

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 17<sup>th</sup> January 2025 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: One of the Sariyyah that took place during the life of the Holy Prophet (May Allāh's blessings be upon him) was led by Ḥaḍrat ‘Abdullah bin Rawāha against Usair bin Rizām in Shawwal, 6 AH. Following the death of Abu Rāfay‘, the Jews appointed Usair bin Rizām as their leader. Addressing the Jews, he declared, “By God! Whenever Muḥammad advances against the Jews or sends any of his Ṣaḥābī, he accomplishes his objectives. But I will do what none of my predecessors has attempted.” The Jews asked what he proposed to do, and he replied, “I will approach the tribe of Ghaṭfān, and together we will march against Muḥammad and attack him in his own home.” The Jews praised his plan. Consequently, Usair sought the support of Ghaṭfān and other tribes and rallied them to wage war against the Holy Prophet (May Allāh's blessings be upon him).

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that upon learning of these developments, the Holy Prophet (May Allāh's blessings be upon him) immediately dispatched an Anṣārī Ṣaḥābī, Ḥaḍrat ‘Abdullah bin Rawāha, and three others Ṣaḥāba to Khaybar. He instructed them to gather information discretely. Ḥaḍrat ‘Abdullah bin Rawāha and his team departed as directed, gathered all relevant details, and verified their accuracy before returning. Ḥaḍrat ‘Abdullah bin Rawāha and his party demonstrated remarkable ingenuity by moving near the forts of Khaybar and reaching the gathering places of Usair bin Rizām. They overheard Usair and his associates discussing their plans against the Holy Prophet (May Allāh's blessings be upon him). Around this time, a non-Muslim named Khārījāh bin Ḥusail arrived in Madīnah from Khaybar and corroborated Ḥaḍrat ‘Abdullah bin Rawāha’s findings, saying, “I left Usair as he was assembling his forces to launch an attack on Madīnah.”

After this confirmation, the Holy Prophet (May Allāh's blessings be upon him) sent a group of thirty Ṣaḥāba under the command of Ḥaḍrat ‘Abdullah bin Rawāha towards Khaybar. From the discussion that took place in Khaybar between Ḥaḍrat ‘Abdullah bin Rawāha and Usair bin Rizām, it becomes clear that the Holy Prophet (May Allāh's blessings be upon him) intended to invite Usair to Madīnah and reach an agreement that would put an end to this unrest and establish peace and stability in the region. In this desire, the Holy Prophet (May Allāh's blessings be upon him) was even prepared to acknowledge Usair as the leader of the Khaybar region, if necessary.

When Ḥaḍrat ‘Abdullah bin Rawāha’s party reached Khaybar, they first took an assurance of peace and safety from Usair bin Rizām before engaging in any discussion. This indicates that the threat had grown so significant that the Muslims believed there was a risk of betrayal from Usair even during the negotiation. Ḥaḍrat ‘Abdullah bin Rawāha initiated the conversation with Usair, saying that the Holy Prophet (May Allāh's blessings be upon him) wished to establish a peace agreement with him to put an end to this conflict and the best way to achieve this would be for Usair to personally come to Madīnah and speak face-to-face with the Holy Prophet (May Allāh's blessings be upon him). He added that if such an agreement were reached, the Holy Prophet (May Allāh's blessings be upon him) would treat Usair with kindness and might even formally acknowledge him as the leader of Khaybar.

Usair, being highly ambitious—or possibly harbouring other hidden motives—found the proposal appealing, at least outwardly. However, he gathered the Jewish leaders of Khaybar to consult them about the proposal. The Jews, blinded by their deep-seated hostility towards Islām, opposed the idea and attempted to dissuade Usair from pursuing it. They said that they did not believe Muḥammad would acknowledge him as the leader of Khaybar. Yet Usair, who was more aware of the situation, remained

firm on his position and said, “You do not understand; Muḥammad is weary of this war and genuinely desires to end it by any means possible.”

In short, Usair agreed to travel to Madinah with Ḥaḍrat ‘Abdullah bin Rawāḥa, and, like Ḥaḍrat ‘Abdullah, he was accompanied by thirty Jews. When both groups departed Khaybar and reached a place called Qarqarah, six miles from Khaybar, Usair’s intentions changed—or if his intentions were devious from the beginning, it was now time for him to act on them. While engaged in conversation, he cunningly reached for the sword of one of the Muslims, Ḥaḍrat ‘Abdullah bin Unais (May Allāh be pleased with him). Ḥaḍrat ‘Abdullah immediately realised that this wretched man’s demeanour had changed. He quickly spurred his camel forward and, turning back towards Usair, called out, “O enemy of Allāh! Do you intend to betray us?” Ḥaḍrat ‘Abdullah bin Unais repeated these words twice.

Usair neither responded nor made any effort to justify himself. Instead, he prepared to fight openly. This was likely a prearranged signal among the Jews that, at such a moment, they should attack the Muslims together. Consequently, swords clashed between the Muslims and the Jews. Though both groups were equal in number and the Jews were mentally prepared for the conflict while the Muslims were not, Allāh’s grace prevailed. Some Muslims were wounded, but none of them lost their lives. On the other hand, all the Jews tasted the consequences of their treachery and were annihilated.

**Sariyyah ‘Amr bin Umayyah Ḍamri** was directed towards Abu Sufyān. Ibn Hishām, Ibn Kathīr, and Tabari mention this Sariyyah in the context of the events following the incident of Rajī’ in 4 AH. However, Ibn Sa’d and Zarfāni recorded it in 6 AH. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) also places this Sariyyah in 6 AH.

The details of this Sariyyah are as follows: Abu Sufyān addressed some men of the Quraish, saying, “Is there no one among you who will kill Muḥammad swiftly while he walks through the markets?” A Bedouin man then approached Abu Sufyān and said, “You will find me braver, stronger, and faster than any of the others. If you support me, I will go and attack Muḥammad without delay. I carry a dagger as sharp as a vulture’s feather, and with it, I will strike him. Afterwards, I will join a caravan and escape far ahead of his people, as I know the routes well.” Abu Sufyān then gave him a camel and provisions, and instructed him to keep his mission secret. The man set out at night and travelled for five days on his mount. On the sixth morning, he reached Ḥarrah. He then proceeded to Madinah and started asking people about the Holy Prophet (May Allāh’s blessings be upon him). When he was informed about the Holy Prophet’s whereabouts, he tethered his mount and came towards the Holy Prophet (May Allāh’s blessings be upon him), who was in the mosque of Banu ‘Abdul Ashhal. When the Holy Prophet (May Allāh’s blessings be upon him) saw him, he said, “Indeed, this man intends to deceive, and Allāh is between him and his intention.”

As the man advanced to attack the Holy Prophet (May Allāh’s blessings be upon him), Ḥaḍrat Usaid bin Ḥuzair (May Allāh be pleased with him) grabbed him by the inside edge of his cloak and pulled him. Suddenly, the dagger slipped from his hand, and he started shouting, “My blood! My blood!” meaning, “Spare my life.” Ḥaḍrat Usaid held him by the neck and then released him. The Holy Prophet (May Allāh’s blessings be upon him) asked him, “Tell me the truth: who are you?” He replied, “I seek protection.” The Holy Prophet (May Allāh’s blessings be upon him) said, “Yes, it is granted.” The man explained his mission and what Abu Sufyān had planned for him. The Holy Prophet (May Allāh’s blessings be upon him) then freed him. Moved by the Holy Prophet’s kindness, he became a Muslim and said, “O Muḥammad! I was not afraid of people, but when I saw you, my mind was overwhelmed and my heart weakened. Then I realised my intention, which had been attempted by many horsemen before me, but none succeeded. I understood that you are protected, and surely you are on the truth, while Abu Sufyān’s army is the army of Satan.” Hearing this, the Holy Prophet (May Allāh’s blessings be upon him) smiled. The man then asked for permission and left. There is no mention of this man thereafter.

Abu Sufyān’s murderous conspiracy made it even more urgent to remain aware of the intentions and plans of the people of Makkah. Therefore, the Holy Prophet (May Allāh’s blessings be upon him) sent two of his Ṣaḥāba, Ḥaḍrat ‘Amr bin Umayyah Ḍamri and Ḥaḍrat Salamah bin Aslam (May Allāh be

pleased with them), to Makkah. In view of Abu Sufyān's plot to assassinate the Holy Prophet (May Allāh's blessings be upon him) and his previous actions, the Holy Prophet (May Allāh's blessings be upon him) gave them permission to eliminate this hostile enemy of Islām if they found the opportunity. However, when Ḥaḍrat 'Amr and Ḥaḍrat Salamah reached Makkah, the Quraish became alert, and the two Ṣaḥāba had to return to Madīnah to save their lives.

On the way, they encountered two spies sent by the Quraish chiefs to gather information on the movements of the Muslims. It was no surprise that this could have been part of another bloodthirsty scheme by the Quraish. However, by Allah's grace, these both Ṣaḥāba discovered their espionage and tried to capture the spies. The spies resisted, and in the ensuing confrontation, one of them was killed, while the other was captured and taken to Madīnah.

Huzoor (May Allāh be his Helper) said he will continue these accounts in the future.

Huzoor (May Allāh be his Helper) appealed for prayers for the Aḥmadīs of Pakistan and for the people of Palestine.

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:

- Sheikh Mubarak Aḥmad Ṣāhib, Nāzir Dīwān , Ṣadr Anjuman Aḥmadīyya Rabwah, passed away on 11<sup>th</sup> January 2024 at the age of seventy-seven. After earning his BA and B.Ed. degrees, he served as a teacher at Ta'limul Islām High School from 1966 to 1981. After the nationalisation of schools in 1973, he continued teaching in government-run institutions. In 1982, he dedicated his life. By the grace of Allāh, he fulfilled this role with utmost sincerity and diligence. I personally witnessed his exemplary commitment when I worked with him in Ṣadr Anjuman. He consistently prioritised faith over worldly matters, led a simple life, and devoted all his time to service. He frequently travelled for work, often returning only to head out again the same evening. When his children advised him to rest, he would say that retirement would only come with death.
- Muḥammad Munīr Adlabi Ṣāhib of Qatar passed away recently at the age of seventy-six. He was a dedicated missionary, speaker, scholar, and author of works on Aḥmadīyya literature. He accepted Bai'at in early 1984 and, during an extended stay in London, contributed to translations for "Liqā' Ma'al Arab" and other programs. He authored over ten books, with seven focusing on topics related to Tablīgh. Despite joining later in life, his contributions were significant. He served the Syrian Jamā'at as Secretary of Tablīgh and Secretary of Education and Tarbiyat. After the situation in Syria worsened in 2013, he relocated to Qatar with his family. There, he continued his efforts, writing about Aḥmadīyyat and Khilāfat on Facebook and engaging in discussions that often led to Tablīgh.
- 'Abdul Bāri Ṭariq Ṣāhib, In-charge of the Computer Section, Waqf Jadīd, Rabwah, passed away recently. His great-grandfather Muḥammad Yār Ṣāhib of Ghattiyalian embraced Aḥmadīyyat. He held an MSc in Computer Science and initially worked in Karachi. He was later diagnosed with cancer, from which he recovered. However, when the cancer returned, he wrote to Ḥaḍrat Khalīfatul Masīh IV (May Allāh shower His mercy upon him) and pledged to devote his life when he was cured. After his recovery, he served selflessly for twenty-one years and set an exemplary model for others. When advised to take some remuneration for his software development work, he replied that he was a devotee and that his reward would come from Allāh. He fulfilled his Waqf responsibilities with excellence.

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 22 January 2025