

The National Amīr/ President
Jamā‘at Aḥmadīyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 27th October 2023 at Mubārak Mosque Islāmabād, Tilford, UK.

Huzoor (May Allāh be his Helper) said: It is related in a Ḥadīth in *Ṣaḥīḥ Bukhārī* that the Holy Prophet (May Allāh's blessings be upon him) once visited the house of Ḥaḍrat ‘Ali and Ḥaḍrat Fāṭimah (May Allāh be pleased with them) and asked them why they were not offering the *Tahajjud* prayer. To this, Ḥaḍrat ‘Ali replied, “Our lives are in the hands of Allāh. He wakes us up when He wills.” The Holy Prophet (May Allāh's blessings be upon him) did not respond to this and left saying to himself:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جِدَلًا

“But Of all things, man is most contentious.” (18:55)

In relation to this incident, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) states that on this occasion, Ḥaḍrat ‘Ali responded to the Holy Prophet (May Allāh's blessings be upon him) in a manner that contained elements of debate and argumentation. However, the Holy Prophet (May Allāh's blessings be upon him), rather than becoming irritated or showing displeasure, responded with such gentleness that Ḥaḍrat ‘Ali might have cherished its sweetness throughout his life. In truth, these few words of the Holy Prophet (May Allāh's blessings be upon him) were more impactful than a thousand arguments.

Huzoor (May Allāh be his Helper) said: This episode serves as a reminder of the significance of *Tahajjud* prayers. Missionaries and life-devotees should place special emphasis on this practice. It is through our late-night supplications that we can attain Allāh's blessings, which the world so desperately requires at this moment.

The Battle of *Banū Quainuquā’* occurred in the year 2 *Hijrī*. When the advent of Islām brought about reconciliation between the *Aus* and *Khazraj* tribes, the Jews did not view this development favourably and sought to foment discord through various conspiracies. At a crucial moment, tensions between the people of *Aus* and *Khazraj* reached the point of potential conflict. On being informed of this, the Holy Prophet (May Allāh's blessings be upon him) swiftly arrived at the scene and, with great wisdom and eloquence, addressed the two parties. The words of the Holy Prophet (May Allāh's blessings be upon him) had such a profound impact that tears welled up in the eyes of the people, and those from the *Aus* and *Khazraj* tribes, who had been on the verge of violence, began embracing one another.

When Allāh granted victory to the Muslims in the Battle of *Badr*, it brought the Jewish rebellion to the fore. They began asserting that the Muslims had only triumphed because the *Quraish* were inexperienced in the art of warfare and that if they were to face the Jews, they would witness the true mettle of warriors. The first Jewish tribe to breach the treaty was *Banū Quainuquā’*.

Concerning the misdeeds of *Banū Quainuquā’*, there is an incident where a Muslim woman ventured into the market of *Banū Quainuquā’*, and a group of unruly men subjected her to such harassment that she was left exposed and disrobed. Nearby, a Muslim man happened to pass by, and upon witnessing this, he reacted by attacking and fatally injuring one of the offending Jews. In retaliation, the other Jews turned on the Muslim and killed him. When news of this incident reached the Holy Prophet (May Allāh's blessings be upon him), he declared that his treaty with them did not allow for such acts. Ḥaḍrat ‘Ubāda bin Ṣāmit (May Allāh be pleased with him) said, “O Messenger of Allāh, I am a companion of Allāh and His Messenger, and I disassociate myself from any treaty with the disbelievers.” The Holy Prophet (May Allāh's blessings be upon him) made extensive efforts to make the Jews see sense, but instead of listening, they openly began to threaten the Muslims. Subsequently, the Jews withdrew to their fortifications, and the Holy

Prophet (May Allāh's blessings be upon him) and his Companions pursued them. The *Banū Quainuquā* were besieged for fifteen days. The Holy Prophet (May Allāh's blessings be upon him) left for this expedition on the 15th of *Shawwāl* and remained there until the sighting of the moon for the next month.

The fortress of *Banū Quainuquā* was being defended by four hundred warriors. Sensing the pressure of the siege and finding themselves in a precarious position, the Jews appealed to the Holy Prophet (May Allāh's blessings be upon him) for permission to migrate with their families. They pledged to leave Madinah permanently, forsaking all their possessions and weapons. The Holy Prophet (May Allāh's blessings be upon him) accepted their request and instructed them to depart from Madinah. He assigned the task of overseeing their departure to Ḥaḍrat 'Ubāda bin Ṣāmit, granting them a three-day grace period to carry out their exit.

Ḥaḍrat *Mirza Bashir Aḥmad* (May Allāh be pleased with him) writes that, following the treaty, the Holy Prophet (May Allāh's blessings be upon him) was particularly mindful of the sentiments of the Jewish community. On one occasion, a disagreement arose between a Jew and a Muslim. The Jews asserted that Moses was the greatest of all the prophets, to which the Muslim responded assertively that the Holy Prophet (May Allāh's blessings be upon him) held that distinction. Upon learning of this dispute, the Holy Prophet (May Allāh's blessings be upon him) rebuked the Muslim, reminding him that it was not his role to draw comparisons between prophets. Instead, the Holy Prophet (May Allāh's blessings be upon him) proceeded to highlight a specific virtue of the Prophet Moses, thereby comforting the Jew. Despite the compassion shown by the Holy Prophet (May Allāh's blessings be upon him), the Jews persisted in their malevolent actions, which eventually escalated to the point of conflict.

Ḥaḍrat *Mirza Bashir Aḥmad* (May Allāh be pleased with him) writes that the punishment given to *Banū Quainuquā* was relatively mild, considering their crimes. The punishment was given as a self-defence measure; otherwise, it was normal for the Bedouin tribes of Arabia to move from place to place. There is some discrepancy in the historical records regarding the date of the Battle of *Banū Quainuquā*. *Wākdi* and *Ibn Sa'd* mention the year 2nd *Hijrī*, while *Ibn Ishāq* and *Ibn Hishām* place it after the Battle of *Sawīq*.

At the conclusion of the sermon, Huzoor (May Allāh be his Helper) spoke about the current global situation. Huzoor (May Allāh be his Helper) said that the conflict between *Hamās* and Israel, resulting in escalating casualties, including women and children, is a matter of grave concern. The intensifying situation, coupled with the policies pursued by the Israeli government and powerful nations, has raised apprehensions about the potential for a global war. Leaders of certain Islāmic countries, as well as Russia, China, and various Western analysts, have warned that if immediate peace measures are not taken, it could lead to global destruction. Huzoor (May Allāh be his Helper) urged Aḥmadīs to supplicate fervently and perform at least one *Sajdah* (prostration) in every prayer or at least one *Sajdah* (prostration) in any one of the prayers in this regard.

Huzoor (May Allāh be his Helper) also emphasised that leaders of any country seem unwilling to adopt a just position. Aḥmadīs should refrain from engaging in discussions regarding the goodness or character of a country's leader. The key factor is whether someone possesses the resolve to actively pursue peace. Those who lack the courage to work towards peace bear responsibility for potentially steering the world towards destruction. Thus, Aḥmadīs should focus on fostering the message of ending injustice within their respective communities. If any Aḥmadīs have connections with influential individuals, they should convey this message to them.

Israel claims that *Hamās* has killed their innocent citizens, and this is why they are taking revenge. But this revenge has now crossed all limits. The number of innocent Palestinian lives lost in comparison to the damage reported by the Israelis is four to five times higher. If the target is to eliminate *Hamās*, then Israel should engage in direct combat with them. Why are women and children being targeted? They are also deprived of water, food, and medical treatment. All the claims to human rights and rules of war made by these governments become meaningless in this situation.

Indeed, certain individuals have taken notice of this issue, such as former U.S. President Barack Obama. He recently emphasised that in the event of war, the principles of just warfare should be upheld, and there must be no harm to innocent civilians. The United Nations Secretary-

General also highlighted this concern. In response, the Israeli government's reaction was quite intense, and the world leaders, often seen as advocates for peace, did not endorse the UN Secretary-General's statement; rather, they expressed disapproval. In any case, the situation is deteriorating and becoming worse.

In these circumstances, we must fervently pray and complement our prayers with efforts within our own circles. Pray for the oppressed Muslims and also beseech Allāh for comprehensive and enduring initiatives by Muslim governments. We should harbour profound empathy for the alleviation of Muslims' suffering. As followers of the Promised Messiah (Peace be upon him), even as we endure trials and tribulations, our sentiments are conveyed through the Persian couplet of the Promised Messiah (Peace be upon him):

"اے دل! تو نیز خاطر اینان نگاہ دار

کا خر کنند دعویٰ حبّ پیغمبرم"

“O heart! Be considerate of these people; after all, they claim to love my Prophet.”

Our love for the Holy Prophet (May Allāh's blessings be upon him) compels us to offer dedicated prayers for Muslims. May Allāh enable us to do so. *Āmīn*

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 01 November 2023