

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 *Hadrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 21st June 2024 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: In the last sermon, I mentioned the plot of the Jewish tribe Banu Naḍīr to assassinate the Holy Prophet (May Allāh's blessings be upon him). Today I will relate the details of how Allāh thwarted their plans. It is said that ‘Amr bin Jahāsh climbed onto the roof intending to throw a rock down upon the Holy Prophet (May Allāh’s Blessings be upon him). However, the Holy Prophet (May Allāh's blessings be upon him) was informed of the Jews' conspiracy through revelation and quickly rose from his place as if he had an urgent task and returned to Madinah. His Ṣaḥāba assumed that he had left for some need, but when he did not return for some time, they became concerned and set out to find him. A man coming from Madinah told them that he had seen the Holy Prophet (May Allāh's blessings be upon him) entering the city. The Ṣaḥāba immediately went to the Holy Prophet (May Allāh's blessings be upon him) who informed them about the plot of Banu Naḍīr.

On the other hand, the Jews were consulting on how to kill the Holy Prophet (May Allāh's blessings be upon him) and capture his Ṣaḥāba. A Jew who had come from Madinah heard this and said that he had seen the Holy Prophet (May Allāh's blessings be upon him) entering Madinah, which astonished the Jews. One biographer writes that the Holy Prophet (May Allāh's blessings be upon him) left in a hurry under the guidance of Divine revelation. He did not inform his Ṣaḥāba because they were not in danger. Since he was their prime target, he was confident that his Ṣaḥāba would remain safe and would soon come searching for him. It is said that the following verse was revealed on this occasion:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هُمْ قَوْمٌ اَنْ يَّبْسُطُوْا اَيْدِيَهُمْ اَيْدِيَهُمْ عَنْكُمْ ۗ وَاتَّقُوا اللّٰهَ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

‘O ye who believe! remember Allah’s favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely.’ (5:12)

Ḥadrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that the Jews outwardly welcomed the Holy Prophet (May Allāh's blessings be upon him) but secretly planned to kill him, thinking it was an excellent opportunity to do so. One of the Jews, Salām bin Mishkam, opposed this plan, calling it treachery and a contravention of their treaty with the Holy Prophet (May Allāh's blessings be upon him), but they did not listen to him.

After the departure of the Holy Prophet (May Allāh's blessings be upon him), the Jews felt deeply ashamed of their actions. A Jew named Kinanah bin Sūriya said, "By the Torah, I know that Muḥammad has been informed by revelation of your treachery. He is undoubtedly Allāh's Messenger, and he has been told of your deceitful intentions. Surely, he is the last Prophet. You wished that the last Prophet would come from the descendants of Aaron, but Allāh appointed him as He willed. Indeed, our scriptures, which we read in the Torah, say that this Prophet will be born in Makkah and migrate to Yathrib. The characteristics described in our Torah match him perfectly. I foresee nothing but bloodshed. You will leave your properties and children crying. If you accept my two suggestions, it will be for your good. First, accept Islām and join Muḥammad’s Ṣaḥāba; then your properties and children will be safe, and you will be among his esteemed Ṣaḥāba. Second, wait until he commands you to leave his city, then comply, and he will not make your blood and property permissible for himself and will leave your properties and possessions for you." They replied that they were ready for the second option.

Upon reaching Madinah, the Holy Prophet (May Allāh's blessings be upon him) ordered the expulsion of the Jews, but they refused to comply and started preparing to fight. Ḥadrat Mirza Bashīr Aḥmad (May

Allāh be pleased with him) writes that the Holy Prophet (May Allāh's blessings be upon him) called Muḥammad bin Maslamah, a leader of the Aus tribe, and told him to go to the Banu Naḍīr and discuss the matter with them, and to inform them that due to their increasing mischief and ultimate treachery, they could no longer stay in Madinah and should relocate elsewhere. He gave them a ten-days deadline. When Muḥammad bin Maslamah delivered this message, they arrogantly responded, "Tell Muḥammad that we are not ready to leave Madinah. Let him do what he can." When this was conveyed to the Holy Prophet (May Allāh's blessings be upon him), he exclaimed, "Allāhu Akbar! The Jews are ready for fight!" He then instructed the Muslims to prepare and set out against Banu Naḍīr with a group of Ṣaḥāba.

Meanwhile, ‘Abdullah bin Ubai, the chief of the hypocrites, sent a message to the Jews, advising them not to leave their homes or abandon their possessions but to stay fortified in their strongholds. He promised that his people and two thousand Arab youth would join them in their fortresses, fighting to the last man to prevent the Muslims from reaching them.

On this occasion, Salām bin Mishkam said, “We know that he is indeed the true Messenger of Allāh. His qualities are mentioned in our scriptures. If we do not follow him, it is because we envy him since prophethood has passed on from the descendants of Aaron. Let us accept the peace he has offered and leave his city; otherwise, we will be exiled from our land. Our possessions and honour will be lost, our children will become captives, and our warriors will be killed.” However, no one heeded his advice.

To suppress these rebellious traitors, who were plotting to kill the state's leader and had declared war instead of showing remorse, it was necessary to subdue them to protect Madinah and prevent further bloodshed. Hence, the Holy Prophet (May Allāh's blessings be upon him) had to take decisive action against them. He appointed Ibn Umme Maktūm as his deputy in Madinah and set out to besiege the Banu Naḍīr settlements. He appointed either Ḥaḍrat ‘Ali (May Allāh be pleased with him) or Ḥaḍrat Abu Bakr (May Allāh be pleased with him) as the commander of the army. Muslims spent the night surrounding the Jews, repeatedly proclaiming the Takbīr. As dawn approached and Ḥaḍrat Bilāl (May Allāh be pleased with him) called the Adhān, the Holy Prophet (May Allāh's blessings be upon him) returned to the camp with ten Ṣaḥāba and led the prayers. One of the Jews, a skilled archer whose arrows reached far, aimed at the Holy Prophet's tent and struck it. The Holy Prophet (May Allāh's blessings be upon him) ordered the tent to be relocated away from the archers.

Night fell, but neither ‘Abdullah bin Ubai nor any of his allies came to Banu Naḍīr's help. They were disappointed in ‘Abdullah bin Ubai's promised support. Salām bin Mishkam and Kinanah bin Sūriya lamented their trust in ‘Abdullah bin Ubai's help.

Around the time of Isha, Ḥaḍrat ‘Ali (May Allāh be pleased with him) was found missing from the camp, causing concern among the people, who reported this to the Holy Prophet (May Allāh's blessings be upon him). He reassured them, saying ‘Ali had gone on a mission. Shortly thereafter, Ḥaḍrat ‘Ali (May Allāh be pleased with him) returned with the severed head of the man who had shot the arrow at the Holy Prophet's tent. Ḥaḍrat ‘Ali (May Allāh be pleased with him) had ambushed and killed him as he set out to kill a prominent Muslim leader. The remaining Jews fled and the Holy Prophet (May Allāh's blessings be upon him) dispatched a group of ten men, including Ḥaḍrat Abu Dujānah and Ḥaḍrat Sahl bin Ḥunāif (May Allāh be pleased with them), to chase after them. Some scholars say that ten men were killed. Their heads were brought back and later thrown into various wells.

After the Khuṭba Thānia, Huzoor (May Allāh be his Helper) said: I have been informed that when you stand in rows for prayers, there is gap between you. Now that the COVID era has passed, you should stand shoulder to shoulder when praying in congregation.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
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