

Islamic Academy of Coventry

# Sīrah of Muḥammad ﷺ

Volume 10

## The Treaty of Al-Ḥudaybiyah

Ebrahim Noor





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







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## Introduction

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would receive requests from tribes to send then some of his Companions رَضِيَ اللهُ عَنْهُمْ, so they could teach and invite them towards Islām. Some of these were plots intended to cause harm to the Muslims. The incidents at Al-Rajīʿ and Biʿr Maʿūnah resulted in scores of Companions رَضِيَ اللهُ عَنْهُمْ losing their lives to treachery.

At Al-Rajīʿ, Khubayb and Zayd ibn Dathinna رَضِيَ اللهُ عَنْهُمَا were captured and taken to Makkah. They were both mercilessly killed by the Quraysh. Before Khubayb رَضِيَ اللهُ عَنْهُ was martyred, he prayed two Rakʿah Ṣalāh, which went on to become a tradition for all those who were to be executed in the path of Allāh سُبْحَانَهُ وَتَعَالَى.

When 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 Qaynuqāʿ and Banū Qurayzah. A treaty was signed between them and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Banū Qaynuqāʿ had already broken their treaty and were exiled from Madīnah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had gone to the locality of the Banū al-Naḍīr to seek assistance in the payment of blood money, however they

also now plotted against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by hatching a plan to assassinate him.

Jibrīl عَلَيْهِ السَّلَامُ informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of this and he immediately left the vicinity. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed the Companions رَضِيَ اللهُ عَنْهُمْ of the plan and returned to the area where they laid siege to their forts. After some time, the Banū al-Naḍīr relented and were also exiled from Madīnah.

Another expedition was to the Banū al-Muṣṭaliq. Many spoils and captives were taken during this time. Juwayriyah رَضِيَ اللهُ عَنْهَا was the daughter of their leader Al-Ḥārith ibn Abū Ḍirār. She was also taken as a captive but later freed by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who then also married her. Due to this marriage, all the captives that had been taken were freed.

On the way back from this expedition an incident occurred where ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was accidentally left behind. Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللهُ عَنْهُ took her back to the Muslim camp. This led to some false rumours of slander. Allāh سُبْحَانَهُ وَتَعَالَى later sent down Revelation declaring that the rumours were untrue and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was innocent of all accusations.

At the end of the battle of Uḥud, the Quraysh had promised to meet the Muslims the following year once again at Badr. When the time arrived, the Quraysh made excuses and failed to turn up,

whilst the Muslims arrived at Badr. The Muslims traded for a number of days and returned to Madīnah with great profit.

The Jews who had been exiled from Madīnah went to Makkah to encourage the Quraysh to raise arms against the Muslims once more. They agreed and many other tribes also joined this expedition including the Banū Ghaṭfān. This was known as the 'Battle of the Confederates'. A force ten thousand strong marched on Madīnah.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about the huge army, he gathered the Companions رَضِيَ اللهُ عَنْهُمْ to discuss the best strategy to defend Madīnah. Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ suggested a large trench be dug in the vulnerable area around Madīnah. The other sides were protected by natural barriers. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approved of this suggestion and instructed the Companions رَضِيَ اللهُ عَنْهُمْ to start digging. Hence this expedition was also known as the 'Battle of the Trench'.

When the Quraysh and their allies arrived and saw the trench, they were bewildered, as nothing like this had ever been seen in the Arab lands before. They were unable to breach the trench and returned home after Allāh سُبْحَانَهُ وَتَعَالَى sent a fierce wind.

During this battle, the last remaining Jewish tribe in Madīnah, the Banū Qurayzah also broke their treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



Soon after the battle, Jibrīl عَلَيْهِ السَّلَامُ came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him that Allāh سُبْحَانَهُ وَتَعَالَى has commanded Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to go to the Banū Qurayzah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called upon his Companions رَضِيَ اللَّهُ عَنْهُمْ once more and they made their way to the locality of the Banū Qurayzah and 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 سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ went straight to Al-Masjid al-Nabawī and tied himself to a pillar. He said that he would not move until Allāh سُبْحَانَهُ 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 and Sa'ad ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ,



who was one of their leaders, was given the task of passing judgment upon them.




Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ had been grievously wounded during the ‘Battle of the Trench’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called for him and he arrived. Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ 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.



Figure 1 - Jāmi‘ al-Khandaq

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

There was a total of 13 events in this year.

Month	Event
Rabīʿ al-Awwal 	The Gazwah of Dūmah al-Jandal took place.
Rajab 	A delegation from Muzaynah came to see Rasūlullāh ﷺ.
Shaʿbān 	The Gazwah of Banū al-Muṣṭaliq took place.
	Rasūlullāh ﷺ freed Juwayriyah bint Al-Ḥārith رَضِيَ اللَّهُ عَنْهَا and then married her.  On the way back from the ‘Gazwah of Banū al-Muṣṭaliq’, the hypocrites spread rumours about ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Allāh ﷻ sent down Revelation, declaring her innocence.

<p>Shawwāl</p> <p>شَوَّال</p>	<p>The Gazwah of ‘Al-Aḥzāb’ – the Confederates took place. It was also known as the ‘Battle of the Trench.’</p>
<p>Dhul Qa‘dah</p> <p>ذُو الْقَعْدَةِ</p>	<p>The Gazwah of Banū Qurayzah took place.</p>
<p>Dhul Ḥijjah</p> <p>ذُو الْحِجَّةِ</p>	<p>Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ passed away.</p> <p>Sallām ibn Abū al-Ḥuqayq was dealt with by the Khazraj, with the permission of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p>
<p>Other Events in this Year</p>	<p>Umm Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهَا passed away.</p> <p>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.</p> <p>A delegation from Ash’ja‘ came to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.</p> <p>An earthquake struck Madīnah.</p>

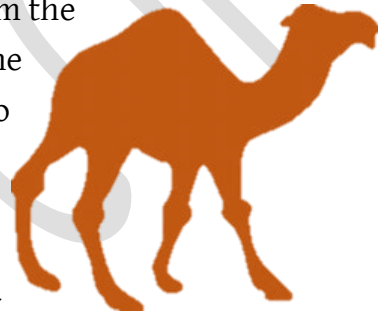


## The Sariyyah of Muḥammad ibn Maslamah

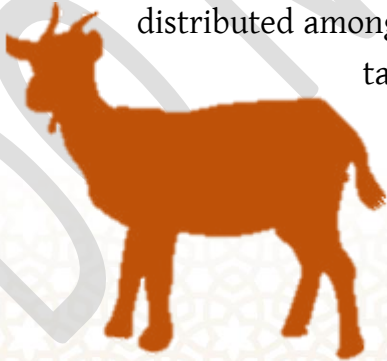
### رَضِيَ اللَّهُ عَنْهُ to Qurṭā'

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 Anṣārī 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-Bukhārī, there is a lengthy Ḥadīth in Kitāb al-Maghāzī, the book of military expeditions, narrated by Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ about Thumāmah ibn Uthāl<sup>1</sup>. Thumāmah was a leader of the Banū Ḥanīfah.

Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ. The wisdom behind this command, was that whilst 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 inside one's heart.



Rasūlullāh صَلَّى اللَّهُ 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

<sup>1</sup> Ṣaḥīḥ al-Bukhārī 4372

who is grateful. And if you require wealth then ask me what you wish.’ Rasūlullāh ﷺ heard his answer but did not reply.

The following day, Rasūlullāh ﷺ passed by Thumāmah again and asked him the same question. Thumāmah recognised the delicate nature of Rasūlullāh ﷺ 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 ﷺ heard his answer and again passed by quietly.

On the third day, Rasūlullāh ﷺ 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 ﷺ.

Rasūlullāh ﷺ told the Companions رَضِيَ اللَّهُ 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.



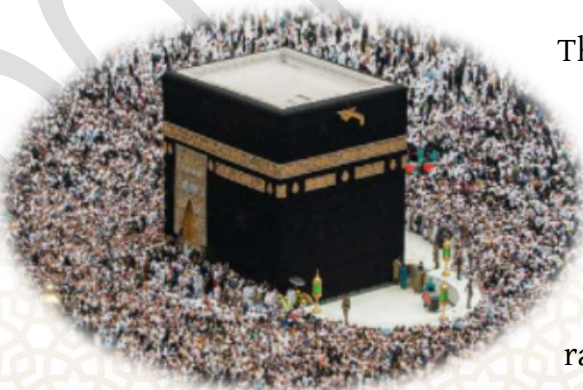


Thumāmah then returned to the Masjid and proclaimed:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“I testify that there is no God, but Allāh and I testify that Muḥammad ﷺ is the Messenger of Allāh.”

Thumāmah رَضِيَ اللَّهُ عَنْهُ then said to Rasūlullāh ﷺ, ‘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 ﷺ 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 ﷺ. 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 Al-Yamāmah, where Thumāmah رَضِيَ اللَّهُ عَنْهُ was from. He decided that not even a single grain would now reach Makkah unless Rasūlullāh ﷺ gave permission for it.



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

and ask him to tell Thumāmah رَضِيَ اللَّهُ عَنْهُ to resume the supply. Rasūlullāh ﷺ 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 Al-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 اللَّهُ عَنْهُ recited the following Verses to the people:

حَمِّ (١) تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (٢)  
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ  
لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (٣)<sup>2</sup>

“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 اللَّهُ 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 أَثَالٍ

<sup>2</sup> Sūrah Ghāfir Verses 1-3



## Gazwah Banū Liḥyān

In the month of Rabīʿ al-Awwal, in the 6<sup>th</sup> year of Hijri, the Gazwah of Banū Liḥyān 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 Al-Rajīʿ. The martyrs included ʿAṣim 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.



Figure 2 - Ghurān



As soon as the Banū Liḥyān received news of the arrival of Rasūlullāh ﷺ, they fled to the mountains and hid.

Upon reaching his destination, Rasūlullāh ﷺ 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 ﷺ returned to Madīnah with his army, without any hostilities occurring. On the way back, the following words were on his blessed lips:

آيبنون تائبون عابدون لربنا حامدون

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 Liḥyān

Battle Number	20	
Name of the Battle	Banū Liḥyān	
Date of the Battle	6AH	Rabīʿ al-Awwal
Reason for Expedition	Rasūlullāh ﷺ set out to avenge the deaths of the martyrs of Al-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 Liḥyān	
Number of nights Rasūlullāh ﷺ 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 Liḥyān escaped to the mountains, so no encounter took place	

## Other Expeditions in the 6<sup>th</sup> Year of Hijri

**M**any more Sarāyā now took place. These were expeditions in which Rasūlullāh ﷺ did not personally participate in. Some of these are mentioned below:

### Sariyyah of ‘Ukkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ to Al-Ghamr

In the month of Rab‘ī al-Awwal, ‘Ukkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ was sent with 40 men towards Al-Ghamr, which was the name of a water spring over 200 miles to the north east of Madīnah.



Figure 3 - Al-Ghamr



The enemy had realised that the Muslims were on their way, so they left the area.

When ‘Ukkāshah رَضِيَ اللهُ عَنْهُ arrived with his men, there was no one in sight. Shujā‘ ibn Wahab رَضِيَ اللهُ عَنْهُ was sent to see if he could find anyone and he managed to take a prisoner. The captive informed the Muslims of where the livestock was kept and after launching a raid, 200 camels were taken.

### Sariyyah of Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ to Dhū al-Qaṣṣah

In the month of Rabī‘ al-Ākhir, Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ was sent towards the Banū Tha‘labah and Banū ‘Uwāl with 10 riders in the direction of Dhū al-Qaṣṣah.



Figure 4 - Dhū al-Qaṣṣah

The Companions رَضِيَ اللَّهُ عَنْهُمْ reached their destination at night-time. Whilst they were sleeping, they were attacked by a group of 100 people. 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.

### Sariyyah of Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ to Dhū al-Qaṣṣah

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sent Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ with 40 men to avenge the martyrs towards Dhu al-Qaṣṣah. 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.





### Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ to Al-Jamūm

Again, in the month of Rabīʿ al-Ākhir, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ to Al-Jamūm to confront the Banū Sulaym.

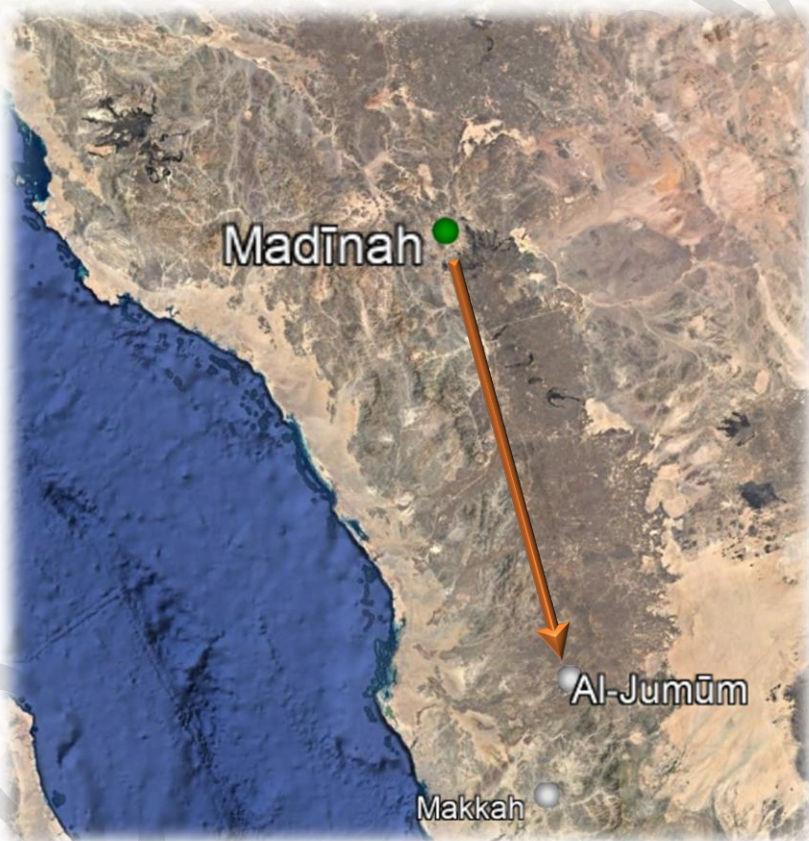


Figure 5 - Al-Jamūm

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 some camels and goats. They returned to Madīnah after 2 days stay.



## Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ to Al-‘Īṣ

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

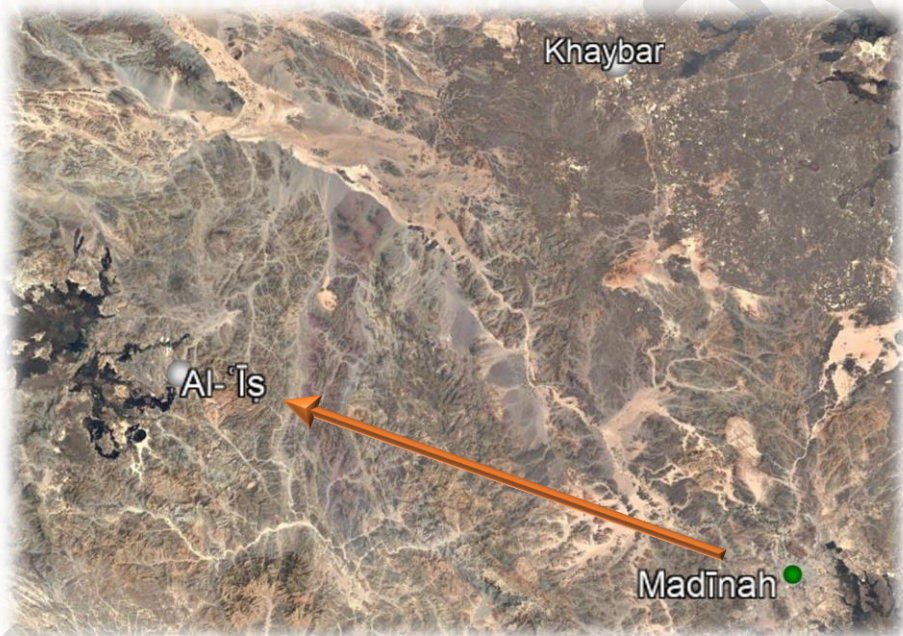


Figure 6 - Al-‘Īṣ

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

Upon reaching Al-‘Īṣ, 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 اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū al-‘Āṣ ibn Rab‘ī رَضِيَ اللَّهُ عَنْهُ.

At that time, he had not embraced Islām. He still lived in Makkah, whilst his wife, Zaynab رَضِيَ اللهُ عَنْهَا, had come to Madīnah as part of the deal to release him after he became a captive in the battle of Badr.

Abū al-‘Āṣ ibn Rabī‘ رَضِيَ اللهُ عَنْهُ 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 Rabī‘ رَضِيَ اللهُ عَنْهُ, his subsequent release and acceptance of Islām has been discussed in Volume 7 – ‘The Battle of Badr’.

During this period, further expeditions were sent as follows:

Leader	Destination	Month
Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ	Al-Ṭarīf	Jumādā’ al-Ākhirah
Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ	Wādī al-Qurā’	Rajab
‘Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ	Fadak	Sha‘bān
‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ	Dūmah al-Jandal	Sha‘bān
Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ	Wādī al-Qurā’	Ramaḍān
Kurz ibn Jābir رَضِيَ اللهُ عَنْهُ	‘Uraynah	Shawwāl
‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ	Khaybar	





Figure 7 - The Expeditions of 6AH



## The Dream

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



Figure 8 - Al-Ḥudaybiyah

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 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 a necklace of shoes is hung around the animal’s neck. The reason for these two 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 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 carried those weapons which would be taken on a normal journey.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now reached Ghadīr al-Asḥḥāt, which was just south of ‘Uṣfān. Bishr رَضِيَ اللهُ 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 would not let him enter Makkah. The Muslims also found out that Khālīd ibn al-Walīd had reached Al-Ghamīm with 200 riders.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this news, he changed his route towards Makkah and reached Al-Ḥudaybiyah.

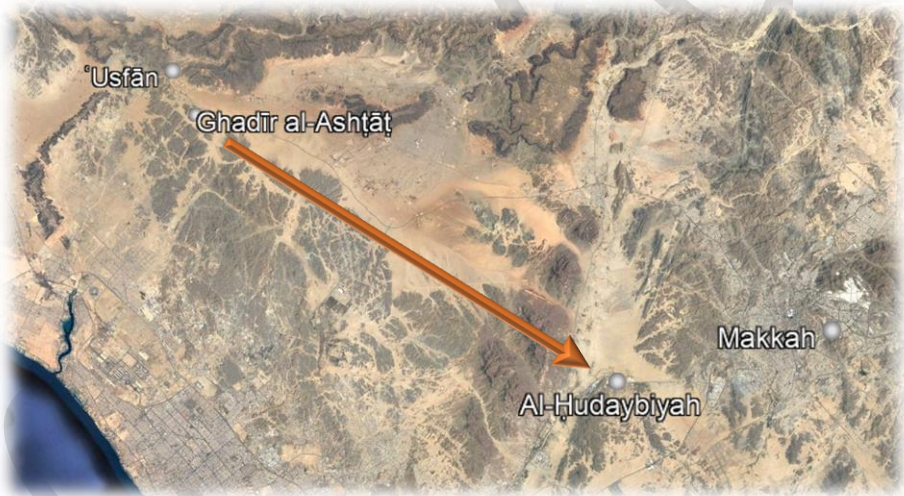


Figure 9 - The route to Al-Ḥudaybiyah



## Al-Ḥudaybiyah

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Al-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, rather Allāh سُبْحَانَهُ وَتَعَالَى had made it stop.

After some time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said, if the Quraysh requested him to do something in which the symbols of Allāh سُبْحَانَهُ وَتَعَالَى are honoured, then he would 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.



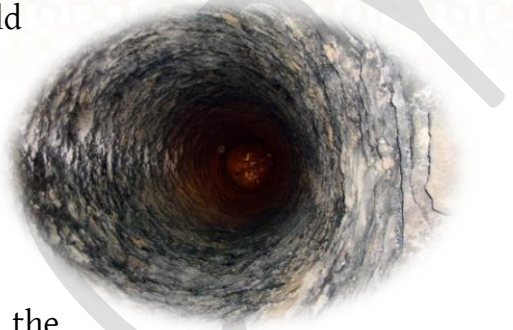
## The Well

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 had only come to visit the House of Allāh سُبْحَانَہُ 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 had a lot of enmity for him, and 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 had 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 would soon give them victory and make their religion apparent and overcoming.

### ‘Uthmān رَضِيَ اللَّهُ عَنْهُ delivers the Message to the Quraysh

‘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 اللَّهُ عَنْهُ that this



year, Muḥammad ﷺ 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 Ṭawāf without Rasūlullāh ﷺ. 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, false news spread amongst the Muslims that ‘Uthmān رَضِيَ اللهُ عَنْهُ had been killed by the Quraysh.



## Bay‘at al-Riḍwān

When the news that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had been killed reached Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he became very upset and said that he would not move from where he was until ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was avenged.

In that very place, under an Acacia tree, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started receiving pledges from his Companions رَضِيَ اللَّهُ عَنْهُمْ. The Companions رَضِيَ اللَّهُ 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-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 سُبْحَانَهُ وَتَعَالَى 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. Even though ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was not present, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ included him in the pledge.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الِئْمَنِي هَذِهِ يَدُ عُثْمَانَ  
فَضْرَبَ بِهَا عَلَى يَدِهِ فَقَالَ هَذِهِ لِعُثْمَانَ<sup>3</sup>

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said whilst 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>3</sup> Ṣaḥīḥ al-Bukhārī 4066



## The Revelation regarding the Pledge

This pledge was called Bay‘at al-Riḍwān. Allāh ﷻ 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>4</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 ﷺ, fear entered their hearts. They quickly started to send Messengers to Rasūlullāh ﷺ so they could come to a truce.

<sup>4</sup> Sūrah al-Faḥ 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 Al-Ḥudaybiyah to prevent him from entering Makkah. The Quraysh had also brought milking camels, showing their intention to remain entrenched for an extended period of 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?’ The Quraysh 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he told him exactly what he had said to Budayl.

‘Urwah then saw something which he had never seen before. Whenever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ issued a command, every Companion رَضِيَ اللهُ 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, Kistrā and Najjāshī, but he has never seen anything like this regarding the respect and love the Companions رَضِيَ اللهُ عَنْهُمْ gave to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## Al-Ḥulays ibn ‘Alqamah

The next person to be sent by the Quraysh 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw him, he called him a devout person and advised the Companions رَضِيَ اللهُ عَنْهُمْ to send the sacrificial animals so he could see them.

The animals passed by Al-Ḥulays and he recognized that they were sacrificial animals who had necklaces of shoes around their heads. What he saw impressed him and he returned to the Quraysh without seeing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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 سُبْحَانَہُ وَتَعَالَى؟ He took an oath on Allāh سُبْحَانَہُ وَتَعَالَى and said, either they let Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ﷺ. When Rasūlullāh ﷺ 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 Al-Ḥudaybiyah during the night-time. The Companions رَضِيَ اللَّهُ عَنْهُمْ had managed to stop the attack but Mikraz escaped.

Mikraz arrived and spoke to Rasūlullāh ﷺ, 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 ﷺ on behalf of the Quraysh to discuss terms for peace. Rasūlullāh ﷺ told his Companions رَضِيَ اللَّهُ عَنْهُمْ that the Quraysh were now inclined for peace and sent this person to discuss it with them.



Figure 10 - The well at Al-Ḥudaybiyah



## The Treaty

Suhayl ibn ‘Amr talked at length discussing the terms of the treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When they were agreed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed ‘Alī رَضِيَ اللهُ عَنْهُ to write them down.

It was an Arab custom to write the following words at the head of any document:

باسمك اللهم

‘In your name, O Allāh’

However, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told ‘Alī رَضِيَ اللهُ عَنْهُ to write the following at the beginning:

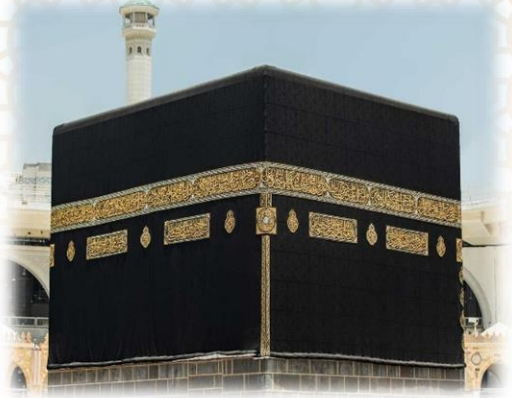
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘In the name of Allāh, the Beneficent, the Merciful’

Suhayl ibn ‘Amr said that he did not recognize these words which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said. He requested that the document should be started with the traditional words. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ agreed and told ‘Alī رَضِيَ اللهُ عَنْهُ to write them down.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, ‘Write, this is the treaty that Muḥammad, the Messenger of Allāh has made a truce upon.’

Suhayl ibn ‘Amr replied, ‘If we believed you were the Messenger of Allāh, then we would not stop you from going to the Baytullāh (House of Allāh) and nor would we have fought with you. Instead of Muḥammad the Messenger of Allāh, write Muḥammad ibn ‘Abdullāh.’



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took an oath on Allāh سُبْحَانَكَ وَتَعَالَى and said that he was His Messenger, even if Suhayl ibn ‘Amr denied it. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told ‘Alī رَضِيَ اللهُ عَنْهُ to remove those words and write the words according to Suhayl’s wishes.

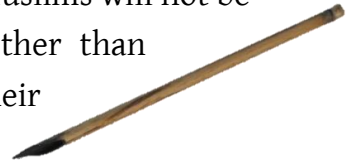
‘Alī رَضِيَ اللهُ عَنْهُ said that he would not remove his name under any circumstance. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked him to show him the place where they were written. We must remember that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unlettered, hence he asked where the words were.

‘Alī رَضِيَ اللهُ عَنْهُ pointed the words out and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ removed them himself with his blessed fingers. He then ordered ‘Alī رَضِيَ اللهُ عَنْهُ to write Muḥammad ibn ‘Abdullāh.

## The Terms of the Treaty

Six terms were agreed between Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Quraysh during the negotiations. These were as follows:

1. For ten years there will be no fighting between the two parties.
2. If any person from the Quraysh goes to Madīnah without the permission of his guardian or master, they will be returned to Makkah, even if they have become Muslim.
3. If any Muslim returns to Makkah from Madīnah, then he will not be returned to the Muslims.
4. During this time, no sword will be raised by either of the parties against the other, and no one will abuse the trust of the other.
5. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will return to Madīnah this year without performing ‘Umrah and without entering Makkah. In the following year, he will be allowed to perform ‘Umrah for only 3 days and then return. The Muslims will not be allowed to carry any weapons, other than swords, which must be kept in their scabbards or covers.
6. The other tribes in Arabia have the option to be included within the treaty on whichever side they wish.



The Banū Khuzā‘ah decided to align themselves with the Muslims and the Banū Bakr aligned with the Quraysh. Therefore, both tribes were also included within the treaty.



## Abū Jandal رَضِيَ اللَّهُ عَنْهُ

Suhayl ibn ‘Amr had a son called Abū Jandal رَضِيَ اللَّهُ عَنْهُ who had embraced Islām. The Quraysh of Makkah had persecuted him in many ways, and he had not been allowed to leave the city.



The treaty was still being written when Abū Jandal رَضِيَ اللَّهُ عَنْهُ managed to escape captivity and came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ still in his chains. When Suhayl set eyes upon his son, he said that this was the first person who should be returned according to the terms of the treaty.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that the treaty had not been completely written down yet. The terms would only take effect once the document was complete and had been signed.

Time and time again, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Suhayl to give Abū Jandal رَضِيَ اللَّهُ عَنْهُ to them, but he refused. Eventually Abū Jandal رَضِيَ اللَّهُ عَنْهُ was surrendered to the Quraysh.

Abū Jandal رَضِيَ اللَّهُ عَنْهُ turned to the Muslims and said it was regretful that he was being handed over to the disbelievers. Upon hearing his words, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ‘O Abū Jandal, have patience and have hope for reward, I don’t like to go against the terms of treaty and have faith that indeed Allāh سُبْحَانَهُ وَتَعَالَى will make for you a way to freedom and a way out.’

## The Conversation of ‘Umar رَضِيَ اللَّهُ عَنْهُ

The decision to send Abū Jandal رَضِيَ اللَّهُ عَنْهُ back to the Quraysh caused the Companions رَضِيَ اللَّهُ عَنْهُمْ to become very upset. ‘Umar رَضِيَ اللَّهُ عَنْهُ was unable to contain himself and said, ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, are you not the true Messenger of Allāh سُبْحَانَهُ وَتَعَالَى?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that he was. ‘Umar رَضِيَ اللَّهُ عَنْهُ then said, ‘Are we not on the truth and they on falsehood?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ agreed once again with his comment.

‘Umar رَضِيَ اللَّهُ عَنْهُ then asked why should they tolerate this humiliation? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that he was the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى and His true Prophet. He could not go against His command and Allāh سُبْحَانَهُ وَتَعَالَى was his Helper and Supporter. ‘Umar رَضِيَ اللَّهُ عَنْهُ then asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Did you not promise that we would perform the Ṭawāf of the Baytullāh?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘When did I say that we would perform the Ṭawāf this year?’

‘Umar رَضِيَ اللَّهُ عَنْهُ then went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and had the same conversation with him. Abū Bakr رَضِيَ اللَّهُ عَنْهُ replied in the exact same way as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

‘Umar رَضِيَ اللَّهُ عَنْهُ says he was extremely regretful about his conduct during this time. In expiation for this, he prayed many Ṣalāh, fasted for many days, gave generously in charity and freed many slaves.



## The Condition of Returning the Muslims

In Ṣaḥīḥ Muslim, in a Ḥadīth narrated by Anas رَضِيَ اللهُ عَنْهُ, it mentions the time when the treaty was being documented.

فَاشْتَرَطُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ  
عَلَيْكُمْ وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا فَقَالُوا يَا رَسُولَ اللَّهِ  
أَنْكُتُ بِهَذَا قَالَ  
نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ  
اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا<sup>5</sup>

The Quraysh laid the condition on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that anyone who came to them from the Muslims would not be returned and anyone who went to the Muslims would be returned.

When this condition was being written, the Companions رَضِيَ اللهُ عَنْهُمْ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if they should write this. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Yes, indeed the one who goes away from us to them, may Allāh keep him away and the one who comes to us from them, (and is sent back) Allāh will provide him relief and a way of escape.’

The treaty was subsequently completed with all the terms and signed by both parties.

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<sup>5</sup> Ṣaḥīḥ Muslim 1784



## The Sacrifice of the Animals

The Muslims had taken sacrificial animals with them to Makkah. As they were not going to be allowed to perform their rites that year, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded that all the animals be sacrificed and the Companions رَضِيَ اللهُ عَنْهُمْ shave their heads.

The Companions رَضِيَ اللهُ عَنْهُمْ at the time were quite downcast due to the terms of the treaty which they thought had gone against them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order three times, but no one stood up.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then went to his wife Umm Salamah رَضِيَ اللهُ عَنْهَا and told her what had happened. She told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the treaty had been very difficult for the Muslims, and they were very upset, hence they could not do what he had asked. She advised him not to say anything to anyone, but to go outside, perform the sacrifice, then shave his head. As soon as the Companions رَضِيَ اللهُ عَنْهُمْ would see him do this, they would also do the same.



As per the advice of Umm Salamah رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went outside and sacrificed his animals. As soon as the Companions رَضِيَ اللهُ عَنْهُمْ saw him doing this, they started to sacrifice their animals as well.

According to one narration, it was Khirāsh ibn Umayyah ibn al-Faḍl al-Khuzā‘ī رَضِيَ اللَّهُ عَنْهُ who shaved the blessed head of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In Ibn Hishām it mentions a narration from Ibn Abbās رَضِيَ اللَّهُ عَنْهُ that on the day of Al-Ḥudaybiyah, some men shaved their heads whilst others cut their hair.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for them and said, ‘May Allāh have mercy on those who shaved their heads.’ The Companions رَضِيَ اللَّهُ عَنْهُمْ said, ‘And for those that cut their hair O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, ‘May Allāh have mercy on those who shaved their heads.’

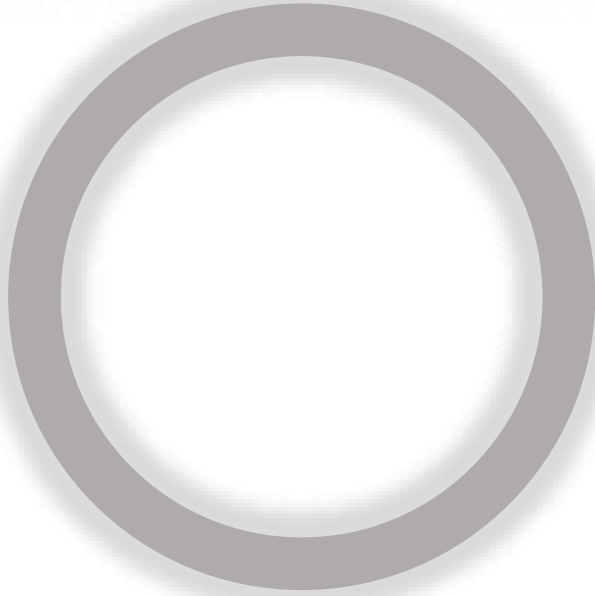
Again, the Companions رَضِيَ اللَّهُ عَنْهُمْ said, ‘And for those that cut their hair O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said for the third time, ‘May Allāh have mercy on those who shaved their heads.’

The Companions رَضِيَ اللَّهُ عَنْهُمْ said for the third time, ‘And for those that cut their hair O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finally said, ‘And for those that cut their hair.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked why he supplicated 3 times for those that shaved their heads and not for those who cut their hair.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that those people had no doubt.

One of the animals which was sacrificed on this day was a camel which was previously owned by Abū Jahl. This camel had a distinctive silver nose ring. When this animal was sacrificed, the polytheists of Makkah were enraged.





## The Benefits of the Treaty

**I**mām Zuhrī رَحِمَهُ اللهُ mentions that Al-Ḥudaybiyah was a great victory, the likes of which had not been seen before. Some of the benefits were as follows:

- Prior to the treaty, both sides were at war, therefore people were unable to meet each other. After the treaty, the fighting had come to an end and peace now prevailed. People were now able to meet each other freely.
- People who could not declare their faith in Islām, now started to practise Islām openly.
- The mutual hate and resentment went away.
- There was now an opportunity to talk and discuss the rulings of Islām openly.
- People listened to the Qur’ān which resulted in many more people embracing Islām. In fact, more people came into the fold of Islām in the following years up to the conquest of Makkah, then from the beginning of Prophethood, up to the treaty.
- The Muslims had also been given a guarantee that they would be able to come back the following year and perform ‘Umrah in peace, without any risk or threats.



## The Journey Back

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had stayed in Al-Ḥudaybiyah for approximately two weeks. Once the treaty had been ratified, the Muslims travelled back to Madīnah. When they reached half way between Makkah and Madīnah, Sūrah al-Faṭḥ was Revealed.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gathered the Companions رَضِيَ اللهُ عَنْهُمْ and recited the Sūrah to them. The Companions رَضِيَ اللهُ عَنْهُمْ had considered this treaty to be a defeat for them, but Allāh سُبْحَانَهُ وَتَعَالَى had referred to it as an open victory. They asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is this a victory? Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied ‘I swear by the One in whose hand is my life, this is a great victory.’ The Muslims continued their journey until they reached Madīnah.



## Summary of Al-Ḥudaybiyah

Battle Number	21	
Name of the Battle	Al-Ḥudaybiyah	
Date of the Battle	6AH	Dhul Qa‘dah
Reason for Expedition	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set out to perform ‘Umrah after seeing a dream	
Location	Al-Ḥudaybiyah	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Namīlah al-Laythī رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	The Muslims had set out for ‘Umrah	
Leader of the enemy forces	Khālid ibn al-Walīd & ‘Ikrimah	
Number of Muslims	1400	
Number of enemy forces or information about them	The Quraysh of Makkah	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	One and a half months	
Type of Battle	Treaty	
Verses of Qur’ān narrated in relation to Expedition	Sūrah al-Fath	
Outcome of Battle	A treaty was agreed with the Muslims returning the following year for ‘Umrah	



## Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ

The terms of the treaty now set in. One of the Companions رَضِيَ اللَّهُ عَنْهُ who had been in Makkah was Abū Baṣīr, ‘Utbah ibn Usayd ibn Jāriyah رَضِيَ اللَّهُ عَنْهُ. He managed to escape from captivity and arrived in Madīnah.

Azhar ibn ‘Abd ‘Auf and Al-Akhnas ibn Sharīq from the Quraysh wrote to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about him. They also sent a man from the Banū ‘Āmir ibn Lu’ayy and one of their free slaves to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to bring Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ back to Makkah.

As per the terms of the treaty, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed over Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ to the two men. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him that he could not break the terms of the treaty and it would be best if he returned.

Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ said to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Are you sending me back to the polytheists who want to change my religion and persecute me in many different ways?’



Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ to be patient and have hope in Allāh سُبْحَانَهُ وَتَعَالَى. Very soon Allāh سُبْحَانَهُ وَتَعَالَى would create a means for his freedom.

The two men from the Quraysh took Abū Baṣīr رَضِيَ اللهُ عَنْهُ and started to make their way back to Makkah. They reached Dhul Ḥulayfah to rest and started to eat some dates which they had.

Abū Baṣīr رَضِيَ اللهُ عَنْهُ started to converse with the man from the Banu ‘Āmir. He told him that it seemed he had a very precious sword. The man unsheathed the blade and took an oath on Allāh سُبْحَانَهُ وَتَعَالَى saying he had tested it many times.



Abū Baṣīr رَضِيَ اللهُ عَنْهُ then asked if he could take a look at the sword. The man handed him the sword and Abū Baṣīr رَضِيَ اللهُ عَنْهُ put an end to him right away. As soon as the other man had seen what had happened, he ran and went straight back to Madīnah. He came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that his companion had been killed by Abū Baṣīr رَضِيَ اللهُ عَنْهُ and he would also be killed.





## Abū Baṣīr رَضِيَ اللهُ عَنْهُ returns to Madīnah

Abū Baṣīr رَضِيَ اللهُ عَنْهُ went back to Madīnah and told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had fulfilled his oath. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had placed him in their custody and now Allāh سُبْحَانَهُ وَتَعَالَى had given him freedom from them. If he went back to Makkah, then they would force him to turn away from the religion of Islām. Abū Baṣīr رَضِيَ اللهُ عَنْهُ said whatever he had done, was because there was no treaty between himself and the Quraysh. He realised if he stayed in Madīnah, then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will again hand him over to the disbelievers, because that was the terms of the agreement. Abū Baṣīr رَضِيَ اللهُ عَنْهُ left and went to stay near the sea at Al-ʿĪṣ in the region of Dhul Marwa. The caravans of the Quraysh used to pass by this area when they travelled to and from Shām.



Figure 11 - Al-ʿĪṣ

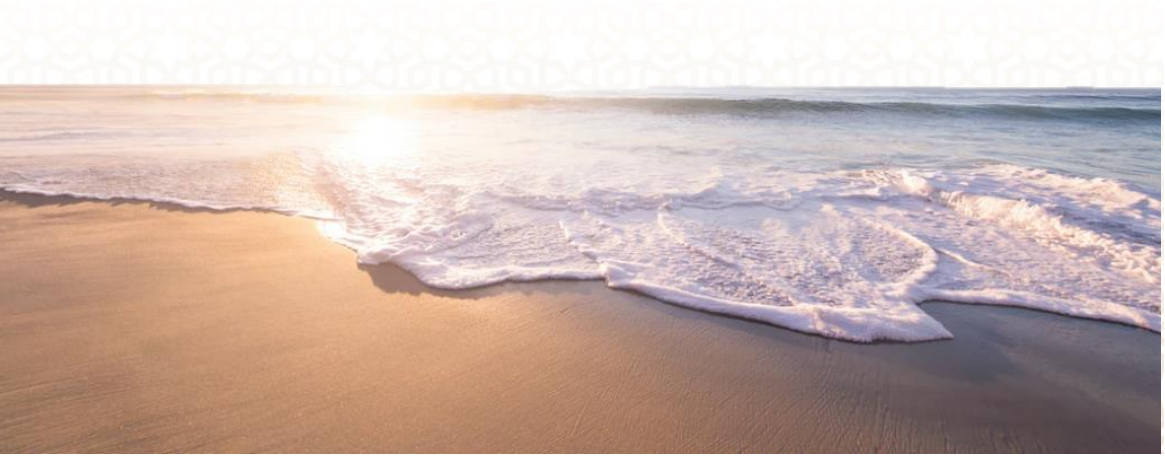


## The Haven

When the other destitute Muslims of Makkah found out that Abū Baṣīr رَضِيَ اللهُ عَنْهُ was staying by the sea, they started to secretly leave and join him. The son of Suhayl ibn ‘Amr, Abū Jandal رَضِيَ اللهُ عَنْهُ, who had been prevented from joining the Muslims during the treaty of Al-Ḥudaybiyah, also reached there.

Before long, a group of 70 Companions رَضِيَ اللهُ عَنْهُمْ had assembled in the camp. In other narrations it mentions there were as many as 300. Whenever a Qurayshi caravan would pass by, they would try and take whatever they could from it and use this to survive.

Abū Baṣīr رَضِيَ اللهُ عَنْهُ and the other Companions رَضِيَ اللهُ عَنْهُمْ caused a massive problem for the Quraysh. They had no choice but to send a person to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and request that he calls Abū Baṣīr رَضِيَ اللهُ عَنْهُ and the others to Madīnah. They also said that whoever becomes Muslim in Makkah, they will no longer stop them from leaving and joining the Muslims in Madīnah. One of the conditions of the treaty of Al-Ḥudaybiyah had now been annulled upon the Quraysh’s request.



## The Letter of Rasūlullāh ﷺ

Rasūlullāh ﷺ sent a letter to Abū Baṣīr رَضِيَ اللهُ عَنْهُ requesting for him to come to Madinah. When the letter reached him, he was in the final stages of his life.

The letter was given to Abū Baṣīr رَضِيَ اللهُ عَنْهُ and he kept on reading it and getting happier, until he passed into the hereafter with the blessed letter on his chest. In another narration it says that the letter was in his hand.

Abū Jandal رَضِيَ اللهُ عَنْهُ carried out the funeral rites for Abū Baṣīr رَضِيَ اللهُ عَنْهُ and buried him over there. Nearby he also built a small Masjid.

After a short while, Abū Jandal رَضِيَ اللهُ عَنْهُ left with the other Companions رَضِيَ اللهُ عَنْهُمْ to join Rasūlullāh ﷺ in Madīnah.



## The Blood Money for the Banū ‘Āmir

Abū Baṣīr رَضِيَ اللهُ عَنْهُ had killed the man from the Banū ‘Āmir who had been sent to collect him from Madīnah. Upon receiving this news, Suhayl ibn ‘Amr, the father of Abū Jandal رَضِيَ اللهُ عَنْهُ decided that he would ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for blood money, as the man was from the same tribe as Suhayl. In Ibn Hishām, it mentions that Suhayl leant his back against the Ka‘bah and swore that he would not remove it until the man’s blood money was paid.

Abū Sufyān, told Suhayl said that he could not ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for blood money as he had fulfilled his side of the oath by handing him over to the men in the first instance. Also, Abū Baṣīr رَضِيَ اللهُ عَنْهُ had not killed the man after receiving a command from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but had murdered him on his own behalf. Furthermore, the blood money cannot be claimed from the family of Abū Baṣīر رَضِيَ اللهُ عَنْهُ either, as they were not on his faith.





## The Female Migrants

**A**fter the treaty of Al-Ḥudaybiyah, whichever Muslim men had come from Makkah to Madīnah, Rasūlullāh ﷺ had sent them back as per the terms of the treaty.

Some Muslim women also migrated and reached Madīnah. Among them was Umm Kulthūm bint ‘Uqbah ibn Abū Mu‘ayṭ رَضِيَ اللَّهُ عَنْهَا. Her 2 brothers, ‘Umārah and Al-Walīd came to Rasūlullāh ﷺ. They asked him to return her to them as per the terms of the treaty but Rasūlullāh ﷺ refused. Allāh سُبحانه و تعالیٰ had forbidden the Muslims from doing so.

Allāh سُبحانه و تعالیٰ sent down Revelation to refuse any request to send them back. It was made clear that the condition of return was specific to men only, women were not included in this.

In some narrations, it mentions that the words in the treaty said that no ‘man’ would come to you, except that you will return them. It was clear from this that the condition was specific to males and females were not included in this.

The polytheists of Makkah wanted to include women in the terms of the treaty as well but Allāh سُبحانه و تعالیٰ refused and sent down the following Verses specifically regarding this.

## The Revelation regarding the Female Migrants

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ  
فَأَمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ  
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ  
وَعَآئُهُنَّ مَآ أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُم أَن تَنكِحُوهُنَّ إِذَا  
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَءَلُوا مَآ  
أَنفَقْتُمْ وَلَيْسَ ءَلَا مَآ أَنفَقُوا ذٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ  
بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ شَيْءٌ مِّنْ  
أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ  
مِّثْلَ مَآ أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ ءَ مُؤْمِنُونَ ﴿١١﴾<sup>6</sup>

“O you who believe, when the believing women come to you as emigrants, put them to a test. Allāh knows best about their faith.

So, if you find them faithful, do not send them back to the disbelievers. Neither these (women) are lawful for them, nor are those (disbelievers) lawful for these (women). And give them (the

<sup>6</sup> Sūrah al-Mumtaḥinah verse 10-11

disbelievers) that (dower) which they had paid (to these women). And there is no sin for you if you marry them, when you give them their dowers. And do not hold on to the ties of marriage with the disbelieving women, and ask (their new non-Muslim husbands to pay to you) that (dower) which you had paid (to your previous wives), and they (the previous non-Muslim husbands of the Muslim women) should ask (their new Muslim husbands) to pay that (dower) which they had paid (to their previous wives).

That is the decision of Allāh. He decides between you. And Allāh is All-Knowing, All-Wise. (10)

And if some of your (non-Muslim) wives have slipped from you, (and their present non-Muslim husbands do not pay to you the dower as aforesaid,) and you have your turn (of paying dower to the previous Non-Muslim husbands of your present wives), then (instead of paying dower to them,) give those whose wives have slipped the like amount of what they had paid (to them). And fear Allāh, the One in whom you believe.” (11)

After this Revelation, the polytheists became quiet and did not ask for the women migrants to be sent back.



## The Seal

**T**owards the end of the 6<sup>th</sup> year after Hijrah, in the month of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the intention of sending letters to the Kings of the World. He called the Companions رَضِيَ اللهُ عَنْهُمْ together and delivered a speech.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he had been sent as a Mercy to the Worlds. If they conveyed his message to the people, then Allāh سُبْحَانَہُ وَتَعَالَى would have mercy upon them.

The Companions رَضِيَ اللهُ عَنْهُمْ presented some advice to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Any letter which is received by a King is not considered authentic if it does not have an official seal. In fact, they would not even look at such letters.

With the advice of the Companions رَضِيَ اللهُ عَنْهُمْ, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got a seal made in the shape of a ring. Both the band and the seal were made from silver.

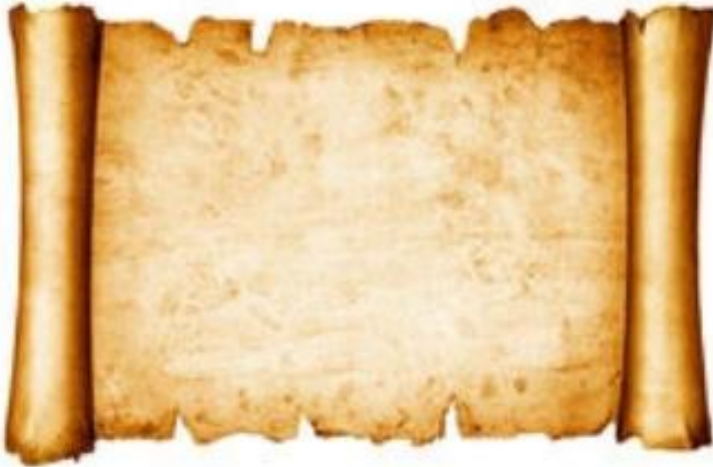


The seal was fashioned in an Abyssinian style with the words Allāh, Muḥammad and Rasūl written on it. The word Allāh was on the top, Rasūl in the middle and Muḥammad at the bottom.

## The Letters to the Kings

**T**he letters were prepared and sent to the Kings. They were invited towards the truth and were told that they would be responsible for their people going astray if they didn't heed this message.

Wāqidī رَحِمَهُ اللهُ ﷺ mentions that these letters were sent after the treaty of Al-Ḥudaybiyah in the 6<sup>th</sup> year of Hijri, in the month of Dhul Ḥijjah. Other scholars say that they were sent in the 7<sup>th</sup> year. It could be possible to consolidate both by saying that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the intention to send the letters in the 6<sup>th</sup> year and sent the actual letters in the 7<sup>th</sup> year.



## The Kings of the Time

In Atlas Tārīkhī, it mentions a total of 9 letters were sent to the various rulers in and around the Hijāz.<sup>7</sup>

Name of Messenger	Letter Sent to	Location
Diḥyah ibn Khalifah al-Kalbī رَضِيَ اللهُ عَنْهُ	Qayṣar (Hiraqla) Emperor of Rome	Īliyā' (Al-Quds, Palestine)
‘Abdullāh ibn Ḥudhāfah al-Sahamī رَضِيَ اللهُ عَنْهُ	Kisrā' Emperor of Persia	Al-Madāin Irāq
‘Amr ibn Umayyah al-Ḍamrī رَضِيَ اللهُ عَنْهُ	Al-Najjāshī Emperor of Abyssinia	Abyssinia
Ḥātib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ	Al-Muqawqis Governor of Egypt	Alexandria Egypt
Al-‘Alā’ ibn al-Ḥaḍramī رَضِيَ اللهُ عَنْهُ	Al-Mundhir ibn Sāwī Ruler of Baḥrayn	Baḥrayn
Salīṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللهُ عَنْهُ	Hawdhah al-Ḥanafī Ruler of Yamāmah	Al-Yamāmah Najd
Shujā‘ ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ	Al-Ḥārith al-Ghassānī Ruler of Al-Ghassāsanah	Ḥawrān (Damascus)
Al-Muhājir ibn Abū Umayyah al-Makhzūmī رَضِيَ اللهُ عَنْهُ	Al-Ḥārith al-Ḥamīrī Ruler of Yaman	Ṣan‘ā' Yaman
‘Āmr ibn al-‘Āṣ al-Sahamī رَضِيَ اللهُ عَنْهُ	The 2 sons of Julandī Rulers of ‘Umān	‘Umān

<sup>7</sup> Atlas Tārīkhī page 308



## The Destinations of the Letters

The Map below shows the geographical locations of where the letters were sent.

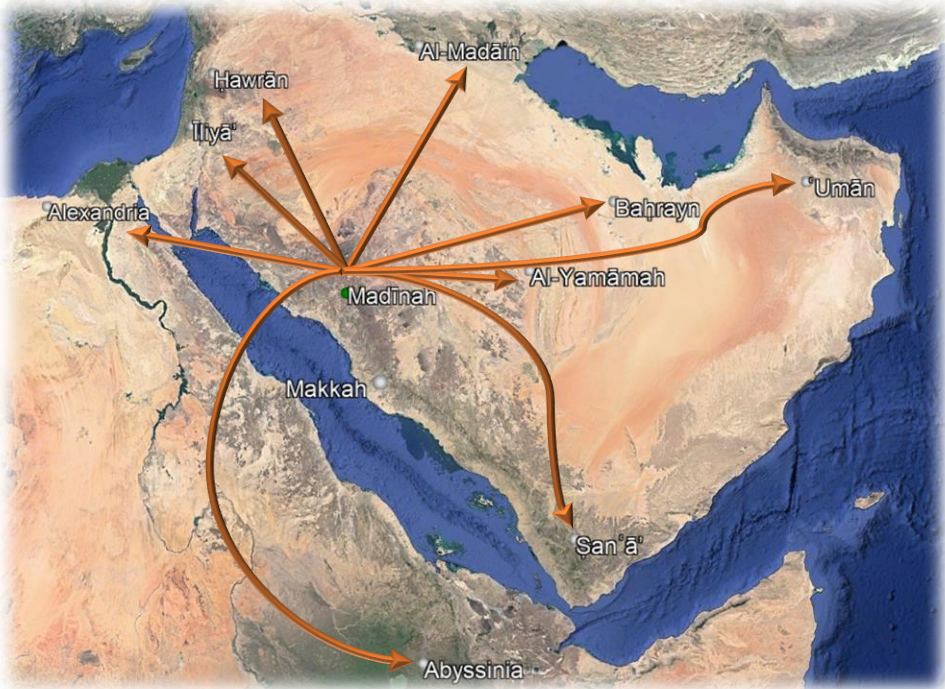


Figure 12 – The destinations of the letters of Rasūlullāh ﷺ

## The Letter to Hiraqla – Ruler of Byzantine

One of the letters was sent to the Christian ruler Hiraqla, or Heraclius as he more commonly known. Hiraqla was the leader of the Christian Byzantine empire.

The Byzantine empire spanned all the way from Europe to North Africa and the Middle East. It was one of the two super powers at the time. The other being the Persian empire.

The purple area in the map below, shows the territory of the Byzantine empire under the Heraclian dynasty.



Figure 13 - The Byzantine empire

The Byzantine and Persian empires were at constant conflict. Heraclius had just defeated the Persians and walked from Ḥoms to Bayt al-Maqdis as a way of giving thanks for the victory. Hiraqla was in Īliyā' at the time, which was the name given to Al-Quds in Palestine.



## The Invitation

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started the letter with the name of Allāh  
سُبْحَانَهُ وَتَعَالَى, the Beneficent the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلٍ عَظِيمِ الرُّومِ  
سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ  
فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلَمَ  
يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ  
وَ {يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ} إِلَى  
قَوْلِهِ: {اشْهَدُوا بِأَنَا مُسْلِمُونَ}



*In the name of Allāh, the Beneficent, the Merciful.*

*From Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the slave of Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger, to Hiraqla, the ruler of Rome.*

*Peace upon the one who follows guidance. After this:*

*Indeed, I invite you with the invitation of Islām. If you embrace Islām, then you will be safe. Allāh (سُبْحَانَهُ وَتَعَالَى) will give you twice the reward. And if you turn away, then the sins of the people will be upon you.*

*Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then quoted verse 64 of Sūrah Āl-Imrān:*

*“O people of the Book, come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as Lords instead of Allāh. Then, should they turn back, say,  
“Bear witness that we are Muslims.””*



## Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent this letter with Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ to the Byzantine Emperor. He reached Bayt al-Maqdis in the month of Muḥarram, in the 7<sup>th</sup> year of Hijrah and presented the letter in his court. Before he gave the letter, Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ delivered a short speech.

Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ told the court about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and advised Hiraqla to make his decision based upon sincerity and humility. He confirmed with him that ‘Isā عَلَيْهِ السَّلَامُ used to pray Ṣalāh and invited Hiraqla towards the One whom ‘Isā عَلَيْهِ السَّلَامُ prayed to.

Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ then invited Hiraqla towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, about whom Mūsā عَلَيْهِ السَّلَامُ and ‘Isā عَلَيْهِ السَّلَامُ had given glad tidings

Once Dihyah al-Kalbī رَضِيَ اللهُ عَنْهُ had finished, the ruler of Rome took the letter, placed it on his eyes and kissed it. He then opened the letter and looked at it. Hiraqla said he would think about it and give an answer the following day.





## The Summoning of Abū Sufyān

Hiraqla told his servants to present all the people who were presently in his land, who had come from the same kin as Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He wanted to question them and find out more about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

It just so happened that Abū Sufyān was in Shām at the same time on a trade mission. He was accompanied by some other members of the Quraysh, and they were staying in Gazzah.



Figure 14 - Shām

Hiraqla's people went and brought Abū Sufyān from Gazzah and presented him in the royal court. It was a great assembly full of nobles.



## The Ḥadīth of Hiraqla

This incident is documented in Ṣaḥīḥ al-Bukhārī<sup>8</sup>.

The Ḥadīth is narrated by ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ. He mentions that Abū Sufyān ibn Ḥarb informed him that Hiraqla sent a messenger to him, while he had been accompanying a caravan from the Quraysh. They were trading in Shām (Syria) at a time where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a truce with Abū Sufyān and the disbelievers from the Quraysh.

At that time, Abū Sufyān had not embraced Islām and had been fighting against the Muslims with other people from the Quraysh.

As mentioned, Hiraqla was the Christian Emperor of the time, and Shām (Syria) was under his rule. The Quraysh would often go to Shām to trade.

After being summoned, Abū Sufyān went with his companions to Īliyā’ (which was the name given to Jerusalem at the time). Hiraqla was present in his court with some senior Roman dignitaries. Abū Sufyān and his companions were then called.

Hiraqla called for a translator to translate between his language and Arabic, which was spoken by the Quraysh.

Hiraqla now started to question Abū Sufyān in relation to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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<sup>8</sup> Ṣaḥīḥ al-Bukhārī 7

## The Questioning

Hiraqla asked the Arab party, ‘Which of you is closest in relation with this man who claims to be a Prophet?’

Abū Sufyān replied, ‘I am the closest to him in relation.’ Hiraqla said, ‘Bring him close to me and keep his companions close by; make them stand behind him.’

Hiraqla then said to the translator, ‘Tell them (meaning Abū Sufyān’s companions) that I am going to be asking some questions to this person (meaning Abū Sufyān) about this man (Rasūlullāh ﷺ), so If he lies, you should contradict him.’

This was a good ploy used by Hiraqla so he could ensure that Abū Sufyān tells the truth. If Abū Sufyān lies, he can’t see his companions behind him, and they will inform Hiraqla that he has not spoken the truth. Abū Sufyān now had no choice but to tell the truth, even if it meant he didn’t like it.



Abū Sufyān then said, ‘By Allāh, had I not been afraid that my companions would label me a liar, I would have lied about it’ (meaning, he would have lied when asked about Rasūlullāh ﷺ).

Abū Sufyān said, ‘The first question that he asked me about him (meaning Rasūlullāh ﷺ) was, ‘What is the status of his lineage among you?’”

I said, ‘Among us he is of a noble lineage.’

Hiraqla asked, ‘Has anyone said these words from among you ever before him (meaning, has anyone else claimed to be a Prophet).’ I said, ‘No.’

Hiraqla then asked, ‘Have there been any Kings from his forefathers?’ I said ‘No.’

Hiraqla asked, ‘Do the nobles follow him, or the poor people?’ I said, ‘Rather, the poor people.’

He then asked, ‘Are their numbers increasing or decreasing?’ I said ‘Rather, they are increasing.’

Hiraqla then asked, ‘Has anyone from them returned to his old religion due to displeasure after they had entered into it (meaning Islām)?’ I said ‘No.’

He then asked, ‘Has anyone from you accused him of lying before he said what he said? (Meaning, his claim to be a Prophet) I said ‘No.’

Hiraqla then asked, ‘Does he break his promises?’ I said ‘No, and we have a truce from him; we don’t know what he will do in it.’



Abū Sufyān said, ‘I did not find an opportunity to put in any words except these words (meaning, words which could work against Rasūlullāh ﷺ).’

Hiraqla then asked, ‘Have you fought with him?’ I said ‘Yes.’

Hiraqla said, ‘So what were the outcomes of your battles with him?’ I said, ‘The battles between us and him, sometimes he beat us and sometimes we beat him.’

Hiraqla then asked, ‘What does he command you to do?’ I said, ‘He says to worship Allāh alone, and to not associate any partners with Him, and leave what your forefathers said. And he commands us with Prayer (Ṣalāh), truthfulness, to be chaste and keep good relations.’



## Hiraqla's Response

Hiraqla had asked Abū Sufyān several well thought out questions to work out whether Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the true Messenger of Allāh سُبْحَانَهُ وَتَعَالَى or not.

After listening to Abū Sufyān's answers, Hiraqla came back with a response. Hiraqla instructed his translator once again to convey his words to Abū Sufyān. Hiraqla would speak and the translator would relay the words to Abū Sufyān.

Hiraqla said, 'Say to him (meaning Abū Sufyān), I asked you about his lineage, and you mentioned that indeed he is from a noble lineage, and like that, the Messengers have been sent in the noble families of their people.'

'And I asked you, is there anyone from you who has said these words before (claiming to be a Prophet), and you said no. So, I say, if anyone from you had said these words before him, I would say he is following a statement which was said before him.'

Hiraqla then said, 'I asked you if any of his ancestors were kings and you said no. I say, if there were any Kings from his ancestors then this is a man who is seeking the dominion of his ancestors.'



Hiraqla continued, ‘I asked you whether the noble people follow him, or the poor people. You mentioned the poor people follow him, and they are the followers of Messengers.’

‘I asked you if their number was increasing or decreasing. You mentioned that their number was increasing and like that, is the way of faith until it completes.’

‘I asked you if anyone has turned back to his old religion after entering into his religion (Islām) due to displeasure. You said no. Faith is like that, at the time when its delight enters the heart.’

‘I asked you if anyone from you has accused him of lying. You said no. Indeed, I recognised that if he does not lie to the people, then how he could he lie about Allāh?’

‘I asked you if he breaks promises. You said no. Messengers are like that - they don’t break promises.’

‘And I asked you with what he commands. You mentioned that he commands you to worship Allāh and to not associate any partners with Him. He forbids you from worshipping idols, and he commands you to pray, be truthful, and chaste.’





‘If what you say is true, he will soon occupy the place under my feet. And indeed, I knew he was going to come, (but) I didn’t think that he would be from among you (meaning the Arabs). If I knew I could reach him, I would immediately go to him and if I was with him, I would wash his feet.’



Hiraqla then called for the letter which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent with Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ, to the governor of Busra. It was given to Hiraqla, and he read it.

Abū Sufyān mentions, when Hiraqla concluded his speech and the reading of the letter, there was lots of shouting. As voices were being raised, Abū Sufyān and his companions were taken out (of the court).

Abū Sufyān said to his companions at the time they were taken out, ‘Indeed the matter of Ibn abī-Kabshā (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has become a prominent one, even the King of the Banū Aṣḥār, (meaning Hiraqla) is afraid of him.’

Abū Sufyān then grew certain that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would prevail. This conviction remained until Allāh سُبْحَانَهُ وَتَعَالَى entered him into Islām during the conquest of Makkah.

## The Dream of Hiraqla

Ibn an-Nāẓūr was the governor of Īliyā' or Jerusalem at the time and Hiraqla was the leader of the Christians in Shām (Syria).



He mentions, when Hiraqla came to Īliyā', he woke up one morning in a sad mood. Some of the priests asked him why he was that way.

Ibn an-Nāẓūr mentions that Hiraqla was a fortune teller and an astrologer. In response to their question, Hiraqla narrated a dream that he had seen. He said, 'I saw at night when I was looking at the stars, that the leader of the circumcised people has appeared.'

Hiraqla asked, 'Who is circumcised from these people?' They said, 'No one is circumcised apart from the Jews, so you should not be afraid of them.' While they were discussing this, a man was brought to Hiraqla who had been sent by the ruler of Ghassān. He had brought news of Rasūlullāh ﷺ.

When Hiraqla was informed of this, he asked them to go and investigate to see if this Messenger was circumcised. After finding out, Hiraqla was told that the Messenger was circumcised. Hiraqla then questioned his people about the Arabs, and they said that they were also circumcised.

Hiraqla then said that the King of these people has appeared.

## The Gathering in Ḥoms

Hiraqla now wrote a letter to his friend in Rome, who was as knowledgeable as him, telling him about the appearance of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hiraqla then went back to Ḥoms. He didn't leave there until he received a letter from his friend who agreed with his opinion about the appearance of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and that indeed he was a Messenger.



Hiraqla invited the leaders of Rome to his palace in Ḥoms and ordered all the doors to be closed.

He turned to them and said, 'O people of Rome, if you wish success, guidance and wish that your empire remains, then follow this Prophet.'

The people started running to the doors and found they were locked. When Hiraqla saw their hatred, he lost hope of them accepting faith.

Hiraqla called for them to be brought back to him and said, 'Indeed I said what I said to test your conviction on your religion, and I have seen it.' The people then bowed to him, and he became pleased with them.



## The Governor

After a while Hiraqla called Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ privately and told him that he knew his friend is the Prophet who was to be sent. He feared the people of Rome would kill him. If he didn't have this fear, then he would have followed him.

Hiraqla then told Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ to go to Ḍaghāṭir, who was a very learned Scholar. He said he had more knowledge than him and the Romans respected him a lot more than himself. Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ should go to him and tell him about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ went to Ḍaghāṭir and informed him about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ḍaghāṭir took an oath by Allāh سُبْحَانَهُ وَتَعَالَى and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger that was to be sent. His qualities had been mentioned in their Holy Books.

Ḍaghāṭir then went and removed the black clothes he had on and donned some white clothes. He took his staff and went inside the Church. He addressed everyone and said:

‘O people of Rome, a letter has come from Aḥmad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in which he has called us to Allāh, the Mighty and Majestic. I bear witness that there is no God except Allāh and Aḥmad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His slave and Messenger.’



As soon as the people heard this, they attacked him until he was no more.

Diḥyah al-Kalbī رَضِيَ اللهُ عَنْهُ went back to Hiraqla and told him what had happened. Hiraqla said, ‘This is what I fear, that the people will also do the same to me.’

The ruler of Rome kept the letter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with great respect in a golden pen case; however, he did not embrace Islām despite knowing that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the true Messenger of Allāh سُبْحَانَهُ وَتَعَالَى.

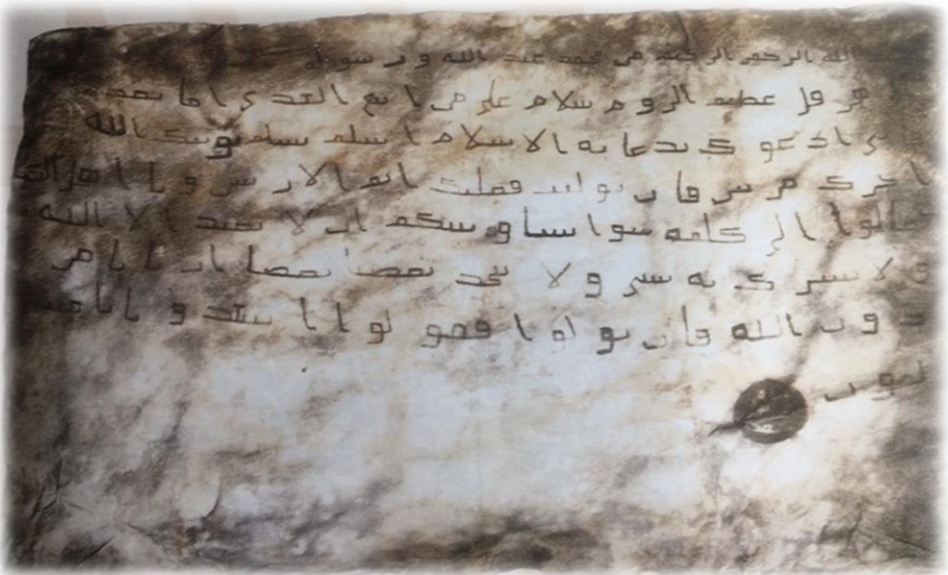


Figure 15: The Letter sent to Hiraqla



## The Letter of Rasūlullāh ﷺ

Many years later, Amīr Sayf ad-Dīn Maṣṣūrī, on one of his travels, saw the same letter which had been kept safe by the progeny of Hiraqla and handed down generation after generation.

It had been stored in a chest, within a golden pen-case. It was then wrapped inside a silk cloth.

When Amīr Sayf ad-Dīn Maṣṣūrī saw the letter, some of the letters had disappeared. The King told him that this was the letter which his Messenger, Muḥammad ﷺ had sent to his grandfather Qaysar (Hiraqla), which had come to him by inheritance.

Qaysar had made a bequest that as long as this letter remains safe in their keeping, their empire will remain safe. Therefore, due to this reason, they guard this letter as much as they can and treat it with the utmost respect, keeping it hidden from the Christians.





## The Letter to Kistrā' – Ruler of Persia

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent 'Abdullāh ibn Ḥudhāfah Sahrī to Al-Madāin, which is in present day Irāq, with a letter to Kistrā, the ruler of the Persian Empire. Kistrā was also known as Chosroe.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

من محمد رسول الله الى كسرى عظيم فارس

سلام على من اتبع الهدى وأمن بالله ورسوله

واشهد أن لا اله الا الله وحده لا شريك له

وان محمدا عبده ورسوله

ادعوك بدعاية الله عزوجل فاني انا رسول الله الى الناس كلهم

لانذر من كان حيا و يحق القول على الكافرين

اسلم تسلم فان توليت فعليك اثم المجوس

*In the name of Allāh, the Beneficent, the Merciful.*

*From Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the slave of Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger to Kistrā', the ruler of Persia.*

*Peace upon the one who follows guidance and believes in Allāh and His Messenger and testifies that there is no God except Allāh alone and He has no partners and Muḥammad is His Slave and His Messenger.*

*I invite you according to the Instruction of Allāh to that religion of which I am a Messenger, who has been sent to all people so that I may warn that person whose heart is alive.*

*And the word of Allāh will be implemented against the disbelievers. Embrace Islām and you will stay safe. If you refuse, then the sins of all the Zoroastrians will be upon you.*

As soon as Kistrā' read the letter he became very angry and tore it up. He said that this person writes to me (that I should bring faith upon him) when this person is my slave.

‘Abdullāh ibn Ḥudhāfah Sahnī رَضِيَ اللهُ عَنْهُ came back to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him what had happened. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the empire of Kistrā has become bits and pieces.

## Bādhān the Governor of Yemen

Kisrā' sent an order to Bādhān, who was the governor of Yaman, that two strong men be sent to Hijāz and arrest the person who wrote this letter. The man, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, should then be presented in front of Kisrā'.

Bādhān immediately dispatched two men to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a letter. When these men reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ they started to tremble and, in this manner, they presented the letter. Upon hearing the letter, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to smile and invited both men towards Islām. He also told them to come back the following day.

The following day, the men returned and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them that last night, Kisrā' had been killed by his son, Sherawyā. This incident occurred on a Tuesday night, and it was the 10<sup>th</sup> of Jumādā al-Ūlā', in the 7<sup>th</sup> year of Hijri.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them to go and tell Bādhān what they had heard from him. He also told them to tell him that his religion will reach as far as Kisrā's empire has reached.

When Bādhān heard about this incident, he said that these are not the words of any King. If his words are true, then indeed he is a Messenger from Allāh سُبْحَانَهُ وَتَعَالَى.

When the incident was verified, Bādhān embraced Islām with his entire family and friends.





Figure 16: The Letter sent to Kisrā'

## The Letter to Najjāshī – Ruler of Abyssinia

**R**asūlullāh ﷺ sent ‘Amr ibn Umayyah al-Ḍamrī رَضِيَ اللَّهُ عَنْهُ with a letter to Najjāshī the Ruler of Abyssinia. Abyssinia was a country in east Africa and the first Muslim migrants had been given refuge in the country. Najjāshī’s actual name was Aṣḥam.

‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ reached Abyssinia and presented the letter to Najjāshī. The letter invited Najjāshī towards Islām and spoke about how ‘Īsā عَلَيْهِ السَّلَامُ was created by Allāh سُبْحَانَهُ وَتَعَالَى like how He created Ādam عَلَيْهِ السَّلَامُ. The letter also said how Allāh سُبْحَانَهُ وَتَعَالَى is One and has no partners. Rasūlullāh ﷺ invited Najjāshī and all his armies towards Allāh.

‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ addressed Najjāshī and said that he had something to tell him, and he hoped he would listen attentively to his words. He also said that he had good thoughts about him.

‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ mentioned how whenever they (the Muslims) were in his country and had requested something good, he had always given it to them. They had never experienced any fear or anxiety. He then talked about the Injīl (Bible) and how it would be an impartial witness between them, whose testimony cannot be rejected. If Najjāshī did not accept this invitation, then he would be like how the Jews were to ‘Īsā عَلَيْهِ السَّلَامُ. ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ said that other Messengers had also been dispatched to other rulers, but compared to the others, they had higher expectations of Najjāshī.



## Najjāshī's Response

Najjāshī replied that he bears witness and swears that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger which the people of the Book had been waiting for. In the same way Mūsā' عَلَيْهِ السَّلَامُ gave glad tidings of 'Īsā' عَلَيْهِ السَّلَامُ, the one who will ride a donkey, 'Īsā' عَلَيْهِ السَّلَامُ had given glad tidings of the rider of the camel, meaning Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



Najjāshī said he had so much certainty about his Prophethood that even if he saw him, this certainty would not increase.

He then took the letter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and placed it on his eyes. He got off his throne and sat on the floor. He embraced Islām, testified on the truth, and wrote a reply to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## Najjāshī's Letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Najjāshī addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى and invoked the Mercy and Blessings of Allāh سُبْحَانَهُ وَتَعَالَى upon him. He then praised Allāh سُبْحَانَهُ وَتَعَالَى, who had guided him towards the truth.

Najjāshī then told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had received his letter. He talked about 'Īsā' عَلَيْهِ السَّلَامُ and whatever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said about him, he was no more than that. Najjāshī said he had recognised the religion which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been sent with and they had been hospitable to his cousin and his companions.



Najjāshī bore testimony that Rasūlullāh ﷺ was the true Messenger of Allāh ﷻ and he pledged allegiance on his hands and the hands of his cousin, and that he had embraced Islām for the sake of Allāh ﷻ, Lord of the worlds.

Najjāshī informed Rasūlullāh ﷺ that he was sending his son Arhā ibn Aṣḥam. Najjāshī mentioned that he only had control over himself, and if Rasūlullāh ﷺ wished, he would present himself in front of him. He concluded the letter by testifying that whatever Rasūlullāh ﷺ said was the truth and sending Salām upon him.

The reply was sent with his son, Arhā ibn Aṣḥam to Rasūlullāh ﷺ. Along with his men, Arhā boarded a ship, but it capsized on the way.



Najjāshī was the same king who ruled Abyssinia when the Muslims had migrated there in the 5<sup>th</sup> year of Prophethood. When he passed away in the 9<sup>th</sup> year of Hijri, Rasūlullāh ﷺ led his Janāzah Ṣalāh in his absence, with the Companions رَضِيَ اللَّهُ عَنْهُمْ in Madīnah.

After Aṣḥam passed away, another Najjāshī followed. Rasūlullāh ﷺ also sent him a letter but there is no confirmation that he also embraced, like his predecessor.





## The Letter to Al-Muqawqis – Ruler of Egypt

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a letter to Egypt, to Muqawqis, King of the Copts as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوْقِسِ عَظِيمِ الْقِبْطِ  
سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ  
فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلَمَ  
يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ  
فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْقِبْطِ  
{ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ }  
{ إِلَى قَوْلِهِ: { اشْهَدُوا بِأَنَا مُسْلِمُونَ } }



*In the name of Allāh, the Beneficent, the Merciful.*

*From Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the slave of Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger to Al-Muqawqis, ruler of the Copts.*

*Peace upon the one who follows guidance. After this:*

*Indeed, I invite you with the invitation of Islām. If you embrace Islām, then you will be safe. Allāh (سُبْحَانَهُ وَتَعَالَى) will give you twice the reward.*

*And if you turn away, then the sins of the Copts will be upon you.*

*Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then quoted Verse 64 of Sūrah Āl-Imrān:*

*“O people of the Book, come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as Lords instead of Allāh.*

*Then, should they turn back, say,*

*“Bear witness that we are Muslims.””*

The letter was sealed and Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ was sent with it to the King. Upon reaching Egypt he found out that the King was in Alexandria. Ḥāṭib رَضِيَ اللهُ عَنْهُ then went to Alexandria and presented the letter to the King who received it with great respect.

## The Questioning of Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ

Ḥāṭib رَضِيَ اللَّهُ عَنْهُ was given a special place to stay by Al-Muḥawqīs. One day Al-Muḥawqīs gathered his leaders and called for Ḥāṭib رَضِيَ اللَّهُ عَنْهُ. He wanted to ask him a few questions and told Ḥāṭib رَضِيَ اللَّهُ عَنْهُ to think carefully before he answered.

The first question Al-Muḥawqīs asked was whether this person who had sent the letter, i.e., Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was a Messenger. Ḥāṭib رَضِيَ اللَّهُ عَنْهُ replied in the affirmative.

Al-Muḥawqīs then asked, if he is the Messenger of Allāh, then why didn't he curse his people when they made him leave Makkah, that they be destroyed?



Ḥāṭib رَضِيَ اللَّهُ عَنْهُ replied, ‘Do you not testify that ‘Īsā عَلَيْهِ السَّلَامُ was the Messenger of Allāh?’ Al-Muḥawqīs said, yes of course he is. Ḥāṭib رَضِيَ اللَّهُ عَنْهُ then said, ‘When his enemies decided to crucify him, then at that time, why didn't Masīḥ عَلَيْهِ السَّلَامُ curse them that Allāh سُبْحَانَهُ وَتَعَالَى destroys them? Later, he was raised up by Allāh سُبْحَانَهُ وَتَعَالَى.’

Al-Muḥawqīs told Ḥāṭib رَضِيَ اللَّهُ عَنْهُ that he was wise and had come to a wise person. After this he had no more questions and remained silent.



## Hāṭib رَضِيَ اللَّهُ عَنْهُ Addresses the Court

After a while Hāṭib رَضِيَ اللَّهُ عَنْهُ addressed Al-Muqawqis. He talked about how they were aware of a person who had lived in that country and professed he was God (Fir‘aun). Allāh سُبْحَانَهُ وَتَعَالَى then seized him and punished him. They should take lesson from him and make sure other people do not use them, meaning the Copts of the time as an example. He then told him that the religion of Islām was far superior to their religion (the Copts were Christians), and Allāh سُبْحَانَهُ وَتَعَالَى had promised to overshadow all religions with this religion.

Hāṭib رَضِيَ اللَّهُ عَنْهُ talked about how Allāh سُبْحَانَهُ وَتَعَالَى had sent Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to invite people to the religion of Islām. The Quraysh had been most challenging, the Jews had been hostile, and the Christians were the closest. In the same way Mūsā’ عَلَيْهِ السَّلَامُ had given glad tidings about ‘Īsā’ عَلَيْهِ السَّلَامُ, ‘Īsā’ عَلَيْهِ السَّلَامُ had given glad tidings about Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; there was no difference between the two.

Inviting them towards the Qur’ān, was the same as them inviting the followers of the Tawrah, to the Injil. When a nation comes across a Messenger sent from Allāh سُبْحَانَهُ وَتَعَالَى, they become his people, his ‘Ummah’, and they must now follow him. Hāṭib رَضِيَ اللَّهُ عَنْهُ then told Al-Muqawqis that they had now come across a Messenger from Allāh سُبْحَانَهُ وَتَعَالَى. They were not being stopped from Christianity but were being commanded to follow what ‘Īsā’ عَلَيْهِ السَّلَامُ had told them.



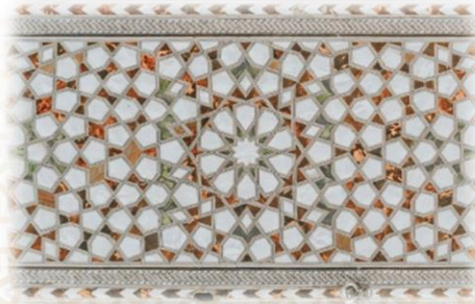


## The Reply of Al-Muqawqis

Muqawqis had listened to the words of Ḥāṭib رَضِيَ اللَّهُ عَنْهُ and gave a response. He said that he had thought deeply about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and found that he commands toward the good and forbids things which are not good. He does not command to do bad and does not stop people from doing good. He is not a magician, nor is he one who has gone astray. He is not a soothsayer nor a liar. He finds the signs of Prophethood within him, like giving news of the unseen, and he will think more about him.

The letter was then put in an ivory box and the treasurer was told to keep it safe. Al-Muqawqis then called a scribe and ordered a letter to be written to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in response to his letter.

In the letter, he addressed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with respect and mentioned the fact that he knew there was a Messenger yet to come but he had thought he would have come from Shām. He told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he gave his Messenger hospitality and was sending some gifts for him which included two slave girls, a mule, and some clothes, etc.



### Māriyah al-Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا

One of the slave girls which was sent by Al-Muqawqis was Māriyah رَضِيَ اللَّهُ عَنْهَا. She stayed with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave birth to his son, Ibrāhīm رَضِيَ اللَّهُ عَنْهُ.

The other slave girl’s name was Sīrīn, and she was given to Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ. The name of the mule was Duldal.

Even though Al-Muqawqis knew that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the Messenger who everyone had been waiting for, he didn’t embrace Islām, and remained a Christian.

Ḥāṭib رَضِيَ اللَّهُ عَنْهُ came back to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and narrated the whole episode. Muqawqis didn’t accept Islām due to his kingdom. If he had embraced, he was worried he would lose his dominion.

In the time of ‘Umar رَضِيَ اللَّهُ عَنْهُ, Egypt came under the banner of Islām.

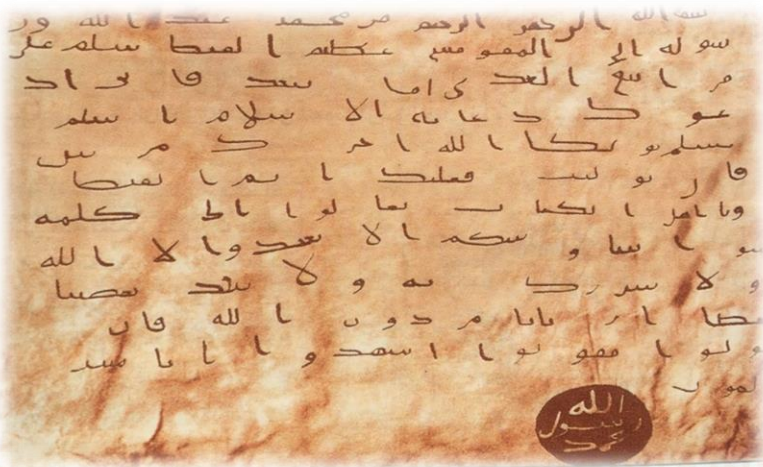


Figure 18: The Letter to Al-Muqawqis



## The Letter to Al-Mundhir – Ruler of Baḥrayn

**A**nother letter was also sent to Al-Mundhir ibn Sāwī, the ruler of Baḥrayn. Al-‘Alā’ ibn al-Ḥaḍramī رَضِيَ اللهُ عَنْهُ was sent with this letter. He addressed Al-Mundhir and talked about how fire worshipping was not correct, as it did not have the nobility of the Arabs, nor did it have knowledge like the people of the Scriptures.

Al-‘Alā’ ibn al-Ḥaḍramī رَضِيَ اللهُ عَنْهُ continued to advise Al-Mundhir encouraging him to embrace the religion of the person who is neither treacherous, nor lies.

Al-Mundhir responded and said that he had deliberated over his own religion and found that it was all about the materialistic world, whereas he found Islām to be beneficial both in this world and the hereafter. So, what was preventing him from joining Islām as it promises benefits in both worlds?

Up until now he had been amazed at those people who had embraced Islām but now he was amazed at those people who could deny this true religion.

Al-Mundhir ibn Sāwī embraced Islām and sent a letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informing him that he had read out his letter to the people of Baḥrayn. Some of them liked it and embraced Islām, whilst others did not. He also mentioned that there were Jews and Zoroastrians in his country, and he awaited a command from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding them.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied to Al-Mundhir’s letter and expressed how his Messenger had praised him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted his intercession on behalf of his people and informed him that those people who wished to stay on their faith would have to pay the Jizyah.

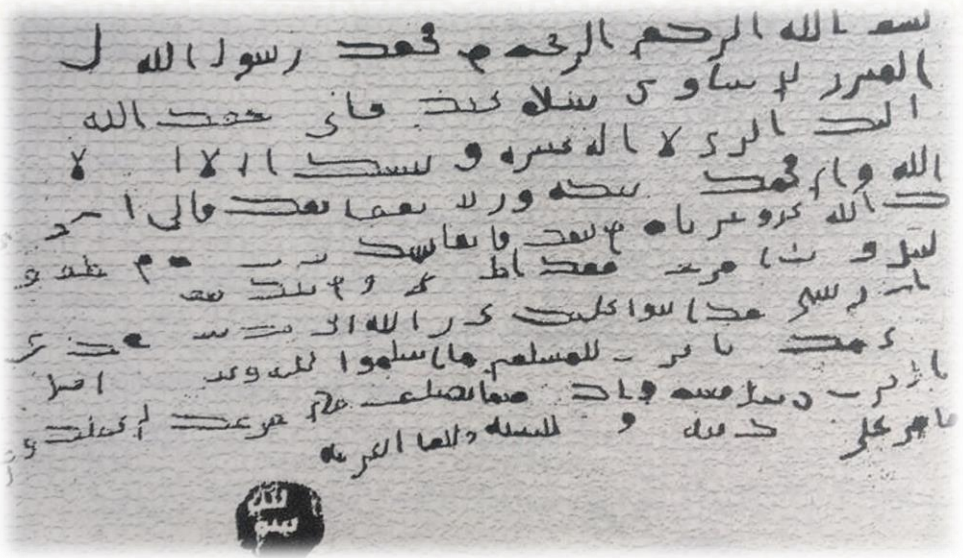


Figure 19 - The Letter to Al-Mundhir

## The Letter to the sons of Julandī – Rulers of ‘Umān

**A**nother Companion, ‘Āmr ibn al-‘Āṣ al-Sahamī رَضِيَ اللهُ عَنْهُ was sent east to ‘Umān with a letter to the two sons of Julandī, Jayfar and ‘Abd. He was sent in the 8<sup>th</sup> year, in the month of Dhul Qa‘dah.

‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ mentions that he first met ‘Abd. He was an extremely forbearing, tolerant and pious person. He told him that he was a Messenger from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had been sent to them with this letter. ‘Abd informed him that his elder brother was the ruler, and he would arrange a meeting with him. He also asked to see the letter himself.

After a while ‘Abd asked ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ if he had come to invite them towards something. ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ told him to worship Allāh سُبْحَانَهُ وَتَعَالَى alone, to leave worshipping idols, and testify that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the slave and Messenger of Allāh سُبْحَانَهُ وَتَعَالَى.

The conversation then continued with ‘Abd asking ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ about his experience when he embraced Islām, and where had he embraced. ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ told him that he had embraced Islām at the hands of Najjāshī, the Emperor of Abyssinia.



‘Abd then asked ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ how did the people treat Najjāshī after he had embraced. He was told that he stayed as their King and the priests had also followed him.

‘Abd then asked if Hiraqla was aware of Najjāshī’s acceptance of Islām. ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told him he was, as Najjāshī had stopped paying him taxes. Hiraqla had even said that Najjāshī was free to follow whichever religion he chooses.

‘Abd was amazed at this answer and asked ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ if he was saying the truth to which he replied in the affirmative. ‘Abd then continued to question, asking about what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commands them to do and what he tells them not to do. ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ answered his questions and ‘Abd was impressed with the responses. He said that if his brother Jayfar also agreed with him, then they could present themselves in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embrace Islām, however his brother may be reluctant due to being concerned over his rulership.

‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told ‘Abd that his brother would not lose any power; he would remain the same and be told to collect charity from the rich and give to the poor. ‘Abd then asked for more details about the Zakāh. ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told him about the Zakāh on gold, silver, camels, and goats, and how it is calculated.





Later, ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ came before the older brother Jayfar. He presented the sealed letter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to him. Jayfar broke the seal and read the letter. ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ was then told to sit down and was asked some questions relating to the Quraysh.

After a couple of days, Jayfar also showed his interest in Islām and both brothers embraced the true religion. Some people also joined them in embracing Islām, whilst others who did not, were told to pay the Jizyah.

According to Ibn Ishāq رَحِمَهُ اللهُ، ‘Āmr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ had been sent to their father Julandī to invite him towards Islām, so it could have been that he was sent to both the father and his sons. ‘Allāmah Suhaylī رَحِمَهُ اللهُ mentions that Julandī also embraced Islām.

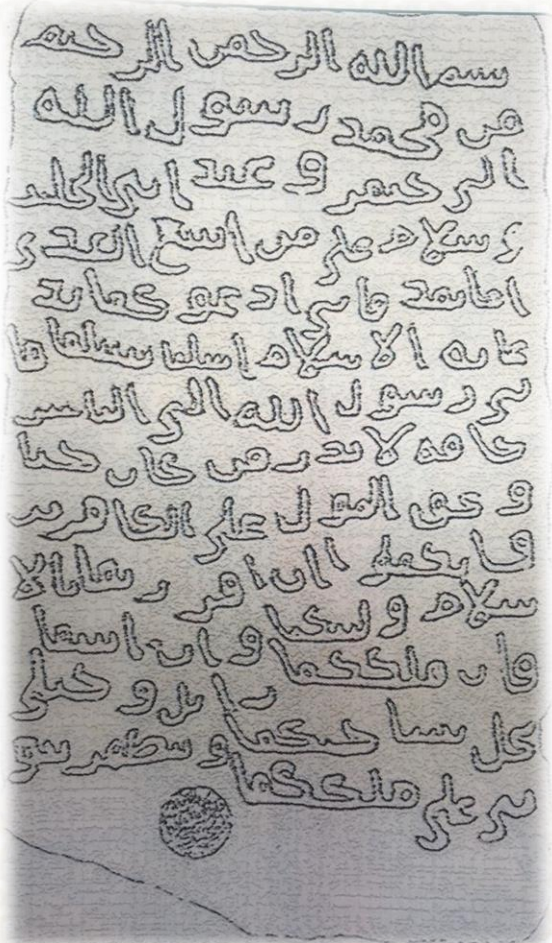


Figure 20: The Letter to Jayfar and ‘Abd

## The Letter to Hawdhah al-Ḥanafī - Ruler of Al-Yamāmah

**S**aliṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللهُ عَنْهُ was sent to Al-Yamāmah in Najd with a letter to their leader. In the letter, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned that his religion would reach wherever camels and horses tread. If Hawdhah embraced, then he would be safe and remain in control of his dominion.



Saliṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللهُ عَنْهُ was treated with great respect and he addressed Hawdhah. He advised him to embrace Islām. Hawdhah asked for some time to think about it.

Hawdhah then wrote a letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informing him that his call was exceptional and if he allowed him some authority, he would submit to him.

When Saliṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللهُ عَنْهُ was leaving for Madīnah, he was given some gifts including some fine cloth which was made in Hajar.

Saliṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللهُ عَنْهُ arrived in Madīnah and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of what had happened. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that even if Hawdhah requested one hand span of land he would refuse.

After the conquest of Makkah, Jibrīl عَلَيْهِ السَّلَامُ informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that Hawdhah had passed away. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللهُ عَنْهُمْ about this and also added that soon there would be a liar who will come from Al-Yamāmah and claim to be a



Prophet. He will then be assassinated after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passes away.

This is exactly what happened, and the liar was none other than Musaylimah al-Kadhhdhāb who was killed during the time of Abū Bakr رَضِيَ اللهُ عَنْهُ.





## The Letter to Al-Ḥārith al-Ghassānī - Governor of Al-Ghassāsanah (Damascus)

**S**hujā' ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ was sent north to Al-Ḥārith, the ruler of Damascus. The letter was a simple invitation for him to believe in Allāh سُبْحَانَكَ وَتَعَالَى and to not associate any partners with Him. If he embraced, then his sovereignty would remain.

When Shujā' ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ arrived in Damascus, Al-Ḥārith was busy preparing for hosting the Roman Emperor. It can be deduced that this must have been Hiraqla, who Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also sent a letter to. Hiraqla had just arrived in Īliyā' after victory over the Persians.

Shujā' ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ spoke to the doorkeeper, who was a Roman named Murri, that he was a Messenger from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he wished to meet Al-Ḥārith. He was told that Al-Ḥārith was busy, and he would be available after a few days and could meet him then.



The doorkeeper then questioned Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Upon hearing about him, he started weeping and confirmed that he had heard about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his qualities in the Injīl. He then testified his faith in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; however, he also expressed fear that the governor would execute him if he found out about his faith. Murri treated Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ with great respect and was very hospitable to him during his stay.

Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ waited for several days before he was able to present himself in front of Al-Ḥārith.

When he eventually got the opportunity, Al-Ḥārith was sitting in his court wearing his crown on his head. Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ presented the letter to him. When Al-Ḥārith read the letter, he became very angry and said that he would march against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Al-Ḥārith ordered the horses be prepared for battle and sent a letter to Hiraqla informing him of his plans. He was told by Hiraqla to not take any action. When Al-Ḥārith received the reply from Hiraqla, he summoned Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ and asked when he was going to return to Madīnah. He said that he was going to be returning the following day. Al-Ḥārith then ordered that 100 Mithqāls of gold be given as a gift. Murri, the doorkeeper, also gave a gift and asked Shujāʿ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ to convey his Salām to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



When Shujā‘ ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ returned to Madīnah, he related what had happened to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Al-Ḥārith’s country will be destroyed. Shujā‘ ibn Wahb al-Asadī رَضِيَ اللهُ عَنْهُ also conveyed the Salām of Murri and told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what he said. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he had spoken the truth.

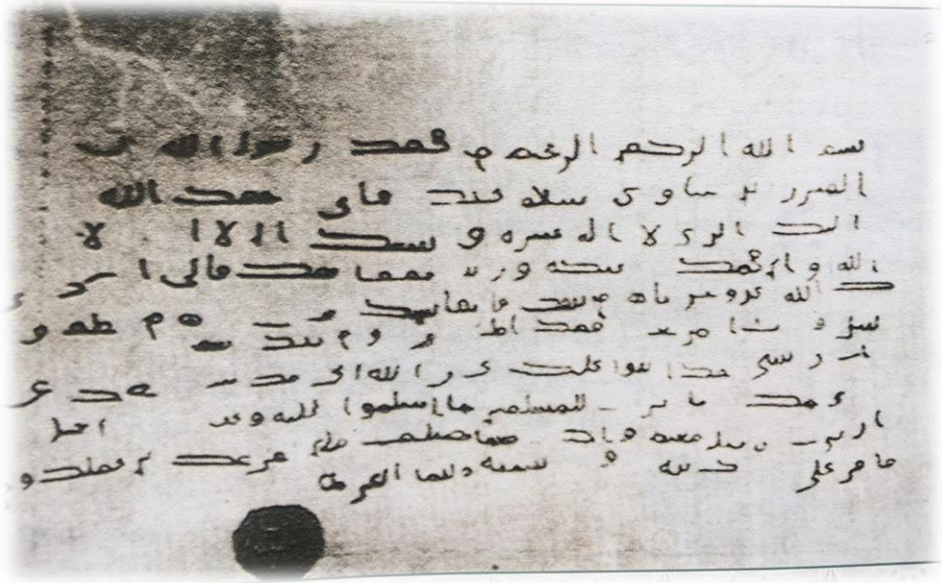


Figure 21: The Letter to Al-Ḥārith



## Summary

**M**any more expeditions took place in the 6<sup>th</sup> year of Hijri. Rasūlullāh ﷺ sent Muḥammad ibn Maslamah Anṣāri رَضِيَ اللَّهُ عَنْهُ towards Qurṭā.

During the expedition, one of the leaders of the Banū Ḥanīfah, Thumāmah was captured. He was tied to one of the pillars inside Al-Masjid al-Nabawī and after seeing the mercy of Rasūlullāh ﷺ and the actions of the Muslims, he embraced Islām.

When Thumāmah رَضِيَ اللَّهُ عَنْهُ had been captured, he had intended to perform ‘Umrah. Rasūlullāh ﷺ now gave him permission to go to Makkah and carry out his 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 Al-Yamāmah, which is where he came from.

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

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

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

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 سُبْحَانَهُ وَتَعَالَى 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 Al-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 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 Al-Ḥudaybiyah.

The Quraysh sent Suhayl ibn ‘Amr to negotiate with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and terms were finally agreed. There would be no fighting between the 2 sides for 10 years and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would return this year to Madīnah without performing ‘Umrah. The following year, the Quraysh would vacate Makkah for 3 days and the Muslims would come and perform ‘Umrah.



One of the other conditions was that any Muslim men who come from Makkah to Madīnah would be returned. It so happened that the son of Suhayl ibn ‘Amr, Abū Jandal رَضِيَ اللَّهُ عَنْهُ, who had embraced Islām, managed to escape and came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst the treaty was being written. He was returned as per the terms of the treaty much to the dismay of the Muslims.

The Companions رَضِيَ اللَّهُ عَنْهُمْ were upset, as they were going to return without performing ‘Umrah and the terms of the treaty also appeared one sided in favour of the Quraysh.

On the way back to Madīnah, Allāh سُبْحَانَهُ وَتَعَالَى Revealed Sūrah al-Faṭḥ, which informed them that the treaty was in fact a great victory.

Another Companion, by the name of Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ escaped the clutches of the Quraysh and arrived in Madīnah. As per the terms of the treaty he was returned to two men who had been sent by the Quraysh.

On their way back to Makkah, Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ killed one of his captors and escaped. He knew that he could not stay in Madīnah as he would be returned, therefore, he settled near the sea in Al-‘Īṣ. Soon many other Muslims who had also escaped captivity joined him including Abū Jandal رَضِيَ اللَّهُ عَنْهُ, the son of Suhayl ibn ‘Amr.

The Muslims who settled near the sea used to attack the Qurayshi caravans and loot them. The Quraysh could not take this any longer,

so they sent a person to Madīnah to inform Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that any Muslims who wished to go to Madīnah could now do so.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a letter to Abū Baṣīr رَضِيَ اللهُ عَنْهُ to call the Muslims back to Madīnah. When the letter reached him, he was in the final stages of his life. He passed away with the letter with him and the rest of the Muslims then went to Madīnah.

Along with the men, some women had also arrived in Madīnah from Makkah. The Quraysh wanted them to come back but Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation instructing the Muslims not to send them.

The treaty of Al-Ḥudaybiyah had finally brought about peace. There was no more fighting and Islām could now be discussed openly. As more people found out about Islām, they embraced. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now decided that the invitation of Islām should be sent to the rulers of the surrounding countries, many of which were governed by the great Roman and Persian empires of the time.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent several letters to the leaders of the surrounding areas. The fact that these letters were sent to non-Arabs shows that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been sent to all of mankind and jinn, wherever they were. He was the final Messenger and there would be no other after him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited people from all religions towards Islām, including the Jews, Christians, fire worshippers and pagans. He was truly the Messenger for the entire universe.

Before the letters were sent, his Companions رَضِيَ اللهُ عَنْهُمْ advised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that a seal should be made to show that the letters were official. This was done with the words Allāh, Rasūl and Muḥammad on the ring.

One such letter was sent to the Christian king of Byzantine, Hiraqla, or Heraclius as he is known. It so happened that Abū Sufyān was in Shām at the time, and he was summoned to his court.

Hiraqla asked Abū Sufyān many questions about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he had no choice but to answer truthfully. After listening to his answers and giving him a response, Hiraqla had realised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was indeed the Prophet they had been waiting for.

Hiraqla called his people and told them about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but they didn't listen to his message. Even though Hiraqla knew Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been sent by Allāh سُبْحَانَهُ وَتَعَالَى, he did not embrace.

From the other leaders, some like, Najjāshī the Emperor of Abyssinia, Al-Mundhir the ruler of Baḥrayn and the two sons of Julandī, ‘Abd and Jayfar, who ruled over ‘Umān, entered the fold of Islām.

Al-Muqawqis (the leader of the Copts) did not accept Islām but received the Messenger of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with great respect



and sent gifts for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which included Māriyah al-Qibṭiyyah رَضِيَ اللهُ عَنْهَا. She bore him a son called Ibrāhīm رَضِيَ اللهُ عَنْهُ, but he passed away in his infancy.

Then there were others like Kisrā' (the Emperor of Persia), Al-Ḥārith (the ruler of Damascus) and Hawdhah (the ruler of Al-Yamāmah), who also received letters but did not embrace.

The message of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had now crossed the borders of the Arabian Peninsula. Up until this time, the conflicts between the Muslims and their enemies had been restricted to within the Arabs. Now, the neighbouring empires were aware of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which increased the threat to the Muslims.

Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. It had been 6 years since Rasūlullāh ﷺ and his Companions رَضِيَ اللهُ عَنْهُمْ had migrated to Madīnah. The Muhājirūn longed to see the House of Allāh مَسْجِدَهُ وَتَعَالَى and the place of their birth once more. Rasūlullāh ﷺ now decided to go to Makkah to perform ‘Umrah. The tenth volume discusses the series of events which occurred during this journey and after.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

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