

The National Amīr/ President
Jamā‘at Aḥmadīyya,
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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 22nd December 2023 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) continued with the accounts regarding the Battle of Uhud and said: As was mentioned previously, Muslims inflicted significant damage on the disbelievers at the battle of Uhud, forcing them to flee. Despite the Holy Prophet's explicit orders to secure the mountain pass, the majority of the men stationed there abandoned their post. As a result, the enemy was able to mount an attack from that side, resulting in heavy casualties for the Muslims.

According to the accounts, when the flag-bearing polytheists were killed one after the other, the enemy turned around and began to flee. Seeing this, the Muslims began pursuing them and collecting the spoils of the battle. At the same time, the group of Muslim archers who had been told by the Holy Prophet (May Allāh's blessings be upon him) not to leave the Mountain Pass under any circumstances left their post, allegedly to seize the spoils of battle. Ḥaḍrat ‘Abdullah bin Jubair (May Allāh be pleased with him), who had been appointed as leader of the group, tried to stop them, but most of them did not listen to him, and he was left with less than ten men who stood their ground.

According to most historians and Hadīth accounts, the Companions who abandoned the pass were eager to acquire the spoils of battle. Similarly, scholars have claimed in their commentary of following verse that the Companions were rushing to seize the spoils of battle:

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعِدَّةً اِذْ يُخَشِوْهُمْ بِاَيْدِيهِمْ حَتّٰى اِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْاَهِمْرِ وَعَصَيْبِكُمْ مِّنْ بَعْدِ مَا اٰرٰهُمْ مَا تُحِبُّوْنَ مِنْكُمْ مَّنْ يُرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيْدُ الْاٰخِرَةَ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللّٰهُ ذُو فَضْلٍ عَلٰى الْمُؤْمِنِيْنَ

‘And Allah had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you became lax and disagreed among yourselves concerning the order and you disobeyed after He had shown you that which you loved, He withdrew His help. Among you were those who desired the present world, and among you were those who desired the next. Then He turned you away from them, that He might try you — and He has surely pardoned you, and Allah is Gracious to the believers.’ (3:153)

However, it does not appear credible that the noble Companions abandoned their post just for selfish reasons. To argue that the revered Companions were driven by their desire for spoils of battle ignores the fact that they were willing to sacrifice their money, families, and even their lives for the Holy Prophet (May Allāh's blessings be upon him). Acquiring the spoils of battle after victory was a bonus, but it could never constitute the Companions' goal or purpose. When the Companions at the pass realised that the disbelievers were decisively vanquished and that the Muslims were pursuing them, they wanted to join in celebrating the victory. Perhaps they believed that in these final dying hours, they, too, might take part in the Jihād, and for this reason, abandoned the mountain pass.

According to Ḥaḍrat Muṣleḥ Mau‘ūd’s (May Allāh be pleased with him) interpretation of this verse, the Companions stationed at the pass also aspired to engage in the battle. However, this was also a worldly goal because they believed they were not personally participating in the fight. This was despite the command that they must obey the Holy Prophet (May Allāh's blessings be upon him). Allāh says that your leader and his escorts were looking towards the hereafter; they anticipated the repercussions of your move and understood that it would not be favourable. Your perspective, on the other hand, was superficial. This explanation would be more fitting for the honour of the Companions of the Holy Prophet (May Allāh's blessings be upon him).

According to Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him), the true intent of "world" in this verse is not the acquisition of spoils of battle, as people often imply; rather, their focus was on the physical victory, whereas Ḥaḍrat ‘Abdullah bin Jubair (May Allāh be pleased with him) had his eyes on the Hereafter, which meant that he considered obedience to the Holy Prophet (May Allāh's blessings be upon him) as the greatest achievement.

Nonetheless, the pass was abandoned, except for Ḥaḍrat ‘Abdullah bin Jubair and a few of his troops. When Khālīd bin Walīd, who had not yet joined Islām and was part of the retreating army, saw

that the pass had been abandoned, he, along with 'Ikrimah bin Abi Jahl, assaulted it with cavalry. The disbelievers' onslaught was so quick and brutal that the Muslims at the pass were instantly martyred.

The Muslims, who were uninformed of the raid and were preoccupied with accumulating spoils of war and seizing hostages on the battlefield, were unable to repel the unexpected onslaught. The conflict abruptly shifted in favour of the disbelievers. The fleeing disbelievers also returned and encircled the Muslims from all sides. The Muslim defence collapsed, and they began dumping the spoils they had collected.

In this fight, Ḥaḍrat Ḥamza (May Allāh be pleased with him) was also martyred. He was battling with two swords in front of the Holy Prophet (May Allāh's blessings be upon him), sometimes boldly advancing and sometimes retreating. He faltered once and fell, and Waḥshi murdered him with a spear.

Ḥaḍrat Mirza Bashīr Aḥmad relates that when the news of Ḥaḍrat Ḥamza's martyrdom reached the Holy Prophet (May Allāh's blessings be upon him), it deeply grieved him. It is related that after the Battle of Ṭa'if, when Waḥshi, who had murdered Ḥaḍrat Ḥamza, was brought before the Holy Prophet (May Allāh's blessings be upon him), he pardoned him. However, due to his affection for Ḥaḍrat Ḥamza, the Holy Prophet (May Allāh's blessings be upon him) said that Waḥshi should not come before him. At that moment, Waḥshi promised himself that he would not find rest until the hand that murdered the uncle of the Holy Prophet (May Allāh's blessings be upon him) killed a notable adversary of Islām. During Ḥaḍrat Abu Bakr's Khilāfat, he fulfilled his pledge by slaying the fraudulent claimant to prophethood, Musailimah Kadhdhāb, in the Battle of Yamama.

Ḥaḍrat Ḥamza's dead body was disrespected and severely mutilated which greatly saddened the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat Ḥamza's sister, Ḥaḍrat Ṣafiya (May Allāh be pleased with her), a brave woman, was hastening to look at the corpses, but the Holy Prophet (May Allāh's blessings be upon him) ordered that she should be stopped as he did not wish for any woman to see such a distressing sight, but she couldn't be restrained. Finally, when she was told that the Holy Prophet (May Allāh's blessings be upon him) did not want her to look at those bodies, she stopped and gave her two pieces of fabric, saying, "These are for my brother Ḥamza because I have received the news of his martyrdom." And she sought permission to see her brother's deceased body, which the Holy Prophet (May Allāh's blessings be upon him) granted. When Ḥaḍrat Ṣafiya saw the martyred body of her brother, she became overwhelmed with emotions, and tears flowed from her eyes.

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

Huzoor (May Allāh be his Helper) once again appealed for prayers for the suffering Muslims of Palestine. Huzoor (May Allāh be his Helper) said that we should pray that Allāh may help the world achieve peace in the face of this persecution. May Allāh enable Muslims to speak out against injustice with one voice and work to put an end to oppression.

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.

- Sheikh Aḥmad Hussain Abu Sardana Ṣāhib of Gaza. He was martyred in a recent Israeli airstrike. He was 94 years old and had graduated from Al-Azhar University. Under divine guidance, he pledged Bai'at and joined Aḥmadiyyat in 1970. He was a devout Aḥmadī who had deep love for Khilāfat and the Holy Qur'ān. He passed away issueless. His second wife, who was with him at the time, was also hurt in the incident.
- 'Usmān Aḥmad Ṣāhib from Kenya passed away recently. He was born in 1932 and embraced Aḥmadiyyat in 1964 after being introduced to the Jamā'at in the 1960s. With a history of serving the Jamā'at spanning many decades, he translated numerous Jamā'at's publications into Swahili. He was one of the earliest Mūṣiis in the Kenyan Jamā'at. He was Known for his strong morals and principles and dedication to Chanda, and was very regular in Tahajjud prayer. He held high regard for missionaries and displayed kindness.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 28 December 2023