

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 27th December 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Today, I will speak about some further expeditions of the Holy Prophet (May Allāh's blessings be upon him).

Sariyyah Zaid bin Ḥarithah took place in Jamādiyul-Ākhirah, 6 AH. It targeted the tribe of Banu Judhām in the region of Hismā that lay at a distance of eight days' travel from Madinah. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that there is some uncertainty about the exact date of this Sariyyah. Ibn Sa‘d and subsequent historians place it in Jamādiyul-Ākhirah, 6 AH.

However, Imam Ibn Qayyim says that this Sariyyah actually took place in 7 AH, following the Treaty of Ḥudaibiyyah. His conclusion likely stems from the fact that the cause of the Sariyyah was an incident involving Ḥaḍrat Diḥyah Kalbi (May Allāh be pleased with him). While returning to Madinah after delivering a message to Caesar, Ḥaḍrat Diḥyah Kalbi was attacked by members of Banu Judhām. It is well-documented that the Holy Prophet (May Allāh's blessings be upon him) sent Ḥaḍrat Diḥyah Kalbi to Caesar with a letter only after the Treaty of Ḥudaibiyyah, making it impossible for this event to have occurred earlier. This reasoning is both logical and conclusive and allows the account of Ibn Sa‘d to be confidently dismissed.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that, in his opinion, there is a plausible interpretation that Imam Ibn Qayyim may not have considered. It is possible that Ḥaḍrat Diḥyah Kalbi travelled to Syria twice to meet Caesar. The first journey might have occurred before the Treaty of Ḥudaibiyyah, primarily for trade, in the course of which he met Caesar. The second journey would have been undertaken after the Treaty to deliver the Holy Prophet's letter. This interpretation finds support in Ibn Ishāq's account, which notes that Ḥaḍrat Diḥyah Kalbi carried trade goods during this earlier trip. So it is conceivable that Diḥyah's first journey was purely commercial, and the narrator cited by Ibn Sa‘d confused this trip with the later mission and incorporated details of the meeting with Caesar and his gifts. And Allāh knows best!

Sariyyah ‘Abdul Raḥmān ibn Auf took place in Sha‘bān, 6 AH, and was targeted at Dūmatul Jandal. Ibn Ishāq narrates an engaging story from Ḥaḍrat ‘Abdullah bin ‘Umar about the preparation and departure for this mission. He says that while Ḥaḍrat Abu Bakr, Ḥaḍrat ‘Umar, Ḥaḍrat ‘Uthmān, Ḥaḍrat ‘Ali, and Ḥaḍrat ‘Abdul Raḥmān bin Auf (May Allāh be pleased with them) were seated before the Holy Prophet (May Allāh's blessings be upon him), a young Anṣārī came and asked, “O Messenger of Allāh, who is the best among the believers?” The Holy Prophet (May Allāh's blessings be upon him) replied, “The one with the best character.” The young man then enquired, “And who is the most pious, O Messenger of Allāh?” The Holy Prophet (May Allāh's blessings be upon him) said, “The one who remembers death most often and prepares for it before its time.” Huzoor (May Allāh be his Helper) elaborated that preparation for death involves fearing Allāh, fulfilling His rights, and adhering to His commands. This is the true preparation for death.

The young Anṣārī remained silent, and the Holy Prophet (May Allāh's blessings be upon him) turned to the Muhājirīn and said, “O group of Muhājirīn! There are five evils for which I seek refuge in Allāh, and I pray that they never emerge in my Ummah, because when they appear in a nation, they lead to its destruction. The first is that immorality and indecency spreads to such an extent that people openly commit such acts, causing diseases and epidemics to spread among them that were unknown to previous generations. The second is that if dishonesty in trade and measurements spreads in a nation, then it leads

to famine, hard labour, oppression, and the cruelty of rulers. The third is that if a nation becomes negligent in paying Zakāt and charity, it leads towards to a lack of rainfall, and if Allāh did not care about his creation i.e. animals and livestock, that nation would face a complete drought. The fourth is that if a nation breaks its covenant with Allāh and His Messenger, then a foreign nation from among their enemies will be imposed upon them, oppressing them and usurping their rights. The fifth is that if the scholars and leaders of a nation issue unlawful edicts (Fatawā), distorting the Shariah to suit their desires, internal conflicts and disputes will arise among them.”

Huzoor (May Allāh be his Helper):The very things from which the Holy Prophet (May Allāh's blessings be upon him) sought refuge are now being witnessed among the Muslims. May Allāh have mercy on them. The Holy Prophet's golden sermon serves as the best commentary on the causes of the rise and fall of nations, and if Muslims reflect upon it, it can offer them valuable guidance even in the present time.

Sariyyah ‘Ali bin Abi Ṭālib, which was directed towards Fadak, took place in Sha‘bān, 6 AH. The Holy Prophet (May Allāh's blessings be upon him) sent Ḥaḍrat ‘Ali (May Allāh be pleased with him) with one hundred men towards Fadak to confront Banu Sa‘d bin Bakr. In 7 AH, during the Battle of Khaybar, this region had been captured without a fight. The Holy Prophet (May Allāh's blessings be upon him) received news that the enemies had gathered an army with the intention of aiding the Jews of Khaybar. According to Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him), as soon as the Holy Prophet (May Allāh's blessings be upon him) heard of this, he sent a detachment of Ṣaḥāba under the command of Ḥaḍrat ‘Ali. They hid by day and travelled by night until they reached a place near Fadak where the enemy had assembled.

There, they encountered a Bedouin who was a spy for the Banu Sa‘d. Ḥaḍrat ‘Ali captured him and interrogated him to gather information about the Banu Sa‘d and the people of Khaybar. At first, the man feigned ignorance, but eventually, after being promised amnesty, revealed all the details. The Muslims used him as a guide and proceeded towards the place where Banu Sa‘d were gathered. They launched a sudden attack, and Banu Sa‘d, having been caught off guard, fled the battlefield. Ḥaḍrat ‘Ali returned to Madinah with the spoils of war, and the danger was averted for the time being.

Sariyyah Abu Bakr, which was directed towards Banu Fazārah, occurred in 6 AH. Banu Fazārah were settled in Wādiul Qurā of Najd. According to Al-Ṭabqātul Kubrā and Sīrat Ibn Hishām, this Sariyyah was initially sent under the command of Ḥaḍrat Zaid bin Ḥarithah. However, Ṣaḥīḥ Muslim and Sunan Abi Dawood indicate that the Holy Prophet (May Allāh's blessings be upon him) had appointed Ḥaḍrat Abu Bakr as the leader of this Sariyyah. The battle cry of the Muslims during this expedition was:

أَمِثْ أَمِثْ

‘Put to death, put to death’

At the end 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:

- **Ṭayyab ‘Ali Bengāli Ṣaḥīb**, Darwesh of Qadian, passed away on 11th December 2024 at the age of ninety-seven. In 1942, he pledged Bai‘at in Dhaka. In 1945, he attended Jalsa Sālāna in Qadian for the first time and had the honour of meeting Ḥaḍrat Muṣṣleḥ Mau‘ūd (May Allāh be pleased with him). According to the instructions of Ḥaḍrat Muṣṣleḥ Mau‘ūd (May Allāh be pleased with him), 313 Darweshs remained in Qadian at the time of the Partition, and he was the last of them to pass away. Now, there are no more Darweshs left in Qadian, and this is the first Jalsa Sālāna being held without a Darwesh. It is now the responsibility of the new generation living in Qadian to continue the traditions of these elders with loyalty and sincerity and spend their lives in Qadian in the same spirit. May Allāh grant them the ability to do so.

- **Mirzā Muḥammad Dīn Nāz Ṣāhib**, son of Mirza Aḥmad Dīn Ṣāhib, passed away recently. He was a Mūṣī. His father accepted Aḥmadīyyat in 1942. Mirzā Muḥammad Dīn Nāz Ṣāhib completed his BA and worked abroad for a while before joining Jāmi‘a Aḥmadīyya in 1965. After graduating from Jāmi‘a Aḥmadīyya in 1971, his first appointment was in the field, after which he was appointed as a teacher at Jāmi‘a Aḥmadīyya Rabwah. He also served as the vice-principal of Jāmi‘a Aḥmadīyya Rabwah. He served at Jāmi‘a Aḥmadīyya Rabwah for 37 years. He was later appointed as the additional Nāzir Iṣlāḥ-o-Irshād for Ta‘līmul Qur’ān. In 2018, I appointed him as the Ṣadr (President) of Ṣadr Anjuman Aḥmadīyya, a position he held until his last breath. He was also blessed with numerous central responsibilities in Khuddāmul Aḥmadīyya and Ansārullāh. He also had the honour of being a prisoner in the cause of Allāh for more than a month. His wife recalls that the essence of his entire life was (and I am a witness to this) “love for all, hatred for none.”
- **Akmurāt Khakaif Ṣāhib**, National President of the Jamā‘at Aḥmadīyya Turkmenistan, passed away recently. Through the joint preaching efforts of Mr. Rāwīl Bukhārī Ṣāhib and Dr. ‘Abdul ‘Alīm Ṣāhib, he had embraced Aḥmadīyyat in his heart but had not formally taken the Bai‘at. He first attended the Jalsa in 2010, where he met me, and thereafter participated in the international Bai‘at, feeling joy that he had taken the Bai‘at at the hands of the Khalīfa. A few years ago, he began translating the Holy Qur’ān into the Turkmen language, which he completed last year. He was not only the first Aḥmadī from Turkmenistan, but he also had the honour of serving as the president of Jamā‘at Aḥmadīyya Turkmenistan until his demise.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 02 January 2025