

only referred to it in some obscure way, or indicated it in some mysterious manner and always explained things by that which is false and that He wants them to tire their minds in elucidating His Words and that He wants them to depend for their understanding His Names and Attributes on their own understanding, and not on His Book and that rather, He wanted them not to understand His Words in accordance with what they understood from their language, in spite of His Ability to make the truth clear and to remove the expressions which cause them to have false beliefs and believed that he and those of like mind have interpreted the truth without Allâh and His Messenger ﷺ and that guidance was in their sayings and that nothing but misguidance will be obtained by understanding the Speech of Allâh according to its apparent meaning, such a person has thought badly of Allâh. And all of those people are guilty of thinking badly of Allâh and they believe other than the truth of Allâh, the belief of the former times of ignorance (*Jahiliyyah*). And whoever believes that something can occur in His Dominion which He does not will to be, and that He is unable to bring it into being has thought ill of Him. And whoever thought that He was without ability to do a thing from throughout eternity and that at that time He could not be thus described and then He became able to do it, such a person has thought ill of Allâh. And whoever believed that He does not hear and that He does not see and that He does not know about the things which exist has thought badly of Allâh. And whoever thinks that He does not will and that He does not speak and that He has not spoken to anyone and that He never speaks and that He neither commands nor forbids, has thought badly of Him. And whoever believed that He is not Above His heavens, over His Throne and that with regard to Him, all places are equal and that whoever said: "Glorified be my Lord, Most Low" is the same as one who said: "Glorified be my Lord Most High" has believed the most wicked thing of Allâh. And whoever believed that He loves disbelief, iniquity and disobedience just as He loves obedience has thought evil of Allâh. And whoever denies for Him the Attributes of Pleasure and Anger and denies that He takes friends and enemies and that He does not draw near to anyone and that no one draws near to Him, has thought ill of Him. Likewise, whoever believes that He considers opposites equal and

that He distinguishes between things which are equal in every way and that He invalidates the good deeds of a lifetime due to the commission of a major sin, causing him to dwell eternally in the Fire of Hell – and in short, believed of Him other than that by which He has described Himself or that by which His Messengers ﷺ have described Him, or negated the Attributes by which He has described Himself, has indeed thought ill of Allâh, as has one who believes that He has a son or a partner or one who can intercede with Him without His Permission, or that there are intermediaries between Him and mankind who submit their requests to Him and that the Reward which is with Him may be attained through acts of disobedience (i.e. sins) just as it is attained through obedience (i.e. good deeds), or he thought that when he leaves something for His sake, He will not give him something better than it in its place, or believed that He punishes simply in accordance with His Will and without cause from the slave, or believed that if he was sincere in his desire (for Allâh's Reward) and his fear (of Allâh's Punishment), that He will frustrate his hopes and desires, believed that He would make His enemies ever victorious over His Messenger, Muhammad ﷺ during his life and after his death – he has thought ill of Him.

And they believed that when he died, they (the Companions ﷺ) voiced opinions in the Religion without authority and wronged the members of the Prophet's family and that the power was in the hands of His enemies and their enemies without any sin on the part of His *Awliya'* while He was able to help them (but did not do so), then that He made those who changed the Religion to lie with him ﷺ in his grave, where his nation send greetings of peace upon him and upon them. And every liar, disbeliever and subjugated and oppressed person believes this of his Lord. Indeed, most of mankind, or rather, all of them – except those whom Allâh wills – believe of Allâh that which is untrue, believe ill of Him. And whoever searched within himself will find in it hidden there like the fire which is hidden within the flint: Strike the flint of anyone you will, and its sparks will inform you of what is in it – whether it be little or much. So examine yourself – are you free of it?

If you are saved from it, you are saved from a great misfortune, and if

not, then I am not sure of your salvation.

So let the intelligent person who wishes good for himself pay regard in this matter and let him repent to Allâh and seek His Forgiveness whenever he thinks ill of his Lord.

And what is meant by this is what is said regarding the Words of Allâh, Most High:

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

“And thought wrongly of Allâh — the thought of ignorance.”<sup>[1]</sup>

Then He informed them that the words proceeding from their thoughts i.e.

﴿هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ﴾

“Have we any part in the affair?”

And their saying:

﴿لَوْ كَانْ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا﴾

“If we had anything to do with the affair, none of us would have been killed here.”

And they did not mean by this to affirm their belief in Allâh’s *Qadar*, for if it were so, they would not have been critical and it would not have been fitting that Allâh should reply to them:

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾

“Say you (O, Muhammad): “Indeed, the affair belongs wholly to Allâh.”

This is why more than one scholar said: This is a denial of Allâh’s *Qadar*. And as for their belief that if the matter had been left to them, they would not have been afflicted by killing, Allâh has belied them in His Words:

﴿إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾

<sup>[1]</sup> *Sûrah Âl ‘Imrân* 3:154

“Indeed, the affair belongs wholly to Allâh.”

So nothing happens except that which has been preceded by Allâh’s Ordainment, therefore, if Allâh wrote that he who remained in his house would be killed, he would still have gone forth to his place of death and he would have had no alternative. This is the clearest evidence of the falseness of the saying of the *Qadariyyah*.

Then Allâh, Most High informed them of another wisdom, which is the test of that which is in their hearts and that is the test of the *Eeman* or hypocrisy which is in them; for the Believer increases thereby in naught but *Eeman*, while the hypocrite and he in whose heart there is a disease shows the hypocrisy which is within him by his actions. Then Allâh mentions another wisdom, which is the *Tamhees* of that which is in the hearts of the Believers and that means their purification, for the things which contaminate hearts include being overcome by one’s natural disposition, love for oneself, decisions based upon custom and things being made to seem attractive by Satan being overcome by indifference which opposes the *Eeman* therein. And if they were left in continuous well-being, they would not be rid of this, therefore, it was His blessing upon them that they suffered this defeat and it was equivalent to His blessing them with victory. Then He, Most High informed them about those who turn away from among the Believers, that it was because of their sins that the devil caused them to backslide, for deeds can be an army for the slave or an army against him, so a person’s fleeing from an enemy when he is able to fight him is only due to an army from his own deeds.

Then He informed them that He has pardoned them, because their flight was not caused by doubt, but by some accident. Then He, Most High repeated that this was due to their deeds, for He said:

﴿أَوْ لَمَّا أَصَبْتُمْ مَوْجِبَةً قَدْ أَصَبْتُمْ مِثْلَهَا﴾

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great.”<sup>[1]</sup>

And He mentioned the same thing in a more general manner in the Makkan *Sûrahs*, saying:

<sup>[1]</sup> *Sûrah Âl ‘Imrân* 3:165

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.”<sup>[1]</sup>

And He said:

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ﴾

“Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.”<sup>[2]</sup>

And the good and the bad here refer to blessings and disasters; and He closed the Verse (in *Sûrah Âl ‘Imrân*) with His Words:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Verily, Allâh has power over all things.”

After His Words:

﴿هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“It is from yourselves (because of your evil deeds).”

In order to acquaint them with the prevalence of His Ability along with His Justness and in that there is an affirmation of His *Qadar* and the cause and He has attributed the cause to themselves and the prevalence of His Ability to do all things to Himself. So the former negates the predicate (in the Verse: “From where does this come to us?”) and the latter negates their invalidation of Allâh’s *Qadar*; and it is similar to His Words:

﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allâh wills — the Lord of the ‘*Alamin* (mankind, jinn and all that exists).”<sup>[3]</sup>

[1] *Sûrah Ash-Shûra* 42:30

[2] *Sûrah An-Nisa’* 4:78

[3] *Sûrah At-Takweer* 81:28-29

And in the mention of His Ability to do all things there is a very good point, which is that the affair is in His Hand, so do not seek explanation of the like of it from other than Him. And the explanation of this and clarification of it is in the Words of Allâh:

﴿وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِإِذِنَ اللَّهُ﴾

“And what you suffered (of the disaster) on the day (of the Battle of Uhud when) the two armies met, was by the Leave of Allâh.”<sup>[1]</sup>

And this Permission is from *Al-Qadar*; then He informed them about the wisdom behind this Determination, which is that He may distinguish clearly thereby between the Believers and the hypocrites, for the hypocrites spoke of what was within themselves and the Believers heard it and they heard Allâh’s reply to them and they realized the result of hypocrisy and what it leads to. So see how many wisdoms and benefits Allâh has in this story and how many warnings and guidances there are therein. Then He consoles them for those among them who were killed with the best consolation, saying:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾  
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

“Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allâh has bestowed upon them of His bounty.”<sup>[2]</sup>

So He has combined for them the everlasting life (of the Hereafter) and near to Him and that they are with Him and that they have continuous provision and that they rejoice at the Bounty which He bestows upon them and that rejoicing is greater than pleasure and they rejoice (also) at being with their brothers, by whose company their happiness and their bliss and are made complete and they rejoice at the constant renewal of His blessings upon them. And He, Most Glorified reminded them during this time of trial of what is the

[1] *Sûrah Âl ‘Imrân* 3:166

[2] *Sûrah Âl ‘Imrân* 3:169-170

greatest blessing upon them, which if they compared it to every trial, they would dwindle away – and that is the sending of a Messenger from among themselves, for every trial after this great goodness is a very simple thing. So He informed them that the disaster was from themselves in order that they take care and that by His *Qadar*, it occurred that they might affirm His Oneness and depend upon Him. And He informed them of the Wisdoms which are His, that they may not doubt Him regarding His *Qadar* and in order to acquaint them with many of His Names and Attributes and to remind them of that which is greater than victory and spoils and to console them for their dead, that they might compete with them and be not sad for them. For all praise and thanks are due to Him, in the manner which He deserves and which befits His Generosity of Countenance and the Greatness of His Majesty.



## Chapter

When the battle was over, the polytheists retreated and the Muslims thought that they intended to attack Al-Madinah, which was unbearable to them, then Abu Sufyan called: "We will meet you again at Badr next year." The Messenger of Allâh (ﷺ) said:

«قُولُوا: نَعَمْ»

"Say: "Yes."

Then they left.

When they had traversed a part of the road, they began mutual recriminations and they said: "You gained power over them, then you left them to gather against you, so return and let us annihilate them. This reached the Messenger of Allâh (ﷺ) and so he called the people and appointed a detachment to go in pursuit of the Makkan army, saying:

«لَا يَخْرُجُ مَعَنَا إِلَّا مَنْ شَهِدَ الْقِتَالَ»

"Nobody will go out with us except those who took part in the fighting."

The Muslims responded to his call due to the injuries which had befallen them; Jabir asked permission to stay behind, as his father had entrusted him to stay and care for his family and so he (ﷺ) gave him permission. So they went out until they reached Hamra' Al-Asad and Abu Sufyan said to one of the polytheists who desired to attack Al-Madinah: "Can you convey a message to Muhammad, and I will load your camel with raisins when you arrive in Makkah?" He said: "Yes." He said: "Inform him that we have gathered to attack and annihilate him and his Companions." When he informed them of what Abu Sufyan had said, they said:

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ (١٧٢) فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسْسَهُمْ  
سُوءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٣﴾

“Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty.”<sup>[1]</sup>

The Battle of Uhud took place in the month of Shawwal, in the third year after the *Hijrah* and he remained in Al-Madinah for the rest of the year. Then when the month of Muharram began, he was informed that Talhah and Salamah, the sons of Khuwailid had set out with their followers, calling for war with him and so he sent Abu Salamah ؓ with a hundred and fifty men. They captured some camels and sheep but did not see any fighting.

On the fifth of Muharram, he ؓ was informed Khalid Ibn Sufyan Al-Huzali had gathered forces and so he sent out ‘Abdullah Ibn Unais ؓ, who killed him.

Then in the month of Safar, some people from ‘Udal and Qarah came to him and they told him that there were some among them who had embraced Islam and they asked him to send someone to teach them the Religion, so he sent six persons,<sup>[2]</sup> including Khubaib and he appointed as their leader Marthad<sup>[3]</sup> and that which had been ordained occurred. And it was in this month that the Battle of Ma’ûnah Well took place.

Then in the month of Rabe’ Al-Awwal, the conflict with Banu An-Nadeer took place. Az-Zuhri claimed that it took place six months after Badr, but this is pure conjecture on his part, or else, it has been wrongly attributed to him. In fact there is no doubt that it took place

[1] *Sûrah Âl ‘Imrân* 3: 173-174

[2] This is according to Ibn Ishaq; according to Al-Bukhari, they were ten.

[3] This again is according to Ibn Ishaq, however in ‘*Saheeh Al-Bukhari*’, it is narrated on the authority of Abu Hurairah ؓ that the Prophet ﷺ appointed ‘Asim Ibn Thabit ؓ as their leader.

after Uhud and that the battle which took place after Badr was that against Banu Qainuqa’ and that which took place after the Battle of the Trench was that against Banu Quraizah, while the battle against Khaibar took place after the Battle of Hudaibiyah – so he had four battles with the Jews.

Then the Messenger of Allâh ﷺ personally took part in the Battle of Zat Ar-Riqâ’ in the month of Jumad Al-Awwal, and that was the Battle of Najd, in which he was in search of some people from among the tribe of Banu Ghatafan. On that day, he led them in the fear prayer.<sup>[1]</sup> This is how it was reported by Ibn Ishaq and a number of scholars regarding the history of this battle, but this is problematic; what is apparent is that the first fear prayer which he performed was at ‘Usfan, as mentioned in a *Hadeeth* declared authentic by At-Tirmidhi. And it has been authentically reported that he ﷺ prayed it in Zat Ar-Riqâ’, so it is known that this was after ‘Usfan and there is no dispute regarding the fact that ‘Usfan took place after the Battle of the Trench; and this is supported by the fact that Abu Hurairah and Abu Mûsa ؓ took part in the Battle of Zat Ar-Riqâ’.

Then in the month of Sha’ban or Dhul Qa’dah, the Messenger of Allâh ﷺ went out to keep the appointment with Abu Sufyan and he reached Badr and he remained there waiting for the polytheists; the pagans had set out, but when they were only a day’s journey from Makkah, they turned back, saying: “The year is one of drought.”

Then they set out in the month of Rabe’ Al-Awwal of the year 5 A.H. for Dûmah Al-Jandal and they captured their cattle, but news had come to them from the Jews of the Prophet’s expedition and they had fled.

Then in the month of Sha’ban, in 5 A.H.,<sup>[2]</sup> he sent Buraidah Al-Aslami to Banu Al-Mustaliq, which was known as the Battle of Al-Muraisee’ – and Al-Muraisee’ was a well. They chose to fight and the

[1] Narrated by Al-Bukhari, on the authority of Abu Mûsa Al-Ash’ari ؓ.

[2] This was the date given by Al-Baihaqi, based upon the narrations of Qatadah, ‘Urwah and others and it was declared to be the most authoritative by Al-Hakim, but Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Umar that it was in the year 4 A.H.

exchange of arrows went on for an hour, then the Prophet ﷺ gave the command to his Companions ﷺ and they advanced as one man and annihilated the polytheists and the Messenger of Allâh ﷺ captured their women and children and their property.

It was during this battle that a necklace belonging to 'A'ishah ﷺ was lost and they were held up searching for it and then the Qur'ânic Verse regarding *Tayammum* was revealed. In the *Hadeeth* narrated by At-Tabarani, it was reported that 'A'ishah ﷺ said: "When the events surrounding the loss of my necklace occurred, the people of *Al-Ifk*<sup>[1]</sup> said what they said. Then I went out with the Prophet ﷺ on another occasion and my necklace was also lost, causing the people to be held up searching for it and I met with the treatment from Abu Bakr that Allâh willed and he said to me: "Oh, my daughter! On every journey you are a trouble and a trial to us when the people have no water." Then Allâh revealed the license to perform *Tayammum*."<sup>[2]</sup> This proves that *Tayammum* was after this battle (i.e. the Battle of *Al-Muraisee'*. But the story of *Al-Ifk* was because of the loss of a necklace and so the two stories became mixed up in the minds of some people.

As for the story of *Al-Ifk*, it was in this battle, up to where he (Ibn Al-Qayyim) said: 'Ali suggested that he separate from her via some indirect indication, not an open declaration, when he saw that what had been said had caused him to doubt, advising the Messenger of Allâh ﷺ to leave the doubt so that he would be freed from the worry which he had been caused due to the people's gossip.

Usamah ﷺ advised that he keep her with him, since it was known that he ﷺ loved her and her father and because her chastity and her religiousness were well known and that Allâh would not make the

[1] *Al-Ifk*: Falsehood, untruth. What is referred to here is the disgraceful calumny spread by the hypocrites regarding 'A'ishah's chastity after she was lost on the journey and rescued by Safwan Ibn Mu'attal ﷺ.

[2] Narrated by At-Tabarani, on the authority of 'A'ishah ﷺ, it contains in its *Sanad* one Muhammad Ibn Humaid Ar-Razi who is weak, according to Ibn Hajr in '*Fath Al-Bari*', but the story – including the Revelation of *Tayammum* – is narrated by Al-Bukhari and Muslim, on the authority of 'A'ishah ﷺ.

Prophet's loved one and the daughter of his friend to be of the character claimed by the people of *Al-Ifk*.

As Abu Ayyûb and other notables among the Companions ﷺ said:

﴿سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾

"Glorified are You (O Allâh)! This is a great lie."<sup>[1]</sup>

Observe from their glorification of Allâh how they knew Him and their declaration that Allâh would never give to His Messenger a woman who was evil.

And if it was said: Why did he ﷺ hesitate and ask? It would be said in reply: This was part of the completion of the great wisdoms of which Allâh made this story a cause and by which He tested His Messenger ﷺ and all of the Muslim nation until the Day of Resurrection – that some people be raised up thereby, while others be degraded. The completion of the test necessitated that the Revelation to His Prophet ﷺ cease for a month, in order that His Wisdom be made clear in the most perfect manner and that the faithful might increase in *Eeman* and become firmer in justice and *Husn Az-zan*<sup>[2]</sup> and that the hypocrites might increase in their lying, and hypocrisy and that their secret thoughts be revealed, and that the worship required of her and her parents be completed, and that Allâh's Favour upon them be completed and that their need for Allâh and their humility to Him be increased; and their hope of His Mercy and that her hopes from mankind be cut off. And in this, she gave the situation its full due, whereas if Allâh had apprised His Messenger immediately of the truth, these wisdoms and many, many more would have been lost.

Also, it was Allâh's Will that the high status of His Messenger ﷺ and the members of his household in His Sight be made clear and that He undertake the defence Himself and reply to the enemies and humiliate them in a manner in which His Messenger (ﷺ) had no hand.

Also, he was the object of this harm, therefore, it was not fitting that

[1] *Sûrah An-Nûr* 24:16

[2] *Husn Az-Zann*: To think the best of someone, rather than the worst.

he should testify to her innocence, even though he had more evidences of her innocence than did the Believers; but due to the perfection of his constancy, his fortitude and his kindness, he displayed the patient perseverance which was expected of him.

Then when the Revelation came, he punished those who had declared her guilt, except 'Abdullah Ibn Ubayy, even though he was the architect of this lie. It was said: This was because the punishment was an expiation for them, whereas Ibn Ubayy had no right to that, because he had been promised a painful punishment and that was sufficient for him, without any other punishment. It was also said that the punishment could not be confirmed upon him because he had only spoken of the matter among his companions (i.e. without expressing an opinion as to her guilt or innocence). It was also said that the punishment for slander is a human right which cannot be carried out unless it is sought. And if it was said that it is a right of Allâh, then it must be sought by the slandered person. It was also said that he did not punish him for a greater benefit than would have been attained by punishing him, just as he did not kill him, even though his hypocrisy was apparent. This was to unite his people and avoid causing them to flee from Islam; for these reasons, it is likely that he did not punish him. And on their return from this battle, Ibn Ubayy said:

﴿لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾

“If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ).”<sup>[1]</sup>

<sup>[1]</sup> *Sûrah Al-Munafiqûn* 63:8

## Chapter

### Regarding the Battle of the Trench (Ghazwah Al-Khandaq)

This took place in the year 5 A.H., in the month of Shawwal and the reason for it was that the Jews, when they saw the victory of the polytheists on the Day of Uhud and they came to know of Abu Sufyan's appointment with the Muslims (in the following year) and that he had set out and then returned, the notables among them went out to Quraish to incite them to make war against the Messenger of Allâh ﷺ and Quraish responded to their call; then they went out to Ghatafan and called upon them to join in and they responded to their call. Then they went round the Arab tribes. Then he (Ibn Al-Qayyim) mentioned the story up to where he related the tale of the people from the 'Uranah tribe and he said: In it, as regards Islamic Jurisprudence, there is the permission to drink camel's urine and the purity of the urine of animals whose meat it is permissible to eat and combining the cutting of the hand and foot of the *Muharib*<sup>[1]</sup> and of killing him if he stole property and that the murderer should be killed according to the manner in which he killed his victim, for they gouged out the eyes of the camel herder, so their eyes were gouged out. It would appear that the story is *Muhkam*,<sup>[2]</sup> even though the events referred to, occurred before the legal punishments were revealed, for the punishments were revealed to confirm them.

<sup>[1]</sup> *Muharib*: One who makes war on Islam and the Muslims.

<sup>[2]</sup> *Muhkam*: Legally valid, as opposed to *Mansûkh* (abrogated).

## Chapter

### Regarding the Story of Al-Hudaibiyah

He (Ibn Al-Qayyim) narrated the story up to his words: The treaty stipulated that hostilities should cease ten years, that the Muslims would return to Al-Madinah that year and come back to Makkah the following year, when they would be allowed to remain for three days, that they would not be allowed to enter it with weapons except those of a rider and sheathed swords, that those who came to the Makkans from Al-Madinah would not be returned to them, but that any Muslims who came to Al-Madinah from Makkah would be returned to them.

And in the story of Al-Hudaibiyah, Allâh revealed the compensation to be paid by Ka'b Ibn 'Ujrah (who had shaved his head due to illness).<sup>[1]</sup> Also in it, the Prophet ﷺ supplicated Allâh three times for those who shaved their heads and once for those who shortened their hair. And in it, he slaughtered a camel and also a cow on behalf of seven persons. Also in it, he sacrificed a camel which had belonged to Abu Jahl, in order to anger thereby the polytheists. And in it, *Sûrah Al-Fath* was revealed.

After he had returned to Al-Madinah, some believing women came to him and Allâh forbade him from returning them; it was said that this was an abrogation of the condition in the treaty with regard to women. It was also said that this was a restriction imposed by the Qur'ân on the generality of the *Sunnah* – and this is very rare. It was also said that the condition had not been imposed except upon men,

<sup>[1]</sup> See *Sûrah Al-Baqarah* 2:196

but that the pagans wished to make it general, so Allâh revealed.<sup>[1]</sup>

Regarding matters of Islamic Jurisprudence, there is the fact that the 'Umrah of the Prophet ﷺ was in the months of *Hajj* and that one assumes *Ihram* for 'Umrah from the starting point (*Meeqat*). As for the *Hadeeth* in which it is stated: "Whoever assumed *Ihram* from Bait Al-Maqdis, all of his previous and future sins will be forgiven."<sup>[2]</sup> it is not authentic. Also, it is understood from it that it is sanctioned by the *Sunnah* for one who is performing *Hajj Al-Ifrad* to drive the sacrificial animal, and that marking the animal (with a garland etc.) is a *Sunnah*, but not mutilating it (with a knife etc.). Also, the desirability of causing anger to the enemies of Allâh and that the leader should send out spies ahead of him in the direction of the enemy. Also, it is permissible to seek help from a polytheist who is trustworthy when the need arises, because 'Uyainah Al-Khaza'i was a disbeliever. Likewise, it is desirable to hold consultations. Also, that it is permissible to capture family members separated from the men before fighting starts. And that replying to false statements made by the enemy is permissible even if they are spoken by one who is not Islamically responsible, such as their saying: "Al-Qaswa' (the Prophet's camel) has become stubborn." Also, that it is desirable to swear to Religious information when one wishes to emphasize it. It has been recorded from him ﷺ that he swore on more than eighty occasions and Allâh, Most High commanded him to swear to the truth of what he had said on three occasions, in *Sûrah Yûnus*, *Sûrah Saba'* and *Sûrah At-Taghabun*. Likewise, that if the polytheists and the profligate ones request something thereby venerating the sacred things of Allâh, it should be granted to them, even if they deny it to others, for whoever sought something based upon that which Allâh, Most High loves, his request should be acceded to, so long as it does not entail something which is hated by Allâh and is greater than it. This is a very critical matter and a very difficult one, which is why it

<sup>[1]</sup> *Sûrah Al-Mumtahanah* 60:10

<sup>[2]</sup> Narrated by Abu Dawûd, Ibn Majah and Ibn Hibban, it has in its *Sanad* has two narrators who are unknown. And among those who disliked that *Ihram* should be assumed before reaching the starting place are Al-Hasan Al-Basri, 'Ata' Ibn Abi Rabah and Imam Malik.



was so burdensome for some of the Companions ﷺ. And (Abu Bakr) *As-Siddeeq* responded as did the Prophet ﷺ, which proves that he was the best of the Companions ﷺ, the most perfect of them and the most knowledgeable of them regarding Allâh, His Messenger ﷺ and His Religion and the strictest of them in conforming to it. Likewise, 'Umar ﷺ did not ask anyone except the Prophet ﷺ and *As-Siddeeq* ﷺ.

And it is narrated by Ahmad regarding this story that the Messenger ﷺ was praying in *Al-Haram*<sup>[1]</sup> and he was staying in *Al-Hill*<sup>[2]</sup> In this there is evidence that the multiplied reward for prayers performed in Makkah applies to all of *Al-Haram* and not only to the Mosque and that the words of the Prophet ﷺ: "A prayer in the Sacred Mosque,"<sup>[3]</sup> is like the Words of Allâh, Most High:

﴿فَلَا يَفْرَبُوا الْمَسْجِدَ الْحَرَامَ﴾

"So let them not come near *Al-Masjid Al-Haram* (at Makkah),"<sup>[4]</sup> and His Words:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ﴾

"Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Haram* (at Makkah)."<sup>[5]</sup>

We also derive from it that whoever stopped near to Makkah should stop in *Al-Hill* and pray in *Al-Haram*. This is what 'Abdullah Ibn 'Umar ﷺ used to do.

Another benefit derived from this is the permissibility of the *Imam* initiating moves to seek a peace treaty, if he considers that it is in the interests of the Muslims. And the standing of *Al-Mugheerah* at the head of the Prophet ﷺ – when it was not his normal custom to have

[1] *Al-Haram*: The Sacred Precincts of Makkah.

[2] *Al-Hill*: The area outside the sacred Precincts of Makkah.

[3] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ﷺ.

[4] *Sûrah At-Tawbah* 9:28

[5] *Sûrah Al-Isra'* 17:1

anyone do so when he was sitting. – is a *Sunnah* when the disbelievers approach, in order to make a show of strength and to venerate the *Imam*; it is not the kind of standing which is censured, just as haughtiness and pride in war are not censured.

And in the sending of the camels in front of the other messenger there is evidence of the desirability of showing the Symbols of Islam to the messengers of the disbelievers. And as for the saying of the Prophet ﷺ) to *Al-Mugheerah*:

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ»

"As for your embracing Islam, I accept it, but as for their property, I will not take anything of it."<sup>[1]</sup>

There is evidence that the property of the polytheist who has an agreement with the Muslims is inviolate and that it may not be appropriated; rather, it should be returned to him, because *Al-Mugheerah* ﷺ accompanied them on the understanding that they were protected, then he betrayed them, but the Messenger of Allâh ﷺ did not intervene in the matter of their property, nor did he defend it, nor did he indemnify them for it, because it occurred before *Al-Mugheerah* embraced Islam.

And in the words of Abu Bakr *As-Siddeeq* ﷺ to 'Urwah: "Suck *Al-Lat's* clitoris!"<sup>[2]</sup> – there is a permissibility of speaking plainly the name of the private parts if there is some benefit to be gained thereby, just as he (ﷺ) permitted a plain response to the one who made the claims of the *Jahiliyyah* (i.e. claims of tribal superiority), by saying: "Bite your father's penis!"<sup>[3]</sup> And for every situation there is a (fitting) saying.

Also, there is the permissibility of enduring the rudeness displayed by the messenger of the disbelievers in order to attain some benefit, because he ﷺ did not retaliate against 'Urwah when he seized him by his beard.

[1] Narrated by Al-Bukhari and Ahmad, on the authority of Al-Miswar Ibn Makhramah ﷺ and Marwan Ibn Al-Hakam.

[2] This is in Ahmad's version.

[3] Narrated by Ahmad, on the authority of Ubayy Ibn Ka'b ﷺ.

We also derive from it the fact that sputum and used water are not impure and the desirability of optimism, based upon the words of the Prophet:

«سَهْلٌ أَمْرُكُمْ»

“Now the matter has become easy for you,”<sup>[1]</sup>

when Suhail came. And we also understand from it that making a peace treaty with a polytheist in which there is harm is permissible if there is some benefit in it. Also, that if anyone swore an oath, made a vow or made a promise and he did not fix a time for its fulfillment, he is not obliged to do so immediately. Likewise, we derive from it that shaving the head is a rite of *Hajj* and that it is preferable to shortening the hair and also that it is a rite of *Umrah*, like *Hajj* and that it is a rite for one who is prevented from performing *Hajj* or *Umrah*.

Also that the one who is prevented from performing *Hajj* or *Umrah* must slaughter his sacrificial animal at the place at which he is prevented – whether it is in *Al-Hill* or in *Al-Haram* and that he is not required to arrange with someone to slaughter the animals in *Al-Haram*, if he does not reach his destination, according to the Words of Allāh:

﴿وَالَّذِي مَعَكُمْ أَن يَبْلُغَ مَحَلَّهُمْ﴾

“And detained the sacrificial animals, from reaching their place of sacrifice.”<sup>[2]</sup>

Also, we understand from the Verse that the place in which they slaughtered their sacrificial animals was a part of *Al-Hill*, because all of *Al-Haram* is a place of slaughter for sacrificial animals. Also, that the one who is prevented from performing *Umrah* is not required to make up for it and the *Umrah* which is made after it is known as *Umrah Al-Qadiyyah*, because it was that with which He compensated them. Likewise, we derive from it that an absolute command must be obeyed immediately, for if it were not so, he ﷺ would not have been

<sup>[1]</sup> Narrated by Al-Bukhari, on the authority of Al-Miswar Ibn Makhramah ﷺ and Marwan Ibn Al-Hakam.

<sup>[2]</sup> *Sûrah Al-Fath* 48:25

angry with them for delaying its implementation. And their delay was merely an action for which they were forgiven, not a praiseworthy action and Allāh has forgiven them for it and granted them Paradise.

Also, we understand from it that the fundamental principle is that he is included in the commands given to his nation, unless there is some evidence to indicate that it is particular, based upon the words of Umm Salamah ﷺ.

Also, we derive the permissibility of making a peace treaty which stipulates that Muslim men must be returned, but not women, for it is not permissible to return women, for that is something which has been particularly abrogated by the text of the Qur’ân; so there is no way to claim that this abrogation applies to anyone else.

Likewise, there is the fact that when a woman leaves her husband’s authority, the amount paid to him is estimated and that it is in accordance with the dowry which he paid to her, not based upon the amount given to a woman in similar circumstances.

Also, the condition does not cover one who departed to a country other than that of the Muslim leader and that if he then arrived in the land of the leader, he is not obliged to return him unless he is requested to do so.

Another benefit derived from this is that if he should kill the people who were delivering him, he does not have to pay compensation for them nor has the *Imam* any responsibility.

Another benefit is that if there is an agreement between a Muslim ruler and the Christians, it is permissible for another Muslim ruler to fight against them, as ruled by Shaikh Al-Islam Ibn Taimiyyah and he cited as evidence the story of Abu Baseer. And the wisdoms which may be derived from this story are greater than may be encompassed by any besides Allāh.

Another wisdom is that it was a prelude before the greater conquest (of Makkah) and that is Allāh, Most Glorified’s custom in the most important matters, both in legal affairs and in matters relating to His Ordainments, that He places before them preludes.