

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā'at Ahmadiyya,

.....

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 01st October 2021 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) said: Speaking in the context of spreading the message of Islam to Europe, Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) said: When Ḥaḍrat *Abu 'Ubaidah* saw that he had a shortage of men as compared to the enemy, he requested Ḥaḍrat *'Umar* (May Allāh be pleased with him) for more troops. Ḥaḍrat *'Umar* (May Allāh be pleased with him), after consulting with different tribes, assembled young men from one tribe and wrote to Ḥaḍrat *Abu 'Ubaidah*, "I am sending you three thousand soldiers, and I am also sending you *'Amr bin Ma'adi Karib* who is equal to another three thousand." If today one of our young men was sent against three thousand, he would say that it was irrational, but those people, because of the strength of their faith and the importance they accorded to the Khalīfa's words, did not object to *'Amr bin Ma'adi*; they instead greeted him with such enthusiasm and raised such slogans that the enemy, thinking that a hundred thousand troops had joined the Muslims, fled from the battlefield in fear. Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) said that this is also how we will have to satisfy our own hearts in this day and age.

Huzoor (May Allāh be his Helper) said: Notable in the Egyptian campaign is the battle of Pelusium, which is a famous Egyptian city located on a hill along the Nile River near the mouth of the Mediterranean. After the conquest of Jerusalem, Ḥaḍrat *'Umar* (May Allāh be pleased with him) sent Ḥaḍrat *'Amr bin Ās* to Egypt with four thousand men, with instructions that he would have to turn back if he received a letter to this effect before he had reached Egypt. There are various accounts regarding these events, but the one that seems most plausible is that Ḥaḍrat *'Amr* received the letter when he had already reached *'Arīsh*, which was within the borders of Egypt, and he had no choice but to move forward, as a believer only steps ahead and never turns back. The Romans, seeing that the Muslims were so few in number and being confident in their own strength, decided to barricade themselves in the fort. After a siege of several months, Ḥaḍrat *'Amr bin Ās* encountered a Roman contingent that had come out of the fort and defeated it, thus clearing the way for all-out victory.

When Ḥaḍrat *'Amr bin Ās* set out to conquer a city thirty miles from *Fustāt* on the road to Syria, the Roman army blocked his path. Instead of fighting, Ḥaḍrat *'Amr* suggested that the people of the city should convert to Islam or agree to pay *Jizyah*. He also cited the Holy Prophet's (May Allāh's blessings be upon him) instructions about being kind to the people of Egypt. However, despite his four-day respite, the Egyptian ruler *Artabūn*

attacked the Muslims at night with an army of 12,000 and martyred a significant number. After 1,000 of his own soldiers were killed and 3,000 captured, he fled from the battlefield. After a month of fighting, the Muslims finally conquered *Bulbais*.

The critics, especially Christian writers, allege that the Muslims burnt the library at Alexandria and the fire continued to burn for six months. This objection is aimed at showing that the Muslims were against reason and learning. However, this criticism can never stand against a people to whom their Prophet said, “Acquiring knowledge is the duty of every Muslim,” and, “Acquire knowledge even if you have to go to China for it.” Accusing such people of burning libraries is against the principles of reason and logic. Many Christian and European scholars have established that the story of the burning of the library in Alexandria by the Muslims is a fabrication.

Speaking of this objection, Ḥaḍrat Khalīfatul Masīh I (May Allāh be pleased with him) says in his book *Tasdīq Barahīn-e-Ahmadiyya*: If this was the custom of Islām, then, first of all, Khalīfa Ḥaḍrat ‘Umar (May Allāh be pleased with him) would have burned the books of Jews and Christians. There is also no mention in history of the burning of books after the conquest of the Magi by the Muslims. Secondly, if it was the Muslim custom to burn religious books, then how would there be any translations of Greek philosophy and medicine in Arabic? Thirdly, if Muslims were in the habit of the burning books, then what books of Lekh Raam (who wrote a book in refutation of *Barahīn-e-Ahmadiyya*) have been burnt in India? Fourth, no one has ever heard of the Bhagwat, Ramayana, Gita, Mahabharata and other famous religious scriptures being burnt during the seven-hundred-year rule of the Muslims in India. Contrarily, some of them were even translated by the Muslims. Therefore, be fair in what you think.

John William Draper wrote in his famous book *Conflict Between Religion and Science*, that while there is no real evidence to prove that the Muslims burnt the library in Alexandria, what is really pitiable is that Cardinal Ximenes delivered to the flames, in the squares of Granada, eighty thousand Arabic manuscripts.

During the Khilāfat of Ḥaḍrat ‘Umar (May Allāh be pleased with him), the Islamic Empire—from *Jaihūn* and Indus rivers in the east, to the deserts of Africa in the west, and the mountains of Asia Minor and Armenia in the north, and the Pacific Ocean in the south—appeared as a great nation on the map of the world, and everyone lived in peace and tranquillity under the protection of Islām's justice and benevolence.

Huzoor (May Allāh be his Helper) related a quote of Ḥaḍrat *Musleh Mau‘ūd* (May Allāh be pleased with him) that during the battles and conquests of Ḥaḍrat ‘Umar’s (May Allāh be pleased with him) era, the Muslims would regularly offer *Tahajjud*. He also said regarding the battles of the Rightly Guided Caliphs, that history bears testimony to them being wronged, but nowhere in history do we find them ever wronging those same people or taking retribution. Rather upon seeing injustice, they stood up to establish justice, freedoms and rights for all. Ḥaḍrat *Musleh Mau‘ūd* (May Allāh be pleased with him) explained that the Rightly Guided Caliphs knew that these things they faced were brought about by Allāh, and that such hardships come about for a believer to become better and increase their spirituality.

Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) said: Hardship and adversity should bring us close to Allāh, and thus it will become the means of our triumph. On the other hand, if we hold back because of fear and do not work to transform ourselves, then we cannot succeed. After we have progressed and the hardship is over, we should pay more attention to Allāh and to our spiritual development and progress. Huzoor (May Allāh be his Helper) said: This is important for Aḥmadīs to realize even today.

Jazākumullāh
Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 07 October 2021