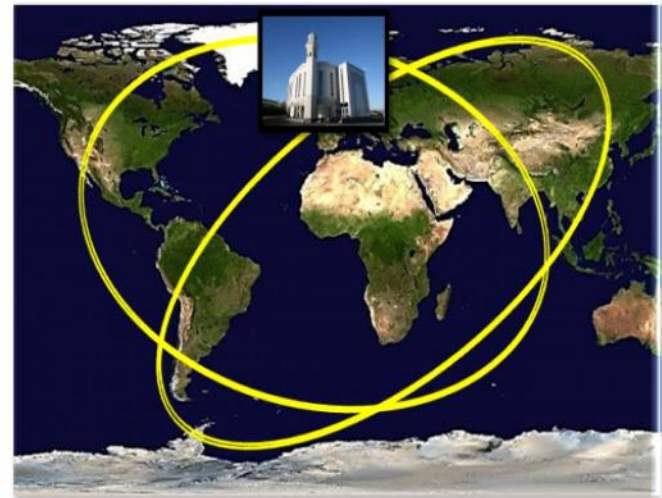


“Incidents From the Life of the Holy Prophet (sa) – Siege of the Banu Nadir Fortresses”



Sermon Delivered by Hadhrat Mirza Masroor Ahmad (aba); Head of the Ahmadiyya Muslim Community



relayed live all across the globe

June 28th 2024

Summary

“Incidents From the Life of the Holy Prophet (sa) – Siege of the Banu Nadir Fortresses”

His Holiness (aba) said that he would continue mentioning the expedition of Banu Nadir.

It is also clear that the Holy Prophet (sa) instructed those trees to be burned in accordance with divine revelation.

There should be no compulsion in the matter of religion.

His Holiness (aba) urged continued prayers for the Ahmadis in Pakistan, that their circumstances may improve.

His Holiness (aba) also urged prayers for the general state of Muslims around the world.

June 28th 2024

Besieging of the Banu Nadir

His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that he would continue mentioning the expedition of Banu Nadir.

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (aba) who writes:

‘The Holy Prophet (sa) had no other choice but to step into the field of battle.

As such, in his own absence, the Holy Prophet (sa) appointed Ibni Maktum (ra) as the Imamus-Salat for the settlement of Madinah.

With a group of companions, the Holy Prophet (sa) set out from Madinah himself and besieged the village of the Banu Nadir.

According to the custom of warfare at the time, the Banu Nadir took to their fortresses.

Besieging of the Banu Nadir

It was perhaps on this occasion that ‘Abdullah bin Ubayy bin Sulul and the other hypocrites of Madinah sent word to the chieftains of the Banu Nadir saying,

“Do not fear the Muslims at all, for we shall support you and shall fight on your behalf.”

However, to the surprise of the Banu Nadir, when war practically commenced, these hypocrites could not muster the courage to openly enter the field of battle in opposition to the Holy Prophet (sa)

Nor could the Banu Quraizah dare to step into the battlefield against the Muslims and openly aid the Banu Nadir either, although they were with them at heart, and would aid them in secret as well; and the Muslims had even become aware of this.

Besieging of the Banu Nadir

In any case, the Banu Nadir did not openly take to the field in opposition to the Muslims and retired to their fortresses instead.

However, according to the circumstances of that era, their fortresses were very strong and for this reason,



they were confident that the Muslims would be able to do them no harm whatsoever, and would themselves become frustrated and lift the siege.

There is no doubt that according to the circumstances of that era, to conquer such fortresses was a very difficult and strenuous task, and demanded a very long siege.'

Cutting Down Certain Date Palms

His Holiness (aba) said that according to some, this siege lasted for six days while some others say it was either 15, 20 or 23 days. According to narrations, the Holy Prophet (sa) instructed for some trees to be cut down and burned,

because the Jews were shooting arrows and throwing stones from atop their fortresses and the trees were helping them in doing so as they provided a sort of covering. Hence, these trees had to be cut down

as a mechanism of defence, not for the purposes of harming their orchards. Furthermore, it is recorded that the date palms that were burned comprised the lowest grade of dates.

These trees had to be cut in order to stem any fighting and to ensure that there was no further loss of life.

It is also clear that the Holy Prophet (sa) instructed those trees to be burned in accordance with divine revelation.

Cutting Down Certain Date Palms

**Hazrat Mirza Bashir Ahmad (ra) writes:
‘The Muslims continued the siege for many days, but there was no outcome. After a few days had passed, and no outcome**

came about; and the Banu Nadir remained bent upon conflict as usual, the Holy Prophet (sa) issued the order that some of the date trees, should be cut down.

These trees which were cut down, bore a type of date known as Linah, which is a very low-grade date and its fruit cannot generally be consumed by humans.

The intention in this order was so that the Banu Nadir would become awe-stricken at the sight of these trees being cut down, and so that they would open the gates of their fortresses;

in this manner, with the loss of a few trees, the loss of countless lives, as well as conflict and rebellion in the country could be prevented.

Cutting Down Certain Date Palms

Hence, this strategy proved to be successful and only six trees had been cut down

when the Banu Nadir began to raise a hue and cry, perhaps under the assumption that the Muslims

would cut down all their trees, which included those bearing high-quality fruit as well.

Nonetheless, as the Holy Qur'an has elaborated, only a few trees were permitted to be cut down, and even those were of the Linah date.

With respect to the remaining trees, however, it was instructed that they be safeguarded.

Even under normal circumstances, the Muslims were not permitted to cut down the fruit-bearing trees of their enemy.

Cutting Down Certain Date Palms

In any case, this strategy proved to be successful and being struck with awe, after a siege of fifteen days, the Banu Nadir opened the gates of their fortresses on the condition that they would be permitted to leave with all of their property and belongings in peace and security.

This was the very same offer which the Holy Prophet (sa) had already presented.

Since the only desire of the Holy Prophet (sa) was the establishment of peace,

turning a blind eye towards the hardship and expenses, which the Muslims had been made to bear in this campaign,

even now, the Holy Prophet (sa) accepted the condition of the Banu Nadir and appointed his companion Muhammad bin Maslamah (ra) to supervise the departure of the Banu Nadir from Madinah in peace and security.'

The Banu Nadir Tribe's Agreement

His Holiness (aba) said that after the Jews surrendered, they sent word to the Holy Prophet (sa) that they would leave Madinah and requested to leave in peace and security.

The Holy Prophet (sa) agreed, ensuring their safety and even offered that they could take along with them all that their camels could carry, except for weapons.

This also serves as a response to those who allege that the Muslims engaged in warfare only to obtain the spoils of war. Here, the Holy Prophet (sa) had

won a decisive victory against those who had constantly caused grief to Muslims and were guilty of treachery and could have taken any strict measure

and it would have been appropriate, yet he showed the highest degree of mercy by allowing them to leave in peace and safety whilst also taking with them whatever they could save weaponry.

Even despite this, it is recorded that the Jews destroyed their homes before leaving so that they would serve no benefit to the Muslims.

The Banu Nadir Tribe's Agreement

His Holiness (aba) said that the conditions for the expulsion of the Banu Nadir from Madinah were as follows:

The Banu Nadir could go wherever they wished outside of Madinah.

They must leave Madinah without any of their weapons.

Aside from weapons, the Jews could take with them whatever their camels could carry

Whatever the Jews leave behind will become the property of the Muslims

Hazrat Muhammad bin Maslamah (ra) was appointed to oversee the expulsion of the Banu Nadir from Madinah.

The Banu Nadir raised an issue saying that they were owed certain debts.

The Banu Nadir Tribe's Agreement

They were making this excuse in an attempt to find a reason to remain in Madinah longer. The Holy Prophet (sa) said that they should swiftly retrieve their loans and that they should eliminate the interest on those loans in order to speed up the process.

During this process, it is recorded that there were two Jews who realised the fault in their ways

and in the darkness of the night joined the Muslim army, professing their allegiance to Islam.

His Holiness (aba) said that as the Jews were leaving Madinah, they had loaded 600 camels with everything they could.

They had even broken down their homes and loaded the wooden doors from their homes atop their camels.

The Banu Nadir Tribe's Agreement

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes:

'With great pomp, splendour and magnificence, the Banu Nadir took along all their movable belongings and possessions.

They even demolished their own homes with their own hands, and dislocated their doors, door-frames, and wood and took them along as well.

It is written that these people left Madinah with such joy, pomp and show, singing and playing their instruments, as if they were a marriage procession.

However, their equipment of war, their immovable property, such as orchards, etc., came into the hands of the Muslims.

Since this wealth had been acquired without any practical war, in light of the Islamic Shari'ah, the privilege of its division was solely in the hands of the Messenger of Allah.

The Banu Nadir Tribe's Agreement

When the Banu Nadir were departing from Madinah under the supervision of the companion Muhammad bin Maslamah (ra), some of the Ansar attempted to restrain those people who were actually from the progeny of the

Ansar, but had become Jewish due to vows made by the Ansar, and the Banu Nadir desired to take them along. However, this demand of the Ansar was against the following Islamic injunction:

“There should be no compulsion in the matter of religion.” Hence, the Holy Prophet (sa) decided against the case presented by the Muslims and issued a verdict in favour of the Jews saying,

“We cannot stop any person from leaving who is a Jew and desires to leave.”

Albeit, two men from the Banu Nadir became Muslim of their own choice and remained in Madinah.

The Banu Nadir Tribe's Agreement

His Holiness (aba) said that spoils attained after the Banu Nadir left was considered Fai, or that wealth obtained from the disbelievers without there having been warfare.

The entirety of Fai would go to the Holy Prophet (sa) and it would be entirely up to him how he wanted to distribute it. The Holy Prophet (sa) distributed all of the wealth

obtained from the Jews which comprised weaponry and armoury amongst the Muslims so that they may use these things for the sake of virtue.

God says in the Holy Qur'an: 'And whatever Allah has given to His Messenger as spoils from them, you urged neither horse nor camel for that; but Allah grants power to His Messenger over whomsoever He pleases; and Allah has power over all things.'
(The Holy Qur'an, 59:7)

The Banu Nadir Tribe's Agreement

His Holiness (aba) said that the Holy Prophet (sa) instructed all of the Ansar to be brought before him and offered them that he could split the spoils amongst the Ansar and the Muhajirin in which case the migrants would still be dependent upon the Ansar.

Otherwise, the Holy Prophet (sa) offered that he could give all of the spoils to the Muhajirin so that they could become independent and Ansar would no longer have to share their homes with them.

However, in an expression of great love and devotion, the Ansar said that not only would they continue sharing their homes with the Muhajirin but the spoils obtained from the Banu Nadir could still all be given to the Muhajirin.

Appeal for Prayers

His Holiness (aba) urged continued prayers for the Ahmadis in Pakistan, that their circumstances may improve. May Allah generally improve the state of peace and security there and keep Ahmadis in His protection.

His Holiness (aba) also urged prayers for the general state of Muslims around the world,

that they may be able to recognise the Imam of the Age and thereby restore their dignity.

His Holiness (aba) also urged prayers for the general state of the world and the conditions of war which continue to develop.

It seems that there will certainly be a war based on the direction that the world is going in, however may Allah the Almighty protect every Ahmadi and every innocent person from the ill effects of war.