

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 11th July 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: As mentioned in the previous sermon, the key to the Ka‘aba was with ‘Uthmān bin Ṭalḥa. When Makkah was conquered, Ḥaḍrat ‘Ali (May Allāh be pleased with him) requested the honour of both providing water for the pilgrims (Siqāyah) and holding the key to the Ka‘aba. However, the Holy Prophet (May Allāh's blessings be upon him) called ‘Uthmān bin Ṭalḥa as he was leaving the Ka‘aba and returned the key to him, saying, “Today is the day of righteousness and fulfilment of promises.” By that time, ‘Uthmān bin Ṭalḥa had already embraced Islām.

The Holy Prophet (May Allāh's blessings be upon him) had a reason for doing this. Before the migration to Madinah, the Holy Prophet (May Allāh's blessings be upon him) once asked ‘Uthmān bin Ṭalḥa for the key to the Ka‘aba, but ‘Uthmān had responded harshly and used foul language. The Holy Prophet (May Allāh's blessings be upon him) exercised great restraint and said, “O ‘Uthmān! Remember, this key will one day come into my hands, and I will give it to whomever I wish.” ‘Uthmān replied that if such a day came, it would be a day of ruin and humiliation for the Quraish. The Holy Prophet (May Allāh's blessings be upon him) responded that it would not be so; rather, it would be a day of prosperity and honour for the Quraish.

The Holy Prophet (May Allāh's blessings be upon him) remembered all the injustices that had been inflicted upon him but still showed mercy and kindness to the perpetrators. He said to ‘Uthmān, “Take this key forever; only the unjust will snatch it from you. Now it will remain in your family.” And so, to this day, the key to the Ka‘aba has remained in ‘Uthmān’s family.

It is narrated that on the day after the conquest of Makkah, a man from the Banu Ḥuzail tribe was killed by the Banu Khuzā‘ah. The Holy Prophet (May Allāh's blessings be upon him) stood to deliver a sermon after the Ṣuḥr prayer. He was leaning against the Ka‘aba or, according to another narration, was mounted on his camel. He praised Allāh and said, “O people! Allāh made Makkah a sanctuary ever since the day He created the heavens and the earth, the day He created the sun and the moon, and the day He placed the mountains of Ṣafā and Marwah. It was not people who made it a sanctuary; it was Allāh. It will remain a sanctuary until the Day of Judgement. Therefore, it is not permissible for anyone who believes in Allāh and the Last Day to shed blood or cut down trees in its precincts. It was not permissible for anyone before me, nor will it be permissible for anyone after me. It was only made permissible for me for a short while, and now its sanctity has been restored as it was before. Let those present convey to those absent that if anyone tells you the Messenger of Allāh fought here, say to them that Allāh permitted it for His Messenger but did not permit it for you. O people! The most daring among you in the sight of Allāh is the one who kills in the sanctuary, or kills someone other than his killer, or kills in retaliation for pre-Islamic blood feuds. O Banu Khuzā‘ah! Refrain from killing. You have killed one man. I will pay his blood money. If anyone kills after my guarantee, their family will have two choices: they may either accept the blood money or kill the perpetrator.”

Thereafter, the Holy Prophet (May Allāh's blessings be upon him) paid the blood money of one hundred camels on behalf of the Banu Khuzā‘ah for the man they had killed.

There was also an evil plot by Faḍālah bin ‘Umair to assassinate the Holy Prophet (May Allāh's blessings be upon him). It is narrated that on the day of the conquest of Makkah, many Makkans were inwardly seething with anger but were helpless. This is why some bold young men from Makkah, such as ‘Ikrimah, had formed a platoon and tried to resist. Among those with similar thoughts was Faḍālah bin ‘Umair. He narrates: “When the Holy Prophet (May Allāh's blessings be upon him) was performing

Ṭawāf around the Ka‘aba, I joined the crowd and thought that as soon as I got close to him, I would quietly strike him with my dagger and kill him—God forbid! When I got close to him, he turned to me and said, ‘Are you Faḍālah?’ I said yes. He asked, ‘What are you thinking in your heart?’ I lied and said, ‘I am remembering Allāh.’ The Holy Prophet (May Allāh's blessings be upon him) smiled and said, ‘Seek forgiveness from Allāh, for you are not doing what you claim.’ The Holy Prophet (May Allāh's blessings be upon him) then came closer and placed his hand on Faḍālah’s chest. Faḍālah later said, “By Allāh! The moment he lifted his hand from my chest, Muḥammad became the most beloved to me in this world.” He returned to his family a transformed man.

The story of the acceptance of Islām by the father of Ḥaḍrat Abu Bakr (May Allāh be pleased with him) is also mentioned in this context. His father had not embraced Islām until the conquest of Makkah, by which time he had lost his eyesight. When the Holy Prophet (May Allāh's blessings be upon him) entered the Ka‘aba, Ḥaḍrat Abu Bakr brought his father to him. Upon seeing him, the Holy Prophet (May Allāh's blessings be upon him) said, “O Abu Bakr, why did you trouble this elderly man? I could have come to him.” Ḥaḍrat Abu Bakr replied, “O Messenger of Allāh! He is more deserving of coming to you than you going to him.”

There is also a mention of the Holy Prophet (May Allāh's blessings be upon him) having a meal at the house of Ḥaḍrat Umm Hāni (May Allāh be pleased with her). Ḥaḍrat Ibn ‘Abbās narrates that on the day of the conquest of Makkah, the Holy Prophet (May Allāh's blessings be upon him) asked Hazrat Umm Hāni, “Do you have any food for us to eat?” She replied, “I only have some dry bread crumbs, and I am ashamed to offer them to you.” The Holy Prophet (May Allāh's blessings be upon him) said, “Bring them to me.” She soaked them in water and also brought some salt. The Holy Prophet (May Allāh's blessings be upon him) asked, “Is there any broth?” She said, “O Messenger of Allāh! I only have vinegar.” The Holy Prophet (May Allāh's blessings be upon him) said, “Bring it.” He poured it over the food, ate it, and offered gratitude to Allāh. Then he said, “What an excellent condiment vinegar is, O Umm Hāni! A household that has vinegar is not poor.”

Huzoor (May Allāh be his Helper) said that this was the height of gratitude and also a gesture of encouragement to Ḥaḍrat Umm Hāni. This was the state of the conqueror of Makkah, who could have had anything from any household, yet he contented himself with dry bread crumbs.

When the Holy Prophet (May Allāh's blessings be upon him) arrived in Makkah and looked upon everything, especially the Ka‘aba, with love, the Anṣār became anxious. They feared that the Holy Prophet (May Allāh's blessings be upon him) might choose to stay in Makkah permanently. Ḥaḍrat Abu Hurairah (May Allāh be pleased with him) narrates that when the Holy Prophet (May Allāh's blessings be upon him) entered Makkah, he approached the Black Stone and kissed it, then performed Ṭawāf around the Ka‘aba. Afterwards, he ascended Mount Ṣafā from where he could see the Ka‘aba. He raised his hands in supplication and began praising Allāh. He prayed, praised Allāh, and supplicated as much as Allāh desired.

Seeing all this, the Anṣār became lost in their thoughts and said to one another, “The love of his homeland and tribe has overcome him, and perhaps he will now stay here among his relatives.” The very thought of being separated from the Holy Prophet (May Allāh's blessings be upon him) grieved them. While the Anṣār were in this state, the Holy Prophet (May Allāh's blessings be upon him) received a revelation. When it ended, he said, “O group of Anṣār!” They replied, “We are here, O Messenger of Allāh!” He said, “You are thinking that this person has been overwhelmed by love for his homeland.” They admitted it was so. The Holy Prophet (May Allāh's blessings be upon him) asked, “If that were the case, what would my name be? I am Muḥammad, the servant of Allāh and His Messenger. I migrated to you for the sake of Allāh, and now I will live and die with you.” Hearing this, the Anṣār wept uncontrollably and rushed to him, saying, “By Allāh! We only said this out of our great love for Allāh and His Messenger and fear of being separated from you.” The Holy Prophet (May Allāh's blessings be upon him) said, “Indeed, Allāh and His Messenger testify to your sincerity and accept your apology.”

When it was time for prayer, the Holy Prophet (May Allāh's blessings be upon him) instructed Ḥaḍrat Bilāl (May Allāh be pleased with him) to call the Adhān, which he did from the roof of the Ka‘aba.

It is narrated that the Holy Prophet (May Allāh's blessings be upon him) performed all the prayers that day with a single ablution. His usual practice was to perform fresh ablution for each prayer, but when the Ṣaḥāba saw him praying with one ablution, Ḥaḍrat ‘Umar asked, “O Messenger of Allāh! Today you have done something you do not usually do.” The Holy Prophet (May Allāh's blessings be upon him) replied, “O ‘Umar! I did this intentionally.” According to the scholars, the Holy Prophet (May Allāh's blessings be upon him) did this to demonstrate flexibility in times of need.

Huzoor (May Allāh be his Helper) said that there are a lot of reservations regarding the accounts of the execution of a few criminals on this occasion. This is because the reasons given for the execution are contrary to the practice and nature of the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) has given his opinion on this matter. He says that there were only eleven men and four women whose involvement in extreme brutality and murder was proven. They were essentially war criminals, and the order of the Holy Prophet (May Allāh's blessings be upon him) regarding them was that they should be executed, for they were not merely guilty of disbelief and fighting but were war criminals. However, most of them were pardoned by the Holy Prophet (May Allāh's blessings be upon him) upon the intercession of Muslims.

Huzoor (May Allāh be his Helper) said that the reasons for the executions that are mentioned in history are not entirely satisfactory. The claim that many were killed is false and amounts to slander against the Holy Prophet (May Allāh's blessings be upon him). There is no doubt that some leaders of the Quraish, who were staunch opponents of Islām, fled Makkah upon hearing of the Holy Prophet’s arrival. However, it is merely Ibn Ishāq’s assumption that they fled because their execution had been ordered. In reality, only a few individuals were sentenced to death at this time, and they were the ones for whom Divine decree had been issued. This is the truth of the matter. To claim that many were killed because they blasphemed against the Holy Prophet (May Allāh's blessings be upon him) is entirely false.

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

Huzoor (May Allāh be his Helper) again urged prayers for the state of the world and advised keeping essential supplies that would suffice for a few months.

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:

Amatul Nāṣir Nighat Ṣāḥiba, wife of Rāja ‘Abdul Mālik Ṣāḥib, passed away recently at the age of 70. She was a Mūsī. She was the granddaughter of Ḥaḍrat Mirza Sharīf Aḥmad Ṣāḥib (May Allāh be pleased with him), the great-granddaughter of Ḥaḍrat Nawāb Amatul Ḥafiz Begum Ṣāḥiba (May Allāh be pleased with her), and the daughter of Colonel Mirza Da‘wūd Aḥmad Ṣāḥib. She also spent a significant time in the USA, where she served Lajna as the Secretary of Finance and Secretary of Hospitality for nearly ten years.

Al Ḥāj Ya‘qūb Aḥmad bin Abu Bakr Ṣāḥib, former headmaster of Ahmadiyya Senior School and National Secretary for Tablīgh in Ghana, passed away at the age of 63 due to a brain injury sustained in an accident. He was a Mūsī. He is survived by two wives, four children, his mother, a sister, and a brother.

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
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