

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 31st January 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Last Friday, I spoke about the Battle of Dhī Qarad. As I said, the Holy Prophet (May Allāh's blessings be upon him) had sent a few Ṣaḥāba ahead towards the enemy before leading his own troops. It is further narrated that when the Holy Prophet (May Allāh's blessings be upon him) and his Ṣaḥāba arrived, the enemy saw them and fled. Upon reaching the spot where enemy had camped, Muslims found Ḥaḍrat Abu Qatādah's horse hamstrung. The Holy Prophet (May Allāh's blessings be upon him) and his Ṣaḥāba continued until they reached the place where Ḥaḍrat Abu Qatādah and Mas‘adah had wrestled (as mentioned in the previous sermon). They saw a body covered in a cloak and thought that it was Ḥaḍrat Abu Qatādah. One of the Ṣaḥāba shouted, “O Messenger of Allāh! It seems that Ḥaḍrat Abu Qatādah has been martyred.” The Holy Prophet (May Allāh's blessings be upon him) said, “May Allāh have mercy on Abu Qatādah! By the One who has granted me honour, Abu Qatādah is behind the enemy lines and is raising his battle cries.”

Ḥaḍrat Abu Qatādah narrates that when the Holy Prophet's army saw his horse hamstrung and a slain man wrapped in his cloak, they assumed that it was he who had been martyred. Ḥaḍrat Abu Bakr and Ḥaḍrat ‘Umar (May Allāh be pleased with them) quickly moved forward, removed the cloak, and saw Mas‘adah's face. They then both exclaimed, “Allāh Akbar! Allāh and His Messenger have spoken the truth.” Soon, Ḥaḍrat Abu Qatādah arrived, leading the camels towards the Holy Prophet (May Allāh's blessings be upon him). The Holy Prophet (May Allāh's blessings be upon him) said, “O Abu Qatādah, your face is blessed. Abu Qatādah is the leader of the cavalry. O Abu Qatādah, may Allāh bless you.”

In another narration, it is reported that the Holy Prophet (May Allāh's blessings be upon him) said, “May Allāh bless your children and the descendants of your children.” He then asked, “O Abu Qatādah, what has happened to your face?” He replied, “My parents be sacrificed for you, O Messenger of Allāh! I was struck by an arrow, and by the One who honoured you, I thought I had removed it.” The Holy Prophet (May Allāh's blessings be upon him) then said, “Come closer, Abu Qatādah.” When he came near, the Holy Prophet (May Allāh's blessings be upon him) gently removed the arrow, applied his saliva to the wound, and placed his hand on it. Ḥaḍrat Abu Qatādah says, “By the One who granted him Prophethood, I felt as though I had never been hurt or wounded.”

Ḥaḍrat Salamah (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) reached Dhī Qarad at the time of ‘Ishā’ and camped by the well where Ḥaḍrat Salamah had halted the enemy. The Holy Prophet (May Allāh's blessings be upon him) had already taken control of the camels and all the possessions that Ḥaḍrat Salamah had seized from the enemy. Ḥaḍrat Bilāl slaughtered one of the camels taken from the enemy and roasted its liver and hump for the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat Sa‘d bin ‘Ubādah sent ten camels laden with dates, which were received by the Holy Prophet (May Allāh's blessings be upon him) at Dhī Qarad.

Ḥaḍrat Salamah suggested, “I halted the enemy by the well, and they were thirsty. If you send me with a hundred fighters, I will pursue them and kill them all.” The Holy Prophet (May Allāh's blessings be upon him) smiled until His blessed teeth became visible in the light of the fire, and He said, “Salamah, do you think you can do that?” I replied, “By the One who has honoured you! Yes.” The Holy Prophet (May Allāh's blessings be upon him) then said, “You have conquered them, so be gentle.” This is an expression in Arabic, meaning that the best form of forgiveness is to act with gentleness and not harshness.

Huzoor (May Allāh be his Helper) said: I will now recount a **Sarriyah of Ḥaḍrat Abān bin Sa‘īd** (May Allāh be pleased with him) towards Najd, which took place in Muḥarram, 7 AH, or, according to one narration, in Jamādiyul-Ākhirah, 7 AH. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) also places it in Muḥarram, 7 AH, which is more plausible because it is mentioned that, before departing for Khaybar, the Holy Prophet (May Allāh's blessings be upon him) had sent Ḥaḍrat Abān bin Sa‘īd towards Najd, and the departure for Khaybar occurred in Muḥarram, 7 AH.

Ḥaḍrat Abān’s father was one of the prominent figures of the Quraish, and his brothers, ‘Amr and Khālīd, had embraced Islām earlier and were part of the migration to Abyssinia. Ḥaḍrat Abān had fought for the polytheists in the Battle of Badr. During the Treaty of Ḥudaibiyyah, he had given refuge to Ḥaḍrat ‘Uthmān (May Allāh be pleased with him).

Regarding this expedition, it is said in Ṣaḥīḥ Bukhārī that the Holy Prophet (May Allāh's blessings be upon him) assigned Ḥaḍrat Abān to lead an expedition and sent him from Madinah towards Najd. Ḥaḍrat Abu Huraira narrates that Ḥaḍrat Abān and his companions later joined the Holy Prophet (May Allāh's blessings be upon him) at Khaybar after it had been conquered.

After this, we find mention of a **Battle of Khaybar**. Khaybar was a vast green area irrigated by springs and abundant waters and was considered the largest date palm grove in the Arabian Peninsula. The fertility of Khaybar can be gauged from the fact that just one of its valleys, known as Katībah, had forty thousand date palm trees. According to historical accounts, the Jews had settled there since the time of Ḥaḍrat Musa (Peace be upon him). Some historians claim that the Jews settled there during the time of Nebuchadnezzar. This, along with other accounts, leads to the conclusion that the Jews had long been settled in Khaybar and had built large forts in the area. The Hebrew word “Khaybar” itself means fortress.

Whether it was the Jews of Madinah or the Jews of Khaybar, their conspiracies and plots against the Holy Prophet (May Allāh's blessings be upon him) and Islām were seditious and treasonous. These people, whose enmity and hostility kept intensifying, did not spare any effort in trying to eradicate Islām and the blessed person of the Holy Prophet (May Allāh's blessings be upon him). In contrast, the Holy Prophet (May Allāh's blessings be upon him) always treated them with kindness and made peace agreements with them, and whenever they broke or violated the agreements, his first response was always to forgive and show clemency. Despite this, they made several attempts to assassinate the Holy Prophet (May Allāh's blessings be upon him) and, in violation of the agreements, cooperated with external forces to attack Madinah. Consequently, they were given strict punishments, which were always fair and in accordance with justice. However, such was the Holy Prophet’s mercy and kindness that he still granted them safety by allowing them to leave Madinah and take whatever they could carry with them.

After being exiled, many of the Jews from Madinah settled in Khaybar. However, Khaybar, already a significant military force, became a hub for plotting against the Muslims. It was within this context that, under divine direction, the Holy Prophet (May Allāh's blessings be upon him) decided to march towards Khaybar. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that about five months after returning from Ḥudaibiyyah, the Holy Prophet (May Allāh's blessings be upon him) decided that the Jews of Khaybar (Khaybar was not far from Madinah), who could easily conspire from there, needed to be banished. As a result, in August 628 CE, the Holy Prophet (May Allāh's blessings be upon him) set out for Khaybar with 1,600 Ṣaḥāba.

The Treaty of Ḥudaibiyyah was, in essence, a major victory. The Holy Qur’ān affirms this, saying:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿٤٨﴾

‘Verily, We have granted thee a clear victory’ (48:2)

This victory served as the gateway to significant triumphs, including the conquests of Khaybar and Makkah. In fact, Allāh had already promised victory at Khaybar, as Surah Al-Fath was revealed between Makkah and Madinah upon the return from Ḥudaibiyyah.

When the Holy Prophet (May Allāh's blessings be upon him) made a call for the journey to Khaybar, he instructed that only those who had participated in the Treaty of Ḥudaibiyyah were to accompany him.

According to one narration, the Holy Prophet (May Allāh's blessings be upon him) emphasised that those seeking spoils of war should not join him; only those with a sincere desire for Jihad were to set out with him.

According to 'Allāma Ibn Ishāq and Ibn Sa'd, the first mention of a flag is found in the Battle of Khaybar, as prior to this, only small banners were used. The Holy Prophet's flag was black, made from Ḥadrat 'Aisha's cloak, and was called 'Uqāb. On this journey, Ḥadrat Umme Salamah accompanied the Holy Prophet (May Allāh's blessings be upon him). According to one narration, six or seven female Ṣahābiyāt joined the campaign, while another speaks of up to twenty female Ṣahābiyāt.

When the Jews of Khaybar became aware of the Muslim army, they held a meeting to discuss how to confront the Islamic force. Various proposals were presented by the Jewish elders, but all of them agreed on sending a delegation to the surrounding warrior tribes to seek military assistance. Consequently, a delegation of fourteen members was formed, and according to some narrations, the leader of this delegation was the chief of Khaybar, Kināna. This delegation went to the tribes of Banu Asad, Banu Ghatfān, and others and offered half of Khaybar's annual produce in exchange for military support. The Murra tribe, showing foresight, refused to provide such assistance. However, the warrior tribes of Banu Asad and Banu Ghatfān immediately dispatched a contingent of one thousand armed soldiers and promised to send further reinforcements.

Huzoor (May Allāh be his Helper) said that he would continue with the details of this expedition in the future, inshā' Allāh.

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:

- Muḥammad Ashraf Ṣāhib, son of Mr. Muḥammad Bakhsh Ṣāhib of Mandi Bahauddin, passed away recently. He is survived by three daughters and six sons. One of his sons, Kashif Javed Ṣāhib, is currently serving as the acting Missionary-in-Charge and Amīr Jamā'at in Senegal and was, therefore, unable to attend his father's funeral. He had great love for Ahmadiyyat and Khilafat. He was the only Aḥmadī in his family and often used to say, "Whatever we have gained, we have gained because of Aḥmadīyyat."
- Ḥabīb Muḥammad Shātri Ṣāhib, (Deputy Amīr of Kenya Jamā'at) son of Muḥammad Ḥabīb Shātri Ṣāhib, passed away recently at the age of 56. He was of Arab descent and a Mūsī. He is survived by his parents, wife, and three children. He was blessed with the opportunity to serve in various capacities.
- Anūbi Madingo Ṣāhib passed away recently. He was the Amīr of a Jamā'at in Zimbabwe. Initially, he was a Sunni Muslim who opposed the Jamā'at, but his heart was filled with love for Islām. He lived in Malawi before moving to Zimbabwe. After settling there, he gathered people around him and arranged for congregational prayers to be offered in the area. Eventually, he reached out to the Jamā'at, engaged in in-depth discussions with our missionary, and embraced Aḥmadīyyat. He became the first Aḥmadī in the area. Through his efforts, many people learnt about and joined the Jamā'at. He made a financial contribution and purchased land on which the first mosque of the Aḥmadīyya Jamā'at in Zimbabwe is currently under construction.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 06 February 2025