

The National Amīr/ President
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Ḥadrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 01st December 2023 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: Today, I will recount certain events about the battles in which the Holy Prophet (May Allāh's blessings be upon him) participated, shedding light on his life and character. As seen in the context of the Battle of *Badr*, the Holy Prophet (May Allāh's blessings be upon him) displayed great compassion towards the prisoners of war. The captives themselves attested that, following his instructions, the Companions provided them with better food than they themselves had. Subsequently, he released them under very lenient conditions. For some, the ransom was as simple as teaching Muslim children to read and write. All of this was because he did not harbour any personal animosity towards anyone; rather, he was engaged in a struggle against those seeking to eliminate the religion of Allāh. Some prisoners had been coerced into joining the enemy and did not harbour any desire to fight the Muslims. The Holy Prophet (May Allāh's Blessings be upon him) provided them with numerous amenities, and some even embraced Islām. He established the principles and regulations of warfare, honouring his agreements and meticulously adhering to them.

The life of the Holy Prophet (May Allāh's blessings be upon him) exemplified the teachings of the Holy Qur'ān concerning fundamental principles of justice, equity, and the establishment of peace, as Allāh says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا الْعِدْلَ ۗهُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

'O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.' (5:9)

The exemplary life of the Holy Prophet (May Allāh's blessings be upon him), illuminated by this teaching, encompassed every facet of these teachings and set their loftiest standards.

Today, I will discuss the context of the Battle of *Uhud*. Historical accounts reveal that this battle resulted from aggression by the adversaries, which compelled the Muslims to engage in combat. It took place in the month of *Shawwal*, three years after the Battle of *Badr*. Historians and biographers universally agree that the Battle of *Uhud* occurred in *Shawwal*, 3rd *Hijrī*, although some accounts mention 4th *Hijrī*. The Holy Prophet (May Allāh's blessings be upon him) departed from Madinah on a Friday afternoon and reached the field of *Uhud* before dawn on Saturday. *Ḥadrat Mirza Bashir Aḥmad Ṣāhib* (May Allāh be pleased with him) in *Sīrat Khātamun Nabīyyīn* dates the Battle of *Uhud* as the 15th of *Shawwal*, 3rd *Hijrī*.

The causes of this battle originated from the aftermath of the Battle of *Badr*, where the *Quraish* faced a significant defeat. Following this, certain prominent figures among the *Quraish*, including *‘Abdullah bin Abi Rabī‘ah*, *‘Ikramah bin Abu Jahl*, *Ṣafwān bin Umayyah*, and others, approached *Abu Sufyān*. These individuals held a stake in the wealth from a trading caravan that had led to the Battle of *Badr* and was stored in *Dārul Nadwa* within Makkah. They briefed *Abu Sufyān* that *Muḥammad* (peace be upon him) had killed their people, suggesting that these resources should be utilized to prepare to fight him. Seeking retribution for their fallen comrades, they expressed their willingness to assemble an army funded by the profits from that caravan. Their proposal was approved, and the *Quraish* allocated 25,000 dinars specifically for the fight, distributing it among the original owners of the wealth.

Besides this main cause, other circumstances also contributed to this conflict. For example, following the Battle of *Badr*, it became unfeasible for the people of Makkah to travel to Syria because the trade route traversed the vicinity of Madinah. Due to their prior oppression and transgressions, the *Quraish* encountered mounting difficulties in passing through these areas.

The setbacks faced by the *Quraish* in various battles, the loss of their leaders at *Badr*, and the capture of seventy of their men significantly tarnished their status and reputation. Their quest for

vengeance was fuelled by a necessity to restore their honour. To garner support from neighbouring tribes, they enticed others with promises of wealth and appeals to honour and prestige.

Information about these plans of disbelievers reached the Holy Prophet (May Allāh's blessings be upon him) through a letter from Ḥaḍrat 'Abbas (May Allāh be pleased with him). Simultaneously, the Jews and hypocrites began circulating false rumours, claiming that Ḥaḍrat *Muhammad* (May Allāh's blessings be upon him) had received some bad news. This created widespread concern and tumultuous speculation, suggesting an imminent attack by the polytheists of Makkah.

The *Quraish* army departed from Makkah in the final days of *Ramaḍān* or at the onset of *Shawwal* in 3rd *Hijrī*. They comprised three thousand individuals, including seven hundred soldiers, two hundred cavalry, and three thousand camels. Additionally, fifteen women accompanied them, among whom were the wives of *Abu Sufyān*, *'Ikramah bin Abu Jahl*, *Ṣafwān bin Umayyah*, *Khālid bin Waleed*, and *'Amr bin 'Ās*.

Upon discovering that Ḥaḍrat 'Abbas had provided intelligence about the *Quraish* army to the Holy Prophet (May Allāh's blessings be upon him), *Abu Sufyān* became confounded. *Ṣafwān bin Umayyah* reassured him saying that they had substantial numbers, abundant weaponry, and the potential to inflict both physical and financial harm on the Muslims who were quite vulnerable.

Hind, *Abu Sufyān's* wife, proposed a distressing idea: to exhume the grave of Holy Prophet's mother and offer parts of her remains as ransom for their captives. The *Quraish* opposed this suggestion, fearing it would lead to the desecration of their deceased. The women accompanying this army vehemently fuelled feelings of revenge as the caravan advanced. Meanwhile, the Muslims were also gearing up for battle.

According to *Sīrat Khātamun Nabīyyīn*, the Holy Prophet (May Allāh's blessings be upon him) dispatched two of his Companions to gather information about the *Quraish* army. Simultaneously, he conducted a census of the entire Muslim population in Madinah to assess their numbers and strength, revealing a total of fifteen hundred Muslims. Given the circumstances of that time, this count was deemed significant.

Around this time, the Holy Prophet (May Allāh's blessings be upon him) had a dream depicting the slaughter of a cow and the breaking of his sword's tip. He interpreted this as a sign of the martyrdom of someone close to him or possibly an affliction upon himself. He sought counsel on whether to confront the *Quraish* within Madinah or venture outside. Based on his dream, he directed the Companions to relocate women and children to a secure place and stand prepared in the field.

Influenced by these events and possibly by the blessed vision of the Holy Prophet (May Allāh's blessings be upon him), elder Companions suggested that it was best to face the enemy while remaining within Madinah, a viewpoint that the Holy Prophet (May Allāh's blessings be upon him) also supported. However, a group of young Muslims, who had not participated in the Battle of *Badr* and fervently desired an opportunity to serve the religion through martyrdom, insisted that the Holy Prophet (May Allāh's blessings be upon him) lead them out of Madinah so that the enemy would not perceive them as cowardly. The Holy Prophet (May Allāh's blessings be upon him) accepted the youths' opinion and resolved to confront the disbelievers in the open field.

After the Friday prayer, the Holy Prophet (May Allāh's blessings be upon him) urged the Muslims to join in this expedition for the sake of *Jihād*, promising divine rewards.

At the end of the sermon, Huzoor once again appealed for prayers for the people of Palestine and said that after the pause in fighting, there will be indiscriminate bombardment upon them once again, as a result of which more innocent people will lose their lives. What will be the extent of this cruelty? Only Allāh knows best. The intentions of the big powers for the Palestinians are very dangerous. Hence, we must pray a great deal for them.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 05 December 2023