

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 17<sup>th</sup> October 2025 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: In the last sermon, I spoke briefly about the Battle of Tabūk. I shall now relate some further details.

Describing the background of the Battle of Tabūk, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that when the Holy Prophet (May Allāh's blessings be upon him) conquered Makkah, there was a man named Abu ‘Āmir Madani from the Khazraj tribe. Because of his association with Jews and Christians, he had adopted certain devotional practices, and people began to call him “the monk.” However, he was not a Christian by faith.

When the Holy Prophet (May Allāh's blessings be upon him) migrated to Madinah, Abu ‘Āmir fled to Makkah. Later, when Makkah too came under Muslim control, he devised a fresh plot to create disorder and rebellion against Islām. He changed his name and appearance and took up residence in a village near Madinah called Qubā. Having been absent for a long time, the people of Madinah did not recognise him.

He then entered into a conspiracy with the hypocrites of Madinah and said to them, “I shall go to Syria to influence the Christian rulers and Arab Christian tribes, and I shall urge them to attack Madinah. Meanwhile, you must spread the rumour that Syrian forces are preparing to invade Madinah.”

Upon receiving these reports, the Holy Prophet (May Allāh's blessings be upon him) realised that delaying confrontation with the Romans would lead to greater harm. He therefore resolved to advance into their territory before they could attack and to meet them in a decisive encounter. Normally, the Holy Prophet (May Allāh's blessings be upon him) kept the details of his military expeditions secret, but the expedition of Tabūk was such that he announced it openly and warned the people in advance of the severe hardships of the route and the might of the enemy.

It was a year of drought and scarcity of food. The people were engaged in harvesting their crops when the call for Jihād was made. The heat was intense, the journey stretched for hundreds of miles, and provisions were scarce. Yet, when the Holy Prophet (May Allāh's blessings be upon him) commanded the Muslims to set out, the devoted Ṣaḥāba began their preparations at once.

The Holy Prophet (May Allāh's blessings be upon him) appealed to those with means to make financial sacrifices. Ḥaḍrat Abu Bakr (May Allāh be pleased with him) was the first to bring all his wealth and lay it before the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat ‘Uthmān (May Allāh be pleased with him) presented three hundred fully equipped camels, complete with saddles and litters. Upon this, the Holy Prophet (May Allāh's blessings be upon him) said, “From this day on, no act of ‘Uthmān will be held against him.”

According to one narration, Ḥaḍrat ‘Uthmān also presented a thousand camels and seventy horses. According to some accounts, he bore the entire expense of the expedition. Regarding Ḥaḍrat ‘Abdur Raḥmān bin ‘Auf (May Allāh be pleased with him), it is related that he contributed one hundred, or according to other narrations, two hundred or even four hundred ounces of silver.

Huzoor (May Allāh be his Helper) said that members of the Jamā‘at are very aware of the true spirit of financial sacrifice. I often recount such incidents whereby some people truly offer whatever they possess. The wealthy and the well-off should keep before them the examples of Ḥaḍrat Abu Bakr, Ḥaḍrat ‘Umar, and Ḥaḍrat ‘Uthmān (May Allāh be pleased with them). By the grace of Allāh, there are many affluent members who make sacrifices of the highest order.

Alongside the wealthy Ṣaḥāba, the poor and destitute also made contributions according to their means. The hypocrites mocked them, “Are they preparing to fight the Romans with only a handful of grain?” The women too made sacrifices by offering their ornaments in the cause of Allāh.

Meanwhile, the hypocrites did their utmost to discourage the believers, saying, “The heat is severe, and the enemy is formidable.” The people of Madinah were farmers, and their crops were ready for harvest; the hypocrites tried to use this as an excuse to hold them back. However, their attempts at discouragement had no effect on the sincere Ṣaḥāba. The hypocrites would appear before the Holy Prophet (May Allāh's blessings be upon him) and present false excuses for remaining behind, and he, in his compassion, granted them permission. Yet, the Holy Qur’ān exposed their hypocrisy and said:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السَّعَةِ ۚ وَسَيَحْلِفُونَ بِاللّٰهِ لَوِ اسْتَطَعْنَا كَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۚ وَاللّٰهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ۚ عَمَّا آلِهَتْ عَنْكَ ۚ لَمْ أَذُنْ لَهُمْ حَتَّىٰ يَتَّبِعِينَ لَكَ الْاٰذِنَ ۚ صَدَقُوا وَتَعْلَمُ الْاٰذِنَ ۚ لَا يَسْتَاذِنُكَ الْاٰذِنَ ۚ يَوْمُنَ ۚ وَاللّٰهُ وَالْيَوْمِ الْاٰخِرِ اَنْ يُجَاهِدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۚ وَاللّٰهُ عَلَيْهِمُ الْبَتَّةَ ۚ اِنَّا يَسْتَاذِنُكَ الْاٰذِنَ ۚ لَا يَوْمُنَ ۚ وَاللّٰهُ وَالْيَوْمِ الْاٰخِرِ اَنْ يَكْتَدُوا ۚ وَلَوْ اَرَادُوا الْخُرُوجَ لَعَدُّوا لَهُ عُدَّةً ۚ وَلَكِنْ كَرِهَ اللّٰهُ اٰبْعَانَهُمْ فَكَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْفَاعِلِينَ ۚ لَوْ خَرَجُوا فَيَكُونُ مَا رَاَدُوْكُمْ اِلَّا خِيَالًا ۚ لَا اَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ۚ وَفِيكُمْ سَعَّوْنٌ لَهُمْ ۚ وَاللّٰهُ عَلِيمٌ بِالظّٰلِمِينَ ۚ لَقَدْ اِجْتَعَلُوا الْفِتْنَةَ مِنْ قَبْلِ وَلَقَدْ اُولٰٓئِكَ الْاٰثِمُونَ ۚ حَتَّىٰ يَكُنْ اَمْرُ اللّٰهِ وَهُمْ لَمْ يَأْمُرُوْا ۚ وَمِنْهُمْ مَّنْ يَقُوْلُ اِذْذَنْ لِّيْ وَلَا تَقْتُلْنِيْ ۚ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ۚ وَاِنَّ جَهَنَّمَ لَهِيَ حِيْلَةٌ بِالْاٰفِرِينَ ۚ

“If it had been an immediate gain and a short journey, they would certainly have followed thee, but the hard journey seemed too long to them. Yet they will swear by Allāh, saying, ‘If we had been able, we would surely have gone forth with you.’ They ruin their souls; and Allāh knows that they are liars. Allāh remove thy cares. Why didst thou permit them to stay behind until those who spoke the truth had become known to thee and until thou hadst known the liars? Those who believe in Allāh and the Last Day will not ask leave of thee to be exempted from striving with their property and their persons. And Allāh well knows the righteous. Only those will ask leave of thee to be exempted who do not believe in Allāh and the Last Day, and whose hearts are full of doubt, and in their doubt they waver. And if they had intended to go forth they would certainly have made some preparation for it; but Allāh was averse to their marching forth. So He kept them back, and it was said: ‘Sit ye at home with those who sit.’ If they had gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro in your midst, seeking to create discord among you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers. They sought to create disorder even before this, and they devised plots against thee till the truth came and the purpose of Allāh prevailed, though they did not like it.” (9:43-49)

Huzoor said that the remaining details of this event would be mentioned in the next sermon, inshā’ Allāh.

Huzoor (May Allāh be his Helper) said: In the previous sermon, I mentioned the attack on the mosque in Rabwah. Pray for the Aḥmadī Khuddām who were injured in that attack. May Allāh grant them complete recovery and protect them from all complications. At present, three Khuddām remain in hospital with serious injuries, while the remaining five have been discharged after treatment, though their wounds will take time to heal. May Allāh grant full recovery to all of them and safeguard every member of the Jamā‘at everywhere from all evil and harm.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about Mr Sam ‘Ali Naina Ṣāhib, recently deceased member of the Marshall Islands and announced to lead his funeral prayer in absentia after the Friday prayer. He passed away recently in California at the age of eighty-three. He accepted Aḥmadīyyat in the 1980s. He faced fierce opposition but remained steadfast and courageous in his faith. He was regarded as an influential and respected figure in the local community. He was deeply devoted to preaching, community service, and sacrifice for faith.

Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 20 October 2025