

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President  
Jamā'at Ahmadiyya,

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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 26<sup>th</sup> February 2021 from Mubarak Mosque Islāmabad, Tilford, UK.**

Huzoor (May Allāh be his Helper) said; Today I will continue to speak about the conquests that took place during the Khilāfat of Ḥaḍrat 'Uthmān (May Allāh be pleased with him). They include the conquest of Tabaristan in 30 AH, the conquest of Armenia, the conquest of Khorasan in 31 AH, as well as the conquest of some areas of the present-day Afghanistan in 32 AH. The battle of *Ṣawari* against the Romans took place in 31 or 34 AH. In 32 AH, Ḥaḍrat *Amīr Mu'āwiyah* advanced to Rome and reached the gates of Constantinople. When Ḥaḍrat 'Abdullah bin Sa'ad bin Abi Sarh defeated the French and the Berbers in Africa and Andalusia, the Romans were greatly infuriated and set out with an unprecedented armada of five hundred ships to attack the Muslims. The two armies fought a fierce battle and the Muslims finally gained victory with the help of Allāh.

Islām reached the Indian subcontinent when Ḥaḍrat 'Uthmān (May Allāh be pleased with him) sent an army to Sindh under the command of Ḥaḍrat 'Ubaidullah bin Mu'ammār. These fighters demonstrated great valour in the conquest of *Makrān*. Similarly, Ḥaḍrat *Mujashay' bin Mas'ūd Salmi* led a detachment of the Muslim army against the opponents of Islām in Kabul, the present capital of Afghanistan. At that time Kabul was considered to be a part of India. Ḥaḍrat *Mujashay'* fought against the opponents of Islām in the province of Balochistan and spread the teachings of Islām in the adjoining area of *Sajistān*. Thereafter, Muslims settled in these parts of the Indian subcontinent.

The Holy Prophet (May Allāh's Blessings be upon him) had foretold about the upheavals that would take place during the Khilāfat of Ḥaḍrat 'Uthmān (May Allāh be pleased with him). The Holy Prophet (May Allāh's Blessings be upon him) had told Ḥaḍrat 'Uthmān: "Allāh may clothe you with a shirt. If people demand that you take it off, you must never do so." Ḥaḍrat *Ka'ab bin 'Ujrah* narrates that one day the Holy Prophet (May Allāh's Blessings be upon him) was speaking of a *fitna* that would appear in the future. As he was speaking, a man passed by with his head covered with a shawl. The Holy Prophet (May Allāh's Blessings be upon him) pointed to him and said that at the time of that *fitna*, this person would be on the right path. Ḥaḍrat *Ka'ab* immediately caught up with the person and found that it was Ḥaḍrat 'Uthmān (May Allāh be pleased with him).

Likewise, during his last illness, the Holy Prophet (May Allāh's Blessings be upon him) met Ḥaḍrat 'Uthmān (May Allāh be pleased with him) in solitude. As the Holy Prophet (May Allāh's Blessings be upon him) spoke to him, the colour of Ḥaḍrat 'Uthmān's (May Allāh be pleased with him) face changed.

The day the hypocrites surrounded Ḥaḍrat 'Uthmān (May Allāh be pleased with him) in his house and martyred him, Ḥaḍrat 'Uthmān said: "The Messenger of Allāh gave me an instruction and I stand firm on it."

Referring to the causes of the differences that arose during the Khilāfat of Ḥaḍrat 'Uthmān (May Allāh be pleased with him), Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) says that Ḥaḍrat 'Uthmān and Ḥaḍrat 'Ali (May Allāh be pleased with them) were among the first devotees of Islām. All that is alleged against these great elders and their friends is the work of the enemies of Islām. Ḥaḍrat 'Uthmān (May Allāh be pleased with him) did not introduce any innovations in Islām nor did Ḥaḍrat 'Ali desire to be the Khalīfa. Ḥaḍrat 'Uthmān was the man who served Islām to such an extent that the Holy Prophet (May Allāh's Blessings be upon him) had said to him that God would not hold him to account for anything and that he could do whatever he pleased. What this meant was that he had progressed so far in piety that it was no longer possible for him to do anything contrary to God's commandments.

During the first six years of Ḥaḍrat 'Uthmān's (May Allāh be pleased with him) Khilāfat, there were no disturbances. It was only in the seventh year that movement started against some of his governors. Ḥaḍrat 'Uthmān (May Allāh be pleased with him) upheld the rights of the people but they could not be equal to the early Muslims and Companions of the Holy Prophet (May Allāh's Blessings be upon him), therefore, some people started spreading hate against the Companions of the Holy Prophet (May Allāh's Blessings be upon him). The miscreants had their headquarters in *Kūfa* but they had now reached Medina. All this was the result of a conspiracy instigated by the Jews. The conspirators knew well that under Ḥaḍrat 'Uthmān's (May Allāh be pleased with him) rule nobody could oppress the weak and the helpless. Ḥaḍrat 'Uthmān (May Allāh be pleased with him) gathered the miscreants and the Companions of the Holy Prophet (May Allāh's Blessings be upon him) at one place where his informants spoke about the designs of the miscreants. Upon this, all the Companions were of the opinion that these people should be killed, but Ḥaḍrat 'Uthmān (May Allāh be pleased with him) ignored them and responded to the absurd and baseless objections of the miscreants one by one. The Companions detested the miscreants and thought that if they were not punished soon, the Islāmic government would be in jeopardy. Ḥaḍrat 'Uthmān (May Allāh be pleased with him), however, was an embodiment of mercy and did not want them to die in their misguided state. The miscreants should have repented of their sins and showed remorse after witnessing the forbearance of Ḥaḍrat 'Uthmān (May Allāh be pleased with him); instead, they continued to grow in their rage and went away thinking of how to act upon their schemes.

In the second part of the sermon, Huzoor (May Allāh be his Helper) spoke about some members of the Jamā'at who had passed away recently.

1. *Abdul Qadir Sahib*, son of *Bashīr Ahmad Sahib* of Peshawar, was martyred on 11<sup>th</sup> February at the age of 65 years. The martyr used to work at his uncle's clinic where he was offering Zuhr prayer with other friends when the bell rang. As soon as he opened the door, a boy opened fire on him. The martyr was also shot in the leg in January 2009 when the same clinic was attacked. He was punctual in *Tahajjud* prayers and recitation of the Qur'ān. He had a passion for preaching and was deeply devoted to Khilāfat. He was very kind and friendly person. He is survived by his wife, four sons and five daughters.

2. *Akbar Ali Sahib*, an *Asīr Rahe Molā* (prisoner in the path of Allāh), son of *Ibrahim Sahib* of Nankana District, died of a heart attack in jail on 16<sup>th</sup> February at the age of 55. Aḥmadiyyat was introduced to his family through his father in 1920. He had retired from the army as a *Hawaldār*. He was fond of preaching, was very hospitable and cared for the needy. He is survived by two widows, a son and a daughter.
3. *Khalid Mahmood-ul-Hasan Bhatti Sahib*, Wakil-ul-Māl Thālith, Vice President of Ansārullāh Pakistan and Vice President Jalsa Sālāna Rabwah, passed away on 16<sup>th</sup> February, at the age of 67 years. He did his MA in Political Science and History from Punjab University and then worked as a lecturer in government service for two years. He resigned from his post in 1982 and dedicated his life. He served the Jamā‘at in various capacities for about 38 years. He also had the opportunity to visit Indonesia, Singapore, Burma, Sri Lanka, Nepal and Uganda, where he worked meticulously and helped to strengthen the bonds of members with the Jamā‘at and Khilāfat. He was a member of various committees, including Khuddām-ul-Aḥmadiyya, Ansārullāh's Majālis ‘Āmila, and Qadā’ Board. He was very diligent in protecting the Jamā‘at’s property. He was loyal to the Khilāfat and an upholder of Jamā‘at’s traditions. He is survived by his wife, a son *Khurram Usman Sahib* who is a life-devotee, and two daughters.
4. *Mubarak Ahmad Tahir Sahib*, Legal Adviser to Sadr Anjuman Aḥmadiyya, passed away on 17<sup>th</sup> February at the age of 81. Aḥmadiyyat came into his family in 1927 through his father *Sufi Ghulam Muhammad Sahib*. In 1970, after completing his MA in Economics and LLB, he dedicated his life on the basis of a dream. In his more than 50 years of service, he also served in Wakālat Māl Thānī, as Legal Advisor to Tahrīk-i-Jadīd, and as a teacher in Uganda. In 1983, Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him) appointed him as the Legal Adviser to Sadr Anjuman Aḥmadiyya and he served in this capacity till his demise. He was a compassionate man who shared the sorrows of others. He was cheerful, accustomed to performing *Nawāfil*, reciting the Holy Qur’ān, and offering *Durūd Sharīf*.  
Huzoor (May Allāh be his Helper) said: When I served as Nazir A’lā and also prior to that, I often came in contact with him regarding various matters. He had perfect faith in Allāh and in the prayers of the Khalīfa. He always started every task with prayers and *Sadaqāt*. Allāh had blessed him with financial abundance and he used it to help the poor and needy. He is survived by his wife, four sons and two daughters. One of his sons, *Hafiz Ijaz Ahmad Tahir*, is a missionary and lecturer at Jāmi‘a Aḥmadiyya UK. Another son, *Nasr Ahmad Tahir*, is a life-devotee who works for *The Review of Religions* in Canada.

Huzoor (May Allāh be his Helper) prayed: May Allah grant all the deceased a lofty status in heaven. *Amīn*.

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLAMABAD (UK)

Dated: 02 March 2021