

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon delivered by Ḥaḍrat *Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 14th June 2019 at Baitul Futūh Mosque, London.

Huzoor (May Allāh be his Helper) said: Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him) accompanied the Holy Prophet (May Allāh’s Blessings be upon him) in his journey to *Ta’if*. When the siege of *She’ib Abi Talib* was lifted and the Holy Prophet (May Allāh’s Blessings be upon him) and the Companions were free to move, the Holy Prophet (May Allāh’s Blessings be upon him) decided to go to *Ta’if* and invite its people to Islām. *Ta’if* was a famous town located about 40 miles towards the South-East of Mecca. It was inhabited by *Banu Ṭhaqīf* tribe. It was a town at par with Mecca, aside from the latter’s importance as the home of *Ka’abah*, since many rich and influential people lived there. In fact, the Meccans have been quoted in Qur’ān as saying:

لَوْلَا نَزَّلَ هٰذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

“Why has not this Qur’ān been sent to some great man of the two towns (Mecca and *Ta’if*)?” (43:32)

The Holy Prophet (May Allāh’s Blessings be upon him) stayed in *Ta’if* for ten days and met many of its elders, but, like Mecca, this town too did not have the privilege to accept Islām at that time. Therefore, they all rejected him and ridiculed him. At last, the Holy Prophet (May Allāh’s Blessings be upon him) approached the chief of *Ta’if* named *‘Abd Yālīl* and invited him to Islām. He not only rejected the Holy Prophet’s (May Allāh’s Blessings be upon him) message but ridiculed him and said it would be better if he left the town, as no one would accept him. Thereafter that unfortunate man had ruffians of the city chase the Holy Prophet (May Allāh’s Blessings be upon him). And as the Holy Prophet (May Allāh’s Blessings be upon him) was leaving town they started cursing him and pelting stones at him so that his whole body was soaked in blood. Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him) was also with the Holy Prophet (May Allāh’s Blessings be upon him) and he was also pelted with stones. The ruffians chased the two up to three miles.

Three miles from *Ta’if*, there was an orchard belonging to a chieftain of Mecca named *‘Utbah bin Rabī’ah* and the Holy Prophet (May Allāh’s Blessings be upon him) took refuge there. By this time the cruel people had grown weary and turned back to *Ta’if*. Standing beneath a shade, the Holy Prophet (May Allāh’s Blessings be upon him) prayed before Allāh in the following words:

“O My Lord, I complain to you of my helplessness, and my inability, and my helplessness before the people. O My God, You are the most Merciful, for You

are the Guardian and Protector of the feeble and helpless – You are my Lord. I seek refuge in the light of Your countenance. It is You who dispels all darkness and it is You who bestows the inheritance of good in this world and in the next.”

'*Utbah* and '*Shaibah* were present in the orchard at this time. When they saw the Holy Prophet (May Allāh's Blessings be upon him) in such a state, they, because of family or tribal affiliation, sent their Christian slave named '*Addās* to the Holy Prophet (May Allāh's Blessings be upon him) with a tray of grapes. The Holy Prophet (May Allāh's Blessings be upon him) took the grapes and asked '*Addās* where he was from and what was his religion. '*Addās* said, "I am from Nineveh and I am a Christian." The Holy Prophet (May Allāh's Blessings be upon him) said, "Is this the same Nineveh that was the home of God's righteous servant Jonah?" '*Addās* said, "Yes, but how do you know about Jonah?" The Holy Prophet (May Allāh's Blessings be upon him) said, "I know him because he was my brother. He was a Prophet of Allāh, and so am I a Prophet of Allāh." Then the Holy Prophet (May Allāh's Blessings be upon him) taught him about Islām and it had a great impact on him and he reverently kissed the Holy Prophet's (May Allāh's Blessings be upon him) hands. The Holy Prophet (May Allāh's Blessings be upon him) rested in the orchard for a time and then moved on to '*Nakhlah* which is approximately a day's journey from Mecca and stayed there for a few days.

In view of the possibility that the Meccan infidels might have become even more emboldened after hearing of his apparent failure in '*Ta'if*, the Holy Prophet (May Allāh's Blessings be upon him) sent a message to '*Mut'im bin 'Adī* and asked him if he could help him to return to Mecca. '*Mut'im* was not a Muslim but was a nobleman and it was contrary to the honour of an Arab nobleman to refuse protection to anyone who asked for it. Therefore, he took his sons and relatives with him and they armed themselves and stood by '*Ka'abah* and sent a message to the Holy Prophet (May Allāh's Blessings be upon him) that he could enter the city. The Holy Prophet (May Allāh's Blessings be upon him) came and performed circuit of '*Ka'abah* and then entered his home protected by '*Mut'im* and his sons.

Huzoor (May Allāh be his Helper) said: When Ḥaḍrat Zaid (May Allāh be pleased with him) migrated to Medina he stayed with Ḥaḍrat '*Kulthūm bin Hidm* (May Allāh be pleased with him) and, according to another narrative, Ḥaḍrat '*Sa'ad bin Khaithamah* (May Allāh be pleased with him). The Holy Prophet (May Allāh's Blessings be upon him) established a bond of brotherhood between him and Ḥaḍrat '*Usaid bin Huzair* (May Allāh be pleased with him) and, according to another narrative, with Ḥaḍrat '*Hamza* (May Allāh be pleased with him).

It is written in '*Seerat Khatam-un-Nabiyīn* that a short while after the Holy Prophet (May Allāh's Blessings be upon him) came to Medina, he gave Ḥaḍrat '*Zaid bin Haritha* (May Allāh be pleased with him) some money and sent him to Mecca. A few days later, Ḥaḍrat '*Zaid* (May Allāh be pleased with him) returned safely along with the Holy Prophet's (May Allāh's Blessings be upon him) family and his own. '*Abdullah bin Abi Bakr* also came with them at the same time with the family of Ḥaḍrat '*Abu Bakr* (May Allāh be pleased with him).

Huzoor (May Allāh be his Helper) said: When the Treaty of '*Hudaibiyah* was being drawn, the disbelievers objected to the words "Muhammad, the Prophet of Allāh",

because in their eyes he was only "Muhammad, son of 'Abdullah". The Holy Prophet (May Allāh's Blessings be upon him) asked Ḥaḍrat Ali (May Allāh be pleased with him) to remove the words, but he said he could not. The Holy Prophet (May Allāh's Blessings be upon him) then took the paper himself and cut out those words. On this occasion, Ḥaḍrat Hamza's (May Allāh be pleased with him) daughter *Umamah*, came and called the Holy Prophet (May Allāh's Blessings be upon him), "Uncle, uncle!". Ḥaḍrat Ali (May Allāh be pleased with him) mounted her on the ride with Ḥaḍrat Fatima (May Allāh be pleased with her). Then Ḥaḍrat Ali (May Allāh be pleased with him), Ḥaḍrat *Zaid* (May Allāh be pleased with him) and Ḥaḍrat *Ja'afar* (May Allāh be pleased with him) started to argue about who would be her guardian. The Holy Prophet (May Allāh's Blessings be upon him) decided that she would stay with Ḥaḍrat *Ja'afar* (May Allāh be pleased with him) and her maternal aunt, because the maternal aunt has the same status as mother.

Huzoor (May Allāh be his Helper) said: Ḥaḍrat *Zaid* (May Allāh be pleased with him) had married *Umm e Aiman* who was from Abyssinia and was a slave to Ḥaḍrat 'Abdullah (May Allāh be pleased with him). When the Holy Prophet (May Allāh's Blessings be upon him) was six years old, *Umm e Aiman* was with the family as a servant. When Ḥaḍrat *Amina* passed away, Ḥaḍrat *Umm e Aiman* (May Allāh be pleased with her) brought the Holy Prophet (May Allāh's Blessings be upon him) to Mecca. *Umm e Aiman* was married to 'Ubaid bin *Zaid* and *Aiman* was born as a result of this wedlock. After the martyrdom of Ḥaḍrat *Ubaid* (May Allāh be pleased with him), the Holy Prophet (May Allāh's Blessings be upon him) said that whoever wants to marry a woman from the dwellers of paradise should marry *Umm e Aiman*. So Ḥaḍrat *Zaid* (May Allāh be pleased with him) married her and *Usama* was born of this wedlock. Ḥaḍrat *Umm e Aiman* (May Allāh be pleased with her) passed away during the Khilāfat of Ḥaḍrat Uthman (May Allāh be pleased with him).

Ḥaḍrat *Umm e Aiman* (May Allāh be pleased with her) could not utter the words "Salām Ullah-i-Alaikum", and so the Holy Prophet (May Allāh's Blessings be upon him) permitted her to say "Assalam o Alaikum" instead, and this is the common usage today. It is reported that at the time of the migration to Medina, Ḥaḍrat *Umm e Aiman* (May Allāh be pleased with her) was extremely thirsty, suddenly she heard a voice calling from above, and when she looked up she saw a pale of water and her thirst was quenched at once.

When the Holy Prophet (May Allāh's Blessings be upon him) passed away, Ḥaḍrat *Umm e Aiman* (May Allāh be pleased with her) continued to weep for a long time, when asked the reason she said, "I cry because revelation from heaven has now ceased."

Ḥaḍrat *Usama* (May Allāh be pleased with him) and Ḥaḍrat *Zaid* (May Allāh be pleased with him) had different complexions, and some hypocrites would cast doubt on his legitimacy. One day a physiognomist came and by chance (May Allāh's Blessings be upon him) the feet of the father and son, and noticed an affinity which he mentioned to the Holy Prophet (May Allāh's Blessings be upon him). Thus the Holy Prophet (May Allāh's Blessings be upon him) was happy that this objection was removed.

Huzoor (May Allāh be his Helper) said: Ḥaḍrat *Zaid* (May Allāh be pleased with him) married Ḥaḍrat *Zainab bint Jahash* (May Allāh be pleased with her) but the marriage lasted only a year. Citing various sources, Ḥaḍrat *Mirza Bashir Ahmad*

Sahib (May Allāh be pleased with him) writes: A short time before the battle of *Bani Mustaliq*, the Holy Prophet (May Allāh’s Blessings be upon him) married Ḥaḍrat *Zainab bint Jahash* (May Allāh be pleased with her). She was the daughter of the Holy Prophet’s (May Allāh’s Blessings be upon him) paternal aunt *Umainah bint ‘Abdul Muttalib*. Despite being extremely pious, she was proud of her lineage, whereas the Holy Prophet (May Allāh’s Blessings be upon him) was free from all such considerations. In his eyes, the true criterion for superiority was righteousness (*taqwa*) and piety, as the Holy Qur’ān says in verse 14 of Sūrah Al-Hujurāt:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you.” (49:14)

This is why the Holy Prophet (May Allāh’s Blessings be upon him) did not hesitate to propose matrimony between Ḥaḍrat *Zainab* (May Allāh be pleased with her) and his freed slave and adopted son Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him). Ḥaḍrat *Zainab* (May Allāh be pleased with her) was at first hesitant because she saw herself as belonging to a noble family. However, seeing that the Holy Prophet (May Allāh’s Blessings be upon him) desired it, she agreed and tried to make it work as best as possible. Ḥaḍrat *Zaid* (May Allāh be pleased with him), however, felt that she was not comfortable in the relationship because she was from a superior family and was a close relative of the Holy Prophet (May Allāh’s Blessings be upon him), whereas he was only a freed slave and thus not her equal. On the other hand, Ḥaḍrat *Zaid* (May Allāh be pleased with him) also felt inferior in comparison to Ḥaḍrat *Zainab* (May Allāh be pleased with her). And so he came to the Holy Prophet (May Allāh’s Blessings be upon him) and asked that he be permitted to divorce her. The Holy Prophet (May Allāh’s Blessings be upon him) forbade him to do so, but after some time he did divorce her.

After the end of this marriage, the Holy Prophet (May Allāh’s Blessings be upon him) received a revelation to the effect that he should marry *Zainab* himself. The purpose was not only that Ḥaḍrat *Zainab* (May Allāh be pleased with her) would be comforted, and that it would not be considered evil among the Muslims to marry a divorced woman, but it was also meant to convey practically to the Muslims that an adopted son cannot be equal to a biological son, nor do the commandments regarding biological sons apply to adopted sons. And thus the pre-Islamic custom of the Arabs would come to an end. It was revealed in verse 38 of Surah Al-Ahzāb:

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا وَزَوَّجْنَاهَا لَكَ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

“When *Zaid* had accomplished his want of her so as to have no further need of her, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allāh’s decree must be fulfilled.” (33:38)

Therefore, after this divine revelation, which had nothing to do with the Holy Prophet's (May Allāh's Blessings be upon him) personal desire, the Holy Prophet (May Allāh's Blessings be upon him) decided to marry *Zainab*. Upon *Zainab*'s consent, her brother *Abū Ahmad bin Jahash* acted as her guardian and married her off to the Holy Prophet (May Allāh's Blessings be upon him). The dowry was set at 400 dirhams. Thus, the old custom that had become deeply embedded in Arab culture was completely uprooted through the own example of the Holy Prophet (May Allāh's Blessings be upon him).

Huzoor (May Allāh be his Helper) said: Here it is important to mention that, according to some historians, since the marriage with Ḥaḍrat *Zainab* (May Allāh be pleased with her) was a result of Divine command, no formal *Nikah* took place. But this is not true. The marriage was undoubtedly the result of Divine command, and it can be said that the *Nikah* was performed in heaven, but there can be no exception from the formal act of *Nikah* that has been prescribed by Allāh. It is mentioned in some accounts that Ḥaḍrat *Zainab* (May Allāh be pleased with her) used to say to the Holy Prophet's (May Allāh's Blessings be upon him) other wives, "Your *Nikah* was performed by your guardians on earth, while my *Nikah* was performed in heaven." However, it is incorrect to conclude from this that no formal *Nikah* ceremony was held. Despite the formal *Nikah* ceremony, Ḥaḍrat *Zainab* (May Allāh be pleased with her) could be rightly proud that her *Nikah* was performed by the express command of God, whereas the other wives' *Nikah* was only formally held under earthly considerations.

According to another account, the Holy Prophet (May Allāh's Blessings be upon him) went to *Zainab* without her permission, and some people conclude from this that no formal *Nikah* was held. But, if we look at this carefully, we can see that this had nothing to do with a formal *Nikah*. If the allusion is that the Holy Prophet (May Allāh's Blessings be upon him) went to *Zainab*'s house without permission, this is incorrect because it is evident from an authentic tradition of *Bukhari* that Ḥaḍrat *Zainab* (May Allāh be pleased with her) came to the Holy Prophet (May Allāh's Blessings be upon him) after the marriage and he did not go to her house. After she had come to his house as his wife, there was no need for any further permission. Thus this account about not seeking permission has nothing to do with whether or not a formal *Nikah* was held. Moreover, since the purpose of this *Nikah* was to break the tradition of taking adopted sons as real sons, it was all the more important that a formal public announcement be made through a *Nikah* held in front of everybody.

Please convey these guidelines given by Huzoor (May Allāh be his Helper) to the members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 20th June 2019