

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfa-tul-Masīh V (May Allāh be his Helper) on 29th January 2021 from Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) said: Today I will speak about Ḥaḍrat ‘Uthmān’s (May Allāh be pleased with him) participation in the battles alongside the Holy Prophet (May Allāh’s Blessings be upon him). I have already stated the circumstances because of which he was unable to take part in the Battle of *Badr*.

In the Battle of *Ghatfān*, which took place in *Muharram* or *Safar*, 3 AH, the Holy Prophet (May Allāh’s Blessings be upon him) appointed Ḥaḍrat ‘Uthmān (May Allāh be pleased with him) as the Amīr of Medina. The tribes of *Banu Ghatfān*, *Banu Thalaba* and *Banu Muḥārīb* had gathered at *Dhi Amar* in *Najd* for a surprise attack on Medina. In order to thwart their plan, the Holy Prophet (May Allāh’s Blessings be upon him) proceeded to *Dhi Amar* with four hundred and fifty Companions. When the enemy heard of his arrival, they scattered and hid in the surrounding hills. After the threat of fighting was temporarily averted, the Holy Prophet (May Allāh’s Blessings be upon him) returned to Medina.

The battle of *Uhud* took place in 3 AH and Ḥaḍrat ‘Uthmān (May Allāh be pleased with him) took part in it. In this battle, due to the negligence of the archers, *Khalid bin Waleed* had the opportunity to attack the Muslims. Meanwhile, after the martyrdom of Ḥaḍrat *Mus’ab bin ‘Umair*, the rumour of the martyrdom of the Holy Prophet (May Allāh’s Blessings be upon him) started going around. This was due to Ḥaḍrat *Mus’ab*’s resemblance to the Holy Prophet (May Allāh’s Blessings be upon him). Hearing the news of martyrdom of the Holy Prophet (May Allāh’s Blessings be upon him) Ḥaḍrat ‘Uthmān is mentioned as one of the Companions who left the battlefield. However, considering their faith and sincerity and the circumstances, God Almighty announced forgiveness for all these Companions in the Holy Qur’ān and said:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا. وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Those of you who turned their backs on the day when the two hosts met, surely it was Satan who sought to make them slip because of certain doings of theirs. But certainly Allāh has already pardoned them. Verily, Allāh is Most Forgiving, Forbearing. [3:156]

Regarding the diplomatic role of Ḥaḍrat ‘Uthmān (May Allāh be pleased with him) on the occasion of the peace treaty of *Hudaibiyyah*, Ḥaḍrat *Mirza Bashīr Ahmad Sahib* (May Allāh be pleased with him) writes: The Holy Prophet (May Allāh’s Blessings be upon him) had a dream that he was performing *Ṭawāf* of the *Ka’abah* with his Companions.

Zul-Qa'dah, one of the sacred months, was close at hand. Therefore, on the basis of this dream, the Holy Prophet (May Allāh's Blessings be upon him) ordered the Companions to prepare for 'Umrah. Since there was no intention to fight on this occasion, the Holy Prophet (May Allāh's Blessings be upon him) ordered the Muslims not to carry their weapons of war and only take their sheathed swords, as was the norm for travellers in those times. The Holy Prophet (May Allāh's Blessings be upon him) also urged the Bedouins living in the vicinity of Medina to accompany him but very few of them did. Ḥaḍrat *Umm-e-Salama* (May Allāh be pleased with her) accompanied the Holy Prophet (May Allāh's Blessings be upon him) on this journey.

Arriving at *Zul-Hulayfah*, the Holy Prophet (May Allāh's Blessings be upon him) ordered the Companions to mark 70 camels for sacrifice and to put on *Ihrām*. Also, in order to learn about the situation of *Quraish*, he sent a scout by the name of *Busr bin Sufyān* to Mecca. *Busr* came back and reported that *Quraish* of Mecca were in a rage and determined to stop him from performing 'Umrah and that some of them were wearing tiger skins to express their zeal. He also reported that *Quraish* had sent a detachment under the command of *Khalid bin Waleed* to stop the Muslims from entering Mecca. Upon receiving this information, the Holy Prophet (May Allāh's Blessings be upon him) sought to avoid confrontation and ordered the Companions to take a relatively difficult route closer to the sea instead of the common route to Mecca. When the Holy Prophet (May Allāh's Blessings be upon him) reached *Hudaibiyyah*, nine miles from Mecca, his camel sat down and would not move. Following this divine signal, and in order to uphold the sanctity of the *Ka'abah* and its environs, the Holy Prophet (May Allāh's Blessings be upon him) ordered the Companions to set up camp at *Hudaibiyyah*.

Budail bin Warqā', the chief of *Khuza'a* tribe came to the Holy Prophet (May Allāh's Blessings be upon him) along with some of his men and apprised him of the intentions of *Quraish*. The Holy Prophet (May Allāh's Blessings be upon him) said that he had only come with the intention of performing 'Umrah and was ready to reach an agreement. He said, "Quraish should stop fighting me and let me freely convey the message of Islām to other people. However, if *Quraish* reject this proposal, then I am ready for war." His speech had a great effect on *Budail* and he conveyed this proposal to *Quraish*. The zealous and reckless among *Quraish* were not willing to listen to him, but the more reasonable among them were more receptive. *Urwah bin Mas'ūd*, the influential chief of *Thaqīf* tribe, told *Quraish* that Muhammad (May Allāh's Blessings be upon him) had put forward an excellent proposal. He thus took them into confidence and came to the Holy Prophet (May Allāh's Blessings be upon him) for further negotiations.

Urwah was already in agreement with the opinion of the Holy Prophet (May Allāh's Blessings be upon him) but still tried to incorporate more conditions in favour of *Quraish*. Returning to *Quraish*, he said to them, "I have seen the court of Caesar and Chosroes, but I have never seen their subjects honour them the way the Companions of Muhammad obey and honour him." After *Urwah*, the chief of *Banu Kinanah*, *Hulais bin 'Alqama*, came on behalf of *Quraish*. Seeing *Hulais*, the Holy Prophet (May Allāh's Blessings be upon him) told the Companions that the people of *Hulais'* tribe liked the scene of the sacrifice. The Holy Prophet (May Allāh's Blessings be upon him) therefore instructed them to bring the

sacrificial animal before *Hulais*. When *Hulais* heard the sound of sacrificial animals and *takbīr*, he was greatly affected. Then a man named *Mikraz bin Hafṣ* came. Seeing him, the Holy Prophet (May Allāh's Blessings be upon him) said, "God forbid, this man is not good." The conversation with this man had just started when *Sohail bin Amr*, a famous Meccan chief, made his appearance. Seeing *Sohail*, the Holy Prophet (May Allāh's Blessings be upon him) said, "*Sohail* is coming. Now, God willing, the matter will be resolved with ease."

After the diplomacy of *Quraish*, the Holy Prophet (May Allāh's Blessings be upon him) felt that someone should be sent to *Quraish* to negotiate on his behalf. *Khiraṣh bin Umayyah*, a man from *Khuza'a* tribe, was selected for the task. The Holy Prophet (May Allāh's Blessings be upon him) also gave him his camel. Since the talks were still in an early stage, *'Krimah bin Abu Jahl*, a zealous young man of *Quraish*, attacked and injured *Khiraṣh's* camel. *Quraish* then decided to send some troops to encircle the Muslim camp in secret and attack the Muslims upon finding an opportunity. However, the Holy Prophet (May Allāh's Blessings be upon him) came to learn of this plot, and despite them having done so in a sacred month, the Holy Prophet (May Allāh's Blessings be upon him) forgave them. The Holy Qur'ān while mentioning these incidents said:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

And He it is Who withheld their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them. And Allāh sees all that you do. [48:25]

Considering the treatment of *Khiraṣh bin Umayyah* at the hands of the Meccans and their conspiratorial activities, the Holy Prophet (May Allāh's Blessings be upon him) decided to send some influential person as his ambassador to negotiate with *Quraish*. For this purpose, the Holy Prophet (May Allāh's Blessings be upon him) chose Ḥaḍrat *'Umar bin Khaṭṭāb* (May Allāh be pleased with him), but Ḥaḍrat *'Umar* said that the people of Mecca were his worst enemies now as there was no influential person of his tribe left among them. He suggested the name of Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) who belonged to *Banu Umayyah* tribe, and the Holy Prophet (May Allāh's Blessings be upon him) liked this proposal.

The Holy Prophet (May Allāh's Blessings be upon him) gave a letter to Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) mentioning the purpose of his visit, which was to perform *'Umrah*. Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) negotiated with *Abu Sufyān* and other *Quraish* leaders who insisted that Muslims could not perform *'Umrah* that year. When Ḥaḍrat *'Uthmān* (May Allāh be pleased with him) was preparing to return, some mischievous people of *Quraish* stopped him and his companions from leaving Mecca. Meanwhile, a rumour spread among the Muslims that the Meccans had martyred Ḥaḍrat *'Uthmān* (May Allāh be pleased with him). The Holy Prophet (May Allāh's Blessings be upon him), in great shock at the news, gathered all the Companions under an acacia tree and took from them an oath of allegiance that, if this news was true, they would not leave that place without avenging Ḥaḍrat *'Uthmān*. The Holy Prophet (May Allāh's Blessings be upon him) placed his left hand on his right hand and said that it was the hand of *'Uthmān*. In Islāmic history, this allegiance is known as "*Bai'at-e-Rizwān*". The

Companions always spoke of this *Bai'at* with great affection and pride. This *Bai'at* is mentioned in the Holy Qur'an as follows:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Surely, Allāh was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand. [48:19]

When *Quraish* were informed of this allegiance, they became frightened. They freed Ḥaḍrat 'Uthmān (May Allāh be pleased with him) and his companions and agreed to make a treaty with the Muslims. The peace talks took place in a very cordial, conciliatory atmosphere and the terms of the settlement were soon agreed upon. According to the agreement, Muslims could come to Mecca for 'Umrah for three days in the following year. If a man from Mecca went to Medina, even if he were a Muslim, he could not be given refuge in Medina, but if a Muslim came to Mecca, the people of Mecca were not obliged to return him. Both sides could make Arab tribes their allies. This agreement was for a duration of ten years during which there would be no war between *Quraish* and the Muslims. Two copies were made of the agreement and they were signed by eminent people from both sides, including Ḥaḍrat 'Uthmān (May Allāh be pleased with him).

At the end of the sermon, Huzoor (May Allāh be his Helper) again appealed for prayers, especially for the situation in Pakistan. Huzoor (May Allāh be his Helper) said that people are not even safe in their own homes and the police go wherever the clerics tell them. May Allāh save the country and Aḥmadīs from the mischievous officers and tyrants. May every Aḥmadī be able to live in his homeland in peace and freedom. If our prayers continue, we will soon see that the opponents come to a terrible end that will be a warning for others. May Allāh enable us to keep praying. *Amīn*.

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLAMABAD (UK)

Dated: 03 February 2021