

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلامة علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat *Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 17th November 2023 at *Mubārak Mosque Islāmabād, Tilford, UK*.

Huzoor (May Allāh be his Helper) said: Towards the end of the previous sermon, I mentioned about acceptance of Islām of Ḥaḍrat *Furāt bin Hayyān* (May Allāh be pleased with him). Further details in this regard are that he was captured and was held as a prisoner. He had previously sustained some injuries in the Battle of *Badr* but had managed to evade capture. When Ḥaḍrat *Abu Bakr* (May Allāh be pleased with him) saw him, he advised him to reconsider his ways and embrace Islām. Moved by Ḥaḍrat *Abu Bakr's* counsel, Ḥaḍrat *Furāt* proceeded towards the Holy Prophet (May Allāh's blessings be upon him) and, while passing by an *Anṣārī* Companion, declared, "I am a Muslim." The *Anṣārī* promptly informed the Holy Prophet (May Allāh's blessings be upon him) about his acceptance of Islām. The Holy Prophet (May Allāh's blessings be upon him), entrusting the matter to Allāh, said that if he professed to have embraced Islām, then it was a matter between him and Allāh. With these words, the Holy Prophet (May Allāh's blessings be upon him) freed him.

It is also mentioned that Ḥaḍrat *Zaid bin Hāritha* (May Allāh be pleased with him) was sent on an expedition to *Qardah* in *Jumādiyul Ākhir*, 3rd *Hijrī*. Ḥaḍrat *Mirza Bashir Aḥmad* (May Allāh be pleased with him) writes that following the cessation of assaults from the *Banu Sulaim* and *Banu Ghatfān* factions, Muslims were once again compelled to leave their homes due to an imminent threat. Till then, the *Quraish* had used the coastal routes of *Hijāz* for their trade towards Syria, but they abandoned it as the tribes in that area had become allies of the Muslims. Consequently, they chose the route of *Najd* leading to Iraq, which was surrounded by tribes hostile to the Muslims, particularly *Sulaim* and *Ghatfān* tribes.

In the month of *Jumādiyul Ākhir*, when the news reached the Holy Prophet (May Allāh's blessings be upon him) that the *Quraish* caravan was passing through *Najd*, he promptly dispatched a group led by Ḥaḍrat *Zaid bin Hāritha*. Ḥaḍrat *Zaid* dutifully fulfilled his responsibilities and intercepted the caravan in *Qardah* region of *Najd*. Startled by this sudden attack, the *Quraish* hastily fled, leaving their belongings behind. Ḥaḍrat *Zaid bin Hāritha* and his companions returned to Madinah triumphant with significant spoils of war.

Ka‘b bin Ashraf, a prominent leader in Madinah who had previously made a treaty with the Holy Prophet (May Allāh's blessings be upon him) but later sought to sow discord. Consequently, the Holy Prophet (May Allāh's blessings be upon him) ordered his assassination. This event is documented in *Bukhārī*, where Ḥaḍrat *Jābir bin ‘Abdullah* (May Allāh be pleased with him) narrates that the Holy Prophet (May Allāh's blessings be upon him) said, "Who will deal with *Ka‘b bin Ashraf*? He has caused great anguish to Allāh and His Messenger." Ḥaḍrat *Muḥammad bin Maslamah* (May Allāh be pleased with him) volunteered, saying, "I will kill him." He approached *Ka‘b* and, as a pretext, said to him, "The Holy Prophet (May Allāh's blessings be upon him) asks us for contribution and placed us in a very difficult situation. I've approached you to request a loan." *Ka‘b* replied, "The day is not far when you will be disgusted with this person and leave him." Ḥaḍrat *Muḥammad bin Maslamah* responded, "We have committed to follow him, so we cannot leave him." *Ka‘b* suggested that they should leave their wives or sons as guarantee for the loan, but they refused to do so; instead, they offered their armour as security, to which *Ka‘b* agreed. Ḥaḍrat *Muḥammad bin Maslamah* and his companions promised to return at night. When night fell, they returned to *Ka‘b's* house. Upon meeting him, they took him aside, and Ḥaḍrat *Muḥammad bin Maslamah* or one of his companions tactfully reached *Ka‘b's* neck and swiftly killed him.

Certain historians raise objections, alleging that the Holy Prophet (May Allāh's blessings be upon him) ordered an unjustifiable killing. However, it is clear that this was not an unlawful act because *Ka‘b bin Ashraf* had previously entered into a formal peace treaty with the Holy Prophet

(May Allāh's blessings be upon him). He had vowed not to act against the Muslims, pledged support to the Muslim community against external threats, and committed to maintaining friendly relations with them. Nevertheless, he betrayed this trust by fostering discord and provoking conflict in Madinah, endeavouring to instigate war, and planning the assassination of the Holy Prophet. The cumulative weight of his transgressions justified this punitive action against him. Even among today's so-called civilised nations, individuals engaged in rebellion, oath-breaking, incitement, warfare, and conspiracy are subject to legal consequences. What, then, exactly is the objection here? Currently, between Palestine and Israel, there are incidents surpassing these violations that, in many aspects, cannot be justified.

The second question revolves around the quiet manner of *Ka'b's* killing. During that time in Arabia, individuals and tribes held autonomy and freedom. In such a setting, there was no established court where a case against *Ka'b* could have been presented, resulting in an official decree for his execution. According to the treaty, the Holy Prophet (May Allāh's blessings be upon him) had been given the authority to arbitrate and make decisions in all disputes and political affairs. Hence, if, for the sake of the country's peace, he proclaimed *Ka'b* deserving of death due to his disruptive activities, what legitimacy exists for anyone to contest this decision? Particularly when historical records indicate that even the Jews acknowledged this punishment for *Ka'b*, deeming it necessary in the light of his crimes, and refrained from raising objections against it.

During that period, Ḥaḍrat Ḥaḍṣa (May Allāh be pleased with her) entered into a second marriage, the circumstances of which unfolded as follows: Ḥaḍrat 'Umar bin Khaṭṭāb (May Allāh be pleased with him) had a daughter named Ḥaḍṣa, who was married to Ḥaḍrat Khunais bin Hudhaiḥa (May Allāh be pleased with him). Following Ḥaḍrat Khunais's demise after returning from the Battle of *Badr*, Ḥaḍrat 'Umar sought counsel from both Ḥaḍrat Uthman bin 'Affan and later Ḥaḍrat Abu Bakr, but both maintained silence without offering a response. Troubled by this situation, Ḥaḍrat 'Umar shared his concerns with the Holy Prophet (May Allāh's blessings be upon him), seeking guidance. The Holy Prophet (May Allāh's blessings be upon him) comforted him and told him not to worry. Due to the distress caused by the unexpected loss of Ḥaḍrat Ḥaḍṣa's husband, the importance of fortifying the bond with Ḥaḍrat 'Umar, and recognising Ḥaḍṣa's proficiency in literacy, which would help in the Holy Prophet's teaching and preaching endeavours, the Holy Prophet (May Allāh's blessings be upon him) had already resolved to marry Ḥaḍrat Ḥaḍṣa. Ḥaḍrat Abu Bakr and Ḥaḍrat 'Uthmān had been aware of this decision, hence their silence. In the month of *Sha'bān*, 3rd Ḥijrī, Ḥaḍrat Ḥaḍṣa entered into marriage with the Holy Prophet (May Allāh's blessings be upon him) and became a member of his household. She passed away around the age of sixty-three, in 45th Ḥijrī.

The account of the marriage between Ḥaḍrat 'Ali and Ḥaḍrat Fātima (May Allāh be pleased with them) during the events of 2nd Ḥijrī has been previously mentioned. In the month of *Ramaḍān*, 3rd Ḥijrī, approximately ten months after their marriage, they were blessed with a child whom the Holy Prophet (May Allāh's blessings be upon him) named Ḥasan. On one occasion, the Holy Prophet (May Allāh's blessings be upon him) remarked, "This child of mine is a *Sayyid* (a leader), and a time will come when, through him, Allāh will reconcile the two groups of Muslims." Eventually, this prophecy came to pass as foretold.

At the end of the sermon Huzoor (May Allāh be his Helper) said: I have been drawing attention towards prayers for Palestine. Everyone should continue praying. Now, the cruelties are exceeding all bounds. In the name of fighting against *Ḥamas*, innocent children, women and elders are being killed. This so-called civilised world has abandoned all rules of war. Muslim nations are raising voices, but these voices very feeble, and stronger voices are being raised by non-Muslims governments.

May Allāh develop courage and wisdom amongst the Muslims and grant wisdom to the world.
Wassalām,

Abdul Majid Tahir
Additional Wakīlūt Tabshīr
ISLĀMABAD (UK)
Dated: 21 November 2023