

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 28th June 2024 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: I was speaking about the Holy Prophet’s battle against the Banu Naḍīr. In this regard, Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) says that when the Holy Prophet (May Allāh's blessings be upon him) set out towards the fortress of Banu Naḍīr, he appointed ‘Abdullah Ibn Maktūm as Imāmus Ṣalāt in Madinah. The Holy Prophet (May Allāh's blessings be upon him), along with a group of Ṣaḥāba, left Madinah and laid siege to Banu Naḍīr, who, according to the warfare tactics of that time, fortified themselves within their forts.

On this occasion, ‘Abdullah bin Ubai and other hypocrites of Madinah sent word to the leaders of Banu Naḍīr, encouraging them not to submit to the Muslims and promising their support in fighting on their behalf. However, when the battle actually began, the hypocrites lacked the courage to openly oppose the Holy Prophet (May Allāh's blessings be upon him), and neither did the Banu Quraiza. As a result, Banu Naḍīr did not come out to fight the Muslims and remained fortified in their strongholds. Confident in the strength of their fortresses, they believed the Muslims would not be able to harm them and would eventually abandon the siege. Nonetheless, the Holy Prophet (May Allāh's blessings be upon him) maintained the siege, which is reported to have lasted six, fifteen, or twenty-three days, according to different narrations.

After a few days, the Holy Prophet (May Allāh's blessings be upon him) ordered the cutting down of some palm trees outside the forts. These were the types of trees whose dates were generally not consumed by humans. The Jews were firing arrows and throwing stones from behind these trees, so the Holy Prophet (May Allāh's blessings be upon him) ordered the trees to be cut down to intimidate Banu Naḍīr and force them to open their gates, thus avoiding significant human loss and turmoil. It appears that this order was given under a special divine revelation. The tactic proved effective, as only six trees were cut when Banu Naḍīr, likely fearing that the Muslims might cut down all their trees, including the fruit-bearing ones, raised a commotion. Normally, Muslims are not allowed to cut down the enemy's fruit-bearing trees. In any case, Banu Naḍīr opened the gates of their forts on the condition that they be allowed to take their belongings and leave safely. This was the same condition the Holy Prophet (May Allāh's blessings be upon him) had previously proposed. His intention was solely to establish peace; therefore, he disregarded the hardships and expenses endured by the Muslims during the campaign and accepted Banu Naḍīr's terms. He appointed Ḥaḍrat Muḥammad bin Maslamah (May Allāh be pleased with him) to oversee their safe departure from Madinah.

Those who criticize the Holy Prophet (May Allāh's blessings be upon him) should consider that he had gained control over the Jews who had repeatedly broken covenants, plotted multiple times to kill him, and rebelliously taken up arms while arrogantly rejecting peace offers. Despite this, the Holy Prophet's peace-loving nature, conciliatory approach, mercy, and kindness were evident as he allowed them to leave safely. His compassion was such that he even permitted them to take whatever they wanted, except for weapons.

The Holy Prophet (May Allāh's blessings be upon him) set four conditions for their exile: first, the Jews of Banu Naḍīr could migrate to any place outside the region of Madinah; second, they had to be completely unarmed during their exile; third, they could take as many of their belongings as they could carry; and fourth, after they took their belongings, any remaining movable and immovable properties would belong to the Muslims.

At this point, the Jews made another excuse that many people owed them money which was due to be paid back after a specified period. Their intention was to get more time to stay in Madinah. The Holy Prophet (May Allāh's blessings be upon him) said, "Forego the interest and reduce the amount of the debt, and hurry." Thus, their debts were paid off.

Preparing for the exile, the Jews loaded their women, children, and whatever belongings they could on their six hundred camels. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that the Banu Naḍīr dismantled their houses themselves, taking doors, frames, and even wood with them. They left Madinah with a celebration and pomp as if it were a wedding procession. However, their weapons and immovable properties, such as their orchards, were taken over by the Muslims. Since this wealth was obtained without any battle, according to Islāmīc law, its distribution was at the discretion of the Holy Prophet (May Allāh's blessings be upon him). He distributed most of it among the poor Muhājirīn whose livelihoods were still dependent on the Anṣār due to the initial brotherhood system, thereby indirectly benefiting the Anṣār as well.

According to one narration, the Holy Prophet (May Allāh's blessings be upon him) had decided that Banu Naḍīr should move to Syria, meaning they should not stay in Arabia. Despite this, some of their leaders, such as Salām bin Abi al-Ḥuqaiq, Kinānah bin Rabī‘, and Huyyai bin Akhtab, and some of the common people settled in the famous Jewish town of Khaybar in northern Ḥijāz, where they were warmly welcomed by the local population. Ultimately, they became a source of dangerous incitement and instigation for war against the Muslims.

Regarding the distribution of the wealth obtained from Banu Naḍīr, it is written that their weapons, orchards, lands, and houses were taken into possession by the Holy Prophet (May Allāh's blessings be upon him). This wealth, obtained without fighting, is known as Māl Faī’ (مال فتي), and it does not have the same rules for distribution as for spoils of war (مال غنيمت), where a fifth is taken out. Instead, all of it is at the disposal of the Holy Prophet (May Allāh's blessings be upon him) to spend wherever he deems appropriate. There was no actual battle with Banu Naḍīr; rather, Allāh had cast awe and dread of His Prophet (May Allāh's blessings be upon him) into their hearts, and so He made His Messenger the heir of their wealth. The Holy Prophet (May Allāh's blessings be upon him) distributed all their belongings among the Muslims to be used for good causes.

In this regard, the divine command is:

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا آوَجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَا كَرْبَابٍ وَاللَّهُ يُسَبِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

"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." (59:7)

The Holy Prophet (May Allāh's blessings be upon him) distributed most of the wealth among the Muhājirīn. Among the Anṣār, only two needy Ṣaḥāba, Ḥaḍrat Suhail bin Ḥunaif and Ḥaḍrat Abu Dujanah (May Allāh be pleased with them), were given a share of this wealth. The Holy Prophet (May Allāh's blessings be upon him) awarded the famous sword of Abu Ḥuqaiq to Ḥaḍrat Sa‘d bin Mu‘adh. The remaining possessions were distributed among the poor, with some kept for the expenses of his wives. According to one narration, the Holy Prophet (May Allāh's blessings be upon him) would allocate the yearly expenses for his wives from the produce of Banu Naḍīr's gardens and use the remaining for preparing for Jihād. Assistance to the poor and needy was also provided from this wealth. Banu Naḍīr had seven gardens which were managed by the freed slave Ḥaḍrat Abu Rafe‘.

This concludes the account of the battle of Banu Naḍīr. Other battles will be mentioned in the future, Inshā’ Allāh.

At the end of the Friday sermon, Huzoor (May Allāh be his Helper) urged prayers for the Aḥmadīs in Pakistan, for the overall law and order situation in country, for Muslims worldwide, and for the general state of the world.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMĀBAD (UK)
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