

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 15th November 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Today, I will start speaking about the Treaty of Ḥudaibiyyah. This treaty took place in Dhul Qa‘dah, 6 AH, corresponding to March 628 CE. It is also referred to as the Expedition of Ḥudaibiyyah.

Regarding this event, Allāh revealed an entire chapter, Surah Al-Fath. In its opening verses, Allāh says:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۗ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۗ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝

‘Verily, we have granted thee a clear victory. That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee and may guide thee on a right path; and that Allah may help thee with a mighty help.’ (48:2-4)

Ḥudaibiyyah was the name of a well that provided water for travellers and pilgrims at the time. It had no settled population. It is located about nine miles from Makkah and about 241 miles from Madinah. It lies on the western edge of the Ḥaram (sacred boundary) of Makkah.

According to traditions and historical records, the Holy Prophet (May Allāh's blessings be upon him) embarked on the journey to Ḥudaibiyyah based on a dream, in which it was shown to him that he was entering Makkah in a state of peace with his Ṣaḥāba who were shaving their heads and trimming their hair. He saw that he entered the Ka‘bah and that he took possession of its keys. He also saw himself staying with those who stayed at ‘Arafāt. Based on this dream, the Holy Prophet (May Allāh's blessings be upon him) invited the Arabs and nearby Bedouins to join him on the pilgrimage. The Muslims carried only sheathed swords, which were standard for travellers at the time and did not necessarily signify an intent to fight.

When Ḥaḍrat ‘Umar (May Allāh be pleased with him) enquired about not carrying weapons, the Holy Prophet (May Allāh's blessings be upon him) replied that since he was travelling with the intention of performing ‘Umrah, he did not wish to carry arms. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that after seeing this dream, the Holy Prophet (May Allāh's blessings be upon him) encouraged his Ṣaḥāba to prepare for ‘Umrah. ‘Umrah, which is like Ḥajj on a smaller scale, involves performing the Ṭawāf (circumambulation) of the Ka‘bah and offering a sacrifice of an animal, while omitting some rites of Ḥajj. Unlike Ḥajj, ‘Umrah could be performed at any time of the year.

Reports about the number of Muslims who participated in the Expedition of Ḥudaibiyyah vary, ranging from 1,000 to 1,700. The Holy Prophet (May Allāh's blessings be upon him) was accompanied by his wife, Ḥaḍrat Umme Salamah (May Allāh be pleased with her). He set out on a Monday at the beginning of Dhul Qa‘dah. Upon reaching Dhul-Ḥulaifah, he offered Zuhr prayer. He then arranged for seventy sacrificial animals to be brought, adorned them with garlands, and marked the humps of the camels. The remaining animals were marked by a Ṣaḥābī, Ḥaḍrat Nājiyah (May Allāh be pleased with him). The Muslims had 200 horses with them.

At one time during the journey, the Ṣaḥāba gathered around the Holy Prophet (May Allāh's blessings be upon him), who had a water vessel in front of him and was performing ablution. The Holy Prophet (May Allāh's blessings be upon him) asked what they wanted, and they replied, “The water in this vessel with you is the only water we have. None of us has any water left for drinking or ablution.” Hearing this, the Holy Prophet (May Allāh's blessings be upon him) placed his hand into the vessel, and water

immediately began to flow from between his fingers like a spring. Ḥaḍrat Jābir (May Allāh be pleased with him) reports, “We drank that water and performed ablution, and even if our number had been one hundred thousand, it would have sufficed for all of us.”

Regarding miracles, the Promised Messiah (Peace be upon him) says that, at the stage of Liqā’ (spiritual union with Allāh), a person may at times display actions that appear to surpass human abilities and reflect a divine power. Numerous miracles were performed by the Holy Prophet (May Allāh’s blessings be upon him) as a demonstration of his personal spiritual authority without having offered a prayer.

When the Holy Prophet (May Allāh’s blessings be upon him) reached the valley of Ḥudaibiyyah, his camel, Qaṣwā, sat down and refused to move. People commented that Qaṣwā had become stubborn, but the Holy Prophet (May Allāh’s blessings be upon him) said, “Qaṣwā is not acting out of stubbornness; rather, the One who stopped the army of elephants has halted her. By Allāh, in Whose hand is my soul; whatever demand the Quraish makes of me that respects the things that have been given sanctity by Allāh, I will grant it.” He then commanded the camel, and she rose.

At Ḥudaibiyyah, the Muslims camped by a small pond, but as people drew water, it quickly dried up. Ḥaḍrat Nājiyyah reports that, upon hearing complaints about the water shortage, the Holy Prophet (May Allāh’s blessings be upon him) called him, took an arrow from his quiver, and asked him to bring a bucket of water from the pond. The Holy Prophet (May Allāh’s blessings be upon him) performed ablution with the water, rinsed his mouth, and poured the water back into the bucket. He then instructed Ḥaḍrat Nājiyyah to pour it into the dried pond and plant the arrow in its bed. Ḥaḍrat Nājiyyah followed the Holy Prophet’s instructions and later recounted: “I struggled to step out of the spring, as water surrounded me from all sides. The water was bubbling up like a boiling pot, rising until it reached the brim. People continued to draw water from the edges until the very last man had quenched his thirst.”

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that it also rained on the same night. When the Holy Prophet (May Allāh’s blessings be upon him) came out for Fajr prayer, the ground was wet. Smiling, he asked the Ṣaḥāba, “Do you know what your Lord has said about this rain?” The Ṣaḥāba, as was their practice, replied, “Allāh and His Messenger know best.” The Holy Prophet (May Allāh’s blessings be upon him) said, “Allāh the Almighty says that some of My servants have started this morning with true faith, while others have faltered in disbelief. Those who said that the rain was a blessing and mercy from Allāh remained firm in their faith, while those who attributed the rain to the influence of certain stars, believing it to be caused by them, have believed in the moon and the sun but denied Allāh.”

Through this statement, which is filled with the essence of Tauḥīd, the Holy Prophet (May Allāh’s blessings be upon him) taught the Ṣaḥāba that while Allāh has established various causes and effects in the world to govern His creation, such as the influence of celestial bodies on rain, true Tauḥīd lies in not being heedless of the underlying, unseen reality. Despite the intermediary causes, one must always recognise the existence of that Divine Being, the ultimate cause behind all things, without whom all visible causes are as insignificant as a dead insect.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā‘at and announced to lead their funeral prayer in absentia after the Friday prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- Shehryar Raking Ṣāḥib, son of Muḥammad ‘Abdullah Wahāb Ṣāḥib of Bangladesh: On 5th August, after the government was ousted, chaos spread in the country. Opponents of Aḥmadīyya took advantage of the situation and attacked the Aḥmad Nagar Jamā‘at. They set fire to the homes of Aḥmadīs and moved towards Jāmi‘a Aḥmadīyya and the Jalsa Gah. Although they failed to enter Jāmi‘a Aḥmadīyya, they surrounded the Khuddām at the back of the Jalsa Gah and continued their assault, as a result of which Shehryar Ṣāḥib was severely injured, and after three months of treatment, he passed away on November 8th at the age of 16. He was part of the Waqf-e-Nau scheme. He is survived by his parents, grandparents, one sister, and two brothers.

- ‘Abdullah Asad ‘Odeh Şāhib of Kababir: He passed away recently at the age of 94. He was among the early Muşis of the Kababir Jamā‘at. He had the honour of serving as General Secretary, Secretary for Ta‘īim, Tarbiyyat, and External Affairs, as well as President of Ansārullāh and Secretary of the Centenary Jubilee. He was a distinguished author and translated the commentary of Surah Al-Kahf from English to Arabic. He was a sincere, passionate, and devoted servant of Aḥmadiyyat, taking pride in everything related to the Jamā‘at. He is survived by three sons, three daughters, and fourteen grandchildren.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 19 November 2024