

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 30th August 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the sermons prior to Jalsa Sālāna Germany, I spoke about the life of the Holy Prophet (May Allāh's blessings be upon him) and the great calumny against Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her). The Promised Messiah (Peace be upon him) explains that Allāh has included in His attributes that when someone shows repentance, seeks forgiveness and gives charity, Allāh then averts the prophecies that foretell punishment, and this is also what He has taught people to do.

As is evident from the Holy Qur’ān and Hadīth, when the hypocrites falsely accused Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) out of sheer malice, some simple-hearted Ṣaḥāba also became influenced by them. Among them was a Ṣaḥābī who used to eat two meals a day at the house of Ḥaḍrat Abu Bakr (May Allāh be pleased with him). In response, Ḥaḍrat Abu Bakr swore that he would never provide him with food again as a punishment for his unjust action. In this context, the following verse was revealed:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ

“Let them forgive and pass over the offence. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful.” (24:23)

Upon hearing this, Ḥaḍrat Abu Bakr (May Allāh be pleased with him) resumed providing him with food as before.

The Promised Messiah (Peace be upon him) says that it is a part of Islāmīc morality that if someone makes a vow as a form of warning or punishment, breaking that vow is considered an act of goodness. For example, if someone swears to strike their servant fifty times but then forgives them, this act of forgiveness aligns with the teachings of Islām, allowing one to adopt the attributes of Allāh. However, it should be clear that breaking a promise is not permissible. One will be held accountable for not fulfilling a promise, but not for breaking a vow of punishment.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him), in his book ‘Sīrat Khātāmun Nabīyyīn’, explains the incident of the calumny in light of an account from Bukhārī. He writes that this account is the most detailed and coherent among all the reports, shedding such great light on the Holy Prophet’s domestic life that no historian can ignore it, and it holds such a high level of authenticity that it leaves no room for doubt. It is crucial to recognise how dangerous the conspiracy initiated by the hypocrites was. It wasn’t just an attack on the chastity of an innocent and highly pious woman; the larger goal was to undermine the dignity of the Holy Prophet (May Allāh's blessings be upon him) and cause an upheaval in the Islāmīc community. The hypocrites had spread this vile and malicious propaganda so effectively that even some simple-hearted but sincere Muslims became entangled in it. Among those mentioned specifically are Ḥassān bin Thābit, Ḥammah bint Jahsh, and Miṣṭaḥ Bin Uthātha. However, it was the excellence of Ḥaḍrat ‘Ā’isha’s character that she forgave them all and held no grudge against them. She continued to meet Ḥassān bin Thābit with great cordiality and would say that she could never forget how Ḥassān bin Thābit used to compose poetry in defence of the Holy Prophet (May Allāh's blessings be upon him) and against the disbelievers. Once, Ḥassān composed a poem praising Ḥaḍrat ‘Ā’isha, but Sir William Muir, due to his lack of understanding of Arabic, or prejudice, completely misinterpreted and mistranslated it. Nevertheless, even Sir William Muir acknowledged Ḥaḍrat ‘Ā’isha’s innocence by noting that her life before and after the incident showed that she was free from any wrongdoing.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) outlined the reasons behind the accusation and emphasised that we should focus on the real objectives. It is impossible to believe that those who accused Ḥaḍrat ‘Ā’isha held any personal enmity towards her. There are only two possibilities regarding this accusation: either it is true, which no believer can accept, especially since Allāh Himself refuted it; or the accusation was made to harm the Holy Prophet (May Allāh's blessings be upon him) and Ḥaḍrat Abu Bakr, as she was the wife of one and the daughter of the other. These two individuals were so integral to Islām that their defamation could have been beneficial to certain adversaries. Those who levelled this false accusation knew that they couldn't undermine the status of the Holy Prophet (May Allāh's blessings be upon him) himself, and they knew that after the Holy Prophet's passing, their goals might still be thwarted if Ḥaḍrat Abu Bakr were to become the successor. Therefore, they accused Ḥaḍrat ‘Ā’isha in order to diminish her standing in the eyes of the Holy Prophet (May Allāh's blessings be upon him) and the Muslims, ultimately hoping to prevent Ḥaḍrat Abu Bakr from succeeding as successor.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that history tells us that the two Arab tribes in Madinah, Aus and Khazraj, had made peace after years of fighting and bloodshed and had even declared ‘Abdullah bin Ubai bin Salūl as the ruler of Madinah. However, some people returned from Makkah and reported that the Prophet of the Last Days had appeared in Makkah, and they had pledged allegiance to him. When the Holy Prophet (May Allāh's blessings be upon him) sent a Ṣaḥābī to Madinah as a missionary, many people embraced Islām. ‘Abdullah bin Ubai bin Salūl saw his power slip away and observed that after the Prophet, Muslims would look to Ḥaḍrat Abu Bakr as the most eligible person for leadership. Sensing this threat, he chose to defame him, and the incident involving Ḥaḍrat ‘Ā’isha's delay in returning from a battle provided him with the opportunity to launch a vile accusation against her.

Elaborating on the connection between the incident of the calumny (Ifk) and Ḥaḍrat Abu Bakr's Khilāfat, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) writes that from the beginning to the end of Surah An-Nūr, a single theme is presented. First, the allegation against Ḥaḍrat ‘Ā’isha is mentioned, and immediately after that, Allāh discusses the topic of Khilāfat, stating that Khilāfat is not kingship; rather, it is a means of establishing the divine light (Nūr). Therefore, its establishment is in Allāh's hands, and He will indeed maintain this light and appoint whom He wills as Khalīfa. In fact, He promises that He will not only establish one person as Khalīfa but will appoint multiple people from among the Muslims to prolong the era of this divine light. So, if you wish to level accusations, go ahead; you can neither extinguish Khilāfat nor deprive Ḥaḍrat Abu Bakr of it because Khilāfat is a divine light, a means for the manifestation of Allāh's light. Human efforts cannot erase it.

The Promised Messiah (Peace be upon him) says that this is the way of the Prophets: when Allāh informs them about something, they either refrain from it or choose to act accordingly. Look at the incident of the slander against Ḥaḍrat ‘Ā’isha; initially, the Holy Prophet (May Allāh's blessings be upon him) had no knowledge of it, and the situation reached the point where Ḥaḍrat ‘Ā’isha moved to her father's house, and the Prophet even said that if any wrongdoing had occurred, she should repent. The Holy Prophet (May Allāh's blessings be upon him) was deeply troubled but the reality of the slander was not revealed to him until Allāh, through His revelation, cleared her name and said:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

"Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things" (24:27)

This is when the Holy Prophet (May Allāh's blessings be upon him) understood the truth of the slander. Does this diminish the status of the Holy Prophet (May Allāh's blessings be upon him) in any way? Absolutely not. The person who even entertains such a thought is unjust and irreligious. The Holy Prophet (May Allāh's blessings be upon him) and the Prophets have never claimed to be all-knowing; being all-knowing is a characteristic of Allāh alone.

There is also a mention of the Holy Prophet (May Allāh's blessings be upon him) mediating peace between the chiefs of the Aus and Khazraj tribes. In one narration, it is stated that a few days later, the Holy Prophet (May Allāh's blessings be upon him), along with Ḥaḍrat Sa'd bin Mu'adh (May Allāh be

pleased with him) and a few Ṣaḥāba, went to the house of Ḥaḍrat Sa'd bin 'Ubadah and had a meal there. Then, a few days later, Ḥaḍrat Saad bin 'Ubadah and some Ṣaḥāba went to Ḥaḍrat Sa'd bin Mu'adh's house, where they spent some time talking and eating together. This was also one of the methods the Holy Prophet (May Allāh's blessings be upon him) used to resolve differences, foster love and affection, and mediate peace among people.

The number of individuals who accused Ḥaḍrat 'Ā'isha varies in different narrations. Some accounts mention three, others ten, fifteen, and even forty people. There are also differences of opinion regarding the punishment of these accusers. In Sunan Abi Dawood, it is narrated that the Holy Prophet (May Allāh's blessings be upon him) ordered the punishment for slander for two men and one woman, including Ḥassān bin Thābit and Miṣṭaḥ bin Uthātha. Nafīlī states that the woman was Ḥammah bint Jaḥsh. According to one view, the Holy Prophet (May Allāh's blessings be upon him) did not carry out the punishment on any of them, while another view is that he ordered the punishment for 'Abdullah bin Ubai, Miṣṭaḥ bin Uthātha, Ḥassān bin Thābit, and Ḥammah bint Jaḥsh.

Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him), in one of his sermons, mentioned that three people were punished with lashes due to the accusation against Ḥaḍrat 'Ā'isha . These included Ḥassān bin Thābit, Miṣṭaḥ bin Uthātha, who was so poor that he lived in Ḥaḍrat Abu Bakr's house, ate there, and received clothing from him, and a woman who was with them. All three were punished.

In his commentary on Surah An-Nūr, verse 36, Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) writes that each of the accusers received punishment according to their actions. 'Abdullah bin Ubai, the instigator of this mischief, was punished with lashes as per the warning, and he also suffered divine punishment. He died a miserable death, writhing in agony, during the lifetime of the Holy Prophet (May Allāh's blessings be upon him).

At the end of the sermon, with regard to Jalsa Sālāna Germany, Huzoor (May Allāh be his Helper) said that I would like to say that those who participated, including first-time attendees, expressed very positive impressions and great happiness. Through the media and news, the message of Aḥmadīyyat and Islām reached millions of people. May Allāh bring about blessed and far-reaching results from this and enable Ahmadīs to always benefit in a true sense. May Allāh always keep us wrapped in His grace and mercy.

Huzoor (May Allāh be his Helper) then spoke about the passing of Imām Muhammad Belu of Sudan and his services for the Jamā'at. He also announced that his funeral prayer in absentia would be offered after the Friday prayer. Huzoor (May Allāh be his Helper) also urged prayers for the Sudanese Aḥmadīs.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 03 September 2024