

The National Amīr/ President
Jamā‘at Aḥmadiyya,

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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 25th October 2024 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said that he would continue with the accounts regarding the siege of Banu Quraizah after the Battle of the Trench and their punishment because of their treachery.

When the siege reached its peak, Banu Quraizah decided to submit to the decision of the Holy Prophet (May Allāh's blessings be upon him) and came out of their fortress. There are various narrations regarding how long the siege lasted, ranging from 10 to 24 days. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) estimates that the siege lasted around 20 days.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that some members of the Aus tribe made an insistent appeal to Ḥaḍrat Sa‘d that Banu Quraizah were their allies, and just as the Khazraj had treated their allied tribe Banu Qaynuqā‘ with leniency, so should he act towards Banu Quraizah, and not impose a harsh punishment. Ḥaḍrat Sa‘d listened to them quietly at first, but upon their continued insistence, he said that this was a time when he could not be concerned with the criticism of anyone in matters of truth and justice. Hearing this, the people fell silent.

Then, after receiving a pledge from all present that they would accept his decision, Ḥaḍrat Sa‘d announced that the men of Banu Quraizah should be put to death, their women and children should be held captive, and their wealth should be distributed among the Muslims. When the Holy Prophet (May Allāh's blessings be upon him) heard the judgment, he spontaneously said: “You have judged by the judgment of Allāh” meaning that your decision is a divine decree. With these words, he indicated that the divine intervention was clearly evident in the judgment regarding Banu Quraizah, and therefore, his feelings of mercy could not hinder it. According to one narration, the Holy Prophet (May Allāh's blessings be upon him) said that he had been informed by an angel about this judgment during the pre-dawn hours.

There are those who criticize Ḥaḍrat Sa‘d’s decision, and sometimes people even poison the minds of our youth by saying that the Holy Prophet (May Allāh's blessings be upon him) was unjust to Banu Quraizah. A clear response to this is that it was not the Holy Prophet (May Allāh's blessings be upon him) who made this decision; rather, it was Allāh who facilitated this judgment through their ally. On this occasion, the Holy Prophet (May Allāh's blessings be upon him) regretfully said “If ten of the Jews had believed in me, I would have hoped that the entire community would have accepted me and been saved from divine punishment.”

The next morning, Ḥaḍrat Sa‘d’s decision was to be implemented. The Holy Prophet (May Allāh's blessings be upon him) himself was present nearby so that if any issue arose that required his guidance, he could deal with them forthwith. Although Ḥaḍrat Sa‘d’s decision could not be formally presented before him, still, as the ruler, the Holy Prophet (May Allāh's blessings be upon him) could listen to appeals for mercy regarding an individual based on specific reasons. As an act of compassion, the Holy Prophet (May Allāh's blessings be upon him) also ordered that criminals should be executed separately from one another, i.e., when one was being executed the other should not be present nearby. When Huyyay bin Akḥṭab, chief of the Banu Naḍīr was brought for execution, he looked to the Holy Prophet (May Allāh's blessings be upon him) and said, “O Muḥammad, I do not regret having opposed you. However, the truth is that he who abandons God is abandoned by God. Nothing can be done in the face of God’s command. This is His command and His decree.”

When Ka‘b bin Asad, the chief of Quraizah was brought to be executed, the Holy Prophet (May Allāh's blessings be upon him) signalled to him to embrace Islām. He responded, “O Abul Qāsim! I

would have accepted, but people will say that I have become afraid of death. Let me die upon the Jewish faith.”

Another Jew by the name of Rifā‘ah humbly implored a soft-hearted Muslim woman to intercede on his behalf so that he may be spared. The Holy Prophet (May Allāh's blessings be upon him) forgave Rifā‘ah due to the intercession of the Muslim woman, which shows that the Holy Prophet (May Allāh's blessings be upon him) was compelled by the verdict of Ḥaḍrat Sa‘d, otherwise, his heart was not inclined to execute the prisoners. According to historical records, only one woman was executed and it was because she had killed a Muslim Ṣaḥābī by throwing a rock from the fortress. Some narrators do not agree with the accounts regarding the execution of a woman.

Some historians write that among the prisoners of Banu Quraizah was a woman named Reḥāna bint Zaid, whom the Holy Prophet (May Allāh's blessings be upon him) kept as a slave. Based on this narration, Sir William Muir made deeply distressing accusations against the Holy Prophet (May Allāh's blessings be upon him). However, the truth is that this narration is completely incorrect and unfounded. Most historians who claim that the Holy Prophet (May Allāh's blessings be upon him) took Reḥāna under his protection also specify that he freed her and married her afterwards. In any case, as indicated by the narration in Bukhārī, the Holy Prophet (May Allāh's blessings be upon him) did not take Reḥāna under his protection but freed her, after which she returned to her family and settled there. Additionally, it should be noted that there is so much disagreement regarding Reḥāna's name, lineage, and tribe in historical accounts that doubting her existence may not be deemed unreasonable.

The Holy Prophet (May Allāh's blessings be upon him) distributed the spoils of war among the Ṣaḥāba, and a share was also given to some women. Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) did extensive research and wrote that it appears from some accounts that the Holy Prophet (May Allāh's blessings be upon him) sent the remaining captives towards Najd, where some tribes of Najd paid their ransom and had them released. With this money, the Muslims purchased horses and weapons for their military needs. If this occurred, it would not be surprising, as the tribes of Najd and Banu Quraizah were allies; however, authentic reports indicate that these captives remained in Madinah, and the Holy Prophet (May Allāh's blessings be upon him) gave them under the supervision of various Ṣaḥāba as per the customary practice. Some of them paid their ransom and gained freedom, while others were released as a favour by the Holy Prophet (May Allāh's blessings be upon him).

On this occasion, the Holy Prophet (May Allāh's blessings be upon him) issued a directive that exemplifies his boundless mercy and deserves to be written in golden letters as a testament to his compassion for women. He instructed that if a woman has a young son or daughter with her, they must not be separated from her until the child reaches maturity. Similarly, if there are two young sisters, they should not be separated until they are of age.

As for the state of Muslims today, unfortunately, in the name of Allāh and His Holy Prophet (May Allāh's blessings be upon him), they are displacing people from their homes, evicting them, and even killing them. The outcome has been a loss of dignity for Muslims themselves. May Allāh grant wisdom and understanding to these Muslims as well. Āmīn

Wassalām,

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