

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 Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 27<sup>th</sup> September 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: As I mentioned in the previous sermon, Ḥaḍrat Muṣleh Mau‘ūd (May Allāh be pleased with him) has also elaborated on the events surrounding the Battle of the Trench. He says that since the vast part of Madinah was protected by the trench, and the rest consisted of hills, sturdy houses, and gardens, the enemy could not launch an immediate assault on the city. Consequently, the enemy devised a plan to persuade the Jewish tribe Banu Quraiza to join them and open a route to Madinah. Ḥuyyai bin Akḥṭab, the leader of Banu Nadhīr, was tasked with convincing Banu Quraiza to join their alliance. Initially, the leaders of Banu Quraiza refused, but after being swayed by Ḥuyyai’s promises, they agreed to break their treaty with the Holy Prophet (May Allāh's blessings be upon him).

Banu Quraiza were allies of the Muslims, and even though they had not actively joined the battle, the Muslims had hoped their side of Madinah would remain safe from attack. This is why that area was left unguarded. When Banu Quraiza aligned with the enemy, the threat of an assault on Madinah was greatly increased and caused considerable concern among the Muslims. Therefore, the Holy Prophet (May Allāh's blessings be upon him) decided to assign 500 men to protect Madinah.

When news of Banu Quraiza's betrayal reached the Muslims, their fears deepened, and they began to worry about the safety of their women and children. Upon receiving the news, the Holy Prophet (May Allāh's blessings be upon him) dispatched Ḥaḍrat Salamah bin Aslam (May Allāh be pleased with him) with 200 men and Ḥaḍrat Zaid bin Ḥāritha (May Allāh be pleased with him) with 300 men to safeguard Madinah. He instructed them to keep watch in various locations throughout the night and to periodically raise the cry of "Allāh Akbar".

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that this situation caused significant anxiety and confusion among the weaker Muslims. Some hypocrites even approached the Holy Prophet (May Allāh's blessings be upon him), saying, "Our houses in the city are completely unprotected. Give us permission to stay and guard them." In response, divine revelation was revealed, stating:

وَمَا هِيَ بِعَوْرَةٍ ۗ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا

"And they were *in truth* not exposed. They only sought to flee away." (33:14)

This meant their claim of unprotected houses was false, and they were merely seeking an excuse to avoid battle.

In such perilous situation, how could the small number of Muslims, some of whom were faint-hearted or hypocritical, manage to remain steadfast? At times, the circumstances became so critical that it seemed the disbelievers’ army might exploit a vulnerable moment and breach the city's defences. The Muslims mostly defended themselves with arrows. These were extremely trying and dangerous days for the Muslims.

The Holy Prophet (May Allāh's blessings be upon him) said to Ḥaḍrat Sa‘d bin Mu‘adh and Ḥaḍrat Sa‘d bin ‘Ubādah (May Allāh be pleased with him) that, if they wished, they could offer a portion of Madinah’s produce to the Ghatfān tribe to avoid battle. Both leaders unanimously responded, "When we were idolaters, we never gave anything to an enemy. Why should we offer them anything now that we are Muslims? By Allāh, we will give them nothing but the edge of the sword." The Holy Prophet (May Allāh's blessings be upon him) had been concerned for the Anṣār, the original inhabitants of Madinah,

and it appears his suggestion was merely to gauge their morale during these trying times. After seeing their unwavering resolve, he accepted their counsel, and the battle continued.

During this difficult time, the Holy Prophet (May Allāh's blessings be upon him) himself participated in guarding various areas. The nights in Madinah were bitterly cold, and the Muslims also endured the hardship of hunger. Ḥaḍrat 'Aisha (May Allāh be pleased with her) narrates that one day when the Holy Prophet (May Allāh's blessings be upon him) was extremely tired, he said, "If only a righteous person would stand guard tonight." Ḥaḍrat Sa'd bin Abi Waqqas (May Allāh be pleased with him) replied, "I will stand guard." The Holy Prophet (May Allāh's blessings be upon him) directed him to guard a vulnerable part of the trench instead.

The devotion of The Holy Prophet's Ṣaḥāba to him was extraordinary, as they offered themselves for his protection, while the Holy Prophet (May Allāh's blessings be upon him) consistently prioritised their safety over his own. Such was his bravery that he feared nothing for his own life, only for the people of Madinah, often being present at various posts himself. Even when he returned to his tent for rest, he would spend most of his time in prayer.

An incident involving the bravery of Ḥaḍrat Ṣafiyyah (May Allāh be pleased with her) is also recorded in this scenario. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that the women and children were sheltered in a fortified part of the city, and only those men unable to fight were left to protect them. At one point, a Jewish spy approached the area to gather information. At the time, only Ḥaḍrat Ḥassān bin Thābit (May Allāh be pleased with him) was close to the women. Upon seeing the suspicious man, Ḥaḍrat Ṣafiyyah, the Holy Prophet's aunt, asked Ḥaḍrat Ḥassān to kill him, but he was too weak-hearted to do so. Taking matters into her own hands, Ḥaḍrat Ṣafiyyah confronted and killed the man. She then severed his head and threw it towards the Jews, giving the impression that the women were well-protected. This strategy worked, and the Jews were intimidated and chose to retreat.

Ḥaḍrat Muṣṣleḥ Mau'ūd (May Allāh be pleased with him) also refers to this incident and says that when it was discovered that the man had been a spy from Banu Quraiza, this resulted in increased panic among the Muslims as they realised that this side of Madinah was no longer secure. The Holy Prophet (May Allāh's blessings be upon him) prioritised the safety of the women, assigning 500 out of 1,200 soldiers to their protection, leaving only 700 to defend the trench and confront the enemy forces, which numbered between 18,000 and 20,000.

Another pivotal moment in the battle was when Ḥaḍrat 'Alī (May Allāh be pleased with him) killed 'Amr bin 'Abd Wudd, a warrior considered as strong as a thousand men in Arabia. Having been injured in the Battle of Badr, 'Amr had vowed not to oil his hair until he had killed the Holy Prophet (May Allāh's blessings be upon him). He and two of his men crossed the trench and arrogantly challenged the Muslims to send someone to fight them. Ḥaḍrat 'Alī (May Allāh be pleased with him) accepted the challenge. The Holy Prophet (May Allāh's blessings be upon him) wrapped his own turban around Ḥaḍrat 'Alī's head, handed him his sword, and sent him to face 'Amr. Ḥaḍrat 'Alī gave 'Amr three options: to retreat, to embrace Islām, or to fight. 'Amr chose to fight, and Ḥaḍrat 'Alī killed him. After 'Amr's death, his partners fled.

According to a narration, Dirār bin Khaṭṭāb, who was Ḥaḍrat 'Umar's brother, fled after a battle. Ḥaḍrat 'Umar pursued him, but Dirār suddenly stopped and was about to attack him with a spear, but then held back. Addressing Ḥaḍrat 'Umar, he said, "Remember this favour of mine that I did not attack you." Later, by Allāh's blessing he embraced Islām at the conquest of Makkah, participated valiantly in battles, and was martyred in the Battle of Yamāma. There are those who believe he did not achieve martyrdom but instead lived for a long time and died as a Muslim. According to some accounts, instead of 'Amr bin 'Abd Wudd, it was Naufāl bin 'Abdullah who was killed, and the disbelievers sent a message to the Holy Prophet (May Allāh's blessings be upon him) regarding his body. The details are as follows:

On one occasion, some of the prominent commanders of the disbelievers managed to cross the trench. However, the Muslims launched such a fierce counterattack that the disbelievers were forced to retreat. During this time, a prominent leader named Naufāl was killed while crossing the trench. He was of such importance that the disbelievers believed dishonouring his body would disgrace them throughout Arabia.

Thus, they sent a message to the Holy Prophet (May Allāh's blessings be upon him), offering 10,000 dirhams in exchange for his body. They thought that just as they had mutilated the bodies of leaders, including the Holy Prophet's uncle, during the Battle of Uhud, the Muslims might do the same to their leader. However, Islām forbids the desecration of bodies. Upon receiving the message, the Holy Prophet (May Allāh's blessings be upon him) replied, "What do we have to do with this body? What use is it to us that we would accept any payment for it? Take your body back; we have no interest in it."

At the end of the sermon, Huzoor (May Allāh be his Helper) said that the Lajna and Anṣār Ijtimā' are starting from today. Just as I advised the Khuddām, I also urge Lajna and Anṣār to spend these days in prayers and to focus on reciting Durood. Let us strive to fulfil the purpose of these gatherings, rather than spending time in idle talk or amusement. May these gatherings be blessed in every way. Āmīn

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 30 September 2024