

'Hudaybiyya Treaty'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، وَسَلَّمَتْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-sawww} and his^{-sawww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Hudaybiyya Treaty’

Summary:

The Treaty of Hudaybiyya (صَلْحُ الْحُدَيْبِيَّةِ) is an important event in the history of Islam. Rasool-Allah^{-sawww} and the Muslims went towards Makkah with the intention of Hajj in 6 A.H. However, the polytheists of Makkah, although in a very weak position and fewer in number, did not allow Rasool-Allah^{-sawww} to perform Tawaf of the Kabah. The Muslims, greater in number, were irritated and tried to persuade Rasool-Allah^{-sawww} to confront them and enter Makkah. However, the Holy Prophet^{-sawww} very wisely decided to sign a treaty in order to save the lives of those Muslims who were still living in Makkah from the hand of the polytheists. The signed treaty was to last 10 years, though apparently its conditions were less favourable to the Muslims, Rasool-Allah^{-sawww} knew that soon Islam will triumph as they will falter and the treaty would then become invalid – which was the case when Makkah fell to the Muslims soon after.

The Treaty of Hudaybiyya

Briefly, the treaty of ‘Hudaybiyya’ was a trial for Muslims like that of Bani Israel, as some Muslims who had pledged allegiance to Rasool Allah^{-sawww} under the tree, could not sustain their support beyond a few hours. As a result, a number of them were overcome with disbelief and started doubting the ‘prophethood’ of Rasool-Allah^{-sawww} upon observing Rasool Allah^{-sawww} signing the treaty (apparently the conditions of Hudaybiyya were unfavourable). As Allah^{-azwj} Says for those who ‘believe and disbelieve’ in Surah An-Nisa [4:137]:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ إِذَا ذُكِرُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا {4:137}

Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]

Also, Allah^{-azwj} Says:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {3:144}

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]

Sulahay Hudaybiyya (Treaty at the Place of Hudaybiyya)

The treaty took place when the Rasool Allah^{-saww} and his companions went to perform Hajj of the Kabah but were stopped by the ‘*Mushriqeen*’ (polytheists) of Makkah. In the end, a treaty was signed between the Muslims and *Mushriqeen* at the place of *Hudaybiyya*.

Abu AbdAllah^{-asws} (our 6th Imam^{-asws}) has said; ‘The Rasool-Allah^{-saww} marched (with his^{-saww} companions) towards *Al-Hudaybiyya* during the Month of Zeeqad (11th Islamic month). When the Rasool Allah^{-saww} ended up at the place in which Ihram (for Hajj) had to be worn, they did so and they wore their weapons as well. When this news reached the ‘*Mushriqeen*’, they sent Khalid Bin Waleed to the Rasool Allah^{-saww} to block his^{-saww} way. So, the Rasool Allah^{-saww} adopted a different route and the caravan ended up at Al-Uqba.

There were 1800 Muslims. When they descended to *Al-Hudaybiyya*, there was a woman who had her son with her. Out of fear, her son ran away. When she established that it was the Rasool Allah^{-saww}, she screamed, ‘These are kind people, there is no reason for you to worry’. The Rasool Allah^{-saww} came up to her and asked her to draw a bucket of water- he^{-saww} drank the water and washed his^{-saww} face. She took the remaining water and returned it back in the well. That well still has water in it even now.

Rasool Allah^{-saww} came out (to the caravan), and the polytheists (*Mushriqeen*) sent two chiefs with some horsemen to him^{-saww}. They saw the animals being prepared for sacrifice (for after Hajj). They did not face Rasool Allah^{-saww} but returned and told Abu Sufyan of the *Mushriqeen* ‘By Allah^{-azwj}, it is not how we wanted, but the Muslims will be allowed to perform Hajj. Abu Sufyan said, ‘Keep quiet until we talk to Muhammad^{-saww}’.

So, they sent Urwat Bin Masoud to him^{-saww} and he said, ‘O Muhammad^{-saww}, why have you^{-saww} come?’ He^{-saww} said: ‘I^{-saww} have come to perform the Tawaf of the House (Kabah), and to perform Sa’ee between Al-Safa and Al-Marwa, and to sacrifice this camel and leave its meat for you’.

He said, ‘I swear by al-laah and al-uzza¹, a person like you^{-saww} should not be sent back from what he has come for. So, he returned to Abu Sufyan and his companions and said ‘No, by Allah^{-azwj}, a person like Muhammad^{-saww} should not be turned back from what he has come for’.

Then the *Mushriqeen* sent Suhail Bin Amro and Huweytah Bin Abdul Uzza to him^{-saww}. Rasool Allah^{-saww} commanded for the sacrificial animals to be spread out in front of their eyes. He said, ‘Why have you^{-saww} come here?’ He^{-saww} said: ‘For Tawaf of the House, and the Sa’ee between Al-Safa and Al-Marwa, and to sacrifice the animals and leave their meat for you’.

¹ Two big idols which were worshiped by the infidels at that time

(They said) by doing so you will enter into our city without our permission and make enemies!' Rasool Allah^{-sawww} refused those two. Rasool Allah^{-sawww} then sent Usman Bin Affan to talk to them and get permission to enter (Makkah). But Usman went and returned (without any success).

(At that), to avoid conflict, the Rasool Allah^{-sawww} decided to establish an agreement with the *Mushriqeen* through a treaty. He^{-sawww} said to Ali^{-asws}: 'Write – In the Name of Allah^{-azwj}, the Beneficent, the Merciful'. Suhail (of the *Mushriqeen*) said, 'I don't know what the Beneficent, the Merciful is, we do not say that, write like us and say 'By Your^{-azwj} Name, our Allah^{-azwj}'. He^{-sawww} said; 'And write– This has been agreed upon by the Rasool Allah^{-sawww} and Suhail Bin Amro'. But Suhail said, 'What are we fighting you^{-sawww} for, O Muhammad^{-sawww}? We do not believe you to be the Rasool Allah^{-sawww}' So he^{-sawww} said; 'I^{-sawww} am the Rasool of Allah^{-azwj} and I^{-sawww} am Muhammad bin AbdAllah^{-sawww}'. The Muslims said: 'You^{-sawww} are Rasool-Allah^{-sawww}' but Suhail said, 'Write Muhammad Bin AbdAllah^{-sawww}'

The agreement stated that 'If one of us (the *Mushriqeen* of Makkah) goes to you, he must be returned back to us and the Rasool Allah^{-sawww} must not keep him (even if he becomes a Muslim). But if one of you (one of the Rasool-Allah^{-sawww}'s people) comes to us, he will not be returned back to you'. The Rasool Allah^{-sawww} was patient and accepted this, but added; 'However, they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Medina to Makkah.² (See the Hadith in Appendix)

As part of the treaty, they could not perform a pilgrimage that year but could return next year for three days and perform a pilgrimage.

Objection regarding Al-Hudaybiyya

Umar was with the Rasool Allah^{-sawww} on the day of Al-Hudaybiyya and Umar said to him^{-sawww}, 'You^{-sawww} are disgracing our religion' Then he went around saying this to the companions of Rasool Allah^{-sawww}, causing feelings of doubt to arise within them. So the Rasool Allah^{-sawww} said: 'Move away from me^{-sawww}, do you desire that I^{-sawww} betray my^{-sawww} responsibility? Allah^{-azwj} had Made the end result one that favoured the Rasool Allah^{-sawww}, the decision had been good, correct, Guided, honourable and virtuous.³

The narrator of the Hadith says:

'When we returned from the expedition of Al-Hudaybiyya, (we did not understand the reasons for the treaty) and were in a state of sadness. Then Allah^{-azwj} the Mighty and Majestic Revealed **[48:1] Surely, We have Given to you a clear victory.** The Rasool Allah^{-sawww} said: 'This Verse has been Revealed to me^{-sawww} and it is more beloved to me^{-sawww} than the (whole) world and whatever is in it'.⁴

² Al-Kafi, Vol. 8, H. 14951

³ Kitab Sulaym Ibn Qais Hilali, H. 14.

⁴ Tafseer Noor Al Saqalayn – CH 48 H 4

Why did Rasool Allah^{-saww} Sign the Treaty of *Hudaybiyya*?

(Our 8th Imam^{-asws} says): If the Rasool-Allah^{-saww} went ahead and performed Hajj instead of settling for the Treaty of *Hudaybiyya*, the ‘*Mushriqeen*’ would have killed the Muslim men and women who were in their possession (in Makkah).⁵

The narrator of the Hadith says:

‘Then Allah^{-azwj} the Mighty and Majestic Informed His^{-azwj} Prophet^{-saww} about the reasons for the reconciliation (Treaty of *Hudaybiyya*), Allah^{-azwj} Said: ***It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined place; and it was because of the believing men and the believing women, [48:25].*** (meaning the believing ones in Makkah) ***Whom, without knowing, you might have trodden down, and thus something hateful might have afflicted you on their account without (your) knowledge.*** Hence, the reason for the Treaty of *Hudaybiyya*, was to protect the believers who were in Makkah, as otherwise they would have been killed (by the non-believers of Makkah). As a result, when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, ‘That reconciliation was the greatest victory for the Muslims over the ones, they overcame’.⁶

Also, in another Hadith:

علي بن إبراهيم: ثم أخبر الله عز وجل نبيه (صلى الله عليه وآله) بعلّة الصلح، و ما أجاز الله لنبيه، فقال: هُمُ الَّذِينَ كَفَرُوا وَ صَدُّوكُم عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهُدَيْ مَعْكُوفًا أَنْ يَبْلُغَ حِلَّهُ وَ لَوْ لَا رِجَالٌ مُؤْمِنُونَ وَ نِسَاءٌ مُؤْمِنَاتٌ يَعْنِي بِمَكَّةَ: لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ، فَأَخْبَرَ اللَّهُ نَبِيَهُ أَنْ عِلَّةَ الصَّلْحِ إِنَّمَا كَانَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الَّذِينَ كَانُوا بِمَكَّةَ، وَ لَوْ لَمْ يَكُنْ صِلْحٌ وَ كَانَتْ الْحَرْبُ لَقَتَلُوا،

Ali Bin Ibrahim –

‘Then Allah^{-azwj} Mighty and Majestic Informed His^{-azwj} Prophet^{-saww} about the reasons for the reconciliation, and what Allah^{-azwj} had Permitted to His^{-azwj} Prophet^{-saww}, so he^{-azwj} Said **[48:25] *It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined place; and were it not for the believing men and the believing women,*** Meaning the ones who were in Makkah ***whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge.*** So Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} of the reason for the reconciliation, which was for the safety of the Believing men and the Believing women who were at Makkah, and had it not been for the reconciliation and a battle had ensued, they would have been killed.

فلما كان الصلح آمناً و أظهروا الإسلام، و يقال: إن ذلك الصلح كان أعظم فتحا على المسلمين من غلبهم.

⁵ See for example Uyun Akhbar al-Raza^{-asws}, vol. 2, Ch. 45, H. 2. (page 436 English)

⁶ تفسير القمي 2: 316

So when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, 'That reconciliation was the greatest victory for the Muslims over the ones they overcame'.⁷

⁷ تفسير القمي 2: 316 [2]

APPENDIX

Treaty (Sulahay) Hudaybiyya

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَغَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي غَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أُخْرِمَ فِيهِ أُخْرِمُوا وَلَبَسُوا السِّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أُرْسِلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيُرِدَهُ قَالَ ابْتُعُونِي رَجُلًا يَأْخُذُنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأَتَى بِرَجُلٍ مِنْ مُزَيْنَةَ أَوْ مِنْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُؤَافِقْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and someone else, from Muawiya Bin Ammaar, who has reported:

Abu Abdullah^{-asws} has said; 'When the Messenger^{-saww} of Allah^{-azwj} went out in a military expedition of Al-Hudaybiyya, it was the Month of Zil-al-Qadaha. So when he^{-saww} ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. So when it (the news) reached the 'المُشْرِكِينَ' (Polytheists), they sent Khalid Bin Waleed to him^{-saww} to turn him^{-saww} back. He^{-saww} said; 'Bring me a man who can take me^{-saww} via a different road to this one. So they came with a man from Muzaynat or from Juhaynat. He^{-saww} asked him, but he did not agree.

فَقَالَ ابْتُعُونِي رَجُلًا غَيْرَهُ فَأَتَى بِرَجُلٍ آخَرَ إِثْمًا مِنْ مُزَيْنَةَ وَ إِثْمًا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعُقْبَةِ فَقَالَ مَنْ يَصْعَدُهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا... نَعْفُو لَكُمْ خَطَايَاكُمْ قَالَ فَابْتَدَرَهَا خَيْلُ الْأَنْصَارِ الْأَوْسِ وَ الْخَزْرَجِ قَالَ وَ كَانُوا أَلْفًا وَ ثَمَانِيَةً فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْغَلِيْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا أَتَيْتَتْ أَنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَرَخَتْ بِهِ هَوْلًا الصَّابِقُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

So he^{-saww} said; 'Bring to me^{-saww} a man other than him'. So they came with another man from Muzaynat, or from Juhaynat. He said, 'I remember it. So he took them with him until they ended up at Al-Uqba. So he^{-saww} said: 'The one who climbs it, Allah^{-azwj} would Forgive him just as He^{-azwj} Forgave the Children of Israel, so He^{-azwj} Said: **"[7:161] and enter the gate making obeisance, We will forgive you your wrongs"**. The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. So when they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. So when she established that it was Rasool Allah^{-saww}, she screamed, 'These are Al-Sa'ibun, there is no problem to you from them'.

فَأَتَاهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَمَرَهَا فَاسْتَقَمَتْ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتَهُ فَأَعَادَتْهُ فِي الْبُئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ وَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَارْسَلْ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْخَيْلِ فَكَانَ يِرَازِيهِ ثُمَّ أُرْسِلُوا الْخَلِيسَ فَرَأَى الْبُئْرَ وَ هِيَ تَأْكُلُ بَعْضُهَا أَوْ يَارَ بَعْضٍ فَرَجَعَ وَ لَمْ يَأْتِ رَسُولَ اللَّهِ (صلى الله عليه وآله) هَذَا خَالَفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهُدْيَ عَنْ نَحْلِهِ فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِيٌّ فَقَالَ أَمَا وَ اللَّهُ لَتُخْلِيَنَّ عَنْ مُحَمَّدٍ وَ مَا أَرَادَ أَوْ لَأَنْفَرِدَنَّ فِي الْأَخَابِيْشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَلِنَا

Rasool Allah^{-saww} came up to her and commanded her to draw a bucket of water. The Rasool Allah^{-saww} took it. He^{-saww} drank, and washed his^{-saww} face. She took its remaining bit and returned it back in the well. That well still has water until this time. And the Rasool Allah^{-saww}

came out, and the Polytheists sent to him^{-saww} Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, so he saw the animals being prepared for sacrifice. He returned and did not come to the Rasool Allah^{-saww}, and said to Abu Sufyan: 'By Allah^{-azwj}, it was not this that we agreed upon, to return the sacrifices from its place'. He said, 'Be quiet! For you are only a Bedouin'. He said, 'But, by Allah^{-azwj}, stay away from Muhammad^{-saww} and what he^{-saww} wants, or else I shall revolt among Al-Ahabeys'. He said, 'Keep quiet until we take an agreement from Muhammad^{-saww}'.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بْنَ مَسْعُودٍ وَ قَدْ كَانَ جَاءَ إِلَى قُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغِيرَةُ بْنُ شُعْبَةَ كَانَ حَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَ كَانُوا بَحَارًا فَقَتَلَهُمْ وَ جَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَقْبَلَهَا وَ قَالَ هَذَا عُذْرٌ وَ لَا حَاجَةَ لَنَا فِيهِ فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بْنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَ هُوَ يُعْظِمُ الْبُدْنَ قَالَ فَأَقْبِمُوهَا فَأَقَامُوهَا فَقَالَ يَا مُحَمَّدُ نَحْيِي مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْرَجُ هَذِهِ الْإِبِلَ وَ أَحْلِي عَنْكُمْ عَنْ حُتَمَانَا

So they sent to him^{-saww} Urwat Bin Masoud and he had gone to the Quraysh regarding the people whom Al-Mugheira Bin Soh'ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. So he (al- Mugheira) killed them and had come with their wealth to the Rasool Allah^{-saww}. So Rasool Allah^{-saww} had refused to accept it and said; 'This is treachery, and we^{-saww} have no need with regards to it'. They sent him so he said, 'O Rasool Allah^{-saww}, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices'. He^{-saww} said: 'Make him stand here'. They brought him to stand. He said, 'O Muhammad^{-saww}, why have you^{-saww} come?' He^{-saww} said: 'I^{-saww} have come to circumambulate (Tawaaf) the House, and perform Sa'ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

قَالَ لَا وَ اللَّاتِ وَ الْعُزَّىٰ فَمَا رَأَيْتُ مِنْكَ رَدًّا عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُدْكِرُونَكَ اللَّهُ وَ الرَّحِمِ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ بِغَيْرِ إِذْنِهِمْ وَ أَنْ تَقْطَعَ أَرْحَامَهُمْ وَ أَنْ تُجْرِي عَلَيْهِمْ عُدُوَّهُمْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنَا بِفَاعِلٍ حَتَّىٰ أَدْخُلَهَا قَالَ وَ كَانَ عُرْوَةُ بْنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ آله) تَنَاوَلَ لِحْيَتَهُ وَ الْمُغِيرَةُ قَائِمٌ عَلَى رَأْسِهِ فَضْرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغِيرَةُ فَقَالَ يَا عُذْرٌ وَ اللَّهُ مَا جِئْتُ إِلَّا فِي عَسَلٍ سَلَحْتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَ أَصْحَابِهِ لَا وَ اللَّهُ مَا رَأَيْتُ مِنْكَ مِثْلَ مُحَمَّدٍ رَدًّا عَمَّا جَاءَ لَهُ

He said, 'No, I swear by al-la⁸ and al-uzza⁸, a person like you^{-saww} should not be sent back from what he has come for. If your^{-saww} people bind you^{-saww} to Allah^{-azwj} and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them'. So the Rasool Allah^{-saww} said: 'I^{-saww} will not do it until I^{-saww} enter the city'. And when Urwat Bin Masoud was speaking with the Rasool Allah^{-saww}, he was holding his beard, and Al-Mugheira was standing near to his head. So he hit him by his hand and said, 'Who is this, O Muhammad^{-saww}! So he^{-saww} said: 'This is the son of your brother, Al-Mugheira'. He said, 'O treachery! By Allah^{-azwj}, I did not come here except for the reconciliation with you^{-saww}'. So he returned to them and said to Abu Sufyan and his companions, 'No, by Allah^{-azwj}, a person like Muhammad^{-saww} should not be turned back from what he has come for'.

فَأَرْسَلُوا إِلَيْهِ سَهْلَ بْنَ عَمْرٍو وَ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّىٰ فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَثِيرَتْ فِي وُجُوهِهِمُ الْبُدْنَ فَقَالَا نَحْيِي مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْرَجُ الْبُدْنَ وَ أَحْلِي بَيْنَكُمْ وَ بَيْنَ حُتَمَانَا فَقَالَ إِنَّ قَوْمَكَ يُنَاشِدُونَكَ اللَّهُ وَ الرَّحِمِ أَنْ تَدْخُلَ عَلَيْهِمْ بِلَادَهُمْ

⁸ Two big idols which were worshiped by the infidels at that time

يَعْبُرُ إِذْهُمْ وَ تَقَطَّعَ أَرْحَامُهُمْ وَ تُجْرِي عَلَيْهِمْ عَدُوَّهُمْ قَالَ فَأَبَى عَلَيْهِمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَرَادَ أَنْ يَبْعَثَ عَمْرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لِكِنِّي أَذُكُّكَ عَلَى عُثْمَانَ بْنِ عَفَّانَ

So they sent to him^{-saww} Suhail Bin Amro and Huweytab Bin Abdul Uzza. So the Rasool Allah^{-saww} commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you^{-saww} come here?' He^{-saww} said: 'For circumambulation of the House, and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your^{-saww} people bind you^{-saww} to Allah^{-azwj} and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies to go against them'. He^{-asws} said; 'The Rasool Allah^{-saww} refused the two of them, except that he^{-saww} would enter it. And the Rasool Allah^{-saww} had intended to send Umar to them. So he said, 'O Rasool Allah^{-saww}, my relatives are few, and I am among them of the status that you^{-saww} know about (a humiliating one). You^{-saww} should send Usman Bin Affan'.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَشَّرَهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ عُثْمَانُ لَقِيَ أَبَانَ بْنَ سَعِيدٍ فَتَأَخَّرَ عَنِ الشَّرْحِ فَحَمَلَ عُثْمَانَ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتْ الْمُنَاوَشَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ جَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ وَ بَايَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُسْلِمِينَ وَ ضَرَبَ بِأِحْدَى يَدَيْهِ عَلَى الْأُخْرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَخْلَفَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا كَانَ لِيُفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ طُفْتُ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأُطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَطْفُ بِهٖ ثُمَّ ذَكَرَ الْقِصَّةَ وَ مَا كَانَ فِيهَا

So the Rasool Allah^{-saww} sent for him and said, 'Go to your people from the Believers. Give them the good news of what my^{-saww} Lord^{-azwj} has Promised me^{-saww} of the victory over Makkah'. So when Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. So Suhail Bin Amro seated himself in the presence of the Rasool Allah^{-saww}, and Usman sat in the army of the Polytheists. And the Rasool Allah^{-saww} got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has circumambulated the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. So the Rasool Allah^{-saww} said: 'He did what he had to do'. So when Usman came, the Rasool Allah^{-saww} said to him; 'Did you circumambulate the House?' He said, 'I could not circumambulate the House whilst the Rasool Allah^{-saww} had not circumambulated it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيٍّ (عليه السلام) أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ مَا أَدْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَنِّي أَظُنُّ هَذَا الَّذِي بِالْيَمَامَةِ وَ لَكِنِ أَكْتُبُ كَمَا نَكْتُبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ أَكْتُبُ هَذَا مَا قَاضَى عَلَيْهِ رَسُولُ اللَّهِ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ سُهَيْلٌ فَعَلَى مَا نُقَاتِلُكَ يَا مُحَمَّدُ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ أَكْتُبُ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

So he^{-saww} said to Ali^{-asws}: 'Write – In the Name of Allah^{-azwj}, the Beneficent, the Merciful'. Suhail said, 'I don't know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – 'By Your^{-azwj} Name, our Allah^{-azwj}'. He^{-saww} said; 'And write this – What has been agreed upon by the Rasool Allah^{-saww} and Suhail Bin Amro'. So Suhail said, 'What are we fighting you^{-saww} for, O Muhammad^{-saww}? So he^{-saww} said; 'I^{-saww} and the Rasool Allah^{-saww} and I^{-saww} am Muhammad bin Abdullah^{-saww}'. So the people said: 'You^{-saww} are the Rasool Allah^{-saww}'. He said, 'Write – Write that this is what has been agreed

upon by Muhammad Bin Abdullah^{-saww}. So the people said: 'You^{-saww} are the Rasool Allah^{-saww}'.

وَ كَانَ فِي الْقَضِيَّةِ أَنَّ مَنْ كَانَ مِنَّا أَتَى إِلَيْنَا رَدَدْنَاهُ إِلَيْنَا وَ رَسُولُ اللَّهِ عَزِيْرٌ مُسْتَكْرِهٌ عَنْ دِيْنِهِ وَ مَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَزِدْهُ إِلَيْنَا فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَاجَةَ لَنَا فِيهِمْ وَ عَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ عَلَانِيَةً عَزِيْرٌ سِرٌّ وَ إِنْ كَانُوا لِيَتَهَادَوْا السُّيُورَ فِي الْمَدِيْنَةِ إِلَى مَكَّةَ وَ مَا كَانَتْ قَضِيَّةٌ أَعْظَمَ بَرَكَتًا مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوِيْلَ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامَ فَضَرَبَ سَهْمِلُ بْنُ عَمْرِو عَلَى أَبِي جُنْدَلٍ ابْنِهِ فَقَالَ أَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هَلْ قَاضِيَتْ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بِغَدَّارٍ قَالَ فَذَهَبَ بِأَبِي جُنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْفَعُنِي إِلَيْهِ قَالَ وَ لَمْ أَشْرَطْ لَكَ قَالَ وَ قَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جُنْدَلٍ مَخْرَجًا.

And what was in the agreement that – 'The one who was from us, if he were to come to you, shall be returned back to us and the Rasool Allah^{-saww} will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you'. So the Rasool Allah^{-saww} said; 'There is no need for us regarding them, and they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah'. And there was not agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. So Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, 'The first of what we have agreed with you'. The Rasool Allah^{-saww} said: 'Have I^{-saww} applied the agreement upon anything yet?' He said, 'O Muhammad^{-saww}! You^{-saww} are not a traitor'. So he went with Abu Jandal'. So he said, 'O Rasool Allah^{-saww}, you^{-saww} are handing me over to him?' He^{-saww} said: 'And I^{-saww} did not set any conditions for you'. And said: 'Our Allah^{-azwj}! Make a way out for Abu Jandal!'⁹

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن إسحاق، عن سعدان بن مسلم، قال: قال أبو عبد الله (عليه السلام): «أ تدري كيف بايع رسول الله (صلى الله عليه وآله) النساء؟» قلت: الله أعلم و ابن رسوله، قال: «جمعهن حوله ثم دعا بتور برام و صب فيه نضوحا، ثم غمس يده فيه، ثم قال: اسمعن يا هؤلاء، أبايعكن على أن لا تشركن بالله شيئا، و لا تسرقن، و لا تزنين، و لا تقتلن أولادكن، و لا تأتين بيهتان تفتريه بين أيديكن و أرجلكن، و لا تعصين بعولتكن في معروف، أقررتن؟ قلن: نعم، فأخرج يده من التور ثم قال لهن: اغمسن أيديكن، ففعلن، فكانت يد رسول الله (صلى الله عليه وآله) الطاهرة أطيب من أن يمس بها كف أنثى ليست له محرماً».

And from him, from Abu Ali Al- Ash'ary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

'Abu Abdullah^{-asws} said: 'Do you know how the women pledge their Allegiances to Rasool Allah^{-saww}? I said, 'Allah^{-azwj} Knows, and the son^{-asws} of His^{-azwj} Rasool^{-saww} knows'. He^{-asws} said: 'They gathered around him^{-saww}, then he^{-saww} called for a container, and poured water into it, and immersed his^{-saww} hand in it, then said: 'Hear me^{-saww}, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah^{-azwj}, nor will you steal, or commit adultery, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me^{-saww} regarding the good. Do you accept?' They said, 'Yes'. So he^{-saww} took his^{-saww} hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of Rasool Allah^{-saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{-saww}'.¹⁰

⁹ Al-Kafi, Vol. 8, H. 14951

¹⁰ الكافي 5: 26/2.

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن أحمد، عن المنذر بن جفیر، قال: حدثني أبي جفیر بن حكيم، عن منصور بن المعتمر، عن ربي بن خراش، قال: خطبنا علي (عليه السلام) في الرحبة، ثم قال: «لما كان في زمان الحديبية، خرج إلى رسول الله (صلى الله عليه وآله) أناس من قريش، من أشرف أهل مكة، فيهم سهيل بن عمرو، فقالوا: يا محمد، أنت جارنا و حليفنا و ابن عمنا، و قد لحق بك أناس من أبنائنا و إخواننا و أقاربنا، ليس بهم التفقه في الدين، و لا رغبة فيما عندك، و لكن إنما خرجوا فرارا من ضياعنا و أعمالنا و أموالنا، فارددهم علينا.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad, from Al-Munzar Bin Jafeyr, from Abu Jafey Bin Hakim, from Mansour Bin Al-Mo'tamar, from Rabi'e Bin Kharash who said,

'Ali^{-asws} preached in Al-Rahbat, then said, 'During the time of Al-Hudaybiyya, some people from Quraysh came out to Rasool Allah^{-saww}. Among them was Suhayl Bin Amro, so they said, 'O Muhammad^{-saww}! You^{-saww} are our neighbour, and our ally and our cousin. The people from our sons, and our brothers, and our relatives have attached themselves to you^{-saww}. There is no understanding with them regarding the Religion, and they have no desire regarding what is with you^{-saww}. But, they have come out fleeing from our businesses and our wealth, so return them to us'.

فدعا رسول الله (صلى الله عليه وآله) أبا بكر، فقال له: انظر ما يقولون. فقال: صدقوا يا رسول الله، أنت جارهم، فارددهم عليهم. قال: ثم دعا عمر فقال مثل قول أبي بكر، فقال رسول الله (صلى الله عليه وآله) عند ذلك: لن تنتهوا - يا معاشر قريش - حتى يبعث الله عليكم رجلا امتحن الله قلبه للتعوى، يضرب رقابكم على الدين.

So Rasool Allah^{-saww} called Abu Bakr and said to him: 'Look at what they are saying'. So he said, 'They are speaking the truth, O Rasool Allah^{-saww}! You^{-saww} are their neighbour, so return these (people) to them'. Then he^{-saww} called Umar, who said similar to the words of Abu Bakr. So Rasool Allah^{-saww} said with regards to that: 'You will never stop - O group of Quraysh - until Allah^{-azwj} Sends to you a man whose heart Allah^{-azwj} has tested for the piety. He will strike your reins upon the Religion'.

فقال أبو بكر: أنا هو يا رسول الله؟ قال: لا. فقام عمر، فقال: أنا هو يا رسول الله؟ قال: لا، و لكنه خاصف النعل، و كنت أخصف نعل رسول الله (صلى الله عليه وآله)». «

So, Abu Bakr said, 'Am I the one, O Rasool Allah^{-saww}?' He^{-saww} said: 'No'. So Umar stood up and said, 'Am I the one, O Rasool Allah^{-saww}?' He^{-saww} said: 'No, but he is the repairer of the sandal', and I^{-asws} had repaired the sandal of Rasool Allah^{-saww}'.

قال: ثم التفت إلينا علي (عليه السلام)، و قال: «سمعت رسول الله (صلى الله عليه وآله) يقول: من كذب علي متعمدا فليتبوأ مقعده من النار».

He (the narrator) said, 'Then Ali^{-asws} turned towards us and said: 'I^{-asws} heard Rasool Allah^{-saww} saying: 'The one who deliberately belies Ali^{-asws}, so let him take his seat in the Fire'.¹¹

و روى العياشي: عن زرارة، و حران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن رسول الله (صلى الله عليه وآله) كان معه يوم الفتح إثنا عشر ألفا حتى جعل أبو سفيان و المشركون يستغيثون».

¹¹ تأويل الآيات 2: 2 / 602 1

And Al-Ayashi has reported, from Zurara, and Humran,

Abu Ja'far^{-asws} and Abu Abdullah^{-asws} (have both said) that: 'Rasool Allah^{-saww} had with him^{-saww}, on the Day of the Conquest (of Makkah) twelve thousand (men), to the extent that Abu Sufyan and the Polytheists were crying out'.¹²

¹² تفسير العياشي 2: 43 / 54.