

The National Amīr/ President
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام عليكم ورحمة الله وبركاته

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 09th May 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: I will continue with details of the Expedition of Mu’tah (مُؤْتَه). Ḥaḍrat ‘Awf bin Mālīk (May Allāh be pleased with him) relates that he was among those who set out with Ḥaḍrat Zaid bin Ḥārithah (May Allāh be pleased with him). Along the way, he met a man from Yemen who carried nothing but a sword. When a Muslim slaughtered a camel, the Yemeni asked for a piece of its hide and made a shield out of it. They continued on their way and soon encountered the Roman army. One of the Roman soldiers, who was mounted on a bay horse with a golden saddle and golden weapons, stepped forward to challenge the Muslims. The Yemeni man took cover behind a rock and struck the horse’s hind legs from behind. As the man fell, the Yemeni man mounted him and killed him with his sword. He then took the Roman’s horse and weapons.

After Allāh granted victory to the Muslims, Ḥaḍrat Khālīd bin Walīd (May Allāh be pleased with him), who was the commander, sent for the Yemeni man and took some of the equipment from him. Ḥaḍrat ‘Awf reports that he went to Ḥaḍrat Khālīd and said, “Do you know Allāh’s ruling on the spoils of war, that it belongs to the one who killed?” Ḥaḍrat Khālīd said he understood but considered the spoils that the Yemeni man had taken to be in excess. Ḥaḍrat ‘Awf reported that he said to Ḥaḍrat Khālīd, “Return the equipment to him, or I will take the matter to the Holy Prophet (May Allāh’s blessings be upon him).” Ḥaḍrat Khālīd refused to return it and the matter was brought before the Holy Prophet (May Allāh’s blessings be upon him), who reprimanded Khālīd and ordered him to return what he had taken. Upon this, Ḥaḍrat ‘Auf said to Ḥaḍrat Khālīd “I already told you to do so but you didn’t listen.” The Holy Prophet (May Allāh’s blessings be upon him) overheard him and was displeased. He then said, “Khālīd! Do not return all the equipment to him.” Then, for the purpose of instruction, he said, “Do you want to leave my commanders in such a state that you enjoy the clear portion and they are left with the unpleasant part?”

Huzoor explained that at this point the honour of the commander had to be upheld, so the Holy Prophet (May Allāh’s blessings be upon him) said, “In this way, you are rebuking the commander by implying he acted wrongly.” The Holy Prophet (May Allāh’s blessings be upon him), therefore, withdrew his initial decision.

Ḥaḍrat Khuzaimah bin Thābit (May Allāh be pleased with him) relates that in the Battle of Mu’tah (مُؤْتَه), a Roman soldier challenged him to combat, and he defeated him. The Roman was wearing a helmet adorned with rubies. Ḥaḍrat Khuzaimah says his intention was to acquire those rubies, so he took them. When he presented the rubies to the Holy Prophet (May Allāh’s blessings be upon him), he gave them back to him as a gift.

Ḥaḍrat Khālīd bin Walīd relates that on the day of Mu’tah (مُؤْتَه), nine of his swords broke in his hand, and only a broad Yemeni sword remained with him. Allāma Muḥammad bin Yusuf comments that this shows the Muslims struck down many disbelievers; otherwise, they would not have survived. The Muslims numbered three thousand, while the disbelievers exceeded two hundred thousand. This fact in itself stands as lasting evidence of the superiority of the Muslims. Allāh knows best.

It is narrated that Ḥaḍrat Ya‘lā bin Umaiyah (May Allāh be pleased with him) came to the Holy Prophet (May Allāh’s blessings be upon him) with news of the people of Mu’tah (مُؤْتَه). The Holy Prophet (May Allāh’s blessings be upon him) said, “If you wish, you may inform me, or if you like, I will inform you about them.” He said, “Do inform me, O Messenger of Allāh.” The Holy Prophet (May Allāh’s

blessings be upon him) then related the entire incident to him. Ḥaḍrat Ya‘lā said, “By the One who sent you with the truth, you did not leave out a single word.”

The Holy Prophet (May Allāh's blessings be upon him) said, “Allāh raised the earth before me until I saw the battle with my own eyes. I saw Ja‘far, Zaid, and Ibn Rawāḥa in a dream, reclining on golden couches. I saw Ibn Rawāḥa’s couch and it was slightly tilted. I asked, “What is the reason for this?” I was informed that the other two had advanced straight ahead, but Ibn Rawāḥa had shown some hesitation, and then proceeded forward. Huzoor (May Allāh be his Helper) said that this hesitation was mentioned in the previous sermon, where ‘Abdullah said that he initially thought of not going into battle.

Another narration states that the Holy Prophet (May Allāh's blessings be upon him) said, “Ja‘far, Zaid, and Ibn Rawāḥa were presented before me. They were in a tent made of pearls. I saw Zaid and Ibn Rawāḥa; their necks were slightly hunched, but Ja‘far stood upright and there was no hunch in his neck. I was informed that when death approached the first two, they avoided it, as if to turn away from it, but Ja‘far did not do so. Instead of his arms, Allāh the Almighty granted him two wings, with those wings he roams through Paradise wherever he pleases.”

It is said that Ḥaḍrat ‘Abdullah bin ‘Umar would greet Ḥaḍrat ‘Abdullah, the son of Ja‘far, with the words, "Peace be upon you, O son of the one with two wings!"

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that not everyone can understand difficult matters. It is necessary for those who have an understanding of the matter to explain them to others. These difficult subjects are generally of two types. First, there are intellectual matters based on fine philosophical points, such as the concept of Divine unity. To the extent that Allāh is One, anyone can understand, but the finer spiritual aspects, such as how every act of a person is affected by Divine unity, require a person of spiritual understanding. Not everyone can grasp such subtleties. However, it can be understood at the basic level that the Holy Qur’ān affirms no god other than Allāh.

The other difficulty arises regarding subjects that are not particularly intellectual but are expressed in a language involving metaphor or allegory. Common folk, being unfamiliar with such expressions, may not understand them correctly. For instance, upon the martyrdom of Ḥaḍrat Ja‘far, the Holy Prophet (May Allāh's blessings be upon him) said, “There is no one weeping for Ja‘far.” His intention was not to tell people to weep, but it was a metaphorical expression of grief as if to say, our brother, too, has fallen, and we are bearing it with patience. However, the Anṣār took this phrase literally and sent women to Ḥaḍrat Ja‘far’s house to wail and lament. When the Holy Prophet (May Allāh's blessings be upon him) learned of this, he said, “That was not what I had intended, go and stop them from doing so.” Thus, an individual went and told them to stop. In response, the women said, “Who are you to stop us? The Holy Prophet (May Allāh's blessings be upon him), has today expressed sorrow saying, ‘There is no one to weep over Ja‘far.’”

That individual immediately went to the Holy Prophet (May Allāh's blessings be upon him) and mentioned to him that they refused to heed his instruction. The Holy Prophet (May Allāh's blessings be upon him) said, “Throw dust on their heads,” meaning leave them alone; they will calm down themselves. But that individual took this too literally and actually started throwing dust on them. Ḥaḍrat ‘Ayesha (May Allāh be pleased with her) admonished him and said, “You have not understood the Holy Prophet’s intention.”

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that when the Ṣaḥāba sent their women to mourn at the house of Ḥaḍrat Ja‘far, it was a reflection of the deep love they had for the Holy Prophet (May Allāh's blessings be upon him). This love did not allow them to stop and think about what the Holy Prophet (May Allāh's blessings be upon him) might have intended. Instead, they immediately told the women to forget their own sorrow and share in the grief of the Holy Prophet (May Allāh's blessings be upon him). From this, one can understand the kind of love they had for him.

Allāma Ibn Kathīr has written that twelve Ṣaḥāba were martyred in Mu’tah (مُوتَا). Some accounts mention a higher number of martyrs. However, it is still a great miracle that two armies faced each other, one of them fought in the path of Allāh and consisted of three thousand Muslims, while the other numbered two hundred thousand. Despite this, only twelve or a very small number of Muslims were martyred, and a large number of the disbelievers were killed.

When the Muslims returned from Mu'tah (مُؤْتَه), the Holy Prophet (May Allāh's blessings be upon him) and the Ṣaḥāba welcomed them. Some people were angry and asked why they didn't return as martyrs and that this was no victory. Some even threw dirt at the army and accused them of fleeing. Hearing this, the Holy Prophet (May Allāh's blessings be upon him) said that they were not those who had fled, but rather those who would turn back and attack again.

Expedition of Ḥaḍrat 'Amr bin al-'Āṣ took place in the month of Jamādiyul-Ākhirah, 8 AH. The reason for this expedition was that the Holy Prophet (May Allāh's blessings be upon him) received information that a group of Banu Quṣā'ah was gathering to attack the outskirts of Madinah. The Holy Prophet (May Allāh's blessings be upon him) sent Ḥaḍrat 'Amr bin al-'Āṣ to suppress them. He prepared an army of three hundred men, consisting of both Muhājirīn and Anṣār. The Holy Prophet (May Allāh's blessings be upon him) tied a white flag for Ḥaḍrat 'Amr bin al-'Āṣ and also gave him a black flag. He was particularly skilled in warfare and familiar with the arts of combat, which is why the Holy Prophet (May Allāh's blessings be upon him) made him the commander of the expedition.

The Islamic army set out, travelling by night and hiding during the day, until they reached a spring near the tribe of Juzām called Salāsil, which is why the expedition is also known as the Sariyyah of Dhātus Salāsil. When they reached the spring, the Muslims learned that they were faced with a large army. Ḥaḍrat 'Amr bin al-'Āṣ sent a message to the Holy Prophet (May Allāh's blessings be upon him) requesting reinforcements, and the Holy Prophet (May Allāh's blessings be upon him) prepared a flag for Ḥaḍrat Abu 'Ubaidah bin al-Jarrāḥ (May Allāh be pleased with him) and sent him with a contingent of two hundred Muhājirīn and Anṣār, including Ḥaḍrat Abu Bakr and Ḥaḍrat 'Umar. The Holy Prophet (May Allāh's blessings be upon him) instructed Ḥaḍrat Abu 'Ubaidah to join forces with Ḥaḍrat 'Amr upon arrival and to form a united army.

The Muslims entered the enemy's territory, overwhelmed them and gained victory. When they reached the place where they had heard the enemy was gathering, the enemy fled and scattered. The Muslims pursued them and encountered a small group of them whom they attacked and defeated. The Muslims stayed there for a few days, and whenever they heard about any group of the enemy, they sent cavalry to confront them. The cavalry would engage in battle and return with sheep and camels. Eventually, the Muslims set off to return to Madinah. Ḥaḍrat 'Amr sent Ḥaḍrat Awf bin Mālik to the Holy Prophet (May Allāh's blessings be upon him) to inform him about their safety, the outcome of the battle, and the conditions of the war.

The expedition of Ḥaḍrat Abu 'Ubaidah bin al-Jarrāḥ took place in Rajab, 8 AH. During this expedition the Ṣaḥāba stayed close to the shores of the Red Sea, hence it is called the Expedition of Sīful Baḥr. The Holy Prophet (May Allāh's blessings be upon him) sent Ḥaḍrat Abu 'Ubaidah with three hundred Ṣaḥāba towards a branch of the Banu Juhaynah.

The purpose of this expedition was to intercept a caravan of the Quraish of Makkah, which was travelling along the coastal route from Syria to Makkah carrying grain. There was a risk of an attack on this caravan from a tribe of Juhaynah. This was during the time of the Treaty of Hudaibiyyah, and since the Juhaynah tribe was an ally of the Holy Prophet (May Allāh's blessings be upon him), he wisely sent a protective force to avoid any conflict with the Quraish caravan coming from Syria and not to give them any pretext for breaking the peace treaty. This shows that the Ṣaḥāba did not go with the intention of fighting, and thus, during their stay of over fifteen days, there is no mention of any battle.

At the end of the sermon, Huzoor (May Allāh be his Helper) prayed for the current military tensions between Pakistan and India, for the oppressed Muslims of Palestine, and for the Muslim nations.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
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