

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 21<sup>st</sup> June 2019 at Mubarak Mosque, Islamabad, Tilford UK.**

Huzoor (May Allāh be his Helper) said: In my last sermon I spoke about Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him) and, in this context, I mentioned that the Holy Prophet (May Allāh’s Blessings be upon him) later married Ḥaḍrat *Zainab bin Jahash* (May Allāh be pleased with her). At the time of her marriage, Ḥaḍrat *Zainab bint Jahash* (May Allāh be pleased with her) was thirty-five years of age, which, according to the conditions of Arabia at the time, was considered middle-aged. Ḥaḍrat *Zainab* (May Allāh be pleased with her) was a very righteous, pious and generous lady. She was the only one of the Holy Prophet’s (May Allāh’s Blessings be upon him) wives who competed with Ḥaḍrat *Ayesha* and (May Allāh be pleased with her) claimed equal status. Regardless, Ḥaḍrat *Ayesha* (May Allāh be pleased with her) was highly appreciative of Ḥaḍrat *Zainab*’s (May Allāh be pleased with her) inherent virtue and piety. She would say: I have not seen a woman more pious than *Zainab*. She was very righteous and truthful and kind towards her relatives. She was most charitable and strove towards piety and nearness to Allāh. Such was her generosity that the Holy Prophet (May Allāh’s Blessings be upon him) once said to his wives, “The one from among you who has the longest hands shall be the first to come to me after I pass away.” The wives inferred from this that he meant the physical length of their hands and would compare them with each other. But when Ḥaḍrat *Zainab* (May Allāh be pleased with her) became the first of his wives to pass away after him, it was realized that the Holy Prophet (May Allāh’s Blessings be upon him) had meant the one who was most charitable among them.

Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes: As expected, the hypocrites raised many objections against the Holy Prophet’s (May Allāh’s Blessings be upon him) marriage to Ḥaḍrat *Zainab* (May Allāh be pleased with her). They objected that by marrying the divorced wife of his son (adopted) he had made his daughter-in-law lawful unto himself. But since the marriage was enacted for the very purpose of putting an end to the pre-Islāmic custom of Arabs, it was inevitable that such objections would be raised.

Huzoor (May Allāh be his Helper) said: Here it is also important to mention that *Ibn-e-Sa‘ad* and *Tabri* and others have related a totally baseless narrative regarding this marriage, and since it provides an opportunity to object to the holy character of the Holy Prophet (May Allāh’s Blessings be upon him), some Christian orientalist have given them a negative connotation and cited them in their books. Huzoor (May Allāh be his

Helper) said that this narrative can be interpreted in a way that leaves no room for objection, however the fact is that the narrative itself is totally false and fabricated, both in terms of its authenticity and its content. As for the narrative, it is enough to note that the narrators are mostly *Waqidi* and '*Abdullah bin 'Amir Aslami*, both of whom, according to researchers, are unreliable. In fact, there is no Muslim narrator who is considered as false as *Waqidi*. In contrast to this, Ḥaḍrat *Mirza Bashir Ahmad* (May Allāh be pleased with him) cites another narrative, which I quoted in the last Friday sermon, whereby Ḥaḍrat *Zaid* (May Allāh be pleased with him) came to the Holy Prophet (May Allāh's Blessings be upon him) and complained about Ḥaḍrat *Zainab's* (May Allāh be pleased with her) attitude and expressed his desire to divorce her, but the Holy Prophet (May Allāh's Blessings be upon him) told him to fear God and not to divorce her. This narrative is found in *Bukhari*, which is the most authentic record of Islamic history, second only to the Holy Qur'ān, and no one can raise any objection about it.

With the application of the principles of narration, the value of the two narratives becomes clear. Even when looked at logically, there is no doubt about the falsity of the narratives of *Ibn-e-Sa'ad* and others, because it is evident that Ḥaḍrat *Zainab* (May Allāh be pleased with her) was the Holy Prophet's (May Allāh's Blessings be upon him) maternal cousin, and he himself had suggested marriage between her and Ḥaḍrat *Zaid* (May Allāh be pleased with him), and, on the other hand, no one can deny that at that time Muslim women did not observe the veil (*pardah*), because the verses related to veil (*pardah*) were revealed after the Holy Prophet's (May Allāh's Blessings be upon him) marriage to Ḥaḍrat *Zainab* (May Allāh be pleased with her). In view of all this, it is completely false to think that the Holy Prophet (May Allāh's Blessings be upon him) had never seen Ḥaḍrat *Zainab* (May Allāh be pleased with her) before and that only at this time did he accidentally see her face and became infatuated with her.

Huzoor (May Allāh be his Helper) said: Researchers have also exposed the complete baselessness of this narrative. *Allama Ibn-e-Hajar* in his book *Fathul Bari*, *Allama Ibn-e-Kathīr* in his commentary, and *Allama Zarqāni* in his *Sharh Mawahib* have categorically declared this narrative to be false and a blot on the truth. Not only scholars, but anyone who is not blinded by prejudice will give preference to the narrative cited by Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him), which is based on the Qur'ān and Hadith, over such absurd and untenable narrative that was concocted by some hypocrites. This narrative was then recorded by Muslim chroniclers whose task was to collect every kind of narrative, and it was later taken up by non-Muslim orientalist who made it part of their books on account of their religious bias.

In this context, Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes in his book *Seerat Khatamun Nabiyyīn*: This was an era in the Islamic history when the hypocrites of Medina were out in full force. A full-fledged conspiracy to defame Islām and the founder of Islām was being hatched under the leadership of '*Abdullah bin Ubai' bin Sulūl*. This group employed the tactic of concocting false and fabricated tales and propagating them in secret, or twisting and adding lies to something that had actually happened. This is why in *Surah Al-Ahzāb*, where the marriage of Ḥaḍrat *Zainab* (May Allāh be pleased with her) has been mentioned, it is said:

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

“If the hypocrites, and those in whose hearts there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little.” (33:61)

This verse clearly indicates that the narrative being propagated was false.

Huzoor (May Allāh be his Helper) said: Soon after this incident, there was also the terrible slander propagated against Ḥaḍrat *Aysha* (May Allāh be pleased with her). ‘*Abdullah bin Ubai*’ and his wretched followers propagated this lie so widely and gave it such negative complexions that the Muslims were greatly perturbed and some weak and gullible Muslims fell prey to their propaganda. In short, the most favoured ploy of the hypocrites was to spread false rumours in order to malign the Holy Prophet (May Allāh’s Blessings be upon him) and those associated with him. And they spread such rumours so surreptitiously that the Holy Prophet (May Allāh’s Blessings be upon him) and his respected Companions, not knowing about them, didn’t have a chance to refute them and the poison continued to spread under the surface. Such narratives that were taken up and recorded by Muslims scholars who were not in the habit of proper research, and thus they found their way into the collections made by *Waqidi* and others. But no trace of them is to be found in authentic Traditions.

Sir William Muir cites these narratives and alleges that, with the Prophet’s advancing age, his carnal desires were also advancing—God forbid! And he attributes the Holy Prophet’s (May Allāh’s Blessings be upon him) marriages to his carnal desires—God forbid! Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes: There is no doubt that the Holy Prophet (May Allāh’s Blessings be upon him) had several wives, and it is also true that he married all his wives, except Ḥaḍrat *Khadija* (May Allāh be pleased with her), in an advanced age; but to assert, without any historical evidence and in contradiction to clear historical facts, that these marriages were the result of the Holy Prophet’s (May Allāh’s Blessings be upon him) selfish desires—God forbid—does not behove to a historian or a decent man.

Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes: When I read about this history, I feel a spiritual pleasure in realizing that all these marriages were enacted by the Holy Prophet (May Allāh’s Blessings be upon him) at time when the weight of Prophethood was heaviest on his shoulders. Any decent person can look at these facts and realize that his marriages were a part of his duties as a Prophet and were enacted for the sake of the propagation of his message and training of his followers, sometimes even at the cost of domestic harmony. Sometimes a deed can be done by an evil person with an evil intention, whereas a righteous person can do the same deed with a pious intention. It should be clear that in Islām the purpose of marriage is not that a man and woman should come together in order to satisfy their carnal desires. Although the union of man and woman is essential for the permanent continuation of human race, still it also has many other pious objectives as well. Ḥaḍrat *Khalīfatul Masīh II* (May Allāh be pleased with him) explains that the divine wisdom behind this episode was that Ḥaḍrat *Zaid* (May Allāh be pleased

with him) should divorce his wife and that she should come to the wedlock of the Holy Prophet (May Allāh's Blessings be upon him), so that it may be established that adopted children cannot be the same as biological children.

With regards to how the Holy Prophet (May Allāh's Blessings be upon him) treated the freed slaves, Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes that, in order to correct people's old way of thinking, the Holy Prophet (May Allāh's Blessings be upon him) would be more mindful of the honour and prestige of the freed slaves than of others. On many occasions the Holy Prophet (May Allāh's Blessings be upon him) appointed his freed slave Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him) and his son Ḥaḍrat *Usama* (May Allāh be pleased with him) as commanders of military campaigns and placed many eminent Companions under their leadership. When some people objected to this practice owing their old way of thinking, the Holy Prophet (May Allāh's Blessings be upon him) said: "You have objected to the appointment of *Usama* as *Amīr*, and before this you have been critical when his father *Zaid* was made *Amīr*, but, by God, just as *Zaid* was deserving of being an *Amīr* and was among the people most beloved to me, so is *Usama* worthy of being an *Amīr* and among those most beloved to me." The Companions fully submitted to this statement, which established true equality in Islām, and they understood the fact that if a person was a slave or belonged to the lower strata of society it did not bar him from making his way up, and that righteousness (*taqwa*) and personal ability will always be the true criteria. Thus, the Holy Prophet (May Allāh's Blessings be upon him) arranged for his own cousin to marry Ḥaḍrat *Zaid bin Haritha* (May Allāh be pleased with him), who was a freed slave. And another extraordinary thing is that *Zaid* is the only Companion whose name has been specifically mentioned in the Holy Qur'ān.

Ḥaḍrat *Zaid* (May Allāh be pleased with him) accompanied the Holy Prophet (May Allāh's Blessings be upon him) in the battles of *Badr*, *Uhud* and *Khandaq*, in the Treaty of *Hudaibiyah*, and in the Battle of *Khaybar*. He was considered one of the best archers among the Companions. The Holy Prophet (May Allāh's Blessings be upon him) appointed Ḥaḍrat *Zaid* (May Allāh be pleased with him) as the *Amīr* of Medina when he departed for the expedition of *Banu Mustaliq* in 5AH. Ḥaḍrat *Salma bin Akwa'* (May Allāh be pleased with him) relates: "I accompanied the Holy Prophet (May Allāh's Blessings be upon him) in seven battles (*Gazwāt*), moreover, I participated in nine other battles (*Sarāya*) where the Holy Prophet (May Allāh's Blessings be upon him) appointed Ḥaḍrat *Zaid* (May Allāh be pleased with him) as *Amīr*." Ḥaḍrat *Aysha* (May Allāh be pleased with her) says: "Whenever the Messenger of Allāh dispatched Ḥaḍrat *Zaid* (May Allāh be pleased with him) with an army, he appointed him as its *Amīr*."

Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes: At the end of the Battle of *Badr*, the Holy Prophet (May Allāh's Blessings be upon him) instructed *Zaid bin Haritha* (May Allāh be pleased with him) to go ahead and inform the people of Medina about the good news of the victory. During the battle of *Khandaq*, Ḥaḍrat *Zaid* (May Allāh be pleased with him) carried the banner of the *Muhājirīn*.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā‘at about the sad demise of *Maryam Salman Gul Sahiba*, daughter of *Mubarak Ahmad Siddiqui Sahib*, and spoke about her. Huzoor (May Allāh be his Helper) led her funeral prayer after the Friday prayer.

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: 27 June 2019