

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Hadrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 10th May 2024 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: Today, I will discuss some of the Sarāyā of the Holy Prophet (May Allāh's blessings be upon him). Sarāyā are the expeditions that were planned and sent by the Holy Prophet (May Allāh's blessings be upon him), but he did not personally partake in them.

Sariyyah Abu Salamah:

In this context, I will first mention the mischief of Banu Asad tribe and the Sariyyah Abu Salamah. This will shed light on several aspects of the Holy Prophet's noble character, his wisdom, his defensive strategy for Muslims, his compassion towards the enemies, and his exemplary conduct.

This particular Sariyyah took place in Muḥarram, 4 AH, under the command of the Holy Prophet's paternal cousin Ḥaḍrat Abu Salamah bin ‘Abdul Asad Makhzūmī (May Allāh be pleased with him). Ḥaḍrat Abu Salamah had participated in the battles of Badr and Uhud. He was injured in the Battle of Uhud, and after a month of treatment, his wound healed so miraculously that no one could tell that he had been wounded.

The background to this Sariyyah is that the hypocrites and Jews living in Madinah began celebrating in the aftermath of the Battle of Uhud. Once again, thoughts of eliminating the Muslims arose in their hearts and the hearts of the tribes around Madinah. Initially, Banu Asad tribe planned an attack on the Muslims. The leaders of this tribe, Ṭulaiḥa bin Khuwailid and his brother Salamah bin Khuwailid, gathered people and prepared an army. One man from Banu Asad, Qais bin Ḥarīth bin ‘Umair, advised his people against attacking the Muslims.

When news of this impending attack reached the Holy Prophet (May Allāh's blessings be upon him), he decided that the Muslims should proactively defend themselves by going up to the territory of Banu Asad before they could strike. He dispatched a force of 150 noble Ṣaḥāba under the leadership of Abu Salamah to suppress these tribes. Keeping their campaign secret, this army reached close to Qatan Mountain after a four-day journey, where there was a spring of water belonging to Banu Asad bin Khuzaimah. Upon arrival, the Muslims launched an attack, seizing their cattle and capturing three of their shepherds, while the rest managed to escape. Those who fled reached the camps of Banu Asad and exaggerated the news of the Muslims' attack, prompting them to gather more people and increase the number of soldiers to confront the Muslims.

Banu Asad, frightened by the Muslims' strength, scattered in fear. Abu Salamah sent the Ṣaḥāba in search of them, but they encountered no resistance. Subsequently, Abu Salamah initiated the journey back to Madinah with all the spoils of war. He presented one-fifth as Khums for the Holy Prophet (May Allāh's blessings be upon him) and distributed the remaining spoils among the Ṣaḥāba.

Regarding the death of Abu Salamah, it is recorded that upon his return to Madinah, the wound he had sustained in the Battle of Uhud reopened, leading to a recurrence of illness. He passed away in the same year. Ṭulaiḥa bin Khuwailid, the leader of the Banu Asad tribe mentioned earlier, later embraced Islām but subsequently apostatized. He falsely claimed prophethood and became a source of discord and corruption. However, he faced defeat, fled Arabia, and, after some time, repented and embraced Islām once again. He demonstrated bravery in Islāmic battles and attained martyrdom in a battle in the year 21 AH. Allāh had ordained a good end for him, granting him success and accepting his return to Islām.

Sariyyah ‘Abdullah bin Unais:

Next, is Sariyyah ‘Abdullah bin Unais. Ḥaḍrat ‘Abdullah bin Unais (May Allāh be pleased with him) participated in the Bai‘at Aqabah Thania, the Battle of Badr, Uhud, and various other expeditions. He passed away in Syria in the year 54 AH, or, according to some narrations, in 74 AH. Ḥaḍrat Mirza Bashīr Aḥmad Ṣāhib (May Allāh be pleased with him) provided detailed accounts of this campaign, which occurred in Muḥarram in 4 AH. He stated that the provocation from the Quraish and the temporary setback of the Muslims at Uhud indicated potentially grave consequences unfolding rapidly. During those days when Banu Asad were preparing to attack Madinah, the Holy Prophet (May Allāh's blessings be upon him) received information that the people of Banu Liḥyān, under their leader Sufyān bin Khālid, were mobilising a large army near their territory, which was close to Makkah, with the intention of attacking Madinah.

The Holy Prophet (May Allāh's blessings be upon him) demonstrated keen perception and a deep understanding of the conditions of various Arab tribes, as well as the power and influence of their leaders. Upon receiving news, he immediately discerned that all the mischief and agitation were orchestrated by Sufyān bin Khālid, the chief of Banu Liḥyān. He realised that eliminating Sufyān would deter Banu Liḥyān from daring to attack Madinah, especially considering that there was currently no other influential figure in the tribe who could lead such a movement. Therefore, he proposed that a single person should be dispatched to assassinate Sufyān bin Khalid when the opportunity arose.

Hence, the decision was made to send Ḥaḍrat ‘Abdullah bin Unais for this task. Since Ḥaḍrat ‘Abdullah had never encountered Sufyān, the Holy Prophet (May Allāh's blessings be upon him) himself provided a description of Sufyān and briefed him on his habits and mannerisms, warning him to be vigilant as Sufyān was as cunning as a devil. With extreme caution, Ḥaḍrat ‘Abdullah infiltrated the camp of Banu Liḥyān, where they were actively preparing to attack Madinah, and seized the opportunity to assassinate Sufyān during the night. When Banu Liḥyān discovered the incident, they pursued ‘Abdullah, but he managed to escape unnoticed.

When Ḥaḍrat ‘Abdullah returned, his successful mission was evident from his appearance. Upon seeing him, the Holy Prophet (May Allāh's blessings be upon him) exclaimed:

أَفَلَمْ الْوَجْهَ

“This countenance appears to be of success.”

‘Abdullah eloquently responded:

أَفَلَمْ وَجْهَكَ يَا رَسُولَ اللَّهِ

“O Messenger of Allāh! It is indeed you who truly has triumphed.”

At that moment, the Holy Prophet (May Allāh's blessings be upon him) rewarded Ḥaḍrat ‘Abdullah with his cane as a gift, saying, "This cane will help you cross the bridge to Paradise." Ḥaḍrat ‘Abdullah cherished this blessed cane with great love and sincerity, and upon his demise, he requested that it be buried with him, a request that was honoured accordingly.

The joy expressed by the Holy Prophet (May Allāh's blessings be upon him) upon Ḥaḍrat ‘Abdullah's successful return and the extraordinary gift he bestowed upon him indicate that he regarded Sufyān bin Khālid's agitation as extremely dangerous and saw his elimination as necessary for the public safety. Critics accuse the Holy Prophet (May Allāh's blessings be upon him) of jeopardising peace and shedding human blood, God forbid, but in reality, his actions were rooted in a profound respect for human life. He valued human life to such an extent that he devised a strategy to safeguard the lives of people from an enemy tribe by sacrificing one life for the survival of many—a testament to the pinnacle of compassion.

In today's world, where atrocities are committed under the guise of warfare, some individuals justify the shedding of innocent blood, including that of children, women, and the elderly, as an inevitable consequence of conflict. However, the Holy Prophet (May Allāh's blessings be upon him),

even in formal battles, explicitly commanded against the killing of children, the elderly, women, and non-combatants. This stands as a profound example of the teachings of the Holy Prophet (May Allāh's blessings be upon him) and Islāmīc principles.

Sariyyah Rajī‘:

Huzoor (May Allāh be his Helper) then mentioned the expedition of Rajī‘. This expedition, also known as the Expedition of Marthad bin Abi Marthad, derived its name from its leader, Marthad bin Abi Marthad, but it is more commonly referred to as Rajī‘. It occurred at the beginning of Safar in 4 AH. Our research cell has observed that most historians record it as taking place in Şafar 4 AH, but some discrepancies exist. Many historical accounts describe Ḥaḍrat Khubaib and Ḥaḍrat Zaid (May Allāh be pleased with them) being sold in Makkah during this expedition, but due to the commencement of the sacred months, they were detained by the people of Makkah and subsequently martyred after the sacred months concluded. However, if this expedition is indeed accepted to have occurred in Şafar 4 AH, saying that the sacred months had already begun is logically inconsistent. Therefore, it appears more accurate to place this expedition in the final days of Shawwal in 3 AH as per other narrations. The prevalence of Şafar 4 AH in narrations likely stems from the increased attention given to the date following the news of their martyrdom reaching Madinah. However, Allāh knows best.

Regarding this expedition, it is recounted that due to the killing of Sufyān bin Khālid, Banu Liḥyān tribe harboured a deep sense of vengeance and contemplated retaliation against the Muslims. Consequently, some members of the ‘Aḍal and Qārah tribes approached the Holy Prophet (May Allāh's blessings be upon him) with a well-thought-out plan, stating that their tribe had heard much about Islām and requested the sending of individuals who could spread the message of Islām among them. According to one narration, the Holy Prophet (May Allāh's blessings be upon him) dispatched seven men with them. Ibn Hishām reported that six Şaḥāba were sent, while Ibn Sa‘d mentioned ten. Şaḥīḥ Bukhāri also records ten individuals. Most books mention ten Şaḥāba, although only the names of seven Şaḥāba can be found. The Holy Prophet (May Allāh's blessings be upon him) appointed Ḥaḍrat ‘Āşim bin Thābit, and some sources mention Marthad bin Abi Marthad as their leader. The subsequent events will be narrated in the future, inshā’ Allāh.

At the end of the Friday sermon, Huzoor (May Allāh be his Helper) appealed for prayers for the Aḥmadi prisoners in Yemen and Pakistan, as well as for the oppressed people of Palestine.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 15 May 2024