

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon delivered by *Hadrat Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 8th March 2019 at Baitul Futūh Mosque, London.

Our Imām, *Hadrat Khalīfa-tul-Masīh V* (May Allāh be his Helper) continuing with the accounts of the Companions of the Holy Prophet (May Allāh's Blessings be upon him) who participated in the Battle of *Badr* said: today first of them about whom I will speak is;

Ḥaḍrat *Qais bin Mihsan* (May Allāh be pleased with him):

He was an *Ansāri* Companion. At some places his name appears as *Qais bin Hisn*. He belonged to *Banu Zuraiq* of *Ansār*. His mother was *Aneesa bint Qais* and his father was *Mihsan bin Khalid*. His children lived in Medina at the time of his demise.

Ḥaḍrat *Jubair bin Iyas* (May Allāh be pleased with him):

His father's name was *Iyas bin Khalid*. He belonged to *Banu Zuraiq* branch of *Khazraj* tribe. In some accounts his name also appears as *Jubair bin Ilyas* and *Jubair bin Iyas*.

It is mentioned in Aḥādīth that a Jew cast a magic spell on the Holy Prophet (May Allāh's Blessings be upon him) which affected him. Huzoor (May Allāh be his Helper) said: We should know the reality of this assertion and be able to answer any objections against the Holy Prophet (May Allāh's Blessings be upon him). So I will present some details of this incident from our literature.

Ḥaḍrat Mirzā Bashir Aḥmad Ṣāḥib (May Allāh be pleased with him) writes that it is recorded in history and even in Ḥadīth that after the Treaty of *Hudaibiyyah*, a hypocrite of Jewish descent by the name of *Labīd bin A'asam* cast a spell on the Holy Prophet (May Allāh's Blessings be upon him) (God forbid). It was alleged that he did this by tying some strands of hair to a comb, reading some incantations on it, and then putting it in a well. And it is asserted and publicised that the Holy Prophet (May Allāh's Blessings be upon him) remained under this spell for a long time. The Holy Prophet (May Allāh's Blessings be upon him) remained sad and anxious during these days and constantly turned to prayer. Loss of memory was a major indication of this and would forget some things as a result. Allāh revealed the truth of the mischief to the Holy Prophet (May Allāh's Blessings be upon him) through a dream.

Ḥaḍrat Mirzā Bashir Aḥmad Ṣāḥib (May Allāh be pleased with him) writes that such a web of tales was spun around this incident that it is really difficult to differentiate fact from fiction. If all these narratives are taken together, the image of the Holy Prophet (May Allāh's Blessings be upon him) that emerges is one of a very weak man who could easily be influenced by ill-intentioned adversaries in worldly matters and they could control his mind through their unholy concentration, and that, God forbid, he was helpless in the face of it. However, when these narratives are looked at critically

with reason and logic and are properly researched, it becomes crystal clear that this was a temporary episode of loss of memory that resulted from occasional worries and weakening of the body, and which mischievous enemies used to spread the rumour that they had cast a spell on the Prophet of the Muslims—God forbid! However, God granted the Holy Prophet (May Allāh's Blessings be upon him) quick recovery and thus the enemy was humiliated and their propaganda failed.

Ḥaḍrat Mirzā Bashir Aḥmad Ṣāḥib (May Allāh be pleased with him) further writes: It is the worst use of human reasoning to even think that the man who conquered all the satanic powers of the world and was the greatest messenger and trampled upon the head of serpentine forces, and the like of whom was never born and never will be born, could have been the victim of the spell of a despicable Jewish-born man. This is impossible. And this is not just my claim, rather the Holy Prophet (May Allāh's Blessings be upon him) himself rejected this notion. This is clarified in the Ḥaḍīth wherein Ḥaḍrat *Ayesha* (May Allāh be pleased with her) says: I asked the Holy Prophet (May Allāh's Blessings be upon him), “Do I have my Satan?” The Holy Prophet (May Allāh's Blessings be upon him) said, “Yes.” I asked, “Does every human being have a Satan?” The Holy Prophet (May Allāh's Blessings be upon him) said, “Yes.” Then I asked wonderingly, “And do you have a Satan too??” The Holy Prophet (May Allāh's Blessings be upon him) said, “Yes, but God has granted me such dominion over him that he has become a Muslim.” In the view of this Ḥaḍīth, can it even be thought that a Jewish hypocrite, belonging to a people whom the Holy Qur’ān describes as accursed, could have cast a spell on such a great person as the Holy Prophet (May Allāh's Blessings be upon him), and that, God forbid, the Holy Prophet (May Allāh's Blessings be upon him) remained sad and depressed as a consequence of this satanic spell for a long time? Liars have always used such ploys in all times, but the All-Mighty and All-Powerful God always exposes them. But what then is the truth of the incident cited by Ḥaḍrat *Ayesha* (May Allah be pleased with her) and recorded in *Sahih Bukhari*? It is not difficult to arrive at the truth of the matter when one looks at the ways and machinations of the Jewish hypocrites and the background of the events.

The first point to be noted is that the alleged incident took place after the Treaty of *Hudaibiyyah*. It is written in *Tabqat ibn Sa’ad* that the Holy Prophet (May Allāh's Blessings be upon him) decided, on the basis of a dream, to go to Mecca to perform *Umrah*, but had to return without fulfilling his purpose after being stopped by the *Quraish*. This apparent failure was so painful that even great and eminent Companions like Ḥaḍrat *’Umar* (May Allāh be pleased with him) temporarily wavered because of it. It is written in *Bukhari* that the impact this event was having on people of weak faith affected the Holy Prophet (May Allāh's Blessings be upon him) and for a time he remained anxious and his health suffered as a result, and he constantly prayed in this state of anxiety. All this affected his nerves and memory and for a time he showed signs of loss of memory. These things are a part and parcel of being human, and Prophets are no exception. But when the Jews and the hypocrites saw the Holy Prophet (May Allāh's Blessings be upon him) was suffering from loss of memory on account of weakness of nerves and brain, they started to claim, for the sake of causing mischief that they had, God forbid, cast a spell on the Prophet of the Muslims, and that all his forgetfulness and other symptoms were a result of this spell.

Ḥaḍrat Mirzā Bashir Aḥmad Ṣāḥib (May Allāh be pleased with him) writes: The second point is that the Jews and hypocrites, seeing the Holy Prophet (May Allāh's Blessings be upon him) in this state, started to surreptitiously defame the holy founder of Islām, just as they had maligned Ḥaḍrat *Ayesha* (May Allāh be pleased with her),

after she had been left behind in the Battle of *Bani Mustalaq*, in order to hurt the Holy Prophet (May Allāh's Blessings be upon him).

The third point is that in order to have a physical sign of this spell and to more easily influence simple-minded people, a Jew by the name of *Labīd bin A'asam* tied some strands of hair to a comb and buried it in a well, and this started a series of rumours which disturbed the Holy Prophet (May Allāh's Blessings be upon him).

The fourth point is that when the Holy Prophet (May Allāh's Blessings be upon him) prayed to Allāh in this state of anguish and asked Him to counter this mischief through His grace and to reveal to him the truth about it so that he could apprise simple-minded people of it, the prayer was accepted.

The fifth point is that Allāh heard the supplications of the Holy Prophet (May Allāh's Blessings be upon him) and exposed the mischief of *Labīd bin A'asam*. The Holy Prophet (May Allāh's Blessings be upon him) then went to the well with some witnesses and buried the comb in the ground.

He then writes: The question then arises that if the Holy Prophet (May Allāh's Blessings be upon him) was Allāh's greatest Prophet and *Khātamun-Nabiyyīn*, then why did he suffer from loss of memory that could have hindered the fulfilment of his mission as a Prophet. The answer is that every Prophet has two capacities. One is his capacity as the Prophet of God, on account of which he is blessed with Divine discourse and is appointed the teacher of his followers and is an example for them. The other capacity is that he is a human being like all others and is subject to all human frailties and weaknesses. They fall ill as other humans do. So just as the Holy Prophet (May Allāh's Blessings be upon him) would occasionally suffer from loss of memory, so he did for a while in the aftermath of the Treaty of *Hudaibiyyah*. In short, the condition of the Holy Prophet (May Allāh's Blessings be upon him) after the Treaty of *Hudaibiyyah* was not the result of some magic or spell, rather it was a temporary loss of memory resulting from the circumstances, which the mischief-makers used to malign the Holy Prophet (May Allāh's Blessings be upon him).

Once a Hindu tried to hypnotise the Promised Messiah (May peace be upon him) but he failed to do so. Ḥaḍrat Mirzā Bashir Aḥmad Ṣāhib (May Allāh be pleased with him) writes: "If the servant holds such a status that Allāh the Almighty did not allow for him to be hypnotised then how can one believe that the Master i.e the Holy Prophet (May Allah's Blessings be upon him) was hypnotised by the Jews, God forbid."

Huzoor (May Allāh be his Helper) said: Praise be to Allāh that having believed in the Imām of the age, we are able to fathom the true status and dignity of the Holy Prophet (May Allāh's Blessings be upon him).

Please convey these guidelines given by Huzoor (May Allāh be his Helper) to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 14 March 2019