

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 28<sup>th</sup> November 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Today, I will share additional details regarding the Expedition of Tabūk. As I said earlier, some of the hypocrites refused to participate in this expedition and presented various excuses. Even after the return of the Holy Prophet (May Allāh's blessings be upon him) to Madinah, we find accounts of their justifications and pretexts for not joining. In fact, this matter is also referred to in the Holy Qur’ān.

It was the practice of the Holy Prophet (May Allāh's blessings be upon him) that, upon returning to Madinah from any journey, he would first proceed to the mosque and offer voluntary prayers. Accordingly, after completing these prayers, he remained seated in the mosque, where people started coming to meet him and to be in his blessed presence. Likewise, those who had stayed behind due to weakness in faith or hypocrisy also came forward. Historians record that they numbered around eighty, though some narrations suggest even more. The Holy Prophet (May Allāh's blessings be upon him) accepted their ostensible excuses, renewed their pledge of allegiance and prayed for their forgiveness, leaving the matter to Allāh.

However, this crime of the hypocrites could not be forgiven, and Allāh revealed to him the following verses of the Holy Qur’ān:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ كُمْ قَدْ تَبَيَّنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۖ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَخْلِفُونَكُمْ بِاللَّهِ كُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرَضُوا عَنْهُمْ ۚ فَاعْرَضُوا عَنْهُمْ ۚ إِنَّهُمْ رَجَسٌ وَمَا لَهُمْ جَهَنَّمَ ۚ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَخْلِفُونَ كُمْ لَتَرْضُوا عَنْهُمْ ۚ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

‘They will make excuses to you when you return to them. Say, ‘Make no excuses; we will not believe you. Allāh has already informed us of the facts about you. And Allāh will observe your conduct, and also His Messenger; then you will be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do. They will swear to you by Allāh, when you return to them, that you may leave them alone. So leave them alone. Surely, they are an abomination, and their abode is Hell – a fit recompense for that which they used to earn. They will swear to you that you may be pleased with them. But even if you be pleased with them, Allāh will not be pleased with the rebellious people.’ (9:94-96)

Thus, Allāh showed His displeasure with those who remained behind from the Expedition of Tabūk. He forbade the Holy Prophet (May Allāh's blessings be upon him) from offering their funeral prayers or praying at their graves. They were also forbidden from taking part in any appeal for financial sacrifices or participating in any subsequent military campaigns.

Huzoor (May Allāh be his Helper) explained that there were four categories of people who stayed behind from the Tabūk expedition:

The first consisted of the fortunate ones who remained behind on the Holy Prophet's instructions to fulfil specific duties, such as Ḥaḍrat ‘Alī, Ḥaḍrat Ibn Umm Maktūm, and Ḥaḍrat Muḥammad bin Maslamah (May Allāh be pleased with them).

The second group comprised of those who were excused due to disability, illness, frailty, or extreme poverty, so that they lacked even the means for transportation. Regarding them, the Holy Prophet (May Allāh's blessings be upon him) said that they were spiritually with him at every stage.

The third comprised the hypocrites, whose actions were severely condemned, and the Holy Quran (May Allāh's blessings be upon him) decreed eternal divine displeasure and punishment for them.

The fourth group were those who lagged behind solely due to laziness. Among them, three Ṣaḥāba stand out as particularly noteworthy: Ḥaḍrat Ka'b bin Mālīk, Ḥaḍrat Murārah bin Rabī', and Ḥaḍrat Hilāl bin Umayyah (May Allāh be pleased with her).

The following verse of the Holy Qur'ān was revealed concerning them:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا ۖ حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۖ ثُمَّ تَابَ عَلَيْهِمْ لِيَسْتَوُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

‘And He has turned with mercy to the three whose case was deferred, until the earth became too strait for them with all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from Allah save unto Himself. Then He turned to them with mercy that they might turn to Him. Surely, it is Allah Who is Oft-Returning with compassion and is Merciful.’ (9:118)

Ḥaḍrat Ka'b bin Mālīk narrates that he had never missed any Ghazwa with the Holy Prophet (May Allāh's blessings be upon him) except Tabūk. He relates: The Holy Prophet (May Allāh's blessings be upon him) and Muslims began preparations. Each morning, I set out intending to ready my travel gear with them. Although my resolve was firm, I returned without progress, hindered by laziness. I told myself I could prepare the next day. This procrastination continued until the time came when everyone felt the urgency of travelling. One morning, the Holy Prophet (May Allāh's blessings be upon him) left with the Muslims, while I had arranged nothing. I planned to prepare in a day or two and catch up, but the next morning, I went out only to return empty-handed again. This persisted until the swiftly advancing army was far ahead. After his departure, mingling among people grieved me, as I saw only those accused of hypocrisy or the frail excused by Allāh. When news of the Holy Prophet's return arrived, anxiety gripped me and I thought of false excuses to escape his displeasure. But upon his arrival, all deceit fled my mind and I resolved to speak only the truth.

Ḥaḍrat Ka'b further relates: When the Holy Prophet (May Allāh's blessings be upon him) returned, those who had stayed behind approached him and offered excuses and swore oaths. They numbered a little over eighty. He accepted their apparent justifications and renewed their pledge. When I approached and offered my Salām, he smiled with the demeanour of someone displeased and beckoned me forward. I sat before him, and he asked what had held me back; had I not acquired a mount? I replied that, by Allāh, if I were before any other person in the world, my eloquence would surely allow me to escape their ire with an excuse. However, I know that if I utter a falsehood today to appease you, Allāh will soon incite your displeasure toward me. Yet if I speak the truth, even if it angers you, I hope for Allah's forgiveness. I confessed that I had no valid excuse; never had I been as fit and prosperous as when I failed to join you. Hearing this, the Holy Prophet (May Allāh's blessings be upon him) said, “He has spoken the truth. Arise and wait until Allāh decides your fate.” I enquired if others had confessed similarly. It was confirmed that two others had done so and received the same response.

As I walked through the market in Madinah, a Nabatean from Syria, who had come to sell grain, enquired about Ka'b bin Mālīk. People gestured toward me, and he delivered a letter from the King of Ghassān. It read, “We have learnt that your companion has treated you harshly and isolated you. God did not create you for humiliation or ruin; come to us, and we shall honour you.” Upon reading it, I thought, “This is yet another trial,” and I took the letter to an oven and cast it into the flames.

When forty of the fifty nights had elapsed, a messenger from the Holy Prophet (May Allāh's blessings be upon him) came and conveyed his command that I should separate from my wife. I asked if I should divorce her. He clarified, “No, simply separate and do not approach her.” The same directive was sent to my two Ṣaḥāba.

On the morning of the fiftieth night, after performing Fajr prayer, I was on the roof of one of my houses, in the state of distress described by Allāh, when I heard a caller proclaim: “O Ka'b bin Mālīk! Rejoice in glad tidings!” I prostrated immediately, knowing relief had arrived. After Fajr, the Holy Prophet (May

Allāh's Blessings be upon him) announced that Allāh had graciously accepted our repentance. People rushed to congratulate my two companions. I proceeded to the mosque. When I greeted the Holy Prophet (May Allāh's blessings be upon him) with Salām, he replied, and his face was radiant with joy, "Glad tidings to you of the finest day you have experienced since your mother bore you." I asked if this came from him or from Allāh. He said, "No, from Allāh Himself."

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 in absentia after the Friday prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- Hāfiz Muḥammad Ibrāhīm 'Ābid Ṣāhib, a missionary of the Jamā'at, passed away recently at the age of seventy-four. He joined the Jamā'at in 1967 and pledged Bai'at at the hand of Ḥaḍrat Khalīfatul Masīḥ III (May Allāh shower His mercy upon him). He was born blind. He enrolled in Jāmi'a Aḥmadīyya that same year and completed his Shāhid degree in 1977, along with passing the Arabic Fāzil examination. He had the honour of serving for approximately forty-seven years. He was deeply attached to Khilāfat. He is survived by his wife, two sons, and four daughters.
- Sheikh Abu Bakr George Ṣāhib, a Mu'allim of the Jamā'at in Liberia, passed away recently at the age of seventy. He pledged Bai'at in 1980. He was an affluent man and, after retirement, Allāh instilled in him an extraordinary passion for serving the faith. Though he was not formally a life devotee, his practical dedication exceeded that of many who are. He leaves behind two wives, three sons, and two daughters.
- Samīna Bhanno Ṣāhibā, wife of Dr Faḍl Maḥmūd Bhanno Ṣāhib of Liberia, passed away recently. She was the granddaughter of Ḥaḍrat Maulānā 'Abdul Rahīm Dard Ṣāhib, a Ṣaḥābī of the Promised Messiah (Peace be upon him). She earned her BA in Rabwah and later an MA in Arabic from Punjab University, Lahore. For about thirty-five years, she accompanied her life-devoted husband in Africa, met every challenge with bravery, remained steadfast in all circumstances, and fulfilled the demands of Waqf with enthusiasm. She is survived by her husband and a daughter.

Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 03 December 2025