

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President  
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**Extracts from the Friday Sermon delivered by Ḥaḍrat *Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 17<sup>th</sup> January 2020 at Baitul Futūh Mosque, London.**

Huzoor (May Allāh be his Helper) said: Today I will relate the last part of the accounts relating to Ḥaḍrat *Sa’ad bin Ubādah* (May Allāh be pleased with him). Ḥaḍrat *Sa’ad* (May Allāh be pleased with him) was prominent among *Ansāri* Companions whom they wanted to choose as Khalīfa after the demise of the Holy Prophet (May Allāh’s Blessings be upon him). Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) writes in his book *Seerat Khatam un Nabiyyīn* that *Ansār* were insistent upon electing him as Khalīfa on account of his being their leader, but later when Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) was elected, Ḥaḍrat *Sa’ad* (May Allāh be pleased with him) wavered for a time. Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) has shed light on this event with respect to the importance of Khilāfat. I consider it important to cite it here as it is the need of hour and reflects on why *Bai’at* is essential, what is the importance of Khilāfat, and what was the reaction of Ḥaḍrat *Sa’ad* (May Allāh be pleased with him).

Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says: The word *Qatl* (قَتْلٌ) also means to sever ties. After the demise of the Holy Prophet (May Allāh’s Blessings be upon him) there was disagreement among the Companions regarding Khilāfat. *Ansār* believed that Khilāfat was their right and that if there was to be a Khalīfa from among the *Muhajirīn* then there must also be one from among *Ansār*. That is to say, there should be two Khalīfas. *Banu Hāshim* said that they were entitled to Khilāfat since the Holy Prophet (May Allāh’s Blessings be upon him) belonged to their family. The *Muhajirīn* wanted the Khalīfa to be from among *Quraish*, because the Arabs would not follow anyone else, but they did not propose any specific name and left it to election. They said that whomsoever the Muslims chose will be considered to have been chosen by Allāh. Hearing this, *Banu Hāshim* and *Ansār* agreed with them. However, one Companion did not understand this and he was the one whom the *Ansār* had proposed as their Khalīfa. Perhaps he took this as a personal insult or did not understand the situation, and he refused to pledge *Bai’at* to Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him). Some accounts attribute a saying to Ḥaḍrat *Umar* (May Allāh be pleased with him) that he said, “أَقْتُلُوا سَعْدًا” (Kill *Sa’ad*). However, neither he nor anyone else killed *Sa’ad*. Some linguists say that what Ḥaḍrat *Umar* (May Allāh be pleased with him) meant was that *Sa’ad* should be boycotted. According to some accounts, Ḥaḍrat *Sa’ad* (May Allāh be

pleased with him) would thereafter come to the mosque and offer the prayer alone and no one would talk to him. The word ‘*Qatl*’ also mean to be boycotted.

Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says: When *Muhajirīn*, and Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) in particular, explained to *Ansār* that their selection would not be beneficial for Islām and that Muslims would never accept it, *Ansār* agreed to pledge *Bai’at* to a *Muhajir* and finally agreed on Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him).

Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says: When Ḥaḍrat *Sa’ad* (May Allāh be pleased with him) hesitated to pledge *Bai’at*, Ḥaḍrat *Umar* (May Allāh be pleased with him) had said “أَقْتُلُوا سَعْدًا” (kill *Sa’ad*). But he did not kill him, nor did anyone else, and he lived on and died during the Khilāfat of Ḥaḍrat *Umar* (May Allāh be pleased with him) in Syria. This has led the early scholars to infer that *Qatl* here did not mean to physically kill someone, rather it meant to boycott. If Ḥaḍrat *Umar* (May Allāh be pleased with him) had indeed intended that *Sa’ad* should be killed then, being a passionate man, he could have done it himself. Or some other Companions could have done it. According to some accounts, Ḥaḍrat *Sa’ad* (May Allāh be pleased with him) lived on even after the Khilāfat of Ḥaḍrat *Umar* (May Allāh be pleased with him) and no Companion ever hurt him. All this shows that the word *Qatl* meant to boycott and not to physically kill. He kept apart from the other Companions and no one ever tried to harm him.

Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says: Estrangement from Khilāfat cannot make a person worthy of any kind of honour. I once heard Ḥaḍrat Khalīfatul Masīh I (May Allāh be pleased with him) say, “Do you know who was the enemy of the first Khalīfa?” He then answered the question himself and said, “Read the Qur’ān and you will find that his enemy was *Iblīs*.” He then said, “I too am the Khalīfa and my enemy is also *Iblīs*.”

Ḥaḍrat *Musleh Mau’ūd* (May Allāh be pleased with him) says: There is no doubt that Khalīfa is not ordained, but at the same time it is also not right to say that he cannot be ordained. Ḥaḍrat *Adam* and Ḥaḍrat *Da’wūd* (May peace be upon them) were ordained and they were also Khulafā. In the same way, the Promised Messiah (May peace be upon him) was ordained and he was a Khalīfa. Likewise, all other Prophets are ordained and they are also Khalīfa. Just as every man is, in a sense, a Khalīfa, so is every Prophet a Khalīfa. However, there are Khulafā who were not ordained. There is no difference between them in terms of obedience, for it is as obligatory to obey a Khalīfa as it is to obey a Prophet. The difference is that while obedience to a Prophet is because he is the centre of Divine revelation and purity, the Khalīfa is not showed obedience for this reason, rather he is showed obedience because he is assigned the task of implementing Divine revelation and is the centre of the organisation. This means that a Khalīfa implements the revelation that is given to the Prophet and of running the Jamā’at that is established by the Prophet. This is why sages and scholars say that the Khulafā are granted lesser infallibility as compared to Prophets who are granted greater infallibility.

Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) says: I heard Ḥaḍrat Khalīfatul Masih I (May Allāh be pleased with him) say that you cannot free yourself of obedience to me that Allāh has made obligatory upon you even if you find fault with some of my actions. The task that I have been commissioned with is to uphold the Jamā'at, and thus it is obligatory upon you to obey me. As for the Prophets, it is the Divine practice that—aside from some human frailties that are necessary to distinguish between Divinity and morality and are necessary for teaching the followers—all their actions are safeguarded by Allāh. As for the Khulafā, it is the Divine practice that such of their actions are safeguarded by Allāh which are concerned with the progress of their Jamā'at, and they will never make a mistake, or remain firm on a mistake, that would harm their Jamā'at or turn the victory of Islām into defeat. In other words, whatever tasks the Khalīfa undertakes for the strengthening of the Jamā'at and for the progress of Islām, Allāh will safeguard them, and even if he makes an error, Allāh will Himself correct it. Thus, with regard to actions pertaining to the Jamā'at, the responsibility lies with Allāh, not with the Khalīfa. This is why it is said that Allāh Himself establishes Khilāfat. This does not mean that the Khalīfa cannot make mistakes, rather it means that Allāh will correct this mistakes through the Khalīfa's own words or actions, and even if he does not correct them He will protect against their adverse effects.

Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) said: If with Allāh's Wisdom and Will the Khulafā happen to do something that is apparently harmful for the Muslims and there's a probability that the Jamā'at may go towards decline rather than progress, Allāh will cause the consequences of that laps to change in such subtle ways that the Jamā'at will continue to move towards progress.

Thus, If there are Khulafā who are the centre of purity of deeds as well as the centre of the Nizām-e-Jamā'at, there can be such Khulafā as well who may be less perfect in purity as compared to other Khulafā but greater in management skills. In any case, it is incumbent upon everyone to obey them all.

Huzoor (May Allāh be his Helper) said: It should also be remembered that seeking advice from experts and professionals whether belonging to same faith or not, is normal. The Promised Messiah (May peace be upon him) hired an English lawyer in one of the lawsuits against him, but this does not mean that he sought advice regarding his Prophethood. Advice can be sought from an expert even if he belongs to another faith. Thus, for example even if it is proven that advice was sought from Ḥaḍrat *Sa'ad bin Ubādah* (May Allāh be pleased with him) in a worldly matter in which he was considered an expert, it cannot be concluded that he was a permanent part of the consultative process. There is, however, no authentic account verifying that he was ever consulted regarding any matter. According to most accounts, he left Medina and went to live in Syria and the Companions had the impression that he had cut himself off from the centre of Islām. Even upon his death, some Companions are reported to have said that he was killed by angels or *Jinn*, which shows that they did not see his death in a good light. Everybody's life is taken by angels, but to say so about a particular person means that Allāh through his special Will caused him to die so that

he might not become a source of division, or to save him from any kind of hypocrisy or antagonism that might denigrate his status as a Companion who participated in the Battle of *Badr*. Although he separated himself from the Companions.

Huzoor (May Allāh be his Helper) says: All these accounts reveal that the Companions did not hold him in high esteem as they had done previously. This is why they used such strong words upon his demise. Hence, it is totally against the teachings and history of Islām to claim that one can sustain his status in Islām even without pledging *Bai'at* to Khilāfat. Anyone who harbours such thoughts is completely incognizant of the meaning of *Bai'at*.

Ḥaḍrat *Sa'ad bin Ubādah* (May Allāh be pleased with him) passed away in Hauran, Syria about two and a half years after Ḥaḍrat *Umar* (May Allāh be pleased with him) was elected as Khalīfa. According to *Allāma Ibn-e-Hajr Asqalāni*, he died in Busra. There are contradictory accounts about the year of his death. According to some, he died in 14 AH, according to others in 15 AH or 16 AH. According to *Tabaqātul Qubra* the tomb of Ḥaḍrat *Sa'ad bin Ubādah* (May Allāh be pleased with him) is located in a village known as *Manīha* close to Damascus.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at about the sad demise of *Syed Sarwar Shah Sahib*, a member of Sadr Anjuman Ahmadiyya Qādiān; and of *Shaukat Gohar Sahiba*, wife of Dr. *Latif Ahmad Qureshi Sahib*, of Rabwah. She was the daughter of Ḥaḍrat *Maulana Abdul Mālik Khan Sahib*. Huzoor (May Allāh be his Helper) spoke about their services for the Jamā'at and led their funeral prayer in absentia after the Friday prayer.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 23 January 2020