

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 *Ḥadrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 14th June 2024 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: Today, I will speak about the Battle of Banu Naḍīr. Banu Naḍīr was a tribe of Jews living in Madinah. Some historians say that Banu Naḍīr was a tribe of Jews from Khyber. When the Holy Prophet (May Allāh's blessings be upon him) arrived in Madinah, the chief of Banu Naḍīr was Ḥuyyay bin Akhtab, and Umul Mu‘minīn Ḥaḍrat Ṣafīyyah was his daughter. It is written that Ḥuyyay bin Akhtab's lineage traced back to Ḥaḍrat Hārūn (Peace be upon him), the brother of Ḥaḍrat Mūsa and many of his ancestors were honoured with prophethood, something he was very proud of. He used to say, “Allāh is very kind to us in this world, and He will also be kind to us in the Hereafter; He will punish us for our sins for a few days, and eventually, paradise will be our abode.” Due to this pride in his lineage, he refused to hear the call of the Holy Prophet (May Allāh's blessings be upon him).

The Banu Naḍīr tribe was located half a mile from the Qubā Mosque. The Battle of Banu Naḍīr took place in Rabi‘al Awwal, 4 AH. According to some accounts, it took place before the Battle of Uhud.

It is said that the causes of the Battle of Banu Naḍīr are traced back to a letter sent by the Quraish of Makkah to ‘Abdullah bin Ubai bin Salūl and the idol worshippers of the Aus and Khazraj tribes before the Battle of Badr. The letter accused them of giving refuge to Holy Prophet (May Allāh's blessings be upon him) and demanded that they either fight him, expel him from their city, or face a joint attack from the Arab tribes. Upon receiving this letter, ‘Abdullah bin Ubai bin Salūl and the idol worshippers consulted each other and agreed to fight the Muslims. However, when the Holy Prophet (May Allāh's blessings be upon him) learned of their plans, he went to meet them along with a group of Ṣaḥāba and cautioned them not to be deceived by the Quraish's threats to fight their own brothers and sons. Their leaders comprehended his wise counsel, leading them to reconsider and eventually postpone their decision.

After the Battle of Badr, the Quraish wrote another letter, this time to the Jews, saying that they had weapons and fortresses and urged them to either fight against Holy Prophet (May Allāh's blessings be upon him) or face an attack. Upon receiving this letter, the Banu Naḍīr agreed to betray the Holy Prophet (May Allāh's blessings be upon him). They sent a message inviting the Holy Prophet (May Allāh's blessings be upon him) to come with thirty of his Ṣaḥāba to meet with thirty of their scholars. They proposed that if their scholars confirmed his truth, they would believe in him. The next day, the Holy Prophet (May Allāh's blessings be upon him) set out with thirty Ṣaḥāba, and the thirty Jewish scholars also came to meet them. When they reached an open field, the Jews reconsidered their plan, realising it would be difficult to attack with so many Ṣaḥāba present. They then sent another message to the Holy Prophet (May Allāh's blessings be upon him), asking him to come with only three Ṣaḥāba to meet with three of theirs. The Holy Prophet (May Allāh's blessings be upon him) agreed and set out with three Ṣaḥāba.

The three Jewish scholars were armed with daggers, but a sympathetic Jewish woman alerted an Ansārī Ṣaḥābī about their plan. When the Holy Prophet (May Allāh's blessings be upon him) learned of this conspiracy, he and his Ṣaḥāba marched towards the Jewish fortresses and laid siege to them. He sent them a message saying that under these circumstances, he could not allow them to remain in Madinah unless they made a new pact with him to ensure that they would not betray or act treacherously in the future. However, the Jews refused to make such a pact, and thus the battle ensued.

Explaining the causes of this battle, Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) says that ‘Amr bin Umaiyah Ḍimrī, who had been released by the infidels after being

imprisoned, was on his way back when he encountered two men from Banu ‘Āmir who had made a pact with the Holy Prophet (May Allāh's blessings be upon him). Unaware of this agreement, ‘Amr killed them to avenge the martyrs of Bi‘r Ma‘ūnah. When the Holy Prophet (May Allāh's blessings be upon him) was informed of this incident, he was very upset and sent blood money to their heirs. Since the people of Banu ‘Āmir were allies of Banu Naḍīr and Banu Naḍīr were allies of the Muslims, a share of this blood money also fell on Banu Naḍīr according to the treaty. Hence, the Holy Prophet (May Allāh's blessings be upon him), along with some Ṣaḥāba, went to the settlements of Banu Naḍīr and demanded their share of the blood money.

When the Holy Prophet (May Allāh's blessings be upon him) went to Banu Naḍīr to demand the blood money, it was a Saturday, and he was accompanied by a group of fewer than ten Ṣaḥāba. When the Holy Prophet (May Allāh's blessings be upon him) spoke to the Jews about the blood money, they responded, "Yes, Abul Qāsim! First, have a meal, and then we will discuss your matter." Outwardly, the Jews appeared very hospitable, but secretly, they plotted to kill the Holy Prophet (May Allāh's blessings be upon him). While the Holy Prophet (May Allāh's blessings be upon him) was sitting in the shade of one of their houses, the Jews planned to drop a heavy stone on him from the roof.

Huzoor (May Allāh be his Helper) said that he would relate further details in future.

Huzoor (May Allāh be his Helper) appealed for prayers for the Aḥmadīs in Pakistan who are currently facing severe hardships. May Allāh soon deliver them from the oppressors and improve our conditions there. Efforts are being made to harass and file police cases against Aḥmadīs over trivial matters.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā‘at and announced to lead their funeral prayer in absentia after the Friday prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- Ghulām Sarwar Ṣāḥib, son of Bashīr Aḥmad Ṣāḥib, of Sa‘dullahpūr, Mandī Bahāuddīn, was martyred by an opponent of the Jamā‘at on 8th June. He was a Mūsī. He was punctual in observing the five daily prayers, fasting, and reciting of the Holy Qur’ān. He frequently recited Durūd Sharīf, studied Jamā‘at literature and quietly assisted the needy. He was deeply passionate about preaching Aḥmadiyyat, leading many to embrace the faith. During the Kalima campaign, he and some others bravely endured imprisonment for the sake of Allāh. He had a remarkable spirit of obedience. He is survived by his wife, two sons, and three daughters.
- Rāḥat Aḥmad Bājwa Ṣāḥib, son of Mushtāq Aḥmad Bājwa Ṣāḥib from Sa‘dullahpūr, Mandī Bahāuddīn, was also martyred by the same opponent of the Jamā‘at on 8th June. He had a deep love for Khilāfat and was known for his hospitality and cheerful demeanour. He treated everyone with kindness. He actively engaged in Jamā‘at activities and led a devout life. He is survived by his parents, wife, and two daughters, aged four and one-and-a-half years.
- Malik Muzaffar Khan Joiya Ṣāḥib recently passed away. He was blessed to be a Mūsī. His son, Muḥammad Maṭīullah Joiya Ṣāḥib, a missionary serving in Hawaii, was unable to attend his father's funeral. The deceased was known for his piety, devoutness, and charitable nature. He performed Tahajjud and the five daily prayers regularly. He held great respect for Jamā‘at officials, diligently recited the Holy Qur’ān with translation, and was known for his loyalty. During the 2005 Waṣiyyat campaign, he increased his Waṣiyyat pledge from 1/10 to 1/3. He often said to his children that true financial sacrifice is given willingly, without waiting for reminders from the finance secretary.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 19 June 2024