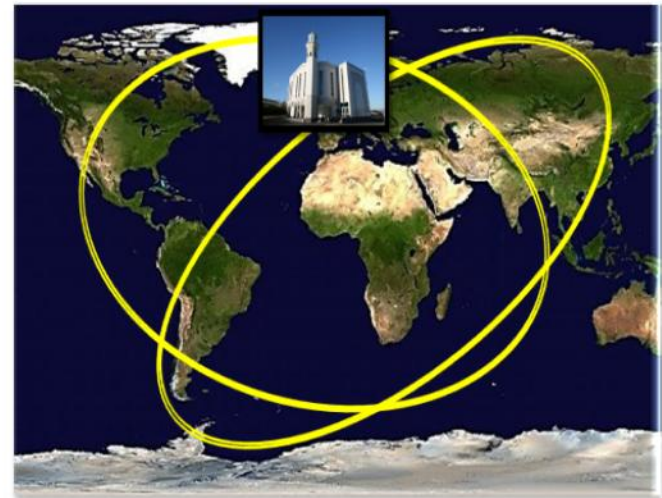


“Incidents After the Battle of Khaibar”



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



**relayed live all across the
globe**

February 28th 2025

Summary

“Incidents After the Battle of Khaibar”

His Holiness (aba) said that he would continue mentioning the Battle of Khaibar.

The Holy Prophet (sa) allowed the Jews to remain in Khaibar and forgave them.

The poisoning was an attempt to verify the truthfulness of the Holy Prophet (sa).

The character of the Holy Prophet (sa) is, in fact, a testament to his truthfulness.

His Holiness (aba) said that Ramadan will be starting in two days and prayed that may Allah enable everyone to take full advantage of this opportunity.

February 28th 2025

Incident of the Poisoned Meat

His Holiness (aba) said that he would continue mentioning the Battle of Khaibar.

His Holiness (aba) said that after the Battle of Khaibar, there was an attempt on the life of the Holy Prophet (sa) whereby he was given poisoned meat.

Upon conquering Khaibar, the Holy Prophet (sa) again showed great kindness and compassion, for after a treaty was formed with them, the Holy Prophet (sa) allowed the Jews to remain in Khaibar and forgave them.

His Holiness (aba) said that a Jewish soldier's wife named Zainab prepared some roasted meat and presented it to the Holy Prophet (sa) as a gift.

Some other companions were present along with the Holy Prophet (sa) at the time, so they all took some of the meat.

Incident of the Poisoned Meat

The Holy Prophet (sa) then told the companions to stop because he realised that the meat had been poisoned. By this time, the Holy Prophet (sa) and some of the companions had already started consuming some of the meat. One of the companions, Hazrat Bishr (ra), records that he had perceived something was wrong with the meat; however, upon seeing

The Holy Prophet (sa) consume it, he followed suit. Hazrat Bishr (ra) fell extremely ill, and it is recorded that as a result of this illness, he passed away a year later. Some narrations mention that the Holy Prophet (sa) swallowed the meat, while others mention that the Holy Prophet (sa) only tasted the meat when he took it out of his mouth before swallowing it.

His Holiness (aba) said that the Holy Prophet (sa) called for the woman who had provided the meat and asked if she had poisoned it, and she confirmed that she had indeed poisoned it.

Incident of the Poisoned Meat

When asked why, she said it was because of what had happened to her people. She thought that if the Holy Prophet (sa) was just a worldly king, then they would be free from him, but if he was a prophet, then God would inform him about the meat being poisoned.

His Holiness (aba) said that there are differing narratives as to what the Holy Prophet (sa) decided to do with that woman after this incident.

There are narrations which say that the Holy Prophet (sa) instructed for her to be killed, while authentic narrations

found in Sahih Muslim, for example, mention that the Holy Prophet (sa) forgave her and did not have her killed.

Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), the Second Caliph of the Ahmadiyya Muslim Community,

who was also of the opinion, based on historical record, that the Holy Prophet (sa) forgave the woman without any punishment.

Incident of the Poisoned Meat

His Holiness (aba) said that there is mention that perhaps the Holy Prophet's (sa) demise was a result of the lasting effects of this poison.

It is narrated by Hazrat A'ishah (ra) that during his final illness, the Holy Prophet (sa) said that ever since the incident of the poisoned meat in Khaibar, he always felt its adverse effects on his health.

Various scholars have deduced that the Holy Prophet's (sa) demise was a result of that attempted poisoning, thus making him the greatest martyr.

However, such explanations or justifications are not required, for due to their rank and status,

Prophets are already considered to be at the rank of Shaheed, as well as Siddiq.

Incident of the Poisoned Meat

His Holiness (aba) elaborated that it would not be right to consider that the Holy Prophet (sa) passed away as a result of the

attempted poisoning, for doing so would be to give the opponents an opportunity for mockery.

The poisoning was an attempt to verify the truthfulness of the Holy Prophet (sa), and it was because he survived the attempt that those people accepted him to be a truthful prophet, as his survival served as a miracle for them. As such, it is not at all possible to conclude that the Holy Prophet (sa) passed away as a result of the poisoning.

His Holiness (aba) said that upon further research, it becomes evident that the Holy Prophet (sa) did not in fact swallow the meat but only chewed it in his mouth momentarily before taking it out.

This was the pain which the Holy Prophet (sa) would have been referring to in his final illness.

Marriage to Hazrat Safiyyah (ra)

There is also mention of the Holy Prophet's (sa) marriage to Hazrat Safiyyah (ra). When the captives of Khaibar were distributed, Hazrat Dihyah (ra) was given the daughter of Huyayy bin Akhtab, Safiyyah.

One of the companions approached the Holy Prophet (sa) and submitted that due to her standing and rank among the Jewish tribes, it would not be appropriate for her to be given to anyone other than the Holy Prophet (sa).

Hence, the Holy Prophet (sa) asked for her to be brought to him, upon which he told Hazrat Dihyah (ra) that he could take someone else, and then the Holy Prophet (sa) freed Hazrat Safiyyah (ra).

The Holy Prophet (sa) then gave her the option to choose between marrying him, or returning to her tribe.

Hazrat Safiyyah (ra) herself chose to marry the Holy Prophet (sa). As such, the Holy Prophet (sa) married Hazrat Safiyyah (ra).

Marriage to Hazrat Safiyyah (ra)

His Holiness (aba) said that Hazrat Safiyyah (ra) herself recounted that due to her father and husband both being killed in battle against the Muslims, she had harboured hatred for the Holy Prophet (sa). However, in her first meeting with the Holy Prophet (sa), her heart began to soften upon witnessing his lofty morals first-hand.

By the time she had left her first meeting with the Holy Prophet (sa), she herself says that there was

no one more beloved in all of Arabia to her more than the Holy Prophet (sa).

His Holiness (aba) said that while on the journey back to Madinah while accompanied by Hazrat Safiyyah (ra), one morning,

The Holy Prophet (sa) emerged from his tent and saw Hazrat Ayyub Ansari (ra) standing outside with his sword in hand.

Marriage to Hazrat Safiyyah (ra)

The Holy Prophet (sa) asked him what the matter was, to which Hazrat Ayyub (ra) responded that he was concerned regarding the Jewish woman who had only just converted to Islam,

because her family members had been killed in battle against the Muslims and he was afraid she may cause some sort of harm. Hence, he stood guard all night. The Holy Prophet (sa) prayed, saying,

‘May Allah protect Hazrat Ayyub (ra) as he had protected him.’

The Holy Prophet (sa) had noticed some bruising near Hazrat Safiyyah’s (ra) eye and asked her what had happened.

She said she had seen a dream.... in which she saw the moon coming from Madinah and falling into her lap. When she related this dream to her Jewish husband, he struck her.

He said she had seen a dream of marrying the King of Yathrib, meaning the Holy Prophet (sa).

The Pinnacle of Morality

His Holiness (aba) said that owing to nothing other than malice against the Holy Prophet (sa), there are those who raise allegations against the incidents of Khaibar and the Holy Prophet's (sa) marriage to Hazrat Safiyyah (ra). Upon understanding the circumstances and the crimes of the Jews, the actions of the Holy Prophet (sa) were not only appropriate but were quite measured.

Then, there is the fact that the Holy Prophet (sa) exhibited the pinnacle of morality and not only forgave the Jews but allowed them to continue living in their land.

In reality, any accusations or allegations levelled against the Holy Prophet (sa) result only from not understanding his life and character.

The character of the Holy Prophet (sa) is, in fact, a testament to his truthfulness, as mentioned in the Holy Qur'an:

'I have indeed lived among you a whole lifetime before this. Will you not then understand?' (The Holy Qur'an, 10:17)

False Allegation

His Holiness (aba) explained that as such, any allegation that the Holy Prophet (sa) merely married Hazrat Safiyyah (ra) upon hearing of her beauty is proven false by his established character.

This was never a basis used by the Holy Prophet (sa) when getting married. The Holy Prophet (sa) had married widows and those who were much older than him in age as well.

In fact, the Holy Prophet (sa) would marry them on the basis of their faith and to establish a connection with their people or nation as well.

Furthermore, the Holy Prophet (sa) had left the decision to Hazrat Safiyyah (ra) herself to choose whether she wished to marry him, or wished to freely return to her people, and it was her decision... thus dispelling any notion that the Holy Prophet (sa) pursued this marriage because of Hazrat Safiyyah's (ra) beauty.

Divinely Guided

His Holiness (aba) quoted the Promised Messiah (as) who explains that owing to the lofty rank of the Holy Prophet (sa), his every action was divinely guided.

**As attested in the Holy Qur'an, the Holy Prophet (sa) said:
'Say, my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the Worlds.'
(The Holy Qur'an, 6:163)**

Hence, when analysing the various aspects from the life of the Holy Prophet (sa), this verse should be kept in mind, rather than baselessly raising allegations which bear no merit at all.

His Holiness (aba) said that Ramadan will be starting in two days and prayed that may Allah enable everyone to take full advantage of this opportunity and offer a great deal of prayers and worship. His Holiness (aba) advised to pray and strive to achieve this.