

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 02nd June 2023 at Baitul *Futūh* Mosque, Morden, London, UK

Huzoor (May Allāh be his Helper) said: I recently delivered a series of sermons on the lives and sacrifices of the Companions of the Holy Prophet (May Allāh's blessings be upon him) who fought in the Battle of *Badr*. Since then, many people have written to me saying that this subject would remain incomplete without narration of the life history of the Holy Prophet (May Allāh's blessings be upon him) himself. I have delivered sermons on various aspects of the Holy Prophet's life; however, his life is such that it cannot be confined or encapsulated in any number of sermons. I will, *inshā'Allāh*, continue to expound on the life of the Holy Prophet (May Allāh's blessings be upon him) from time to time. His example is the axis of our lives, and without it, our religion and faith cannot be complete. Today I will speak about the events of the Battle of *Badr* in relation to the life of the Holy Prophet (May Allāh's blessings be upon him), and this will continue for the next few sermons.

First of all, I would like to provide the background of the Battle of *Badr*, which also serves to highlight certain aspects of the life of the Holy Prophet (May Allāh's blessings be upon him). Describing the causes of the Battle of *Badr*, Ḥaḍrat *Mirzā Bashīr Aḥmad Ṣāhib* (May Allāh be pleased with him) writes in *Sīrat Khātamun-Nabiyyīn* that the disbelievers of Makkah adopted such a hostile attitude and devised such strategies against Islām and the Muslims, that they were sufficient reasons to initiate a fighting between any two peoples. They engaged in mockery and ridicule and obstructed Muslims from worshipping the One God and proclaiming His Oneness. They physically assaulted them, plundered their wealth, killed some of them, and insulted their women. When some Muslims migrated to Abyssinia, they even pursued them to the court of Negus to bring them back.

The Holy Prophet (May Allāh's blessings be upon him) himself was subjected to all kinds of atrocities. Eventually, a unanimous decision was reached among the leaders in the parliament of Makkah that Muḥammad should be killed. As a result, the youth of Makkah attacked the Holy Prophet's house at night to murder him, however, by the grace of Allāh, he remained unharmed and found refuge in the Cave of *Thaur*.

Were these plans and hostile attitude not declarations of war by the disbelievers of Makkah? Didn't the injustices committed by the *Quraish* serve as justifications for Muslims to fight back? Would any self-respecting people in the world accept such an ultimatum, as the one imposed by disbelievers upon Muslims? Undoubtedly, if any other nation were in the place of the Muslims, they would have initiated a war against the disbelievers much earlier. However, the Muslims did not receive any directive for fighting from their master and leader, the Holy Prophet (May Allāh's blessings be upon him).

Following the migration, the disbelievers' first act was to search for the Holy Prophet (May Allāh's blessings be upon him), and it led them to the mouth of the Cave of *Thaur*. At that crucial moment, Allāh granted him special protection and veiled the eyes of the *Quraish*. They then went on to announce a reward of a hundred camels for anyone who could capture the Holy Prophet (May Allāh's blessings be upon him) dead or alive. Twenty-nine young men set out in pursuit of him. The incident involving *Surāqa bin Mālik* was consequence of this pursuit. Once again, the *Quraish* had to face failure in their scheme.

Similarly, upon the Holy Prophet's migration to Medina, the *Quraish* of Makkah sent a menacing letter to 'Abdullah bin Ubai bin Salūl, the Chief of Medina, and his companions, accusing them of sheltering one of their men.

Upon receiving this letter, 'Abdullah bin Ubai bin Salūl and his polytheistic companions gathered with the intention of fighting the Holy Prophet (May Allāh's blessings be upon him). Upon learning of their plan, the Prophet personally met with them, offered counsel, and averted the imminent conflict. On the other hand, the *Quraish* of Makkah systematically incited other Arab tribes against the Muslims and prepared for fighting. As a result, all the Arab tribes around Medina turned hostile towards its inhabitants, and a circle of fire seemed to surround the city.

According to Ḥaḍrat *Mirzā Bashīr Aḥmad Ṣāḥib* (May Allāh be pleased with him), the first verse regarding the permission to fight back was revealed on 12th *Ṣafar*, 2 AH, almost a year after the Holy Prophet's arrival in Medina. Other researchers are of the view that it was revealed shortly after the migration, for it was immediately after the migration that the Holy Prophet (May Allāh's blessings be upon him) sent armed groups to intercept certain parties of the disbelievers of Makkah. Permission for defensive warfare was granted in the following two verses of Surah *Al-Hajj*:

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِإِثْمِهِمْ ظُلْمًا ۖ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتِنَتِ الْأُمَّةُ بِمَا كَفَرُوا ۗ وَلَكِنْ لَعَزَّزُوا بِمَا كَانُوا يَعْمَلُونَ ﴿٤١﴾

Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty. (22:40-41)

Huzoor (May Allāh be his Helper) said that these verses speak of protection for the places of worship of all religions.

After the obligation of *Jihād*, the Holy Prophet (May Allāh's blessings be upon him) took four measures to ensure the safety of the Muslims from the harm of the disbelievers. (1) He personally embarked on journeys and forged treaties with the neighbouring tribes of Medina. (2) He started sending small reconnaissance parties to scout the surroundings of Medina. (3) The arrival of these parties created an opportunity for vulnerable Muslims to migrate to Medina and join the Muslim community. (4) The Holy Prophet (May Allāh's blessings be upon him) initiated the interception of the disbelievers' commercial caravans passing near Medina on their way from Makkah to Syria.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the virtues of some recently deceased members of the Jamā'at and announced to lead their funeral prayer after the Friday prayer.

Khāwaja Munīruddīn Qamar Ṣāḥib: He was the son of *Maulavī Qamaruddīn Ṣāḥib* (the first President of *Majlis Khuddāmūl Aḥmadīyya*). He passed away at the age of 86. He was a life devotee and served Jamā'at in various capacities.

Doctor Mirzā Mubashir Aḥmad Ṣāḥib: He was the paternal grandson of Ḥaḍrat *Muṣleḥ Mau'ūd* (May Allāh be pleased with him) and the son of Dr *Mirzā Munawwar Aḥmad Ṣāḥib*. He was also the maternal grandson of Ḥaḍrat *Nawāb Mubāraka Begum Ṣāḥiba*. He passed away at the age of 79. He had the honour of serving for nearly fifty years as a doctor at *Fazl-e-Omar Hospital* in Rabwah. Dr *Mirzā Mubashir Aḥmad Ṣāḥib* was renowned for his compassion towards the underprivileged, deep spiritual connection with *Khilāfat*, commitment to upholding family

ties, unbiased treatment of all, and virtuous disposition. The hospital staff eloquently expressed that his departure had left the hospital orphaned.

Syeda Amatul Bāsīṭ Ṣāhibā: She was the wife of *Syed Mahmood Ahmad Ṣāhib* of Islamabad, Pakistan.

Sharīf Ahmad Bandesha Ṣāhib of Faisalabad, Pakistan: His son, *Reḥmatullah Bandesha Ṣāhib*, is a missionary serving at Jamia Ahmadīyya Germany.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMĀBĀD (UK)
Dated: 07 June 2023