

# Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 23

The Treaty of Ḥudaybiyah (I)

Maulānā Ebrahim Noor



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Sīrah of Muḥammad ﷺ  
Part 23 – The Treaty of Ḥudaybiyah (I)  
1<sup>st</sup> Edition – 2021

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Islamic Academy of Coventry  
83-87 Cambridge Street  
Coventry CV1 5HU

[www.Islamicacademycoventry.org](http://www.Islamicacademycoventry.org)

Islamicacademycoventry@hotmail.com

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Introduction

**W**hen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah, the community consisted of many different people. To maintain peace and security, as well as cooperation and understanding, he brought all the different people together. This included the three Jewish tribes of the Banū al-Naḍīr, the Banū Qaynuqā' and Banū Qurayzah. A treaty was signed between them and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Banū al-Naḍīr and Banū Qaynuqā' broke their treaties and were exiled from Madīnah. The Banū Qurayzah also now broke their treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sided with the Confederates during the 'Battle of the Trench'.

The battle had ended with the Quraysh and their allies returning home without being able to break the siege. Soon after the battle, Jibrīl عَلَيْهِ السَّلَامُ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that Allāh سُبْحَانَهُ وَتَعَالَى has commanded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go to the Banū Qurayzah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called upon his Companions رَضِيَ اللهُ عَنْهُمْ once more and they made their way to the locality of the Banū Qurayzah.

The Banū Qurayzah lived in an area which was southwest of Masjid Nabwī. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslim army now laid siege to their forts.

One of the Companions, Abū Lubābah رَضِيَ اللَّهُ عَنْهُ had close relations with the Banū Qurayzah. The Banū Qurayzah requested that he be sent to them, so they can discuss matters with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allowed him to go.

When Abū Lubābah رَضِيَ اللَّهُ عَنْهُ arrived at their locality, they asked him what was going to happen to them. Abū Lubābah رَضِيَ اللَّهُ عَنْهُ made a gesture with his hand, signalling their fate. The thought immediately occurred to him that he had abused the trust of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and His Messenger سُبْحَانَكَ وَتَعَالَى.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ went straight to Masjid Nabwī and tied himself to a pillar. He said that he would not move until Allāh سُبْحَانَكَ وَتَعَالَى forgives him. The Revelation eventually came and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ untied him with his own hands.

The Banū Qurayzah finally agreed that they would do whatever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ decides. The tribe of Aws had special relations with the Banū Qurayzah & Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ, who was one of their leaders, was given the task of passing judgment upon them.

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ had been grievously wounded during the ‘Battle of the Trench’. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called for him and he arrived. Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ made the decision according to the laws in the Torah, which was the book followed by the Banū Qurayzah. This ended the Gazwah of Banū Qurayzah.

The Arab custom of the time was a person who you had named your son, or had adopted, was considered the same as your real son. Therefore, all the rules which were associated with your real son would also apply to your named or adopted son. One of these customs was not being able to marry the ex-wife of your named or adopted son. Allāh ﷻ wanted to break this incorrect custom once and for all.

Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا had been married to the adopted son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ. Due to differences between the couple, the marriage did not last and Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ divorced Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already been told by Allāh ﷻ, that he would marry Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا, but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept this news to himself.

When the ‘iddah of Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا was over, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ with his proposal of marriage to his ex-wife. The Revelation also came, that Allāh ﷻ had performed their Nikāḥ in the Heavens. The incorrect custom was now put right once and for all.

## Summary of Events in the 5<sup>th</sup> Year of Hijri

### Rabīʿ al-Awwal

- The Gazwah of Dūmah al-Jandal took place

رَبِيعِ الْأَوَّلِ

### Rajab

- A delegation from Muzaynah came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

رَجَبِ

### Shaʿbān

- The Gazwah of Banū al-Muṣṭaliq took place
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed Juwayriyah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا and then married her
- On the way back from the ‘Gazwah of Banū al-Muṣṭaliq’, the hypocrites spread rumours about ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation, declaring her innocence.

شَعْبَانَ

### Shawwāl

1. The Gazwah of al-Aḥzāb – the Confederates took place. It was also known as the ‘Battle of the Trench’

شَوَّالِ

## Dhul Qa‘dah

- The Gazwah of Banū Qurayzah took place

ذُو الْقَعْدَةِ

## Dhul Ḥijjah

- Sa‘ad ibn Mu‘adh رَضِيَ اللَّهُ عَنْهُ passed away
- Sallām ibn Abū al-Ḥuqayq was dealt with by the Khazraj, with the permission of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ذُو الْحِجَّةِ

## Other Events in this Year

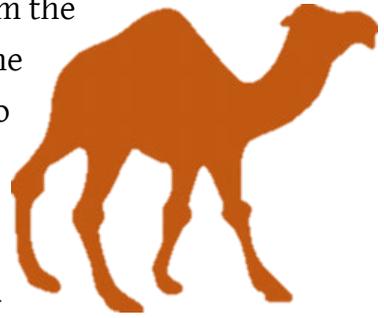
- Umm Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهَا passed away
- Rayḥānah رَضِيَ اللَّهُ عَنْهَا, was one of the prisoners from the Banū Qurayzah. She embraced Islām and was chosen by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She passed away in the 10<sup>th</sup> year of Hijri
- A delegation from Ash’ja‘ came to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- An earthquake struck Madīnah

## The Sariyah of Muḥammad ibn Maslamah

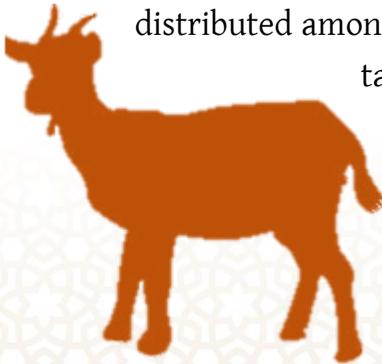
رَضِيَ اللَّهُ عَنْهُ to Qurṭā'

In the beginning of the 6<sup>th</sup> year of Hijri, on the 10<sup>th</sup> of Muḥarram, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent thirty riders under the leadership of Muḥammad ibn Maslamah Anṣāri رَضِيَ اللَّهُ عَنْهُ towards Qurṭā'.

During the confrontation, ten people from the enemy fell and the rest ran away. The Muslims were victorious and managed to secure 150 camels and 3,000 goats in bounty. They made their way back to Madīnah with this huge bounty and arrived 19 days later on the 29<sup>th</sup> of Muḥarram.



One fifth was taken out by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the rest was distributed amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ who had taken part in the expedition. To aid the distribution, one camel was made equivalent to 10 goats.



## Thumāmah ibn Uthāl

In Ṣaḥīḥ al-Bukhāri, there is a lengthy Ḥadīth in Kitāb al-Maghāzī, the book of military expeditions, narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ about Thumāmah ibn Uthāl. Thumāmah was a leader of the Banū Ḥanīfah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent an expedition towards Najd and they came back with Thumāmah as a captive. They took him to the Masjid and tied him to one of the pillars as per the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The wisdom behind this command, was that while Thumāmah was in the Masjid, he would see the Muslims offer Ṣalāh and display their helplessness in front of Allāh سُبْحَانَهُ وَتَعَالَى. By seeing the actions of the believers, it could remind him of Allāh سُبْحَانَهُ وَتَعَالَى and he may develop a desire about the hereafter. The blessings of these actions could clean the darkness's inside one's heart.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by Thumāmah one day and said, 'O Thumāmah, what have you got?'. Thumāmah said 'I have got a good thought O Muḥammad. If you kill me, then you would kill someone who has already killed someone. And if you do me a favour (set me free), then you will be doing a favour to a person who is grateful. And if you require wealth then ask me what you wish.' Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard his answer but did not reply.

The following day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by Thumāmah again and asked him the same question. Thumāmah recognised the delicate nature of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and this time he only replied by saying, if he does a favour upon him, he would have done it upon a thankful person. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard his answer and again passed by quietly.

On the 3rd day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again asked him the same question. Thumāmah said that his thoughts were the same as they were before. He had left the matter to the good nature of Rasūlullāh رَضِيَ اللهُ عَنْهُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللهُ عَنْهُمْ to set Thumāmah free. As soon as Thumāmah was released, he went to a date palm orchard near the Masjid and took a bath. Thumāmah then returned to the Masjid and proclaimed:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“I bear witness that there is no God, but Allāh and I bear witness that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh.”



Thumāmah رَضِيَ اللَّهُ عَنْهُ then said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘O Muḥammad, by Allāh, there was no face on the surface of the earth more disliked by me than your face, but now your face has become the most beloved face to me. By Allāh, there was no religion more disliked by me than your religion, but now it is the most beloved religion to me. By Allāh, there was no town more disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me, and I had intended to perform ‘Umrah, so what do you think (I should do)?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him glad tidings and commanded him to go for ‘Umrah.



Thumāmah رَضِيَ اللَّهُ عَنْهُ travelled to Makkah and was asked if he had lost his religion. Thumāmah رَضِيَ اللَّهُ عَنْهُ replied that he had not lost his religion, rather he had become a Muslim with Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The reason for this answer was that disbelief and polytheism are no types of belief, rather they are futile and unfounded. Thumāmah رَضِيَ اللَّهُ عَنْهُ further added that he would never return to their religion.

The people of Makkah used to import wheat from Yamāmah, where Thumāmah رَضِيَ اللَّهُ عَنْهُ was from. He decided that not even a single grain would now reach Makkah unless Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave permission for it.



When Thumāmah رَضِيَ اللَّهُ عَنْهُ reached Yamāmah, he kept to his promise and stopped the grain supply coming to Makkah. The Quraysh were forced to write to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

and ask him to tell Thumāmah رَضِيَ اللَّهُ عَنْهُ to resume the supply. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wrote to Thumāmah رَضِيَ اللَّهُ عَنْهُ and instructed him to resume the supply of grain to Makkah.

Thumāmah رَضِيَ اللَّهُ عَنْهُ remained steadfast on his faith. During the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Musaylamah the liar, who was also from the tribe of the Banū Ḥanīfah, made a claim to prophecy. The people of Yamāmah turned apostate and started to follow Musaylamah. At that time Thumāmah رَضِيَ اللَّهُ عَنْهُ made a great effort to try and prevent people from joining him.

Thumāmah رَضِيَ اللهُ عَنْهُ recited the first 3 verses of Sūrah Ghāfir to the people:

حَمَّ (١) تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (٢) غَافِرٍ  
الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهٌ  
الْمَصِيرُ (٣)

“Hā Mīm. (1) This is revelation of the Book from Allāh, the Mighty, the All-Knowing. (2) The One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all). (3)”

Thumāmah رَضِيَ اللهُ عَنْهُ then addressed the people and told them to be just. He asked them, how could there ever be any relation between these divine words and the nonsense of Musaylamah? Upon hearing his words, three thousand people left Musaylamah and re-entered the fold of Islām.

ثُمَّامَةُ بْنُ أُتَالٍ

## Gazwah Banū Laḥyān

In the month of Rabīʿ al-Awwal in the 6<sup>th</sup> year of Hijri, the Gazwah of Banū Laḥyān took place. Rasūlullāh ﷺ set out on the 1<sup>st</sup> of the month at the head of 200 cavalry. The purpose of the expedition was to avenge the deaths of the Companions رَضِيَ اللَّهُ عَنْهُمْ who had been martyred in the incident of Rajīʿ. They included ʿĀṣim ibn Thābit and Khubayb ibn ʿAdiy رَضِيَ اللَّهُ عَنْهُمَا. Rasūlullāh ﷺ and his army travelled approximately 160 miles south, until they reached the valley of Ghurān.



As soon as the Banū Laḥyān received news of the arrival of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they fled to the mountains and hid.

Upon reaching his destination, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ camped for 2 days and dispatched smaller parties to the surrounding areas in pursuit of the enemy. One of these incursions was led by Abū Bakr رَضِيَ اللهُ عَنْهُ, who was at the head of 10 riders.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah with his army, without any hostilities occurring. On the way back, the following words were on his blessed lips:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ  
اعوذ بالله من وعشاء السفر وكابة المنقلب وسوء المنظر  
في الاهل والمال

“We are returning, repenting, worshipping, and praising our Lord. I seek refuge with Allāh from the difficulties of travel, and from returning in great sadness and someone looking with evil at our family and wealth.”

## Summary of Gazwah Banū Laḥyān

Battle Number	19	
Name of the Battle	Banū Laḥyān	
Date of the Battle	6AH	Rabīʿ al-Awwal
Reason for Expedition	Rasūlullāh ﷺ set out to avenge the deaths of the martyrs of Rajīʿ	
Location	Ghurān	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Not mentioned	
Leader of the enemy forces	No encounter took place	
Number of Muslims	200	
Number of enemy forces or information about them	Banū Laḥyān	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	14	
Type of Battle	Offensive	
Verses of Qurʾān narrated in relation to Expedition	None mentioned	
Outcome of Battle	The Banū Laḥyān escaped to the mountains, so no encounter took place	

## Gazwah Dhī Qarad

**D**hī Qarad is the name of a spring north east of Madīnah, near Ghaṭfān. It is where the camels of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to graze.



‘Abdur-Raḥmān ibn ‘Uyaynah ibn Ḥiṣān Fazārī came with 40 riders and attacked the area. They took all the camels during this raid and killed the son of Abū Dhar رَضِيَ اللهُ عَنْهُ who had been looking after the camels. They also took the wife of Abū Dhar رَضِيَ اللهُ عَنْهُ as a captive.



Salamah ibn Akwa<sup>ع</sup> رَضِيَ اللهُ عَنْهُ

As soon as Salamah ibn Akwa<sup>ع</sup> رَضِيَ اللهُ عَنْهُ found out what had happened, he laid chase to them. He quickly climbed a hill and shouted three times:

يا صباحاه

This was a phrase used to alert people of an imminent catastrophe. The sound of his cry was heard throughout Madīnah, and the people were alerted.

Salamah ibn Akwa<sup>ع</sup> رَضِيَ اللهُ عَنْهُ was a skilled archer. He caught up with the raiders at a spring and started to shower them with arrows. He carried on doing this until all the camels were freed and 30 Yemeni sheets were also taken from them.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also set out with 500 or 700 men. Before the main party left, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already sent a group of riders to lay chase. This group caught up with the raiders and encountered them. During the confrontation, one of the Companions, Muḥriz ibn Naḍlah رَضِيَ اللهُ عَنْهُ, was martyred and 2 of the polytheists were killed.

Salamah ibn Akwa<sup>ع</sup> رَضِيَ اللهُ عَنْهُ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that he had left the enemy thirsty at a certain place. If Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him 100 men, he could take all the enemy as

captives. Rasūlullāh ﷺ advised him to be lenient when he gained authority.

The polytheists had been defeated and fled from the area. Rasūlullāh ﷺ stayed there for one day and one night and during his stay, he read Ṣalāt al-Khauf. The Muslims returned to Madīnah after 5 days.



## Sarāyah

**M**any more Sarāyah now took place. These were expeditions in which Rasūlullāh ﷺ did not take part himself.

### Sariyah of ‘Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ

In Rab‘ī al-Awwal, ‘Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ was sent with 40 men towards Ghamr, which was the name of a water spring. The enemy had realised that the Muslims were on their way, so they left the area. When ‘Ukkāshah رَضِيَ اللَّهُ عَنْهُ arrived with his men, there was no one in sight. Shujā‘ ibn Wahab رَضِيَ اللَّهُ عَنْهُ was sent to see if he could find anyone and he finally managed to capture one of the enemy. He informed the Muslims of where the livestock was kept and after launching a raid, 200 camels were taken.

### Sariyāh of Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ

In Rab‘ī al-Ākhir, Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ was sent towards the Banū Tha‘labah & Banū ‘Uwāl with 10 riders in the direction of Dhul Qassah. They reached their destination at night and fell asleep. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were attacked by a group of 100 people, while they were sleeping, and all but one of the Muslims were martyred.

The enemy left, thinking all the Muslims had been killed but Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ was still alive. A Muslim

happened to be going past and saw Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ. He picked him up and carried him back to Madīnah.

### Sariyah of Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sent Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ with 40 men to avenge them, towards Dhul Qaṣṣa. The Muslim party reached there and attacked the enemy. They were victorious and the disbelievers fled. Abū ‘Ubaydah ibn Al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ took their livestock and returned to Madīnah.



## Sariyah Jamūm

Again, in the month of Rabʿī al-Ākhir, Rasūlullāh ﷺ sent Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ to Jamūm to confront the Banū Sulaym.



When the Muslims reached their destination, they met a woman who informed them of the enemy's location. The party managed to take some captives as well as camels and some goats. They returned to Madīnah after 2 days stay.

## Sariyah al-‘Īṣ

In the month of Jamād al-Ūla, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got news that a Qurayshi caravan was returning from Shām. Upon receiving this information, he sent Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ with 170 riders to al-‘Īṣ.



Al-‘Īṣ is 4 days’ journey west of Madīnah, towards the coast. It was located on the trade route for the Qurayshi caravans between Shām and Makkah.

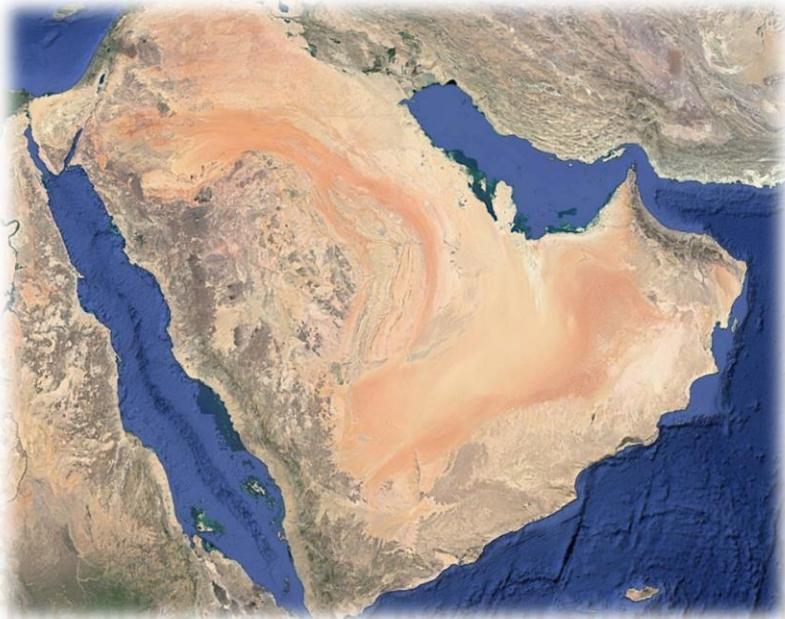
Upon reaching there, the Muslims captured all the people in the caravan and secured all the goods as well. One of the captives was the son-in-law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū al-‘Āṣ ibn Rab‘ī رَضِيَ اللهُ عَنْهُ.

At the time he had not embraced Islām. He still lived in Makkah, whilst his wife, Zaynab رَضِيَ اللهُ عَنْهَا, had come to Madīnah after the ‘Battle of Badr’.

Abū al-‘Āṣ ibn Rabīʿ managed to flee to Madīnah, where he was given refuge by his wife Zaynab رَضِيَ اللهُ عَنْهَا. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also returned his goods to him.

The story of the capture of Abū al-‘Āṣ ibn Rabīʿ رَضِيَ اللهُ عَنْهُ, his subsequent release and acceptance of Islām has been covered during the ‘Battle of Badr’.

During this period, further expeditions were sent to Ṭarīf, Ḥasmā’, Wādi al-Qurā, Fadak, and many more places.



## The Dream

In the month Dhul Qa‘dah, the famous treaty of Ḥudaybiyah took place. Ḥudaybiyah is the name of a well next to a village, which is also known by this name. This village is situated approximately 13 miles to the west of Makkah.



In Bayḥaqī, it is mentioned that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a dream in which himself and some of his Companions رَضِيَ اللهُ عَنْهُمْ entered Makkah in peace and performed ‘Umrah. After this, some of them shaved their heads and the others cut their hair.

As soon as the people heard about this dream, the yearning for the Baytullāh, the ‘House of Allāh’, which had been suppressed for so long, suddenly increased. The desire to go and visit the House of Allāh سُبْحَانَهُ وَتَعَالَى made everyone restless.

## Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ leaves for ‘Umrah

On a Monday, in the 6<sup>th</sup> year of Hijri, on the 1<sup>st</sup> of Dhul Qa‘dah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left for Makkah with the intention of performing ‘Umrah. There were approximately 1500 Muhājirūn and Anṣār accompanying him. In other narrations, it is mentioned that there were 1400 or 700 Companions رَضِيَ اللهُ عَنْهُمْ with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on this pilgrimage.

The pilgrims reached Dhul Ḥulayfah and performed the Ish‘ār and Qalādah on the sacrificial animals. The sacrificial animals are known as ‘hadī’.

Ish‘ār refers to the action of pricking the shoulder of the animal and spreading the blood over its hide. Qalādah is when they hang a necklace of shoes around the animal’s neck.

The reason for these 2 actions is to identify that this is a sacrificial animal and can only be sacrificed once it is in the Ḥaram, the Holy Sanctuary.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ also entered into Iḥrām for ‘Umrah at Dhul Ḥulayfah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sent Bishr ibn Sufyān رَضِيَ اللهُ عَنْهُ ahead to find out information about the Quraysh. The Muslims had no intention of any conflict, so they had not brought any weapons of battle with them. They only had those weapons with them which they would carry on a normal journey.

When Rasūlullāh ﷺ reached Ghadīr al-Ashṭāṭ, Bishr رَضِيَ اللَّهُ عَنْهُ arrived and informed him that as soon as the Quraysh found out he was coming, they raised an army and made a promise that they will not let him enter Makkah. They also found out that Khālid ibn al-Walīd had reached Maqām Ghamīm with 200 riders. When Rasūlullāh ﷺ heard this news, he changed his normal route towards Makkah and reached Ḥudaybiyah.



## Hudaybiyah

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Ḥudaybiyah and tried to steer his camel in the direction of Makkah but it sat down. The Companions رَضِيَ اللهُ عَنْهُمْ tried to make it get up, but it would not move from its place.

The people started to say that the camel has sat down. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that this was not the normal habit of this camel, but Allāh سُبْحَانَهُ وَتَعَالَى had made it stop.

After some time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘I swear by the One in whose hand is my life, if the Quraysh request me to do an action in which the symbols of Allāh سُبْحَانَهُ وَتَعَالَى are honoured then I will definitely accept their request.’ After saying these words, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the camel a signal to get up and it got up right away.



## The Well

The weather was very hot, and the Companions رَضِيَ اللهُ عَنْهُمْ were extremely thirsty. Water was very scarce and all the water from the well nearby had already been drawn out.

The Companions رَضِيَ اللهُ عَنْهُمْ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that there was no water left in the well. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took an arrow from his quiver and commanded that it should be planted in the well. As soon as the arrow was placed, the water started to flow abundantly and the whole party drank to their fill.



## The Messenger

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called Khirāsh ibn Ummayah al-Khuzā‘ī رَضِيَ اللهُ عَنْهُ and sent him to Makkah to speak to the Quraysh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ seated Khirāsh رَضِيَ اللهُ عَنْهُ on Atha‘lab, one of his camels, and sent him on his way. The purpose of the visit was to inform them that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has only come to visit the house of Allāh سُبْحَانَهُ وَتَعَالَى and he did not wish to engage in any sort of confrontation with them.

When Khirāsh رَضِيَ اللهُ عَنْهُ reached Makkah, the Quraysh killed his camel and even intended to kill him. Some people managed to

intervene and Khirāsh رَضِيَ اللَّهُ عَنْهُ escaped. He came back to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him of the whole episode.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then decided to send ‘Umar رَضِيَ اللَّهُ عَنْهُ to Makkah. ‘Umar رَضِيَ اللَّهُ عَنْهُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the people of Makkah and a lot of enmity for him, as there was no one in Makkah from his family who could save him. It would be better if he sent Uthmān رَضِيَ اللَّهُ عَنْهُ as he has people close to him, in Makkah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted his advice.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and told him to go to Abū Sufyān and the other leaders of the Quraysh to give them his message. He also told him to go to the Muslims who had not declared their faith in public, and tell them not to fear, as Allāh سُبْحَانَهُ وَتَعَالَى will soon give them victory and make their religion apparent and overcoming.

### ‘Uthmān رَضِيَ اللَّهُ عَنْهُ enters Makkah

‘Uthmān رَضِيَ اللَّهُ عَنْهُ entered Makkah under the protection of his friend, Abān ibn Sa‘īd. He conveyed the message of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave glad tidings to the weak Muslims.

After hearing the Message of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Qurayshi leaders were all in agreement with their



reply. They told ‘Uthmān رَضِيَ اللهُ عَنْهُ that this year, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not be allowed inside Makkah. If ‘Uthmān رَضِيَ اللهُ عَنْهُ wished, he could perform Ṭawāf alone. ‘Uthmān رَضِيَ اللهُ عَنْهُ told them that he would never perform the Ṭawāf without Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Upon hearing this, the Quraysh became silent and would not allow ‘Uthmān رَضِيَ اللهُ عَنْهُ to leave.

On one hand the Quraysh had stopped ‘Uthmān رَضِيَ اللهُ عَنْهُ from leaving, and on the other, news spread amongst the Muslims that ‘Uthmān رَضِيَ اللهُ عَنْهُ had been killed.



## Bay‘at al-Riḍwān

**W**hen the news that ‘Uthmān رَضِيَ اللهُ عَنْهُ had been killed reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he became very upset and said that he would not move from that location, until ‘Uthmān رَضِيَ اللهُ عَنْهُ was avenged.

In that very place, under an Acacia tree, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started receiving pledges from his Companions رَضِيَ اللهُ عَنْهُمْ. The Companions رَضِيَ اللهُ عَنْهُمْ pledged that they would fight against the disbelievers as long as there was life in them. They would sacrifice their lives, but they would not run. Abū Sinān al-Asadī رَضِيَ اللهُ عَنْهُ was the first to take the pledge.



### Abū Sinān al-Asadi رَضِيَ اللَّهُ عَنْهُ

In Mu‘jam Ṭabrāni, it is narrated by ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ that when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called the people to pledge allegiance, Abū Sinān رَضِيَ اللَّهُ عَنْهُ was the first to come to him. He told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to bring his hand forward so he could make a pledge with him.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, ‘On what do you want to pledge?’ Abū Sinān رَضِيَ اللَّهُ عَنْهُ said, ‘On what is in my heart.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked him, what was in his heart. Abū Sinān رَضِيَ اللَّهُ عَنْهُ replied that it would be for him to continue using his sword until Allāh سُبحانهُ وَتعالى gives him victory or he becomes martyred in his path. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received his pledge, and everyone else also pledged with him on the same terms.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيُمْنَى " هَذِهِ يَدُ عُثْمَانَ ".  
" فَضْرَبَ بِهَا عَلَى يَدِهِ فَقَالَ " هَذِهِ لِعُثْمَانَ "

(As Uthmān رَضِيَ اللَّهُ عَنْهُ was not present) Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said while raising his right hand, “This is the hand of Uthmān رَضِيَ اللَّهُ عَنْهُ.” He then hit his other hand with it and said, “This is for Uthmān رَضِيَ اللَّهُ عَنْهُ.”

<sup>1</sup> Ṣaḥīḥ al-Bukhārī 4066

## The Revelation

This pledge was called Bay‘at al-Riḍwān. Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation regarding this:

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)<sup>2</sup>

“Allāh was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them, and rewarded them with a victory, near at hand. And many spoils that they would receive. And Allāh is Mighty, Wise.”

When the Quraysh heard about the pledge being taken on the hands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, fear entered their hearts. They quickly started to send Messengers to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so they could come to a truce.

The rumour of the death of رَضِيَ اللَّهُ عَنْهُ ‘Uthmān would later be proved false.

<sup>2</sup> Sūrah al-Faṭḥ verses 18-19

## The Qurayshi Messengers

**T**he tribe of Khuzā‘ah had not embraced Islām but had always been favourable to the Muslims. Whenever the Quraysh used to plot against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they would inform him. Budayl ibn Warqā’ al-Khuzā‘ī came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with some other men from his tribe.

Budayl spoke to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him that the Quraysh had gathered a



large force on the outskirts of Ḥudaybiyah to prevent him from entering Makkah. The Quraysh had also brought milking camels, showing their intention to remain entrenched for an extended time.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed Budayl that they had come to perform ‘Umrah and had not come for war. The Quraysh’s strength had been weakened from war, but if they wished they could have a truce for a fixed period, during which both sides would not interfere with each other.

The Khuzā‘ah got up from there and went to see the Quraysh to inform them of what had transpired. Budayl asked the Quraysh if they wanted to hear the proposal which was presented before him. Some of the foolish ones cried out that they did not want to listen and had no need for him. Others wanted to hear, so Budayl



told them that they had rushed into matters too quickly regarding Muḥammad ﷺ. He had not come to fight, but to visit the sacred house. Muḥammad ﷺ wanted to make a truce with them.

The Quraysh said, ‘Even if he has not come with the intention of fighting, by Allāh, he shall never come in here against our will, nor shall the Arabs say that we allowed it.’

### ‘Urwah ibn Mas‘ūd

One of the Qurayshi elders ‘Urwah ibn Mas‘ūd al Thaqafī got up and said, ‘O people, am I not like a father to you and are you not like my children?’ They replied in the affirmative. He then said, ‘Do any of you have any bad feelings towards me?’ They replied that they did not. ‘Urwah then told the Quraysh that Rasūlullāh ﷺ has said some things which are for your benefit. His opinion was that they should accept his proposal. If they gave him permission, he would go and speak to Rasūlullāh ﷺ. The Quraysh agreed to his proposal.

## The Meeting

‘Urwah went to see Rasūlullāh ﷺ and he told him exactly what he had said to Budayl.

‘Urwah then saw something which he had never seen before. Whenever Rasūlullāh ﷺ issued a command, every Companion رَضِيَ اللَّهُ عَنْهُ wished that they were the one to fulfil it.

Whenever he would perform Wuḍū’, the people would not let the water drop to the floor but catch it. If a hair fell off his blessed body, they would pick it up right away. Whenever he would talk, there would be complete silence.

After a while, ‘Urwah returned and said to the Quraysh that he has seen the courts of kings like Qaysar and Kistrā and Najjāshi, but he has never seen anything like this regarding the respect and love the Companions رَضِيَ اللَّهُ عَنْهُمْ gave to Rasūlullāh ﷺ.



## Al-Ḥulays ibn ‘Alqamah

The next person to be sent was al-Ḥulays ibn ‘Alqamah, the leader of the Abyssinians. He had heard the account of ‘Urwah and asked permission from the Quraysh to go and see Rasūlullāh ﷺ.

When Rasūlullāh ﷺ saw him, he called him a devout person and advised the Companions رَضِيَ اللَّهُ عَنْهُمْ to send the sacrificial animals so he could see them. The animals past by al-Ḥulays and he recognized that they were sacrificial animals who had the necklaces of shoes around their heads. What he saw impressed him and he returned to the Quraysh without seeing Rasūlullāh ﷺ.



Al-Ḥulāys informed the Quraysh, that he had been impressed by what he saw. Upon hearing his words, they scolded him and told him to sit down. This angered al-Ḥulays and he told them that the alliance he had made with them was not for this. How could they not allow a person to come and honour the house of Allāh ﷻ. He took an oath on Allāh ﷻ and said, either they let Rasūlullāh ﷺ come and do what he has come to do, or he would take away his troops. The Quraysh told him they would deliberate over the issue and then decide what action they should take.

## Mikraz ibn Ḥafṣ

Mikraz ibn Ḥafṣ then went on behalf of the Quraysh to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw him come towards them, he told the people that Mikraz was a treacherous person. The reason for this remark was that, along with fifty men, Mikraz had attempted to attack the Muslims in Ḥudaybiyah during the night-time. The Companions رَضِيَ اللهُ عَنْهُمْ had managed to stop the attack but Mikraz managed to escape.

Mikraz arrived and spoke to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who gave the same reply to him as he had given to the people from Khuzā‘ah. During their conversation, Suhayl ibn ‘Amr came in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on behalf of the Quraysh to discuss terms for peace. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told his Companions رَضِيَ اللهُ عَنْهُمْ that the Quraysh were now inclined for peace and sent this person to discuss peace with them.

## Summary

Many more expeditions took place in the 6<sup>th</sup> year of Hijri. Muḥammad ibn Maslama Anṣārī رَضِيَ اللهُ عَنْهُ was sent towards Qarṭā. During the expedition, Thumāmah, one of the leaders of the Banū Ḥanīfah, was captured. He was tied to one of the pillars inside Masjid Nabwī and, after seeing the mercy of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the actions of the Muslims, he embraced Islam.

When Thumāmah رَضِيَ اللهُ عَنْهُ had been captured, he had intended to perform ‘Umrah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now gave him permission to go to Makkah and carry out this pilgrimage. Upon reaching Makkah, the people asked him if he had lost his religion. He replied that he had now become a Muslim and would never return to their false beliefs. Furthermore, he would not let even a single grain enter Makkah from Yamāmah, which is where he came from.

Upon returning home, Thumāmah رَضِيَ اللهُ عَنْهُ kept to his promise of withholding the grain. The Quraysh were eventually forced to write to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ask him to tell Thumāmah رَضِيَ اللهُ عَنْهُ to resume the supply. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked Thumāmah رَضِيَ اللهُ عَنْهُ to allow the grain to go to Makkah.

Thumāmah رَضِيَ اللهُ عَنْهُ remained steadfast in his faith and was also responsible for stopping thousands of people from his tribe, the

Banū Ḥanīfah, from following Musaylama the liar, who made a false claim to prophecy during the time of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

The Battles of Dhī Qarad and Banū Laḥyān also took place in this year.

In the month of Dhul Qa‘dah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw a dream, in which he entered the Ḥaram and performed Ṭawāf in peace. It had been many years since the Muhājirūn had left Makkah and the Companions رَضِيَ اللَّهُ عَنْهُمْ longed to see the House of Allāh once again.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then set off for Makkah with his Companions رَضِيَ اللَّهُ عَنْهُمْ with the intention of performing ‘Umrah. At Dhul Ḥulayfah, the sacrificial animals were prepared, and the pilgrims entered in to the state of Iḥrām.

The Muslims travelled towards Makkah, but after receiving news of the Quraysh gathering, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ diverted his route and stopped at a place called Ḥudaybiyah.

The Quraysh were adamant that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not enter Makkah so ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was sent to negotiate with them. The Quraysh would not allow ‘Uthmān رَضِيَ اللَّهُ عَنْهُ to leave Makkah. This in turn caused rumours to spread that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had been killed.

The Muslims were a few hundred in number. They were on the doorstep of their greatest enemy who they had fought with three times in a matter of a few years. The Muslims had no weapons with them other than those which were carried on normal journeys. They were not prepared for a confrontation, but the faith and zeal of the Companions رَضِيَ اللَّهُ عَنْهُمْ would not let this suspected murder of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ go unanswered.

The Companions رَضِيَ اللَّهُ عَنْهُمْ took a pledge under an acacia tree on the hand of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that they would avenge the death of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. This was known as the Bay‘at al-Riḍwān. Regarding this pledge, Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation showing how pleased he was with them.

After hearing about this pledge, the Quraysh became afraid and started to send messengers to attempt diplomacy. The Quraysh had become weak due to the continuous wars with the Muslims and now they found Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their territory.

Would there be a truce, or would there be a confrontation? Would Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Muslims be allowed to perform ‘Umrah or would they be sent back? What followed was the treaty of Ḥudaybiyah.

Sīrah of Muḥammad ﷺ  
Part 23 – The Treaty of Ḥudaybiyah (I)

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Islamicacademycoventry@hotmail.com

83-87 Cambridge Street

Coventry CV1 5HU