

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 15<sup>th</sup> April 2022 at Mubarak Mosque Islāmabad, Tilford, UK**

*Ḥaḍrat Khalīfatul Masīh V* (May Allāh be his Helper) continued with the series of sermons regarding *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him).

Huzoor (May Allāh be his Helper) said: Before my previous sermon, I was speaking about the steps taken by *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) against the apostates. It has been established in the light of various references that *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) punished the apostates not because of their apostasy but because of their rebellion and warmongering. The Promised Messiah (Peace be upon him) has also defined their apostasy as rebellion and aggression. He says that, upon the demise of the Holy Prophet (May Allāh’s blessings be upon him), a calamity befell Islām and many turned apostate. A group of liars even claimed prophethood and about a hundred thousand people gathered around *Musaylimah Kazzāb* and caused a great uprising. The believers were severely shaken. It was at such a time that *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) assumed the office of the Khalīfa.

*Ḥaḍrat ‘Ayesha* says, “When my father was made the Khalīfa, right from the start he experienced all kinds of insurrection. There were activities of the false Prophets as well as the rebellion of the apostates. In fact, he was burdened with so many trials that had they fallen upon mountains, they would have been razed to the ground. However, God granted him patience and perseverance like that of Prophets.

The Promised Messiah (Peace be upon him) says that this was the situation until the help of Allāh came, the false prophets and apostates were destroyed, and the tribulations were removed. Allāh saved the believers from calamity and changed their state of fear into peace. He gave strength to the religion and established many people upon the truth. He disgraced the mischief-makers and fulfilled His promise. After the period of hardship was over, the faces of the believers once again became bright and they saw *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) as a blessed being who was helped by God just like the Prophets. All this was the result of *Ḥaḍrat Abu Bakr’s* (May Allāh be pleased with him) sincerity and strength of faith.

To quell the rebellion, *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) divided the army into eleven units and gave Islamic flag to each of their commanders and thereafter sent them to different fronts. *Ḥaḍrat Abu Bakr* (May Allāh be pleased with him) ordered the

commander of each unit to take along with them some powerful Muslims from the areas they were going through and to leave some of them behind to protect their territory.

Mentioning this arrangement made by Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), it is written that *Zulqassa* was declared a military centre for these campaigns from where the Islāmic forces marched to different areas to crush the apostasy movement. It is clear from the division of the troops and the specification of their areas that *Abu Bakr* (May Allāh be pleased with him) had an accurate knowledge of geography and was well acquainted with the human settlements and routes of the Arabian Peninsula. His communication with the troops was also very meticulous and all the troops were interconnected. This was one of the important achievements of Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) because it showed his great leadership and organizational skills. The apostates had remained scattered in their respective territories imagining that the Muslims would be wiped out in a few months. That is why *Abu Bakr* (May Allāh be pleased with him) wanted to quickly overcome them. He stopped them before the mischief could escalate and did not give them the chance to raise their heads and hurt the Muslims.

Referring to various issues related to the appointment of the commanders by Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him), another writer, Dr 'Ali Muhammad Salabi, writes that *Siddiq Akbar* kept a part of the army for the protection of Medina. He also kept a group of eminent Companions with him for advice. He ordered the commanders to take along with them some valiant Muslims to the areas affected by the apostasy and to leave some of them behind to protect those areas. While fighting the apostates, Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) adopted the principle of *الْحَرْبُ خُدْعَةٌ* (War is deception), whereby the objectives of the army were to be shown to be different from what they actually were. Thus, political mastery, practical knowledge, deep insight, and Divine help are evident in the leadership of Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him).

On this occasion, Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) also wrote two epistles, one to the Arab tribes and the other to the army commanders. In his book *Sirr-ul-Khilafah*, the Promised Messiah (Peace be upon him) says that he has quoted this letter so that the reader may gain an understanding and appreciation of the steadfastness of Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) in promoting and protecting the sacred signs of Allāh (*Sha'āi 'rullah*) and defending that which the Messenger had established.

In this letter, Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) addressed the tribes as follows: "I counsel you to instil fear of Allāh, and try to attain that which Allāh has ordained for you, and act upon the teachings that which were brought to you by your Prophet, and let yourselves be guided by his guidance, and to hold fast to the religion of Allāh. For, whoever Allāh has not guided is astray, and whoever He has not made safe is afflicted, and whoever He has not helped is forsaken. Thus, whomsoever Allāh guides is rightly guided, and whomever Allāh allows to go astray is lost.... I have commanded my messenger to read my letter to you in all of your assemblies. The invitation to Allāh's cause shall be the Call to Prayer. If the Muslims raise the Call to Prayer, then they should also do so and stop attacking. And if they do not raise the Call to Prayer, then attack them

immediately. But If they raise the Call to Prayer, then ask them about their obligations; if they refuse to fulfil them, then attack them; and if they agree, then accept it from them.”

Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) addressed the second letter to the eleven commanders of the army and urged each of them to fear Allāh in every matter, outwardly and manifestly. He commanded them to wage *Jihād*, to the best of their ability, against those who have turned their backs on Allāh and on Islām and adopted the evil desires. First of all, convey the message to them and invite them to Islām, and if they accept it, stop fighting them, and if they do not accept it, attack them immediately until they submit. Then tell them their rights and duties and receive from them what is due and give to them their rights. Whoever refuses, fight against them. If Allāh gives victory over the opponents, then kill them with weapons and fire.

Dr *‘Ali Muhammad Salabi* writes that in this letter it is mentioned that apostate rebels should be burnt in the fire. It is not permissible to punish anyone by burning as it is only Allāh's right to punish with fire. However, the command to burn was given here because these miscreants had treated the believers in the same way, so it was done as retribution for their crimes.

Allāh has also said in the Holy Qur’ān that people should be avenged in accordance to the crime. The rebels had been guilty of burning the Muslims and killing them in a heinous manner, therefore, Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) ordered them to be treated just as they had treated the Muslims.

Huzoor (May Allāh be his Helper) said, he would continue with these accounts in future.  
*Insha ‘Allāh.*

Jazākumullāh  
Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 21 April 2022