

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon delivered by Ḥaḍrat *Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 07th February 2020 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) said: The Companion of the Holy Prophet (May Allāh’s Blessings be upon him) about whom I will speak today is;

Ḥaḍrat *Muhammad bin Maslamah Ansāri* (May Allāh be pleased with him):

His father’s name was *Maslamah bin Salamah* and his mother was *Khulaidah bint Abu Ubaidah*. He belonged to *Aus* tribe of *Ansār* and was a confederate of *Abd-e-Ashal* tribe. He was known by the epithet *Abu ‘Abdullah* or *‘Abdur Rahmān*. He was born 22 years before the Holy Prophet (May Allāh’s Blessings be upon him) claimed Prophethood and was among the people who had been named Muhammad prior to Islām.

He was among the earlier converts to Islām and pledged *Bai‘at* at the hand of Ḥaḍrat *Mus‘ab bin Umair* (May Allāh be pleased with him) prior to Ḥaḍrat *Sa‘ad bin Mu‘āz* (May Allāh be pleased with him). When Ḥaḍrat *Abu ‘Ubaidah bin Jarrah* (May Allāh be pleased with him) migrated to Medina, the Holy Prophet (May Allāh’s Blessings be upon him) established a bond of brotherhood between him and Ḥaḍrat *Muhammad bin Maslamah* (May Allāh be pleased with him).

Ḥaḍrat *Muhammad bin Maslamah* (May Allāh be pleased with him) was one of the Companions who put an end to mischief-makers such as *Ka‘ab bin Ashraf* and *Abu Rafe‘ Sallām bin Abu Huqaiq*. The Holy Prophet (May Allāh’s Blessings be upon him) also made him the guardian over Medina when he went for various expeditions. His sons *Ja‘far*, *‘Abdullah*, *Sa‘ad*, *‘Abdur Rahmān* and *‘Umar* (May Allāh be pleased with them) are also among the Companions of the Holy Prophet (May Allāh’s Blessings be upon him). He accompanied the Holy Prophet (May Allāh’s Blessings be upon him) in all the battles except the Battle of *Tabūk*. He stayed back from *Tabūk* after seeking permission from the Holy Prophet (May Allāh’s Blessings be upon him).

With regard to the events surrounding the assassination of *Ka‘ab bin Ashraf*, Ḥaḍrat *Mirza Bashīr Ahmad Sahib* (May Allāh be pleased with him) writes: Even though *Ka‘ab* was a Jew by faith, he was not Jewish by descent; rather he was an Arab. The Jews of Arabia considered him their leader. He was a morally corrupt man who was always engrossed in hatching plots and creating mischief.

When the Holy Prophet (May Allāh’s Blessings be upon him) migrated to Medina, along with other Jews, *Ka‘ab* also participated in the treaty between the Holy Prophet (May

Allāh's Blessings be upon him) and the Jews of Medina which ensured peace and mutual cooperation in security and defence, but in his heart *Ka'ab* was full of animosity towards Islām. He therefore started hatching secret plots to undermine Islām and the Holy Prophet (May Allāh's Blessings be upon him). When he saw Islām progressing after the Battle of *Badr*, he resolved to exert his best efforts to abolish and utterly destroy Islām. When *Ka'ab* was assured that the victory at *Badr* had granted Islām such strength as was beyond his wildest dreams, he was overcome with anger and rage. He immediately prepared for journey and took to Mecca to incite *Quraish* against the Muslims and to ignite in their hearts the fire of revenge. He took them to the *Ka'aba* and made them swear that they would not rest until they had wiped Islām off the face of the earth. He then went to other tribes of Arabia and also incited them against Islām. After returning to Medina he started inflaming the people through shameless verses about Muslim women and even the family of the Holy Prophet (May Allāh's Blessings be upon him) and had these verses widely publicized throughout the country. Finally, he hatched a conspiracy to assassinate the Holy Prophet (May Allāh's Blessings be upon him). Under the ploy of a feast, he invited the Holy Prophet (May Allāh's Blessings be upon him) to his residence, and with a few Jewish young men he schemed to have the Holy Prophet (May Allāh's Blessings be upon him) assassinated. However, by the Grace of Allāh, information was received in advance and this plan of his was unsuccessful.

When the charges of infraction of treaty, rebellion, inciting war, sedition, use of foul language and conspiracy to assassinate the Holy Prophet (May Allāh's Blessings be upon him) had been established, the Holy Prophet (May Allāh's Blessings be upon him) decided that *Ka'ab* should be killed, not publicly but secretly and at an opportune moment. The Holy Prophet (May Allāh's Blessings be upon him) assigned this task to his devoted Companion Ḥaḍrat *Muhammad bin Maslamah* (May Allāh be pleased with him) and directed him to consult with Ḥaḍrat *Sa'ad bin Mu'āz* (May Allāh be pleased with him), the chief of *Aus* tribe and devise a plan. According to the plan, Ḥaḍrat *Muhammad bin Maslamah* and Ḥaḍrat *Abu Nā'ilah* (May Allāh be pleased with them) went to see *Ka'ab* at his house along with two or three other companions. They called *Ka'ab* out from his living quarters and said, "Muḥammad (May Allāh's Blessings be upon him) demands charity of us, while we are of straitened circumstances. Would you be so kind as to give us a loan? *Ka'ab* was pleased to hear this and said that the day was not far when everyone would abandon Islām. He then said that he would give them a loan if he could keep their women as collateral. When they refused this, he demanded that he could keep their sons as collateral. They refused this also and suggested that he keep their weapons as collateral, to which he agreed. That night they brought their weapons to his house and during the course of their conversation, took *Ka'ab* to one side. When they had gone some distance, Ḥaḍrat *Muhammad bin Maslamah* (May Allāh be pleased with him) or one of the other companions caught hold of his hair and held back his head back and called on another companion to kill him. The other companion who was ready with his sword killed *Ka'ab*. The Companions then quickly went to the Holy Prophet (May Allāh's Blessings be upon him) and informed him of the events.

When news of the execution of *Ka'ab* became known, a tremor rippled through the city, and the Jewish people were deeply enraged. A delegation of the Jews came to the Holy

Prophet (May Allāh’s Blessings be upon him) and complained about the incident. The Holy Prophet (May Allāh’s Blessings be upon him) listened to them and asked whether they also knew about *Ka’ab bin Ashraf’s* crimes. Then he briefly described his crimes, upon which the Jews fell silent. The Holy Prophet (May Allāh’s Blessings be upon him) then said that in future they should try to live in peace and harmony and not sow the seeds of animosity. The Jews agreed and a new agreement was written and signed ensuring peace and avoiding conflict. Had *Ka’ab* not been guilty, the Jews would not have fallen silent nor would they have readily signed a new treaty. Nowhere in historical records do we find the Jews blaming the Muslims for the murder of *Ka’ab bin Ashraf* because they knew in their hearts that he got what he deserved.

Huzoor (May Allāh be his Helper) said: Do the so-called civilised countries today not execute rebels and those guilty of sedition and war-mongering and conspiring to murder? Ḥaḍrat *Mirza Bashir Ahmad Sahib* (May Allāh be pleased with him) further writes: There was no established government in Arabia at the time and every person and tribe was self-governing. In such circumstances there was no court to which the case of *Ka’ab* could be taken and he could formally be awarded punishment. To complain to the Jews, of whom he was a leader, and who had themselves committed treachery against the Muslims already, was also not an option. Nor was it an option to turn to *Quraish* who were thirsting for Muslim blood and were preparing to attack Medina. What recourse was then left to the Muslims to defend themselves against this person who was inciting people to violence and war and conspiring to kill the Holy Prophet (May Allāh’s Blessings be upon him)? It was indeed better for one man to be killed rather than to endanger the lives of many innocents.

Then, as mentioned above, in light of the treaty which took place between the Muslims and Jews after the migration, the Holy Prophet (May Allāh’s Blessings be upon him) had now become the chief executive of the democratic state which had been established in Medina and was given the authority to arbitrate in all matters. The Holy Prophet (May Allāh’s Blessings be upon him) ordered the execution of *Ka’ab bin Ashraf* in the interest of peace and because of his crimes. Hence, there is no room for criticism about this decision.

Huzoor (May Allāh be his Helper) said: An objection that is raised in this context is that the Holy Prophet (May Allāh’s Blessings be upon him) allowed the use of falsehood and deception, is absolutely incorrect and authentic narrations reject this notion. In fact, according to an account in *Sahih Bukhari*, when the Holy Prophet (May Allāh’s Blessings be upon him) was asked that something would have to be said to lure *Ka’ab bin Ashraf* out of his house, the Holy Prophet (May Allāh’s Blessings be upon him) only said, “Alright”, and on this occasion, there was absolutely no further explanation or clarification by either the Holy Prophet (May Allāh’s Blessings be upon him) or *Muḥammad bin Maslamah* (May Allāh be pleased with him). All this meant was that when *Muḥammad bin Maslamah* and his companions went to *Ka’ab’s* house, they would have to say something to him that would convince him to come out willingly and silently. And there is nothing wrong with this, for such tactics are commonly used by spies during the war and no reasonable person objects to it. The Holy Prophet (May Allāh’s Blessings be upon him) is completely innocent in this context. As for what *Muḥammad bin Maslamah* and

his companions said to *Ka'ab*, that too was not contrary to facts. They only uttered some double-meaning words in furtherance of their mission.

Another question is whether or not it is permissible to lie and deceive in war. It is related in some accounts that the Holy Prophet (May Allāh's Blessings be upon him) said:

الْحَرْبُ خُدْعَةٌ

“War is but deception.”

The meaning which is inferred by this is that God-forbid, the Holy Prophet (May Allāh's Blessings be upon him) permitted the use of deception in war, but this not true. What these words really mean is that war is a deceptive affair about which no one knows what the result is going to be. But even if these words are taken to mean that deception is permissible in war, it would not mean falsehood and treachery, rather it means the tactics and ploys that are used to mislead and confuse the enemy. It is not forbidden to blindside and subjugate the enemy through such tactics. For instance, whenever the Holy Prophet (May Allāh's Blessings be upon him) set out for an expedition, he would not reveal the direction he was going towards. If he was going South, he would first go some distance towards the North and then turn back towards the South. Similarly, in the battlefield, the Holy Prophet (May Allāh's Blessings be upon him) would withdraw for a while to confuse the enemy and then make a sudden onslaught. All of these are examples of *خُدْعَةٌ* which has been deemed lawful in a state of war, and are considered to be permissible even today. On the other hand, Islām strongly forbids the use of falsehood and treachery. In short, the deception that has been made permissible in war is not falsehood and treachery, rather it is the use of strategies that are meant to blindside or confuse the enemy for the purpose of subjugating him. In some instances, this may seem to apparently resemble falsehood and deception, but in actuality it is not so. Also, the order to kill was specifically about *Ka'ab bin Ashraf*, and it was not a general order. Huzoor (May Allāh be his Helper) said: I will speak more on this subject next time, *Inshā'Allāh*.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadīyya Pakistan.

Dated: 13 February 2020