

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

Huzoor (May Allāh be his Helper) said: Among the expeditions that took place during the time of the Holy Prophet (May Allāh's blessings be upon him) is the **Sariyyah of Ḥaḍrat Kurz bin Jābir**. This Sariyyah took place in Shawwal of 6 AH against the ‘Urāniyyīn. Some consider it to have been led by Ḥaḍrat Sa‘īd bin Zaid (May Allāh be pleased with him), but the majority attribute it to Ḥaḍrat Kurz bin Jābir. There is also an opinion that it was led by Ḥaḍrat Jarīr bin ‘Abdullah, though this view has been refuted.

The details of this Sariyyah are that approximately eight men from the tribes of ‘Ukl and ‘Urainah came to the Holy Prophet (May Allāh's blessings be upon him). They were unwell and requested refuge and sustenance. They stayed at Masjid Nabawi and soon regained their health, but the climate of Madinah did not suit them. With the permission and instruction of the Holy Prophet (May Allāh's blessings be upon him), they went to live in the camel pastures. However, despite the immense compassion shown by the Holy Prophet (May Allāh's blessings be upon him), when they reached the pastures, they turned apostates and ran off with the camels, thus betraying the Holy Prophet (May Allāh's blessings be upon him).

Yassār, the Holy Prophet’s servant, pursued them, but the miscreants captured him. They then cut off his hands and feet with great cruelty and pierced his tongue and eyes with thorns before martyring him. They returned to the shepherds and martyred them too. One man managed to escape and reported to the Holy Prophet (May Allāh's blessings be upon him) that his companions had been killed and the camels had been taken. The Holy Prophet (May Allāh's blessings be upon him) sent a party of twenty men in their pursuit. Through the Holy Prophet’s prayer, the party successfully captured the culprits on the same day or the next, and they were brought before the Holy Prophet (May Allāh's blessings be upon him).

According to various narrations, the Holy Prophet (May Allāh's blessings be upon him) treated those people in the same manner as they had treated the Muslim shepherds. At that time, the Islamic injunction against mutilation had not yet been revealed. Later, when this prohibition was revealed, the Holy Prophet (May Allāh's blessings be upon him) forbade any army he sent out, from engaging in mutilation.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that these were perilous times for the Muslims, as the entire region, fuelled by the Quraish and the Jews, burned with animosity towards them. Adopting a new strategy, the enemies chose not to launch a direct attack on Madinah but instead sought to harm the Muslims through deception. Regarding the punishment of these oppressors, Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) explains that the initial injustice originated from the disbelievers. Moreover, the decision for punishment was made in accordance with the Mosaic law, a practice Islām later abolished and prohibited.

Some Western scholars, including Sir William Muir, have criticized this incident. However, Islām’s position on this matter remains entirely clear, as the decision was not based on Islamic principles but on Mosaic law, which Jesus Christ himself upheld rather than abolished. If critics refer to Christ’s teaching of turning the other cheek, one must ask: Is this teaching truly practical from a rational standpoint? Has any Christian—whether individual, group, or government—ever truly practised it? While it may be a commendable principle for sermons, it holds little practical value. Islām, on the other hand, rejects extremes and offers a balanced approach that lays the foundation for true peace. This means that every wrongdoing should be met with a punishment that fits its severity. However, if the circumstances suggest

that forgiveness or leniency might lead to positive reform, then forgiving or showing leniency is preferable. Such an individual would be deserving of great reward in the sight of Allāh.

Now, I will discuss the **Battle of Dhī Qarad**. There is some disagreement among biographers and scholars about when it occurred. Some place it after the Treaty of Ḥudaibiyyah and before the Battle of Khaybar, while biographers believe it took place after the Expedition of Liḥyān. Imām Bukhārī and Imām Muslim mention it as occurring three days before the Battle of Khaybar. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) says that this Battle took place in Muḥarram of 7 AH.

The details of this battle is as follows: The Holy Prophet (May Allāh's blessings be upon him) had twenty milk-producing she-camels that grazed in the pasture. Every evening at sunset, a shepherd would bring their milk to the Holy Prophet (May Allāh's blessings be upon him). One day, ‘Uyyainah Fazārī, along with forty horsemen from the Banu Ghaṭfān tribe, attacked the herd and took away the camels. During the raid, they killed Ḥaḍrat Dharr, the son of Ḥaḍrat Abu Dharr, who was tending the camels, and captured Ḥaḍrat Abu Dharr’s wife, Ḥaḍrat Laila.

‘Uyyainah was the chief of the Banu Fazāra tribe during the Battle of the Trench. He accepted Islām after the conquest of Makkah or, according to another narration, just before it. He also participated in the Battles of Ḥunain and Tā’if. The Holy Prophet (May Allāh's blessings be upon him) once sent him with fifty horsemen to suppress the Banu Tamīm tribe, though no Muhājir or Anṣār Ṣaḥābī were included in this group. During Ḥaḍrat Abu Bakr’s Khilāfat, ‘Uyyainah became an apostate and joined the rebellion of Ṭulaiḥa, pledging allegiance to him. ‘Uyyainah was captured and brought before Ḥaḍrat Abu Bakr, who pardoned him out of kindness. After this, ‘Uyyainah once again accepted Islām.

According to the details, the Holy Prophet (May Allāh's blessings be upon him) had advised Ḥaḍrat Abu Dharr not to go towards Ghāba, but he went there nonetheless. In keeping with the Holy Prophet’s forewarning, Abu Dharr’s son was martyred and his wife taken captive. Ḥaḍrat Salamah bin Akwa’ pursued those who had taken the camels, attacked them, and managed to recover several camels. When the Holy Prophet (May Allāh's blessings be upon him) was informed of the situation, he ordered a call to be made in Madinah, and many elder Ṣaḥāba responded to it. The Holy Prophet appointed Ḥaḍrat Sa’d bin Zaid (May Allāh be pleased with him) as the commander and sent him out for the pursuit. The Holy Prophet (May Allāh's blessings be upon him) himself followed with five hundred or seven hundred Ṣaḥāba. He tied the flag to Ḥaḍrat Miqdād bin Aswad’s spear. During this expedition, the Ṣaḥāba fought with great courage and devotion. Some of them demonstrated exceptional bravery and embraced martyrdom.

Huzoor (May Allāh be his Helper) said that he would continue with these accounts in the future, inshā’Allāh.

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
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