

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 *Hadrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 03<sup>rd</sup> May 2024 at *Mubārak Mosque Islāmabād, Tilford, UK***

Huzoor (May Allāh be his Helper) said: Regarding the expedition of Ḥamrā’ul Asad, Ḥadrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) says that the night of the return from the Battle of Uhud was fraught with great fear because although the Quraish army was heading towards the Makkah, but still there was this apprehension that their motive might be to deceive the Muslims. Consequently, arrangements were made to guard Madinah that night. The Ṣaḥāba, in particular, maintained vigilance around the house of the Holy Prophet (May Allāh's blessings be upon him). As dawn broke, it became evident that these concerns were not unfounded. The Holy Prophet (May Allāh's blessings be upon him) received intelligence that the Quraish army had halted a few miles away from Madinah, engaging in deliberations among their leaders. Some advocated for launching an attack on Madinah, arguing that they had not killed Muḥammad, nor enslaved Muslim women or seized their property. Instead, they had allowed the Muslims to regroup and potentially pose a renewed threat. Conversely, others urged returning home with the spoils, fearing that victory could turn into defeat.

Upon receiving this information, the Holy Prophet (May Allāh's blessings be upon him) promptly announced his sortie, permitting only those who had participated in Uhud to accompany him. The Mujāhidīn of Uhud, even as they tended to their wounds, set forth with their leader. After traversing eight miles, the Holy Prophet (May Allāh's blessings be upon him) arrived at Ḥamrā’ul Asad. There, he ordered the lighting of fires, and soon five hundred fires were ablaze. Subsequently, the polytheist leader Ma‘bad met the Holy Prophet (May Allāh's blessings be upon him), later informing Abu Sufyān and other Quraish leaders of the Muslims' readiness to confront them with unwavering determination. Ma‘bad's ominous warning instilled such dread in Abu Sufyān and his cohorts that they abandoned their plan to attack Madinah and retreated to Makkah.

The Holy Prophet (May Allāh's blessings be upon him) remained in Ḥamrā’ul Asad for two or three days before returning to Madinah after a five-day absence.

There have been extensive debates surrounding the aftermath of the Battle of Uhud. Some historians label it a defeat, while others refrain from a definitive classification and instead adopt a middle-ground approach. However, some perceive it as a victory following a setback. The reality is that, according to the military norms and practices of that era, it cannot be termed a defeat because the Muslims remained on the battlefield even as Abu Sufyān, merely chanting slogans, withdrew. Abu Sufyān had falsely declared it a day of vengeance for Badr. Yet, how could this be seen as retaliation for Badr? In Badr, the Muslims had killed prominent leaders of the disbelievers, seized spoils, and captured 70 disbelievers. Furthermore, following the triumph at Badr, Muslims stayed at the battlefield as conquerors for three days. On the day of Uhud, the disbelievers failed to accomplish any of these objectives. How then could it be regarded as requital for Badr? However, It must be acknowledged that following the initial success at Uhud, the Muslims did subsequently suffer significant losses.

Ḥadrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) says: In terms of long-lasting consequences, the Battle of Uhud did not hold any great significance, particularly when compared to Badr. However, temporarily, this battle did cause harm to the Muslims. Seventy Muslims were martyred in it, including some prominent Ṣaḥāba, and the number of wounded was quite high. Secondly, the Jews and hypocrites of Madinah, who had been intimidated after the Battle of Badr, now became emboldened. Thirdly, the Quraish disbelievers became very audacious, and they

convinced themselves that not only had they avenged Badr but also, in the future, whenever they formed an alliance and attacked, they would be able to subdue the Muslims. Fourthly, other tribes, after Uhud, also began to raise their heads more boldly.

However, despite these losses, the fact remains that the defeat of the Quraish in the Battle of Badr could not be compensated by the victory at Uhud. In one aspect, the loss at Uhud proved very beneficial for the Muslims because it became evident to them, like the daylight, that going against the intention and guidance of the Messenger of Allāh (May Allāh's blessings be upon him) could never lead to success. The Holy Prophet (May Allāh's blessings be upon him) had expressed his opinion in favour of defending from within Madinah, and in this regard, he also narrated a dream, but people insisted on meeting the enemy outside Madinah. Also, the Holy Prophet (May Allāh's blessings be upon him) appointed some of them to a specific place in Uhud and emphasised not to leave it under any circumstances, and yet they had done so due to the temptation of booty. Hence, if the defeat at Uhud was painful in one aspect, from another perspective, it became a useful lesson for the Muslims.

Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him) says: While the prophetic expeditions highlight the Prophet's unparalleled military prowess, it's crucial to recognise that his foremost and ultimate role was not that of a military strategist but rather that of a moral and spiritual leader who exemplified noble character. His primary endeavour was the ongoing struggle to uphold and elevate the standard of sublime morals, a mission that continued in times of peace just as it did in times of conflict.

Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) says: The Battle of Uhud stands as a significant testament to the authenticity of the Holy Prophet's message. As foretold by the Holy Prophet (May Allāh's blessings be upon him), the Muslims initially experienced success in this battle. Subsequently, in accordance with his prophecy, his beloved uncle was martyred. Following this, as predicted, the standard-bearer of the disbelievers fell in the initial onslaught. Furthermore, as prophesied by the Holy Prophet (May Allāh's blessings be upon him), he himself sustained injuries, and many of his Ṣaḥāba were martyred. Beyond these events, the Muslims had the opportunity to demonstrate a level of sincerity and faith unparalleled in history.

Huzoor (May Allāh be his Helper) said that this concludes the accounts related to the aftermath of the Battle of Uhud and the expedition of Ḥamrā'ul Asad.

Huzoor (May Allāh be his Helper) said: I consistently emphasise prayers regarding global affairs, the well-being of Muslims, and the situation in Palestine. While some circles may speculate about temporary ceasefires, it's crucial to recognise that this won't alleviate the oppression faced by Palestinians. Therefore, there is a pressing need for prayer. May Allāh enable the Palestinians to turn to Him for guidance.

At the end of the sermon, Huzoor (May Allāh be his Helper) said: I also wish to request for prayers for myself. Over time, I have experienced issues with my heart valve. Despite doctors repeatedly advising me to undergo a procedure, I kept postponing it. But now, the doctors said that it would not be advisable to wait any longer. Therefore, following their advice, I underwent a valve replacement procedure a few days ago, which is why I have been absent from the mosque for a few days. By the grace of Allāh, the medical procedure has been successful. I request for prayers that may Allāh blesses me with an active life for however long He has decreed for me. Āmīn

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
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