

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President  
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfa-tul-Masīh V (May Allāh be his Helper) on 11<sup>th</sup> June 2021 at Mubarak Mosque Islāmabad, Tilford, UK.**

Huzoor (May Allāh be his Helper) said: In the last sermon I spoke about the peace treaty of *Hudaibiyyah* with reference to Ḥaḍrat ‘Umar (May Allāh be pleased with him). When, in violation of the treaty, *Banu Bakr* tribe, who were allies of the *Quraish*, attacked *Banu Khuza'ah*, who were allies of the Muslims, and *Quraish* aided *Banu Bakr*, *Abu Sufyān* travelled to Medina to renew the treaty. Dr *Ali bin Salābi* writes that on that occasion Ḥaḍrat ‘Abbās, the uncle of the Holy Prophet (May Allāh’s blessings be upon him), brought *Abu Sufyān* to the Holy Prophet (May Allāh’s blessings be upon him). When Ḥaḍrat ‘Umar (May Allāh be pleased with him) saw them, he asked the Holy Prophet (May Allāh’s blessings be upon him) that he be allowed to kill *Abu Sufyān*, who was the enemy of Allāh. Ḥaḍrat ‘Abbās said: “O Messenger of Allāh! I have extended my protection to *Abu Sufyān*.” Some words were exchanged between Ḥaḍrat ‘Umar and Ḥaḍrat ‘Abbās (May Allāh be pleased with them), and then the Holy Prophet (May Allāh’s blessings be upon him) said: “O ‘Abbās! Take *Abu Sufyān* with you and bring him to me in the morning.”

In the books of Seerah, the first mention of the flag of the Holy Prophet (May Allāh’s blessings be upon him) is with regard to the conquest of Khyber. Prior to that, there were smaller flags. The flag of the Holy Prophet (May Allāh’s blessings be upon him) was black in colour and was made of a sheet of cloth belonging to Ḥaḍrat ‘Ayesha (May Allāh be pleased with her). During his stay at Khyber, the Holy Prophet (May Allāh’s blessings be upon him) could not come out to battle due to migraine. Therefore, he handed his flag to Ḥaḍrat ‘Abu Bakr (May Allāh be pleased with him), then to Ḥaḍrat ‘Umar (May Allāh be pleased with him), and then to Ḥaḍrat ‘Ali (May Allāh be pleased with him) whom Allāh granted victory.

When Ḥaḍrat Ḥātib secretly sent a woman to the people of Mecca with a letter informing them of the Holy Prophet’s (May Allāh’s blessings be upon him) intentions and she was caught, Ḥaḍrat ‘Umar (May Allāh be pleased with him) asked the Holy Prophet (May Allāh’s blessings be upon him) for permission to kill Ḥaḍrat Ḥātib. However, the Holy Prophet (May Allāh’s blessings be upon him) forgave Ḥātib on account of his participation in the Battle of *Badr*.

On the occasion of the battle of *Tabūk*, when the Holy Prophet (May Allāh’s blessings be upon him) called for donations, Ḥaḍrat ‘Umar (May Allāh be pleased with him) thought

that he had an opportunity to take lead Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), and so he brought half of his entire wealth to the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) says that it was a time of great hardship for Islām, and yet Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) brought all of his wealth to the Holy Prophet (May Allāh's blessings be upon him).

After narrating this incident, the Promised Messiah (Peace be upon him) said: On the other hand we have those who swear allegiance and pledge to give priority to faith over worldly affairs, but when the time comes to help, they hold tight to their pockets. Can any religious objective be achieved when there is such love for the world?

When the Holy Prophet (May Allāh's blessings be upon him) was affected by a severe illness, he said: Bring me something to write so that I may write something for you by following which you will not go astray. Ḥaḍrat *Syed Zain-ul-Ābidīn Waliullah Shah Sahib* writes that Ḥaḍrat *'Umar* (May Allāh be pleased with him) did not even entertain the thought that the Holy Prophet (May Allāh's blessings be upon him) might die, therefore, he said to the people that the Book of Allāh was enough for us and the Holy Prophet (May Allāh's blessings be upon him) need not to be bothered. This led to some altercation among the people present and the noise became so loud that the Messenger of God said, "Get up and leave me." This shows that even in this state of suffering, the Holy Prophet (May Allāh's blessings be upon him) was so cognizant of the honour of the Holy Qur'ān that, after listening to Ḥaḍrat *'Umar* (May Allāh be pleased with him), he did not again ask for pen and paper. The Holy Prophet (May Allāh's blessings be upon him) remained alive for a few days after this incident and made some other wills but did not repeat this.

When the Holy Prophet (May Allāh's blessings be upon him) passed away, Ḥaḍrat *'Umar* (May Allāh be pleased with him) stood up and said, "By Allāh! The Messenger of Allāh did not die, and whoever says that Muhammad is dead, I will kill him with my sword. Allāh will surely raise him (the Holy Prophet) to cut off the hands and feet of some men (hypocrites)." Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), who was at *Ṣana'a*, two miles from Medina, at the time, returned while Ḥaḍrat *'Umar* (May Allāh be pleased with him) was making his speech. Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) removed the cloth from the blessed face of the Holy Prophet (May Allāh's blessings be upon him), kissed him, then came out and addressed the people. After praising God Almighty, Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) said, "Look, whoever worshiped Muhammad, let him hear that Muhammad is certainly dead; and whoever worshiped God, let him remember that God is alive and will never die." Then Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) recited the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ .

*'And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.'* (3:145)

Hearing this verse, the people started crying with sorrow. Ḥaḍrat ‘Umar (May Allāh be pleased with him) said: By Allāh! “As soon as I heard *Abu Bakr* recite this verse, I was so shocked that my feet could not support me and I fell to the ground.” The Promised Messiah (Peace be upon him) says that it seemed as if the people had not even been aware of the presence of this verse beforehand. Ḥaḍrat ‘Umar (May Allāh be pleased with him) said, "By God, I heard this verse from *Abu Bakr*."

The Promised Messiah (Peace be upon him) says: Ponder that if this clear and conclusive argument made by Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), that all the Prophets had died, was not from the Qur’ān, then how did the Companions, who numbered more than a hundred thousand, become convinced on the basis of mere conjecture? Why didn't they counter him by saying, ‘Your argument is incomplete. Are you not aware that the Qur’ān itself describes the ascension of Jesus to heaven in the verse **رَافِعُكَ إِلَىٰ**? Have you not heard the verse **بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ**? Why then does the Holy Prophet’s (May Allāh’s blessings be upon him) ascension to heaven seem so impossible to you?’ However, the Companions, who were acquainted with the nuances of the Qur’ān, on hearing the verse recited by Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), and finding the interpretation of the word **خَلَّتْ** in the verse **أَفَأَنْ مَاتَ أَوْ قُتِلَ**, immediately became saddened by the death of the Holy Prophet (May Allāh’s blessings be upon him) and realized that all past Prophets had also passed away.

The Promised Messiah (Peace be upon him) says: May God bestow a thousand rewards on Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) for having swiftly ended this *fitna*, having made it abundantly clear that all past Prophets had died. If the word **خَلَّتْ** is taken to mean that some Prophets have ascended to heaven alive, then this would support Ḥaḍrat ‘Umar’s (May Allāh be pleased with him) view. Therefore, the meaning of **خَلَّتْ** is limited to two meanings: dying a natural death, or being killed.

At the time of Ḥaḍrat *Abu Bakr*’s (May Allāh be pleased with him) election as Khalīfa, Ansār gathered at the house of Ḥaḍrat *Sa'ad bin 'Ubādah* and said, “Let there be an Amīr from among you (*Muhajirīn*) and an Amīr from among us (Ansār).” Ḥaḍrat *Abu Bakr*, Ḥaḍrat ‘Umar and Ḥaḍrat *Abu 'Ubaidah bin Jarrah* (May Allāh be pleased with them) went to them and Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) delivered a magnificent speech. He said, “We are leaders and you are ministers, because *Quraish* are superior to all Arabs in terms of lineage and the oldest in terms of ancestry. Therefore, swear allegiance to ‘Umar or to *Abu 'Ubaidah*.” However, Ḥaḍrat ‘Umar (May Allāh be pleased with him) said, “No! We would rather swear allegiance to you (i.e., *Abu Bakr*), because you are our leader, are the best among us, and were the most beloved of the Messenger of God. Saying this, Ḥaḍrat ‘Umar (May Allāh be pleased with him) took *Abu Bakr*’s hand and pledged allegiance to him.

When seventy *Huffāz* were martyred in the battle of *Yamama*, it was Ḥaḍrat ‘Umar (May Allāh be pleased with him) who advised Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) to have the Qur’ān collected in one volume.

At the end of the sermon, Huzoor (May Allāh be his Helper) said that he would continue with accounts regarding Ḥaḍrat ‘Umar (May Allāh be pleased with him) next time. *Insha’Allāh.*

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 16 June 2021