

صالح

AL-HUDAYBIYYAH

Falsehood vs. Facts



الشيخ الإمام

AHMAD MUSĀ JIBRĪL



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SHAYKHAHMADJIBRIL



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SHAYKH AHMAD MUSA JIBRIL

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FORWARD

بسم الله الرحمن الرحيم

For the past however many years, the Muwahidīn in the west have had a void in visible and accessible scholarship. This calamity had weighed heavily upon the Muslims, so when the news reached us of the return of Shaykh Ahmad (حفظه الله تعالى), you can only imagine the coolness that swept over our hearts.

For many years since the unjust hiatus that was forced upon him, those with diseased minds and hearts found stable footing in the Da'wah scene, and likewise a voice in the void. Utilizing their newfound presence, they sought to misguide the masses by way of intentional deceit and compounded ignorance. They would cite various occurrences within the life of the Messenger (صلى الله عليه وسلم), and deceitfully and/or ignorantly leave out the necessary context, in order to advance a narrative that supports their masters from the Tawaghīt, and undermine the core principles of Islām.

Of the most misused and mischaracterized Masā'il (issues), is none other than '**The Treaty of Hudaibiyyah.**' As such, we asked the Shaykh if he could address this matter, and by The Will of Allah (سبحانه وتعالى), the Shaykh was granted Tawfīq from Allah to provide the 'Ummah of Muhammad (صلى الله عليه وسلم) with an in-depth series, of which is unrivaled in its comprehensiveness and strength of refutation, never before seen in either the Arabic or English-speaking world. We thought it would benefit the Muwahidīn, and bring a coolness over their eyes to find this series in book form, with added footnotes to clarify simple matters for those newly introduced to the Manhaj, to aid in the spreading of this invaluable series, as well as translating it into different languages.

We ask Allah to Bless this effort, Grant us sincerity in our work, Bless the Shaykh and His Beloved Family, and Protect them from every evil.

والحمد لله رب العالمين

ABOUT THE SHAYKH

حفظه الله تعالى

EARLY LIFE

Shaykh Ahmad Musā Jibrīl was born in 1971 to a Palestinian family in the United States. While he was still very young, his father (Shaykh Musā Jibrīl) shifted his family to Saudi Arabia to pursue Islamic knowledge at the Islamic University of Madīnah. During the duration of his stay in Madīnah, Shaykh Ahmad completed his memorization of the Qur'an at the young age of 11. Upon the completion of his father's studies, when Shaykh Ahmad was 12 years old, the family returned to the United States, and Shaykh Ahmad spent his adolescent years studying Islam from his father. He committed the entirety of Sahīh Bukhari and Sahīh Muslim to memory before he graduated from high school in 1989, and subsequently went on to memorize their chains of narration. The Shaykh also studied from others during his younger years, including the martyred Shaykh Ehsān Ilāhi Zaheer (who was a classmate of Shaykh Musā's), and he memorized many of Shaykh Ehsān's books. Upon seeing the extent of Shaykh Ahmad's memorization and understanding of his writing, Shaykh Ehsān remarked, *"This boy knows my books more than me."* When Shaykh Musā invited Shaykh Ehsān to the States, he told Shaykh Musā *"You raised a Mujaddid Insha'Allah"*, referring to Shaykh Ahmad. The Shaykh further went on to memorize all the 9 books of Ahādith (Sahih Bukhari, Sahih Muslim, Sunan Nasā'i, Sunan Abi Dawud, Sunan at-Tirmidhi, Sunan Ibn Majah, Muwatta Imām Malik, Sunan ad-Darimi, and Musnad Ahmad).

ISLAMIC EDUCATION & TEACHERS

Upon completing high school in the States, Shaykh Ahmad Jibrīl followed in his father's footsteps, returning to Madīnah for a second time to pursue a degree in the faculty of Shari'ah at the Islamic University of Madīnah. Independent from the university curriculum, the Shaykh sought knowledge personally with many world-renowned 'Ulamā' in the Kingdom, and had the honor of attending private classes with many of them. He studied several books cover to cover with Ibn 'Uthaymeen, earning a rare Tazkiyyah from him, and also received Tazkiyyah from Ibn Bāz just 3 months before his passing, in which he encouraged Muslims in the US to take from Shaykh Ahmad and Shaykh Musā, and praised their Da'wah efforts and knowledge. Ibn Bāz said about him, *"A Shaykh who has good 'Aqeedah (Beliefs) and is well known to me."*

Shaykh Ahmad also attended private classes with Shaykh Bakr Abu Zayd, in which he studied some books of Imam Muhammad Ibn 'Abdul Wahhāb and Shaykh Al-Islam Ibn Taymiyyah.

Additionally, he studied under Shaykh Muhammad Mukhtār ash-Shinqitee for 4 years, and under the author of 'The Sealed Nectar', Shaykh Safi-ur-Rahmān al-Mubārakpuri, for 5 years. The Shaykh also studied under and was a close student of 'Allāmah Hamoud al-Uqla al-Shu'aybi, who also gave him a Tazkiyyah, and was in contact with him up until he departed this life. Additional teachers of his include Shaykh Muqbil, Shaykh Abdullah al-Ghunaymān, Shaykh Muhammad Ayyūb, Shaykh Atiyah al-Sālim (the main student of Ameen ash-Shinqitee, who completed Shaykh Shinqitee's best and final Tafsir, 'Adwā' al-Bayān), Shaykh Ibrahim al-Husayen (Ibn Bāz's right hand man and trustee for decades). Shaykh Ahmad made Hajj with Shaykh Abdullah al-Qa'ood (who was among the early 'Ulamā' of Ifta), and was also a student of Shaykh Sāleh al-Hussayen (may Allah have mercy on him) who was the head of the committee for the two holy mosques.

The Shaykh traveled to multiple countries in his pursuit of knowledge, including Egypt and Jordan, after which he returned to the United States and obtained a Masters in Law (JD/LLM).

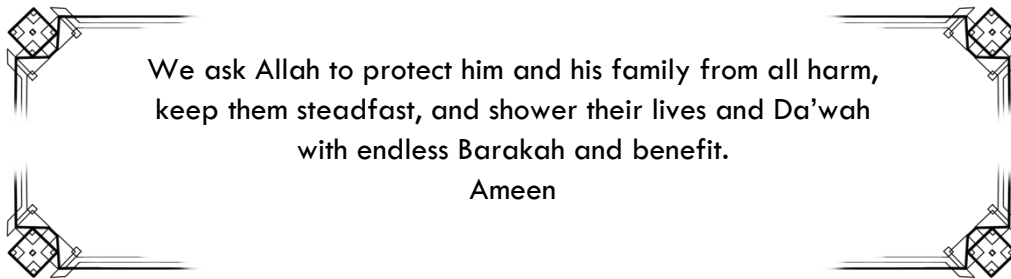
DA'WAH EFFORTS

He remained active in Da'wah and in touch with his teachers even after his graduation from Madīnah University. For many years, Shaykh Ahmad ran the most visited and most popular Islamic site on the internet, As-Salafyoon, which hosted exclusive content from the world's most renowned 'Ulamā' of truth and steadfastness, making knowledge that was previously unavailable to many (especially those in the West), easily accessible. After the arrest of the Shaykh and his father in 2002, the government had the website taken down.

Upon his release from prison in 2012, Shaykh Ahmad returned to the Da'wah scene with the launch of the world-famous Tawheed classes, expounding on Al-Usool ath-Thalātha by Imām Muhammad ibn 'Abdul Wahhāb in a way that had never been done before in the English language. The series quickly gained a reputation as the most influential one recorded on the book to date, reviving the essence of Tawheed among the thousands who followed along with the classes worldwide by the grace of Allah. The Shaykh later embarked upon releasing The Gems of Ramadān series in 1434 AH, motivating dispirited souls to launch their 'Ibādah to the next level and revive their efforts in pursuit of Firdaws, with brief but inspirational glimpses into the lives of the Salaf and valuable advice for worship extracted therefrom. A more recently released series, in Ramadān of 1443, revisits the historical events of Sulh Al Hudaybiyyah, delving into the details of the story to reestablish the honorable nature of the treaty, refuting the defeatist interpretation of it promulgated by the modernists. Also released in 1443, is the Furū' al-Fiqh series, in which the Shaykh delivers lectures elucidating on a Matn of Hanbali Fiqh by Ibn al-Mubrad, in his signature classical and detailed style, unparalleled by any other English Fiqh classes released before.

Aside from the few mentioned, Shaykh Ahmad Jibrīl has released tens of other lectures and series on several topics. He remained active on social media for many years, releasing articles and posts commenting on current events, explaining matters of 'Ibādah, clarifying misconceptions, and refuting deviants and deviations.

Lectures and series by the Shaykh, on various topics and books, continue to be released, extending from Fiqh, to heart softeners, to history, to question and answer sessions. By the will of Allah, Shaykh Ahmad's Da'wah content has served, and continues to serve, as a Lantern of Tawheed, countering the darkness of deviation and deception present in the English "Da'wah" scene. His Da'wah connects east to west, as he delivers classical Islamic knowledge, inherited from scholars with chains extending to the ancient times, to English speaking audiences that had little access to such understanding.



CHAPTER 1

A GENERATION OF COWARDS

Sulh Al-Hudaybiyyah (صلح الحديبية) is wrongfully used by those who compromise in the Deen¹ of Allāh to support their permanent surrenderer status. They violate the principles of the Deen of Allāh (سبحانه وتعالى) – diluting Walā' & Barā'². And their low, submissive, surrenderer stooges of the enemies of Allāh raise their likes, alleging they have precedence and proof from Sulh Al-Hudaybiyyah. Going over the events of the journey would take several Halaqāt³, so I will start by giving a brief summary.

Sulh al-Hudaybiyyah is a treaty that happened between the Muslims and Quraish six years after the Hijrah⁴, so the Messenger (ﷺ) was in Madīnah. It was precisely in the eleventh month – which is Dhul Qi'dah. The Messenger (ﷺ) went with approximately 1,000 or so of the Sahābah to perform 'Umrah. Mecca, at that point, was ruled by Quraish. They took with them their swords, which was normal for a Sahābi⁵ to carry back then. They took a sacrifice, they performed Ihrām⁶ – all of which shows their intention to perform 'Umrah.

Because there was a war, and ongoing battles between the Messenger (ﷺ) and Quraish, Quraish took offense to this visit and vowed not to let the Messenger (ﷺ) enter Al-Masjid Al-Harām⁷. In fact, the Battle of the Trench or the Coalition, between the Messenger (ﷺ) and Quraish and their allies, took place thirteen months prior to this incident, so you can imagine that tensions were high. The standard or custom of Quraish was usually to allow the tribes they feuded with to enter Al-Masjid Al-Harām if they came in peace and for pilgrimage. But like Muwahidīn⁸ of all times, they're always treated with exceptional hostility from the Kuffār⁹. Quraish decided they're not going let the Messenger (ﷺ) enter Al-Masjid Al-Harām – they sent Khālīd Ibn Al-Walīd to stop the Messenger (ﷺ) by force. Khālīd Ibn al-Walīd at the point was still a non-believer (رضي الله عنه), and they gathered some tribes from around Mecca for that purpose as well.

¹ Religion

² Walā' & Barā' is a contemporary term which encompasses one of the necessary conditions of Tawheed, of which is: To love/ally/support solely for the sake of Allah, and likewise hate/have enmity towards/reject/disassociate for the sake of Allah. This principle is founded in the implied meaning of the Shahādah, numerous Ayāt, and Ahādīth.

³ Sessions

⁴ The migration of the Messenger (ﷺ) & his companions, from Mecca to Madīnah

⁵ Companion of the Messenger (ﷺ), Pl. Sahābah

⁶ The consecration observed by Muslims prior to 'Umrah/Hajj (pilgrimage)

⁷ The Ka'bah

⁸ Pl. of Muwahid/Muwahidah, a slave of Allah who declares the Oneness of Allah; worshipping none but Him alone, and disbelieves in anything/everything worshipped beside Allah (سبحانه وتعالى).

⁹ Disbelievers

The Zanādiqah¹ give a tainted perception of the story to justify their surrenderer status, and their willingness to compromise on the Usūl² of the Deen of Allāh (سبحانه وتعالى). And I will show you – ‘Inshā’Allāh – how they are deceiving this ‘Ummah³ and manipulating this story when they use it for that purpose. And we’ll see the clauses they use to support their deviant stance(s). Even though, something like this should be answered like Shaykh ‘Abdul Qādir Shaybat Al-Hamd answered.

Shaykh ‘Abdul Qādir was one of my teachers, and also one of my father’s teachers before me. Shaykh ‘Abdul Qādir was asked about an individual alleging that the Messenger (ﷺ) compromised on the principles of the Deen of Allāh (سبحانه وتعالى), and secondary matters of the Deen, using Sulh Al-Hudaybiyyah as ‘proof.’ The question I believe, والله أعلم, was referring to one of the heads of ‘Irjā’⁴ in our time, who I remember back in the days when I was in Madīnah, they were very close friends. And I used to attend both of their classes.

They told Shaykh ‘Abdul Qādir that this story is being used by someone to allege that the Messenger (ﷺ) compromised and conceded in Sulh Al-Hudaybiyyah on principles of the Deen. In summary and in meaning, the Shaykh interrupted and said, “What lunatic says this?” Shaykh ‘Abdul Qādir said, “He’s a liar, he’s a Fāsiq⁵, he’s astray from the Deen of Allāh (سبحانه وتعالى), he’s not worthy of a response.” He referred to him as a person from the likes of those of ‘Ilhād⁶. He repeated, “He’s a liar! He’s a deceiver! We fear Riddah⁷ over him.” He continued repeating in an angry tone, “He’s a liar, a liar, a liar...” He said, “The Messenger (ﷺ) never compromised on the principles of the Deen of Allāh (سبحانه وتعالى).” That is a summary of what the Shaykh said, and it’s really all that’s needed to respond to those who use this story to allege that the Messenger (ﷺ) compromised on the principles of the Deen of Allāh (سبحانه وتعالى). If there was a righteous Khalīfah⁸, and they were under his control, they would be rounded up and presented to the Khalīfah for blasphemy against Rasūlul-Allāh (ﷺ) worse than the blasphemy by the cursed cartoonist or movie makers who defame our Rasūl (ﷺ).

They’re given opportunities, positions, platforms, and an unlimited amount of resources by the rulers of the east and the west to justify their leader’s deception of this ‘Ummah, and

¹ Heretics

² Foundational Principles of Islām, i.e., the roots that His (سبحانه وتعالى) religion is founded upon

³ The Muslim people

⁴ It is the misguided understanding of Ēmān. The Murji’ī (one who has ‘Irjā’) believes that Ēmān is only belief in the heart and/or affirmation of the tongue, and that actions aren’t a part of Ēmān. For example, someone can testify to the Shahādah, and utter a word of Kufr or commit an action of Kufr. To the Murji’ī this person doesn’t become a Kāfir, whereas Ahlus-Sunnah will judge the person to be a Kāfir.

⁵ Someone rebellious, disobedient to Allah

⁶ Blasphemy/heresy. A Mulhid is one who commits acts (by way of saying or action) of ‘Ilhād.

⁷ Apostasy, i.e., leaving the folds of Islām

⁸ Caliphate, pl. Khulafā’

neglecting the principles of the Deen of Allāh (سبحانه وتعالى), and then justifying it by alleging that the Messenger (ﷺ) compromised on the Usūl of the Deen.

Let me ask you this, those from the east and west to the north and south, who claim that the Messenger (ﷺ) compromised on the principles: tell me a single one amongst them who speaks in the tone of the ‘Izzah¹ of Rasūlul-Allāh (ﷺ) in this incident – or before this incident when he was weak in Mecca, or after it – if they want to use this story, why not speak in the tone of ‘Izzah that the Messenger (ﷺ) spoke in?! And I’ll give you examples from this story itself ‘Inshā’Allāh.

His ‘Izzah, firmness, and steadfastness were apparent in weak and in strong times (ﷺ). The ‘Izzah in the action and work of Rasūlul-Allāh (ﷺ) in this incident and throughout his life, in his weak and strong times, is ‘Izzah the Murji’ah², Munāfiqīn³, Modernists⁴, and Zanādiqah are too afraid to read about in the bedrooms of their houses, or to think about in their darkened skulls – let alone speak or act upon it.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

But ‘Izzah (honor, power, and glory) belong to Allāh, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not.⁵

Al-Baghawi said,

عزة رسوله: إظهار دينه على الأديان كلها، وعزة المؤمنين: نصر الله إياهم على أعدائهم

‘Izz of the Rasūl (ﷺ) is making His religion supreme over all other religions.

(That’s a demolition to interfaith)

And ‘Izzah of the believers, is granting them victory over their enemies.

Aside from manipulating the story to fit their desires, and to compromise on the principles of the Deen of Allāh (سبحانه وتعالى), they raised a generation of cowards in constant surrenderer mode. A generation, aside from deviating in ‘Aqīdah⁶, that has no qualities of manhood, no Ghērah⁷ for the Deen of Allāh (سبحانه وتعالى), on Rasūlul-Allāh (ﷺ), on the principles of this Deen, or

¹ Honor, power, and glory

² Pl. of Murji’ī i.e., one who has ‘Irjā’

³ Hypocrites, the greatest enemies of Islām

⁴ A broad group of individuals who claim Islām, yet strive directly or indirectly to change fundamental principles of Islām by claiming they are outdated, or that they don’t apply in today’s time.

⁵ 63:8

⁶ Creed, i.e., belief system of the Muslim

⁷ Jealousy, protectiveness

on the Harām¹ or the Halāl². A generation of (انبطاحيين) without 'lkrāh³. Without the slightest bit of scrutiny, you'll find them in a perpetual state of lying on their stomachs, in a surrenderer mode to the enemies of Allāh – (انبطاحيين).

Take Walā' and Barā' out of the curriculum – they'll downplay it. Then they'll taint and dilute its meaning, then they'll justify it for the Tawaghīt⁴, as well as all their actions. Interfaith is Harām, but when it's opened in Mecca by the Tawaghīt – they downplay it, dig around, and find a way out for them. The Sharī'ah⁵ of Allāh is replaced, '*it's not a big deal,*' they'll find a way out for them. Muslim women raped, Muslims massacred, '*The Imām didn't allow us to defend them, they're Khawārij and they deserve what they got*' – there is not an ounce of manhood or Ghērah in them! And that's aside from the deviance in their 'Aqīdah.

To the Modernists, Murji'ah, Mumayyi'ah⁶, Zanādiqah, and those who branched out from them – 'Izzah is a concept in our Deen, so it is essential. 'Izzah, along with its derivatives, is mentioned in the Qur'ān approximately 140 times in various contexts.

¹ The impermissible matters of the Sharī'ah

² The permissible matters of the Sharī'ah

³ Duress

⁴ Pl. of Taghūt, they are those who call others to worshipping other than Allah, or those who are pleased with being worshipped beside Allah

⁵ The Law of Allah

⁶ Spineless individuals

CHAPTER 2

THEY WISH THAT YOU WOULD COMPROMISE

Some didn't learn the difficult reality of this path. They thought Sulh Al-Hudaybiyyah would be their detour, and they use it to justify their failure, cowardice, and faltering stances. They use it to open the door of Maslahah¹ for everything, to dilute Walā' and Barā', to compromise on the principles of Tawheed² and the principles of this Deen. They use it to justify embracing the Shirk³ of democracy, to permit Kufr constitutions in the replacement of the Sharī'ah of Allāh (سبحانه وتعالى). They use it to justify certain treaties with Kuffār in general, as well as justifying certain treaties in stances of their Tawaghīt against the Muwahidīn. They use it in giving in to attain the pleasure of the West. They use it to patch the *un-patchable* Tughyān⁴ of their Tawaghīt.

This story, the Sērah, and our Deen need to be taken as a whole. Allāh (سبحانه وتعالى) said,

أَفْتُؤْمِنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بَعْضَ

*They believe in part [of it], and reject the rest.*⁵

Do you believe in part, and reject the rest (which is a quality of the Jews)? You cannot be selective in the way you choose the verses of Allāh (سبحانه وتعالى). Or the Hadīth⁶ and Sērah⁷ of Rasūlul-Allāh (ﷺ). Not only must you take Islām as a whole – which every Muslim and beginner Tālib of 'Ilm⁸ should know – but at least take the facts of this story as a whole!

¹ Means benefit linguistically, however, in the context described, it's to compromise on a core principle of Islām, under the pretense of perceived benefit.

² Tawheed is making Oneness of Allah, also defined as Islamic Monotheism, i.e., it is the core of a Muslim's 'Aqīdah

³ Associating partners with Allah. This action can manifest itself not only through the blatant worship of idols as many people confine it to, but also by taking partners with Allah by way of making dua'a to other than Allah, or knowingly legislating that which contradicts the Sharī'ah of Allah to be applied on to the general masses, or partaking in voting in a democracy, just to name a few.

⁴ Transgressions

⁵ 2:85

⁶ Narrations about the Messenger of Allah's speech, conduct, and actions (ﷺ)

⁷ Life-history of the Messenger of Allah (ﷺ)

⁸ Seeker of Knowledge

Not only do they take snippets out of it, but they take the snippets and distort their meaning, and take them out of context – alleging that the Rasūl (ﷺ) gave in on the principles of the Deen. And by doing that, they open the door for compromise on the principles of the Deen of Allāh (سبحانه وتعالى) for anyone.

Before, I mentioned the tone of ‘Izzah of Rasūlul-Allāh (ﷺ) in this story itself. Let’s go back six years before this story. This event occurred after the Messenger (ﷺ) established a nation in Madīnah. Before this, where was he? He was in Mecca (ﷺ), he was weak, and he was outnumbered. Allāh (سبحانه وتعالى) reminds the Sahābah of this matter,

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.¹

‘Remember, when you were vastly, and greatly outnumbered and oppressed.’ The Sahābah were few, and they were oppressed in the land. They were in constant fear of being attacked or kidnapped. If Rasūlul-Allāh (ﷺ) didn’t compromise the least bit when his Sahābah, his beloved companions (رضي الله عنهم أجمعين), were under the whips and floggings of Quraish – under the torture and abuse in the hot sun of Mecca – you really think he’s going to start compromising on principles of the Deen after he’s established a nation and a military? If he didn’t compromise when he was a one-man ‘Ummah facing the globe, do you think he’d start compromising, now that he has over 1400 men begging to die in his defense? Not only did he not compromise on the principles of the Deen of Allāh (سبحانه وتعالى) in his weakest times – but he never stopped declaring the principles of the Deen of Allāh (سبحانه وتعالى). He rejected all offers of compromise on the Deen of Allāh (سبحانه وتعالى),

وَدَّوْا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you should compromise with them, so they (too) would compromise with you.²

The heads and leaders offered him (ﷺ) lucrative offers to compromise, they offered him to be silent, they offered some stipulations. When? When he was weak in Mecca (ﷺ).

¹ 8:26

² 68:9

Did he accept any of that? The Qur'ān warned the Messenger (ﷺ) not to sympathize with any of their offers, or to ever compromise.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

But beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you.¹

They wish the Messenger (ﷺ) would leave some of what he has of his principles, and they would leave some of what they have. They could get along and call it a day –

قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ

Say (O Muhammad ﷺ) to these Mushrikīn² and Kāfirūn): “O Al- Kāfirūn, I worship not that which you worship...”³

The verse, (وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ) means don't give in by saying or by action, nor even by being silent. Declare the truth! Don't compromise even in being silent. As-Sa'di said, 'This is when the Mushrikīn asked the Messenger (ﷺ) to be silent about the deficiency of their lords, and they too will be silent about him as well.' When was this? When Bilāl and 'Amār and his family were being flogged and tortured in the hot sun of Mecca.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

And had We not made you stand firm, you would nearly have inclined to them a little.⁴

Al-Qushayri said the true meaning of this verse is, Allāh (سبحانه وتعالى) fulfilled His blessings upon His Messenger (ﷺ), and he never inclined toward them, and Allāh saved him from ever compromising with them.

¹ 5:49

² Polytheists, those who commit Shirk

³ 1-2:109

⁴ 17:74

Don't mix (مدارى) with (مُذَاهَنَة). We spoke about those in the past:

- (مدارى) is being kind – being kind for Da'wah for example - if someone has a non-Muslim relative.
- (مُذَاهَنَة) is compromising on the Deen of Allāh and giving in.

Ibn Battān Al-Māliki – and very similar to him – Ibn Al-Qayyim said (مدارى) is a Sunnah and is praised, whereas (مُذَاهَنَة) is Harām and dispraised. We now have Al-Fiqh¹ Al-Akbar (الفقه الأكبر) which is Tawheed – we taught that in the past. We have Al-Fiqh Al-Asghar (الفقه الأصغر) which we're teaching in Furū' Al-Fiqh. Now, the Zanādiqah developed a third type of Fiqh they've been teaching, the Fiqh of Inbitāh (إنبطاح) – the Fiqh of how to make the 'Ummah nothing but cowards who give in on their principles. The Fiqh of how to be a surrenderer in your belief. The Fiqh of how to maintain your life laying on your stomach in a permanent surrenderer status – for every enemy of Allāh, and every aspect of your belief that the Kuffār criticize – or even if they don't criticize (if you know they might criticize or dislike it). The Fiqh of how to tailor your Islām according to what every enemy of Allāh wants.

¹ Islāmic Jurisprudence

CHAPTER 3

A PLEDGE OF ‘IZZAH

Those who’ve surrendered their Deen single out snippets from Sulh Al-Hudaybiyyah and then manipulate them as if it’s compromising on the Deen of Allāh (سبحانه وتعالى), The question is: why don’t we ever see them use what happened four years earlier when the Messenger (ﷺ) waged war for transgression against a man and a woman? Why don’t we ever hear them use what happened a few years after Sulh Al-Hudaybiyyah when the Messenger (ﷺ) waged war and sent out an army to fight the mightiest superpower of the time – because one of his messengers was killed?

Once, when going over the Sērāh with our Shaykh Safiyyu-Ad-Dīn Al-Mubārak Kafuri – the author of *The Sealed Nectar* – we reached (معركة مؤتة), the Battle of Mu’tah. I remember very well he had a humble bedroom that was rented in an apartment, and was shared with other construction workers. I remember the setting, and the mattress we sat on. When he mentioned (معركة مؤتة), he began to weep and cry and said, this was the bloodiest, deadliest battle the Muslims ever fought in the life of the Messenger (ﷺ). And he mentioned some of the Sahābah who died in that battle – all because Al-Hārith Ibn ‘Umayr Al-‘Azdī was killed (رضي الله عنه).

The Messenger (ﷺ) used the truce of Sulh Al-Hudaybiyyah to strengthen Islām. The Zanādiqah of today use this treaty to weaken Islām, in the hearts and on the ground. This is the opposite of what the Messenger (ﷺ) would do.

Prior to the Battle of Mu’tah, the Messenger (ﷺ) was sending out letters calling surrounding kings to Islām, and he sent one to ‘Adhīm Busra¹. A leader of Al-Balqā’, who was an agent appointed by the Byzantian empire, apprehended Al-Hārith Ibn ‘Umayr Al-‘Azdī and killed him. The Messenger (ﷺ) waged war against the superpower that was behind that little agent.

Today they’ll use Maslahah to indirectly criticize exactly what the Messenger (ﷺ) did. [They say:] ‘*The enemies are too strong, we’re too weak, we’re outnumbered.*’ So too was the Messenger (ﷺ), but he had Yaqīn² in Allāh (سبحانه وتعالى). It was extremely difficult news when the Messenger (ﷺ) heard that his messenger Al-Hārith Ibn ‘Umayr was killed. He asked the Sahābah to assemble an army and they hastened to it.

¹ The governor of Busra

² Certainty

فاشدد عليه وندب الناس فأسرعوا

Three thousand Muwahidīn versus two hundred thousand soldiers of the biggest empire at the time – the Byzantian empire – all for one individual (رضي الله عنه). To those defeatists, that's suicidal. Why do they always use Sulh Al-Hudaybiyyah, manipulating its purpose, but never refer to the legacy of the Battle of Mu'tah? It's not one or two they killed – it's masses upon masses of innocent Muslimīn that they killed and took captive and lands they occupied. Do you see the double standards?

And if they don't want to use the incidents of 'Izzah in the Sērah like those – the ones that happened before and after Sulh Al-Hudaybiyyah, and the various stances of the Rasūl (ﷺ) in both weak and strong times, leaving them no room for excuses – then they can't avoid what's inseparable from Sulh Al-Hudaybiyyah itself. After 'Izzah is Sulh Al-Hudaybiyyah. In the story itself, the Messenger (ﷺ) took allegiance from the Sahābah to fight until death. It's mentioned in the Qur'ān,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ
وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Indeed, Allāh was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muhammad (ﷺ)) under the tree, He knew what was in their hearts, and He sent down As-Sakīnah (calmness and tranquility) upon them, and He rewarded them with a near victory.¹

In Sahīh Muslim he said,

لَا يَدْخُلُ النَّارَ، إِنْ شَاءَ اللَّهُ، مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ

The people of the tree will never enter the fire Inshā'Allāh.²

This refers to the Sahābah who gave a pledge of allegiance in Sulh Al-Hudaybiyyah. What's established and authentic is that the Sahābah gave allegiance to the Messenger (ﷺ) to fight until death – yes, that's in the Sulh they portray as something that surrenders principles of the Deen.

¹ 48:18

² Sahīh Muslim 2496

What's popular in the books of Sērah, but not authentically proven (meaning it's not authentically proven by an authentic narration), is that the reason behind it was the rumor behind 'Uthmān (رضي الله عنه) being killed. It's popular in the Sērah books, but it's not with an authentic narration. Regardless of the reason, an incident depicted as one of surrender and compromise had Sahābah who were pledging to fight and sacrifice their lives.

Do those who use this story to allege it's permissible to compromise on the principles of this Deen, even think like that? Do they have Ghērah on the Deen of Allāh like that? Salamah Ibn Al-Akwah, whose Kunya is Abu Muslim was asked, as stated in Sahīh Al-Bukhāri,

يا أبا مسلم على أي شيء كنتم تباعون يومئذ قال على الموت

*Why did you give the pledge of allegiance on the day of Sulh Al-Hudaybiyyah? He said, 'We gave the pledge of allegiance for death.'*¹

This shows someone giving a commitment to die, and the Messenger (ﷺ) accepting that pledge. And then you have a Zindīq² trying to destroy this Deen, telling us the Messenger (ﷺ) was there to compromise on the principles of that Deen. In Sahīh Muslim, Jābir said,

لم نبايع رسول الله صلى الله عليه وسلم على الموت إنما بايعناه على أن لا نفر

*We did not give the pledge of allegiance for death, rather we gave the pledge of allegiance to not flee from the battlefield.*³

And similar to that in Sahīh Muslim is a statement by Ma'qil Ibn Yasār. There's other narrations as well. Ibn Hajar (رحمه الله تعالى) said, the narrations are very similar in meaning. He said giving a pledge for death or not to flee, or for patience, are very much the same. Because giving a pledge of allegiance for death really constitutes not fleeing, even if those around him are dying. And it also doesn't necessitate that death must occur. He said it also doesn't contradict what the narration in Bukhāri states that they gave the pledge of allegiance for patience – because patience (here) means to be firm and not to flee, even if it may cause death.

You see the 'Izzah in all this? Did the Messenger (ﷺ) scare the Sahābah by how powerful and strong the enemy was? Think of those who use this to compromise on the Deen of Allāh, and sign treaties to sell out the Deen of Allāh, or 'Ibād Allāh⁴ do you ever hear them speak in this tone?

¹ Sahīh Al-Bukhāri 2960

² SL. Of Zanādiqah

³ Sahīh Muslim 1856b

⁴ The slaves of Allāh

CHAPTER 4

CONDEMNED YAHŪDĪ¹ CHARACTERISTICS

Those who use this treaty to compromise on the Deen of Allāh, and sign treaties to sell out the Deen of Allāh, or the slaves of Allāh – do you ever hear them speak in this tone? Listen more to the ‘Izzah in this story itself. In Sahīh Al-Bukhārī², the Messenger (ﷺ) was told as they were preparing to stop him from entering the Ka’bah:

إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا، وَقَدْ جَمَعُوا لَكَ الْأَحَابِيشَ
وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ وَمَانِعُوكَ

Quraish has gathered a huge army against you – they’ve gathered the ‘Ahābīsh. [The “‘Ahābīsh” here means some tribesman that were around Mecca. The Messenger (ﷺ) was told,] they’re going to fight you. They’re going to stop you; they’re going to prevent you from entering the Ka’bah.

Now listen to the Messenger (ﷺ). He said:

أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرُونَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ وَذُرَارِيِّ هَؤُلَاءِ
الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ

“O people give me your opinion do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka’bah...”

‘Izzah beyond ‘Izzah – in a story that's portrayed today as if the Messenger (ﷺ) was defeated or going to surrender in on the principles of the Deen of Allāh.

If you tell one of the Murji’ah, or one of the Zanādiqah – who are in a permanent (انبطاح) surrenderer mode – that statement, without telling them who said it (since most of them don't have comprehension of the Sihāh³), what would they label a person who said that?

¹ Jewish

² Sahīh Al-Bukhārī 4178, 4179

³ Two Sahīh Collections

O Muslims, this should tell you who is upon Haqq¹ and who is upon Bātil². Abu Bakr (رضي الله عنه) responded, He said: “O Messenger of Allāh, You came with the intention to visit the Ka’bah and it wasn’t your intention to fight or kill, so proceed – but if anyone stops us from the Ka’bah, we will fight them.”

That’s more ‘Izzah in The Treaty of Hudaibiyyah. In Sahīh Al-Bukhārī³, Budayl Ibn al-Warqā’ Al-Khuzā’i came to The Messenger (ﷺ) to mediate, when tensions were rising – The Messenger (ﷺ) said:

إِنَّا لَمْ نَحْجِ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَضْرَتْ بِهِمْ، فَإِنْ شَاءُوا مَا دَدْتُهُمْ مُدَّةً، وَيُحْلُوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرَ فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا

We have not come to fight anyone, we just came to perform ‘Umrah, and we know Quraish has been weakened by wars and they suffered great losses in the wars. If they wish, I’ll have a truce with them, but they must refrain from interfering between me and the people, and if I have victory, Quraish will have the option of embracing Islām as other people have done it, that’s if they wish.

Listen [to what the Messenger (ﷺ) said] now:

وَالْأَفَقْدُ جَمُوءًا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ، لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ

But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious.

He's telling this to someone who's going to go relate this to Quraish. Does this sound like somebody compromising on the Deen of Allāh? He said: “...If you don’t accept the truce, by Allāh – by The One who’s Hand my soul is in - I will fight, defending this cause – this Tawheed – until I get killed.” He [continued and] said: “And Allāh (سبحانه وتعالى) will definitely make this matter victorious...”

¹ Truth, The Correct Path

² Falsehood

³ Sahīh Al-Bukhārī 2731, 2732

Budayl said:

سَأُبَلِّغُهُمْ مَا تَقُولُ

“I’m going to go tell them what you just said.”

Does that tone sound like someone going to compromise on the principles of this Deen? Who of the people today have that tone? Who of the people of today have the tone that most resembles the ‘Izzah of The Messenger (ﷺ)? Who? the Murji’ah? The Munafiqīn? The surrenderer Zanādiqah? Isn’t it [only] the Slaves of Allāh, the Muwahidīn? Have you ever seen those who manipulate this story to open the gates of compromising on the principles of the Deen ever speak like that?

Basically, they have a condemned Jewish characteristic – which we just spoke about [and is described by Allāh in the Qur’an¹]:

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

They believe in part [of it], and reject the rest.

As for the part that they believe in, they taint and manipulate its meaning. This treaty, this temporary truce, was aimed at strengthening the ‘Ummah in every way – in their ‘Aqīdah, and on the ground (manpower). While the treaties of today, are designed to weaken the ‘Ummah, in every single possible way – in their belief, ‘Aqīdah, resources, and their lands. The compromises and truces they enter today are to surrender and weaken Tawheed in the hearts, to submit to the Kuffār (disbelievers), to weaken any military strength and any resources this ‘Ummah has, and, to top it off, to apprehend the righteous Slaves of Allāh – The Muwahidīn. There’s no playing ‘happy medium’ in the Deen of Allāh.

The treaties and compromises by the Zanādiqah are *manifest defeats*. This treaty was called by Allāh (سبحانه وتعالى), “A Manifest Victory.”

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

We’re giving you, O Muhammad (ﷺ), a manifest victory.²

The treaties and compromises of this era are *manifest defeats in humiliation*. Does Allāh (سبحانه وتعالى) refer to compromising on the principles of his Deen as a manifest victory?!

¹ 2:85

² 48:1

In Sahīh Al-Bukhārī¹, Al-Barā' (رضي الله عنه) referred to [The Treaty of] Hudaibiyyah, as the manifest victory.

وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرُّضْوَانِ يَوْمَ الْحُدَيْبِيَّةِ

“We consider the conquest to be The Ridwān Pledge of Allegiance, which we gave on The Treaty of Hudaibiyyah.”

Al-Zuhri (رحمه الله) said: *“There was not a manifest victory bigger than The Treaty of Hudaibiyyah.”* More people entered into Islām in the two years that followed, more than all the Muslims before and even more. Ibn Hishām said – confirming that – he said: *“A thousand four hundred went with The Messenger (ﷺ) to The Treaty of Hudaibiyyah – two years later – ten thousand went with the Messenger (ﷺ) in the conquest of Mecca.”*

Think of the surrenderer treaties that they have today, with the concessions that they've given today – on all fronts and levels—and show me one that has strengthened Islām or Muslims in any way, or saved lives, or regained the lost dignity of this 'Ummah, or brought any benefit.

This treaty (Hudaibiyyah) brought benefits to this 'Ummah. So mighty, it was called by Allāh (سبحانه وتعالى), (الفتح المبين), *“A Manifest Victory.”* What benefit has their surrenderer stances, their compromising on the principles, brought this 'Ummah? Other than more defeat, more humiliation, more bloodshed, more retreat, more weakening of this 'Ummah on all levels and all fronts – and, most importantly, the loss of 'Aqīdah in the hearts.

¹ Sahīh al-Bukhārī 4150

CHAPTER 5

CHOICES MADE BY REVELATION

There's a general response and specific response pertaining to the clauses they use in Sulh Al-Hudaybiyyah. Let's take some of the specific ones. When the treaty was about to be drafted, the Messenger (ﷺ) told 'Ali (رضي الله عنه) to write Bismi-Allāhi-Ar-Rahmān Ar-Rahīm (بسم الله الرحمن الرحيم). In Sahīh Muslim and Al-Bukhārī¹, Quraish's representative Suhail Ibn 'Amr said, 'I don't know what Ar-Rahmān means.'

أما الرحمن فوالله ما أدري ما هو

Suhail Ibn 'Amr said, (بسمك الله): 'Write, by your name O Allāh.' He said write something we can understand, and something you used to use in the past. The Muslims said, 'By Allāh we're not going to write except (بسم الله الرحمن الرحيم),' and the Messenger (ﷺ) said, 'Write (بسمك الله).' So the point is, they didn't want (بسم الله الرحمن الرحيم) written – they wanted (بسمك الله). Ok, for us – as Muslims – both ways are proper and approved. If two of you wrote letters, one of you put the heading (بسم الله الرحمن الرحيم), the other put, (بسمك الله), would there be any problem with that? Where is the compromise here on the principles of the Deen? Is there a Wājib² to choose certain names and qualities of Allāh? Did the Messenger (ﷺ) deny those two qualities of Allāh – did he ever deny Ar-Rahmān and Ar-Rahīm (معاذ الله³)? Did the Messenger (ﷺ) accept to say, in the name of one of their statues – something of Shirk (معاذ الله⁴)? Had the Messenger (ﷺ) written in the name of one of their statues (and معاذ الله that the Messenger (ﷺ) would ever say or accept Shirk) – that would be proof for them. But that didn't happen! And it wouldn't have happened by Rasūlul-Allāh (ﷺ). In fact, Quraish didn't even ask for that to happen.

Quraish then objected to Rasūlul-Allāh⁴ – as in, the term "Rasūlul-Allāh." The Messenger dictated:

هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ

This is the peace treaty which Muhammad, the Messenger of Allāh (ﷺ) has concluded.

¹ Sahih Muslim 1757c, Sahih Al-Bukhārī 2731, 2732

² Obligatory

³ We seek refuge in Allah from such a statement

⁴ The Messenger of Allah

Suhail comes back and says,

وَاللّٰهُ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُوْلُ اللّٰهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ وَلَكِنْ اَكْتُبْ: مُحَمَّدَ بْنَ
عَبْدِ اللّٰهِ

“I swear by Allāh that if we knew you were Allāh’s Messenger we would not turn you away from the House or fight with you; but write: Muhammad Ibn ‘Abdullāh.”

The Messenger (ﷺ) said,

وَاللّٰهُ اِنِّيْ لَرَسُوْلُ اللّٰهِ وَاِنْ كَذَّبْتُمُوْنِيْ اَكْتُبْ: مُحَمَّدَ بْنَ عَبْدِ اللّٰهِ

“I swear by Allāh that I am Allāh’s Messenger even if you disbelieve me; write Muhammad Ibn ‘Abdullāh.”

Keep that in mind.

Had he denied he’s a Messenger (ﷺ), there would be a compromise on a principle of this Deen. The Messenger (ﷺ) didn’t insist on writing (رَسُوْلُ اللّٰهِ) because it’s not a must to write – like the previous matter of Ar-Rahmān Ar-Rahīm. Rasūlul-Allāh doesn’t need to be in writing for it to be part of your belief. Take the example of marriage, if you’re married and there is no written Nikāh¹, does that negate your marriage? Are you (والعياذ بالله) in Zina² because the Shaykh or Imām who performed your Nikāh didn’t document it in writing?

Also, keep in mind how the Messenger (ﷺ) affirmed and declared that matter, he left no room for doubt –

وَاللّٰهُ اِنِّيْ لَرَسُوْلُ اللّٰهِ وَاِنْ كَذَّبْتُمُوْنِيْ

“I swear by Allāh that I am Allāh’s Messenger even if you disbelieve me...”

When they take Walā’ and Barā’ out of the curriculum, do they tell the Kuffār we have to do Barā’ah³ from you but we’re not going to put it in writing? No, when they take it out of the texts, they attempt to take it out of the hearts as well. Did the Messenger (ﷺ) go back to Madīnah and start teaching them that he’s not Rasūlul-Allāh?

¹ Marriage, i.e., no written documentation of the marriage

² Fornication, committing adultery

³ Declare innocence

They (the Zanādiqah) take Kufr and Kāfir out of the vocabulary, then proceed to teach interfaith. And then they change those you're supposed to have Barā'ah from to those you have to give Walā' to. They whole-heartedly give in on the principles of the Deen – then use this treaty as a comparison. What I'm telling you is not something I came up with, it's mentioned by the 'Ulamā'¹. Abu Sulaymān Al-Khattābi mentioned it, An-Nawawi mentioned it, Al-Qādi 'Iyād mentioned it – there are various statements by them, worded differently, but the meaning is very similar. And they said what I'll summarize to you in meaning.

They said the Messenger (ﷺ) accepted Muhammad Ibn 'Abdullāh and he accepted Bismik-Allāhumma, because accepting that is not rejecting Ar-Rahmān Ar-Rahīm, and it's not rejecting that he's the Messenger of Allāh. They said, not documenting the name(s) of Allāh, Ar-Rahmān and Ar-Rahīm or Rasūlul-Allāh is something that doesn't harm the religion of an individual, nor does it violate a right of Allāh (سبحانه وتعالى). They're not denying that Allāh is Ar-Rahmān Ar-Rahīm, nor that the Messenger is Rasūlul-Allāh (ﷺ).

Ibn Al-Jawzi said, that's called (مدارى), which doesn't violate the Shar'². In here, he said, the Messenger (ﷺ) did what's considered permissible. He said, Bismik-Allāhumma even encompasses the meaning of Bismi-Allāhi-Ar-Rahmān Ar-Rahīm. And he said that attributing his (ﷺ) name to his father, Muhammad Ibn 'Abdullāh, doesn't deny that he's Rasūlul-Allāh. So, the Messenger (ﷺ) agreed to what's permissible.

The next issue they said is that the Messenger (ﷺ) said,

عَلَى أَنْ تُخْلُوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ

You need to allow us to visit the Ka'bah so we may perform Tawāf around it.

Suhail said,

وَاللَّهِ لَا تَتَحَدَّثُ الْعَرَبُ أَنَّا أَخَذْنَا ضُغْطَةً وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ فَكُتِبَ

By Allāh not this year, we don't want the 'Arab saying that we yielded/surrendered to you – or were forced. But next year you can come and do 'Umrah.

So the Messenger (ﷺ) accepted it. Is there any compromise on a principle of the Deen or 'Aqīdah in this matter? It's a Fiqh matter, not a 'Aqīdah or Usūl matter on how a person breaks his 'Umrah or Hajj if he needs to.

¹ Scholars

² The Law of Allah

The Messenger (ﷺ) entered upon Dubā'ah bint Az-Zabayr. She was ill, she wanted to perform Hajj but was afraid she wouldn't be able to complete it. So the Messenger (ﷺ) said, 'Intend to perform Hajj and stipulate it.' How do you stipulate it? You say,

اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي

O Allāh I shall be free from Ihrām at any place where I'm unable to continue or where you stop me.¹

That's something you should say when you're intending to make 'Umrah or Hajj. When one says that at the start of Ihrām, and then for some reason they're unable to complete the 'Umrah or Hajj, then they're not held accountable for anything. If one doesn't mention that stipulation, he's called a (محصر). It's mentioned in the Qur'ān,

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad (ﷺ)), the Hajj and 'Umrah (i.e., the pilgrimage to Mecca) for Allāh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.²

Muhsar (محصر) is the one who didn't mention the stipulation, and it means he shaves and sacrifices – which is what the Messenger (ﷺ) did in Sulh Al-Hudaybiyyah. Now, add to that that 'Umrah itself is disputed among the 'Ulamā' on whether it's a Wājib or Sunnah³ to perform it once in a lifetime. And if you assume it's a Wājib, is it a Wājib that year? Is there any principle that says they must do the 'Umrah that year? Going the following year, declaring Tawheed loudly around the Ka'bah and around people who vigorously fought that word of Tawheed⁴ for nearly twenty years, is a stunning success. And doing so in a more peaceful environment is also a victorious accomplishment. **There's no compromise on Tawheed, or any of the Usūl of the Deen in this clause.** That's a Fiqh matter, not a matter of 'Aqīdah, Tawheed, or the Usūl of the Deen. And the Messenger (ﷺ) made those choices by revelation from Allāh (سبحانه وتعالى).

¹ Sahih Al-Bukhārī 5089

² 2:196

³ Recommended act

⁴ The Shahādah

CHAPTER 6

AN IGNORANT ANALOGY

Those were some specific responses to misusing the clauses in the story of Sulh Al-Hudaybiyyah: to concede and compromise on the principles of the Deen of Allāh (سبحانه وتعالى). And as I said, there was also a general response, and it's what Al-Kirmāni (رحمه الله تعالى) summarized. He said, 'One can let some matters like the *Mustahabāt*¹ of the Deen go, like writing (بسم الله الرحمن الرحيم) instead of writing (بسمك اللهم) – so long as it doesn't affect the principles of Islām.' That's a summary. The key phrase: **So long as it doesn't affect the principles of Islām.**

The next point, which I believe is the most important one, is when they were asked to return or send back whoever goes to the believers from Quraish, even if he embraces Islām. In Sahīh Muslim, Suhail Ibn 'Amr said,

وعلى أنه لا يأتيك منا رجل وإن كان على دينك إلا رددته إلينا

You should return to us whoever comes to you from us.

So, whoever would leave Mecca and travel to Madīnah to the Messenger (ﷺ) would have to be returned, even if he embraces Islām. The Sahābah said,

سُبْحَانَ اللَّهِ كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا؟

SubhanAllāh, how can he be returned to the Mushrikīn after he has come to us as a Muslim?

In another narration, Suhail said,

ومن جاء منكم لم نرده عليكم ، ومن جاءكم منا رددتموه علينا

Any Muslim going to you from Mecca, you need to return him back. And if someone of you comes to us, we don't need to return him.

¹ Recommended, praiseworthy acts

The Sahābah said:

فقالو : يا رسول الله أنكتب هذا ؟

O Messenger of Allāh, shall we write this?

The Sahābah were confused as to whether or not they should write such a clause. The Messenger (ﷺ) responded:

نعم إنه من ذهب منا إليهم فأبعده الله ومن جاءنا منهم فسيجعل الله له فرجا ومخرجا

Yes, one who goes away from us to join them, Allāh took him away (i.e., good riddance). And one who comes to join us from them and he's sent back, Allāh will provide for him relief and a way out.

Keep that statement in mind.

As the negotiations were proceeding, Abu Jandal, the son of the man (Suhail) who's conducting the negotiations with the Messenger (ﷺ) fled from Mecca, (يَرْسُفُ فِي قِيوده), staggering in his handcuffs/shackles. Abu Jandal embraced Islām. He was a captive in Mecca, but he was able to flee to the Muslims. Suhail, his father and the one performing the negotiations, requested that his son be returned. The Messenger (ﷺ) said that the peace treaty had not been drafted or written out yet.

They went back and forth, the Messenger (ﷺ) asking to keep him, to which Suhail adamantly refused. Abu Jandal began to shout to the Muslims, 'O Muslims, how will I be returned to the Mushrikīn when I've come to you as a Muslim? Do you not see my suffering?' We said many times, the Messenger (ﷺ) raised men upon Walā' and Barā', he (ﷺ) raised lions in the den, men of 'Izzah. So one can imagine how surprising and shocking this situation was to them, which is why they asked the Messenger (ﷺ) whether or not they should write that clause in the treaty.

This is when 'Umar (رضي الله عنه) respectfully approached the Messenger (ﷺ) and said¹,

ألست نبي الله حقا؟ قال ء صلى الله عليه وسلم ء : بلى

ألسنا على الحق وعدونا على الباطل؟ قال : بلى

فلم نعطي الدنيا في ديننا إذا

¹ Sahīh Al-Bukhārī 4844

إني رسول الله ، ولست أعصيه ، وهو ناصري

Aren't you the Messenger of Allāh? The Messenger (ﷺ) said yes.

Are we not upon the truth and our enemies upon falsehood? The Messenger (ﷺ) said yes.

'Umar then said, why should we be low/humble in our religion?

This is a very essential statement, let's start from here. Number one, the Messenger (ﷺ) responded to 'Umar (رضي الله عنه) saying,

إني رسول الله، ولست أعصيه، وهو ناصري

I am the Messenger of Allāh and I will not disobey him, and He will make me victorious.

Let's start with this statement – (إني رسول الله) ، 'Umar (رضي الله عنه) knows he is the Messenger of Allāh more than anyone. The Messenger saying (إني رسول الله) means it is a matter of revelation. Had it been a matter based on Maslahah or another factor, the Messenger (ﷺ) would not respond to 'Umar's comment by simply saying I am the Messenger of Allāh and I will not disobey Allāh (سبحانه وتعالى). If this was not revelation, and a direct command, he would have told his companion that it's Maslahah.

[Why didn't he say something like:] 'We have to do this for Maslahah, 'Umar. We're weak, the enemy is too strong. 'Umar, gather the Sahābah, let's do Shurā', and discuss that clause about the treaty and Abu Jandal,' as he had done many times about other matters so he can take suggestions.

The Messenger (ﷺ) is legislating the Deen of Allāh (سبحانه وتعالى). He would've told us why, so we can learn and later apply it. He's telling 'Umar, (إني رسول الله) that this matter is within my duty as the Messenger (ﷺ). Then he made it even clearer, (ولست أعصيه) – "I'm not going to disobey Him," which essentially means that this is a command from Allāh (سبحانه وتعالى) to him, it is the choice ordered by Allāh to him (ﷺ). The Prophet is saying that if he does anything else it would be in disobedience to Allāh, that this is an order from Allāh. Therefore, the Messenger (ﷺ) is basically saying that the reason for not fighting, for accepting the treaty, for accepting this clause, is because it's a specific order from Allāh (سبحانه وتعالى). That was in response to 'Umar (رضي الله عنه).

¹ Consultation

Next, when he was questioned by the Sahābah pertaining to the clause and whether they can write it or not, the Messenger (ﷺ) responded to them saying,

وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرْجًا وَمَخْرَجًا

Allāh will provide those sent back or rejected a relief and a way out.

Allāh (سبحانه وتعالى) will find Abu Jandal and his like a relief and a way out. This is revelation from Allāh (سبحانه وتعالى), that is why Abu Jandal and everyone like him were all safe, and Allāh found for each and every one of them a way out. No one today can affirmatively say – about rejecting or surrendering Muslims – after the Messenger (ﷺ) that they will be safe. Because they don't receive revelations, nor do they know the future of the Ghaib¹. They could never predict the safety of those they reject as the Messenger (ﷺ) did.

The Hanafiyyah, some of the Mālikiyyah, Ibn Hazm Adh-Dhāhiri, Ibn Al-'Arabi Al-Māliki, and others believed that the clause of rejecting or surrendering a Muslim is an invalid one. It should not be fulfilled for anyone after the Messenger (ﷺ) in that situation. Some 'Ulamā' slightly differed and explained their reasons and rationale behind that. Ibn Hazm (رحمه الله تعالى) correctly, and very much accurately described the situation saying (in summary and in meaning), Allāh (سبحانه وتعالى) said about His Messenger,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.*²

According to Ibn Hazm, we know with Yaqīn, that whoever comes from the Kuffār of Quraish to Muslims will be given relief and escape from Allah. There's no doubt about that, and there's no doubt that it's revelation. That is why all those who came to the Messenger (ﷺ) were spared from all harm and were spared from the hands of the Kuffār. There's no doubt, and it's clear for anyone who analyzes this matter. He said this is a matter of Ghaib – no one after the Messenger (ﷺ) knows it. This means I don't know, you don't know, no Khalīfah knows, no Imām knows, after the Messenger, what's going to happen. Because he (ﷺ) received Revelation, he can guarantee and predict, whereas no one else can guarantee and predict that a Muslim will be safe and be found a way out. The only one is the Messenger (ﷺ) due to him receiving revelation informing him of that (ﷺ). And all of what transpired was as he said it would be.

¹ Unseen

² 53:3-4

Ibn Hazm said this is a matter of Ghaib and that no one after the Messenger (ﷺ) knows; therefore, no one can place this condition or clause, or fulfill it, because he doesn't have the knowledge of Ghaib that Allāh (سبحانه وتعالى) revealed to the Messenger (ﷺ). What he's saying, in a nutshell, is that if you know the Ghaib and you know they're going to be spared from harm, and be safe, free, and remain untouched, then go ahead and place that restriction. However, you will never know that, only the Messenger (ﷺ) knew that through revelation from Allāh. Therefore no one after him (ﷺ) is allowed to agree or permit such a condition; it was for him and only him. That promise and matter of Ghaib was a miracle that Allāh (سبحانه وتعالى) fulfilled. Every individual who tried to go to the Messenger (and was sent back) escaped and was safe. In fact, they gathered and made a group attacking Quraish's caravans, bringing Quraish to their knees, begging Rasūlul-Allāh (ﷺ) to take them (the Muslims they returned) in – and to remove that clause (سبحان الله (والله أكبر).

In Fath Al-Bāri, and Tufhat Al-'Ahwadhi, they quoted Ibn Al-'Arabi Al-Māliki who was similar to Ibn Hazm in this matter. In summary and in meaning, he gave the correct view saying, 'The treaty the Messenger (ﷺ) entered into to send back any Muslims to Quraish **was not for anyone after the Messenger (ﷺ) to do**. Allāh allowed it for the Messenger (ﷺ) because of what Allāh (سبحانه وتعالى) knows of wisdom, Maslahah, benefit, and due to the apparent, great effect [it would have] for Islām.'

As I said, the reality of that matter of Ghaib became true. The Kuffār later sent men to beg Rasūlul-Allāh (ﷺ) to remove that clause.

A third point, in that statement:

سَيَجْعَلُ اللَّهُ لَهُ فُرْجًا وَمَخْرَجًا

Allāh will find a way out and provide ease/relief.¹

¹ Sahīh Muslim 1784

Allāh taught His Messenger (ﷺ) to say ‘Inshā’Allāh,

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا
إِلَّا أَنْ يَشَاءَ اللَّهُ

And never say of anything, “I shall do such and such thing tomorrow. Except (with the saying) “If Allāh wills!””¹

In all things, the Prophet (ﷺ) was ordered to say ‘Inshā’Allāh, and he taught us to say ‘Inshā’Allāh. And yet, though this is a matter about the future, there is no ‘Inshā’Allāh,

سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا

Allāh will find them a way out, and will provide ease/relief – there is no ‘Inshā’Allāh!

This is a matter of Ghaib, a matter of tomorrow, and it’s a promise. He didn’t say ‘Inshā’Allāh because it’s something that will surely happen: it’s a matter of Ghaib, and a promise that will happen, and it happened as he said it would (Although it’s also an opinion that it may have been one of the narrators who omitted ‘Inshā’Allāh).

A fourth point:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَبَجَلْ مِنْ دُونِ ذَلِكَ فَتَحًا قَرِيبًا

Indeed, Allāh shall fulfill the true vision which He showed to His Messenger (ﷺ) in very truth.

Certainly, you shall enter Al-Masjid-Al-Harām; if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.²

Allāh (سبحانه وتعالى) said about this matter, (فَعَلِمَ مَا لَمْ تَعْلَمُوا) He knew what you knew not. And He granted a near victory. The One who knows what you know not is Allāh (سبحانه وتعالى). He directed and ordered every step of this incident, and this supports the opinion that was taken by Ibn Hazm, and Ibn Al-‘Arabi, and those who supported their view.

¹ 18:23-24

² 48:27

The fifth point is that when they were advancing toward Mecca, prior to reaching Mecca in an area called Ath-Thaniyyah, the she-camel of the Prophet (ﷺ), Al-Qaswā', stopped and sat down. They did everything they could to get her going, but it was all in vain. So they began to say,

خَلَّتِ الْقَصْوَاءُ خَلَّتِ الْقَصْوَاءُ

The Qaswā' is stubborn!

The Messenger (ﷺ) said,

مَا خَلَّتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ

Qaswā' is not stubborn, it's not even a habit of hers to be stubborn. She was stopped by The One who stopped the elephant.¹

The Qaswā' was stopped by the one who stopped the elephant. This is in reference to how Allāh stopped Abraha and his elephants, so they wouldn't advance forward into Mecca. It was a miracle guided by Allāh, and this is as well. He (ﷺ) was telling them that Qaswā' was directed by the guidance from Allāh (سبحانه وتعالى), just like the treaty, the clauses of the treaty, and everything else.

The sixth point is that after the Qaswā' stopped and he told them she was not stubborn, he (ﷺ) said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا

By Allāh in whose hand my soul is, if Quraish asks of me anything which respects the ordinance, symbols, & rituals of Allāh (سبحانه وتعالى) – I'll grant it to them.²

In 'Umdat Al-Qāri', one of the elucidations on Sahīh Al-Bukhāri, he mentions that this clause of returning the Muslims is a specialty of only Rasūlul-Allāh (ﷺ) – like the previous 'Ulamā' I mentioned. However, he discussed it from a different angle: he said, 'The return of those who became Muslim was due to the Messenger (ﷺ) saying, (وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا)'.³

¹ Sunan Abi Dawūd 2765

² Sahīh Al-Bukhāri 2731, 2732

The Prophet was already in a frame of mind to accept reasonable terms from Quraish, and since those captives were Muwahidīn who would go back and make Tawāf¹ and pray around the Ka'bah and make Ta'dhīm² of the house of Allāh, it would fulfill the condition of respecting the symbols and rituals of Allah. So, he said, *'Based on that, it's a specialty of Mecca and Rasūlul-Allāh (ﷺ), and no one else at all.'*

The seventh point is that prior to the battle of Al-Qādisiyyah, which was between the Muslims and the Persians, a group of Persians fled from their camp at night and surrendered to the Muslims in their camp. When daylight broke, Rustum was informed of the incident and he sent a messenger to Sa'd Ibn Abi Waqās, requesting the return of those who fled. Sa'd (رضي الله عنه) refused, saying in essence that those who fled were in their guardianship, and that it was incumbent upon them to defend them & protect them and ensure that none of them were transgressed upon. That messenger returned to Rustum and told them, *'They refused to return those who fled,'* which enraged Rustum and pushed him to advance his troops forward.

Sa'd was clear and precise in the prohibition of refusing to return a Muslim back. He was sent by 'Umar (رضي الله عنه), and it is unreasonable to think that 'Umar (رضي الله عنه) had no knowledge of this. 'Umar, who was known for being so aware of his soldiers that he was once described as being like a father awaiting the birth of his baby, would have been aware of this situation. Sa'd was surrounded by Sahābah just as 'Umar was, and we don't know any who rejected Sa'd's decision, meaning the principle he acted on may be a sign of 'Ijmā'³ (الإجماع) (السكوتي).

For the eighth point, I will refer back to the many times we have spoken of how essential it is to free captives and how serious the Salaf⁴ took this matter. This command was held in high regard by both the Salaf and the Khulafā'.

The Hadīth in Bukhāri is enough,

فُكُّوا الْعَائِي

*Set free the captives.*⁵

¹ Supererogatory circumambulation

² Glorification

³ Scholarly consensus

⁴ Pious predecessors, i.e., the Sahābah and the two generations following them

⁵ Sahih al-Bukhari 5174

It's an order by the Messenger (ﷺ), an obligation upon Muslims. **So how can we be ordered to free a captive, and at the same time aid in making him a captive to the enemy?**

In Al-Hāwī Al-Kabīr he said, *'The leader can't aid the Kuffār in apprehending a Muslim.'* In Sharh Mukhtasar Khalīl he said, *'Freeing a captive is an order – even if it drains the entire wealth of the Muslims.'* Similar to that concept is Hijrah from Dār Al-Harb¹: we are required to move from Dār Al-Harb if we give our Shahādah. Ibn Rushd related an 'ijmā' that one who embraces Islām while he is in Dār Al-Harb must leave it. Imām Mālik said it's disliked for one to live anywhere where the Salaf are verbally abused. So imagine a land that is manifest with the abuse of Allāh which is Shirk, and that was widespread and open in Mecca. How can Muslims return a Muslim to an area they're obliged to make Hijrah from?

I will now explain how the Messenger (ﷺ) agreed to this treaty within the context of all these statements and principles, based on the statements of the 'Ulamā' like Ibn Al-'Arabi, Ibn Hazm, and others, and more importantly what I mentioned of proof to support it.

This incident of Hudaybiyyah—agreeing to return Muslims to the Quraishins— can only be used in the Messenger's (ﷺ) specific circumstances. Attempting to use it in broader, more general circumstances is wrong, and I will show why with an analogy. If we find a kid on the street who is a troublemaker, but who had good parents, can we say, "I fear he will oppress them and cause them to be disbelievers, so I'm going to kill this little kid like Al-Khidr did"?

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

*Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukrā" (a great Munkar – prohibited, evil, dreadful thing)!"*²

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

*"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief..."*³

¹ Enemy territory

² 18:74

³ 18:80

No, of course not! That was a matter of Ghaib, an order specifically for that situation itself. You can't do the same, you can't do Qiyās! You can't go around killing children because of this Ayah, and the same applies to the matter of Sulh Al-Hudaybiyyah. Parties cannot barter with Muslims, agreeing to surrender Muslims or claiming that the Messenger agreeing to return Muslims is a sign of his compromising on the Deen, because the Messenger (ﷺ) was being inspired by Allah, doing as Allah wanted him to do in this specific situation.

CHAPTER 7

THE OVERLOOKED LESSON

We took the opinion that what occurred in Sulh Al-Hudaybiyyah in returning Abu Jandal (رضي الله عنه) was a special exception given only to the Messenger (ﷺ) in this specific situation. There is another opinion some ‘Ulamā’ follow; some argue that returning Muslims to Kuffār, like what happened in Sulh Al-Hudaybiyyah, was abrogated. And it’s because of verses that were revealed afterwards, such as:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ

O you who believe! When believing women come to you as emigrants, examine them, Allāh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.¹

Don’t send them back! That refers to Muslim women being sent back to the Kuffār. Ibn Al-Qayyim (رحمه الله تعالى) said that it’s not permissible to return Muslim women back to the Kuffār. Why? Because they may be forced into a marriage with a Kāfir, or they may be returned to a Kāfir husband which would entail an impermissible relationship. He also said that because they are more emotional, they may be influenced or pressured into leaving Islām. And since they are physically weaker, they will not be able to escape or flee.

Some ‘Ulamā’ have said that the clause for returning Muslims from Mecca did not apply to Muslim women. They used narrations that specified men, but there are also narrations that hint otherwise. So, some said, women weren’t even included to begin with. Some ‘Ulamā’ said women were included in being returned – like men – in Sulh Al-Hudaybiyyah, however the verse (60:10) immediately abrogated or restricted that. It may also be that the issue of returning women was not clear in the clauses of Sulh Al-Hudaybiyyah, and being an essential matter, Allāh (سبحانه وتعالى) cleared the ruling on it and said, (فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ). Either way, outside of Sulh Al-Hudaybiyyah potentially applying to women as well, women by all accounts are not to be returned to the Kuffār in any other context.

¹ 60:10

Ash-Shāfi'i, Ibn Taymiyyah, Ibn Qudāmah, Ibn Hazm, Ibn Al-'Arabi, and other 'Ulamā' said that women cannot be returned or surrendered to the Kuffār. That's out of the question. An 'Imām cannot agree to such a clause, nor can he fulfill it.

Compare that with what the devious, despicable, dishonorable Taghūt they call a Khalīfah did when he surrendered a 'Afīfah¹ Munaqabah² to the Zionists. A Muwahidah who says *Lā 'Ilāha 'Illah Allāh*, she wasn't simply rejected from the borders: she was captured, shackled, and given as a gift. To whom? To the Zionists, of all people, to be tried in a Zionist court, by a Zionist judge, and placed in a Zionist prison. That passes for a so-called 'Khalīfah today.

That's why, when I say those who are diluted in their Tawheed are not only diluted in their Tawheed, but in their dignity and manhood as well. No matter what you disagree with her on, no matter what you allege she did, one who accepts something like that has no Ghērah; he's a Dayūth³. You'll see in a bit 'Inshā'Allāh, that even in the weakest of weak opinions, a man cannot be returned if it's known he's going to be tried by a Kāfir. That is the weakest opinion for a man. Therefore imagine the ruling for a woman, vulnerable and unprotected, it is out of the question; a woman can never be returned.

Recitation of the Qur'ān void of application fools the naïve people, not the Muwahidīn. Maymūn Ibn Mahrān said, *'There are those who recite the Qur'ān while the Qur'ān curses them.'* With all the mighty mistakes that Al-Hajāj did, he was still praised by some 'Ulamā' for honoring women and for his Ghērah over them. Having this issue alone in the history of their Taghūt Khalīfah is sufficient for the Muwahidīn to read about, and make Duā' upon him until Yawm Ad-Dīn.

That's aside from the more important issues, like Walā' to the Kuffār and replacing the Sharī'ah of Allāh, among other matters. And similar to that, is surrendering the Muslims to the Chinese government. Surrendering 'Aafia Siddique is no different from that.

Now going back to our issue: the point is that women do not get returned or surrendered. Some 'Ulamā', like Abu Ja'far An-Nahās in *An-Nāsikh Wal-Mansūkh*, and in *Hāshiyat Ad-Dusūqī*, and *Fath Al-Qadīr*, and other 'Ulamā' either related or adopted the opinion that any clause of returning a Muslim man or woman to the Kuffār should not be fulfilled by the Imām, because what happened in Sulh Al-Hudaybiyyah is abrogated by the verse (فَلَا تَرْجِعُوهُمْ إِلَى الْكُفَّارِ). They said that it specifies women, but it also includes men.

¹ Honorable, chaste woman

² A woman who wears the face veil, i.e., a woman who practices the proper Islāmic Hijāb

³ A cuckold, a man who has no jealousy or protectiveness over his womenfolk or Muslim women as a whole

The reason for including men in such a verse that specifies women is that the Mafsadah¹ in returning a man is like that of a woman in such scenarios. And the Fitnah² in the Deen of a man or woman are alike.

Before I forget, since I mentioned Abu Ja'far An-Nahās, he also added something: that's it's not permissible for an 'Imām to agree upon a clause of returning a Muslim to the Kuffār, because it's not permissible among the 'Ulamā' for a Muslim to reside in the lands of Shirk. So how can you return them to the lands of Shirk?

After Sulh Al-Hudaybiyyah and the revelation of the verse (فَلَا تَرْجِعُوهُمْ إِلَى الْكُفَّارِ), pertaining to not returning women (or men), there were more verses revealed.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

Freedom from (all) obligations (is declared) from Allāh and his Messenger (ﷺ) to those of the Mushrikīn, with whom you made a treaty. So travel freely (O Mushrikīn) for four months (as you will) throughout the land³

Also,

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

How can there be a covenant with Allāh and with His Messenger for the Mushrikīn except those with whom you made a covenant near Al-Majid Al-Harām (Mecca)?⁴

They (the 'Ulamā') said those verses voided any covenant with the Mushrikīn, except the ones near Al-Masjid Al-Harām. After that, there were more verses that made the matter even clearer.

¹ Harm/evil

² Trial/tribulation

³ 9:1-2

⁴ 9:7

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then when the Sacred Months have passed, then kill the Mushrikīn wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salāt, and give Zakāt, then leave their way free.¹

Also,

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Fight against those who believe not in Allāh nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the religion of truth (i.e., Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.²

Ibn Hazm (رحمه الله تعالى) and others said that these verses voided every covenant and every clause. The only relationship and clauses that are permitted after those verses is embracing Islām, taking the Jizyah from the people of the book, or fighting them.

Now our topic is centered on refuting those who distort this treaty, this story, this Hadīth – the clauses of Sulh Al-Hudaybiyyah – to compromise on the principles of the Deen. They use it to back their claim of Maslahah, for voting, democracy, interfaith, Walā' to the Kuffār, surrendering to the Kuffār, replacing the Sharī'ah of Allāh, graduality in implementing the Sharī'ah, treaties that humiliate the Muslims, etc. Anytime there is compromise on the principles, they utilize this story.

We drifted into the more specific topic of surrendering Muslims to the Kuffār because it's one of the clauses they use. But that Mas'alah (surrendering the Muslims to the Kuffār) is not our main focus. There's much more to be said on that had it been our main topic.

¹ 9:5

² 9:29

So, I mentioned so far two overall views on the issue of surrendering Abu Jandal (رضي الله عنه) and those in a similar situation in the treaty. One is that it's a specific ruling given to the Messenger (ﷺ) at that time – no one other than him can do that. And 'Ulamā' went at that from various avenues. The terms within the Hadīth that we mentioned and reviewed strongly support that.

The second view is that it is abrogated. And many 'Ulamā' went through many avenues to support that. Now, to be fair, I would like to mention the third view; that's to be fair and to show how manipulative they are. They don't even apply that weak, wrong opinion properly. I want to show how it's misused and how fraudulent they are in using it.

We saw, in the Fiqh classes, that 'Ulamā' always dispute. Even matters one thought were clear and have clear proof will have disputes found in them. And we agreed that proof is the determining factor. Just because there's multiple opinions doesn't mean you can pick and choose. It's rare to find that all the 'Ulamā' agree on one opinion in matters of Fiqh. Ibn Hazm, Ibn Abdul-Barr, and others said there's an 'Ijmā' that one cannot select based on what's easy and what suits that person's desire. One who selects based on his desire and what's easier for him, or to please others, is toying with the Deen of Allāh (سبحانه وتعالى); eventually he or she will be no more than an accumulation of evil and a slave of their desires.

Scholars of the Tawaghīt and sick-hearted people choose from the Fatāwah¹ what suits the diseases in their hearts, or what pleases the Tawaghīt, not what's backed by proof. Some said that following what suits one's desires from the various opinions is Zandaqah – others called it Fusūq. The most foolish one is one who auctions off his Deen in return for his Dunyā². He loses his Deen for a vanishing Dunyā – he's whacky, but at least he got something out of it – he got Dunyā in return. Inevitably it will vanish, and he will severely regret it when he stands before Allāh (سبحانه وتعالى). The only one more foolish than that, is the one who auctions off his Deen for the Dunyā of someone else like a Taghūt. This is what the lazy scholars who like to camp in the palaces of the Tawaghīt do.

These palace scholars release a minute and a half clip, loosely saying it's ok to surrender Muslims to other countries, then toss in Abu Jandal and Abu Basīr to legitimize what the Tawaghīt do. It's not as easy as they're alleging. They use it to justify surrendering Muslims to the Kuffār. Muslims who will be judged by Kuffār and subjected to Fitan in their Deen and torture.

¹ Pl. of Fatwa, i.e., a legal opinion given by qualified scholar

² This life

And that Fatwa or type of word may be what gives that scholar Allāh's anger and wrath until he meets Allāh (سبحانه وتعالى) as Ibn Abdul Barr explained in his Tamhīd and as we mentioned in our series on Istighfār¹.

Tawaghīt need those types of words to support the return of Muslims to the Chinese government where they'll be subjected to Fitan in their Deen. Even in the wrong, weak opinion—and I strongly emphasize that the opinion of allowing Muslims to be returned is both weak and wrong—it's not as loose as they want it or portray it. Dig into the books of the Fuqahā'² before you deceive the 'Ummah. There's plenty of stipulations and explanations, even in that wrong, weak opinion. Let me give you a sample of them.

The 'Ulamā' spoke on the difference between Ar-Rad (الرد) & At-Taslīm (التسليم). Ar-Rad is refusing, rejecting, or returning someone; taslīm is surrendering them. They're two different things. In *'Asna Al-Matālib* he said, '*Ar-Rad – which is sending them back, rejecting them – is different than Taslīm which is surrendering them to the Kuffār.*' Ash-Shāfi'i (رحمه الله تعالى) in Al-'Umm said, '*Ar-Rad in the context of Sulh Al-Hudaybiyyah, means he will not be protected like others.*' It does not imply that he'll be surrendered. It doesn't imply that an Uyghur Muslim going to perform 'Umrah can get apprehended and captured, and gifted to the Chinese government. And like that is the Taghūt in Al-Maghrib³, the one who calls himself '*Amīr Al-Mu'minīn*'⁴ of all religions—he actually said he is Amīr Al-Mu'minīn of all religions—he did the same. And like them is the dishonorable, low one they refer to as a Mujaḥid⁵ and Khalīfah. They returned Muslims to the Chinese government. Or take the example of 'Umar Abu 'Ali, a neglected, forgotten prisoner in the United States – may Allāh (سبحانه وتعالى) hasten his release. He went to study in the University of Madīnah. The time in which he went to study there, the government and the University of Madīnah were under scrutiny and pressure due to the political matters transpiring during that time. They chose this young kid as a Qurbānī⁶ (قرباني) to the United States to show their loyalty, and that they're with them and against what they're against. And that the University will no longer release any extremists or radicals. He was taken from the campus of the University of Madīnah, and now he is spending life in one of the worst U.S. prisons. They tortured him in Bilād Al-Haramayn, and under torture they recorded a confession. They gifted him and the confession to the United States, and now he is serving life in prison based on that.

¹ The Causes of Istighfār, i.e., seeking forgiveness. It is an excellent series based on the book (موجبات الاستغفار) by Shaykh Nāsir Al-Fahd (فك الله أسره), in which Shaykh Ahmad (حفظه الله تعالى) elucidates upon the slave's undying need for Allah's forgiveness, in all situations, in all circumstances.

² Pl. of Faqīh, an expert in Islāmic law/jurisprudence

³ Morocco

⁴ Leader of the Believers

⁵ One who exerts a great deal of effort to deduce Islāmic rulings

⁶ Sacrifice

Some of his family members spoke to me many years ago – there was no plot, no conspiracy. The kid only wanted to learn Tawheed and Deen, and become a Dā'iyyah¹.

The 'Ulamā' discussed the difference between refusing a Muslim and actively seeking, capturing, and gifting them to the Kafarah. Imagine when you add to that entrapping and torturing them! Ar-Rad is someone coming to the territory of the Khalīfah, the Imām (i.e., the Muslims lands). He is refused, denied residency or entry. While Taslīm is taking him, shackling him, and presenting him to the Kuffār, 'Here we got your captive.' Or putting him in a cell and saying, 'Come pick him up.' Al-Māwardi added another stipulation, he said you cannot aid the Kāfir over the Muslim in such a situation; meaning, if you refuse him on your border, they can't capture him, they can't do it on their own when he's rejected. Muslims cannot help the Kuffār capture him and hand him over.

Al-Mawardi said in *Al-Hāwi Al-Kabīr*, 'The leader can't aid the Kuffār in apprehending a Muslim.' Another stipulation was added by Ash-Shaykh Zakariyyah Al-Ansāri: 'The person wanted should be advised not to return, and if he can flee he should flee.' Ash-Shāfi'i in *Al-'Umm* said, 'He should be advised to flee in (أرض الله الواسعة) Allāh's vast earth.' Ibn Qudāmah in *Al-Mughni* said, 'The Imām can't force him to go with the Kuffār, and he can secretly order him to flee, and to even fight those who come to capture him.' In *Hāshiyat Al-Qalyūn* he said, 'If one fears Fitnah, and they come to capture him, he must flee.'

Another stipulation that some 'Ulamā' added, as seen in *Al-Muhalah*, *Fath Al-Qadīr*, *Bidāyatil Mujtahid*, and in *Al-Ahkām As-Sultāniyyah*, is that it's not permissible for a kaffir judge to rule over a Muslim. So surrendering or returning them, knowing they'll be judged by a Kāfir judge or Kāfir laws is not permissible.

Another stipulation mentioned by some 'Ulamā', is that he or she cannot be returned except to where he has a family or a tribe that will defend him. Abu Jandal (رضي الله عنه) was not returned to his father until they were guaranteed he will not be harmed. In other words, they're saying that you need to know the status of where he's going and how he'll be treated.

Generally speaking, when a son makes a mistake, a father may punish him. But no matter how hard he punishes his son, he does so with love and knows his limits. He may punish him severely, but at the same time he will defend him with his life. That's why Ash-Shāfi'i said about those who newly embraced Islām that their fathers and families were protective over them. They were concerned about their safety, they would defend them with their lives from harm. They wouldn't torture them to an extent they couldn't bear.

¹ One who calls others to Islām

They had an issue with them leaving their religion, and the religion of their forefathers – so they were tough on them so they may leave their religion (Islām). There was no fear of them causing irrevocable harm.

Al-Bayhaqi (رحمه الله تعالى) said that the ones with no family and no tribe were the ones tortured, killed, and starved, at various levels. So if they were returned to where they had a tribe and a family, and hid their Islām – as they're permitted to do under lkrāh¹ –their difficulty would go away.

In Fath Al-Qadīr, Al-Bayhaqi wrote that shackling, cursing, and insulting them was usually the extent of what their families and tribe committed against them. It was their own tribe torturing them, not outsiders; and they did so to make them leave Islām. But at the same time they were their relatives and they knew their limits. So you cannot return them if they don't have a family or tribe that will protect them. In this same story, there's an overlooked detail that backs this matter up.

When Abu Jandal (رضي الله عنه) came to the Messenger (ﷺ) staggering in his shackles, the Messenger (ﷺ) asked his father if he (ﷺ) could keep him, to which the father Suhail said, '*I'm never going to allow you to keep him.*' Mikraz jumped in and said (بل قد أجزناه لك). English translations of the Sihāh (that I used to review and tried to learn or memorize decades ago, though it may have been corrected now) translated what Mikraz said as follows: '*We'll allow you to keep him.*' If that was the case it meant that Abu Jandal (رضي الله عنه) returned with the Messenger (ﷺ) and that's the end of the story. However, that's not accurate, and this is why we need to learn Arabic.

Mikraz is saying, '*I'm giving you my word, no torture or harm will happen to him when he's returned with his father.*' So the 'Ulamā' – in the weak opinion – stipulated that one must have a family or tribe to defend him. They said that the Messenger (ﷺ) didn't agree for Abu Jandal to go back until Mikraz gave him his word that he will not be harmed.

I just wanted to show you a sample of some of the stipulations 'Ulamā' mentioned in what I believe, is the weak, wrong opinion – to show it's not as loose as they want or portray it. They make it as if it's an open-ended matter where you can simply refuse, surrender, entrap, and torture Muslims, trying to fool Muslims into agreeing to these terms.

The opinion that it's abrogated is strong. The opinion I mentioned before – that it's a special situation for the Messenger (ﷺ) – is much stronger, because the terms within the Hadīth that we went over support it.

¹ Duress

Many people ask, “what’s the wisdom behind Sulh Al-Hudaybiyyah?”. And they dwell on that. Well, when one figures out the wisdom behind three Rak’āt for Maghrib, and two for Fajr, then they can ask us for the wisdom behind the treaty.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

*Allāh (سبحانه وتعالى) cannot be questioned to what He does. We’re the ones who will be questioned.*¹

Sometimes the wisdom is clear and apparent, sometimes it’s not. But I’ll tell you an essential lesson that may explain a lot of issues. This life that we know is a test, a test to see if you are obedient or not [to Allāh]. That’s what it boils down to. The Sahābah were no exception (رضي الله عنهم أجمعين). The Messenger (ﷺ) raised his men on ‘Izzah, as I emphasized. I didn’t cover a lot of the details of the story to maintain simplicity, but the Sahābah were eager and anxious to give their lives for the sake of Allāh (سبحانه وتعالى). ‘Umar (رضي الله عنه) was eager to use force to defend Abu Jandal (رضي الله عنه) and to refuse the treaty. He barely had any weapons; they were on the turf of Quraish and outnumbered. Yet they eagerly wanted to give their lives for the sake of Allāh (سبحانه وتعالى) – to honor the Messenger (ﷺ) and to honor Tawheed. What do you expect? These were men raised by the Messenger (ﷺ). The humble, soft-toned Abu Bakr As-Siddīque gets enraged at ‘Urwah Ibn Mas’ūd when he told the Messenger (ﷺ), ‘I don’t see any dignified men around you. He has many people here from various tribes who are going to flee when matters become heated and they will leave you all by yourself.’

Abu Bakr responded,

امصص يبظر اللات، أنحن نفر عنه؟

Soft-toned Abu Bakr abused him and said, ‘You think we’re going to flee and leave the Messenger (ﷺ) alone?’ They were eager to defend him (ﷺ). The command of Allāh (سبحانه وتعالى) and His Messenger goes against what they thought was the Maslahah – indeed, this was a test. They were tested as to whether they would hear and obey, or not. They were eager to fight, that’s how noble they were – they wanted to give their lives. So the test came to order them not to fight, to return Abu Jandal (رضي الله عنه), to write (بسمك اللهم) – all of which they were against until they realized it was a firm command from Allāh (سبحانه وتعالى) and the Messenger (ﷺ), to which they then fully obeyed and submitted to.

¹ Sahih Muslim 2650

An ‘Ummah like today, raised by those who normalize the indignity and humiliation of Muslims, would’ve rejoiced at not fighting. But not the Sahābah who were raised by Rasūlul-Allāh (ﷺ). Their desire was to fight and prove their devotion, so the test came against it. That’s a big lesson from the story.

Then, contrary to how it is portrayed, part of Sulh Al-Hudaybiyyah’s purpose was to uproot the principle of Maslahah when it’s in opposition to the Qur’ān and Sunnah, when it’s compromising on the principles of the Deen of Allāh (سبحانه وتعالى). The Sahābah were eager to fight: the Sahābah’s (رضي الله عنهم) Maslahah, their Ijtihād¹, their intellect, was to not return Abu Jandal (رضي الله عنه); it was to not write (بسمك اللهم), it was to write Rasūlul-Allāh (ﷺ); it was to go by force and perform ‘Umrah. The order from Allāh (سبحانه وتعالى) and His Messenger (ﷺ) was against what they thought was Maslahah – their Ijtihād. The Messenger (ﷺ) said,

إني رسول الله ولست أعصيه وهو ناصري

(I am the Messenger of Allāh, and I will not disobey Him while He is my Helper.)

This gives you a lesson to go with the Qur’ān and Sunnah regardless of what you perceive as a Maslahah – regardless of your Ijtihād and your intellect. **The Maslahah is what’s in the Qur’ān and the Sunnah.** We follow the text even if it goes against our whims and desires, no matter what the consequences are. Because it was a test, after – not before – they submitted to the order of Rasūlul-Allāh (ﷺ). They passed the test, and after they went against what they thought was the Maslahah and what they desired, Allāh (سبحانه وتعالى) revealed verses reassuring them and strengthening their hearts,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Verily, We have given you (O Muhammad (ﷺ)) a manifest victory.²

That came after they passed the test.

¹ Exerting a great deal of effort to deduce an Islāmic ruling by way of one’s understanding and mastery of the various Islāmic sciences

² 48:1

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ

وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

That Allāh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path; And that Allāh may help you with strong help. He it is Who sent down As-Sakīnah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.¹

After they passed the test, and went against what they thought was the Maslahah and submitted to the revelation, Allāh sent the Tathbīt². So today, if you perceive the Maslahah as something other than what is in the Qur’ān and Sunnah, remember: **the Maslahah is what’s in the Qur’ān and the Sunnah.**

The true path may be full of hardships, what you perceive as a Maslahah may seem to you as easy – so which do you choose? The Maslahah is in following the Qur’ān and Sunnah no matter how difficult you perceive it to be.

The moral and message of Sulh Al-Hudaybiyyah is what was mentioned in Fath Al-Bāri related by Az-Zuhrī. He said, ‘Those who suggested that Abu Jandal (رضي الله عنه) should not be returned to his father later realized that obedience to the Messenger (ﷺ) was better than what they had disliked.’

The moral and message of Sulh Al-Hudaybiyyah is NOT to compromise, but to give **blind obedience to Allāh** (سبحانه وتعالى) **and His Messenger** (ﷺ). It’s a lesson to go by the Qur’ān and Sunnah and to reject what you assume is the Maslahah. It’s a lesson to fully submit to the order of Allāh (سبحانه وتعالى), putting aside whims, desires, intellect, and everything else. Sulh Al-Hudaybiyyah signifies that one must submit to Allāh even if it’s perceived as a catastrophe – knowing with full Yaqīn that obedience to Allāh (سبحانه وتعالى) and the Messenger (ﷺ) is the only way because the ‘Āqibah is for Al-Muttaqīn (“The blessed end is for Al-Muttaqīn”). Who are Al-Muttaqīn? The ones who follow the Qur’ān and Sunnah.

¹ 48:2-4

² Reassurance, and strengthening of the hear

In Sahīh Al-Bukhārī, we have a statement from Sahl Ibn Hunayth, who attended the journey to Mecca with Rasūlul-Allāh (ﷺ) and was present at Sulh Al-Hudaybiyyah. He was among those who were initially hesitant to accept the clauses until he knew it was a firm command. He gave the bottom-line lesson of what Sulh Al-Hudaybiyyah was about. He said, *'Blame your opinions, [meaning reject your opinions] I saw myself on the day of Abu Jandal [meaning the day of Sulh Al-Hudaybiyyah], I was inclined to fight, and if I was able to refuse the order of Rasūlul-Allāh (ﷺ) back then, I would have refused it and fought the Quraishins. But Allāh and the Messenger know what is best.'*

It was related that 'Umar (رضي الله عنه) said a similar statement, and on top of that Az-Zuhrī said, in Sahīh Al-Bukhārī, that 'Umar (رضي الله عنه) said,

فعملت لذلك أعمالاً

'Umar said, *'I performed many deeds,'* for what? In this statement, 'Umar is saying that he performed deeds like charity, fasting, and freeing slaves, as an expiation for his delay and hesitancy in accepting the order of Rasūlul-Allāh (ﷺ). He was making amends for waiting until he realized it was a firm command, at which point we know he listened and obeyed.

What Sahl Ibn Hunayth and 'Umar Al-Farūq (رضي الله عنهم أجمعين) are trying to teach us is this: don't go by what you think is Maslahah or benefit. Reject everything and go by what the Qur'ān and Sunnah say. All the Maslahah and victory is in what's ordered by the Qur'ān and Sunnah, even if you don't perceive it at the time. Who's teaching us this lesson? The Sahābah – the men who (رضي الله عنهم أجمعين) possess the best understanding of the Qur'ān and Sunnah. The men with the purest minds – after the Messengers. If anyone's Maslahah against the Qur'ān and Sunnah is to be accepted, it's theirs. Yet it was rejected, these are the most loyal people to Allāh (سبحانه وتعالى) and His Messenger (ﷺ). No one would have better minds in analyzing matters than them, yet they said reject your opinions, thoughts, desires, and intellect when it comes to the Qur'ān and Sunnah. Not only are they saying this based on the Qur'ān and Sunnah they were taught, but also based on their firsthand personal experience in Sulh Al-Hudaybiyyah.

Your mind is limited when it comes to understanding and applying the Deen, to making sure you don't tamper with and destroy its meaning. Allowing your mind and intellect to wonder, unrestrained, against the Qur'ān and Sunnah—claiming what you have to say or think as Maslahah—is thinking that you have better knowledge than Allāh (سبحانه وتعالى). **A pure mind does not conflict with revelation;** only tainted minds do. Minds and intellect can't explain the Maslahah in why Al-'Asr is four Rak'āt while Maghrib is three, or the Maslahah in why we fast from Fajr until Maghrib instead of from Fajr until Dhuhr.

Those same deficient, incompetent minds can never counter the principles of the Deen of Allāh (سبحانه وتعالى) with what they allege is a Maslahah. Underdeveloped intellect in minds can't tell you the Maslahah or wisdom behind why a man who just walked out of a restroom making Wudū' who breaks wind needs to go right back and redo his Wudū'. Those types of minds have no business using said minds to give Maslahah rulings countering the principles of the Deen of Allāh (سبحانه وتعالى).

Now what happened to Abu Basīr and Abu Jandal after this (رضي الله عنهم أجمعين)? If there are people who want to use this story to counter the principles of the Deen of Allāh (سبحانه وتعالى), to surrender Muslims, they must use this story as a whole! We know from this story that Abu Jandal (رضي الله عنه) was returned, and he went back with his father. When the Messenger (ﷺ) returned to Madīnah, a new convert named Abu Basīr went to the Messenger (ﷺ). He was a fugitive of Quraish, so they sent two men after him. They asked the Messenger (ﷺ) to fulfill his promise, and the Messenger (ﷺ) returned him, but he promised the new Muslim that he will be given a way out. The two men took him until they reached an area called Dhul-Hulaifa (ذَا الْحُلَيْفَةِ), in which they stopped to rest and eat some dates. Abu Basīr tricked one of them into giving him his sword, which he used and killed him with. The other man fled back to Rasūlul-Allāh (ﷺ). When the Messenger (ﷺ) saw him, he said 'This man appears frightened.' The man said to Rasūlul-Allāh (ﷺ), 'Abu Basīr killed my companion and he almost killed me!' Abu Basīr then came and said, 'O Messenger of Allāh, by Allāh, Allāh has made you fulfill your obligation by returning me to them, but Allāh (سبحانه وتعالى) also saved me from them.' Just as the Messenger (ﷺ) promised, as we said. He (ﷺ) said,

ويل أمه مسعر حرب لو كان له أحد

Woe to his mother! What an excellent war kindler he can be, if only he had some supporters.¹

The Messenger (ﷺ) didn't tie him up, cuff him, and take him to Quraish – or tie him up and wait for them to retrieve him, even though he was able to. And that goes back to what I mentioned, that some 'Ulamā' (who adopted the weak opinion) mentioned putting that as a stipulation pertaining to distinguishing between Rad and Taslīm. Abu Basīr understood the Messenger (ﷺ) would have to return him again, if Quraish came after him, so he left to the seashore. He also may have understood it as an encouragement from the Messenger (ﷺ) to do what he did, because he (ﷺ) can't ever delay denouncing something that is wrong. If he was opposed to Abu Basīr's actions, he would have declared so.

¹ Mishkat al-Masabih 4042

Ibn Hajar (رحمه الله تعالى) said Abu Basīr understood it was a hint for him, and those who wanted to flee from Mecca to join him (to go somewhere other than Madīna and the Messenger (ﷺ)). Abu Jandal (رضي الله عنه), the son of Suhail, was released and he also joined Abu Basīr at the seashore. They chose an area where the caravans of Quraish would pass by on their way to Bilād Ash-Shām. Every man who embraced Islām and wanted to join the Messenger (ﷺ) would go there and join them instead, and ultimately, they formed a small, but strong group. Some said it was forty; some said it was seventy; Suhail said they were over three hundred. That's aside from the point. What's important is that they formed a group that would stop every caravan from Quraish that was headed to Bilād Ash-Shām, attack it, kill the people, and claim their properties.

Those who compromise on the principles of Allāh's religion using this story, the ones I told you fear thinking the Haqq let alone saying it, they need to use this story as a whole. Would they say what the Messenger (ﷺ) said to Abu Basīr, to the likes of Abu Basīr today?

ويل أمه مسعر حرب لو كان له أحد

Or do they label those following the footsteps of Abu Basīr in the most derogatory terms? In fact, if the Zanādiqah today had lived back then, they would have joined the global war with Quraish against Abu Basīr and his brothers – bombing them, capturing them, and slandering them.

Like we said, following the Qur'ān and Sunnah may be difficult – but it's also victory. It's the Maslahah, not what your mind perceives to be Maslahah. Quraish ended up begging the Messenger (ﷺ) to send for Abu Basīr, his brothers & companions, promising that whoever goes to the Messenger (ﷺ) would be secured, so the Messenger (ﷺ) sent for them.

What was perceived as defeat turned out to be a victory, because Quraish went from thinking they can flex on Rasūlul-Allāh (ﷺ) in Sulh Al-Hudaybiyyah with those clauses, to begging him to take Abu Basīr and his companions in, thus voiding that clause. And as promised, every last person who left Mecca as a Muslim was saved from Quraish because it was a promise from Allāh (سبحانه وتعالى). They were saved from harm, escaped, or found ease in some way– and that is another victory as well.

That was the result of not following what they thought was the Maslahah, but rather hearing and obeying the Messenger (ﷺ). It turned out to be the victory and the Maslahah itself. They thought it was defeat, but they went with the order of Allāh (سبحانه وتعالى), to which they ultimately realized was a greater victory.

Sulh Al-Hudaybiyyah was a treaty of 'Izzah, of victory! It was a treaty to strengthen Islām and Muslims. The Messenger (ﷺ) went from one thousand four hundred men in Sulh Al-Hudaybiyyah, to ten thousand men two years later in the conquest of Mecca. He sent out nearly twenty troops (سرايا) right after it with letters to leaders and kings; calling them to Islām. He conquered Khaybar after that. Muslims began returning from Al-Habashah¹, and people from countries like Yemen became Muslim. He did 'Umrah in 'Izzah, (عمرة القضاء) the next year. Though the Sahābah couldn't see it at the time, he (ﷺ) used it to strengthen Islām and Muslims.

Sulh Al-Hudaybiyyah took the soul out of Quraish, expanding and strengthening Islām and Muslims, in the hearts and on the ground, while their treaties today take Islām out of the hearts and weaken the Muslims on the ground. The bottom line is this: Sulh Al-Hudaybiyyah is not a fig leaf to cover the dishonor and shame of those compromising on the principles of the Deen of Allāh (سبحانه وتعالى). It is the opposite.

Our Messenger (ﷺ) was the leader of 'Izzah. Don't portray him as being someone compromising on the principles of the Deen **that he was sent to convey**. Our Messenger (ﷺ) was courage and honor itself.

- ♦ Sulh Al-Hudaybiyyah is, what I told you they fear thinking about.
- ♦ Sulh Al-Hudaybiyyah is:

أَتَرُونَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ وَذُرَارِيِّ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوْنَا عَنِ الْبَيْتِ

Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'bah?

- ♦ Sulh Al-Hudaybiyyah is:

وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ، لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي

But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my Cause till I get killed.

¹ Ethiopia, the first land the Muslims migrated to, to escape the oppression of the Quraishins

♦ Sulh Al-Hudaybiyyah is:

ويل أمه مسعر حرب لو كان له أحد

Woe to his mother! What an excellent war kindler he can be, if only he had some supporters.

Do you ever hear Murji'ah, modernists, and Zanādiqah, who compromise on the Deen of Allāh (سبحانه وتعالى), speak like this?

He didn't turn on his Sahābah (رضي الله عنهم أجمعين). معاذ الله. He didn't join Quraish and call them (his Sahābah) despicable names. One word, one hint, could've stopped Abu Basīr and Abu Jandal, yet he didn't tell them to stop. Our Messenger (ﷺ) raised the 'Izzah in us, Islām is all about 'Izzah.

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

Honor, power, glory, belong to Allāh and His Messenger (ﷺ), and to the believers.

Who are the ones ignorant of this? The Munafiqīn!

He taught us Tawheed, and we love him, because Tawheed is to be a slave of Allāh (سبحانه وتعالى). **And once you're a slave of Allāh (سبحانه وتعالى), you're not a slave to anyone or anything else.** That's the definition of 'Izzah. If you feel no 'Izzah, double check your faith. A Muwahid, a Muslim, has 'Izzah in his prison cell, under the lashes of the whips; he lives in 'Izzah in times of ease and hardship; in times of victory and what's perceived as defeat. 'Izzah always beats in the heart of a Muwahid. It's an inextinguishable brightness that illuminates the hearts of any individual who possesses true Tawheed.

Those who sell out on the principles of this Deen—from the Murji'ah, the Zandādiqah and their like – normalizing the low status of the 'Ummah, compromising on every principle of Allāh (سبحانه وتعالى) to please the enemies of Allāh, want this 'Ummah in hunchback Rukū'¹ to the enemies.

Everything is subject to compromise, except criticizing the Tawaghīt of the west and east and what those Tawaghīt want. They may fetch 'proof' for that in the speeches of their Tawaghīt and their scholars, but not in the Sērāh of Rasūlul-Allāh (ﷺ). They want to normalize keeping us a weak and oppressed 'Ummah, when we're the best 'Ummah and the leaders in charge of all the 'Ummam.

¹ Bending over, kneeling

This is a Deen of highness, glory, and honor – even in what’s perceived as the lowest of low times.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Don't become weak, don't falter, don't grieve, don't be sad! You're superior and victorious if you're a true believer.¹

That verse was revealed right after one of the most difficult times the Sahābah endured against their enemies, after the Battle of ‘Uhud. Even in the most difficult times Allāh wants you to feel ‘Izzah. After what happened in ‘Uhud Allāh (سبحانه وتعالى) said, (وَأَنْتُمُ الْأَعْلَوْنَ) – you’re superior, victorious.

You don’t compare a treaty that Allāh (سبحانه وتعالى) called (الفتح المبين) A Manifest Victory to surrenderer treaties with Zionist and crusaders compromising on the Deen of Allāh, normalizing living with the enemies of Allāh on lands that were irrigated with the blood and sweat of the companions of the Messenger of Allāh (ﷺ). You don’t compare a treaty called A Manifest Victory to treaties constituting submission to the United Nations. These actions are attempting to submit our honorable, noble ‘Ummah to the mercy of their enemies and the laws of the Tawaghīt.

Rasūlul-Allāh (ﷺ) didn’t raise an ‘Ummah to see its women in the courtyard of one of its holiest sites being beaten by the descendants of the swine, while the Tawaghīt run one after another in submission,

يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ

They hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.”²

They’re all on their knees, signing and begging in humiliation, normalizing treaties. You will not find justification for that in Sulh Al-Hudaybiyyah, as we’ve proven. Flip the pages in the Sērah, four years prior to Ghazwat Banī Qaynu’qā’, or flip it forward two years to Mu’tah. Pick and choose those, or other ones, to see what Rasūlul-Allāh (ﷺ) would’ve done if a single woman was abused in the slightest way, anywhere on the face of the earth, let alone on the courtyard of the site he was journeyed to from Masjid Al-Harām. Imagine he knew a woman, child, or a man, was abused in the courtyard of the site he journeyed to and from (سدرۃ المنتهى).

¹ 3:139

² 5:52

There's much more to be said my beloved Muwahidīn, but we'll stop here. I'll conclude for now, and I ask Allāh (سبحانه وتعالى) to accept your Siyām¹, Qiyām², and 'Ibadāt³, and I ask Allāh (سبحانه وتعالى) to grant the Muwahidīn who want Allāh's name high and supreme a manifest victory that heals the heart of every Muwahid and enrages every Kāfir and Munāfiq.

وصلی اللہ علی سیدنا محمد، وعلی آلہ وصحبہ وسلم

¹ Siyām, this series was released in the blessed Ramadān of 1443, may Allah (سبحانه وتعالى) eternally bless it and all the Shaykh's work, and make it a means of benefit for Muslims globally.

² Night prayer, a crucial worship no slave of Allah can afford to miss out on, may Allah rectify our shortcomings and allow us to perform nightly prayer always. Shaykh Ahmad has many talks and lectures on the importance of Qiyāmūl-Layl, anyone struggling with the fulfillment of this worship must watch it, or watch it regardless to motivate themselves to excel in this crucial worship.

³ Pl. of 'Ibādah, defined by Ibn Taymiyyah as, a collective term for everything Allah (سبحانه وتعالى) loves, and He's pleased with, sayings or actions that Allah is pleased with, & inward or outward actions that Allah is pleased with