

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 04th April 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Before Ramaḍān, I was speaking about the Battle of Khaybar in the context of the life and character of the Holy Prophet (May Allāh's blessings be upon him). Today, I will continue on the same subject. Along with the joy of the conquest of Khaybar, another incident occurred about which the Holy Prophet (May Allāh's blessings be upon him) said that he could not say which had made him happier, the conquest of Khaybar or the return of Ḥaḍrat Ja‘far (May Allāh be pleased with him) from Abyssinia along with other migrants.

After the Treaty of Ḥudaibiyyah, the Holy Prophet (May Allāh's blessings be upon him) sent Ḥaḍrat ‘Amr bin Umayyah with a letter to the Negus, the Egyptian king, requesting the return of the remaining Muslim emigrants to Madinah. Thus, after spending about fifteen years in a foreign land, these migrants returned home. When they learned that the Holy Prophet (May Allāh's blessings be upon him) had gone to Khaybar, they were so eager to meet him that instead of remaining in Madinah, they immediately set out for Khaybar. Among them was Ḥaḍrat Abu Musa al-Ash‘ari, who had arrived in Madinah with more than fifty members of his tribe. They were joined by some people from the Daws tribe, including Ḥaḍrat Abu Hurairah, Ḥaḍrat Ṭufail bin ‘Amr, and his companions, as well as some members of the Ashja‘ tribe. Ḥaḍrat Ja‘far and the other Muslims had travelled by ship, so they were called Aṣḥābus Safinah (the People of the Ship). By the time they reached Madinah, fifteen years had passed (since migration), and the Muhājirīn who were already in Madina had participated in several battles. So, one day, when the wife of Ḥaḍrat Ja‘far, Ḥaḍrat Asmā‘ was visiting Ḥaḍrat Ḥafṣah, Ḥaḍrat ‘Umar (May Allāh be pleased with him) came and asked, “Who is this woman?” Upon being told who she was, Ḥaḍrat ‘Umar said, “Ah, so this is the one from Abyssinia, the one who travelled by sea?” Ḥaḍrat Ḥafṣah replied, “Yes.” Thereupon, Ḥaḍrat ‘Umar said, “We preceded you in migrating to Madinah, so we are closer to the Messenger of Allāh than you.” She responded with sorrow and anger, “By Allāh, that is absolutely not true! You people lived near the Messenger of Allāh. But we were far away in a foreign land, in a distant and hostile country, where we faced all kinds of fears and dangers. We endured all these hardships for the sake of Allāh and His Messenger. By Allāh, I will not eat until I ask the Messenger of Allāh about this.” She then went to the Holy Prophet (May Allāh's blessings be upon him) and narrated the entire incident. The Holy Prophet (May Allāh's blessings be upon him) said, “They do not have more right than you. Rather, they and their companions made one migration, while you who travelled by ship to Abyssinia made two migrations.”

In this context, we also find mention of the martyrdom of an Abyssinian slave who had embraced Islām. According to a narration, an Abyssinian slave named Yasār belonged to a man from Khaybar, and he used to graze his flock. When he saw the people of Khaybar taking up arms against the Messenger of Allāh, he asked them, “What do you intend to do?” They replied, “We will fight this man who claims to be a Prophet.” One day, he was grazing his goats when he was captured by the Muslims and brought to the Holy Prophet (May Allāh's blessings be upon him). According to a more detailed account, he himself came to the Holy Prophet (May Allāh's blessings be upon him) and asked, “To what do you invite me?” The Holy Prophet (May Allāh's blessings be upon him) said, “I invite you to Islām—to testify that there is no god but Allāh and that I am His Messenger, and that you worship none besides Him.” The slave asked, “If I testify to this, what will I gain? And if I believe in Allāh, what will be my reward?” The Messenger of Allāh said, “If you believe in this, Paradise will be yours.” So the slave embraced Islām

and then said, “O Messenger of Allāh! I am a man with dark skin, an unattractive face, and a foul odour, and possess no wealth, but if I fight the people and die fighting, will I enter Paradise?” The Holy Prophet (May Allāh's blessings be upon him) said, “Yes, you will enter Paradise.” The slave said, “O Messenger of Allāh! These goats have been entrusted to me; what should I do with them?” The Holy Prophet (May Allāh's blessings be upon him) said, “Take them out of the camp and release them in an open field. Allāh will surely fulfil your trust on your behalf (i.e., they will return to their owners).” And it happened just as the Holy Prophet (May Allāh's blessings be upon him) had said.

Huzoor (May Allāh be his Helper) said: Those who claim that the Holy Prophet (May Allāh's blessings be upon him) engaged in battles to seize war spoils—particularly in the case of Khaybar, where some allege that he unjustly took the wealth of the Jews—should reconsider this event. If such allegations were true, then during the heat of war, when the Muslims were enduring severe hunger, this herd of enemy goats would have been an easy target for plunder. Yet, even in the midst of war, the Holy Prophet (May Allāh's blessings be upon him) upheld the principles of honesty and trust and ordered the goats to be returned.

The slave then advanced and fought until he was struck by an arrow and martyred, even though he had not performed a single prostration (in prayer). The Muslims carried his body back to the camp. The Holy Prophet (May Allāh's blessings be upon him) said, “Bring him into the tent,” and the Ṣaḥāba did so. The Holy Prophet (May Allāh's blessings be upon him) addressed him and said, “Allāh has beautified your face, replaced your foul odour with fragrance, and multiplied your wealth.”

Some matters of Fiqh (jurisprudence) are also mentioned in the context of this battle. Ḥaḍrat ‘Abdullah bin ‘Umar (May Allāh be pleased with him) narrates: On the day of Khaybar, the Messenger of Allāh prohibited the meat of domesticated donkeys. According to Ḥaḍrat ‘Ali (May Allāh be pleased with him), the Holy Prophet (May Allāh's blessings be upon him) forbade the meat of donkeys and also forbade temporary marriage (Mut‘ah).

The peace settlement with the people of Fadak is also mentioned. Fadak was located about six nights’ journey from Madinah. When the Holy Prophet (May Allāh's blessings be upon him) set out for Khaybar, he sent Muḥaiyṣah bin Mas‘ūd to the people of Fadak to invite them to Islām and warn them.

Huzoor (May Allāh be his Helper) clarified that the people of Fadak were also deeply involved in mischief in one way or another.

When the spoils of Khaybar were collected from its forts, some scrolls of the Torah were among them. The Jews approached the Holy Prophet (May Allāh's blessings be upon him) to request the return of their scrolls, and he ordered that they be returned to them. Huzoor (May Allāh be his Helper) said that the Holy Prophet (May Allāh's blessings be upon him) demonstrated remarkable religious tolerance and respect for religious sentiments by ensuring the safe return of their Torah scrolls. In contrast to the hostility seen today, where some may burn the Holy Qur’ān out of enmity towards Muslims, the Holy Prophet (May Allāh's blessings be upon him) set an exemplary standard by preserving their scriptures and returning them intact.

On the return from Khaybar, the battle of Wādiul Qurā is also mentioned. After the victory at Khaybar, the Holy Prophet (May Allāh's blessings be upon him) stayed there for a few days. Then, as he set out for the return journey with the Muslim army, they encountered the Jews at Wādiul Qurā. Ḥaḍrat Abu Hurairah narrates that the Holy Prophet was accompanied by a servant named Mid‘am. While Mid‘am was unloading the Holy Prophet’s saddle, an arrow shot by an unknown person struck and killed him. People began to say that martyrdom had been granted to him. However, the Holy Prophet (May Allāh's blessings be upon him) said, “No, by the One in whose hand is my soul, the cloak he took from the spoils of Khaybar, before its distribution, is now burning as fire upon him.”

Upon hearing this, a man who had taken either a strap or two straps came forward and said, “This is what I took.” The Holy Prophet (May Allāh's blessings be upon him) replied, “A single strap or two straps can lead one to the fire.” The Holy Prophet (May Allāh's blessings be upon him) stayed in Wādiul Qurā for four days before returning to Madinah.

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:

- **Maulānā Muḥammad Karīmuddīn Shāhid Ṣāhib**, President of Ṣadr Anjuman Aḥmadīyya Qadian, passed away during Ramaḍān at the age of eighty-seven. He was a Mūṣī. In 1954, he joined Madrasa Aḥmadīyya and graduated in 1957. He successfully passed the Maulawī Fāzil examination in 1960 from Punjab University, Chandigarh. He then moved to Rabwah, where he spent two years at Jāmi‘a Aḥmadīyya and obtained the Shāhid degree. He became the first missionary in India to acquire this degree. He had the honour to serve in various capacities, including as a member of Ṣadr Anjuman Aḥmadīyya Qadian. He also served as Additional Nāzīm Irshād Waqf Jadīd, Ṣadr ‘Umūmī, Ṣadr Majlis Waqf Jadīd, and twice as Principal of Jāmi‘a Aḥmadīyya. He also served as Ṣadr Qaḍā’ Board and Majlis Kārpardāz. In 2021, I appointed him as the President of Ṣadr Anjuman Aḥmadīyya and he served in this capacity until his passing. Despite suffering from kidney disease and physical weakness, he courageously continued to fulfil his duties. His exemplary character was truly inspiring. Over the course of sixty-two years, he dedicated himself tirelessly to serving the Jamā‘at.
- **‘Abdul Rashīd Yaḥya Ṣāhib**, President of the Qaḍā’ Board Canada, passed away recently at the age of seventy-five. He was a Mūṣī. After obtaining a BA degree from Ta‘līmūl Islām College Rabwah, he enrolled in Jāmi‘a Aḥmadīyya and dedicated his life. He entered the field in 1975. He was initially posted locally in Pakistan but later had the opportunity to serve in the USA, Canada, and Guatemala. He served as Missionary In-charge in South Africa, Guatemala, and South Korea. He also served as the Vice-Principal of Jamia Aḥmadīyya Canada.
- **Mirza Imtiaz Aḥmad Ṣāhib**, Amīr of District Hyderabad Sindh, passed away recently. After completing his BA, he started his own business and opened a medical store. He had the honour of serving the Jamā‘at right from his youth until his last breath. He observed the Tahajjud prayer regularly and was a generous benefactor who discreetly helped the poor and needy.
- **Al-Haj Muḥammad ‘Arabi Ṣāhib** of Algeria passed away at the age of eighty-two. He was originally from Algeria but was living in France. In 2015, he attended Jalsa Sālāna UK as a guest along with his wife and, by the grace of Allāh, took the Bai‘at before returning. In 2017, Algerian police raided his home and detained his children on charges of being Aḥmadī Muslims. He displayed remarkable courage and, when questioned at the police station whether he was an Aḥmadī, he said firmly and without hesitation, “Yes, Alhamdulillah, I am an Aḥmadī.” He said that while he respected the law but the day authorities permitted, his home would be the first Aḥmadīyya centre in Algeria.
- **Muḥammad Ashraf Ṣāhib**, of district Hyderabad, Pakistan passed away recently at the age of seventy. He was the father of Navīd Ashraf Ṣāhib who is serving as a missionary in the Congo and could not attend his father’s funeral due to his duties in the field. In 1992, the deceased had the honour of being imprisoned for a few days in the cause of faith. Upon his demise, even a staunch opponent came to express sorrow and said that he had never seen such a good and pious man. A day before his passing, he attended an ‘Āmila meeting and paid his Chanda. On the day of his passing, before he passed away he offered Tahajjud prayer, recited the Holy Qur‘ān and performed Fajr prayers. He is survived by his wife, three daughters, and four sons.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 08 April 2025