

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 06th December 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Today, I will relate some further details about the Treaty of Ḥudaibiyyah. In book ‘‘The Life and Character of the Seal of Prophets’’, Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that treaties often involve some omissions that can have major consequences later on. This treaty also contained such omissions. For example, while it explicitly mentioned the return of Muslim men, it did not specify Muslim women.

Shortly after the treaty was signed, some Muslim women escaped from the disbelievers of Makkah and came to Madinah. The first among them was Umme Kulthūm, daughter of the Makkan chief, ‘Uqbah bin Abi Mu‘it. She was also a sister to Ḥaḍrat ‘Uthmān bin ‘Affān (May Allāh be pleased with him) from her mother’s side. Umm Kulthūm undertook the long journey on foot to reach Madinah, where she presented herself before the Holy Prophet (May Allāh’s blessings be upon him) and accepted Islām. Her disbelieving relatives followed her to Madinah and demanded her return. They argued that although the treaty used the term ‘رجل’ (man), it implicitly applied to both men and women. Umme Kulthūm refused to return, citing the treaty’s actual wording and her vulnerability as a woman. The Holy Prophet (May Allāh’s blessings be upon him), acting both fairly and naturally, decided in her favour.

Around the same time, a verse of the Holy Quran (May Allāh’s blessings be upon him) was revealed instructing that if any woman came from Makkah to Madinah, her faith should be scrutinized and, if she proved sincere and righteous, she was not to be returned. In case she was married, her dowry had to be reimbursed to her polytheist husband.

A clause of the treaty was that any Muslim man who came from Makkah to Madinah would be sent back, whereas if anyone left Madinah for Makkah, the disbelievers were not obligated to return him. Apparently, this clause was aimed at demeaning the Muslims, but it did not do so in reality, because, from the outset, the Holy Prophet (May Allāh’s blessings be upon him) had said, ‘‘If anyone departs from Madinah and separates from the Muslims, why should we want to bring such a hypocrite and corrupt person back to us?’’

Soon after the treaty, Abu Baṣīr, a resident of Makkah, embraced Islām and fled to Madinah. However, in compliance with the treaty, the Holy Prophet (May Allāh’s blessings be upon him) handed him back to the disbelievers upon their demand. While being escorted back, Abu Baṣīr managed to kill the leader of the party escorting him, and ran back to Madinah. He submitted to the Holy Prophet, ‘‘You handed me over to the disbelievers and thus you have fulfilled your responsibility. But Allāh has granted me deliverance from the oppressive people.’’ The Holy Prophet (May Allāh’s blessings be upon him) said, ‘‘This man is kindling the flames of war.’’ Understanding the implications of this statement, Abu Baṣīr discreetly left Madinah and established a separate settlement at an independent location.

When the other Muslims who were facing persecution in Makkah learnt about Abu Baṣīr’s independent camp, they started joining him there. Among them was Abu Jandal, the son of the Makkan chief Suhail bin ‘Amr. According to various accounts, the group eventually grew to seventy or even three hundred. This gradually led to the formation of another Muslim state outside Madinah. Since this area was on the route to Syria, frequent skirmishes occurred between these Muslims and the disbelievers. Frustrated by the new development, the Makkans sent a delegation to the Holy Prophet (May Allāh’s blessings be upon him), asking for the Muslims to be summoned to Madinah. When the Holy Prophet’s letter arrived, Abu Baṣīr was seriously ill and confined to his bed. He received the letter with great

excitement and held it close until he passed away in that condition. The rest of the Muslims then made their way back to Madinah.

Orientalists, as is their wont, have raised certain objections in this regard, two of which have been discussed in detail by Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him). The first objection pertains to the supposed violation of the treaty by refusing to return the women to Makkah. The second is related to Abu Baṣīr and Abu Jandal. To address these objections, it should be borne in mind that this treaty was signed with the disbelievers of Makkah, who had been engaged in hostility against the Muslims from the very beginning. Furthermore, the testimony of the Makkans themselves confirms that the Holy Prophet (May Allāh's blessings be upon him) never breached any promise. For instance, when Heraclius, the Emperor of Rome, received the Holy Prophet's letter inviting him to Islām, he summoned Abu Sufyān, a leader of the disbelievers, and asked him if Muḥammad had ever violated an agreement. Abu Sufyān admitted, "No, Muḥammad has never broken a treaty with us."

As to the objection of refusing to return the women, Ḥaḍrat Mirza Bashir Aḥmad (May Allāh be pleased with him) quotes explicit and unconditional wording from Ṣaḥīḥ Bukhārī. He writes that raising such an objection despite clear evidence is not only unjust but highly dishonest. Some argue that historical accounts omit the word 'رجل' (man) in the text of the treaty, implying that it applied equally to men and women. The answer is that, firstly, the reliable narration containing the word 'رجل' (man) should take precedence. Secondly, historical accounts with different wording also support the same interpretation. For example, in 'Sīrat Ibn Hishām', while the specific word 'man' is absent, all the pronouns and forms used are those typically referring to men.

Regarding Abu Baṣīr, careful examination reveals that the objection is completely baseless. The Holy Prophet (May Allāh's blessings be upon him) did sign the treaty, but did he violate its terms? Absolutely not! The Holy Prophet (May Allāh's blessings be upon him) demonstrated an exemplary commitment to the treaty. Consider: Abu Baṣīr embraced Islām and fled to Madinah, but his oppressive relatives pursued him. Both parties presented their case to the Holy Prophet (May Allāh's blessings be upon him). Abu Baṣīr, with a trembling voice, pleaded, "O Messenger of Allāh! Allāh has blessed me with the light of Islām. Returning to Makkah would mean a life of suffering and oppression. For Allāh's sake, do not send me back." On the other hand, Abu Baṣīr's relatives cited the treaty. Despite the deep anguish in his heart, the Holy Prophet (May Allāh's blessings be upon him) upheld the principle of trust and integrity. He said, "O Abu Baṣīr! You know we have given them our word, and in our religion, breaking promises is not permissible. Therefore, you must go with them. If you remain steadfast in Islām, Allāh will surely open a path of deliverance for you and others like you."

Regarding the subsequent events, if someone argues that the Holy Prophet (May Allāh's blessings be upon him) should have ensured Abu Baṣīr's return to Makkah, it is important to note that the treaty did not include any such provision. Holding the Holy Prophet (May Allāh's blessings be upon him) responsible for securing the return of individuals beyond Madinah's political jurisdiction is illogical. The disbelievers themselves established the terms, and the consequences of their own conditions ultimately backfired.

It is true that those who gathered with Abu Baṣīr were Muslims in faith, but from a worldly, political, administrative, and legal standpoint, the Holy Prophet (May Allāh's blessings be upon him) had no authority over them. The disbelievers themselves had imposed the condition that these individuals would not be politically subject to the Holy Prophet (May Allāh's blessings be upon him). Since the disbelievers of Makkah had voluntarily excluded these Muslims from the political domain of the Holy Prophet (May Allāh's blessings be upon him), there is no justification for any objections against him. It was the scheme devised by the disbelievers of Makkah, which ultimately turned against them. The Holy Prophet (May Allāh's blessings be upon him), whose character was ever pure, remained above reproach. He adhered to the treaty's terms by handing Abu Baṣīr over to the Makkans. Furthermore, the Holy Prophet (May Allāh's blessings be upon him) upheld the spirit of the treaty by keeping Abu Baṣīr and his companions

outside his political authority. Yet, these people raise unjust and baseless accusations against Islām and the Holy Prophet (May Allāh's blessings be upon him).

At the end of the sermon, Huzoor (May Allāh be his Helper) said that even today the same double standards persist among these people who claim to be the champions of justice. These very double standards continue to fuel discord in the world. May Allāh safeguard the world, particularly Muslims, from the deceit of the Dajjāl in this age.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 11 December 2024