their youth began to migrate to Al-Madeenah, but they nonetheless came in small numbers. The rest of their tribesmen, who constituted the majority, remained polytheists. Their tribes, therefore, lost out on the honour of joining the Muslim army as it headed towards Al-Hudaibiyah.^[1]

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/216).

2

The Treaty Of Al-Hudaibiyyah And Some Events That Resulted From Its Signing

Suhail Ibn 'Amr's Negotiations With The Messenger Of Allah ﷺ

When the leaders of the Quraish heard about the Ar-Ridwaan Pledge, they collectively realized that the Prophet ﷺ and his Companions ؓ were very much determined to fight them; past experiences at Badr and Uhud probably also reminded them how much the Prophet's Companions ؓ were willing to sacrifice for the cause of Islam. It was, Quraish's leaders agreed, the time to negotiate a truce with the Prophet ﷺ, and for that purpose, they sent Suhail ibn 'Amr to lead a delegation that was to go to the Prophet ﷺ and negotiate terms for a truce.

Suhail was one of the more respected leaders of the Quraish; he was known for his political astuteness, eloquent speech, intelligence, and cleverness. The Prophet ﷺ was just in his assessment of men and their talents; and so recognizing the qualities of Suhail ibn 'Amr, he ﷺ said upon seeing Suhail coming to him at Al-Hudaibiyyah, "Verily, the people (i.e., the Quraish) wanted a truce when they decided to send this man (to negotiate on their behalf)."^[1]

The two sides began to negotiate the terms of the agreement, and by that time, 'Uthmaan ibn 'Affaan ؓ had returned safely to the

^[1] Refer to *Maghaazee Al-Waaqidee* (2/602, 604, 605).

Muslim encampment. Since the Prophet ﷺ was satisfied about the well-being of 'Uthmaan ؓ, there was no reason not to negotiate with the Quraish. Each party made clear the conditions they wanted to include in the treaty; and they discussed a number of issues they disagreed about, in the hope of arriving at some point of agreement. Their discussions continued for a while, but in the end, they agreed in principle on the main points of the treaty.

As they were about to write the final version of the treaty, the Prophet ﷺ began dictating to the wording of the agreement to a scribe, who in this case was Imam 'Alee ibn Abee Taalib ؓ. The Prophet ﷺ ordered 'Alee ؓ to begin the treaty with the words, "In the Name of Allah, the Most Beneficent, the Most Merciful." Suhail objected immediately, saying, "I do not know *Ar-Rahmaan* (the Most Beneficent); instead write, 'In Your Name, O Allah.'" The Companions ؓ voiced their anger at Suhail's objection, saying, "He is *Ar-Rahmaan* (the Most Merciful), and we will write nothing other than *Ar-Rahmaan*." As if signaling for his Companions ؓ to remain silent, the Prophet ﷺ said to the scribe ؓ, "Write: In Your Name, O Allah."^[1] The Prophet ﷺ then continued to dictate the conditions of the treaty, ordering the scribe ؓ to write down the following: "This what the Messenger of Allah has agreed upon," but this time, Suhail interrupted him before he ﷺ could even complete his sentence. Suhail said, "Had I known that you were the Messenger of Allah, I would not have opposed you, but would have instead followed you. Do you turn away from your name and the name of your father: Muhammad ibn 'Abdullah? So write down your name and the name of your father (instead of the Messenger of Allah)."^[2]

The Companions ؓ again voiced their anger at Suhail's objection, but the Prophet ﷺ again, through his easygoingness and wisdom and farsightedness, ended the disagreement by ordering the

^[1] Refer to *Maghaazee Al-Waaqidee* (2/610).

^[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/342), to *Saheeh Muslim* (chapter, "The Treaty of Al-Hudaibiyyah at Al-Hudai-biyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik).

scribe ﷺ to eliminate 'the Messenger of Allah' from the text of the agreement and to instead write 'Muhammad ibn 'Abdullah.' His decision immediately had the effect of silencing and calming down his Companions ﷺ.

There was yet a third condition that did not seem fair but that the Prophet ﷺ, because of his wisdom and farsightedness, agreed to nonetheless. That condition was stipulated by Suhail, and it was as follows: If any polytheist left Al-Madeenah and traveled to Makkah, the leaders of the Quraish could welcome him and allow him to live among them; but if any Muslim fled Makkah and went to Al-Madeenah, the Prophet ﷺ had to refuse him entry and bar him from the right of living in Al-Madeenah.

The Prophet ﷺ agreed to these terms because he ﷺ was looking at the big picture, at what was going to benefit the Muslims in the long run; but even then, these seemingly unfair terms were not so harmful after all. To write 'In Your Name, O Allah' instead of 'In the Name of Allah, the Most Beneficent, the Most Merciful' did not make all that much difference, for both phrases essentially conveyed the same meaning. As for writing 'Muhammad ibn 'Abdullah' instead of 'the Messenger of Allah,' that too was not worthy of making an objection, for the Prophet's name, after all, was Muhammad ibn 'Abdullah ﷺ. Yes, Allah ﷻ is the Most Beneficent, the Most Merciful, but to simply write 'in the Name of Allah' does not negate those qualities, and so there was no need of making too much of a fuss over the matter. Similarly, it is a fact that the one dictating the terms of the treaty was the Messenger of Allah ﷺ, but to have said that he was Muhammad ibn 'Abdullah in no way negated that fact. What would have been bad and unacceptable would be for Suhail to have stipulated the writing down of one of the idols he worshipped or some statement that implied the divinity of his idols, but since he didn't do that, it was best not to argue, but to simply accommodate him; he was, after all, one of the two contracting parties in the agreement, and therefore had the right to voice his objection as long as he was being fair.

The third condition was a bit more touchy, in that the Prophet ﷺ would no longer be able to welcome any Muslim who migrated from Makkah to Al-Madeenah; not only could he not welcome any such emigrants, he ﷺ, as the overall leader of Al-Madeenah, had to refuse them entry and force them to stay outside of the boundaries of Al-Madeenah. The Prophet ﷺ agreed to this condition because he knew - whether it was through revelation or the wisdom and foresight that Allah ﷻ blessed him with - that things would work out for the best for the weak Muslims of Makkah. He ﷺ made that point clear when he ﷺ said, "Whoever from us goes to them, then may Allah distance him [from us (i.e., we should be satisfied to be rid of him)]. And whosoever among them comes to us, Allah will provide him with relief and a way out." And that, of course, is exactly what happened (as we will, *In Sha Allah*, discuss in a later section).^[1]

The treaty was finalized, and it consisted of the following points:

- 1) "In Your Name, O Allah."
- 2) This is what Muhammad ibn 'Abdullah has agreed upon with Suhail ibn 'Amr.
- 3) Both have agreed to put a hold on the war between the people (of Makkah and Al-Madeenah) for a period of ten years, during which time people will live safely and will refrain from harming one another.
- 4) Whosoever of the companions of Muhammad comes to Makkah, to perform *Hajj* or '*Umrah*, or with the hope of gaining from the Blessings of Allah (i.e., goes to Makkah to engage in trade), then he is safe, both in his blood and in his wealth. And whosoever from the Quraish goes to Makkah, passing through it in order to go to Egypt or Ash-Sham, and hoping to gain from the blessing of Allah, then he is safe both

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/324), to *Saheeh Muslim* (chapter, "The Agreement of Al-Hudaibiyyah at Al-Hudai-biyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik ؓ).

in his blood and in his wealth.

- 5) If anyone from the Quraish goes to Muhammad without the permission of his guardian, then Muhammad has to send him back. And if anyone that is with Muhammad goes to the Quraish, they do not have to send him back.
- 6) We will all abide by the terms of the treaty; none of us will steal from one another or act treacherously with one another.
- 7) Any third party that wants to enter into an agreement or alliance with Muhammad has the right to do so. And any third party that wants to enter into an agreement or alliance with the Quraish has the right to do so. (Consequently, the Khuzaa'ah entered into the agreement, saying, "We are upon an agreement and a covenant with Muhammad"; and the people of Banu Bakr also entered into the agreement, saying, "We are upon an agreement and a covenant with the Quraish.").
- 8) You (O Muhammad) have to return this year without entering Makkah; next year, however, we will leave (Makkah) for you, and you may enter it with your Companions and remain in it for three days. You can carry with you the weapons that a rider carries (and no more): swords in scabbards. And you will not enter with any other weapons.
- 9) As for the sacrificial animals you brought (this year)...you may not enter (Makkah) with them upon us.

The treaty was witnessed by both Muslims and polytheists. The Muslims who witnessed the treaty were Abu Bakr As-Siddeeq ؓ, 'Umar ibn Al-Khattaab ؓ, 'Abdur-Rahmaan ibn 'Auf ؓ, 'Abdullah ibn Suhail ibn 'Amr ؓ, Sa'd ibn Abee Waqqaas ؓ, Muhammad ibn Maslamah ؓ - and the transcriber of the treaty, 'Alee ibn Abee Taalib ؓ. The polytheists who bore witness to the treaty were Miraz ibn Hafs and Suhail ibn 'Amr.^[1]

^[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah Wal-Qaanoon Ad-Duwalee* by Dr. Muhammad Ad-Deek (pgs. 270, 271).

This treaty has been of great importance to all Muslims who came after the generation of the Companions ﷺ, for it provided the framework and principles for any treaty in which Muslims wanted to be a signing party. The principles and precedents contained in the signing of the treaty are important - how Muslims should negotiate, what compromises they may make, what conditions they can agree to, how the text of a treaty should be worded, and so on.

The Prophet ﷺ agreed to the Treaty of Al-Hudaibiyyah not when the Muslims were weak, but when they were strong and could adequately defend themselves from outside threats. It is safe to say that the Quraish needed the treaty much more than the Muslims needed it. Nonetheless, the Muslims accepted certain conditions that they could have quite possibly rejected, which caused many of the Companions ﷺ to become angry and upset. Regardless of how they felt, however, they knew that they had to obey the Prophet ﷺ, for he ﷺ spoke based on revelation, and not based on personal whims or desires.

The Companions ﷺ showed great restraint in dealing with Quraish's ambassador, Suhail ibn 'Amr. He, on more than one occasion, surpassed the bounds of propriety while he negotiated terms with the Prophet ﷺ; and he did so while he was in the midst of the Muslim army. Nonetheless, the Companions ﷺ did not give any sign that they wanted to harm him, applying an unwritten law that was universally accepted but not always practiced in Arabia, a law which stated that ambassadors were not to be killed (or harmed). Even though Suhail went beyond the bounds of propriety, the Prophet ﷺ tried to please him and dealt with him gently, keeping in mind the overall goal that was in the best interests of Islam - which was arriving at a peace treaty with the Quraish, an achievement that would entail many benefits for the Muslims in the short term as well as, and more specifically, in the long run. The Treaty of Al-Hudaibiyyah was going to mark a new stage in the propagation of Islam both inside and outside of the Arabian Peninsula.

When one reflects on the terms of the treaty, one can draw the following conclusions and lessons:

- 1) The preface of Islamic contracts and treaties should begin with the mention of Allah's Name.
- 2) After the preamble of a treaty, the parties involved, or at least the names of the representatives of each party involved, should be mentioned. A treaty should then go on to mention its articles and conditions, which should be worded in plain and unequivocal language, leaving no room for a false interpretation. Also, the overall spirit and aim of the treaty should be spelled out in clear language. In the case of the Treaty of Al-Hudaibiyyah, its articles made it clear that the aim of the treaty was to put a halt to the war between the Quraish and the Muslims for ten years, during which time neither party would initiate any hostilities against the other.
- 3) As illustrated by the Prophet's actions at Al-Hudaibiyyah, a Muslim leader may be the one who initiates talks of a truce with the enemy, if he feels that doing so entails an overall benefit for the Muslims. It is therefore not necessary to wait for the other side to initiate talks of a truce.
- 4) When it is in the best interests of Muslims to sign a treaty with the enemy, it is at times necessary for the Muslim leader to accept terms that are harmful to Muslims. He accepts such terms when the benefit of doing so outweighs the harm that will be inflicted upon Muslims as a result. Since circumstances vary, it is up to the Muslim leader at a given time to decide, based on his knowledge and political as well as military astuteness, whether or not to accept certain terms that are harmful to Muslims.
- 5) Allah ﷻ called the Treaty of Al-Hudaibiyyah a victory. The treaty appeared to contain conditions that were harmful to Muslims, but its true implications, which Muslims could not see at first glance, were amazingly positive ones for the cause

of Islam. The treaty, in effect, meant honour and victory for the Muslims. The Prophet ﷺ understood the hidden benefits of the treaty, which is why he ﷺ was so accommodating to Suhail during their negotiations.

- 6) Outside parties may enter into treaties, for that is exactly what the Khuzaa'ah and the Kinaanah tribes did. These were two tribes that had been at war for a number of years; so by entering into the treaty, they both benefited greatly, because hostilities between them were halted. For since Kinaanah sided with the Quraish, since Khuzaa'ah sided with the Muslims, and since the Quraish and the Muslims agreed to a truce, the terms of that truce extended to the Kinaanah and Khuzaa'ah tribes.
- 7) A treaty must be witnessed and signed by each party.
- 8) A neutral or third party may act as an intermediary or peacemaker between two disputing parties, for such was the role of Al-Hulais ibn 'Alqamah. The Quraish asked him to act on their behalf by entering into negotiations with the Prophet ﷺ. Because of Al-Hulais's standing among Arabs, and because he was recognized for his values and intelligence by the Prophet ﷺ, the Quraish hoped that he could influence the Prophet ﷺ. But, ironically enough, it was because of his values and intelligence that he recognized the unjustness of Quraish's actions and consequently tried to convince Quraish's leaders to take a more lenient stance towards the Muslims. Similarly, the leader of the Khuzaa'ah acted as an intermediary between the Prophet ﷺ and Quraish's leaders.
- 9) A treaty comes into effect as soon as it is written and each party involved in it agrees to its terms and conditions, even if, at the time, it is not yet signed. For that is exactly what happened during the negotiations for the Treaty of Al-Hudaibiyah. After each side had agreed to its terms and conditions, Suhail's son, Abu Jandal ibn Suhail ibn 'Amr ؓ, who was a Muslim, fled Makkah and went to the Muslim encampment at Al-

Hudaibiyyah, hoping to join the ranks of the Muslim army. But based on the fifth article of the treaty - which stipulated that the Prophet ﷺ could not accept someone who fled Makkah without the permission of his guardian - the Prophet ﷺ did not accept Abu Jandal ؓ, even though the treaty had not as of then been signed by both parties.

10) Two copies of a treaty should be written, with each party involved in the treaty going back with one of the copies. For that is what happened at Al-Hudaibiyyah; each party took a copy of the treaty, after which Quraish's delegation returned to Makkah.^[1]

Abu Jandal's Sad Predicament

One of the main lessons that we should learn from the Treaty of Al-Hudaibiyyah is the importance of honouring one's promises and agreements. The Prophet ﷺ was a paragon of trustworthiness when it came to fulfilling his promises and honouring his agreements; even in the years prior to his Prophethood, he ﷺ was known as "The Trustworthy One."

After the Prophet ﷺ agreed in principle with Suhail to the terms of the treaty, Suhail's son, Abu Jandal ؓ, came hobbling towards them in chains. He ؓ was in chains because of his faith; he ؓ wanted to migrate but had been overcome by the Quraish, and was kept in chains in order to prevent him from migrating to Al-Madeenah. When Abu Jandal ؓ heard about the coming of the Prophet ﷺ to Al-Hudaibiyyah, he ؓ was infused with enough hope and enthusiasm to try and escape from his captors. And escape he did, making it all the way to the Muslim encampment at Al-Hudaibiyyah. It was a moment of triumph for Abu Jandal ؓ, who finally had the opportunity to practice his faith without being persecuted as a result. But that was not meant to be.

As soon as Suhail saw his son approaching, he stood up to him and grabbed him by his beard. He then turned to the Prophet ﷺ and said,

^[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah* (pg. 273).

“O Muhammad, the matter between us had been concluded before he (i.e., Abu Jandal ؓ) came to you.” The Messenger of Allah ﷺ replied, “You have spoken the truth.” Abu Jandal ؓ said, “O group of Muslims, if I return to the polytheists, they will try to turn me away from my religion,” but his appeals for help were in vain, for the Messenger of Allah ﷺ refused to accept him. He ﷺ said to Abu Jandal ؓ, “We have agreed to a treaty with them, for which we have given them, and they have given us, a commitment (to fulfill its terms); and we will not act treacherously with them.” Faced with this tragedy, the Prophet ﷺ then tried to console Abu Jandal ؓ and give him glad tidings of near relief for him and for those like him in Makkah. The Prophet ﷺ said to him, “O Abu Jandal, be patient and hope for your reward from Allah (for the hardships that you are enduring). Allah will indeed provide you, as well as the weak ones with you, with relief and a way out.”^[1] As painful as the situation was, the Prophet ﷺ proved beyond doubt that he ﷺ always strove to honour his agreements, regardless of the bad consequences that others feared would come to pass.^[2] The Companions ؓ, who felt a great deal of pain because of what was happening, showed an exceptional degree of restraint and of obedience to the Prophet ﷺ. They patiently watched as their brother in faith was being forced to return to Makkah in chains. Many of them cried uncontrollably because of how Abu Jandal ؓ was being treated; right before their eyes, Suhail, a polytheist, was roughly handling his own son, so that he could be sent back to his prison in Makkah.

Abu Jandal ؓ handled his situation with an amazing degree of patience and fortitude. Knowing that he ؓ was suffering for his beliefs and for his religion, he ؓ had faith that Allah ﷻ would reward him for all that he had to endure, and that in itself was more than sufficient comfort for him; and without a doubt, the following Verse applied to Abu Jandal’s situation:

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/347); to *Musnad Imam Ahmad* (In the beginning of the *Koofiyyoon Musnad*); to *Al-Bidaayah Wan-Nihaayah*; and to *Saheeh Bukhaaree*, who related a part of the narration in his *Saheeh*, in *The Book of Stipulations*.

^[2] Refer to *Muhammad Rasoolullah ﷺ* by Muhammad As-Saadiq ‘Arjoon (4/275).

﴿فَإِذَا بَلَغَ أَجَلُهُمْ فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ فَارِقُوهُمْ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝۳﴾

“Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.” (Qur’an 65: 2, 3)

And as the Prophet ﷺ promised, relief came to Abu Jandal ؓ after the passing of less than a year. He ؓ and other weak Muslims of Makkah were able to flee from their prisons in Makkah. And what happened after that attests to the wisdom and foresight of the Prophet ﷺ. Abu Jandal ؓ and his Companions ؓ were safely outside the grasp of Makkah’s leaders, but they could not, as per the terms of the Hudaibiyyah Treaty, enter Al-Madeenah. Nonetheless, they still did not return to Makkah; instead, they made life for the Quraish miserable by overtaking their caravans that were coming back from Ash-Sham. They had every right to do so, since, officially, they were not under the rule of the Prophet ﷺ in Al-Madeenah, and were therefore not bound by the Treaty of Al-Hudaibiyyah. In a later chapter, we will, *In Sha Allah* (Allah Willing), discuss in more detail the story of Abu Jandal ؓ and his Companions ؓ.

Respecting Someone For Raising An Objection Based On Sincere Motives

After the treaty was agreed upon, but before its articles were transcribed, the Companions ﷺ showed strong opposition to it. They were especially angry about two of the conditions that the Prophet ﷺ promised to honour, the first of them being to turn back Muslims who wanted to migrate to Al-Madeenah, while the Quraish didn't have to do the same if someone wanted to emigrate from Al-Madeenah to Makkah; and the second being a promise to return from Al-Hudaibiyyah to Al-Madeenah without first entering Makkah and performing 'Umrah - at least for that year. The three people who most vehemently opposed the treaty were 'Umar ibn Al-Khattaab ﷺ, Usaid ibn Hudair ﷺ, and Sa'd ibn 'Ubaadah ﷺ.

It is related that 'Umar ibn Al-Khattaab ﷺ actually went to the Prophet ﷺ to voice his objection to the treaty. He ﷺ said to the Prophet ﷺ, "Are you not the Messenger of Allah ﷻ?" to which the Prophet ﷺ responded, "Yes (I am the Messenger of Allah ﷻ)." 'Umar ﷺ asked, "And are we not Muslims?" to which the Prophet ﷺ responded, "Yes (you are Muslims)." 'Umar ﷺ asked, "Are they not polytheists?" The Prophet ﷺ responded, "Yes (they are polytheists)." 'Umar ﷺ said, "Then why are we accepting to be humiliated in our religion?" To end the argument and to make it clear that 'Umar ﷺ was not correct in his objections, the Prophet ﷺ said, "Verily, I am the Messenger of Allah, and I do not disobey Him."^[1] According to another narration, the Prophet ﷺ said to 'Umar ﷺ, "I am the slave of Allah and His Messenger; I will not act contrary to His command, and He will not neglect me (or cause me to waste away or to be ruined)."^[2] 'Umar ﷺ was not doubting the Prophet's judgment; he ﷺ was simply asking for an explanation regarding something he did not understand, and what he did not understand was the wisdom behind agreeing to

^[1] Refer to *Min Ma'een As-Seerah* (pg. 333).

^[2] Refer to *Taareekh At-Tabaree* (2/643).

terms that apparently were in favour of the Quraish. 'Umar ؓ also said, "Did you not say to us that we would come to the House (the Ka'bah) and perform *Tawaaf* (circuits) around it?" The Prophet ﷺ said, "Yes, but did I inform you that we would come to it this year?" 'Umar ؓ said, "No." The Prophet ﷺ said, "Indeed, you will come to it and perform *Tawaaf* around it."

'Umar ؓ had two problems with the treaty: he did not understand the wisdom behind agreeing to it, and he could not bear the thought that the Prophet ﷺ and the Muslims were going to accept humiliation at the hands of the polytheists; hence his concern was genuine and was for the welfare of all Muslims. 'Umar ؓ then went to Abu Bakr ؓ and said to him, "O Abu Bakr, is he not the Messenger of Allah?" Abu Bakr ؓ said, "Yes (he is the Messenger of Allah)." 'Umar ؓ said, "And are we not Muslims?" Abu Bakr ؓ responded, "Yes (we are Muslims)." 'Umar ؓ said, "And are they not polytheists?" Abu Bakr ؓ said, "Yes (they are polytheists)." 'Umar ؓ said, "Then why are we accepting to be humiliated in our religion?" Abu Bakr ؓ knew that 'Umar ؓ was sincere but wanted himself to be sincere to 'Umar ؓ and to give him good advice. And so he ؓ said to 'Umar ؓ, "Adhere to the Prophet's command. For I bear witness that he is indeed the Messenger of Allah and that the truth is what he commands. And he will never act contrary to Allah's command, and Allah will not neglect him (or cause him to waste away or to be ruined)."^[1] That Abu Bakr ؓ gave exactly the same reply that the Prophet ﷺ gave to 'Umar ؓ attests to Abu Bakr's superior faith, knowledge, and understanding. While 'Umar ؓ was not able to understand the wisdom behind the treaty, Abu Bakr ؓ understood, if not the actual wisdom behind it, then at least the best and only course of action for himself, for 'Umar ؓ, and for all of the Companions ؓ, and that was to trust in Allah ﷻ and to obey the command of the Messenger of Allah ﷺ, who spoke from revelation and not from desire.

^[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations; to *Musnad Imam Ahmad* (in the beginning of the *Musnad of Al-Koofiyyoon*); and to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/346).

The situation became somewhat calmer for a while, but it then flared up again when the tragic and sad events surrounding Abu Jandal ؓ took place. A number of Companions ؓ went to the Messenger of Allah ﷺ to discuss the matter with him and to voice their objections, and among them was 'Umar ibn Al-Khattaab ؓ. The Prophet ﷺ, being blessed by Allah with patience, wisdom, and gentleness, was able to convince them that the treaty was in their best interests and that it entailed victory for them.^[1] He ﷺ also brought them to the understanding that Abu Jandal ؓ and those like him would soon find relief and a way out of their difficult situation.

In discussing the matter so patiently with them, the Prophet ﷺ established a very important principle, which is that if some raises an objection sincerely and because he is looking out for the welfare of his fellow Muslims, his leader should neither scold nor punish him. Perhaps, and Allah knows best, the Prophet ﷺ spoke so gently with 'Umar ؓ and those who came with him because he wanted to guide leaders who came after him to respect the views of his subordinates. This is because followers should be encouraged to express those of their views that serve the welfare of the general Muslim population.^[2] Thus the Prophet ﷺ was showing by example that the individual in a Muslim society has the right to express his views, even if they run contrary to a stance taken by a leader or ruler. And in order for an individual to voice his views, he must feel safe and not intimidated or threatened. Through his actions, 'Umar ؓ showed that objecting to a decision made by a ruler - provided that one is sincere and polite and does not surpass the bounds of propriety - is not a crime and does not deserve to be thrown into prison as a result.^[3]

[1] Refer to *Sulh Al-Hudaibiyah* by Bashmeel (pg. 270).

[2] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Rasoolullah ﷺ* (pg. 495).

[3] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pgs. 134,135).

Officially Ending The Pilgrimage, And The Advice Of Umm Salamah ﷺ

The terms of the treaty were clear: The Muslims would not be performing *'Umrah* that year; therefore, they needed to exit from the inviolable state of being pilgrims, a process that involved shaving their heads (or cutting their hair shorter) and slaughtering the sacrifice animals that were with them. The Prophet ﷺ said to his Companions ﷺ, "Stand up (all of you), slaughter (the sacrificial animals you brought), and then shave (your heads)." The Prophet ﷺ then repeated these instructions, but no one stood up to carry them out. Saddened by what he ﷺ saw, the Prophet ﷺ entered upon Umm Salamah ﷺ and told her about the treatment he ﷺ had just received from the people.

Umm Salamah ﷺ was a woman of great wisdom and understanding. In this case, she ﷺ understood why the Companions ﷺ behaved as they did: They were saddened by not being able to perform *'Umrah*, and so they considered the trip a defeat; as a result, they thought that the Prophet ﷺ told them to exit from the pilgrimage out of sympathy towards them, not wanting them to suffer any more hardships; furthermore, they thought that the Prophet ﷺ was being hard upon himself by asking them to end their pilgrimage but not doing the same himself; and, they feared, he ﷺ would remain in the disheveled state that results from being in *Ihraam* (the inviolable state of being a pilgrim) for too long. With a clear understanding of the situation, Umm Salamah ﷺ offered a practical solution, saying, "O Prophet of Allah...go out but do not then speak even a single word to any of them until you first slaughter your sacrificial animal, and until you call your shaver, who will then shave your head." This way, the Prophet ﷺ would be leading by example, leaving no room for a misunderstanding on the part of his Companions ﷺ.

The Prophet ﷺ did as Umm Salamah ﷺ suggested: He ﷺ went

out, slaughtered his sacrificial animal, and had his head shaven, and from the time he ﷺ went out until his head was completely shaved, he ﷺ did not speak a single word to his Companions ﷺ. When they ﷺ saw what he ﷺ did, they all stood up, slaughtered their sacrificial animals, and shaved one another's heads. And they almost ended up killing one another out of grief (for not having initially obeyed the Prophet's command).^[1]

That day, some of the Companions ﷺ shaved their heads, while others only shortened the length of their hair. The Messenger of Allah ﷺ said, "May Allah have mercy on those who have shaved their heads." The Companions ﷺ asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" The Prophet ﷺ replied, "May Allah have mercy on those who have shaved their heads." They again asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" He ﷺ again said, "May Allah have mercy on those who have shaved their heads." And for a third time they asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" This time around, he ﷺ replied, "And (may Allah also have mercy on) those who have shortened the length of their hair."^[2]

Incidentally, among the sacrificial animals that the Prophet ﷺ took to Al-Hudaibiyyah was a camel that used to belong to Abu Jahl; on its head was a kind of collar or ring that was placed on its nose in order to subdue it. When leaders of the Quraish heard about this, they became angry and bitter.^[3]

^[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/240); *Hadeeth* number: 2732.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/348), to *Musnad Imam Ahmad* (the *Musnad* of 'Abdullah ibn 'Abbaas ﷺ); to *Al-Isaabah Fee Ma'rifatus-Sahaabah*; and to *Al-Haithamee's Mujma' Az-Zawaa'id* (the Book of *Hajj*, the chapters regarding shortening the length of and shaving hair).

^[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/349); to *Tohfatul-Ahwadhee*, by Al-Mubaarakpooree (the Book of *Hajj*); to *Ibn Maajah*, chapter, "The *Hajj* of the Messenger of Allah ﷺ"; and to *At-Tirmidhee* (the chapters of *Hajj* and 'Umrah).

Here are some important lessons that we should learn from this story:

- 1) Umm Salamah ؓ was blessed with wisdom and understanding. Her composure and good advice and the way in which she ؓ comforted the Prophet ﷺ remind one of Khadeejah ؓ and how she comforted the Prophet ﷺ and provided him with sound advice in key situations.

In what happened at Al-Hudaibiyyah, one should appreciate the role and status of women in Islam. The enemies of Islam claim that women are not honoured and respected in Islam, but nothing could be further from the truth. Here was the Prophet of Allah ﷺ, who received revelation from Allah, accepting with complete humility the advice of a woman. In Islam, it does not matter if it is a man or a woman giving advice so long as it is sound advice; what better proof can there be that a woman's view is respected in Islam than an example wherein a woman's advice is accepted and applied by a Prophet ﷺ sent by Allah ﷻ, regarding a very difficult situation, one during which a leader usually relies on his wisest of advisors and ministers.

- 2) One should appreciate from this story the importance of leading by example: The Messenger of Allah ﷺ repeated a command three times to his Companions ؓ. And even though some of the oldest and wisest of his Companions ؓ were present, no one responded to his command. But when the Prophet ﷺ stepped forward and executed his own command, his Companions ؓ reacted immediately by following his example. The principle of leading by example is a principle that all good leaders must both understand and apply.^[1]
- 3) At times, due to extenuating circumstances, one might be prevented from completing one's *Hajj* or *'Umrah*; the above-mentioned story provides a legal ruling for when that happens. In short, if one is prevented from completing his *Hajj* or *'Umrah*, one can end it early and exit from the *Ihraam* (the inviolable state

^[1] Refer to *Ta'ammulaat Fis-Seerah An-Nabawiyah* by Muhammad As-Sayyid Al-Wakeel (pg. 211).

of being a pilgrim) by doing two things: slaughtering a sacrificial animal (a sheep or something that takes its place) at the farthest place he reached, and shaving his head. He should then make the intention of exiting from the *Ihraam* that he had earlier entered upon, regardless of whether he is performing *Hajj* or 'Umrah.

The Return Journey To Al-Madeenah And The Revelation Of Chapter *Al-Fath*

The Messenger of Allah ﷺ then left Al-Hudaibiyyah and began the return journey to Al-Madeenah. About half way through the journey, Chapter *Al-Fath* of the Noble Qur'an was revealed. In it, Allah ﷻ said:

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِالسِّنْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ
أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾﴾

“Those of the Bedouins who lagged behind will say to you : “Our possessions and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not in their hearts. Say : “Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.” (Qur'an 48: 11)

The revelation of Chapter *Al-Fath* pleased the Prophet ﷺ a great deal; in fact, he ﷺ was so happy when it was revealed that he ﷺ said, “Last night a Chapter was revealed to me - a Chapter that is more beloved to me than all that the sun shines upon.”^[1] The Prophet ﷺ then recited the Chapter's first Verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾﴾

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* Chapter, “The Battle of Al-Hudaibiyyah (5/80); *Hadeeth* number: 4177. Imam Muslim also related it in the chapter, “The Virtues of *At-Tahleel* (to say, “None has the right to be worshipped but Allah”), *At-Tasbeeh* (to say, “Subhaanallah,” or, how perfect Allah is!), and Supplication.”

“Verily, We have given you (O Muhammad ﷺ) a manifest victory.” (Qur’an 48: 1)

The Companions ؓ said, “*Haneean Mareean* (an expression of joy, which literally means, ‘May you live a life that is free of sin and disease’). And what will we have?” In response to their question, “And what will we have?” Allah ﷻ revealed the Verse:

﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝﴾

“That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e., Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success.” (Qur’an 48: 5)

It is related that while the Prophet ﷺ was mounted on his riding animal at *Kuraa’ Al-Ghameem*, his Companions ؓ came racing towards him and he ﷺ recited to them the Verse: “Verily, We have given you (O Muhammad ﷺ) a manifest victory.” One man present said, “O Messenger of Allah, and is it indeed a victory?” He ﷺ said, “Yes. By the One Who has my soul in His Hand, it is indeed a victory.”^[1] Something truly amazing then happened: The Muslims reacted as if they saw that promised victory being realized right then and there, when in fact they were simply being promised that victory; such was the strength of their faith. If they heard of a promise in the Qur’an or heard it from the Prophet ﷺ in his own words, they were so certain that it would come true that they became happy as if it had already been realized. So even though the Companions ؓ were sad on account of certain terms of the treaty, their sadness turned instantly into joy when they heard the Prophet ﷺ recite the first Verse of Chapter *Al-Fath*. And they came to realize that, with their limited faculties, they could not foresee what was in their best interests; the best course of

^[1] Refer to *Sunan Abu Daawood* (2736), to *Mo’jam At-Tabaraanee Al-Kabeer*, and to *Nasbur-Raa’yah* by Az-Zaila’ee (the Book of *As-Siyyar*, chapter, “How to Divide (Wealth or Spoils).”

action for them, therefore, was to submit completely to the commands of Allah ﷻ and His Messenger ﷺ, for that was the path to safety and success for this life and the Hereafter.^[1]

The timing of the revelation of chapter *Al-Fath* was very telling and crucial; it took place after the Muslims were forced to prematurely end their 'Umrah, after they saw the ill-treatment of Abu Jandal ؓ, and after many of them had expressed deep concern over many provisions of the treaty. Chapter *Al-Fath* was then revealed to explain to the Muslims that the Treaty of Al-Hudaibiyyah was in fact a victory for them and that the Prophet ﷺ was correct to have agreed to it. The Verses of Chapter *Al-Fath* had the effect of increasing the Companions' trust in the Messenger of Allah ﷺ and in his decisions - even though that level of trust was very strong as it was.

In one particular Verse of Chapter *Al-Fath*, Allah ﷻ informed the believers about something they probably hadn't realized earlier at Al-Hudaibiyyah: The reason why they were patient and why they practiced self-restraint at Al-Hudaibiyyah was that Allah ﷻ had injected their hearts with tranquility, even the hearts of those who objected to certain provisions of the treaty; as a result, they all felt at peace, and they all obeyed the Prophet's command. Allah ﷻ said:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝٤﴾

"He it is Who sent down As-Sakeenah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knowing, All-Wise." (Qur'an 48: 4)

Allah ﷻ informed the Companions ؓ that it was He Who had sent down calmness and tranquility upon them so that they could remember His favours and be thankful for them. This Verse is yet

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/449).

another example of how history books written by men cannot comprehensively describe the events that took place during the Prophet's lifetime, because there are certain hidden factors that only Allah ﷻ knew about and that we can learn about only through revealed Verses of the Qur'an.

Also in Chapter *Al-Fath*, Allah ﷻ praised those who made the Pledge of Ar-Ridwaan; He ﷻ said:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِهِ أَجْرًا عَظِيمًا﴾
 ﴿١٠﴾

“Verily, those who give Bai'a (pledge) to you (O Muhammad ﷺ) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.” (Qur'an 48: 10)

Then there was the question of the Prophet's dream prior to the Al-Hudaibiyah expedition; it was, in fact, what led to the Prophet's decision to travel to Makkah in order to perform 'Umrah. The dream was not fulfilled that year, but nowhere in the dream was it mentioned when it was going to come true. Even if his dream was not realized that year, the Prophet ﷺ believed with certainty that it was going to come true, and he ﷺ informed 'Umar ؓ of that fact during their discussion at Al-Hudaibiyah. And to further instill faith into the hearts of the Prophet's Companions ؓ, Allah ﷻ confirmed to them that the Prophet's dream was true and that they were in fact going to enter Makkah and perform their pilgrimage; and it was something that was going to happen sooner rather than later. Allah ﷻ said:

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾
 ﴿٢٧﴾

“Indeed Allah shall fulfill the true vision which He showed to His Messenger ﷺ [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haraam; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.” (Qur’an 48: 27)

In what must have been a great comfort for the believers as they were returning to Al-Madeenah, Allah ﷻ ended Chapter Al-Fath with praise for and a description of the Prophet ﷺ and his Companions ﷺ. He ﷻ said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِيعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

“He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness. Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick and it stands straight on its stem, delighting the sowers - that He may

enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (Qur'an 48: 28, 29)

In these Verses, a striking and beautiful description of the Prophet's Companions is given. These are the main aspects of that description:

- 1) The believers are 'severe against disbelievers, and merciful among themselves,' and it must be remembered that among the disbelievers were the fathers, brothers, and relatives of the Prophet's Companions ﷺ. Nonetheless, they broke off all of those ties, in the sense of showing loyalty, and established a strong link of mutual love and loyalty with their brothers in faith; hence the meaning of 'merciful among themselves.'
- 2) Allah ﷻ said about the believers that:

﴿رُكَّعًا سُجَّدًا﴾

"You see them bowing and falling down prostrate (in prayer)."

Without a doubt, the English translation does not do justice to the full meaning of this Verse. The expression in Arabic conveys a sense that they are always bowing and prostrating, that these, and not standing, walking, or sitting, are their natural and habitual positions. One can appreciate the wisdom behind that wording when one realizes that bowing and prostration in prayer exemplify the state of worship, which, in one's saying, deeds, and feelings, is the natural state of being for a believer, for whatever a true believer does, he tries to turn it into an act of worship. Because of that internal state of true believers, Allah's description of the Companions ﷺ gives the impression that they spent their entire lives either bowing or prostrating.

- 3) In the previous quality, Allah ﷻ described the external state of believers - they bow and prostrate frequently - in order to allude to their internal state. But then Allah ﷻ explicitly referred to their internal states, saying that they seek:

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

"Bounty from Allah and (His) Good Pleasure."

Everything they did and everything they strove for had behind it the desire to seek 'bounty from Allah and (His) Good Pleasure.'

4) Then Allah ﷻ informs us that the effect of worship could clearly be discerned on their faces. Allah ﷻ said:

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ﴾

"The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers)."

Their faces are radiant, shining, innocent, and transparent, as opposed to dark, gloomy, evil-looking, and dissembling. It must be noted, however, that this sign is not, as many mistakenly think, the mark that appears on one's forehead after one performs prostration. The wording:

﴿مِّنْ أَثَرِ السُّجُودِ﴾

"From the traces of (their prostration)."

Might suggest that, but the reality is that 'the traces of (their prostration)' means the traces of worship in general. The word prostration is used because its meaning exemplifies submission, piety, and obedience to Allah ﷻ. The Verse means that the signs of pride and arrogance are removed from one's face and are replaced by the signs of nobleness in character, humbleness, sincerity, and gentleness - all of which cause the face of a believer to shine and glow.

5) Finally, Allah ﷻ mentioned that this is their description in the Torah and that their description in the *Injeel* (Gospel) is as follows:

﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ
يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾

“But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick and it stands straight on its stem, delighting the sowers - that He may enrage the disbelievers with them.”

Beyond these honours that are bestowed upon them in the Verse, Allah ﷻ informs them of their reward:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).”

With all that they were being informed about in Chapter *Al-Fath*, the Companions ﷺ realized that their effort to spread Islam was entering a new and better stage; and they also came to know that the nature of Islam is that it spreads and thrives much more in times of peace - for peaceful was the period that followed the Treaty of Al-Hudaibiyah - than during times of war. In the days, months, and years that followed, they experienced many positive developments that were a direct result of the Treaty of Al-Hudaibiyah; some of those developments were as follows:

- 1) The Quraish openly recognized the entity of a Muslim state. This is because of the fact that every treaty is agreed upon by two opposing parties, with each party accepting and recognizing the existence and validity of the other. That recognition directly influenced the viewpoints of other tribes, for all tribes that were enemies of the Muslims considered the chieftains of the Quraish to be their leaders and examples. And for many years they saw how the Quraish rejected to acknowledge the validity of a Muslim state in Al-Madeenah. That they finally acknowledged that existence in the treaty of Al-Hudaibiyah certainly, therefore, had a tremendous impact on the minds of chieftains of other tribes, for they too were now forced to recognize the same thing.

- 2) After the signing of the Al-Hudaibiyyah treaty, the polytheists and hypocrites began to fear the Muslims more so than ever before; many of them began to openly predict that Islam would soon reign supreme over all of the Arabian Peninsula. Even many of Quraish's nobles began to have a change of heart, for nobles such as Khaalid ibn Al-Waleed ﷺ and 'Amr ibn Al-'Aas ﷺ entered into the fold of Islam. Fear of Muslims also became manifest among Bedouins who lived near Al-Madeenah, for they wasted no time in going to Al-Madeenah and apologizing for having remained behind from the Al-Hudaibiyyah expedition.
- 3) The truce between the Muslims and the Quraish had a particularly wonderful effect: Islam could spread more easily as more people were given the opportunity to learn about Islam's teachings. As a result, entire tribes began to enter into the fold of Islam. Imam Az-Zuhree (may Allah have mercy on him) said that the Treaty of Al-Hudaibiyyah "was a greater victory for Islam than all previous victories. Prior to it, fighting erupted frequently.... But then when there was peace, when the war was over, and when people could intermingle with one another without having to fear for their lives, a more open line of communication was established (among Arabia's inhabitants). As a result, any intelligent person who was given a fair chance to discuss Islam (with Muslims became convinced about its being the truth and) entered into the fold of Islam. In the two years that followed (the Treaty of Al-Hudaibiyyah), the number of people that entered into the fold of Islam was similar to the number of all people who became Muslims prior to that time (i.e., about the first 19 years of the Messenger of Allah's Prophethood)."^[1] After quoting this passage from Imam Az-Zuhree, Ibn Hishaam (may Allah have mercy on him) added, "One proof of the truthfulness of what Az-Zuhree said is that, according to the saying of Jaabir ibn 'Abdullah ﷺ, the Messenger of Allah ﷺ went to Al-Hudaibiyyah with one-

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/351).

thousand four-hundred followers. Only two years later, in the Year of the (Makkan) Conquest, the Prophet ﷺ travelled to Makkah accompanied by ten-thousand followers.”^[1]

- 4) To the south, the Muslims no longer had any reason to fear the Quraish, which really changed matters, considering that, in previous years, the bulk of their military campaigns were aimed at fighting or weakening the Quraish. Now that they had a truce with the Quraish, they could concentrate their efforts on the Jews of Khaibar and their allies from other tribes who plotted to attack the Muslims in Al-Madeenah; hence the Battle of Khaibar shortly after the Al-Hudaibiyyah expedition.
- 5) Even the negotiations that took place during the days of Al-Hudaibiyyah attracted certain polytheists to the cause of Islam. For we have hitherto seen how Al-Hulais ibn 'Alqamah was outraged when he saw the ill-treatment that the Muslims received at the hands of the Quraish.
- 6) The Treaty of Al-Hudaibiyyah enabled the Prophet ﷺ to gather the people and weapons he needed for the Mo'tah Expedition, an expedition that marked a new stage in the propagation of Islam outside of the Arabian Peninsula.
- 7) The terms of the Al-Hudaibiyyah Treaty made it easier for the Prophet ﷺ to concentrate his efforts on spreading Islam, which in one respect took the form of sending messengers to the kings and rulers of Persia, Rome, and Egypt, in order to invite them to Islam.
- 8) Without a doubt, the Treaty of Al-Hudaibiyyah was a major cause of the Makkah conquest; in fact, it is safe to say that one led directly to the other. Ibn Al-Qayyim wrote, “The truce was a prelude to the greater conquest through which Allah ﷻ honoured His Messenger ﷺ...and at which time people entered into the fold of Islam in throngs.”^[2]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/351, 352).

^[2] Refer to *Zaad Al-Ma'aad* (3/309).

The Story Of Abu Baseer ﷺ

Shortly after the signing of the Treaty of Al-Hudaibiyyah, and after the Prophet ﷺ returned to Al-Madeenah, Abu Baseer 'Utbah ibn Usaid ؓ succeeded in escaping from his prison in Makkah. Free at last, Abu Baseer ؓ made the long and arduous journey to Al-Madeenah, but he was not the only one to make the journey; two men from the Quraish also went in order seek the extradition of Abu Baseer ؓ, as per the terms of the Al-Hudaibiyyah Treaty. When all three men, Abu Baseer ؓ and the two men from the Quraish, were in his presence, the Messenger of Allah ﷺ said, "O Abu Baseer, we have indeed given these people what you are fully aware of (i.e., our word to turn back any Muslim who migrates from Makkah to Al-Madeenah), and it is not befitting for us in our religion to act treacherously. Verily, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties). So return to your people." Abu Baseer ؓ said, "O Messenger of Allah ﷺ, are you sending me back to the polytheists, who will try to make me turn away from my religion?" The Prophet ﷺ said, "O Abu Baseer, go, for indeed, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties)."^[1]

Left with no choice, Abu Baseer ؓ parted with the two emissaries from the Quraish. The sight of him leaving was painful to the Muslims; it was almost too much for them to bear the thought of their brother returning to his prison in Makkah, after having come so close to achieving freedom. Nonetheless, the Messenger of Allah ﷺ had no choice but to honour the terms of the treaty; for him, provisions of agreements were not theoretical ideas written down on paper, but were instead provisions that he had to fulfill in real life. In the Noble Qur'an, Allah ﷻ commanded Muslims to fulfill their promises and to honour their agreements, and He ﷻ forbade them from breaking oaths after having first confirmed

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/352) and to *Musnad Imam Ahmad* (the beginning of the *Al-Koofiyyoon Musnad*).

them. Allah ﷻ said:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾﴾

“And fulfill the Covenant of Allah (Bai’a : pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.” (Quran 16: 91)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَسْئُولًا ﴿٣٤﴾﴾

“And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! The covenant, will be questioned about.” (Qur’an 17: 34)

In the case in question, honouring his agreement meant that the Prophet ﷺ had to surrender Abu Baseer ؓ to Quraish’s authorities. When Abu Baseer ؓ and his two escorts reached Dhil-Hulaifah, he asked one of them, “O brother of Banu ‘Aamir, is this sword of yours sharp?” The man answered, “Yes.” “May I look at it?” Abu Baseer ؓ asked. Because of the truce, the man felt that he had no reason to be afraid, and so he responded, “Look at it if you want.” Abu Baseer ؓ unsheathed the sword, attacked the man, and killed him; his other escort fled, heading back to the Messenger of Allah ﷺ in Al-Madeenah. Once there, he said to the Messenger of Allah ﷺ, “Your Companion has killed my Companion.” Shortly thereafter, Abu Baseer ؓ arrived with his sword unsheathed. He ؓ said, “O Messenger of Allah ﷺ, you have fulfilled your covenant...when you handed me over to them. But for my part, I refused to be turned away from my religion (by them)...”^[1] The Prophet ﷺ said, “Woe upon his mother (this is

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/353).

just an expression; it apparently conveys the meaning of a reproach, but Arabs often use it with the intention of praising someone; perhaps, and Allah knows best, the double meaning was used to confuse Quraish's delegate)! This (i.e., Abu Baseer ؓ) is someone who would kindle a war if he had anyone to help him!"^[1] When Abu Baseer ؓ heard these words, he knew that the Prophet ﷺ would return him to the custody of the Quraish, and so he ran away and started a new life at Saif Al-Bahr. The Prophet's final words to Abu Baseer ؓ were vague, in that no one from the Quraish could find fault with him for saying them. He ﷺ simply stated that Abu Baseer ؓ was the type of person who, if he had help from others, could kindle a war. These words of the Prophet ﷺ were somehow conveyed to the weak Muslims of Makkah, and the impression that they got from them was that Abu Baseer ؓ needed men to help him, and so they escaped from Makkah and made their way to Abu Baseer ؓ at Saif Al-Bahr. Abu Jandal bin Suhail ibn 'Amr ؓ was one of those who went to Abu Baseer ؓ; the group they formed was dangerous: it was small and mobile, so that it could not be attacked; and it was determined enough to go to great lengths to achieve its goals. Furthermore, Abu Baseer ؓ and his men had no homeland, so they had nothing really to lose.

They embarked immediately upon a plan to hurt Quraish's interests; they set about learning as much as possible about the coming and going of Quraish's trading caravans. Then they began to ambush passing Makkan trading caravans, kill everyone that was in them, and take all of their wealth. Prior to the Al-Hudaibiyyah Treaty, the Quraish knew that the Muslims of Al-Madeenah intended to ambush their trading caravans, and so they would simply travel along routes that were far away from Al-Madeenah. But now they had a very mobile and determined enemy, which made their trading journeys more dangerous perhaps than ever before. The leaders of Makkah therefore had no

^[1] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Stipulations Regarding Jihaad (3/241); *Hadeeth* number: 2732. Abu Daawood and Ahmad also related the *Hadeeth*.

choice but to swallow their pride and back off from one of the harshest provisions of the Al-Hudaibiyah treaty. They sent delegates who pleaded with the Prophet ﷺ to take in Abu Baseer ؓ and his men ؓ, to welcome them in Al-Madeenah, and to make them citizens who would then be under his control.

At the time, Abu Baseer ؓ and his men were near A-'Ees. The Prophet ﷺ sent word to them there that they could now come to him and live peacefully in Al-Madeenah. There were about sixty or seventy of them,^[1] and the Prophet ﷺ granted them safe haven in Al-Madeenah. Through the sheer determination of Abu Baseer ؓ and his men, they forced Quraish's leaders to humble themselves before the Muslims and to give up a provision that was at once unfair and cruel.

Without a doubt, the Muslims of Al-Madeenah became stronger when they were joined by Abu Baseer's men; sadly, however, Abu Baseer ؓ was not able to join them. For by the time they received the Prophet's letter that contained the instructions to return to Al-Madeenah, Abu Baseer ؓ was on his deathbed. May Allah be pleased with him and reward him for sacrificing everything he ؓ had for the cause of Islam.

Circumstances at first made the story of Abu Jandal ؓ and Abu Baseer ؓ a tragic one. But with the help and guidance of Allah ﷻ, they were able to overcome their circumstances, so that their story continues to remain an inspiration for Muslims until this day. They allowed nothing to turn them away from their religion, not even many years of imprisonment and torture. And as a result of their steadfastness, they ended up defeating the Quraish and humiliating them in the least expected of ways.

From their story, we see that the individual is, in rare exceptions, not bound by rules that govern the masses. Abu Baseer ؓ and his men were hurting Quraish's interests at a time when a peace treaty between the Quraish and the Muslims was in effect. But at least in an official sense, Abu Baseer ؓ and his men were not part

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/451).

of the Muslim country in Al-Madeenah, so they were able to act at their discretion without jeopardizing the peace treaty. And the reason for this - and this is the great irony of it all - is that it was the leaders of the Quraish themselves that forced upon the Prophet ﷺ a provision which made sure that Abu Baseer ؓ and his men ؓ were autonomous and not official citizens of the Muslim country in Al-Madeenah. Therefore, it was due to Quraish's provision in the treaty that Abu Baseer ؓ and his men ؓ were able to do whatever they wanted to hurt Quraish's interests in the region.

Throughout it all, the Prophet ﷺ remained aloof, neither openly condemning nor openly praising Abu Baseer ؓ and his men for their actions. Based on the insistence of the Quraish, the Prophet ﷺ could not welcome Abu Baseer ؓ and his men as citizens of the Muslim country; he ﷺ was therefore not responsible for their actions. They were, in effect, Quraish's problem; from the perspective of Abu Baseer's men, therefore, they were receiving implicit approval from the Prophet ﷺ for their actions, albeit approval that in no way contravened the terms of the Al-Hudaibiyyah treaty. And at any rate, once Abu Baseer's men were allowed to enter Al-Madeenah, they became citizens of the Muslim nation and were thereafter bound, like every other Muslim, by the terms of the Al-Hudaibiyyah Treaty. It goes without saying, then, that, as soon as they entered Al-Madeenah, they immediately desisted from all hostile acts towards the Quraish.

One of the most important lessons we learn from this story is that Allah ﷻ takes care of his believing slaves. To be sure, Abu Baseer ؓ, Abu Jandal ؓ, and those who were with them must have done certain things to earn Allah's care and protection and help. That Allah's help reaches those who deserve it is a principle that one would do well to understand. A careful reading of the Qur'an will reap the understanding that there are certain qualities and actions that make one deserving of Allah's help; those qualities and actions are mentioned or implied in the following Verses. Allah ﷻ said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾﴾

"Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (Qur'an 16: 128)

Also, Allah ﷻ said:

﴿وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers." (Qur'an 7: 56)

And Allah ﷻ said:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾﴾

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)." (Qur'an 65: 2)

And in yet another Verse, Allah ﷻ said:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinoon (good-doers)." (Qur'an 29: 69)

Fearing Allah ﷻ, being among the good-doers, keeping one's duty to Allah, and striving hard in Allah's Cause - these, we are made to understand from these Verses, make one worthy and deserving of Allah's help, support, and guidance. If one understands this principle and then applies it by assuming the above-mentioned qualities, one is well on the way towards achieving help and guidance from Allah ﷻ. The Companions ﷺ exemplified the truthfulness of that principle; they possessed all

of the above-mentioned qualities and achieved, as a result, Allah's help and support. Any person who does the same will also receive Allah's help, for that is Allah's promise, and Allah's promise is true.^[1]

The Prophet's Refusal To Send Back Muslim Women Who Migrated To Al-Madeenah From Makkah

The Al-Hudaibiyyah Treaty and a mix of other factors inspired oppressed Muslim women ﷺ in Makkah with hope, and with the determination they needed to escape from their oppressors and make the long and arduous journey to Al-Madeenah. At the forefront of those women was Umm Kulthoom bint 'Uqbah ibn Abee Mu'ait ﷺ. The disbelievers of Makkah sought the extradition of Umm Kulthoom ﷺ and the others, but the Prophet ﷺ refused to send them back.

The matter became an issue of serious contention. The reason for this is that one provision of the treaty stated that, if anyone comes to the Quraish without the permission of his guardian, the Prophet ﷺ has to return him back to them. The polytheists believed that this provision encompassed both men and women; the Messenger of Allah ﷺ, on the other hand, was of the view that the text of the provision encompassed men only; this is because the wording of the text used male pronouns throughout; therefore, it applied only to Muslim men who migrated from Makkah to Al-Madeenah. Furthermore, it is quite possible that the Prophet ﷺ feared that Muslim women in Makkah would succumb to the pressures of torture and forsake their religion; not being strong enough, they were not able to follow the lead of Abu Baseer ﷺ and live independently outside of Makkah. In the end, what mattered most was that Allah ﷻ supported the Prophet's stance by revealing this Verse:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ عَلِيمٌ

^[1] Refer to *Ghazwatul-Hudaibiyyah* by Al-Hakamee (pg. 320).

بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَسْتُمْ لَهُمْ أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ يُحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

“O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise.” (Qur’an 60: 10)

This Verse confirmed the Prophet’s decision and contained important rulings that pertained to both women who left the Quraish in order to migrate to Al-Madeenah and women who left Al-Madeenah to live among the Quraish, though no woman of the latter category actually existed. Imam Az-Zuhree (may Allah have mercy on him) said, “We know of no woman from those who migrated that apostatized after having first believed.”^[1] Ibn Hajar (may Allah have mercy on him) confirmed what Imam Az-Zuhree said, pointing out that, in practice, the rulings from the aforementioned Verse were applied on one side only, since no Muslim woman left Al-Madeenah to live among the Quraish, whereas a number of Muslim women left Makkah in order to migrate to Al-Madeenah.

^[1] Refer to *Fathul-Baaree* (5/392); *Hadeeth* number: 2733.

We would do well to at least briefly discuss the rulings contained in the aforementioned Verse. In the first part of the Verse, Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ﴾

“O you who believe! When believing women come to you as emigrants, examine them.”

Ibn ‘Abbaas ؓ explained what ‘examine them’ meant. He ؓ said, “Their examination (or test) was for them to say, ‘None has the right to be worshipped but Allah, and Muhammad is the slave of Allah and His Messenger.’” So if they said this and the Prophet ﷺ confirmed the fact that they were true believers, Allah ﷻ commanded them to:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“Send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.”

This, therefore, is the Verse that prohibited Muslim women to marry, or to remain married to, disbelieving men. Al-Qurtubee said, “This is the primary proof that what caused the separation of a Muslim woman (from her disbelieving husband) wasn’t her migration, but the fact that she was a Muslim.”^[1]

In the next part of the Verse, Allah ﷻ said:

﴿وَأَتَوْهُم مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أَجْرَهُنَّ﴾

“But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them.”

This meant that, because certain disbelieving men lost their wives,

^[1] Refer to *Tafseer Al-Qurtubee* (18/63).

the Muslims had to pay them for the money they had given to their wives as dowry. That the Muslims had to pay disbelieving men that amount effectively cut off their ties from their former wives who migrated to Al-Madeenah. Commenting on the saying of Allah ﷻ:

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ﴾

“And there will be no sin on you to marry them if you have paid their Mahr to them.”

Ibn Katheer said, “This meant that if Muslim men gave them (the Muslim women who migrated to Al-Madeenah) their dowry, they were allowed to marry them, provided that their period of waiting (the period during which a divorced woman cannot remarry) ended, that there was a guardian (in the marriage contract), and that all of the other conditions (of a legal marriage) were fulfilled.”^[1]

Allah ﷻ then said:

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

“Likewise hold not the disbelieving women as wives.”

This was a clear prohibition: Muslim men were no longer allowed to hold on to any wives they had that were disbelievers. They were commanded to divorce them immediately. As a result of this Verse’s revelation, ‘Umar ibn Al-Khattaab ؓ, for example, divorced two of his wives because they were polytheists.^[2]

And finally, Allah ﷻ ended the Verse by saying:

﴿وَسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ذَلِكَُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“And ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you

^[1] Refer to *Tafseer Ibn Katheer* (4/351).

^[2] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Stipulations Regarding Jihaad”; *Hadeeth* number: 2732.

have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise."

Ibn Al-'Arabee said that the ruling contained at the end of this Verse was specific to the Prophet's era and to the particular circumstances that arose during it - a point, Ibn Al-'Arabee said, that the scholars unanimously agree about.^[1] So at that time, if a Muslim woman apostatized and went to the disbelievers who were a party to the Al-Hudaibiyah Treaty, it would be said to them, "Give us her dowry." However, this turned out to be a theoretical rule, since it never occurred in practice that a Muslim woman in Al-Madeenah apostatized and emigrated to Makkah. And if a Muslim woman in Makkah left the Quraish in order to migrate to Al-Madeenah, it would be said to the Muslims, "Return to the Quraish the money they had paid for her dowry." Therefore, it was a fair and just solution for both sides.

^[1] Refer to *Tafseer Al-Qurtubee* (18/68) and to *Hadeeth Al-Qur'an Al-Kareem* (2/545).

3

Lessons And Morals

The Treaty of Al-Hudaibiyyah and the events that surrounded it are rich with lessons that pertain to beliefs, manners, and Islamic jurisprudence. The ones I will discuss here are not all of the lessons and benefits but are only selected examples.

Rulings That Pertain To Beliefs

1) Standing Before a Leader Who is Sitting Down

To stand before a leader relates to Islamic beliefs when a leader desires thereby to be honoured or glorified, for the Prophet ﷺ said, "Whoever loves for men to stand up for him, then let him take his seat in the Hellfire."^[1] This ruling, however, does not apply in certain situations, such as when Al-Mugheerah ibn Sho'bah ؓ stood up over the head of the Messenger of Allah ﷺ at Al-Hudaibiyyah. When the Prophet ﷺ would be in a seated position, it was not customary for someone to stand up in front of him; Al-Mugheerah ؓ remained standing upright not as a rule but as an exception, and the purpose of his standing up was to give a display of honour in front of the enemy. The humbleness one shows to one's fellow Muslims is not required in the presence of enemies of war. A similar example is what Abu Dujaanah ؓ

^[1] *Abu Daawood*, in *Al-Adab* (5229), chapter, "For a Man to Stand Up for Another Man"; *At-Tabaraanee* in *Al-Mo'jam Al-Kabeer* and *Al-Ausat*; and *Al-Haithamee*, in *Mujma' Az-Zawaaid*, the Book of Manners.

did on the Day of Uhud; he ﷺ was prancing up and down the rows of the Muslim army. In general, prancing and walking in a haughty manner is extremely disliked in Islam; but to do so in front of the enemy, in order to instill fear into their hearts and show them the pride that Muslims take in their religion, is permissible. When the Prophet ﷺ saw Abu Dujaanah ﷺ prancing back and forth on the battlefield, he ﷺ said, "Verily, it is a way of walking that Allah ﷻ detests, except in this situation."^[1]

2) The Difference between *Al-Fa'al* and *At-Tiyarah*

Because of the complexity of the meanings of these two words, I will adhere here to the original Arabic, instead of venturing to render a literal translation. Much has been said by scholars about the meanings of *Al-Fa'al* and *At-Tiyarah* - not that scholars contradict one another when they explain their meanings, but simply that they use different phrases to narrow down their precise definitions. In short, both *Al-Fa'al* and *At-Tiyarah* have to do with omens - with a phenomenon or circumstance thought to portend good or evil. The difference between the two is that *At-Tiyarah* has to do with something that portends evil, whereas *Al-Fa'al* has to do with something that portends good. *Al-Fa'al* means being positive and having good thoughts about Allah ﷻ, and *At-Tiyarah* means being pessimistic and having bad thoughts about Allah ﷻ. *At-Tiyarah* makes a person nervous and stops him from doing something; *Al-Fa'al* encourages one to do something good. That, in short, is the difference between *At-Tiyarah* and *Al-Fa'al*. The relevance of these terms to our discussion is that, when the Prophet ﷺ saw Suhail ibn 'Amr approaching, he ﷺ remained positive, had good thoughts about Allah ﷻ, and felt that Suhail's arrival portended a positive development in his negotiations with the Quraish. The Prophet ﷺ said to his Companions ﷺ upon seeing Suhail, "Your matter has become easy for you."^[2] The

^[1] Refer to *Fiqhus-Seerah* by Al-Bootee (pg. 241); to *Kanz Al-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "Awakening the Desire to Perform *Jihaad*"; and to *Mujma' Az-Zawaa'id*, chapter, "The Battle of Uhud."

^[2] Refer to *Zaad Al-Ma'aad* (3/305).

Prophet ﷺ was right to be positive, for he ﷺ and Suhail were able to hammer out an agreement that was in the best interests of the Muslims. The positive attitude the Prophet ﷺ had when he ﷺ saw Suhail and his feeling that Suhail's arrival portended a positive development can be described as *Al-Fa'al*.

Understanding the terms *Al-Fa'al* and *At-Tiyarah* are important, because whereas the latter is disliked in Islam, the former is recommended. In one *Hadeeth*, the Prophet ﷺ said, "There is no *Tiyarah* (i.e., evil omens have no effect; they can neither harm someone nor benefit him), and the best of it is *Al-Fa'al* (this wording might suggest to some that *Al-Fa'al* is a category of *At-Tiyarah*, but that is not the case; the wording here is meant to explain the difference between *At-Tiyarah* and *Al-Fa'al*, since on the surface they are similar to one another)." The Companions ﷺ asked, "And what is *Al-Fa'al*, O Messenger of Allah ﷺ." He ﷺ said, "It is a good word (or phrase) that one of you hears (such as when the Prophet ﷺ saw Suhail and said, 'Your matter has become easy for you')." [1]

According to another narration, when *At-Tiyarah* was once mentioned in the presence of the Prophet ﷺ, he ﷺ said, "The best of it is *Al-Fa'al*, and it (i.e., *At-Tiyarah*) does not stop a Muslim (from executing a task or job he had intended to do). So if one of you sees something that he dislikes, then let him say, 'O Allah, none can bring about good things except for You, and none can ward off evil things except for You. And there is neither might nor power except with You.'" [2]

3) To Believe that a Planetary Body Causes Rain to Fall is Disbelief

Khaalid Al-Juhanee ﷺ said, "The Messenger of Allah ﷺ led us in the Morning prayer at Al-Hudaibiyah after the falling of rain the night before....He ﷺ then approached the people and said, 'Do

[1] *Saheeh Bukhaaree*, the Book of Medicine, chapter, *Al-Fa'al*; *Hadeeth* number: 5755.

[2] *Sunan Abu Dawwod* (3919).

you know what your Lord has said?' They answered, 'Allah and His Messenger know best.' The Prophet ﷺ said, '(Your Lord said:)

Among My slaves is he who woke up a believer, and he who woke up a disbeliever. As for the one who said, We have been given rain by the grace, generosity, and mercy of Allah, he is a believer in Me and a disbeliever in the star (the planet, or planetary objects).' And as for the one who said, (We have been given rain) by such and such star (they ascribed rainfall to the power of certain stars or planetary objects), he is a disbeliever in me and a believer in the star (the planet, or certain planetary objects).''^[1] Scholars have said that, depending on the situation of the person who ascribed rainfall to a star, the disbelief referred to in this *Hadeeth* is one or the other of the two kinds of disbelief: (1) disbelief that relates to creed or (2) the rejection of a blessing. If a person believes that a star or planet has the power to produce rain, then he is disbeliever: he has exited from the fold of Islam.

4) Is it Permissible to Seek Blessings from Objects that have come into Contact with Righteous People?

According to a *Hadeeth* we discussed earlier, 'Urwah ibn Mas'ood, a then ambassador of the Quraish, described how the Prophet's Companions ﷺ would take the phlegm of the Prophet ﷺ and wipe it over their skin in order to seek blessings thereby; and how they would literally fight over the used water left behind after the Prophet ﷺ performed ablution. The question arises, then, whether it is permissible to do the same with righteous people other than the Prophet ﷺ.

Imam Ash-Shaatibee (may Allah have mercy on him) gave a complete answer to this question, an answer that can be paraphrased as follows: It might appear to some people that 'Urwah's *Hadeeth* indicates that, as long as a person is pious and is upon the *Sunnah* of the Messenger of Allah ﷺ, others may seek

^[1] *Saheeh Bukhaaree*, the Book of *Al-Aadhaan* (846). Muslim and Abu Daawood related it as well.

blessings from the things he touches. That would perhaps have been a correct understanding of the *Hadeeth* had it not been for one important fact: After the death of the Prophet ﷺ, the Companions ؓ did not apply the same practice among themselves. No one, for example, would take the phlegm of the best person after the Prophet ﷺ, Abu Bakr ؓ, and wipe it over his skin. The best four people after the Prophet ﷺ were Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ, yet no one from the Companions ؓ or the next generation sought blessings from them in the aforementioned manner; no authentic *Hadeeth* establishes such a precedent. Everyone, younger Companions ؓ as well as people from the next generation of Muslims, limited themselves to emulating the best Companions ؓ, by trying to imitate their actions and their deeds, and by trying to assume their wonderful characteristics. They did this because the best of the Prophet's Companions ؓ themselves followed the Prophet ﷺ in all aspects of their lives; that is what made it fitting for others to follow them. So because no one from the generation of the Companions ؓ sought blessings from one another in the way they used to from the Prophet ﷺ, avoiding such practices is a point of unanimous agreement - or *Ijmaa'* - among the people of that generation.^[1]

While we are on the subject, there is another related issue that requires clarification: The Prophet ﷺ did not forbid his Companions ؓ from seeking blessings from him in the said manner, but he ﷺ did imply that it was better for them not to do so. In his *Jaamai'*, Ibn Shihaab recorded a *Hadeeth* in which a man from the *Ansaar*^[2] related that, when the Messenger of Allah ﷺ would perform ablution or discharge phlegm, Muslims would race towards his used ablution water and to his phlegm; the former they would drink, and the latter they would wipe over their skin. When the Messenger of Allah ﷺ saw them doing that,

^[1] Refer to *Ghazwatul-Hudaibiyah* by Al-Hakamee (pg. 305).

^[2] He was 'Abdur-Rahmaan ibn Abee Qird ؓ; refer to *At-Targheeb Wat-Tarheeb* (3/589).

he ﷺ asked them, "Why are you doing this?" They ﷺ said, "We are doing that to seek purification and blessings." The Messenger of Allah ﷺ said, "Whosoever among you loves that Allah and His Messenger should love him, then let him be truthful in speech, let him fulfill the trust, and let him not harm his neighbour (i.e., these are the things one should concentrate on in one's religion)."^[1] Incidentally, perhaps the reason why the Prophet ﷺ did not say anything to them about that on the Day of Al-Hudaiyyah, was that he ﷺ wanted 'Urwah ibn Mas'ood, the ambassador of the Quraish, to see how much his Companions ﷺ loved him and were attached to him, especially considering how 'Urwah had attacked them, claiming that they would flee and abandon the Prophet ﷺ once they saw the power and the might of the Quraish.

These are just some examples of the lessons pertaining to beliefs that we can learn from the Treaty of Al-Hudaiyyah.

Rulings That Pertain To Jurisprudence And To The Principles Of Jurisprudence

1) The Story of Ka'ab ibn 'Ujrah ﷺ, and the Revelation of the *Al-Fidyah* Verse

While one is in a state of *Ihraam*, one may not do certain things; cutting one's hair is one example, since shaving one's head or simply trimming one's hair signifies the end of one's pilgrimage. But what happens when one is afflicted with, for example, a severe case of lice? Well, the religion of Islam came to make things easy for people, and none of its legislations entail duties that people cannot bear. In cases of necessity, there is always a way out. When one fears starvation, for example, one may eat that which is otherwise unlawful; when one is sick, one does not have to fast the month of Ramadan; if one is poor and does not have the means to embark on

^[1] Al-Albaanee (may Allah have mercy on him) said about this *Hadeeth*: "It is an established *Hadeeth*; it has chain and other narrations that attest to it in the two *Mo'jims* of *At-Tabaraanee* as well as elsewhere." Refer to *As-Silsilah As-Saheehah* (pg. 2998).

a journey, one does not have to perform *Hajj*; and the list goes on and on. During the Al-Hudaibiyyah expedition, and while the Companions ﷺ were still in a state of *Ihraam*, a situation arose that required a lenient and easy solution. Ka'ab ibn 'Ujrah ﷺ said, "The Messenger of Allah ﷺ stood over me at Al-Hudaibiyyah; (and he noticed that) lice were falling down from my head. He ﷺ said, 'Are these offensive insects of yours harming you?' I said, 'Yes.' He ﷺ said, 'Then shave your head,' or he ﷺ (simply) said, 'Shave.' This Verse was then revealed:

﴿مَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)."
(Qur'an 2: 196)

The Prophet ﷺ said, 'Fast three days, or distribute three *Sa'aas* (a *Sa'aa* is a measurement that is equal to four *Mudds*, and one *Mudd* is the amount of something that can be placed in two average-sized hands) of food among six people, or slaughter what is readily available to you.'"^[1]

According to Imam Muslim's narration of the story, the Prophet ﷺ passed by Ka'ab ﷺ while they were at Al-Hudaibiyyah. Ka'ab ﷺ was busy igniting a fire underneath a pot (in order to force the lice on his head to leave his head through the use of heat), and meanwhile lice were falling onto his face. The Prophet ﷺ said, "Are these troublesome insects of yours harming you?" He ﷺ answered, "Yes." The Prophet ﷺ said, "Then shave your head. And distribute three *Sa'aas* of food among six poor people, or fast three days, or offer a sacrifice (i.e., slaughter an animal)."^[2] The aforementioned Verse from Chapter *Al-Baqarah* explains the ruling for someone

^[1] *Saheeh Bukhaaree* (1815) and *Saheeh Muslim*.

^[2] *Saheeh Muslim*, the Book of *Hajj* (1201).

who is in a state of *Ihraam* and who is bothered by the likes of insects in his head. And though the Verse was then revealed for Ka'ab ibn 'Ujrah's predicament, its ruling is of course applicable to anyone who goes through a similar situation.

2) Praying In One's Home During Rain, or in the Place Where One is Staying During a Journey

Ibn Maajah related that Abu Al-Maleeh ibn Usaamah said, "I went to the *Masjid* during a night of heavy rainfall, and when I returned, I asked that (the door to my home) be opened. My father asked, 'Who is it?'" Afterwards Abu Al-Maleeh's father ؓ said to Abu Al-Maleeh, "I remember when we were with the Messenger of Allah ﷺ on the Day of Al-Hudaibiyyah. Rain fell down on us, but not enough to make the bottom of our shoes become wet (or drenched). (But even then) the caller of the Messenger of Allah ﷺ called out, 'Pray where your things are (i.e., where you are staying).'"^[1] This is an authentic *Hadeeth*; its chain is connected, and its narrators are all trustworthy; and Imam Ibn Hajar (may Allah have mercy on him) ruled that it is authentic.^[2]

3) The Muslims Leave Al-Hudaibiyyah and, on One Particular Morning, Sleep Past the Time of the *Fajr* Prayer

It is said that the Muslims stayed at Al-Hudaibiyyah for somewhere between 13 and 19 nights; Al-Waaqidee^[3] and Ibn Sa'd^[4] asserted that they stayed there for exactly 20 nights. And Ibn 'Aaidh said, "The Messenger of Allah ﷺ stayed on this expedition for a month and a half."^[5]

[1] *Sunan Ibn Maajah* (936). *An-Nasaaee* and *At-Tirmidhee* related it as well, and Bukhaaree as well as Muslim related a similar narration from 'Abdullah ibn 'Umar ؓ.

[2] Refer to *Fathul-Baaree* (2/184) and to *Al-Hakamee's Ghazwatul-Hudaibiyyah* (pg. 221).

[3] Refer to *Maghaazee* by Al-Waaqidee (2/616).

[4] Refer to *At-Tabaqaat Al-Kubraa* (2/98).

[5] Refer to *Sharh Az-Zarqaanee 'Alal-Mawaahib* (2/210).

It appears that Al-Waaqidee and Ibn Sa'd wanted to specify the number of nights that the Prophet ﷺ actually spent at Al-Hudaibiyyah, whereas Ibn 'Aaidh was referring to how long the Prophet ﷺ was absent from Al-Madeenah during the Al-Hudaibiyyah Expedition.

On one of the nights of the return journey to Al-Madeenah, the Muslims strayed from the pathway in order to sleep for the night. Bilaal ؓ was appointed to guard over them that night, but he too ended up falling asleep, which of course meant that he did not wake everyone up for *Fajr* prayer. All of them were so tired that they did not wake up until they felt the heat of the sun upon them.^[1] They then prayed it, thus making up for not praying it on time. Other accounts indicate that the story of them not waking up for *Fajr* occurred at some time other than during the Al-Hudaibiyyah Expedition. Some scholars have tried to reconcile the differences between those seemingly contradictory accounts; Dr. Haafiz Al-Hakamee, for example, said that the timing of the story is not agreed upon because the same thing happened on more than one occasion. This view has been voiced by many famous scholars of the past, such as An-Nawawee, Ibn Katheer, Ibn Hajar, and Az-Zarqaanee (may Allah have mercy on them all)^[2]. As-Suyootee (may Allah have mercy on him) said, "The only way to reconcile (the different accounts) is to say that the same thing happened on more than one occasion."^[3]

4) The Legislation of Agreeing to a Truce with the Enemy, and Does a Peace Treaty with the Enemy Have to be for a Limited Number of Years, or May Muslims Sign a Permanent Peace Treaty?

Citing the Treaty of Al-Hudaibiyyah, scholars say that it is

^[1] Refer to *Ghazwatul-Hudaibiyyah* (pg. 251).

^[2] Refer respectively to *Sharh An-Nawawee 'Ala-Saheeh Muslim* (5/181,182), *Al-Bidaayah Wan-Nihaayah* (3/213), *Fathul-Baaree* (1/449), and *Sharh Az-Zarqaanee 'Alal-Muwattah* (1/47).

^[3] Refer to *Tanweer Al-Hawaalik* (1/33).

permissible for Muslims to agree to a truce with their enemy for a known period of time. Such treaties are legal in Islam regardless of whether Muslims agree to them for nothing in return or whether they agree for a sum of money. A doubtful area, however, arrives when the enemy asks Muslims to pay them money in order for a truce to be agreed upon. The majority of scholars maintain that it is not permissible for Muslims to pay the enemy in order for them to agree to a treaty; they argue that it is a practice that humiliates Muslims and that is not corroborated by a proof in either the Qur'an or the *Sunnah*. Nonetheless, they do concede that if such a practice becomes a necessity, such as when Muslims are threatened with destruction, it becomes permissible, just as it is permissible for a prisoner to pay ransom money in order to secure his freedom.

Imam Ash-Shaafai'ee, Imam Ahmad, and many other *Imams* (may Allah have mercy on them) were of the view that Muslims may agree to a peace treaty with the enemy only if it is limited for a known period of time - for example, 6 months, 1 year, or 5 years. They furthermore say that Muslims may not agree to a peace treaty that remains valid for more than 10 years; when those ten years are over, Muslims may renew the treaty if doing so is in their best interests, but they are not obligated to renew it. Scholars specified the period of 10 years not arbitrarily, but based on the fact that the Prophet ﷺ agreed to a 10 year truce with the Quraish in the Treaty of Al-Hudaibiyah. Other *Imams*, however, argued that Muslims may agree to a peace treaty with the enemy for more than ten years; the Muslim ruler of any given time has the right to decide on how long a peace treaty should last, and he should based his decision in that regard on what is in the best interests of his people. One notable proponent of this view was Imam Abu Haneefah (may Allah have mercy on him).^[1]

I am of the view that the Al-Hudaibiyah Treaty is sufficient proof to establish the correctness of the former view (that a peace treaty should be agreed upon for no longer than 10 years). But Muslims

^[1] Refer to *Fathul-Qadeer* (5/546) and to *Ghazwatul-Hudaibiyah* (pg. 294).

may, as Imam Ash-Shaafai'ee (may Allah have mercy on him) stated, renew a 10 year peace treaty after it expires, or in other words, 10 years after it was first agreed upon.^[1] And Allah knows best.

Some more recent, lesser scholars^[2] have said that it is permissible for Muslims to agree to a permanent treaty with the enemy, one that is not limited to a specified number of years. The following Verse is the proof they cite to argue their claim:

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَنِّلُوكُمْ أَوْ يَقْتُلُوكُمْ قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَنَّاكُمْ فَإِنِ اعْتَرَلُوكُمْ فَلَمْ يُقَنِّلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾﴾

“Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed he would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.” (Qur’an 4: 90)

This viewpoint is based on the premise that the natural state of the relationship between Muslims and disbelievers is peace, and not war, and that *Jihaad* was legislated for the sole purpose of defending Muslims.^[3]

This latter view is false for the following reasons:

- a) Once *Ijmaa'*, or the consensus of scholars of one generation, is achieved in a given issue, it cannot be broken by a scholar of a later generation. That being the case, the main proponent of the latter view contradicted himself and proved the falseness of his

^[1] Refer to *Ghazwatul-Hudaibiyah* (pg. 295).

^[2] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Dr. Wahbah Az-Zuhailee (pg. 680).

^[3] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Az-Zuhailee (pg. 675).

own claim. This is because he himself mentioned that scholars unanimously agree that any peace treaty that Muslims agree to with their enemies should be limited to a set period of time, and then he breaks that consensus - which was established centuries earlier - by saying that Muslims may in fact agree to a permanent peace treaty with them.

- b) The Verse cited by the proponents of the latter view was abrogated when this Verse was revealed:

﴿فَإِذَا أُنْسِلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 5)

- c) Ibn Jareer^[1] related from 'Ikrimah, Al-Hasan, Qataadah, and Ibn Zaid that the aforementioned Verse from Chapter *An-Nisaa* is abrogated, and Al-Qurtubee^[2] related the same ruling from Mujaahid.
- d) The premise upon which this viewpoint is based is clearly false, as is proven by the above-mentioned Verse from Chapter *At-Taubah*.
- e) The idea that *Jihaad* was legislated for the sole purpose of defending Muslims is one that was introduced, or at least influenced, by the Orientalists; and it is championed by those Muslims who are not sincere, or who do not understand the

[1] Refer to *Tafseer At-Tabaree* (9/24-26).

[2] Refer to *Tafseer Al-Qurtubee* (5/308).

stages that the Prophet's *Da'wah* went through and the rulings and strategies that were appropriate for each stage.^[1]

5) Unless Otherwise Indicated, the Implications of A General Statement are Just That: General

This is a principle of Islamic jurisprudence that applies to revealed texts, and it is exemplified in the story of the Al-Hudaibiyah Expedition. When the Prophet ﷺ returned from the expedition to Al-Madeenah, some of his Companions ؓ said to him, "O Messenger of Allah, did you not say that you would indeed safely enter Makkah?" The Prophet ﷺ replied, "Yes (I did say that), but did I say to you that that would happen this year?" They said, "No." The Prophet ﷺ said, "Then it will happen just as Jibreel ؑ said it will happen."^[2]

The Prophet ﷺ had informed his Companions ؓ that he ﷺ would safely enter Makkah at some future time; the implications of that promise, in terms of the timing of its fulfillment, were general. Afterwards, when they complained about not having entered Makkah that year, the Prophet ﷺ told them, in so many words, that it was obligatory upon them to obey his commands, and that they should accept the general implications of general commands, without incorrectly adding limitations or stipulations that change the general nature of those commands.^[3]

6) Regardless of What Seems Logical and Regardless of One's Personal Opinions, One Must Submit to and Obey the Prophet's Commands

'Umar ibn Al-Khattaab ؓ and other Companions ؓ were upset about the treaty with the Quraish; they felt that some of its provisions were detrimental to the welfare of Muslims. What is

^[1] *Ghazwatul-Hudaibiyah* by Al-Hakamee (pg. 296).

^[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 297) and to Ibn Hishaam's *As-Seerah*.

^[3] Refer to *Ghazwah Al-Hudaibiyah* by Al-Hakamee (pg. 213).

more, they persisted in objecting to the treaty, even after it was established that the Prophet ﷺ was one-hundred percent in favour of it. Later on, they regretted having been so persistent, and they thought that they had committed a serious sin. Things became clear to them, and they weren't able to understand how they could have disliked something that the Messenger of Allah ﷺ was pleased with. To be sure, they learned an important lesson from their mistake, one that they appreciated and kept with them for the rest of their lives. In fact, they did what should be done by every person who commits a mistake and then learns a lesson from it: they educated others and warned them not to commit the same mistake. Later on in his life, 'Umar ibn Al-Khattaab ؓ would say, "O people, accuse your personal opinions when they are not in harmony with the religion. I remember having rejected the command of the Messenger of Allah ﷺ based on my opinion and my personal effort to think out the situation to arrive at the right conclusion (when I should have submitted to the command of the Messenger of Allah ﷺ)..."^[1] And Suhail ibn Haneef ؓ would say, "Accuse your personal opinions. For I remember the Day of Abu Jandal and how I would have rejected the command of the Messenger of Allah ﷺ had I been able to do so (i.e., I would have tried to save Abu Jandal instead of accepting the Treaty, which was a serious mistake on my part)."^[2]

For a while afterwards, 'Umar ؓ remained constantly afraid that Allah's Punishment would descend upon him at any moment for what he ؓ did on the Day of Al-Hudaibiyyah. He ؓ would later relate his story and say, "I continued to fast, to give charity, and to free (slaves) in order to compensate for what I did, and because I was afraid (that I would be punished) for the words I uttered that day..."^[3]

^[1] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313); the narration is also recorded in *Al-Bidaayah Wan-Nihaayah*, *Mo'jam At-Tabaraanee*, and *Al-Haithamee's Mujma' Az-Zawaa'id*.

^[2] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313).

^[3] Refer to *Hadaaiq Al-Anwaar Wa-Mataalai' Al-Asraar* (2/622).

The lesson of this story is clear: It is compulsory to obey the Prophet ﷺ, even regarding a command that one does not agree with based on one's personal opinion. Every Muslim must believe that the Prophet's teachings are best for him at all times, and that happiness in this life and in the Hereafter hinges upon submission and obedience to the Prophet's commands. Whatever the Prophet ﷺ came with is in the best interests of mankind; the problem lies in people, many among whom do not understand - based on their own limitations or shortcomings - the wisdom, goals, and good results that are intended by the Prophet's teachings, the teachings of Islam.^[1]

Examples Of How The Prophet ﷺ Trained His Companions ﷺ And Cultivated Their Beliefs And Personalities

While the Muslims were at Al-Hudaibiyyah, the Messenger of Allah ﷺ said to his Companions ﷺ, "Whoever climbs the mountain pass, the mountain pass of Al-Miraar, then what was removed from the Children of Israel (in terms of sins) will be removed from him."

The striking part of this narration is that the Companions ﷺ had to climb the mountain pass anyway, but the Prophet ﷺ made that simple action into an act of worship, for which they would be rewarded with forgiveness from Allah ﷻ. This was one of many examples through which the Prophet ﷺ, in his sayings, commands, and actions, linked every moment of life, and every seemingly mundane act, to the Hereafter. Other examples of the same principle abound in the Prophet's *Sunnah*. For instance, the Prophet ﷺ indicated to his Companions ﷺ that they were rewarded for engaging in an act of lawful sexual intercourse. They asked, "O Messenger of Allah, if one of us fulfills his desire (by having sex with his wife), will he really be rewarded for doing so?" The Prophet ﷺ replied, "Suppose that he fulfilled that desire

^[1] Refer to *Marwiyaat Ghazwatul-Hudaibiyyah* (pg. 315).

in an unlawful manner (i.e., fornication or adultery); would there be a sin upon him for doing that? On a similar note, if he fulfills his desire in a lawful manner, he will be rewarded for doing so.”^[1] Engaging in sexual activity with one’s wife is a natural part of everyday life, but the Prophet ﷺ informed us in this *Hadeeth* that we can transform that routine activity into an act of worship. And in yet another example of the same principle, the Prophet ﷺ said, “Verily, whatever money you spend (on good things) is charity, even the morsel of food that you raise to the mouth of your wife.”^[2] These and other similar narrations teach us that, with the right intention, we can turn every aspect of our lives into an act of worship. A person who applies this principle to his day-to-day activities will sense an immediate change in the quality of his life; it will become more blessed, and he will gain a greater awareness of himself and of his purpose in life.

^[1] *Saheeh Muslim* (1006).

^[2] *Saheeh Bukhaaree* (2742); *Muslim* and *At-Tirmidhee* related it as well.



**The Most Important Events That
Took Place Between Al-Hudaibiyyah
And The Conquest Of Makkah**





The Battle Of Khaibar

Its Background And Causes

The exact timing of the Battle of Khaibar might seem, at first glance, to be a point of contention among scholars, but the disagreement among them is minor and reconcilable. Ibn Ishaq^[1] said that it took place in Muharram of the year 7 H; Al-Waaqidee^[2] said that it took place in Safar or Rabe'ul Awwal of the year 7 H; and Ibn Sa'd^[3] asserted that it took place in the Jumaada Al-Oolah of the year 7 H. Parting ways from these scholars altogether - or at least seemingly - are Imam Az-Zuhree and Imam Maalik, who both said that it took place in Muharram of the year 6 H.^[4]

The difference between Ibn Ishaq and Al-Waaqidee's view is only about two months; furthermore the difference of opinion between them and between Az-Zuhree and Maalik stems from the fact that the latter two dated the Islamic calendar one year before the former two dated it, a point that we have hitherto discussed and clarified. Among later scholars, Ibn Hajar^[5] supported Ibn Ishaq's opinion in this matter over that of Al-

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/455).

^[2] Refer to *Al-Maghaazee* (2/634).

^[3] Refer to *At-Tabaqaat* by Ibn Sa'd (2/106).

^[4] Refer to *Taareekh Ad-Dimashq* by Ibn 'Asaakir (1/33).

^[5] Refer to *Al-Fath* (16/41) and to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 500).

Waaqidee, saying that the Battle of Khaibar took place in the month of Muharram, in the year 7 H.

In the early period of the Prophet's *Da'wah*, the Jews of Khaibar showed no hostility towards the Muslims, not while they were in Makkah, nor during their early years in Al-Madeenah. Their attitude towards the Muslims changed when the leaders of Banu An-Nadeer emigrated to Khaibar; the chief mistake of the natives of Khaibar was to honour Banu An-Nadeer's leaders, trust them implicitly, and hand over to them the reigns of power in Khaibar. For the leaders of Banu An-Nadeer were not the best of people to form an alliance with; they had a history of aggression and treachery, characteristics that led to their banishment from Al-Madeenah. The leaders of Banu An-Nadeer did not resolve to lead peaceful lives in Khaibar; no, they were too consumed with hatred for the Muslims to do that; instead, they dedicated their lives to one goal and one goal only: to bring about the destruction of the Prophet ﷺ and his Companions ﷺ.

The most notable of Banu An-Nadeer's leaders that emigrated to Khaibar were Salaam ibn Abee Al-Huqaiq, Kinaanah ibn Abee Al-Huqaiq, and Huyai ibn Akhtab. These and other leaders of Banu An-Nadeer dragged the rest of Khaibar's Jews into their war and into their plans to get revenge on the Prophet ﷺ and his Companions ﷺ. Banu An-Nadeer's leaders were driven by bitterness, hatred, and an intense desire to return to Al-Madeenah. Their first effort to destroy the Muslims turned out to be a large, well-planned offensive, for it was they who organized and funded the Battle of the Confederates. They convinced the Quraish and Ghatfaan tribes to join their cause, and they even used their past relationship with the Banu Quraizah tribe to secure their help. They not only spent huge sums of money for the expedition itself, but they also promised a large quantity of wealth - one year's harvest - to the Ghatfaan tribe in order to ensure their participation in the battle. In this manner, Khaibar became a grave threat to the Muslims and to their recently-formed country.

The time to deal with that threat came after the Treaty of Al-Hudaibiyyah, at which time the Jews of Banu An-Nadeer could no longer depend on their allies from the Quraish - for they had just agreed to a truce with the Prophet ﷺ. The Companions understood that the conquest of Khaibar was a sure thing; after all, their victory over the people of Khaibar had been guaranteed by Allah ﷻ, Who promised them in Chapter *Al-Fath*, immediately after the Treaty of Al-Hudaibiyyah, that He ﷻ would bestow upon them victory in Khaibar as well as its spoils and riches.^[1]

Allah ﷻ said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝١٨ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٩ وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝٢٠ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝٢١﴾

“Indeed, Allah was pleased with the believers when they gave their Bai’a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, and abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them. And Allah is Ever Able to do all things.”
(Qur’an 48: 18-21)

^[1] Refer to *Nadratun-Na’eem* (1/349).

The Muslim Army Marches Towards Khaibar

In spite of Khaibar's impenetrable fortresses and valiant fighters, it was with strong faith and high spirits that the Prophet's Companions ﷺ marched towards Khaibar. So enthusiastic were they that they repeated over and over again in loud voices, "Allah is the Greatest," and, "None has the right to be worshipped but Allah." Hearing their loud voices, the Prophet ﷺ said to them, "O people, take it easy on yourselves, for indeed you are not invoking one who is deaf or absent; rather, you are invoking One Who hears and sees (i.e., Who is All-Hearing, All-Seeing)."^[1]

The Prophet ﷺ led them out of Makkah in the evening.^[2] Salamah ibn Al-Akwa' ﷺ related that 'Aamir ibn Al-Akwa' ﷺ encouraged the people to proceed onwards by reciting Verses of poetry, beautiful Verses in which he ﷺ praised Allah, asked for forgiveness, supplicated for help from Allah ﷻ against the enemy, and invoked Him to send tranquility and calmness upon the Muslims. The Messenger of Allah ﷺ asked to be told who it was that was reading those Verses and encouraging the people onwards. "'Aamir ibn Al-Akwa'," the Prophet ﷺ was informed. The Prophet ﷺ said, "May Allah have mercy on him."

When the Muslims reached a place called *As-Sahbaa*, which was in the southernmost part of Khaibar, the Prophet ﷺ performed the 'Asr prayer, and then asked for food to be brought to him from the supplies they brought along for the journey. Some fine flour was all that was presented to him; it was moistened with water, and then he ﷺ and his Companions ﷺ ate it. Afterwards, the Prophet ﷺ stood up to pray. Having rinsed out his mouth but not repeated the ablution, the Prophet ﷺ led his Companions ﷺ in *Maghrib* prayer.^[3]

^[1] *Saheeh Bukhaaree*, the Book of Supplicatons (63847; and *Saheeh Muslim*, chapter, "It is Recommended to Lower One's Voice When One is Remembering Allah."

^[2] Refer to *Saheeh Bukhaaree* (4196).

^[3] Refer to *As-Siraa' Ma'al Yahood* (2/30).

The Prophet ﷺ sent 'Abbaad ibn Bishr ؓ along with other men to act as scouts and to gather as much pertinent information as possible about the enemy - and to find out if ambushes were being prepared for them. On the way 'Abbaad ؓ came across a Jewish spy from the Ashja' tribe. "Who are you?" 'Abbaad ؓ asked. The man replied, "I am a man who is searching for camels that have strayed from me." 'Abbaad ؓ asked, "Do you know anything about Khaibar?"

"I am new there," replied the man, who was obviously lying. "What do you want to ask me about it?" 'Abbaad ؓ said, "I want to ask you about its Jews."

"Yes," replied the Jewish spy. "Kinaanah ibn Abee Al-Huqaiq and Haudhah ibn Qais went to their allies from the Ghatfaan and asked them for help in their war (against the Muslims), offering them an entire year's harvest of Khaibar in return for their help. The people of Ghatfaan came, providing support with armour and weapons. They are led by 'Utbah ibn Badr. The people of Ghatfaan have entered with them into their fortresses, and they have brought ten-thousand fighters with them. They (the Jews of Khaibar) are the owners of impenetrable fortresses; furthermore, they have in their fortresses a huge quantity of food to eat and of water to drink, enough, in fact, to last them for years if they were to be besieged (by the enemy). I do not think that anyone has the strength to be a match for them."

'Abbaad ibn Bishr ؓ then interrupted him, raising his whip and striking him a number of times. "You are nothing other than one of their spies," 'Abbaad ؓ said. "Speak the truth with me, or I will strike your neck (with my sword)." The man was a simpleton and a Bedouin, who easily became frightened. He quickly spit out the words, "They are terrified of you; they are afraid and extremely nervous because of what you have done to the Jews of Yathrib (Al-Madeenah). Kinaanah (one of the leaders of Khaibar's Jews) said to me, 'Go and accost them on the road...and assess their (strength and ability) for us. Go near to them, in the manner of a man who wants to ask for their help. Then (during your

conversation with them) inform them that we are many in number and that we have help (from others)... Then quickly return to us with what you learned about them.”^[1]

When the Muslim army reached the high ground of Khaibar, the Messenger of Allah ﷺ said to his Companions ﷺ, “Stop.” And he ﷺ made the following supplication to Allah ﷻ: “O Allah, Lord of the (seven) heavens and all that they envelop, Lord of the (seven) earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask you for the goodness of this (village), the goodness of its inhabitants, and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants, and from the evil found within it.” Next the Prophet ﷺ said to his Companions ﷺ, “Proceed upon the Name of Allah.” And he ﷺ would make the same supplication whenever he ﷺ entered upon any village.^[2]

When it was nighttime, the Messenger of Allah ﷺ ordered the members of his army to sleep along the high grounds of Khaibar. They woke up early and erected their tents at the Ar-Rajee’ valley, which was situated between Khaibar and Ghatfaan, thus making it an ideal spot to make camp, since, from there, the Muslims could block any attempt of the Ghatfaan tribe to help the Jews of Khaibar.^[3]

That morning, the Jews went out with their buckets and shovels (perhaps in order to work their fields). When they saw the Muslim army, they exclaimed, “By Allah, it is Muhammad; it is Muhammad and his army.” The Prophet ﷺ said, “Allah is the Greatest. Allah is the Greatest. Khaibar has been destroyed. We have indeed descended upon the courtyard of the enemy, and ‘evil will be the morning for those who had been warned (a

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/610-641).

^[2] Refer to *Al-Mustadrak* (2/100). Al-Haakim said, “This *Hadeeth* has a *Saheeh Isnaad*,” and *Adh-Dhahabee* concurred.

^[3] Refer to *As-Siraa’ Ma’al Yahood* (2/45).

phrase that is taken from the Noble Qur'an, 37: 177).''[1]

A Description Of The Battle Of Khaibar

Khaibar was a much larger and more complicated affair than were the battles the Muslims fought in against the Jews of Al-Madeenah. Banu An-Nadeer, Banu Qainuqaa', and Banu Quraizah lived in districts that were relatively small compared to the entire city of Khaibar; furthermore, whereas each of the Jewish tribes of Al-Madeenah had one or only a few fortresses, Khaibar boasted a number of fortresses. The Jews of Khaibar took so much pride in them that they gave each one of them a name. It was not surprising, therefore, that as soon as the Jews of Khaibar heard about the approach of the Muslim army, they fled to their fortresses and sealed their gates.

With extreme fortitude and patience, the Prophet ﷺ and his Companions ﷺ proceeded to overcome the Jews of Khaibar, one fortress at a time. As soon as they conquered one fortress, they proceeded to the next one, and so on, until they gained full control over all of Khaibar.

The first fortresses to fall were the Naa'im fortress, the As-Sa'ab fortress in the district of An-Nataat, and the Abu An-Nizaar fortress in the district of Ash-Shiq. An-Nataat and Ash-Shiq were in the north-eastern part of Khaibar. Ibn Abul-Huqaiq's fortress, which was called Al-Qamoos Al-Manee', and which was situated in the district of Al-Kateebah, was the next to fall. After that, the Muslims conquered the two fortresses in the Al-Wateeh and As-Salaalim districts.[2]

The Muslims faced strong resistance while conquering some of the fortresses; for example, while they were attacking the Naa'im fortress, Mahmood ibn Maslamah Al-Ansaaree ﷺ was martyred underneath its walls. His killer was a man named Muraahib, who

[1] *Saheeh Bukhaaree* (610) and *Saheeh Muslim*, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her."

[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 501).

threw a stone hand-mill onto him from on top of the fortress.^[1] The Naa'im fortress by itself took ten days to conquer. In the early days of the siege of Naa'im, Abu Bakr ؓ carried the Muslim army's banner, but Allah ﷻ did not grant victory during that time. When everyone became extremely tired, the Messenger of Allah ﷺ instilled hope into them, informing them that, on the following day, he ﷺ would hand over the banner to a man whom Allah ﷻ and His Messenger ﷺ loved, and who loved Allah ﷻ and his Messenger ﷺ. He ﷺ further informed them that that man would not return from the fighting until victory was granted to him. The fatigue of the Muslim soldiers turned into hope - hope not just for victory, but also for the chance of achieving the honour that the Prophet ﷺ was going to bestow on a single one of them on the following morning.

After *Fajr* prayer, everyone gathered around the Prophet ﷺ; each one of them was hoping to be given the banner. The Prophet ﷺ announced 'Alee ibn Abee Taalib's name in order to give him the banner, but 'Alee ؓ was not there. The Companions ؓ told the Prophet ﷺ that 'Alee ؓ was bothered by a sore eye. The Prophet ﷺ summoned for 'Alee ؓ, and when he came, the Prophet ﷺ spit into his eyes and supplicated for him. The result: 'Alee ؓ was immediately cured.

The Prophet ﷺ handed the banner of the army over to him and instructed him to invite the enemy to Islam before attacking them. He ﷺ said to 'Alee ؓ, "By Allah, for Allah to guide a single man through you is better for you than for you to have red camels (a valuable commodity at the time; a person who owned them was the equivalent of today's millionaire)."^[2] 'Alee ؓ asked, "O Messenger of Allah, upon what should I fight the people?" The Prophet ﷺ responded, "Fight them until they bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. When they do that, they

[1] Refer to *Al-Waaqidee* (2/657).

[2] *Saheeh Muslim* (2406) and *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar."

will have effectively defended from you their blood and their wealth, except by their right, and their accountability will be with Allah.”^[1]

When the Muslims besieged the Naa'im fortress, Muraahib, one of the enemy's most renowned fighters and leaders, appeared before them. It was his fighting that had led to the martyrdom of 'Aamir ibn Al-Akwa'. 'Alee ؓ then fought him in a duel and killed him; it is, however, related that Muhammad ibn Maslamah ؓ was the one who killed him. Regardless of who killed Muraahib, his death was a sharp blow to the morale of the enemy, who were then quickly defeated, which is just what the Prophet ﷺ had promised the Muslims the day before.^[2]

Incidentally, a number of narrations indicate that, while the Muslims were at Naa'im, a Jewish man caused 'Alee's shield to fall down; and that 'Alee ؓ then picked up a huge door and used it to shield himself. All of those narrations, however, are weak and hence should not be relied upon. At any rate, one does not need to rely on those narrations to prove the exceptional bravery and strength of 'Alee ؓ, for many authentic narrations sufficiently do just that.

Having conquered the Naa'im fortress, the Muslims moved on to the As-Sa'ab fortress, which was named for its owner, Sa'ab ibn Mu'aadh. The flag-bearer of this new conquest, A-Habbaab ibn Al-Mundir ؓ, displayed exceptional skill and bravery on the battlefield. In the end, it took the Muslims three days to conquer the As-Sa'ab fortress; once its inside was secured, they found large quantities of food, which was significant since the Muslim army was short on food supplies.

Next they moved on to the Az-Zubair castle. Many people were inside, for those who had escaped from the Naa'im and As-Sa'ab fortresses sought sanctuary in it. The Muslims besieged it and cut off the water source that the inhabitants of the castle relied on for

^[1] *Saheeh Musim* (2405).

^[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/324).

their drinking water; thus the enemy was forced to come down and fight on the ground. It then took three days for the Muslims to defeat them. With this victory, the Muslims gained control over all of the fortresses in the An-Nataat district, which was an important achievement, since the strongest fighters of Khaibar were garrisoned there.

Next on the agenda were the fortresses in the Ash-Shiq district; the Muslim army began with the Ubai fortress, storming into it in what turned out to be a quick victory; some of its fighters, however, escaped and found sanctuary in the Nazaar fortress. But the Muslims gave chase and besieged the fortress for a little while before forcing their way inside. Anyone that was not captured from the Ash-Shiq district fled to the Al-Qamoos Al-Manee', the Al-Wateeh, and the As-Sulaalam fortresses. The Muslims lay siege to them for fourteen days; at the end of that time, the people inside of those fortresses were ready to negotiate terms for surrender, and thus the siege of those fortresses came to a peaceful end.^[1] Thus, based on all of these events, it is clear that Khaibar was conquered by force, a fact that is confirmed in narrations that are recorded in *Saheeh Bukhaaree*, *Saheeh Muslim*, and *Sunan Abu Daawood*.

Soon thereafter the rest of Khaibar was also conquered. The people of Fadak, in the northern part of Khaibar, were quick to demand a truce with the Muslims, asking that their blood be spared, and offering to give the Muslims wealth if they accepted a truce from them. The spoils gained from Fadak were to be spent as the Prophet ﷺ saw fit, since it was conquered peacefully and without fighting; the spoils gained from the rest of Khaibar were distributed primarily among the Muslim fighters, with the rest being allocated to causes that were specified in the Noble Qur'an. The Muslims then lay siege to Waadee Al-Qura, which were a number of villages between Khaibar and Teemaa^[2]; the

^[1] Refer to *Al-Waaqidee* (2/658-671).

^[2] Refer to *Taareekh Khaleefah* (85), which cites this information from Ibn Ishaaq.

inhabitants of these villages surrendered shortly thereafter. Overall, the Muslims won a huge quantity of spoils. As for the land and date-palm trees of Khaibar, the Muslims left them in the hands of the Jews, allowing them to work their fields for a percentage of the crops. The treaties the Prophet ﷺ agreed to with the people of Taimaa, Khaibar, and Waadee Al-Qura were all similar to one another.^[1]

When all was said and done, ninety-three Jewish fighters were killed, and their women and children were taken as prisoners. One of the prisoners was Safiyyah bint Huyai ibn Akhtab; the Messenger of Allah ﷺ freed her and then married her.^[2] And as for the Muslim side, Ibn Ishaq^[3] said that twenty Companions ﷺ were martyred, whereas Al-Waaqidee^[4] said that fifteen of them were martyred; and Allah ﷻ knows best.

A Bedouin Is Martyred, The Story Of A Black Shepherd, And A Hero On The Battlefield Who Ends Up In The Hellfire

1) The Bedouin Who was Martyred

A Bedouin man went to the Prophet ﷺ, believed in him, and followed him. He ﷺ asked, "Shall I migrate along with you?" The Prophet ﷺ appointed some of his Companions ﷺ to take care of him. Later on, that Bedouin man was a member of the Muslim army during the Battle of Khaibar.

Between one skirmish and the next, the Prophet ﷺ distributed some of the booty that they captured, and he ﷺ allotted a share to the Bedouin of this story. He ﷺ was not present, and so the Prophet ﷺ gave his share to his Companions, instructing them to

^[1] Refer to *Zaad Al-Ma'aad* (3/354,355).

^[2] *Muslim* (1365) and *Saheeh Bukhaaree*.

^[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/327).

^[4] Refer to *Al-Maghaazee* (2/700).

give it to him when he returned. The Bedouin came and his Companions ﷺ gave him his share of the booty. He ﷺ asked, "What is this?" They said, "This is a share (of the booty) that the Messenger of Allah ﷺ has allocated for you." The Bedouin took what they gave him, went with it to the Prophet ﷺ, and asked, "What is this, O Messenger of Allah?" The Prophet ﷺ replied, "This is a share (of the booty) that I have allocated for you." He ﷺ said, "It is not for this that I have followed you; rather, I followed you so that I can be hit right over here - he pointed to his throat - with an arrow and then die and enter Paradise." The Prophet ﷺ said, "If you are true to Allah, He will be true to you." The Bedouin then jumped up and resumed fighting with the enemy; his corpse was later brought to the Prophet ﷺ, who said, "Is this him?" "Yes," the Companions ﷺ replied. The Prophet ﷺ said, "He was true to Allah, and Allah was in turn true to him." The Prophet ﷺ enshrouded him in his robe, brought him forward, and then performed the funeral prayer over him. And while the Prophet ﷺ was supplicating for him, he ﷺ said, "O Allah, this is Your slave who has come out and migrated for Your cause; he has died a martyr, and I am a witness over him."^[1]

2) The black Shepherd

Just prior to the Battle of Khaibar, a black, Abyssinian slave, who resided in Khaibar, was busy herding sheep for his master, when he saw the citizens of Khaibar taking their weapons. He asked some of them, "What are you intending to do?" They said, "We are about to fight the one who claims he is a Prophet." The slave suddenly remembered having heard about the Prophet ﷺ. Being interested in the Prophet's message, the slave secretly steered his herd to the Muslim encampment and asked the Messenger of Allah ﷺ, "What do you say? And what is it that you are inviting

^[1] Refer to *An-Nasaa'e* (4/60); to *Sharh Ma'aanee Al-Aathaar* by At-Tahaawee (1/291); to *Al-Haakim* (3/595); and to *Al-Baihaqee* (4/15, 16). The chain of the narration is authentic. Aso refer to *Zaad Al-Ma'ad* (3/324), *At-Tabaraanee's Mo'jam Al-Kabeer*, and *Al-Bidaayah Wan-Nihaayah*.

(people) to follow?" The Prophet ﷺ replied, "I am inviting (people) to Islam, to bear witness that none has the right to be worshipped but Allah, and that I am indeed the Messenger of Allah, and to worship none save Allah." The slave said, "What will I have if I bear witness, and if I believe in Allah - the Possessor of might and majesty?" The Prophet ﷺ said, "If you die upon that (i.e., upon Islam), you will have Paradise." The slave ﷺ embraced Islam and said, "O Prophet of Allah, verily these sheep are only a trust with me (i.e., they are not mine, so what should I do?)." The Messenger of Allah ﷺ said, "Release them from your care and send them off through Al-Hasbaa; verily, Allah will then fulfill your trust for you." He ﷺ did as he was told, and the sheep returned to their master, who correctly deduced that his slave had embraced Islam and joined the ranks of the Muslim army.

Prior to the commencement of the fighting, the Messenger of Allah ﷺ stood up before the people, admonished them, and encouraged them to perform *Jihaad*. During the course of the fighting, one of the people who died was the black, Abyssinian slave. The Muslims carried him to their encampment, and he was placed in a large tent. It is related that the Prophet ﷺ said to his Companions ﷺ, "Verily, Allah has honoured this slave and has steered him to Khaibar (for a purpose); I indeed saw beside his head two of the fair maidens (*Al-Hoor Al-'Een*, who have wide, beautiful eyes) of Paradise, and that despite the fact that he never performed a single prostration for Allah in prayer."^[1]

3) A Hero on the Battlefield But a Dweller of the Hellfire

Among the Muslim army was a man who was fighting with a great deal of intensity. If anyone from the enemy tried to escape, he would chase him down and kill him. Yet the Messenger of Allah ﷺ said about him, "Lo! Verily, he is from the people of the Hellfire." This at once shocked and dismayed the Companions ﷺ, for how could a man who was fighting so skillfully for the cause

^[1] Refer to *Zaad Al-Ma'ad* (3/323, 324), *As-Seerah An-Nabawiyah* (3/39), and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

of Islam, enter the Hellfire? They ﷺ said, "If he is from the people of the Hellfire, then who among us is from the people of Paradise?" One of them said, "By Allah, he will never die upon this state!" Or in other words, since the Prophet ﷺ said that he was from the people of the Hellfire, he will never die as a brave soldier; no, there must be more to his story. And so he followed the man and witnessed him being wounded; his wound was severe; he then wanted death to come to him quickly, and so he placed his sword in an erect position on the ground and drove his chest through its blade, thus killing himself. The Companion ﷺ who witnessed this went to the Messenger of Allah ﷺ and said, "I bear witness that you are indeed the Messenger of Allah." The Prophet ﷺ asked what had happened, and the Companion ﷺ then told him about everything he saw. The Prophet ﷺ said, "Verily, it may happen that a man does the deeds of the people of Paradise, at least in terms of what the people see, but indeed he is (instead) from the people of the Hellfire. And it may happen that a man does the deeds of the people of the Hellfire, at least in terms of what the people see, but indeed he is (instead) from the people of Paradise (i.e., he repents and ends up dying a Muslim)."^[1]

Ja'far Ibn Abee Taalib ﷺ And Other Companions ﷺ Return From Abyssinia

Ja'far ibn Abee Taalib ﷺ and others who had migrated to Abyssinia during the Makkan phase of the Prophet's biography remained there for a number of years, returning to the Arabian Peninsula in the year 7 H; in fact, their arrival coincided with the day of the Khaibar Conquest. Upon seeing Ja'far ﷺ after so many years, the Messenger of Allah ﷺ kissed him between his eyes, hugged him, and said, "I do not know what makes me happier: the conquest of Khaibar or the arrival of Ja'far?" Such was the degree to which the Prophet ﷺ loved Ja'far ﷺ. They came because the Prophet ﷺ sent 'Amr ibn Umayyah Ad-Damree ﷺ to An-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar"; *Hadeeth* numbers: 4202, 4207.

Najaashee, the king of Abyssinia, asking for their return; An-Najaashee then generously provided two ships for their sea voyage to Arabia.

Ja'far ؓ was accompanied on the voyage not just by the other Companions ؓ who had migrated to Abyssinia, but also by Abu Moosa Al-Ash'aree ؓ and other members of his Ash'aree clan.^[1] Abu Moosa Al-Ash'aree ؓ later recounted, "While we were in Yemen, we heard that the Prophet ﷺ had come out. We departed then with the intention of migrating to him; our travelling party consisted of me and two of my brothers, Abu Burdah and Abu Rahm; I was the youngest of the three." He ؓ then said that - and here either the narrator was not sure or the accounts differ - they came with somewhere between fifty-three and fifty-nine men from his people; or he said that they came with fifty-three men from his people; or he said fifty-two, and Allah ﷻ knows best. He ؓ continued to say, "We rode on our ship, which (perhaps because of either the weather or waves) caused us to reach An-Najaashee in Abyssinia (the wording indicates that they became stranded there due to bad weather or some other cause). We met up with Ja'far ibn Abee Taalib ؓ, and we all stayed there together. And our meeting up with the Prophet ﷺ coincided with the Conquest of Khaibar."^[2]

Ja'far ؓ and his Companions ؓ had stayed in Abyssinia for more than ten years, during which time much had happened in Arabia: in fact, during that time, a great deal of the Qur'an was revealed, the Muslims fought in various battles with the Quraish, and the Muslims collectively experienced many hardship and joys. As a result, some Companions ؓ began to think that they were better than the Companions ؓ who had migrated to Abyssinia.^[3]

Abu Moosa ؓ said, "Some people would say to us, 'We performed *Hijrah* before you did. On one occasion, Asmaa bint 'Umais - who

^[1] Refer to *Ma'een As-Seerah* (pg. 353).

^[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar"; *Hadeeth* number: 4230. Muslim related it as well, in the chapter, "From the Virtues of Ja'far ibn Abee Taalib."

^[3] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 350).

was among those who had migrated to Abyssinia - visited Hafsah, wife of the Prophet ﷺ. 'Umar entered upon Hafsah while Asmaa was with her; and upon seeing Asmaa, he said, 'Who is she?' She replied, 'Asmaa bint 'Umais.' 'Umar said, 'Is she the Abyssinian (i.e., the one who went to Abyssinia)? Is she the sea-traveller (he said this because they made the voyage to and from Abyssinia by sea)?' Asmaa said, 'Yes.' 'Umar said, 'We performed *Hijrah* (migration) before you did, and so we are more deserving of the Messenger of Allah ﷺ than you are!' Asmaa became angry and responded, 'No, by Allah. You were with the Messenger of Allah, who fed the hungry among you and admonished the ignorant among you, while we were far away, estranged, and hated in the land of Abyssinia. And we were there for the cause of Allah and His Messenger (i.e., the cause of Islam). And by Allah, I will neither eat any food nor swallow any drink until I mention what you said to the Messenger of Allah ﷺ and ask him (whether what you said is true or not). By Allah, (when I return to relate his answer) I will neither lie, nor deviate (from the truth), nor add anything (to what he ﷺ said).' When she ﷺ went to the Prophet ﷺ, she ﷺ said: such and such (was said, O Messenger of Allah). He ﷺ responded, 'He is not more deserving of me than you are. He and his companions performed one migration (to Al-Madeenah), while all of you (the people of the boat) performed two migrations (one to Abyssinia and one to Al-Madeenah).''^[1]

Asmaa ﷺ enthusiastically conveyed what the Prophet ﷺ said to every member of her travelling party. She ﷺ said, "They (the people who had migrated to Abyssinia) came to me in groups, asking me about this *Hadeeth* (of the Prophet ﷺ). There was nothing in the whole world that made them happier, nor anything that they cared more about, than what the Prophet ﷺ said to them (i.e., about them).''^[2] Having first asked and obtained permission

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Badr"; *Hadeeth* number: 4230; and *Saheeh Muslim*, chapter, "The Virtues of Ja'far ibn Abee Taalib ؓ."

^[2] *Saheeh Muslim*, the Virtues of the Companions (2502, 2503); an *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar."

from the Companions ﷺ who actually participated in the Battle of Khaibar, the Prophet ﷺ gave shares of the spoils to those who had just migrated to him.^[1]

Dividing The Spoils

Of all the Prophet's battles, the Battle of Khaibar ranks among the top ones, if not the top one, in terms of how much war booty the Muslims won. The booty of Khaibar consisted of land, date-palm trees, clothing, food, and much else. From descriptions provided in *Seerah* books we know that the booty won at Khaibar consisted primarily of the following:

- 1) Food: The Muslims found huge quantities of food - such as grease, oil, and honey - in the fortresses of Khaibar. The Messenger of Allah ﷺ gave permission to his Companions ﷺ to eat from the food they found during the duration of their stay in Khaibar; he ﷺ did not, however, distribute the food five ways, in the way war booty was normally distributed.^[2]
- 2) Clothing, furniture, camels, cows, and sheep: The Messenger of Allah ﷺ removed one-fifth of these items and distributed them according to principles outlined in the Noble Qur'an. The Prophet ﷺ distributed the remaining four-fifths among those who participated in the battle.
- 3) Slaves: The Prophet ﷺ ordered for the enslavement of many of women of Khaibar; he ﷺ distributed them among his Companions ﷺ just as he ﷺ would distribute other kinds of booty.
- 4) Land and date-palm trees: The Prophet ﷺ divided the property portion of the booty into thirty-six sections, with each section containing one-hundred shares - which makes for a total of three-thousand six-hundred shares. One half of those shares, one-thousand eight-hundred of them, were for the Messenger of

^[1] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/96) and to *Saheeh Muslim*, chapter, "The Virtues of Ja'far ibn Abee Taalib ﷺ."

^[2] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/140).

Allah ﷺ and his Companions ﷺ; the proceeds of the other half of the property was to be saved for future emergency situations.

- 5) Among the war booty were found a number of copies of the Torah. The Jews asked for them back, and the Prophet ﷺ, agreeing to their request, ordered for the copies to be returned to them. Thus he ﷺ did not do what the Romans did when they conquered Aurshaleem – they burned sacred books and tread on them with their feet. Nor did he ﷺ do what the Christians later did during the crusades, when they burned copies of the Torah that belonged to the Jews of Andalus.^[1]

The Messenger of Allah ﷺ allowed the Jews to continue to live in Khaibar. They were to work on the land and spend on its maintenance from their own wealth; in return for their services, they could keep one-half of the harvest. It was significant that they were paid from the harvest and not with money, for that ensured that they would work hard to grow as great a quantity of crops as possible.

The Prophet ﷺ stipulated, however, that the Muslims could expel them from Khaibar whenever they wanted; their land was conquered and no longer belonged to them. They probably would have been expelled right then and there, had they not offered the Prophet ﷺ to stay and to work the land for him. They said to him, "We know the land better than you do." Initially, the Prophet ﷺ intended to expel them, but then, having heard their offer, he ﷺ decided to allow them to stay.^[2]

The Treaty of Al-Hudaibiyyah differed greatly from the terms of this surrender; each case was different: It was in the best interests of the Muslims to allow the Quraish to dictate the terms of their treaty, whereas at Khaibar, the same did not hold true; instead, it was better for the Prophet ﷺ to dictate the terms of a truce with the defeated Jews of Khaibar. The Prophet ﷺ allowed the Jews to

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/419).

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/328) and to *Abu Daawood*, chapter, "Al-Musaaqaat."

stay there because it was not fitting at the time for Muslims to work the fields of Khaibar when they could be used for the more important task of spreading the message of Islam; furthermore, what the Jews said was true: they did know the land better, so with the right incentive – which, in this case, was giving them one-half of the harvest – they would grow better and more crops than the Muslims could. The incentive factor was important, for regardless of whether the harvest was small or large in any given year, the Jews of Khaibar could keep only one-half of it for themselves; therefore, it was in their best interest to grow as much as possible. This relieved the Prophet ﷺ from the need of sending overseers to supervise the Jews while they worked the fields of Khaibar and ensure the quality of their work.

The Prophet's experience with the Jews of the region was not good; they had made every possible effort in the past to destroy him and his Companions ﷺ. All three Jewish tribes of Al-Madeenah had betrayed him, and the Jews of Khaibar brought an army of ten-thousand fighters to Al-Madeenah and lay siege to it for an entire month. When they failed to achieve their aim during that expedition, they tried to rally support for another attack on Al-Madeenah. No, the Prophet ﷺ could not trust them, and he ﷺ needed a failsafe in order to ensure their straight dealings with him. And that failsafe was the constant threat of being expelled from Khaibar. The Prophet ﷺ and his Companions ﷺ could expel them whenever they wanted to, and particularly if they acted treacherously with the Muslims. In the end, the Jews of Khaibar did act treacherously, for during the era of 'Umar ibn Al-Khattaab's caliphate, they attacked 'Abdullah ibn 'Umar ﷺ and smashed both of his hands; and even before that, they attacked and killed 'Abdulah ibn Sahl ﷺ during the lifetime of the Prophet ﷺ. But during the caliphate of 'Umar ﷺ, proof of the treachery of Khaibar's Jews was clear beyond the shadow of a doubt, and so 'Umar ﷺ ordered for their expulsion.^[1]

^[1] Refer to *Ta'ammulaat Fee Seeratur-Rasool* by Muhammad Sayyid Al-Wakeel (pgs. 228, 229).

When the Battle of Khaibar was concluded, the Jews of Khaibar tried to hide their gold and silver; they even hid a quantity of leather that had belonged to Huyai ibn Akhtab when he was alive. Huyai, a member of the Banu An-Nadeer tribe, was killed alongside the members of the Banu Quraizah clan. But a few years before his death and after his tribe had been expelled from Al-Madeenah, he had carried away that leather to Khaibar, and there it remained until after his death. The Messenger of Allah ﷺ questioned Sa'yah, Huyai's uncle, about the whereabouts of the missing leather. Sa'yah lied, but after a period of interrogation and searching, the Muslims finally found the missing quantity of leather hidden in a pile of ruins.^[1]

After an agreement was arrived at between the Muslims and the Jews of Khaibar, the Messenger of Allah ﷺ continued to send 'Abdullah ibn Rawaahah ؓ to them every year during harvest time, in order to estimate the total quantity of the harvest and then to guarantee to them their half. They complained bitterly about the estimation process, and they even tried to bribe 'Abdullah ibn Rawaahah ؓ. 'Abdullah ؓ became very angry and said to them, "O enemies of Allah, will you try to feed me *As-Suht*," referring thus to the vile proceeds of bribery. He ؓ also said to them, "My hatred for you, and my love for the Prophet ﷺ will not make me act unjustly towards you." And they then acknowledged his fairness, saying, "And it is upon this (i.e., justice) that the heavens and the earth have been raised."^[2] Khaibar, in effect, became the property of the Muslims, and it became a huge source of revenue for them. Ibn 'Umar ؓ said, "We never ate our full until Khaibar was conquered."^[3] The economy of the Muslim nation improved considerably after the conquest of Khaibar; becoming rich themselves, the *Muhaajiroon* returned the date-palm trees that

^[1] Refer to *As-Siyaasah Ash-Shar'iyah Fee Islaa Ar-Raa'ee War-Ra'eeah* by Ibn Taimiyyah; to *Taareek Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

^[2] Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

^[3] *Saheeh Bukhaaree* (4243).

the *Ansaar* had previously given them as gifts.^[1] It was a beautiful moment for the *Muhaajiroon*: They migrated to Al-Madeenah for the sake of Allah ﷺ, leaving behind all or almost all of their wealth, trusting fully that Allah ﷻ would compensate them for their sacrifice. That compensation came on the Day of Khaibar, and an even greater compensation and reward was awaiting them in the Hereafter.

The Messenger Of Allah ﷺ Marries Safiyyah Bint Huyai Ibn Akhtab ﷺ

Al-Qamoos was the name of one of the fortresses that the Muslims conquered at Khaibar, and it was owned by Ibn Abee Al-Huqaiq, one of the leaders of Khaibar's Jews. Ibn Abee Al-Huqaiq's daughter, Safiyyah, was captured during the attack. As she was considered to be a part of the war booty of Khaibar, she was to be given to one of the Prophet's Companions ﷺ as a part of his share of the booty. And when it came time to distributing the war booty, the Prophet ﷺ gave her to Daihyah Al-Kalbee ﷺ. A man went to the Prophet ﷺ and said, "O Messenger of Allah ﷺ, you have give Safiyyah bint Huyai, the most important woman among her people, to Daihyah; it is not befitting that she be given to anyone other than you." The Prophet ﷺ approved of the man's advice; he ﷺ said to Daihyah ﷺ, "Take a girl other than this one from the captives,"^[2] after which the Prophet ﷺ took her for himself. The Prophet ﷺ then freed her and married her, and her dowry was not money but instead her emancipation. The actual marriage took place, of course, after she ﷺ embraced Islam, as well as after she became purified from her period of menstruation. Only after Safiyyah ﷺ became purified from her menstrual cycle did the Prophet ﷺ leave from Khaibar. For the return journey, he ﷺ had her ﷺ sit behind him on his riding animal. When they reached a spot that was situated approximately six miles outside

^[1] Refer to *Ma'een As-Seerah* (g. 352).

^[2] Refer to *Saheeh Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and Then Marrying Her"; *Hadeeth* number: 1365.

of Khaibar, the Prophet ﷺ deviated from the road, wanting to consummate his marriage with her. But she ﷺ refused. Her refusal troubled the Prophet ﷺ, though he ﷺ did not say anything about it to her at the time.

They continued onward until they made camp at As-Sahbaa. Umm Saleem ﷺ combed Safiyyah's hair, applied perfume to her, and sent her to the Prophet ﷺ. Next, the Prophet ﷺ consummated his marriage to her, after which he ﷺ asked, "What prompted you to refuse to make camp the first time?" She ﷺ replied, "As we were still near the Jews, I feared for you (for your life) (and so I wanted to get farther away from them before we made camp)." The Prophet ﷺ was pleased by her answer and immediately began to hold her in high regard.

Incidentally, there is an interesting story regarding the Prophet's marriage to Safiyyah ﷺ, a story that speaks volumes about how much Abu Ayyoob Al-Ansaaree ﷺ loved the Prophet ﷺ. Ibn Ishaq related that, when the Messenger of Allah ﷺ consummated his marriage to Safiyyah ﷺ at Khaibar, or at some point on the road from Khaibar, he ﷺ spent the night with her in a dome-shaped tent. Throughout that entire night, Abu Ayyoob Al-Ansaaree ﷺ stood guard outside of the tent with his sword unsheathed. When the Messenger of Allah ﷺ woke up and saw Abu Ayyoob ﷺ standing guard outside, he ﷺ asked, 'What is the matter with you, O Abu Ayyoob?' He ﷺ replied, "O Messenger of Allah, I feared for your life because of this woman; she is a woman whose father, husband, and people were killed, and who had only recently been a disbeliever. I therefore feared that she might try to harm you."^[1] Although Abu Ayyoob's suspicions were misplaced, the Prophet ﷺ was nonetheless pleased with him, knowing that it was Abu Ayyoob's strong faith and love for him that made him sacrifice his sleep that night. The

^[1] Refer to *Zaad Al-Ma'ad* (3/328); to *As-Seerah An-Nabawiyah* by Ibn Hishaam, chapter, "The Prophet ﷺ Consummates His Marriage to Safiyyah ﷺ, and Abu Ayyoob ﷺ Stands Guard Outside of the Tent"; to *Kanz Al-'Ammal*, by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Prophet ﷺ supplicated for Abu Ayyoob ؓ, saying, "O Allah, protect Abu Ayyoob, just as he spent the night guarding me."^[1]

The main purpose of the Prophet's marriage to Safiyyah ؓ was not to satisfy his physical desires, but instead to achieve certain aims and benefits. For one thing, the Prophet ﷺ wanted to honour her and save her from marrying a man that did not acknowledge her standing and noble lineage among her own people. Furthermore, the Prophet ﷺ wanted to console her and give her a new life, for her father, brother, and many of her people had died as a result of her people's war with the Muslims. And yet another benefit of their marriage was for the Prophet ﷺ to become related through marriage with the Jews, in the hope that that would diminish the intensity of their enmity towards Islam. Not that the Prophet's hope in this regard was fulfilled, but it was his job not to change the hearts of the Jews, but to try and change their hearts, for guidance is in the hands of Allah ﷻ. Previously, inter-marriage with another tribe reaped great benefits for Islam: An entire tribe became Muslim. In this case, the same did not happen; nonetheless, the Prophet ﷺ knew that he had to at least try to soften the hearts of the Jews, and to then leave the results to Allah ﷻ.

The Prophet ﷺ stayed at As-Sahbaa for three days, during which time he ﷺ held his marriage banquet. Given that they were on a journey, meat was not served during the banquet; the meal instead consisted of dates, cheese, and grease. Some Muslims ؓ were not sure whether she ؓ was still a slave or whether she ؓ had become one of the Prophet's wives. It was when they saw how he ﷺ extended a veil over her and had her ride behind him that they became sure that she ؓ was his wife and one of the Mothers of the Believers.^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/385), *Al-Bidaayah Wan-Nihaayah*, and Ibn Hisham's *As-Seerah An-Nabawiyyah*.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384); and to *Sahih Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her"; *Hadeeth* number: 1365.

One night prior to the conquest of Khaibar, Safiyyah bint Huyai ؓ saw a very telling dream. In a narration that has an authentic chain, Al-Baihaqee (may Allah have mercy on him) related that Ibn 'Umar ؓ said, "Seeing some greenness in the eyes of Safiyyah, the Messenger of Allah ﷺ said, 'O Safiyyah, what is this greenness (in your eyes)?' She said, 'Once I was sleeping, and my head was in the lap of Ibn Huqaiq (her father), and I saw (in a dream) that it was as if the moon landed in my lap. I told him what I saw, and he slapped me, saying: That is because you are wishing for the king of Yathrib (i.e., Al-Madeenah).'"^[1]

Allah ﷻ made Safiyyah's dream come true, bestowing upon her such honours as she could not have imagined: He ﷻ made her marry His Messenger ﷺ and saved her from the Hellfire; as a result, she ؓ became one of the Mothers of the Believers ؓ and a wife to the Prophet ﷺ in Paradise.

The Prophet ﷺ held her in high esteem, and he ﷺ would show it in the way he ﷺ treated her. For example, when he ﷺ was about to mount his riding animal, he ﷺ would first kneel on the ground, so that Safiyyah ؓ could place her foot on his knee and mount first. But Safiyyah ؓ was so polite and respectful of the Prophet ﷺ that she ؓ refused to place her foot on his knee; instead, she ؓ would place her knee over his knee and, from that position, climb onto the riding animal.^[2]

It is related that, on one occasion, 'Aishah ؓ and Hafsa ؓ said, "We have a more honourable standing with the Messenger of Allah ﷺ than Safiyyah does, for we are his wives and his cousins." When the Messenger of Allah ﷺ later entered upon Safiyyah ؓ, she ؓ informed him about what they said. He ﷺ said, "You should have said (to them), 'How can you both be

^[1] Refer to *As-Sunan Al-Kubraa* (9/138); to *As-Siraa' Ma'al Yahood* (3/103); to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of Virtues, chapter, "The Virtues of Safiyyah ؓ"; to *At-Tabaraanee's Mo'jam Al-Kabeer*; and to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

^[2] *Saheeh Bukhaaree*, the Book of Business Transactions; also, refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384).

better than me, when my husband is Muhammad, my father is Haaron, and my uncle is Moosa!"'[1]

Safiyyah ؓ was greatly moved by the Prophet's noble character; and, as the true believer she ؓ was, she ؓ came to love him more than she loved her father, her relatives, and all of mankind. She ؓ even loved him more than she loved her own self; without given the matter even a second thought, she ؓ would have gladly sacrificed her life for the Prophet ﷺ. In a narration that has a good chain, Ibn Sa'd related that Zaid ibn Aslam ؓ said, "The wives of the Prophet ﷺ gathered around him during his final sickness (the one that ended in his death), and Safiyyah ؓ said, 'By Allah, O Messenger of Allah, I truly wish that what has afflicted you would afflict me (instead).' The other wives winked (or pointed) at one another disparagingly at her for what she said. The Messenger of Allah ﷺ, who saw what they did, said, 'Wash out your mouths!' They said, 'From what!' He ﷺ said, 'From the way you (disparagingly) winked (or pointed) with one another at her. By Allah, she is indeed truthful (both in general terms and particularly regarding what she said).'"[2]

Safiyyah ؓ, the Mother of the Believers, was wise, truthful, forbearing, and forgiving. It is related that one of her servants once went to 'Umar ibn Al-Khattaab ؓ and said, "Verily, Safiyyah loves Saturday (the holiday of the Jews), and she joins ties of relations with the Jews." 'Umar ؓ summoned for her and asked her to respond to her servant's accusations. And this was Safiyyah's response: "As for Saturday, I have not loved it (i.e., I have not loved it as a sacred holiday) ever since Allah replaced it for me with Friday (i.e., ever since I became a Muslim). And as for the Jews, they are my blood relatives, and that is why I join ties of relations with them." 'Umar ؓ was of course satisfied with her

[1] *At-Tirmidhee*, chapter, "What is Related Regarding the Virtues of Those Who Saw the Prophet ﷺ." Refer also to *At-Tabaraanee* in *Mo'jam Al-Kabeer* and to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233).

[2] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233) and to *Al-Isaabah Fee Ma'rifatus-Sahaabah* (the Book of Women).

answer, but she ﷺ was not satisfied with the comportment of her servant, and so she ﷺ said to her, "What made you do that (i.e., what made you go to 'Umar ﷺ and say those untrue things about me)?" The servant said, "It was the *Shaitaan* (the Devil) (who made me do that)." Safiyyah ﷺ said, "Go, for you are now a free woman." Instead of becoming angry with her servant or punishing her, Safiyyah ﷺ not only forgave her, but also freed her from the bonds of slavery. It is one thing to forgive someone for an act of transgression; many people might do that. But it is an altogether different thing to then show that person kindness; very few are they who take that extra step.

Safiyyah ﷺ died in the month of Ramadan, in the year 50 H, during the rule of Mu'aawiyah ﷺ; it is also said that she ﷺ died in the year 52 H. May Allah be pleased with her.^[1]

Some Jews Try To Kill The Prophet ﷺ By Feeding Him A Poisoned Sheep

Abu Hurairah ﷺ related that, when Khaibar was conquered, some Jews gave the Prophet ﷺ a slaughtered sheep as a gift, but before giving it to him, they filled it with poison. Afterwards, the Messenger of Allah ﷺ instructed his Companions ﷺ to round up the Jews of that locality. Once they were brought to him, the Messenger of Allah ﷺ said to them, "Verily, I want to ask you about something; then will you answer me truthfully?"

"Yes, O Abul-Qaasim," they replied.

"Who is your father (i.e., your forefather)?" the Messenger of Allah ﷺ asked them. They mentioned someone's name, and he ﷺ said, "You have lied! Rather, your father is so-and-so."

"You have spoken the truth," they acknowledged.

"Now will you be truthful if I ask you about something?" the Messenger of Allah ﷺ asked.

"Yes, O Abul-Qaasim," they replied. "And even if we lie, you will

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/358).