THE PROPHET'S SIRAH

SERIES 15

THE TREATY OF HUDAYBIYAH

The Pledge of Ridwan and the Clear Victory, According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest."

SURAH AL-FATH 48:18

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ACKNOWLEDGEMENT

All praise is due to Allah, who was pleased with the believers when they pledged beneath the tree, and who made a peace treaty a clear victory. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fifteenth book of The Prophet's Sirah tells of the Treaty of Hudaybiyah: an 'umrah that was blocked, a well that overflowed, the Pledge of Ridwan, terms that seemed one-sided, and Surat al-Fath, which named it "a clear victory". May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **an old stone well** in the middle of a rocky valley on **a bright morning**, with **clear water brimming** to its rim and sparkling in the sunlight. Around it, **green shoots** are sprouting from the dry ground, and far on the horizon rise **blue mountain ranges** towards Makkah.

The well recalls the well of al-Hudaybiyah, which ran so dry that not a drop was left, and then overflowed after the Messenger of Allah ﷺ poured his ablution water and supplication into it (Sahih al-Bukhari 4150).

The green shoots recall the parable of the Companions in Surat al-Fath: "as a plant which produces its offshoots and strengthens them" (48:29) — a peace that seemed small, yet grew into a great victory. The distant mountains point towards the longed-for Makkah, which they finally entered in safety (48:27).

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE TREATY OF HUDAYBIYAH

Six years after the hijrah, the Muhajirun still longed for Makkah and the Ka'bah. They had been through Badr, Uhud, the Trench and many trials (Books 9–14). In ***Dhu al-Qa'dah of 6 AH***, the Messenger of Allah ﷺ set out with some ***one thousand four hundred*** Companions — not to fight, but ***to perform 'umrah***.

Quraysh blocked them at ***al-Hudaybiyah***, at the edge of the Haram. From that standoff came a peace treaty whose terms seemed ***unfavourable*** to the Muslims — so much that 'Umar رضى الله عنه himself was distressed. Yet on the way home, Allah revealed ***Surat al-Fath*** and named that treaty ***"a clear victory"***.

This story is narrated in great detail by al-Miswar ibn Makhramah and Marwan in one of the longest Hadith in Sahih al-Bukhari (Sahih al-Bukhari 2731). It teaches us about ***patience, obedience, the wisdom of negotiation***, and how what looks like defeat can become victory.

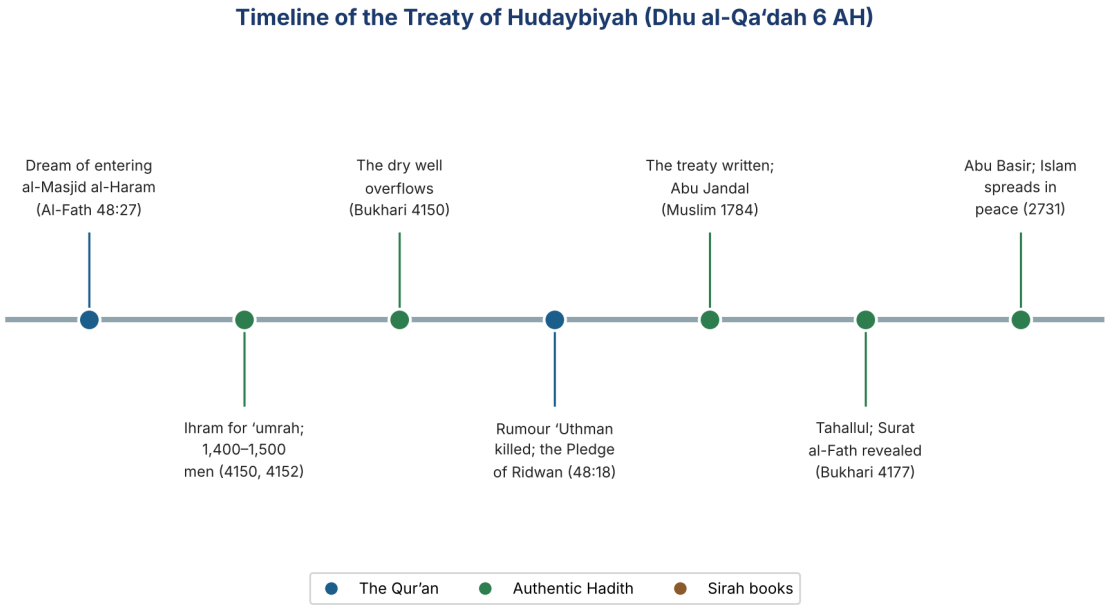


Figure 1: Timeline of the Treaty of Hudaybiyah.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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THE PROPHET'S ﷺ DREAM

This journey began with a ***dream***. The Messenger of Allah ﷺ dreamt that he and his Companions entered al-Masjid al-Haram in safety, shaving and shortening their hair. The dreams of prophets are ***revelation***, so the Companions rejoiced and prepared to set out. Allah later mentioned the dream in Surat al-Fath:

"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety"Tafsir Ibn Kathir 48:27.

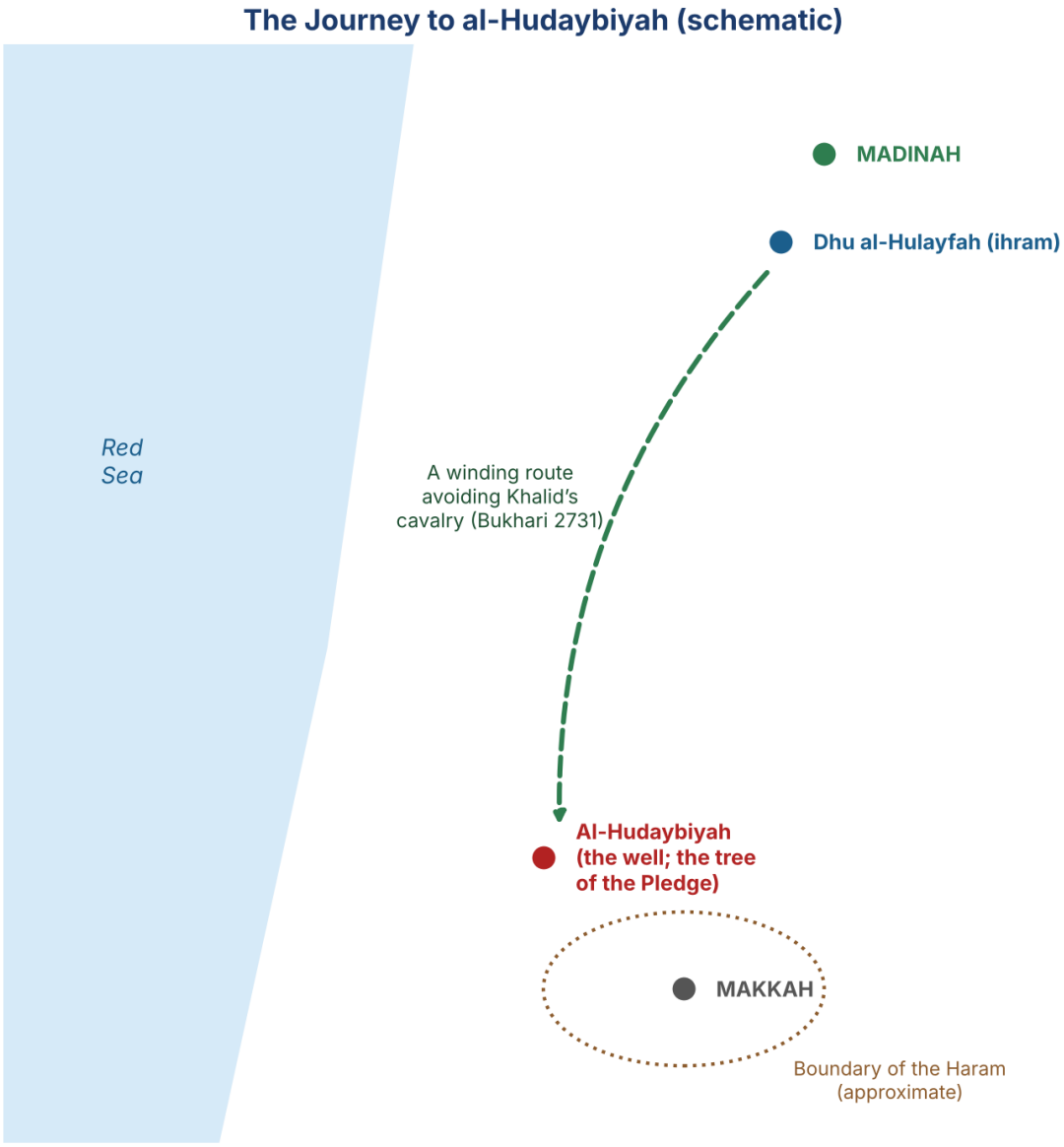
Yet the dream ***did not name the year***. The Companions assumed it would happen that very year, so when they were blocked, many were disappointed. Ibn Kathir explains that Allah delayed it ***one year***, and it truly came to pass in 'Umrat al-Qada' in 7 AH.

The lesson: Allah's promise is ***surely true***, but its timing follows Allah's knowledge, not our assumptions. Disappointment often arises when we set a time for a promise whose time Allah Himself did not fix.

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SETTING OUT FOR 'UMRAH

The Messenger of Allah ﷺ left Madinah in Dhu al-Qa'dah — one of the ***sacred months*** honoured by the Arabs, when fighting was forbidden. At ***Dhu al-Hulayfah***, he and his Companions entered ihram for 'umrah, and he marked and garlanded the ***sacrificial animals (hady)*** as a sign that they came to worship (Sahih al-Bukhari 2731).



Schematic only. Al-Hudaybiyah lies at the edge of the Haram, about 20 km from Makkah; today it is known as ash-Shumaysi.

Figure 2: The journey from Madinah to al-Hudaybiyah (schematic).

SIGN	MESSAGE TO QURAYSH
A sacred month (Dhu al-Qa'dah)	We have not come to fight

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SIGN	MESSAGE TO QURAYSH
Ihram garments	We come as pilgrims
Garlanded sacrificial animals	We come to honour the Ka'bah
Only sheathed swords	Only a traveller's arms (sirah books)

The Hadith of Jabir and al-Bara' give their number as ***one thousand four hundred*** or ***one thousand five hundred*** (Chapter 4). The lesson: the Messenger of Allah ﷺ ***began peacefully***, and made his intention clear by plain actions, leaving no excuse for attack.

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THE SACRED MONTHS

Allah says: "Indeed, the number of months with Allah is twelve months… of these, ***four are sacred***" (At-Tawbah 9:36). These four are ***Dhu al-Qa'dah, Dhu al-Hijjah, Muharram and Rajab***. Even the Arabs of the Jahiliyyah honoured these months and stopped fighting in them.

By choosing Dhu al-Qa'dah, the Messenger of Allah ﷺ placed Quraysh in a ***dilemma***: if they barred unarmed pilgrims in a sacred month, they would look unjust in the eyes of the Arab tribes. The lesson: ***choosing the right time*** is part of wisdom.

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AL-QASWA' KNEELS

Reaching ***'Usfan***, he learned that Quraysh were ready to block him, and that ***Khalid ibn al-Walid*** (not yet Muslim) was waiting at al-Ghamim with cavalry. The Messenger of Allah ﷺ chose ***another route***, a hard one through the hills, so as not to clash with them (Sahih al-Bukhari 2731).

When they reached the pass descending towards Makkah, his camel ***al-Qaswa'*** suddenly ***knelt*** and would not rise. People said: "Al-Qaswa' is being stubborn!" He said: ***"Al-Qaswa' is not stubborn, nor is that her nature; she has been held back by the One who held back the elephant (from Makkah)."*** Then he said: ***"By Him in whose hand is my soul, they will not ask me for any plan that honours the sanctities of Allah but I will grant it to them."*** (Sahih al-Bukhari 2731).

"The One who held back the elephant" refers to ***Abrahah's elephant army***, held back from entering Makkah in the year of his birth (Surat al-Fil). The Messenger of Allah ﷺ understood that Allah ***did not want blood shed*** in the Haram at that time.

The lesson: a leader reads ***the signs*** and chooses the path farthest from bloodshed. His readiness to accept ***any plan that honours Allah's sanctities*** became the basis of the treaty that followed.

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THE ELEPHANT THAT WAS HELD BACK

His words "held back by the One who held back the elephant" recall ***the Year of the Elephant***. Allah says: "Have you not considered how your Lord dealt with the companions of the elephant?" (Al-Fil 105:1). Abrahah came with an elephant to destroy the Ka'bah, but the elephant would not move towards Makkah, and Allah destroyed his army.

Both events show that Allah ***guards the sanctity of the Haram***. Yet this time the purpose was different: Allah held back the Prophet's ﷺ camel not to destroy anyone, but to ***prevent bloodshed*** and open the way to peace.

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THE OVERFLOWING WELL OF HUDAYBIYAH

The Messenger of Allah ﷺ halted at the far end of the valley of al-Hudaybiyah, at a well with very little water. With thousands of men and camels, it soon ran dry. Al-Bara' ibn 'Azib رضى الله عنه relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4150

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ تَعُدُّونَ أَنْتُمُ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَةِ. كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ فَنَزَحْنَاهَا، فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا، ثُمَّ صَبَّهُ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا أَصْدَرَتْنَا مَا شِئْنَا نَحْنُ وَرِكَابُنَا.

TRANSLATION:

Al-Bara' رضى الله عنه said: **"You count the victory (al-fath) as the conquest of Makkah — and the conquest of Makkah was indeed a victory — but we count the victory as the Pledge of Ridwan on the day of al-Hudaybiyah.** We were with the Prophet ﷺ ***one thousand four hundred*** strong. Al-Hudaybiyah was a well; we drew from it until not a drop was left. This reached the Prophet ﷺ, and he came and sat at its edge. He asked for a vessel of water, made ablution, rinsed his mouth and supplicated, then poured it into the well. We left it a short while, ***then it gave us to drink as much as we wished, we and our mounts.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4150; also No. 3577.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4150

Notice how this Hadith opens: al-Bara' says that for the Companions the ***true victory*** was the Pledge of Ridwan at Hudaybiyah, not the conquest of Makkah. We will return to these words in Chapter 19.

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WATER FROM BETWEEN HIS FINGERS

Jabir ibn 'Abdullah رضى الله عنهما relates another water miracle on the same day:

HADITH — SAHIH AL-BUKHARI, NO. 4152

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ يَدَيْهِ رَكْوَةٌ، فَتَوَضَّأَ مِنْهَا، ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا لَكُمْ. قَالُوا يَا رَسُولَ اللَّهِ لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ، وَلاَ نَشْرَبُ إِلاَّ مَا فِي رَكْوَتِكَ. قَالَ فَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فِي الرَّكْوَةِ، فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، قَالَ فَشَرِبْنَا وَتَوَضَّأْنَا. فَقُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

TRANSLATION:

Jabir رضى الله عنه said: **The people were thirsty on the day of al-Hudaybiyah. Before the Messenger of Allah ﷺ was a small water vessel (rakwah), and he made ablution from it. The people came towards him.** He asked: "What is the matter with you?" They said: "O Messenger of Allah, we have no water to make ablution or drink except what is in your vessel." ***The Prophet ﷺ put his hand in the vessel, and water began gushing from between his fingers like springs.*** So we drank and made ablution. (Salim said:) I asked Jabir: "How many were you that day?" He said: "Had we been a hundred thousand, it would have sufficed us. We were ***one thousand five hundred***."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yusuf ibn 'Isa, from Ibn Fudayl, from Husayn ibn 'Abd ar-Rahman, from Salim ibn Abi al-Ja'd, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4152; also No. 3576; and Sahih Muslim No. 1856.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4152

MIRACLE	DESCRIPTION
The overflowing well	His ablution water and supplication poured into a dry well (4150)
Water from his fingers	Water gushed from his fingers like springs (4152)
Numbers	1,400–1,500 men drank and made ablution

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MIRACLE	DESCRIPTION
Witnesses	Al-Bara' and Jabir — both present

The lesson: before the great test of the treaty, Allah ***strengthened the Companions' faith*** with miracles they witnessed themselves. A heart that has seen Allah's help finds patience easier when tested.

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THE ENVOYS OF QURAYSH

Quraysh sent several envoys to learn the Muslims' purpose. The first was ***Budayl ibn Warqa'*** of Khuza'ah. The Messenger of Allah ﷺ told him: ***"We have not come to fight anyone; we have come to perform 'umrah. War has weakened Quraysh… If they wish, I am ready to agree a period of truce with them."*** (Sahih al-Bukhari 2731).

Then came ***'Urwah ibn Mas'ud ath-Thaqafi***. He watched the Companions closely, then returned and told Quraysh: ***"O my people, by Allah, I have visited kings — Caesar, Chosroes and the Negus — but I have never seen a king honoured by his followers as the Companions of Muhammad honour Muhammad."*** He described how they vied for his ablution water, lowered their voices before him, and did not stare at him out of respect (Sahih al-Bukhari 2731).

ENVOY	OUTCOME
Budayl ibn Warqa'	Conveyed the offer of peace to Quraysh
'Urwah ibn Mas'ud	Amazed by the Companions' love; advised Quraysh to accept
A man of Banu Kinanah	Saw the garlanded animals: "They must not be barred!"
Mikraz ibn Hafs	Described by him as "a wicked man"

The lesson: the Companions' ***conduct and love*** for the Messenger of Allah ﷺ were the most effective da'wah. Enemy envoys went home in admiration, not anger.

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TRUE LOVE

What 'Urwah ibn Mas'ud saw was not mere etiquette, but ***faith***. The Messenger of Allah ﷺ said: ***"None of you truly believes until I am dearer to him than his father, his child and all people."*** (Sahih al-Bukhari 15).

The Companions' love was then tested at Hudaybiyah: would they obey even when his decision went against their feelings? The lesson: true love for the Messenger of Allah ﷺ is proven by ***obedience***, not by outward respect alone.

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'UTHMAN GOES TO MAKKAH

The Messenger of Allah ﷺ then sent ***'Uthman ibn 'Affan*** رضى الله عنه to Makkah to explain their purpose, for 'Uthman had a strong family in Makkah who could protect him.

SIRAH NOTE: AN ALARMING RUMOUR

The sirah books say Quraysh offered to let 'Uthman circle the Ka'bah, but he refused: ***"I will not circle it until the Messenger of Allah ﷺ circles it."*** Quraysh held him longer than expected, and ***a rumour spread that 'Uthman had been killed***.

Killing an envoy was a grave betrayal by Arab custom. So the Messenger of Allah ﷺ called the Companions to pledge allegiance (Chapter 7).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Kathir, al-Bidayah wan-Nihayah.

Authentic Hadith records a very great honour for 'Uthman. 'Abdullah ibn 'Umar رضى الله عنهما explained that 'Uthman missed the Pledge of Ridwan because he had been sent to Makkah, and so: ***"The Messenger of Allah ﷺ said with his right hand: 'This is the hand of 'Uthman', and struck it upon his (other) hand, saying: 'This is for 'Uthman.'"*** (Sahih al-Bukhari 3698).

The lesson: 'Uthman ***did not seize a personal chance*** to circle the Ka'bah ahead of the Messenger of Allah ﷺ. And the Messenger of Allah ﷺ ***guarded the right*** of a Companion absent on duty — his own hand became 'Uthman's hand.

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THE PLEDGE OF RIDWAN

When the rumour about ‘Uthman arrived, the Messenger of Allah ﷺ sat beneath ***a tree*** and called the Companions to pledge allegiance. They came streaming in. What was the pledge? Salamah ibn al-Akwa‘ رضى الله عنه, one of those who pledged, answers briefly:

HADITH — SAHIH AL-BUKHARI, NO. 4169

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ قُلْتُ لِسَلَمَةَ بْنِ الأَكْوَعِ عَلَى أَيِّ شَىْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ. قَالَ عَلَى الْمَوْتِ.

TRANSLATION:

Yazid ibn Abi ‘Ubayd said: **I asked Salamah ibn al-Akwa‘: “On what did you pledge allegiance to the Messenger of Allah ﷺ on the day of al-Hudaybiyah?”** He said: ***“On death.”***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa‘id, from Hatim ibn Isma‘il, from Yazid ibn Abi ‘Ubayd, from Salamah ibn al-Akwa‘ رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4169; also No. 2960; and Sahih Muslim No. 1860.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4169

In another narration Jabir رضى الله عنه said they pledged ***not to flee*** (Sahih Muslim 1856). Both mean the same: loyalty to the last drop of blood. They came in ihram with sheathed swords, yet were ready to die for the truth.

Allah raised that pledge to a very high rank: ***“Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands”*** Tafsir Ibn Kathir 48:10.

The lesson: true loyalty is tested in ***danger***, not in ease. And every pledge to the Messenger of Allah ﷺ is in truth ***a pledge to Allah***.

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SALAMAH PLEDGED THREE TIMES

In Imam Muslim's long narration, Salamah ibn al-Akwa' رضى الله عنه relates that he pledged among the first. When the middle of the crowd came, the Messenger of Allah ﷺ said: "Pledge, O Salamah." He said: "I have pledged, O Messenger of Allah." He said: "And again." Then at the end he asked him to pledge ***a third time*** (Sahih Muslim 1807).

The scholars explain that the Messenger of Allah ﷺ wished to ***honour*** Salamah for his courage and speed in battle. The lesson: a good leader ***recognises the strengths*** of each follower and values them.

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"THE BEST OF THE PEOPLE OF THE EARTH"

The Messenger of Allah ﷺ gave those who pledged beneath the tree a praise beyond compare. Jabir ibn 'Abdullah رضى الله عنهما narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4154

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ. وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ، وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابَعَهُ الأَعْمَشُ سَمِعَ سَالِمًا سَمِعَ جَابِرًا أَلْفًا وَأَرْبَعَمِائَةٍ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: The Messenger of Allah ﷺ said to us on the day of al-Hudaybiyah:

"You are the best of the people of the earth." We were one thousand four hundred. **"If I could still see today, I would show you the place of the tree."** Al-A'mash corroborated it: he heard Salim, who heard Jabir — one thousand four hundred.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn al-Madini, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdullah رضى الله عنهما; corroborated by al-A'mash, from Salim, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4154; and Sahih Muslim No. 1856.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4154

Jabir narrated this Hadith in old age after he had gone blind, saying: "If I could still see, I would show you the place of the tree." More than that, the Messenger of Allah ﷺ gave assurance about their Hereafter:

HADITH — SAHIH MUSLIM, NO. 2496

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ عِنْدَ حَفْصَةَ لاَ يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ. الَّذِينَ بَايَعُوا تَحْتَهَا. قَالَتْ بَلَى يَا رَسُولَ اللَّهِ. فَانْتَهَرَهَا فَقَالَتْ حَفْصَةُ { وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا} فَقَالَ

النَّبِيَّ صلى الله عليه وسلم قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا}

TRANSLATION:

Umm Mubashshir رضى الله عنها heard the Prophet ﷺ say in the presence of Hafsah: ***"None of the people of the tree who pledged beneath it will enter the Fire, in sha Allah."*** Hafsah said: "Yes (they might), O Messenger of Allah." He rebuked her. Hafsah recited: "And there is none of you except he will come to it" (Maryam 19:71). The Prophet ﷺ said: ***"Allah, Mighty and Majestic, has said: 'Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.'"*** (Maryam 19:72).

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harun ibn 'Abdullah, from Hajjaj ibn Muhammad, from Ibn Jurayj, from Abu az-Zubayr, from Jabir ibn 'Abdullah, from Umm Mubashshir رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Virtues of the Companions, Chapter on the Virtues of the People of the Tree, Hadith No. 2496.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2496

Notice the exchange between the Messenger of Allah ﷺ and Hafsah رضى الله عنها: Hafsah was not objecting, but ***asking to understand*** from a verse of the Qur'an, and he answered with the Qur'an too. This is the etiquette of discussion in knowledge.

The lesson: the Companions of the Pledge of Ridwan hold a very high station. To revile them is to revile those praised by the Messenger of Allah ﷺ and with whom Allah is pleased (Chapter 9).

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ALLAH WAS PLEASED BENEATH THE TREE

Allah Himself recorded His pleasure with them in a verse that will be recited until the Day of Resurrection: ***"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree"***Tafsir Ibn Kathir 48:18.

Because of this verse the pledge is called ***Bay'at ar-Ridwan*** — the Pledge of Good Pleasure. The verse names four gifts to them:

GIFT	IN VERSE 48:18
Allah's pleasure	"Allah was pleased with the believers"
Allah knew their hearts	"…He knew what was in their hearts"
Tranquillity	"He sent down tranquillity upon them"
A near victory	"…an imminent conquest" (Khaybar)

The word ***sakinah*** (tranquillity) recurs several times in Surat al-Fath (48:4, 18, 26). When the Companions' hearts were stirred by the treaty's terms, Allah sent down tranquillity so they stayed obedient. The lesson: peace of heart is ***a gift from Allah***, not human effort alone.

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THE TREE THAT WAS FORGOTTEN

The tree of the Pledge of Ridwan is mentioned in the Qur'an. Yet Allah in His wisdom caused it to be ***forgotten***, so that the Companions themselves could not find it. Tariq ibn 'Abd ar-Rahman relates:

HADITH — SAHIH AL-BUKHARI, NO. 4163

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ انْطَلَقْتُ حَاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ قُلْتُ مَا هَذَا الْمَسْجِدُ قَالُوا هَذِهِ الشَّجَرَةُ، حَيْثُ بَايَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْعَةَ الرِّضْوَانِ. فَأَتَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَأَخْبَرْتُهُ فَقَالَ سَعِيدٌ حَدَّثَنِي أَبِي أَنَّهُ كَانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ، قَالَ فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقْبِلِ نَسِينَاهَا، فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ سَعِيدٌ إِنَّ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم لَمْ يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ.

TRANSLATION:

Tariq ibn 'Abd ar-Rahman said: **I set out for Hajj and passed by some people praying. I asked: "What mosque is this?" They said: "This is the tree where the Messenger of Allah ﷺ received the Pledge of Ridwan."** I went to Sa'id ibn al-Musayyib and told him. Sa'id said: My father told me that he was among those who pledged to the Messenger of Allah ﷺ under the tree. He said: ***"When we went out the following year, we had forgotten it and could not find it."*** Sa'id said: ***"The Companions of Muhammad ﷺ themselves did not know it, yet you know it! So you know better?"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Ubaydullah ibn Musa, from Isra'il, from Tariq ibn 'Abd ar-Rahman, from Sa'id ibn al-Musayyib, from his father al-Musayyib ibn Hazn رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4163; also Nos. 4162–4165; and Sahih Muslim No. 1859.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4163

Sa'id ibn al-Musayyib, among the most learned of the Successors, gently rebuked those who claimed to know the spot: how can you know, when ***the very Companions who pledged beneath it*** did not?

SIRAH NOTE: 'UMAR AND THE TREE

Ibn Sa'd relates that in the time of 'Umar رضى الله عنه, people began coming to pray at a tree thought to be the tree of the Pledge, so 'Umar ***ordered it cut down***, fearing it would become a place of veneration. The report is well known, but its chain ***is discussed*** by scholars (Ibn Hajar mentions it in Fath al-Bari).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, Fath al-Bari — commentary on Hadith 4163.
https://sunnah.com/bukhari:4163

The lesson: Islam ***guards the purity of tawhid***. What is honoured is the event and Allah's pleasure, not the trunk of a tree. The wisdom in its being forgotten is that no one should make it an object of veneration.

SUHAYL IBN 'AMR ARRIVES

At last 'Uthman returned safely, and Quraysh sent ***Suhayl ibn 'Amr***, one of their orators, to negotiate. When the Messenger of Allah ﷺ saw him coming, he said hopefully: ***"Your affair has been made easy (sahula)."*** — a play on the meaning of Suhayl's name (Sahih al-Bukhari 2731).

The Messenger of Allah ﷺ ***loved good names and good omens*** (tafa'ul), and forbade superstitious pessimism (tatayyur). The arrival of a negotiator named "Suhayl" (easy) was taken as a sign the matter would be eased.

SIRAH NOTE: WHO WAS SUHAYL IBN 'AMR?

Suhayl was a Qurashi chief and an eloquent orator. He was captured at Badr (Book 9). The sirah books say he embraced Islam on the day of the Conquest of Makkah and became a good Muslim. After the Prophet's ﷺ death, when many in Makkah nearly apostatised, ***Suhayl stood and spoke*** to strengthen their faith. He later fell as a martyr in the campaigns in Syria.

REFERENCES:

Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah; Wikipedia, "Suhayl ibn Amr". https://en.wikipedia.org/wiki/Suhayl_ibn_Amr

The lesson: today's opponent may be tomorrow's ***brother in faith***. The man who stubbornly refused "Messenger of Allah" in this treaty later became a defender of Islam in Makkah.

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WRITING THE TREATY

Negotiations began, and ***'Ali ibn Abi Talib*** رضى الله عنه was called to write. From the very first line Suhayl objected. Anas رضى الله عنه relates:

HADITH — SAHIH MUSLIM, NO. 1784

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ قُرَيْشًا، صَالَحُوا النَّبِيَّ صلى الله عليه وسلم فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ سُهَيْلٌ أَمَّا بِاسْمِ اللَّهِ فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَكِنِ اكْتُبْ مَا نَعْرِفُ بِاسْمِكَ اللَّهُمَّ فَقَالَ اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ. قَالُوا لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لاَتَّبَعْنَاكَ وَلَكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ. فَاشْتَرَطُوا عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَنَكْتُبُ هَذَا قَالَ نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا.

TRANSLATION:

Anas رضى الله عنه narrated that **Quraysh made peace with the Prophet ﷺ, and among them was Suhayl ibn 'Amr. The Prophet ﷺ said to 'Ali: "Write: Bismillahir-Rahmanir-Rahim."** Suhayl said: "As for Bismillah, we do not know what Bismillahir-Rahmanir-Rahim is; write what we know: Bismika Allahumma (In Your name, O Allah)." He said: "Write: From Muhammad, the Messenger of Allah." They said: "Had we known you were the Messenger of Allah, we would have followed you; write your name and your father's name." The Prophet ﷺ said: ***"Write: From Muhammad ibn 'Abdullah."*** They stipulated to the Prophet ﷺ: **whoever of you comes to us, we will not return him to you; and whoever of us comes to you, you must return him to us.** The Companions said: "O Messenger of Allah, shall we write this?" He said: ***"Yes. Whoever of us goes to them, Allah has sent him far away; and whoever of them comes to us, Allah will make for him relief and a way out."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from 'Affan ibn Muslim, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter on the Truce of al-Hudaybiyah, Hadith No. 1784.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

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Source: https://sunnah.com/muslim:1784

In al-Bara's narration, 'Ali refused out of reverence to erase the words ***"Messenger of Allah"***, so the Messenger of Allah ﷺ asked to be shown the place and ***erased it with his own hand*** (Sahih al-Bukhari 2699).

SUHAYL'S OBJECTION	THE PROPHET'S ﷺ RESPONSE
Did not recognise "ar-Rahman ar-Rahim"	Accepted "Bismika Allahumma"
Did not accept "Messenger of Allah"	Accepted "Muhammad ibn 'Abdullah"
'Ali refused to erase	He erased it himself
Principle unchanged	"By Allah, I am the Messenger of Allah even if you deny me"

The Messenger of Allah ﷺ ***was flexible in form*** but ***firm in substance***. "Bismika Allahumma" still invokes Allah; "Muhammad ibn 'Abdullah" is still true. He sacrificed no belief, only gave up a demand for wording, so that peace might be reached.

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THE UNLETTERED PROPHET

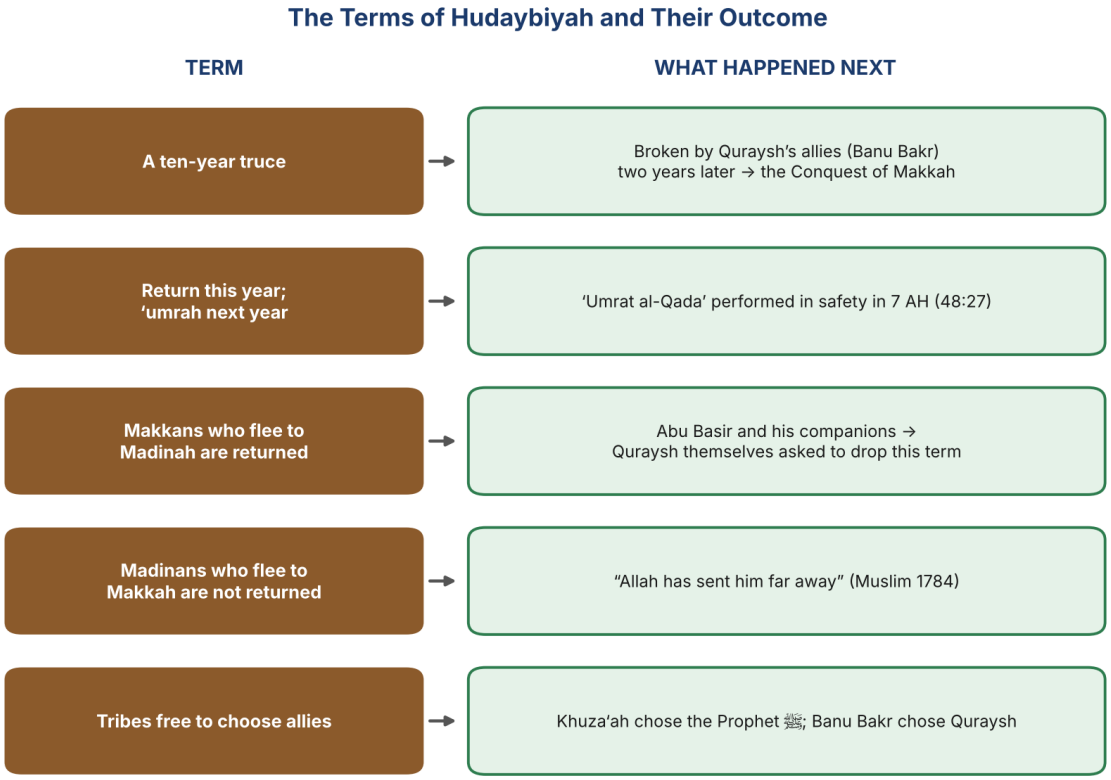
Al-Bara's narration says the Messenger of Allah ﷺ asked to be shown where "Messenger of Allah" was written so he could erase it — for he ***did not read or write*** (ummi). Allah describes him as "the Messenger, the unlettered Prophet" (Al-A'raf 7:157). This is proof that the Qur'an ***is not his composition***, for one who did not read could not produce such a book.

At that time 'Ali was the scribe. The lesson: the Messenger of Allah ﷺ ***respected the skills*** of his Companions and entrusted tasks to the qualified, while he himself led the negotiation.

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THE TERMS OF THE TREATY

The terms finally agreed seemed ***one-sided***. The Companions felt deeply aggrieved. Yet history proved that every term ended in Islam's favour:



Terms per Sahih al-Bukhari 2731, Sahih Muslim 1784 and the sirah books. Terms that seemed a loss ended in the Muslims' favour.

Figure 3: The terms of the Treaty of Hudaybiyah and their outcome.

The hardest term was: ***Makkans who fled to Madinah must be returned***, but not the reverse. The Messenger of Allah ﷺ explained the wisdom: whoever flees to disbelief, Allah has sent him away; and whoever comes to Islam, ***Allah will give him a way out*** (Sahih Muslim 1784, Chapter 12).

The ***ten-year*** truce opened the door to da'wah. Az-Zuhri said: no victory in Islam before it was greater than Hudaybiyah, for when fighting stopped and people met in safety, ***they talked about Islam***, and no one of sense heard of it but embraced it (reported by Ibn Ishaq).

The lesson: do not judge a decision by ***first sight*** alone. Sometimes a term that looks like a loss holds a victory we cannot yet see.

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ABU JANDAL IN CHAINS

While the treaty was being written and ***not yet sealed***, a heartbreaking event took place. ***Abu Jandal***, Suhayl ibn 'Amr's own son, who had embraced Islam and been chained by his family, came stumbling in his fetters and threw himself among the Muslims (Sahih al-Bukhari 2731).

Suhayl said: ***"O Muhammad, this is the first one I demand you return."*** The Messenger of Allah ﷺ tried to negotiate: "We have not finished writing the treaty." Suhayl insisted: "Then I will make no peace with you on anything." Abu Jandal cried out: ***"O Muslims, will I be returned to the idolaters when I have come as a Muslim? Do you not see what I have suffered?"*** — for he had been severely tortured for Allah's sake (Sahih al-Bukhari 2731).

> **SIRAH NOTE: WORDS TO ABU JANDAL**
>
> The sirah books relate that the Messenger of Allah ﷺ told him: ***"O Abu Jandal, be patient and hope for reward, for Allah will make for you and the weak ones with you relief and a way out. We have made a covenant with them, and we will not betray them."***
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; Musnad Ahmad.

The lesson: ***keeping one's word*** is a principle not sacrificed even in the most painful situation. And Abu Jandal's patience was not in vain — Allah opened a way out for him before long (Chapter 20).

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'UMAR'S DISTRESS

The episode of Abu Jandal and the treaty's terms left ***'Umar ibn al-Khattab*** رضى الله عنه deeply distressed. Sahl ibn Hunayf رضى الله عنه later related this to the people at Siffin, as a lesson that they should ***suspect their own opinions***:

HADITH — SAHIH AL-BUKHARI, NO. 3182

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ حَدَّثَنِي أَبُو وَائِلٍ، قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ، وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ بَلَى. فَقَالَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ بَلَى. قَالَ فَعَلَى مَا نُعْطِي الدَّنِيَّةَ فِي دِينِنَا أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا. فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، أَوَفَتْحٌ هُوَ قَالَ نَعَمْ.

TRANSLATION:

Abu Wa'il said: We were at Siffin, and Sahl ibn Hunayf stood and said: **"O people, suspect your own opinions! We were with the Messenger of Allah ﷺ on the day of al-Hudaybiyah, and had we seen a need to fight, we would have fought.** 'Umar ibn al-Khattab came and said: 'O Messenger of Allah, are we not on the truth and they on falsehood?' He said: 'Yes.' He said: 'Are not our dead in Paradise and theirs in the Fire?' He said: 'Yes.' He said: 'Then why should we accept humiliation in our religion, and return before Allah has judged between us and them?' He said: ***'O Ibn al-Khattab, I am the Messenger of Allah, and Allah will never abandon me.'*** 'Umar went to Abu Bakr and said the same, and Abu Bakr replied: ***'He is the Messenger of Allah, and Allah will never abandon him.'*** Then Surat al-Fath was revealed, and the Messenger of Allah ﷺ recited it to 'Umar to the end. 'Umar said: 'O Messenger of Allah, is it a victory?' He said: ***'Yes.'***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Yahya ibn Adam, from Yazid ibn 'Abd al-'Aziz, from his father 'Abd al-'Aziz ibn Siyah, from Habib ibn Abi Thabit, from Abu Wa'il, from Sahl ibn Hunayf رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah and Truces, Hadith No. 3182; also No. 4844; and Sahih Muslim No. 1785.

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GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3182

Notice that ***Abu Bakr's*** answer matched the Prophet's ﷺ word for word, though he had not heard it. This is why Abu Bakr is called ***as-Siddiq***: his heart was in step with the Prophet's ﷺ.

'Umar later regretted his words. In another narration he said: ***"So I did many deeds (in expiation) for that"*** — giving charity, fasting, praying and freeing slaves (Sahih al-Bukhari 2731).

The lesson: ***sincere zeal*** must bow to ***revelation***. Our opinion, however well-meant, can be mistaken; so measure it against the guidance of Allah and His Messenger.

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A HEART IN STEP

The Messenger of Allah ﷺ once said: ***"Were I to take a khalil (closest friend) other than my Lord, I would take Abu Bakr."*** (Sahih al-Bukhari 3656). At Hudaybiyah this standing shone: while 'Umar was in turmoil, Abu Bakr was calm, for his certainty in the Messenger of Allah ﷺ did not depend on what the eye could see.

The lesson: firm faith is faith that ***does not waver*** when the decision of Allah and His Messenger seems to contradict our logic. Abu Bakr affirmed the Isra' without doubt (Book 6), and affirmed Hudaybiyah the same way.

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UMM SALAMAH'S ADVICE

Once the treaty was sealed, the Messenger of Allah ﷺ ordered the Companions: ***"Get up, sacrifice your animals, then shave."*** But ***not one of them rose***, though he repeated it three times. They were not rebellious, but stunned and grieved, perhaps still hoping revelation would change things (Sahih al-Bukhari 2731).

He went in to his wife ***Umm Salamah*** رضى الله عنها and told her what had happened. Umm Salamah gave very wise advice: ***"O Prophet of Allah, do you want that? Go out and do not say a word to anyone until you have sacrificed your camel and called your barber to shave your head."*** (Sahih al-Bukhari 2731).

He did so. When the Companions saw him sacrifice and shave, ***they rose and sacrificed***, and began shaving one another, so grieved that they almost hurt each other (Sahih al-Bukhari 2731).

UMM SALAMAH'S ADVICE	ITS WISDOM
"Go out"	The leader steps forward, not waits
"Do not say a word"	Example is stronger than repeated orders
"Sacrifice and shave"	A decisive act ends hopes of reversing the decision
The Prophet ﷺ accepted	He heeded a woman's counsel

The lesson: ***example*** is more effective than words. And the Messenger of Allah ﷺ valued ***his wife's counsel*** — Umm Salamah's advice saved the Companions from disobedience.

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TAHALLUL: SACRIFICE AND SHAVING

The Companions had entered ihram but were ***prevented*** from reaching the Ka'bah. What was their ruling? Allah had made it clear in the Qur'an:

"And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals"Tafsir Ibn Kathir 2:196.

This ruling is known as ***ihsar*** — being prevented from completing Hajj or 'umrah. The prevented person sacrifices an animal where he is stopped, then shaves or trims, and leaves ihram. The scholars took this ruling directly from the events of Hudaybiyah.

The Messenger of Allah ﷺ prayed: ***"O Allah, have mercy on those who shave."*** They asked: "And those who trim, O Messenger of Allah?" He repeated it, then the third or fourth time said: "And those who trim." (Sahih al-Bukhari 1727). Some sirah reports say this prayer was made at Hudaybiyah.

RULINGS FROM HUDAYBIYAH	EXPLANATION
Ihsar	Prevented from completing 'umrah → sacrifice and leave ihram
Shaving is better	A prayer for mercy three times for those who shave
Shared sacrifice	One camel or cow for seven people (Sahih Muslim 1318)
Making up the 'umrah	The 'umrah performed the following year

Jabir رضى الله عنه said: ***"We sacrificed with the Messenger of Allah ﷺ in the year of al-Hudaybiyah a camel for seven and a cow for seven."*** (Sahih Muslim 1318). The lesson: the Shari'ah ***makes things easy***, and every trial brings rulings that benefit the ummah to this day.

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SURAT AL-FATH IS REVEALED

On the way back to Madinah, with heavy hearts, Allah revealed what changed everything. 'Umar رضى الله عنه, still anxious about himself, relates:

HADITH — SAHIH AL-BUKHARI, NO. 4177

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ، وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ وَقَالَ عُمَرُ بْنُ الْخَطَّابِ ثَكِلَتْكَ أُمُّكَ يَا عُمَرُ، نَزَرْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ، كُلُّ ذَلِكَ لاَ يُجِيبُكَ. قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي ـ قَالَ ـ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ. وَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَقَالَ لَقَدْ أُنْزِلَتْ عَلَىَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}.

TRANSLATION:

Aslam narrated that **the Messenger of Allah ﷺ was travelling on one of his journeys, and 'Umar ibn al-Khattab was riding with him at night. 'Umar asked him something, but he did not answer; he asked again, he did not answer; he asked again, he did not answer.** 'Umar said (to himself): "May your mother lose you, 'Umar! You pressed the Messenger of Allah ﷺ three times, and each time he did not answer you."

'Umar said: I urged my camel ahead of the Muslims, fearing that Qur'an would be revealed about me. Soon I heard someone calling me… I came to the Messenger of Allah ﷺ and greeted him, and he said: ***"Tonight a surah has been revealed to me that is dearer to me than everything the sun rises upon."*** Then he recited: ***"Indeed, We have given you a clear conquest."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Zayd ibn Aslam, from his father Aslam, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4177; also Nos. 4833 and 5012.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4177

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"Indeed, We have given you, [O Muhammad], a clear conquest"Tafsir Ibn Kathir 48:1.

Notice 'Umar's state: he ***feared*** a verse would come down rebuking him for pressing the Messenger of Allah ﷺ. But what came down was ***good news***. The Messenger of Allah ﷺ described this surah as dearer than ***everything the sun rises upon*** — the whole world.

VERSE OF SURAT AL-FATH	LINK TO HUDAYBIYAH
48:1–3	A clear conquest; forgiveness; mighty help
48:4	Tranquillity sent into believers' hearts
48:10, 18	The Pledge of Ridwan; Allah's pleasure
48:24–26	Allah held back both sides; Jahili zeal
48:27	The true vision will come to pass
48:29	The Companions like a plant growing strong

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THE PARABLE OF THE PLANT

Surat al-Fath ends with a beautiful parable of the Companions: ***"as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks"*** (Al-Fath 48:29). The verse says this description is found in ***the Gospel***.

The Companions at Hudaybiyah were like ***a small shoot***: 1,400 men barred from the Ka'bah. Yet from that shoot grew the firm and wondrous tree of Islam. The lesson: do not belittle a small beginning if it is planted sincerely.

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WAS IT A VICTORY?

The Companions still wondered: how could this treaty be ***a victory***? Anas ibn Malik رضى الله عنه explains the verse:

HADITH — SAHIH AL-BUKHARI, NO. 4172

حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} قَالَ الْحُدَيْبِيَةُ. قَالَ أَصْحَابُهُ هَنِيئًا مَرِيئًا فَمَا لَنَا فَأَنْزَلَ اللَّهُ {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ} قَالَ شُعْبَةُ فَقَدِمْتُ الْكُوفَةَ فَحَدَّثْتُ بِهَذَا كُلِّهِ عَنْ قَتَادَةَ ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ أَمَّا {إِنَّا فَتَحْنَا لَكَ} فَعَنْ أَنَسٍ، وَأَمَّا هَنِيئًا مَرِيئًا فَعَنْ عِكْرِمَةَ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said of the verse ***"Indeed, We have given you a clear conquest"***: **"(It means) al-Hudaybiyah."** His Companions said: "Congratulations and well done (to you); but what is there for us?" Then Allah revealed: ***"That He may admit the believing men and the believing women to gardens..."*** Shu'bah said: the part "Inna fatahna laka" is from Anas, while the part "congratulations and well done" is from 'Ikrimah.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Ishaq, from 'Uthman ibn 'Umar, from Shu'bah, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4172; also No. 4834.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4172

Al-Bara' ibn 'Azib رضى الله عنه said: ***"You count the victory as the conquest of Makkah... but we count the victory as the Pledge of Ridwan on the day of al-Hudaybiyah."*** (Sahih al-Bukhari 4150, Chapter 4). For those who witnessed it, Hudaybiyah was the ***gateway*** to every victory after it.

PROOF OF VICTORY	EXPLANATION
Recognition	Quraysh negotiated with Madinah as an equal party
Safety for da'wah	People met and discussed Islam without fear
Growth of Muslims	1,400 at Hudaybiyah → ~10,000 at the Conquest two years later (sirah books)

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PROOF OF VICTORY	EXPLANATION
Leaders embrace Islam	Khalid ibn al-Walid and 'Amr ibn al-'As embraced Islam (8 AH)
Letters to kings	He sent letters of invitation to Caesar, Chosroes and others

The lesson: ***victory does not always come by the sword***. Sometimes the greatest victory is a peace that opens people's hearts to the truth.

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LETTERS TO THE KINGS

The peace after Hudaybiyah let the Messenger of Allah ﷺ ***send letters of invitation*** to great rulers. An early Hadith of Sahih al-Bukhari tells of ***Heraclius***, the Roman emperor, questioning Abu Sufyan about the Messenger of Allah ﷺ while Abu Sufyan was in Syria ***"during the period of truce"*** between Quraysh and the Prophet ﷺ (Sahih al-Bukhari 7).

Without the Treaty of Hudaybiyah, Abu Sufyan's trading journey to Syria and his conversation with Heraclius might never have happened. The lesson: ***peace opens doors to da'wah*** that war cannot open.

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ABU BASIR: THE PROMISED WAY OUT

Soon after returning to Madinah, a Muslim from Makkah named ***Abu Basir*** fled to the Messenger of Allah ﷺ. Quraysh sent two men to claim him, and the Messenger of Allah ﷺ, ***keeping the treaty***, handed him over (Sahih al-Bukhari 2731).

On the way, Abu Basir escaped and returned to Madinah. The Messenger of Allah ﷺ said, in a veiled way: ***"Woe to his mother! He would kindle a war if he had others with him."*** Abu Basir understood he would be returned again, so he went to ***the seashore*** at Sayf al-Bahr. Abu Jandal then escaped and joined him, followed by many other Makkan Muslims, until they became a band that ***cut off Quraysh's trade caravans*** to Syria (Sahih al-Bukhari 2731).

At last ***Quraysh themselves*** wrote to the Messenger of Allah ﷺ, appealing by Allah and kinship that he take them into Madinah: "Whoever comes to you is safe." ***The hardest term was dropped by those who had demanded it.*** Then Allah revealed verses 48:24–26 (Sahih al-Bukhari 2731).

This was the ***"relief and way out"*** promised by the Messenger of Allah ﷺ in Sahih Muslim 1784. The lesson: patience and ***keeping one's word*** finally bore a solution, without the Muslims breaking the treaty even once.

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THE WOMEN WHO EMIGRATED

The treaty spoke of ***men*** fleeing Makkah being returned. When Muslim women emigrated to Madinah, Allah revealed a specific ruling for them:

"O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers"Tafsir Ibn Kathir 60:10.

Among the women who emigrated was ***Umm Kulthum bint 'Uqbah ibn Abi Mu'ayt***. Her family came to claim her, but the Messenger of Allah ﷺ did not return her after this verse came down (Sahih al-Bukhari 2711–2712). The scholars explain that the treaty's wording referred to ***men***, and women were more exposed to harm if returned.

The lesson: Islam ***protects women*** who choose faith, and respects their choice. The test of faith in this verse also shows decisions were made ***justly and carefully***, not blindly.

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FROM HUDAYBIYAH TO THE CONQUEST OF MAKKAH

The ten-year truce lasted only about ***two years***. The sirah books say Banu Bakr, allies of Quraysh, attacked Khuza'ah, allies of the Messenger of Allah ﷺ, with weapons and men from Quraysh. The treaty was ***broken by Quraysh***, not by the Muslims.

That breach led to ***the Conquest of Makkah*** in 8 AH, achieved almost without bloodshed. The lesson: the side that keeps its word is finally ***given victory by Allah***, while the side that betrays harms only itself (Al-Fath 48:10).

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THE ART OF NEGOTIATION

Hudaybiyah is the finest example of carrying out Allah's command about peace: ***"And if they incline to peace, then incline to it [also] and rely upon Allah"***Tafsir Ibn Kathir 8:61.

SOCIAL SCIENCE NOTE: PRINCIPLED NEGOTIATION

The Harvard Negotiation Project introduced ***principled negotiation*** in the famous book ***"Getting to Yes"*** (Fisher, Ury & Patton). Among its key principles: ***separate the people from the problem***, ***focus on interests, not positions***, and ***invent options for mutual gain*** (Harvard PON).

MODERN NEGOTIATION PRINCIPLE	AT HUDAYBIYAH
Focus on interests	The real interest was peace and da'wah, not the words "Messenger of Allah"
Separate people from the problem	"Your affair has been made easy" — treating Suhayl well
Know your best alternative	Ready to fight (the Pledge), yet choosing peace
Take the long view	A 10-year truce → great growth of Muslims

More than 1,400 years before modern negotiation theory, the Messenger of Allah ﷺ practised these principles — with one addition not found in the textbooks: ***reliance on Allah***. The lesson: true strength in negotiation is ***clarity of purpose*** and ***patience***, not winning every word.

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HUDAYBIYAH AT HOME AND AT WORK

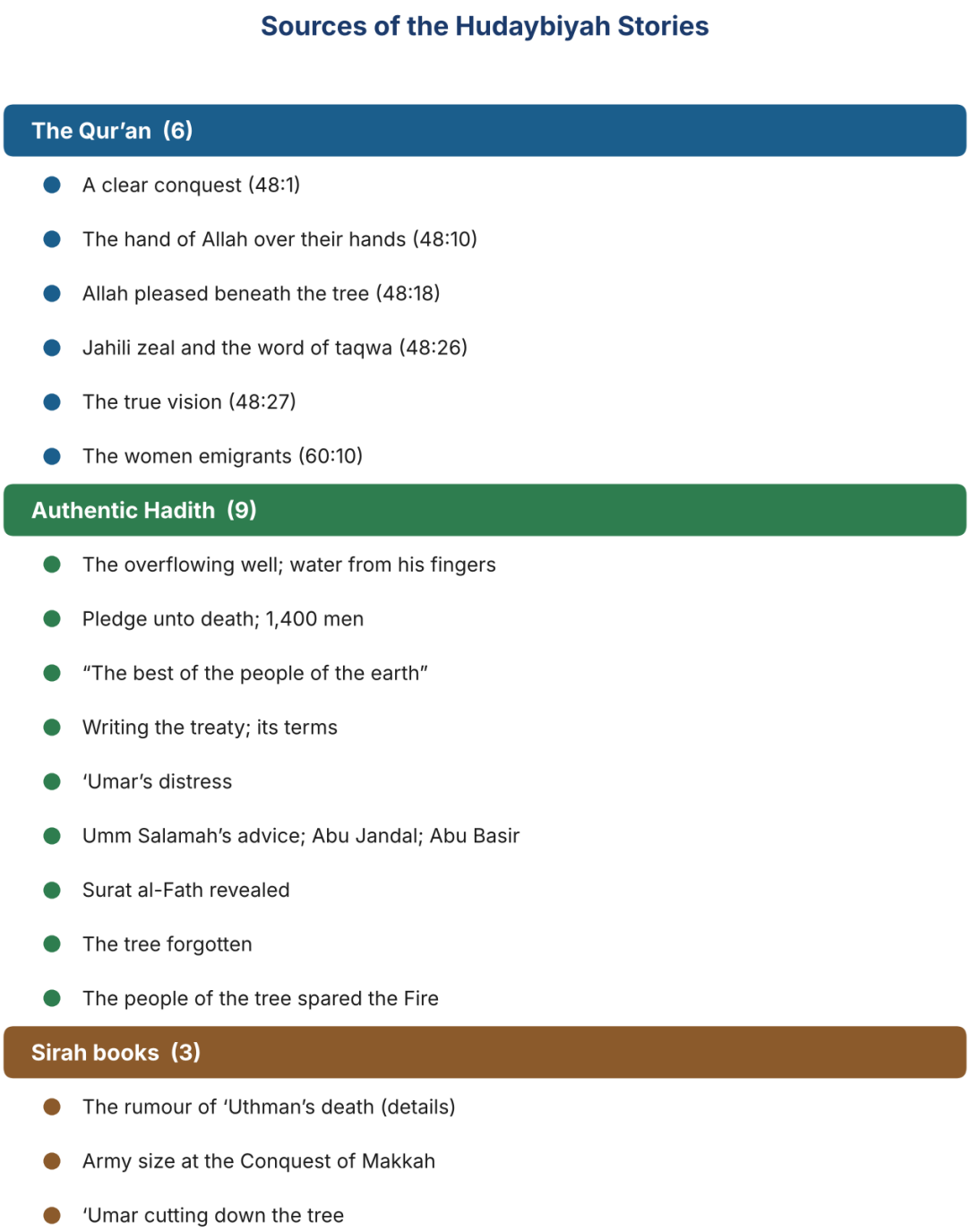
The principles of Hudaybiyah can be lived every day. At ***home***, we sometimes need to give way on small things to protect a greater harmony. At ***work***, we must distinguish principles that cannot be compromised from technical matters that can be negotiated.

The Messenger of Allah ﷺ also heeded ***his wife's*** counsel at a moment of deadlock (Chapter 16). The lesson: good negotiation begins at home — by ***listening, being patient and looking far ahead***.

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SOURCES OF THE HUDAYBIYAH STORIES

The story of Hudaybiyah reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 4: The status of sources for the Hudaybiyah stories in this eBook.

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STORY	SOURCE AND STATUS
The dream; pledge; pleasure; tranquillity; tahallul; women emigrants	The Qur'an (2:196; 48; 60:10) — certain
The journey; al-Qaswa'; envoys; Abu Jandal; Umm Salamah; Abu Basir	Sahih al-Bukhari 2731 — sahih
The well; water from fingers; pledge unto death; 1,400; the tree; al-Fath	Sahih al-Bukhari 4150–4177, 3182, 3698 — sahih
Writing the treaty; people of the tree; shared sacrifice	Sahih Muslim 1784, 2496, 1318 — sahih
'Uthman rumour (details); 'Umar cutting the tree; az-Zuhri's words	Sirah books (Ibn Ishaq, Ibn Sa'd) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

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THOSE WHO STAYED BEHIND AND THOSE WHO WERE HIDDEN

Chapter 18 explained the main verses of Surah Al-Fath: the clear victory, tranquillity, the Pledge of Ridwan, the true dream and the parable of the plant. Yet the surah also mentions two other groups that are seldom discussed. The first are the Bedouins who refused to set out with the Messenger of Allah ﷺ.

The second are the hidden believers in Makkah, who were one of the reasons Allah held back fighting on that day.

VERSE	BRIEF MEANING	LESSON
48:11	The Bedouins who stayed behind make excuses: their wealth and families kept them busy; they ask for forgiveness	The tongue says what is not in the heart
48:12	They thought the Messenger ﷺ and the believers would never return to their families	An evil assumption about Allah's promise
48:15	When the Muslims go to take spoils, they want to come along; Allah refuses them	Wanting the reward without the sacrifice
48:16	They will be called to fight a people of great might; if they obey, they will be rewarded	The door of repentance is still open
48:17	There is no blame on the blind, the lame or the sick	A genuine excuse is accepted
48:20–21	Allah promises abundant spoils, and others not yet within reach	A promise fulfilled in stages
48:24	Allah held back the hands of both sides in the valley of Makkah	Peace was Allah's decision
48:25	Were it not for believing men and women in Makkah whom you did not know…	Protecting the blood of the believers

THE EXCUSES OF THOSE WHO STAYED BEHIND

When the Messenger of Allah ﷺ called people to set out for 'umrah, some Bedouin tribes around Madinah refused to come. They thought the Muslims would be destroyed by Quraysh. Allah exposed what was in their hearts: "They say with their tongues what is not in their hearts" (Al-Fath 48:11). The exegetes name several tribes in this context, but that does not mean every member of those tribes stayed behind, for many Companions from the Bedouin tribes were present at Hudaybiyah (Tafsir Ibn Kathir 48:11).

When the time came to take the spoils of Khaybar, this group wanted to join. Allah commanded the Messenger of Allah ﷺ to refuse them (Al-Fath 48:15), because the spoils of Khaybar were promised specifically to the people of Hudaybiyah. Yet Allah did not close the door: they would be called to fight "a people of great might", and if they obeyed, Allah would give them a good reward (Al-Fath 48:16). The exegetes differ over who that people were: some say Hawazin and Thaqif, some say Banu Hanifah, and some say Persia and Rome (Ibn Kathir). This is a discussion among the exegetes, not a decisive text.

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THE HIDDEN BELIEVERS IN MAKKAH

Verse 25 explains one of the wisdoms behind Allah holding back the fighting. In Makkah at that time there were believing men and women who concealed their faith. Had fighting broken out, the Muslims might have killed them unknowingly, and then suffered regret and shame. Allah says that had they been separated, He would have punished the disbelievers with a painful punishment (Al-Fath 48:25; Tafsir Ibn Kathir 48:25).

Abu Jandal (chapter 14) and Abu Basir (chapter 20) are examples of oppressed Muslims in Makkah. Many more remain unknown by name. Allah protected their blood through peace.

LESSONS

These verses teach two things. First, excuses that sound sweet on the tongue cannot deceive Allah; what counts is the readiness to sacrifice when it is needed. Second, a decision that looks weak may be protecting the lives of people we do not know. Allah sees what we do not see.

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CONSULTATION AND RULINGS FROM HUDAYBIYAH

Hudaybiyah is not only the story of a treaty. It is also a source of rulings that the jurists discuss to this day. This chapter brings together two events not yet covered, the consultation before reaching Hudaybiyah and the story of Ka'b ibn 'Ujrah, and then summarises the rulings that are traced back to this event.

CONSULTING BEFORE DECIDING

HADITH: "GIVE ME YOUR ADVICE"

Al-Miswar ibn Makhramah and Marwan narrate that when the Messenger of Allah ﷺ reached Ghadir al-Ashtat, his scout came with news that Quraysh had gathered forces to bar him from the Ka'bah. He said: "Give me your advice, O people." Abu Bakr رضى الله عنه said: "O Messenger of Allah, you came out to visit this House, not to kill or fight anyone. So go on towards it; whoever bars us from it, we will fight him." He said: "Go on, in the name of Allah."

Grade: SAHIH — Sahih al-Bukhari 4178, 4179.

The Messenger of Allah ﷺ received revelation, yet he still asked his Companions for their opinion. Abu Bakr answered by recalling the original purpose of the journey: 'umrah, not war. This advice matched what happened later, when he chose the path of peace. Together with Umm Salamah's advice (chapter 16), Hudaybiyah witnessed two consultations that set the course of events.

KA'B IBN 'UJRAH AND THE FIDYAH FOR SHAVING

HADITH: THE LICE ON KA'B'S HEAD

Ka'b ibn 'Ujrah رضى الله عنه narrates that he was with the Messenger of Allah ﷺ at Hudaybiyah in a state of ihram, and lice were falling from his head. The Prophet asked whether the lice were hurting him, and told him to shave. Then the verse was revealed: "Whoever among you is ill or has an ailment of the head (may shave), and must then offer a ransom of fasting, charity or a sacrifice."

Grade: SAHIH — Sahih al-Bukhari 4159; also Sahih al-Bukhari 1814; the verse Al-Baqarah 2:196.

In other narrations of the same Hadith, the Messenger of Allah ﷺ explained the three options of fidyah: fasting three days, feeding six poor people, or sacrificing a sheep (Sahih al-Bukhari 1814). An ordinary Companion with a minor ailment became the reason for a ruling practised by millions of Hajj and 'umrah pilgrims to this day.

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RULINGS TRACED BACK TO HUDAYBIYAH

RULING	EVIDENCE FROM HUDAYBIYAH	NOTE
Consulting before a major decision	Sahih al-Bukhari 4178–4179; Umm Salamah's advice	This chapter and chapter 16
Fidyah for shaving due to an excuse while in ihram	Al-Baqarah 2:196; Sahih al-Bukhari 4159	Fasting, charity or a sacrifice
Ihsar: leaving ihram when prevented	Al-Baqarah 2:196	Chapter 17
Sharing a camel or cow for sacrifice	Sahih Muslim 1318	Chapter 17
A peace treaty with non-Muslims	Al-Anfal 8:61; Sahih al-Bukhari 2731	Permitted when there is a benefit
Keeping one's word even when it is hard	Abu Jandal and Abu Basir returned	Chapters 14 and 20
A condition cannot make the forbidden lawful	Believing women were not returned (Al-Mumtahanah 60:10)	Chapter 21
Length of a truce	A ten-year truce (sirah books)	The jurists' views differ

On the length of a truce, some jurists, among them Imam al-Shafi'i, took the ten-year period at Hudaybiyah as the maximum. Other jurists held that the length depends on the benefit of the Muslims. This is a matter of ijtihad, and the books of fiqh discuss it at length.

LESSONS

Hudaybiyah teaches that the rulings of Islam arise from real life: a Companion who was ill, a group of pilgrims who were barred, and a difficult treaty. The Shari'ah comes to make things easy, not to burden. And even the noblest leader still asks the opinion of those around him.

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THE PEOPLE OF THE TREATY OF HUDAYBIYAH

The Hadith of Hudaybiyah mentions many people from many tribes. The tables below list them with their tribe, role and source. Each person's tribe has been checked again; information found only in the sirah books is clearly marked.

THE MUSLIMS

PERSON	TRIBE	ROLE	SOURCE
Abu Bakr al-Siddiq	Quraysh (Banu Taym)	Gave his opinion in the consultation; calmed 'Umar	Bukhari 4178, 2731
'Umar ibn al-Khattab	Quraysh (Banu 'Adi)	Distressed by the terms, then regretted it	Bukhari 2731, 3182
'Uthman ibn 'Affan	Quraysh (Banu Umayyah)	Envoy to Makkah; his pledge given by the Messenger's ﷺ hand	Bukhari 3698
'Ali ibn Abi Talib	Quraysh (Banu Hashim)	Scribe of the treaty	Muslim 1784; Bukhari 2699
Umm Salamah	Quraysh (Banu Makhzum)	Advised the Prophet to sacrifice and shave	Bukhari 2731
Al-Mughirah ibn Shu'bah	Thaqif	Stood guarding the Messenger ﷺ with a sword while 'Urwah negotiated	Bukhari 2731
Salamah ibn al-Akwa'	Aslam	Pledged three times	Bukhari 4169; Muslim 1807
Ma'qil ibn Yasar	Muzaynah	Held a branch of the tree above the Messenger's ﷺ head during the pledge	Muslim 1858
Jabir ibn 'Abdullah	Ansar, Khazraj (Banu Salimah)	Narrator of the 1,400 figure and "the best of the people of the earth"	Bukhari 4154
Al-Bara' ibn 'Azib	Ansar, Aws (Banu Harithah)	Narrator of the overflowing well	Bukhari 4150
Ka'b ibn 'Ujrah	Bali, allies of the Ansar	The reason the ruling of fidyah for shaving was revealed	Bukhari 4159
Abu Jandal ibn Suhayl	Quraysh (Banu 'Amir ibn Lu'ayy)	Returned in chains	Bukhari 2731
Abu Basir	Bukhari: "a man of Quraysh"; sirah books: 'Utbah ibn Asid al-Thaqafi, an ally of Banu Zuhrah	Opened a way out for the oppressed Muslims	Bukhari 2731; sirah books

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PERSON	TRIBE	ROLE	SOURCE
Al-Jadd ibn Qays	Ansar (Banu Salimah)	The only one who did not pledge; hid under the belly of his camel	Muslim 1856

QURAYSH AND THEIR ALLIES

PERSON	TRIBE	ROLE	SOURCE
Suhayl ibn 'Amr	Quraysh (Banu 'Amir ibn Lu'ayy)	Negotiator for Quraysh; accepted Islam at the Conquest of Makkah	Bukhari 2731; biographical works
Budayl ibn Warqa'	Khuza'ah	The first envoy; conveyed the offer of peace	Bukhari 2731
'Urwah ibn Mas'ud	Thaqif	Amazed by the Companions' love	Bukhari 2731
A man from Banu Kinanah	Kinanah; the sirah books name him al-Hulays ibn 'Alqamah, chief of the Ahabish	Saw the garlanded sacrificial animals and advised Quraysh	Bukhari 2731; sirah books
Mikraz ibn Hafs	Quraysh (Banu 'Amir ibn Lu'ayy)	Described by the Prophet as a wicked man	Bukhari 2731
Khalid ibn al-Walid	Quraysh (Banu Makhzum)	Led the cavalry at al-Ghamim; accepted Islam in 8 AH	Bukhari 2731

SIRAH NOTE: WHO WENT DOWN INTO THE WELL?

The authentic Hadith mentions that the Messenger of Allah ﷺ took out an arrow and told them to place it in the well, and the water gushed out (Sahih al-Bukhari 2731). The Hadith does not name who went down. Ibn Ishaq says it was Najiyah ibn Jundub al-Aslami, and another report gives a different name. The sirah books also mention Khirash ibn Umayyah al-Khuza'i as an early envoy to Makkah before 'Uthman. Both of these details come from the sirah books.

References: Ibn Hisham, al-Sirah al-Nabawiyyah; Ibn Hajar, Fath al-Bari (Hadith No. 2731).

LESSONS

Hudaybiyah gathered people from Quraysh, the Ansar, Thaqif, Aslam, Muzaynah and many more, all united under one tree. On the opposing side, many later accepted Islam: Suhayl, Khalid and 'Urwah. Al-Jadd ibn Qays, meanwhile, is a reminder that being present at a great event does not guarantee a pure heart.

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PLACES ON THE ROAD TO HUDAYBIYAH

The journey from Madinah to Hudaybiyah passed several places mentioned in the Hadith and the sirah books. The table below lists them in the order of the journey. The exact location of some places cannot be determined, so distances are given only where a clear modern source exists.

PLACE	EVENT	SOURCE
Madinah	The Messenger of Allah ﷺ set out for 'umrah in Dhul Qa'dah	Bukhari 1778
Dhul Hulayfah	Entered ihram; the sacrificial animals were marked and garlanded	Bukhari 4178
Ghadir al-Ashtat (near 'Usfan)	The scout brought news; the Messenger of Allah ﷺ consulted	Bukhari 4178
Al-Ghamim	Khalid ibn al-Walid waited with cavalry; the Prophet took another route	Bukhari 2731
Thaniyyah (a mountain pass towards Makkah)	Al-Qaswa' knelt	Bukhari 2731; the sirah books name it Thaniyyat al-Murar
Al-Hudaybiyah	The well overflowed; negotiations; the Pledge of Ridwan; the treaty	Bukhari 2731, 4150
On the way home	Surah Al-Fath was revealed	Bukhari 4177

AL-HUDAYBIYAH TODAY

Al-Hudaybiyah lies on the western edge of the Haram of Makkah. Discover Makkah, published by the Makkah authorities, says it is about 20 km from Makkah and still preserves traces of the old well (Discover Makkah: Al-Hudaybiyah). Arab News mentions a mosque near al-Shumaysi, about 20 km from Makkah on the old road to Jeddah (Arab News).

Remember that the tree of the Pledge of Ridwan cannot be identified; even the Companions who pledged did not know its place the following year (Sahih al-Bukhari 4163; chapter 10). So any claim that a particular spot is the location of that tree cannot be confirmed.

LESSONS

These places bear witness that the Messenger of Allah ﷺ chose the hard road to avoid bloodshed. What endures is not a tree or a stone, but the lessons: patience, obedience and the pleasure of Allah.

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TIMELINE OF THE TREATY OF HUDAYBIYAH

Figure 1 gave a brief timeline. The table below details it with the source of each event. The authentic Hadith states that the 'umrah of al-Hudaybiyah took place in Dhul Qa'dah (Sahih al-Bukhari 1778); more detailed dates come from the sirah books.

No.	Event	Source
1	The Messenger of Allah ﷺ dreams of entering al-Masjid al-Haram in safety	Al-Fath 48:27
2	Dhul Qa'dah 6 AH: sets out from Madinah for 'umrah with about 1,400 Companions	Bukhari 1778, 4154
3	Dhul Hulayfah: enters ihram and garlands the sacrificial animals	Bukhari 4178
4	Ghadir al-Ashtat: news of Quraysh; consultation with the Companions	Bukhari 4178–4179
5	Avoids Khalid's force at al-Ghamim; al-Qaswa' kneels	Bukhari 2731
6	Al-Hudaybiyah: the dry well overflows	Bukhari 4150, 2731
7	The envoys of Quraysh: Budayl, 'Urwah, the man of Kinanah, Mikraz	Bukhari 2731
8	'Uthman sent to Makkah; rumour that he was killed	Bukhari 3698; sirah books
9	The Pledge of Ridwan beneath the tree	Bukhari 4169; Al-Fath 48:18
10	Suhayl ibn 'Amr arrives; the treaty is written by 'Ali	Bukhari 2731; Muslim 1784
11	Abu Jandal returned in chains	Bukhari 2731
12	Tahallul: sacrifice and shaving; Ka'b ibn 'Ujrah's fidyah	Bukhari 2731, 4159
13	The journey home: Surah Al-Fath is revealed	Bukhari 4177
14	In Madinah: Abu Basir; the women emigrate	Bukhari 2731, 2711–2712; Al-Mumtahanah 60:10
15	Muharram 7 AH: Khaybar, "a near victory"	Al-Fath 48:18; sirah books
16	Dhul Qa'dah 7 AH: the 'umrah performed again ('Umrat al-Qada')	Bukhari 1778
17	8 AH: Banu Bakr, allies of Quraysh, attack Khuza'ah; the treaty is void	Sirah books
18	Ramadan 8 AH: the Conquest of Makkah	Sirah books

How long the Muslims stayed at Hudaybiyah is not stated in the authentic Hadith cited in this eBook. The sirah books mention several weeks, with differing figures.

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LESSONS

This timeline shows how Allah's promise was fulfilled one step at a time: Khaybar a few months later, the 'umrah a year later, and Makkah two years later. All that was needed was patience and obedience along the way.

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FREQUENTLY ASKED QUESTIONS ABOUT THE TREATY OF HUDAYBIYAH

1. HOW MANY COMPANIONS WERE AT HUDAYBIYAH?

The authentic narrations give three figures. 'Abdullah ibn Abi Awfa says 1,300 (Sahih al-Bukhari 4155). Jabir and al-Bara' say 1,400 (Sahih al-Bukhari 4154, 4150). In another narration from Jabir, the figure is 1,500 (Sahih al-Bukhari 4153). The scholars, among them Ibn Hajar in Fath al-Bari, reconcile these narrations by stating that the number was more than 1,400; each narrator gave his own count.

2. WHY DID THE MESSENGER OF ALLAH ﷺ CONSULT WHEN HE RECEIVED REVELATION?

To teach the Ummah and to honour the Companions. He said at Ghadir al-Ashtat: "Give me your advice, O people" (Sahih al-Bukhari 4178). Allah also commanded him to consult the Companions (Ali 'Imran 3:159).

3. DID THE MESSENGER OF ALLAH ﷺ ACCEPT THOSE TERMS ON HIS OWN OPINION?

When 'Umar asked, he said: "I am the Messenger of Allah, I do not disobey Him, and He is my helper" (Sahih al-Bukhari 2731). The scholars understand from these words that he acted on Allah's guidance.

4. WHO ARE "THE BEDOUINS WHO STAYED BEHIND" IN AL-FATH 48:11?

They were some of the Bedouin tribes around Madinah who refused to set out because they thought the Muslims would perish. The exegetes name several tribes, but many Companions from the same tribes were present at Hudaybiyah. So the verse judges the attitude of individuals, not whole tribes (chapter 24).

5. WHY DID ALLAH NOT PERMIT FIGHTING IN MAKKAH AT THAT TIME?

Among the wisdoms mentioned in the Qur'an: there were believing men and women hidden in Makkah, and fighting could have caused them to be killed unknowingly (Al-Fath 48:25). Allah also held back the hands of both sides (Al-Fath 48:24).

6. DID EVERYONE PRESENT GIVE THE PLEDGE?

Jabir رضى الله عنه says they all pledged except al-Jadd ibn Qays al-Ansari, who hid under the belly of his camel (Sahih Muslim 1856). 'Uthman was absent because he had been sent to Makkah, so the Messenger of Allah ﷺ pledged on his behalf with his own hand (Sahih al-Bukhari 3698).

7. WHAT IS THE RULING FOR A PILGRIM IN IHRAM WHO MUST SHAVE BECAUSE OF AN EXCUSE?

He may shave and must pay fidyah: fasting three days, feeding six poor people, or sacrificing a sheep. This ruling was revealed because of Ka'b ibn 'Ujrah at Hudaybiyah (Al-Baqarah 2:196; Sahih al-Bukhari 1814).

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8. WAS THE MOSQUE AT HUDAYBIYAH BUILT ON THE SITE OF THE TREE OF THE PLEDGE?

The site of the tree is unknown, even to the Companions who pledged beneath it (Sahih al-Bukhari 4163). The mosque in that area marks the area of the event, not a certain location of the tree.

9. HOW LONG WAS THE TRUCE AND WHY DID IT END?

The sirah books mention a truce of ten years. It lasted only about two years, when Banu Bakr, allies of Quraysh, attacked Khuza'ah, allies of the Messenger of Allah ﷺ, with help from Quraysh. That breach led to the Conquest of Makkah (chapter 21).

10. WHY WAS ABU BAKR CALM WHILE 'UMAR WAS DISTRESSED?

Both were sincere. 'Umar was distressed out of zeal for the religion, while Abu Bakr was calm because of his certainty in the Messenger of Allah ﷺ, so that his answer was the same as the Prophet's (Sahih al-Bukhari 2731). 'Umar himself later regretted it and increased his good deeds (chapter 15).

11. WHAT IS MEANT BY "A NEAR VICTORY" (48:18) AND "ABUNDANT SPOILS" (48:20)?

Ibn Kathir says they refer to Khaybar, which was conquered a few months after Hudaybiyah (Tafsir Ibn Kathir 48:18). The story of Khaybar will be told in Series 16, in sha' Allah.

12. WHAT DOES HUDAYBIYAH TEACH US TODAY?

Hudaybiyah teaches us to consult before deciding, to be flexible in form but firm in principle, to keep our word even when it is hard, and to think well of Allah's decree. "Perhaps you dislike something while it is good for you" (Al-Baqarah 2:216).

LESSONS

These questions show that Hudaybiyah is rich in knowledge: tafsir, fiqh, history and character. By distinguishing the texts of the Qur'an and authentic Hadith from the reports of the sirah books and the views of the scholars, we can understand this event accurately and take its lessons with confidence.

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LESSONS AND CONCLUSION

The Treaty of Hudaybiyah proves that ***human sight is limited***, while Allah's knowledge encompasses all. What looked like defeat that day was the door to the greatest victory in Islamic history.

Allah says: ***"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not"***Tafsir Ibn Kathir 2:216.

LESSON	FROM HUDAYBIYAH
Allah's promise is sure; its time is His	The dream fulfilled a year later (48:27)
Prefer peace	"I will grant any plan that honours Allah's sanctities"
Flexible in form, firm in principle	Bismika Allahumma; Muhammad ibn 'Abdullah
Keep your word	Abu Jandal and Abu Basir returned
Suspect your own opinion	'Umar's distress and regret
Example over words	Umm Salamah's advice
With hardship comes ease	A hard term → a way out (Abu Basir)
Victory without the sword	"A clear conquest" (48:1)

HUDAYBIYAH IN OUR LIVES

In life we too face our own "Hudaybiyah" — decisions we must accept though our hearts are unsatisfied, agreements that seem a loss, or plans that are delayed. This story teaches us to ***be patient, keep our word, be generous of heart***, and trust that Allah is preparing ***"a near victory"*** we cannot yet see.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 16*** — the events after Hudaybiyah. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

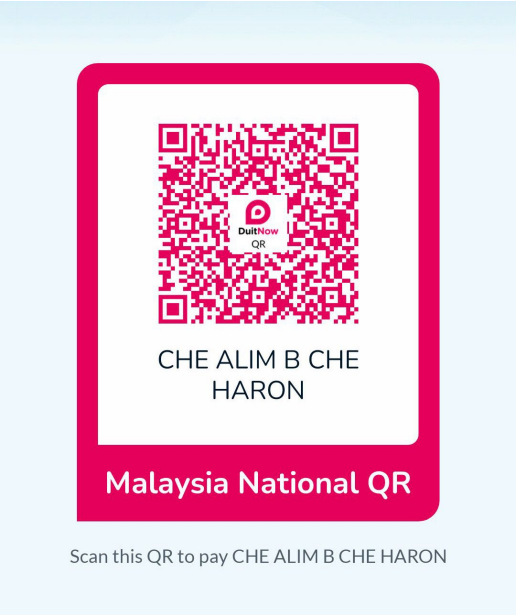
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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