

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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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 19th September 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the past sermons, I have been speaking about the Battle of Ṭā’if. On that occasion, a Ṣaḥābī went to negotiate with the people of Ṭā’if, who had guaranteed his safety. However, when he approached their fort, they broke their promise and martyred him. Despite this, the Holy Prophet (May Allāh's blessings be upon him) did not abandon the pursuit of peace and sent Ḥaḍrat Ḥanzalah (May Allāh be pleased with him) to resume the dialogue. When the people of Ṭā’if attacked him as well, the Holy Prophet (May Allāh's blessings be upon him) asked, “Who will go and bring Ḥanzalah back safely?” Ḥaḍrat ‘Abbās (May Allāh be pleased with him) answered the call, rescued Ḥaḍrat Ḥanzalah from the attackers.

Since the people of Ṭā’if had long-standing ties with the Quraish, Ḥaḍrat Abu Sufyān bin Ḥarb and Ḥaḍrat Mughīrah (May Allāh be pleased with them) went into the fort to negotiate, but they too failed to secure peace. The inhabitants of the fortress said to them, “Tell Muḥammad, for the sake of Allāh, not to damage our orchards.” At their request, the Holy Prophet (May Allāh's blessings be upon him) withdrew the order to destroy those orchards. This episode stands as a sublime example of the Holy Prophet’s character: he revoked a command that might have altered the course of the campaign, solely because the enemy had invoked the name of Allāh.

The Holy Prophet (May Allāh's blessings be upon him) declared that he would set free any slave who descended from the fort walls and came to him. Twenty-three slaves availed of this amnesty. The Holy Prophet (May Allāh's blessings be upon him) freed all twenty-three slaves and entrusted each to a Muslim household with instructions that they receive proper knowledge of faith.

Seeing the state of the siege, the Holy Prophet (May Allāh's blessings be upon him) consulted Ḥaḍrat Nawfal ibn Mu‘āwiyah (May Allāh be pleased with him), who said, “This enemy is like a fox that has burrowed. If you stand over it, you will catch it; if you leave it, it cannot harm you.” Thereupon, the Holy Prophet (May Allāh's blessings be upon him) resolved to end the siege.

Huzoor (May Allāh be his Helper) said that this resolution was not based solely on that counsel but also on special guidance from Allāh. Nor was it unprecedented for the Holy Prophet (May Allāh's blessings be upon him) to withdraw from an important mission that appeared incomplete. He had previously related a dream to Ḥaḍrat Abu Bakr (May Allāh be pleased with him): “I saw a vessel of butter come to me, but a hen pecked at it and overturned the vessel.” Ḥaḍrat Abu Bakr said, “I think you will not obtain what you desire from Thaḳīf this time.” The Holy Prophet (May Allāh's blessings be upon him) had agreed with this interpretation.

When the decision to lift the siege was announced, some zealous youths protested, “Why do we have to return without victory?” They first approached Ḥaḍrat Abu Bakr and Ḥaḍrat ‘Umar (May Allāh be pleased with them) and urged them to entreat the Holy Prophet (May Allāh's blessings be upon him) to continue with the siege until victory was achieved. When both refused to do so, the youths themselves went to the Holy Prophet (May Allāh's blessings be upon him) and implored him with tears, “O Messenger of Allāh, permit us to fight!” He replied, “Very well. Fight tomorrow morning.” The next morning, they gained nothing but wounds. Therefore, when the Holy Prophet (May Allāh's blessings be upon him) announced, “Tomorrow morning we will depart,” the young men received the decision with relief, and the Holy Prophet (May Allāh's blessings be upon him) smiled at their changed demeanour.

Two of the Holy Prophet’s blessed wives, Ḥaḍrat Umm Salamah and Ḥaḍrat Zainab (May Allāh be pleased with them), accompanied him on this expedition. Two tents were pitched for them, and the Holy

Prophet (May Allāh's blessings be upon him) offered his prayers between those tents. Reports vary as to the length of the siege, from ten to forty nights.

At the time of departure, the Holy Prophet (May Allāh's blessings be upon him) said, “Recite this as we return:

آيِبُونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ

We are those who return, those who repent, those who worship, and those who praise our Lord.”

He was asked, “O Messenger of Allāh, curse Banu Thaḳīf.” Such was his magnanimity that instead of cursing, he prayed for them, “O Allāh! Guide Thaḳīf and bring them to us as Muslims.” He then prayed, “O Allāh! Grant them guidance and be sufficient for us against their supplies and provisions.” The primary objective of the Holy Prophet (May Allāh's blessings be upon him) was that the misguided should turn towards Allāh. Consequently, Allāh accepted his prayer, and not a year had passed before the people of Ṭā’if all became Muslims.

The distribution of the spoils of Ḥunain is also mentioned. On the Holy Prophet’s instruction, temporary structures were built for the accommodation of the slaves, who numbered between six and eight thousand, so that they could be protected from the severity of cold and heat. The spoils included twenty-four thousand camels, over forty thousand sheep and goats, and four thousand Uqiyah of silver, which amounts to approximately 490 kilograms. The Muslims had never acquired such abundant spoils before. Even on this occasion, the Holy Prophet (May Allāh's blessings be upon him) was mindful of training his Ṣaḥāba. Before the distribution of the spoils, he announced, “From this wealth, apart from the one-fifth (خُمْس), my right is the same as that of any one of you, and that one-fifth will also ultimately return to you.” Then he said, “If anyone has taken even a needle or its thread, or something even smaller, he should return it.” He said, “Beware of dishonesty, for on the Day of Judgement, it will be a cause of disgrace and a stain for the one who is guilty of it.”

Hearing this, a Ṣaḥābī brought a small ball made from camel hair, and presented it to him, saying, “I took this thread from the spoils to stitch a torn saddle.” Similarly, another Ṣaḥābī came forward who had taken a needle from the spoils and given it to his wife; he immediately went to his wife upon hearing the announcement, took the needle back, and placed it in the spoils.

In distributing the spoils, the Holy Prophet (May Allāh's blessings be upon him) first bestowed them upon the chieftains and leaders of the tribes as a means of softening the hearts. These leaders held status and prestige in their respective tribes. He gave them one hundred or fifty camels each. Then the Holy Prophet (May Allāh's blessings be upon him) instructed Ḥaḍrat Zaid bin Thābit (May Allāh be pleased with him) to call the remaining people and distribute the spoils among them. Each person’s share came to four camels or forty goats.

Explaining one reason for giving to the Quraish, the Holy Prophet (May Allāh's blessings be upon him) said, “I give to the Quraish to win their hearts, for it has not been long since they abandoned disbelief.” Some hypocrites objected to the distribution of the spoils and even alleged that—God forbid—he had not acted justly in the distribution of the spoils, nor had he acted according to Allāh's pleasure. When the Holy Prophet (May Allāh's blessings be upon him) heard this, his blessed face turned red, and he said, “If Allāh and His Messenger do not act justly, then who will?” Then he said, “May Allāh have mercy on my brother Moses; he went through even greater tribulations than this, and he remained patient.”

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

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 23 September 2025