

Hudaibiyah and Rizwan

It is famous that the Battle of Hudaibiya occurred in the 6th year of Hijri and some say that it was in the 5th year. Ali bin Ibrahim through good chains, on the contrary through correct chains has narrated from Imam Ja'far Sadiq (a.s.) in the exegesis of the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

“Surely We have given to you a clear victory...”¹

...that this Surah was revealed and the great victory is that the Almighty Allah commanded the Holy Prophet (S) in dream to enter the Masjidul Haraam with Muslims, perform the Tawaf and shave their heads. The Holy Prophet (S) narrated his dream to the companions and told them to come with him till they reached Zil Halifah. They had brought with them camels of sacrifice.

The Holy Prophet (S) had taken 63 camels and at the time of putting on the Ihram, he marked each of them for sacrifice. And all of them tied the Ihram for Umrah from Masjid Shajarah and set out reciting the Thalbiya. And one who had brought an animal of sacrifice set out with it. Some animals were naked and some were covered with horse cloth.

When Quraish learnt about it, they secretly sent Khalid bin Walid with 200 riders to stop the Holy Prophet (S) to lie in ambush and attack them on the first opportunity. He followed the Holy Prophet (S) through the mountains. On the way when it was time for prayer, Bilal recited the Azan and the Prophet prayed with the people.

Khalid decided to attack at this time, because he knew that Muslims never discontinued their prayers half-way and that it was the most precious thing of their lives. But his plans were thwarted by Jibraeel who instructed the Holy Prophet (S) to perform the prayer of fear:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ

“And when you are among them and keep up the prayer for them...”²

So the Holy Prophet (S) acted according to that command and the idolaters were not able to attack. Thus on the following day, the Prophet camped at Hudaibiya, which is near to the Holy Sanctuary. And the Prophet on the way invited the desert Arabs to join Jihad and they continued to decline saying: “Muhammad and his companions want to enter the Holy Sanctuary although Quraish went to their town, fought with them and killed them.

Now Muhammad and his followers will not return to Medina alive. When the Holy Prophet (S) camped at Hudaibiya, the Quraish set out from Mecca after swearing by Laat and Uzza that they will not allow Muhammad and his companions to enter their town as long as they were alive. The Prophet sent an envoy to them that he has not come to fight them; and that he only wants to perform the Umrah and sacrifice the animals and that he will leave their meat for them and go back.

They sent Urwah bin Masud, an intelligent man to the Prophet who said that it was very difficult and almost impossible for the Prophet to enter the Haram and said: O Muhammad, all the men, women and children, young and old are camping outside Mecca and have sworn that as long as they are alive, they will not allow you to enter the Haram.

Do you want to cast your people to perdition? The Holy Prophet (S) said: “I have not come to fight them. I want to perform pilgrimage rituals. I will also leave the sacrificial meat for you and go back to Medina.” Urwah said: “By Allah, I have never seen anyone being stopped for having such an intention.” Then he went to Quraish and conveyed the Prophet’s message. They said: “By Allah, if Muhammad enters Mecca and Arabs come to know about it, we would be degraded and Arabs will be emboldened against us.

Then they sent Hafasa bin Ahnaf and Suhail bin Amr. When Prophet saw them, he said: “It’s a pity that battles have made the Quraish useless and weak. Why don’t they leave me for the Arabs so that if I am truthful, I will be victorious with respect and honor and the rulership of Quraish will be on Arabs. And if I am a liar, refuge of Allah, the wolves of Arabs and bandits will remove my harm from Quraish. I will definitely accept whatever the Quraish wants from me if there is no displeasure of Allah. “Thus when those two came to the Prophet, they said: “You go back this year. So that we may see how your matter progresses, because Arabs have come to know that you have come to Mecca.

If you enter forcibly, they will think that we are cowards and they will be emboldened against us. Next year, in the same month, for three days, we will vacate the Holy Kaaba for you so that you may perform your sacrifices and go back. The Holy Prophet (S) accepted this proposal. They said: “There is also doubt that whoever from us goes to you, you must return him to us and if anyone from you joins us, we

would not be obliged to return him to you.

The Messenger of Allah (S) said: "If anyone of us joins you, I am aloof from him and we don't need him. But the condition is that Muslims should remain free in Mecca and no one should harass them in expression of their faith and they must not be compelled to disbelief. They accepted this condition even though companions of the Prophet were not prepared to accept that and more than all, Umar was opposed to it.

He came to the Prophet and said: "O Messenger of Allah (S), are we not on the right?" "Yes, we are." "Then why should we accept such humiliation?" The Holy Prophet (S) said: "The Almighty Allah has promised victory to me and He never goes back on His words." Umar said: "If 40 men had supported me, I would have rebelled against Muhammad."

Suhail and Hafas returned to Quraish and conveyed the good news. Umar began to argue with the Prophet, "Did you not say that we will enter the Masjidul Haram and shave our heads?" The Holy Prophet (S) said: "I didn't say that it will occur this year. I had said that the Almighty Allah has promised me that I will conquer Mecca and perform the pilgrimage rituals and shave my head.

When other hypocrites began murmuring among themselves, the Prophet said, "If you don't like the treaty, you should go and fight the Quraish." So they went to Quraish who were ready to fight, but when they launched an attack, the companions fled from there in humiliation and passed by the Holy Prophet (S) who smiled and told Imam Ali (a.s.): "O Ali, pull out your sword and 'welcome' Quraish."

When Imam Ali (a.s.) took out the sword and moved towards Quraish they returned saying: "O Ali, is Muhammad regretful for making peace with us?" "No, he is firm on his agreement." At last, the companions came back to the Messenger of Allah (S) and excused themselves. The Holy Prophet (S) said: "Perhaps you think that I don't recognize you."³

The rest of the report of Ali bin Ibrahim is as follows:

Hafas and Suhail on the part of Quraish reported that the Prophet agreed to a truce with them on condition that Muslims might profess Islam at Mecca free from molestation and the envoys were sent back to conclude the treaty. The Prophet called Ali and ordered him to write the articles. He accordingly began by writing, In the name of Allah, the Beneficent, the Merciful, Suhail observed, "Write as our ancestors did: In the Your name O Allah."

"Do so," replied the Prophet, "for that also contains the divine name." Ali then proceeded: "This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish." Suhail again interrupted, saying, "If we had acknowledged you to be a Prophet, we had not waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?" The Prophet replied, "I am the Messenger of Allah (S), although you deny it," then addressing Ali he said, "Obliterate that expression, and substitute Muhammad bin Abdullah."

Ali replied, "I will never destroy your title as Prophet. He therefore did it himself with his own blessed hand." Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced annoyed or persecuted on account of his religion. Furthermore, the Prophet and his companions shall return this year, yet may come the next year and remain three days at Mecca but shall not enter the city armed, except with such weapons as travelers require, and swords shall not be drawn during their stay.

This treaty was witnessed by Ali bin Abi Talib and the Muhajireen and Ansaris. The Prophet afterwards said to Ali, "You refused to expunge my name, but verily, you will be obliged yourself to yield in a similar instance to their children;" which came to pass when Ali concluded a treaty with Muawiyah at Siffeen, where his title of Amirul Momineen (a.s.) was denied him. two copies of the treaty with the Quraish were written, one of which as kept by each of the contracting parties. After this truce, the tribe of Khaza formed a league with the Prophet, and the Bani Bakr with the Quraish.

The Prophet now ordered his companions to slaughter their sacrifices, and shave their heads, but they refused, saying: "How can we do so inasmuch as we have not performed the circuits round the Kaaba nor run the courses between Safa and Marwah?" The prophet was sad at this refusal and mentioned the matter to his wife, Umm Salma.

That mother of believers advised him to sacrifice his own camels and shave his own head assuring him that the Muslims would follow his example. The sacrifices were then offered although with doubts and heavy hearts. The Prophet then exclaimed, God be merciful to those that shave their heads. Some who had not brought camels to sacrifice, besought him to implore mercy for the faulty, which he did, saying, God be merciful to those that shave their heads and to those that err.

When the ceremonies were concluded, the Prophet and his people started for Medina. At Tanaeem where the Prophet encamped under a tree those that had opposed his truce with the Quraish, came humbly to confess their faults, and begged the Prophet to implore forgiveness for them.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا (3)

“Surely We have given to you a clear victory, That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way, And that Allah might help you with a mighty help.”⁴

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ
جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith- and Allah’s are the hosts of the heavens and the earth, and Allah is Knowing, Wise.”⁵

Ali bin Ibrahim says that it is about those who did not oppose the treaty of the Prophet with the idolaters.

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ
عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

“That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah.”⁶

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ
السُّوءِ ۗ عَلَيْهِمْ دَائِرَةُ السُّوءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۗ
وَسَاءَتْ مَصِيرًا

“And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wrath with them and has cursed them and prepared hell for them, and evil is the resort.”⁷

Ali bin Ibrahim says that it is about those who opposed the treaty and laid allegations against the Messenger of Allah (S) regarding it. Some commentators have said that these verses are about those whose help the Holy Prophet (S) sought at the time of departing to Mecca and they had said that the Prophet will not return from that journey as was mentioned before.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree...”⁸

...on the condition that after that they will never oppose whatever the Prophet says or does in future.

After that the Almighty Allah revealed the following verses:

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

“Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”⁹

Ali bin Ibrahim says that the Almighty Allah was not satisfied with them except on the condition that after that they will fulfill the divine covenant and never break it. Since the sequence of the Qur’an is changed it means this only, that the Almighty Allah will be satisfied with them only on these conditions. After that the Almighty Allah has condemned those Arabs who failed to attend the expedition of Hudaibiyah:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِأَلْسِنَتِهِمْ 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

“Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do.”¹⁰

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَّ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا

“Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.”¹¹

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) returned from Hudaibiyah to Medina and set out for Khyber, those who had not attended the Battle of Hudaibiyah sought permission to attend this battle, so the Almighty Allah revealed the following verses:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۗ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُلْ لَن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ۗ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

“Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.”¹²

Then the Almighty Allah said:

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا

“Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.”¹³

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

“And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.”¹⁴

Ali bin Ibrahim says that the Almighty Allah has reiterated His favor on Muslims that they intended to fight and went to the Kaaba but the Almighty Allah caused armistice between them and idolaters “even

though before that they had attacked Medina and you wanted peace but they did not agree.” Shaykh Tabarsi says that after the victory of Muslims, the implication of keeping them away from fighting the idolaters is that in spite of the fact that during the year of Hudaibiyah the idolaters had sent 40 persons to fight the Muslims and all of them were taken prisoners and the Messenger of Allah (S) had released all of them.

Some say that they were eighty, who had come to Hudaibiyah in the early morning to slay the Muslims. The Prophet had them arrested but later he released them. And some say that the Prophet was sitting under a tree and Amirul Momineen (a.s.) was writing the document of treaty. Suddenly thirty armed youths attacked but were rendered blind through the prayer of the Prophet and the Muslims arrested them. After that they were released. After that is the remaining part of the report of Ali bin Ibrahim that after the Almighty Allah mentions about the advantages of the treaty, He said in the following verse:

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۚ
 وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطُبُّوهُمْ فَيُتْصَبَّ بِكُمْ مِنْهُمْ
 مَعْرَةٌ بَغَيْرِ عِلْمٍ ۚ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
 مِنْهُمْ عَذَابًا أَلِيمًا

“It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge– so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.”¹⁵

Ali bin Ibrahim says that the Almighty Allah has announced that this treaty was only effected, because if it had not taken place, all Muslim men and women in Mecca would have been killed. After that they began to express their faith openly. And the treaty was more beneficial to the Muslims than war would have been.

Kulaini has narrated from Imam Ja’far Sadiq (a.s.) that when the Holy Prophet (S) during Zilqad went to Hudaibiya, he reached the place of Ihram and all followed his example and armed themselves. The Messenger of Allah (S) came to know that the idolaters had sent Khalid bin Walid to turn him back. The Prophet summoned a guide who can take him via another route. A man from Maznia of Jahina tribe was brought for this purpose.

The Holy Prophet (S) interviewed him and sent him back. Then he called for someone else. He was also

chosen from those two tribes. The Holy Prophet (S) took him and set out from there till he came to the Aqbah Hudaibiya. Danger was lurking there. The Holy Prophet (S) said: "The Almighty Allah will forgive the sins of one who climbs from this valley. Like the gates of Ariha from Bani Israel that whosoever entered it, and does Sajdah and seeks forgiveness, will have his sins forgiven."

One thousand eight hundred Ansar stepped forward and climbed the cliff. When they reached the other side, they saw a woman and her son at a well. The son began to run away in fear but his mother said that there was no need to run away as the people who had crossed the cliff were Muslims. The Prophet came to her and asked for some water, from which he drank, washed his face and threw back the remaining water into the well.

By the auspiciousness of the Prophet that well is still full of water. The Holy Prophet (S) came back with his army. After that Quraish sent Aban bin Saeed with a number of mounted men to pursue the Prophet but when he saw the sacrificial animals, he went to Abu Sufyan and said: "Didn't I adjure you to let the sacrifices proceed to Kaaba? But you said: "Keep quiet you are a villager ignorant of the depth of the matter."

Aban said: "It would better to allow Muhammad to present his sacrifices in Mecca. Otherwise I will stop all the Arab tribes who are in alliance with you from helping you." Abu Sufyan said: "Shut up, we will sign a treaty with Muhammad." Then he sent Urwah bin Masud who had previously negotiated a matter related to a person killed by Mughira bin Shoba.

His story is that Mughira went with 13 persons of Bani Malik tribe to the kingdom of Maquqas in Alexandria with trade goods but Maquqas accorded more respect to Bani Malik. On the return journey, when Bani Malik had been over intoxicated by drinks, Mughira slew them all and fled with their goods and went to the Prophet. Although the Prophet accepted his Islam, he refused to accept the goods as they were obtained fraudulently.

And this matter flared up to a serious level but was diffused by Urwah bin Masud. When the Holy Prophet (S) saw him approach, he said: "Place the camels of sacrifice in the front." Urwah asked: "Why have you come here?" "To go around the Kaaba and perform the rituals of pilgrimage." Urwah said: "By Laat and Uzza, I have never seen a gentleman like you being refrained from such intention."

Then he said: "Your people adjure you in the name of God and for the sake of relationship, not to enter their town without their permission. And that you must not break off relations from them and not to embolden their enemies against them." The Holy Prophet (S) said: "I will not return till I have fulfilled my duty." Urwah returned to Quraish and reported the matter and they now sent Suhail bin Amr and Khwaith bin Abdul Uzza.

The Prophet told his men to put the camels of sacrifice forward. When they came, they asked the Prophet the reason of his arrival to which he replied that he has come to perform the Umrah and to sacrifice the animals. Then the Holy Prophet (S) wanted Umar to go and meet the Quraish but he

excused himself on the pretext that no relative of his remained in Mecca.

He suggested Uthman's name for this. The Holy Prophet (S) sent Uthman to Mecca and gave glad tidings that the Almighty Allah had given. Uthman set out from there and on the way he met Aban bin Saeed who dismounted and made Uthman sit in the front and in this way, they entered Mecca and delivered the message of the Prophet. They were ready for a battle. Suhail was negotiating with the Prophet and Uthman was with Quraish. At that time the Holy Prophet (S) took the allegiance of Rizwan from the Muslims.

Shaykh Tabarsi has narrated that idolaters took Uthman as captive and the Holy Prophet (S) was informed that he has been killed. He said: "I will not move from here until I have fought them. I call you all to pledge allegiance to me," and he sat reclining on a tree trunk. Companions pledged allegiance that they will fight the idolaters and not run away from there.

Kulaini has narrated that the Prophet placed one hand over another and took allegiance on behalf of Uthman and said that if he breaks this pledge he will be liable for a great chastisement. At that time, Muslims said: "What to say of Uthman. He has performed the pilgrimage to its end." The Holy Prophet (S) said: "He will not do that." When Uthman came back, the Prophet asked if he had performed the Tawaf to which he replied: "Since you have not performed it, I also have not performed it and all that which was mentioned in the previous report is mentioned here.

Till the treaty was finalized. The Holy Prophet (S) told Amirul Momineen (a.s.) to write "In the name of Allah, the Beneficent, the Merciful" "We don't know who Rahman is, except a person in Yemen who is named such," Suhail observed, "Write as our ancestors did, Bismeka Allahumma. "Do so," replied the Prophet, "for that form also contains the divine name."

Ali then proceeded: This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish. Suhail again interrupted, saying, "If we had acknowledged you to be a Prophet, we had not then waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?"

The Prophet replied, "I am the Messenger of Allah (S), although you deny it," then addressing Ali he said, "Erase that expression, and substitute Muhammad bin Abdullah." Ali replied, "I will never destroy your title as Prophet." He therefore did it himself with his own blessed hand. Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert

him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced, annoyed or persecuted on account of his religion.

Islam now began to flourish at Mecca. Among other converts, Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, God will deliver him.

Shaykh Tabarsi has narrated that the Holy Prophet (S) set out for Umrah with 1400 men. When his she-camel reached Hudaibiyah, it stopped automatically. All efforts failed to drive her on and the Holy Prophet (S) said: "The God, Who stopped the elephant has also stopped my camel." Then he said: "By Allah, I will accept whatever the Quraish demand from me if it is not against religion." Then he halted at a well which had scanty water. Companions complained of thirst. The Holy Prophet (S) gave an arrow and asked them to put it at the bottom of the well. Water gushed out in large quantities and all drank from it.

Budail bin Waraqa Khuzai, an earnest supporter of Meccans came to the Holy Prophet (S) and said: "Kaab bin Royee and Amr bin Loe have agreed with Meccans not to allow you to enter Mecca." The Holy Prophet (S) said: "I have not come to fight them. I have come for Umrah. If anyone stops me, I will fight him to the end of my life." Budail informed Quraish about it and Urwah bin Masud arose and suggested: "Accept whatever he says and don't stop him.

I will go and talk to him." When he came to the Prophet, he saw to what extent the companions obeyed and respected him. How they competed with each other in carrying out his orders. When the Prophet washed his hands or performed ablution, how they fought with each other to get that water. When they spoke to each other they never raised their voices as a mark of respect. They never looked upon the Holy Prophet (S) with a sharp glance.

When this conversation took place between him and the Prophet, he came back to his people and said: "I have many times visited the Kings of Iran and Rum but I have never seen such obedience and respect. Indeed you should agree to his proposal and not engage in a battle with him." After that a man from Kanana said: "I will go and talk to him." He came to the Prophet and heard the slogans of Thalbiya raised and saw the camels of sacrifice; he returned and told his companions: "They should not be restrained from Tawaf of Kaaba."

Makaz bin Hafas stepped forward and spoke some nonsense. After him came Suhail bin Amr and the terms of treaty were finalized and it was stipulated that if a person from Mecca goes to the Prophet, he would send him back, but if someone from Muslims came to Mecca they will not be obliged to return them. Muslims protested that it was unfair. The Messenger of Allah (S) said: "If any of you goes to them,

the Almighty Allah and His Messenger is immune from him.

If someone from them comes to us, we will return him and if the Almighty Allah sees Islam in him, He will give him deliverance. Meanwhile Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, Allah will deliver him.

The Prophet said that there was no danger for him, because he was going to his parents. Shia and Sunni tradition scholars have narrated that Umar bin Khattab said: "I never doubted the prophethood of the Prophet except on the day of Hudaibiya. Although it was wrong and he had always doubted in prophethood. Then he objected to the Prophet and said: "Are you not a prophet?" "Why not?" "Are we not on the right?" "We are." "Then why do we have to accept such humiliation?" The Messenger of Allah (S) said: "I am a Prophet and I do whatever the Almighty says, and only He is my helper."

Umar said: "Did you not say that we will perform the Tawaf and shave our heads?" The Holy Prophet (S) said: "I didn't say that we will do it this year; if Allah wills, we shall do so in the following year." Thus after the treaty was concluded, the Holy Prophet (S) sacrificed the camels and took off the Ihram and returned from there.

Abu Basir, a man from Quraish embraced Islam and came to join the Muslims. Quraish sent two persons in his pursuit and reminded the terms of the treaty. The Holy Prophet (S) gave Abu Basir into their custody. On their return, they stopped with their prisoner two farsakhs from Medina. He observed to one of his keepers, "That is a very fine sword of yours." "Yes, said the man, and it has several times been well proved."

"Let me examine it," said the captive. The man gave it to him, and he instantly struck off its owner's head and assaulted the man, who fled for his life to Medina and entering the Masjid, had hardly told what had happened when the crafty Muslim came up in pursuit. "This is a fine occurrence to kindle war," said the Prophet, "in case we should now protect the man."

Accordingly he said to him, "Take the clothes, arms, and horse of the man you have slain, and go where you please." Five other fugitive Muslims joined him and they went to the seacoast between Ays and Zilmarwah in the land of Jahina, and betook themselves to plundering the Quraish. This party was joined by Abu Jundal and seventy Muslims that fled with him from Mecca, and the band continued to receive reinforcements till they numbered three hundred strong.

They were now composed of Bani Aslam, Bani Ghiffar and Bani Jahina and all had converted to Islam. Every Quraish caravan they met, they plundered killing all the men. The Quraish now sent Abu Sufyan to beseech the Prophet to call in the band of robbers offering to give up the stipulated condition of his surrendering fugitive. It does not appear, however, that Abu Sufyan succeeded in his mission, and the

band continued their plunders.

Now those who had previously opposed the Prophet's decision to return Abu Jundal confessed that the Messenger of Allah (S) had acted with wisdom and exigency. That same group had also looted the goods of Abul Aas bin Rabi, who was a nephew of Lady Khadija (s.a.) and had sought refuge with Zainab and then Muslims returned his goods and he embraced Islam as was mentioned before.

Shaykh Tabarsi has narrated from Ibn Abbas that when the treaty of Hudaibiya was concluded, a woman, Sabiya binte Harith Aslamia fled to the Prophet professing Islam and she was demanded by her husband, a disbeliever, Musafir from Bani Makhzum. So the Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ
بِإِيمَانِهِنَّ ۚ فَإِنْ عَلَّمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ
وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَأَتُوهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا
أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ ۚ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.”¹⁶

Ibn Abbas says that when this verse was revealed, the Holy Prophet (S) asked Sabiya under oath if she has migrated for seeking the pleasure of Allah or due to the dislike of her husband, or she wanted a new husband, a new place or material wealth? She swore she had done all this for seeking divine pleasure.

The Prophet declared that the stipulation in the treaty applied only to men and that women who were true believers might remain under the protection of the Muslims provided the dower they had received was repaid to their infidel husbands. After this, whenever a man came he turned him back and if a woman joined them, he used to examine their faith and retain her after paying back the amount of dower to her husband.

Shaykh Tabarsi, Qutub Rawandi and Shaykh Mufeed etc. Shia scholars and the author of *Jamiul Usul* and most Sunni tradition scholars have narrated that Suhail bin Amr came to the Prophet with a group of idolaters and said that “a group of our sons, brothers and slaves have come to you, who are ignorant of faith.

And they have ran away from their duties in our fields and pastures; so you please return them to us.”

The Messenger of Allah (S) said: “O people, give up such claims, or I will send to you one who will strike off your heads. Whose heart has been examined for faith.” Companions asked: “Is it Abu Bakr?” “No.” “Is it Umar?” “No.” “Then who is it?” The Holy Prophet (S) said: “One who is repairing my sandals.”

All ran out to see and found that it was Ali Ibn Abi Talib (a.s.).” It is narrated in *Jamiul Usul* that Abu Bakr and Umar asked: “Who is it, O Messenger of Allah (S).” the Holy Prophet (S) replied: “One who is stitching my sandals.”

Shia and Sunni tradition scholars have narrated that when the Holy Prophet (S) set out for Hudaibiyah, he halted at Johfa, but there was no water there. The Holy Prophet (S) gave water skins to Saad bin Malik to bring water but he came after having gone for some distance and said that he was scared to go ahead.

The Messenger of Allah (S) sent another man but he also returned empty handed. At last he called for Amirul Momineen (a.s.) and gave the skins to him. He went out and returned after sometime with the skins full of water. The Holy Prophet (S) was much pleased at this and he prayed for him.

Among other miracles displayed in that expedition was one narrated by Shia and Sunni scholars through Baraa bin Azib that he said: “You think that the conquest of Mecca is the greatest victory but we consider this status to be held by Allegiance of Rizwan and the treaty of Hudaibiyah. We were 1400 men and there was a well at Hudaibiyah which soon became empty.

The Holy Prophet (S) was informed and he came to the well, and gargled some water and threw it in the well and water began to gush out from the bottom of the well which was sufficient for our men and beasts. According to another report, the Holy Prophet (S) cast his saliva in the well and one more report says that he took out an arrow from his quiver and dropped it in the well.

It is narrated from Salam bin Abil Jaad etc. by Shia and Sunni scholars that he said: We were 1500 persons on the day of the allegiance of the tree and all of us were extremely thirsty. So the Messenger of Allah (S) called for water in a vessel and put his hand in it. Streams of water gushed forth from his blessed fingertips which was sufficient for all of us. Even if we had been a hundred thousand men, it would have sufficed us.

Kulaini has narrated through good chains for Imam Ja'far Sadiq (a.s.) in the exegesis of the verse:

أَمْنُوا لِيَبْلُوكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

“Allah will certainly try you in respect of some game which your hands and your lances can

reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.”¹⁷

The Almighty Allah tested the Muslims during the Umrah of Hudaibiya through wild animals and they used to enter their tents, so close that they could be caught by bare hands or hunted by spears, like Bani Israel was tested with excess of fish on Saturday.

Qutub Rawandi has narrated that during the Battle of Hudaibiya, Muslims were struck by hunger and food was scarce, because they had to halt there for more than 10 days. When they complained about it to the Messenger of Allah (S) he told them to spread a sheet and bring whatever eatables they had. Some flour and a few date fruits were brought. The Holy Prophet (S) stood up and prayed for increase in the food. Then he called for their respective vessels, which the companions soon brought there. They filled their vessels with the food and took them away.

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1. Surah Fath 48: 1
 2. Surah Nisa 4:102
 3. The author says: The Prophet spoke in this sharp tone with Umar when he criticized that the Prophet has gone back on his words. And Ibn Abil Hadid has by this derived that Umar ran away from Battle of Uhud also.
 4. Surah Fath 48: 1–3
 5. Surah Fath 48:4
 6. Surah Fath 48:5
 7. Surah Fath 48:6
 8. Surah Fath 48: 18
 9. Surah Fath 48: 10
 10. Surah Fath 48: 11
 11. Surah Fath 48: 12
 12. Surah Fath 48: 15
 13. Surah Fath 48:20
 14. Surah Fath 48:24
 15. Surah Fath 48:25
 16. Surah Mumtahina 60:10
 17. Surah Maidah 5:94

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