

The National Amīr/ President  
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

### **Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 13<sup>th</sup> December 2024 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: Today, in the context of the life of the Holy Prophet (May Allāh's blessings be upon him), I will speak about a military expedition known as the Sariyyah of Qurtā'. It took place on the 10th of Muḥarram, 6 AH, when the Holy Prophet (May Allāh's blessings be upon him) dispatched Ḥaḍrat Muḥammad bin Maslamah (May Allāh be pleased with him) with a group of thirty horsemen towards Qurtā'. This campaign kept Ḥaḍrat Muḥammad bin Maslamah away from Madinah for 19 nights, and he returned on 29th Muḥarram, 6 AH.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him), drawing from various books and historical sources, writes that at the start of 6 AH, during the early days of the lunar year and the month of Muḥarram, the Holy Prophet (May Allāh's blessings be upon him) received reports of a looming threat from Najd. The danger stemmed from the Qurtā' tribe, a branch of the Banu Bakr, residing in Najd at a place called Darriyah, about a seven-day journey from Madinah. Huzoor (May Allāh be his Helper) said that it is clear that this was a hostile group who were planning to attack Madinah, and the Holy Prophet (May Allāh's blessings be upon him) responded by sending a contingent to meet the threat while ensuring that no harm came to women and children.

The capture and eventual acceptance of Islām by Thumāmah bin Uthāl are also recounted in this context. According to details given in 'Sīrat Khatam-un-Nabiyyīn', this incident occurred during the return from the expedition of Qurtā'. At one point, a messenger of the Holy Prophet (May Allāh's blessings be upon him) visited Thumāmah's territory, where Thumāmah, disregarding all norms of warfare, plotted to murder him. He even once entertained the idea of assassinating the Holy Prophet (May Allāh's blessings be upon him) himself.

When Ḥaḍrat Muḥammad bin Maslamah and his companions took Thumāmah captive, they were unaware of his true identity and detained him on mere suspicion. Thumāmah also cleverly concealed his identity. Knowing that he had committed grave crimes against Islām, he feared that if this became known to the devoted followers of Islām, they might treat him harshly or even execute him. On the other hand, he was sure of receiving better treatment from the Holy Prophet (May Allāh's blessings be upon him). Thumāmah's identity thus remained hidden from Ḥaḍrat Muḥammad bin Maslamah and his party until they returned to Madinah and the Holy Prophet (May Allāh's blessings be upon him) himself identified him.

The Holy Prophet (May Allāh's blessings be upon him), as was his custom, instructed that Thumāmah be treated with kindness. He entered his house and ordered that whatever food was available be provided for Thumāmah. He also directed that Thumāmah should not be confined in a separate building but tied to one of the pillars in the courtyard of Masjid Nabawi. This was to allow Thumāmah to observe the Holy Prophet's gatherings and see the Muslims in prayer, hoping these spiritual scenes would soften his heart and draw him closer to Islām.

The Holy Prophet (May Allāh's blessings be upon him) would approach Thumāmah in the morning, ask about his well-being, and enquire, "Thumāmah, what is your intention now?" Thumāmah would respond, "O Muḥammad, if you kill me, you have the right to do so because I am guilty of spilling blood. But if you show kindness, you will find me grateful. And if you wish to take ransom, I am ready to pay it." This exchange continued for three days.

On the third day, the Holy Prophet (May Allāh's blessings be upon him) instructed the Ṣaḥāba to untie and release Thumāmah. They promptly set him free, and Thumāmah quickly departed from the mosque. While the Ṣaḥāba may have thought he was returning to his homeland, the Holy Prophet (May Allāh's blessings be upon him) knew that Thumāmah's heart had been transformed. The Holy Prophet's spiritual influence had taken root, and this soon became evident. Thumāmah went to a nearby garden, performed ablution, and came back. He then accepted Islām at the hands of the Holy Prophet (May Allāh's blessings be upon him) and declared, "O Messenger of Allāh, there was a time when I despised you, your religion, and your city above all else. But now, you, your religion, and your city are the dearest to me in the entire world."

After embracing Islām, Thumāmah said to the Holy Prophet (May Allāh's blessings be upon him), "I was on my way to perform 'Umrah at the Ka'ba when your men captured me. What do you command now?" The Holy Prophet (May Allāh's blessings be upon him) allowed him to continue his journey and prayed for him. Thumāmah departed for Makkah.

Upon arriving in Makkah, being filled with the zeal of his newfound faith, Thumāmah started to preach Islām openly among the Quraish. Enraged by this, the Quraish took him captive and considered killing him. However, realising that Thumāmah was a chief of the Yamamah region, which held critical trade ties with Makkah, they refrained. Instead, they insulted and verbally abused him before letting him go.

Thumāmah was deeply affected by the injustices the Quraish had inflicted upon the Holy Prophet (May Allāh's blessings be upon him) and his Ṣaḥāba and, as he left Makkah, he boldly declared: "By Allāh, not a single grain of wheat from Yamamah will reach you unless the Messenger of Allāh permits it." Upon returning to his homeland, he enforced a blockade and halted the trade caravans from Yamamah to Makkah. Since a large portion of Makkah's food supply came from Yamamah, this caused significant hardship for the Quraish. Desperate, they wrote to the Holy Prophet (May Allāh's blessings be upon him), referred to his teachings on kinship, appealed to the bond of brotherhood, and sought relief from their hardship.

In their distress, the Quraish also sent their leader, Abu Sufyān, to personally appeal to the Holy Prophet (May Allāh's blessings be upon him). Abu Sufyān approached the Holy Prophet (May Allāh's blessings be upon him), spoke about their suffering, and begged for mercy. Moved by their plea, the Holy Prophet (May Allāh's blessings be upon him) instructed Thumāmah to permit trade caravans carrying food supplies to pass freely to Makkah. As a result, trade resumed, and the people of Makkah were relieved from their tribulation.

In the latter part of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā'at and announced to lead their funeral prayer after the Friday prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- 'Abdul Latif Khan Ṣāhib passed away on 11<sup>th</sup> September at the age of 85. He served as the regional Amīr of Middlesex and was among the early members of the UK Jamā'at. He was the son of Ḥaḍrat Muḥammad Zahūr Khan Patialavi Ṣāhib (Ṣaḥābī of the Promised Messiah (Peace be upon him) and the nephew of Ḥaḍrat Dr. Hashmatullah (personal physician of Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him). For 55 years, he served at both local and central levels, and he was the first president of the Hounslow Jamā'at. He is survived by two sons and four daughters.
- Ṭayyab Aḥmad Ṣāhib was martyred on 5<sup>th</sup> December in Rawalpindi by an anti-Aḥmadīyya assailant wielding an axe. Aḥmadīyyat was introduced into his family through his great-grandfather, 'Umar Dīn Ṣāhib of Qadian. His grandfather, Aḥmad Dīn Ṣāhib, had the honour of contributing to the construction of the Mināratul Maish in Qadian and serving in the Furqān Battalion. During the migration to Pakistan, his family accompanied Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) and later established a Jamā'at in Kandhara, Sindh.
- Muhannad Mu'ayyad Abu 'Awwad Ṣāhib was martyred at the age of 20 in a drone attack in Gaza, Palestine. The Amīr of Kababir writes that the martyr was a 20-year-old young man. He was noble,

reserved, and always well-dressed despite the wartime conditions. Aḥmadiyyat entered his family through his father who, along with his family, likely took the Bai‘at in 2009 or 2010. The martyr had the opportunity to serve as a volunteer in the Humanity First team and was a very active member.

- Maulawī Muḥammad Ayyūb Butt Ṣāhib, Darwesh of Qadian passed away recently at the age of 100. His family was initiated into Aḥmadiyyat through his mother, Karīm Bibi Ṣāhibā. According to his own account, he had a vision of the Holy Prophet (May Allāh's blessings be upon him) in his youth, which his mother interpreted as a sign that he would serve the faith. He dedicated his life in 1939 and served for five years in Iran before being sent to Kabul. He eventually returned to Qadian during the partition and continued his services in various capacities, including as a missionary in Jhansi, Uttar Pradesh.
- Dr Masoud Aḥmad Malik Ṣāhib, former Nā’ib Amīr of the USA Jamā‘at passed away recently at the age of 86. He was the great-grandson of Ḥaḍrat Muḥammad ‘Abdullah Ṣāhib, a Ṣaḥābī of the Promised Messiah (Peace be upon him). He was a Mūṣī and performed Hajj in 2000. He earned a PhD in Animal Nutrition from the University of Nebraska. He served as Nā’ib Amīr of the USA Jamā‘at from 2013 until his demise and as General Secretary from 1988 to 2013. He also contributed to the research work for Ḥaḍrat Khalīfatul Masīḥ IV’s book ‘Revelation, Rationality, Knowledge and Truth’.
- Shabīr Aḥmad Lodhi Ṣāhib passed away recently at the age of 62. He was a Mūṣī. He is survived by his eldest son, Farrukh Shabīr Lodhi Ṣāhib, who is serving as a missionary in Liberia and could not attend the funeral because of his duties.

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 18 December 2024