



A SOCIO-PRAGMATIC PERSPECTIVE OF HUDAIBIYA TREATY IN THE LIGHT OF GRICE'S MAXIMS

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Abstract

The present research will analyze the presence of Grice's maxims in the treaty of Hudaibiya. The perfect idea of communication is that people will cooperate with each other during a conversation. Treaty has a lot of historical value as it suggests and reflects the cooperation of two leaders for the benefit of their people. It is a qualitative research but descriptive approach will be used for the analysis. Paul Grice's (1975) Cooperative Principle: maxim of quality, maxim of quantity, maxim of relation, maxim of manner will be used to draw inferences. It was found that treaty follows all the maxims. All the points of the treaty are reality based and no compromises over religion have been made. Treaty is without any ambiguity, false or vague statements by using appropriate and relevant phrases and words. Furthermore, it promotes peace, prosperity, freedom and security of the people of that time which shows the socio-pragmatic culture of Islam.

Keywords: Treaty Hudaibiya, socio-pragmatics, Grice's maxims

Introduction

The concept of communication operation states that ideally individuals engaged in the discussion will collaborate with each other. This collaboration can be demonstrated in a number of respects (Leech, Putri, 2011). According to Paul Grice (1975), communication and interaction, set the foundation for pragmatic interaction. In addition, Dornier (2005) was captivated by how the listener gets to the significance implied from the expressed significance. The purpose of Grice was to determine how the listener refers to what is meant by what is said was later known as Principle of Conversation (CP from now on). This maximum general stated as, 'By the agreed intent or way of conversation that you are involved in, make your input as needed at the point at which it happens (1975). The hypothesis is based on four super-maxims known as quality that has sub-maxims (i) Don't say what you think is false (ii) don't say that for which you don't have sufficient proof. Moreover, quantity sub-maxims states that (i) Make your input as explanatory as necessary (for the conversation's present purpose). (ii) Do not provide extra information about your contribution than is needed. Besides, the way sub-maxims states as to avoid expression dimness, avoid doubt, be short (exclude useless prolixity), be thorough. The maxim of significance, which is the last one, with only one maxim says to "be appropriate". According to his perspective, the speaker in the discussion may fail to meet a maxim in different respects, such as violating, rejecting, flouting or facing conflict.

Research question

How Grice maxims are evident in the language of treaty Hudaibiya?

Theoretical Framework

This study concentrates on qualitative research that uses a technique of description. This study adjusted the Cooperative Principle of Paul Grice (1975), which is a guideline for this analytics and execution research this research helped the scientist to achieve analyst goals. The scientist that is Maxim of Quality through CP, Maxim of Quantity, Maxim of Relation, Maxim of Manner

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Literature Review

Grice (2004), suggested a rule called Cooperative Principle and according to him any conversation which is in occurrence should be according to the requirement. It should clearly state a purpose of the talk. (Grice, 2004). Saeed (2003), further validate this point by saying this is like an implicit contract between speakers and listeners in which they have to collaborate in the communication process. The principle contains four maxims, which are also called Grice's maxims.

The event of Hudaibiyah preserves an important stage of Islam in history when Muslims were given the chance to gain unexpectedly from an obvious defeat. In Hijrah's 6th year when the Prophet (P.B.U.H) and his followers had to leave the esteemed town of Makkah. The followers were keen to stay so that they can carry out tawafat Holy Kaaba. Meanwhile, the pagans of Makkah faced Muslims 3 times in Badr, Uhud, and Trench Battle. Although they won twice in the fight (yet still they have to back off in Uhud) the Muslims were not powerful to face fight with the Makkan pagans' great strength.

Meanwhile, the encounter with Hudaibiyah occurred which provided Muslims the valor to carry on with their aim, but it also proved their bravery and belief in Islam.

Almost after 6 years of Hijrah, the Prophet (P.B.U.H) dreamed of entering Makkah with his followers and performing tawaf in 628 CE. It was a great sign and he said he was planning to stay in Makkah to conduct Umrah.

More than one thousand and four hundred Islamists from Madinah put on their ihram with Prophet (P.B.U.H). The followers of Prophet (P.B.U.H) took 70 camels for oblation. According to traditional system, the people of Makkah were obligated to permit Umrah to be performed by pilgrims coming — but without weapons. But the Quraish leaders, aroused by the enormous Muslim company, pronounced not to grant the Muslims to enter the town and consigned Khaled Bin Walid with two hundred soldiers to restrict them from challenging the age-old Arab culture.

The Prophet (P.B.U.H) altered Taneem's path to prevent conflict and arrived at a lesser-known site on the western boundary of the town called Hudaibiyah.

Strong-willed to prevent Muslims from entering the town, the Makkans sent Urwah bin Masud to agree with the Prophet (P.B.U.H). Extremely affected by the sight of Prophet (P.B.U.H) affection amid his companions Urwah said, "I've visited the Persian, Roman, and Ethiopian royal courts, but by no means have witnessed the prospects of regard and high esteem Mohammad's supporters have for him. They've come for worship only. Let them go into the sanctified town." Yet still the rulers of the Makkah were determined to prevent the Muslims.

Later, the Prophet (P.B.U.H) sent Uthman bin Affan to Makkah, they arrested Uthman bin Affan and distributed a false news to disturb the Muslims that Uthman was murdered. It was a big challenge. Although he was 400 kilometers from the town and did not have any adequate weapons for battle, Uthman bin Affan obliged a situation like war and accounted his companions to arrange for having to battle until the end of their lives. The individuals hurried to hold a vow of loyalty on his holy palm and the word came to Makkah within a short time that 1,400



volunteers were prepared to battle to the death. This shattered their morals, and Makkans decided to talk to him about peace conditions.

They freed Uthman and sent Sohayl bin Amr Al-Thaqafi with the Prophet Muhammad (P.B.U.H) to discuss peace conditions. Sohayl (eventually accepted Islam) was very difficult to deal with. He achieved the following conditions: it seemed to be an arrangement that ran against the Muslims' desires, ultimately it yielded to be a huge win for Muslims.

By adopting all these conditions as prescribed, the Prophet (P.B.U.H) showed complete tolerance. This treaty is called the Hudaibiyah Treaty. It was one of the most exceptional occurrences in Islamic history and it brought a twist in the history of Islam.

Few of those present could see the treaty's success depending on the forethought of the Prophet. The Treaty's first benefit was that the aggressive governance of Makkah acknowledged Prophet (P.B.U.H) as the ruler of Madina. Second, the accord put an end to Quraish's aggressive conduct towards Muslims. Now they've been permitted to travel freely and speak in respect to Islam publicly. Also the Muslims were permitted to create connections with other groups in equal measure. Fourthly, 10 years of truce with Quraish offered a distinctive chance in other areas of the peninsula to teach Islam and cope with their competitors. They conquered Khyber's Jewish stronghold very quickly.

Clauses 3 & 5 were the most troublesome conditions of the treaty, but the Prophet (P.B.U.H) streamlined them via quoting, if a Muslim escapes, to Makkah, we needn't bother with him and if a Makkah Muslim gets in Madinah we will return him and he will study Islam there. With regard to the present year performance of Umrah, Muslims have got a written assurance to carry it out peacefully the later year. The Prophet (P.B.U.H) was steadfast to prevent massacre in the Holy town and was able to develop it completely. The treaty was seen by commentators as a masterpiece of his knowledge and forethought.

It was indeed Prophet (P.B.U.H) great victory Islam improved in leap and boundaries after the peaceful truce in Hudaibiyah. Muslims were free to practice Islam. Three Quraish fights against Muslims were lost.

The individuals recognized Islam's ultimate victory. In thousands, they entered the Islam fold. The Prophet (P.B.U.H) reappeared to complete Umrah the preceeding year, there were two thousands pilgrims with him as opposed to fourteen hundred earlier.

The Prophet (P.B.U.H) also granted satisfaction to the people who made a vow of loyalty underneath a tree called Bait Ridwan and called that Allah's safety was upon the hand of the Prophet (P.B.U.H). The Prophet (P.B.U.H), later completing the accord, advised the supporters to sacrifice ritualistic animals on the exact location and shave their heads to come out of ihram. All the individuals were so dispirited that the execution was postponed. It was sensed by the Prophet (P.B.U.H) and entered the tent, telling his spouse, Umm Salma, about the hesitation of people.

She kindly suggested, "People are shocked to lose their Umrah and enter the sacred town. You're doing the scheduled thing. They're going to follow you. The Prophet (P.B.U.H) went out, slaughtered his camels and shaved his head. The individuals then accompanied him and all went to Madinah. Hence Ummul Momenin and Umm Salma's intelligence, cleared up a tiring issue.

A youthful Muslim in chains emerged in the Muslim camp when Sohail was signing the treaty and wept for help and his freedom. He was acknowledged by Sohail. he was known as Abu



Jandal, his own son. Sohail cried, "You can't bring this guy as per clause 4 here is the test of this treaty. The Holy Prophet agreed and consoled Abu Jandal, "We have just concluded a treaty with Quraish in Allah's name, and we respect it. Be patient and resign to Allah's will. He'll give you relief. "Abu Jandal was brought to his dad, but he escaped Makkah.

Another Muslim, Utba, recognized as Abul Baseer, escaped Makkah and hid on the shore of the Red Sea. Abu Jandal and many other escapees accompanied him, posing a danger to the Quraish's fleeing troop.

The Quraish ultimately asked the Prophet (P.B.U.H) to cancel this article and call back to Madinah these brave Muslims the Prophet (P.B.U.H) sent a letter to Abul Baseer, who was very pleased to collect it, as he was on death bed and passed there. But Abu Jandal and seventy other Mujahadeen came to Madinah to pray for Abul Baseer, who arranged for them a shelter.

The Hudaibiyah Accord was a beginning to Makkah's conquest. According to the contract, the tribe of Banu Bakr joined Al-Quraish and the tribe of Banu Khaza'a joined the treaty with Prophet (peace be upon him) but between them, they both had a long history of rivalry. Banu Bakr invaded Banu Khaza'a in Sha'ban, 8AH, just after 20 months. Many people were murdered along with leader, Nofel, did not pity them even within the sacred town. They were backed by the Quraish including man force and weapons. Amr bin Salem of Banu Khaza'a hurried to Madinah along twenty men. Furthermore they notified Holy Prophet (peace be upon him) with an actual situation once again, the Prophet (P.B.U.H) soared the challenge.

Quraish received a message by him that, paying a price for murdered people, or to finish your accord with Banu Bakr, or treating the Hudaibiyah Accord as being abolished. Quraish responded ignorantly that we are not going to pay the cost or end our agreement with Banu Bakr, on the contrary basis they are willing to end the treaty. The Prophet (P.B.U.H) stood the challenge. But at all costs he wished to prevent bloodshed in the land of Harem. He developed a stealthy strategy to rim around Makkah with a big strength to allow Makkans to yield without fighting. This was great approach. He proclaimed war arrangements without specifying the Muslim clans' targeting that hurried to Ramadhan (8AH) to Madinah. After the defeat of Khyber and Taima in these twenty months various southern clans had joined the fold of Islam. There were thousands of Muslim volunteers. The Islamic force was joined by the renowned Aslam, Sulaim, Ghifar, Muzaina, Ashjaa, and Juhaina tribes. Muslim militaries proceeded in the direction of Makkah, camping in Marr Zahran. On 7 Ramadhan, they enclosed the holy city. This sudden attack confused the Quraish. All escape paths were also closed by Muslims. The Holy Prophet ordered a complete amnesty and the entire town submitted to him without bloodshed on 10 Ramadhan (6AH) (except for a few by Khalid bin Waleed) this was a great gift of the Hudaibiyah Accord.

It was also of great importance that Islam's great warriors and arch rivals understood the condition and accepted Islam afterwards the Hudaibiyah contract and earlier the Makkah's invasion. These involved the uncle of Prophet (peace be upon him) Abbas bin Abdul Muttalib; the CNC of Quraish Abu Sufyan; the prodigious victor Khalid bin Waleed; and the later Egyptian conqueror Amr ibn al Aas. Ikrema bin Abu Jehal, Uteba bin Abi Lahab, Kaab bin Zuhair, Sohail bin Amr, Hakim bin Hizam, Wahshi the killer of Hamza and Hindah bint Rabia, the ruthless woman accepted Islam.



In that particular scenario approximately not any Islamic enemy in Makkah. Within 22 months, the Makkan headship that didn't allowed the entry into that town at 6 AH greeted as their leader. This was Hudaibiyah's prodigious accomplishment.

These significant events were therefore linked to an unknown location close Makkah Al-Mukarramah Mukarramah called Hudaibiyah. Later on the individuals toured this historic site and a mosque was built on the site where the Prophet (P.B.U.H) prayed during his visit.

Analysis and Findings

Translated from Dr. Mohammed Hamidullah's Al-Wasa'iq us Siyasia (p. 77-80) with some alterations in the sequence. The treaty states that:

It started with the name of Allah the supreme which is the integral part of our religion to start with greetings and the name of Lord. It is also the way to create the sense of purity and prosperity when starting anything. The treaty was written by Prophet Ali ibn Abu Talib. The starting of the treaty was decided to be as per the rule of Arabs as they didn't believe in God. There was no objection in this rule as it was according to the rules of Islam as well.

The treaty was written under the original names of the leaders as Suhail ibn Amr. This thing happened because of the egos of Qureysh and it was agreed upon because it would not harm any one's identity.

One of the basic agenda of the treaty was to create synchronization and peace among the two packs. Phrases and vocabulary words like secure, neither will damage, nor undisclosed harm, theft or treachery, imposed and ceasefire are representing armistice, resolution and sense of security. These words also show the concern of the leaders to promote sense of security and assurance of peace among two packs.

Treaty gives assurance to its followers and the residents of the city that they may fulfil their religious ritual freely and they will have a peaceful life. One of the primary cause was also to secure their trade routes. This also shows a way to a tension free life and for creating means of livelihood in Makkah. In-short this point of the treaty promotes sense of security among its residents.

This point of the treaty was a point of concern for the people of Makkah. Language of this point is also authoritative, threatening and shows the true side of Qureysh. The basic threat to Qureysh was that their youth was embracing Islam and they were threatened by it. This point also shows the Political aspect of the treaty whereas both Qabail knew that this will not happen. This also shows the undeniable belief of Muslims on their Lord.

It looked like as in the treaty ended on mutual gains and freedom was guaranteed to the people by considering the rule of democracy and to end the treaty on a good notion. Obstacles were removed and pressure was released. This point of the treaty served as a main political achievement for the Muslims.

The importance of welfare and security of the inhabitants, have been emphasized and served as an integral part of the agreement

Treaty Hudaibiya is a true depiction of the art of politics rather than diplomacy. Everything which is said in the treaty is to the point without any sort of exaggeration or manipulation. All the points of the treaty resolve around the security, freedom and peace. It incorporates all the points which gives people the sense of security. The treaty is the true depiction of the art of politics where it talks about the rights of people. This treaty come from Prophet (ﷺ) for this, it is



unquestionable and it is based on truth. Prophet (ﷺ) didn't agreed on anything out of the context of Islam or outside the rules of Islam. All the points of the treaty are reality based and no compromises over religion have been made. Treaty is very to the point without any ambiguity, false or vague statement. Everything is understandable and have proper meaning without causes any questions in the mind of its inhabitants. The choice of words and phrases are clearly stated. Each and every word is carefully chosen to assure that the message goes across without any biases and to avoid dominance. It can also be observed starting right from salutation till ending there is no disregard shown for the opponents. According to the above analysis it can be said that all the maxims of Grice are surely seen in the text of the treaty which are quality, quantity, relation and manner.

Conclusion

It can be concluded that treaty suggested to be really relaxed and cool while deciding things in terms of behavior to promote peace and harmony in that region but at the same time it proposes to be firm in whatever you believe and not to compromise on anything which is out of the sphere of Islam. Everything has been conveyed by the sensible use of language and words which create the sense of peace and harmony among its inhabitants. It was also evident that treaty was the right illustration of absolute victory and mighty help.

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Appendices

Treaty of Hudaibiya

Translated from Dr. Mohammed Hamidullah's Al-Wasa'iq us Siyasia (p. 77-80) with some alterations in the sequence.

1. In your name, O God!

2. This is the treaty of peace between Muhammad ibn Abdullah and Suhail ibn Amr.

3. They have agreed to ceasefire for ten years. During this time each party shall be secure, and neither shall harm the other. No secret damage – theft or betrayal – shall be inflicted.

4. The people of Muhammad may visit Makkah for Haj, Umra or trade and their life and belongings shall be secure, likewise people of Qureysh may visit or pass through Medina to Egypt or Syria for trade and their life and belongings shall be secure.

5. And if a man from Qureysh comes, without the permission of his guardian, to Muhammad, he shall be returned to them; but if, on the other hand, one of Muhammad's people comes to the Qureysh, he shall not be returned.

6. Whoever in Arabia wishes to enter into a treaty or covenant with Muhammad can do so, and whoever wishes to enter into a treaty or covenant with the Qureysh can do so.

7. This year, Muhammad, with his companions, must retract from Makkah, but next year, he, with his companions, may come to Makkah and remain for three days, yet without their weapons except those of a traveller i.e. the swords remaining in their sheaths.