

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 05<sup>th</sup> December 2025 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: In the previous sermon, I spoke about Ḥaḍrat Ka‘b bin Mālik (May Allāh be pleased with him) and several other Ṣaḥāba who had remained behind during the campaign to Tabūk and how the Holy Prophet (May Allāh's blessings be upon him) was displeased with them. In this context, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) gave some valuable advice to the Jamā‘at. He cited the fact that those who had been under disciplinary action in Madinah had not been allowed to speak with others, nor were others allowed to speak with them. However, he had noticed that, in Qādiān, some people, who were forbidden to interact with others under disciplinary action, were being allowed into the homes of some Aḥmadīs. He warned that such people are like serpents, and while they are no threat to Allāh or His Messenger or the Khalīfa, they would certainly harm those who support them.

Huzoor (May Allāh be his Helper) explained that Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) said this in 1936 in the context of some mischief that was taking root in Qādiān.

The expedition to Tabūk proved full of blessings, for it established deep awe of the Muslims across the whole of Arabia. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that, after the return from Tabūk, the people of Tā‘if also submitted to Islām, and they were followed by the scattered tribes of Arabia who came, one after another, seeking permission to become part of the Islamic state. Thus, the Islamic banner rose over the whole of Arabia.

Following the return from Tabūk, another military expedition was sent. The Expedition of Khālīd bin Walīd was directed toward the Banu Ḥārith tribe in Najrān. According to one account, this mission took place in Rabī‘ul-Awwal of the tenth year after the Hijrah. When sending out this army, the Holy Prophet (May Allāh's blessings be upon him) directed Ḥaḍrat Khālīd bin Walīd (May Allāh be pleased with him) to invite the tribe to Islām three times before resorting to any combat. Only if they declined should he proceed to fight them. Ḥaḍrat Khālīd faithfully followed this order, and as a result, the whole tribe embraced Islām.

Ḥaḍrat Khālīd then wrote a letter to the Holy Prophet (May Allāh's blessings be upon him), informing him that he had delivered the message of Islām exactly as he had instructed and that the people had accepted it. He said that he was staying among them, teaching them the principles of the faith, its obligations, and its prohibitions, while awaiting further guidance from the Holy Prophet (May Allāh's blessings be upon him). In response, the Holy Prophet (May Allāh's blessings be upon him) instructed Ḥaḍrat Khālīd to convey to the people the good news of Divine rewards, to caution them about Divine punishments, and to bring with him a delegation from among them. Accordingly, Ḥaḍrat Khālīd selected some representatives from the tribe and brought them with him to the Holy Prophet (May Allāh's blessings be upon him).

Huzoor (May Allāh be his Helper) proceeded to recount the dialogue that took place between the Holy Prophet (May Allāh's blessings be upon him) and the delegation from Banu Ḥārith. The Holy Prophet (May Allāh's blessings be upon him) appointed Qais bin Ḥussain as their leader and, toward the end of Shawwāl or in Dhul-Qa‘dah, granted them permission to return home. Merely four months after their departure, the Holy Prophet (May Allāh's blessings be upon him) passed away.

The expedition to Tabūk was the final major campaign personally led by the Holy Prophet (May Allāh's blessings be upon him), while the last expedition he dispatched was the army under the command of

Ḥaḍrat Usāma (May Allāh be pleased with him). Ḥaḍrat Anas (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) informed the people about the martyrdom of Ḥaḍrat Zaid, Ḥaḍrat Ja'far, and Ḥaḍrat 'Abdullah bin Rawāha (May Allāh be pleased with them). He then said that, following their martyrdom, one of Allāh's swords—namely, Ḥaḍrat Khālīd bin Walīd—had seized the banner of Islām, and Allāh had blessed Islām with victory through him.

When the Holy Prophet (May Allāh's blessings be upon him) returned to Madinah after the Farewell Ḥajj, there were no more threats from the southern regions. However, there were potential dangers from the north on account of the Romans, who were arrogant about their power and could attack at any time. Furthermore, the issue of avenging the martyrs from the Battle of Mu'tah remained unresolved. Not long after the Holy Prophet (May Allāh's blessings be upon him) came back from Ḥajj, he issued orders for an army commanded by Ḥaḍrat Usāma bin Zaid to be sent toward Syria. Preparations for this mission had commenced prior to the onset of the Holy Prophet's illness and were finalised just two days before his demise.

The Holy Prophet (May Allāh's blessings be upon him) had ordered the battle against the Byzantines in the last days of the month of Ṣafar. He summoned Ḥaḍrat Usāma and instructed him to advance to the location where his father had been martyred and to vanquish the enemy. Ḥaḍrat Usāma set out with the banner that the Holy Prophet (May Allāh's blessings be upon him) himself had tied and handed it to Ḥaḍrat Buraidah bin Ḥusaib (May Allāh be pleased with him) for safekeeping. He then assembled the troops at Jurf, a site approximately three miles north of Madinah. This army included nearly all the prominent Muhājirīn and Anṣār, such as Ḥaḍrat Abu Bakr, Ḥaḍrat 'Umar, Ḥaḍrat Abu 'Ubaydah, Ḥaḍrat Sa'd bin Abi Waqqāṣ, Ḥaḍrat Sa'īd bin Zaid, Ḥaḍrat Qatādah bin Nu'mān, and Ḥaḍrat Salamah bin Aslam (May Allāh be pleased with them). Ḥaḍrat Usāma was designated as the commander over all these distinguished Ṣaḥāba.

Some people started criticising this decision. When these murmurings reached the Holy Prophet (May Allāh's blessings be upon him), he was displeased. He mounted the pulpit and delivered an address to the assembly, wherein he extolled the virtues of Ḥaḍrat Usāma and his father, Ḥaḍrat Zaid.

During this time, the Holy Prophet's illness grew more severe, but he persistently said that the army of Ḥaḍrat Usāma must depart without further delay. On Sunday, medication was administered to him, and his health deteriorated further that day. Ḥaḍrat Usāma came back from Jurf to enquire about his well-being. Although the Holy Prophet (May Allāh's blessings be upon him) was unable to speak, he lifted both hands toward the heavens and then placed them upon Ḥaḍrat Usāma's head, as if invoking blessings upon him.

By Monday, there was a slight improvement in his condition, and he advised Ḥaḍrat Usāma to set out under Allah's blessings. Ḥaḍrat Usāma went back to the encampment and issued the command to advance. Precisely at that moment, a messenger arrived for Ḥaḍrat Usāma and conveyed the news that the Holy Prophet (May Allāh's blessings be upon him) was breathing his last. He hastened back immediately, accompanied by Ḥaḍrat Abu Bakr, Ḥaḍrat 'Umar, and other Ṣaḥāba. Soon thereafter, the Holy Prophet (May Allāh's blessings be upon him) departed from this world.

The army led by Ḥaḍrat Usāma eventually set forth following the Bai'at to Ḥaḍrat Abu Bakr. This army comprised three thousand warriors, including one thousand mounted cavalry. The mission was successful. The adversaries were either defeated or taken captive, and there were no Muslim casualties.

Huzoor (May Allāh be his Helper) said that this concludes the narrative of the expeditions. In forthcoming sermons, he would discuss further aspects of the blessed life of the Holy Prophet (May Allāh's blessings be upon him).

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:

- 'Azīzur Raḥmān Khālīd Ṣāhib, a missionary who recently passed away in the USA. He served in different capacities in Pakistan and in several African countries. Huzoor (May Allāh be his Helper) said

that he spent some time with him whilst living in Ghana, and found him to be very hardworking, simple, and selfless. His grandson, Ḥamza ‘Ubaidullah Ṣāhib, is also a missionary. He is survived by two sons and three daughters.

- ‘Edi Ḥamaidi Ṣāhib of Indonesia passed away in Madinah at the age of seventy, shortly after completing ‘Umrah. He was steadfast in his prayers, devoted to Tahajjud, and maintained daily recitation of the Holy Qur’ān. He nurtured a profound love for Khilafat. He is survived by four daughters and ten grandchildren. He was granted the blessed honour of being laid to rest in Jannatul Baqī‘. Huzoor (May Allāh be his Helper) said that, although clerics in Pakistan deprive Aḥmadīs of the right to bury their loved ones in their own cemeteries, Allāh bestowed upon ‘Edi Ḥamaidi Ṣāhib the privilege of burial in Jannatul Baqī‘—a place where no one would desecrate a grave.

Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 10 December 2025