

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 14 February 2025 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: Continuing the accounts of the Battle of Khaybar, I will now describe the conquest of its second fortress, Sa‘b bin Mu‘adh. This fortress contained more food, livestock, and supplies than any other in Khaybar. It housed five hundred warriors. The Muslims laid siege to it for some time but could not succeed in capturing it. The Ṣaḥāba approached the Holy Prophet (May Allāh's blessings be upon him) and spoke of their extreme hunger. The Holy Prophet (May Allāh's blessings be upon him) said, “By the One who holds my life in His hands, I have nothing to strengthen you with.” Then he prayed, “O Allāh! Grant them victory over the one filled with food and meat.”

Some of the Ṣaḥāba then engaged in one-on-one combat with Jewish warriors. During the fight, a Ṣaḥābī struck a Jew on the head with a powerful blow and shouted a slogan expressing tribal pride. The Ṣaḥāba thought that this had invalidated his Jihād since it was not right to express tribal pride. When the matter reached the Holy Prophet (May Allāh's blessings be upon him), he said, “There is no harm in this. He will receive a reward, and he will also be praised.” This indicated that such words were permissible in such situations.

Ḥaḍrat Muḥammad bin Maslamah (May Allāh be pleased with him) reports that he saw the Holy Prophet (May Allāh's blessings be upon him) shooting arrows, and not a single shot missed the target. The Holy Prophet (May Allāh's blessings be upon him) looked towards him and smiled.

Ḥaḍrat Ḥubāb bin Mundhir and his men managed to penetrate the fortress and fought fiercely until they conquered it and took control of the grain. The Holy Prophet’s announcer then proclaimed, “Eat and feed your animals, but do not take anything away with you.”

The third fortress was Fort Zubair. When the Jews fled from the forts of Sa‘b and Nā‘im towards Zubair, the Holy Prophet (May Allāh's blessings be upon him) laid siege to them. This fortress was situated at the peak of a mountain. The Muslims besieged it for three days but did not achieve success.

A Jew approached the Muslims and, on the condition of being granted amnesty, informed them that even if the siege continued for a month, it would have no effect. He said that the Jews had tunnels beneath the ground, through which they would come out at night, fetch water, and return to their fortresses. He suggested that the only way to force a surrender was to cut off their water supply. Accordingly, the Holy Prophet (May Allāh's blessings be upon him) blocked the access to water. When the water supply was severed, the Jews came out and an intense battle ensued. Some Ṣaḥāba were martyred, while ten Jews were killed. Ultimately, the Holy Prophet (May Allāh's blessings be upon him) achieved victory.

The Holy Prophet (May Allāh's blessings be upon him) then advanced towards the forts of Shaqq. During this time, the Jewish commander Salām bin Mishkam was killed. According to historical accounts, Salām was ill and, for this reason, had not been participating in the battle. His companions had advised him to leave the area, but he did not heed their advice and was eventually killed by the Muslims.

Huzoor (May Allāh be his Helper) stated that even if Salām's illness was true and he was not directly involved in the fighting, his killing was justified. This was because he had prepared his army for battle and was likely overseeing their movements. The death of a commander significantly impacts the morale of the troops, so his killing is not objectionable.

Shaqq was a combination of two forts. The Holy Prophet (May Allāh's blessings be upon him) first turned towards Fort Ubay, took a stand on a hill, and engaged in battle with its defenders. Initially, one-on-one combat took place. Ḥaḍrat Ḥubāb bin Mundhir, a man from the people of Jaḥsh and Ḥaḍrat Abu

Dujanah represented the Muslims. After the Muslims emerged victorious in the duels, the Jews became reluctant to engage any further. The Muslims then advanced and launched an attack on the fort. The Jews retaliated with intense archery, and although the Muslims responded with their own arrows, they suffered losses because the Jews were shooting from high towers. It appears that the Jews were specifically targeting the area where the Holy Prophet (May Allāh's blessings be upon him) had set up camp. The Holy Prophet (May Allāh's blessings be upon him) was with his Ṣaḥāba when an arrow struck his clothing. According to one account, he was wounded by the arrow. In response, the Holy Prophet (May Allāh's blessings be upon him) took a handful of pebbles and threw them towards the enemy, causing their fort to tremble, until the Muslims overpowered the Jews.

The Muslims went on to besiege and conquer three more forts. Among these, Fort Qamūs was particularly formidable. The Holy Prophet (May Allāh's blessings be upon him) laid siege to it for fourteen days. He then decided to use a catapult against the enemy. When the Jews became certain of their defeat, they requested a peace agreement with the Holy Prophet (May Allāh's blessings be upon him). The agreement was made, and the Jews surrendered to the Muslims. The Holy Prophet (May Allāh's blessings be upon him) treated them with great leniency in this settlement.

According to a narration in Ṣaḥīḥ Bukhārī, the Holy Prophet (May Allāh's blessings be upon him) allowed the Jews to remain in Khaybar, work on the land, engage in farming, and keep half of the produce. In this campaign, seventeen Ṣaḥāba were martyred.

According to some historical sources, after the conquest of Khaybar, when a treaty was established between the Muslims and the Jews, people brought Kinanah and his brother Rabī‘ to the Holy Prophet (May Allāh's blessings be upon him). Kinanah was the chief of Khaybar and Rabī‘ was his cousin. According to the narration, Kinanah was in possession of the treasure of Huyyay bin Akḥṭab, the leader of the Jewish tribe Banu Nadhīr. This treasure contained gold, silver, and jewellery. The Holy Prophet (May Allāh's blessings be upon him) questioned both of them about the treasure, but they denied having any knowledge of it. The Holy Prophet (May Allāh's blessings be upon him) warned, “If you have concealed anything from me and it is later discovered, then you will have no protection from Allāh and His Messenger.” The Holy Prophet (May Allāh's blessings be upon him) then sent a Ṣaḥābī, giving him some signs to identify the location of the treasure. He retrieved the treasure, which was valued at ten thousand dinars. Consequently, both Kinanah and Rabī‘ were executed.

According to some accounts, the two Jews were tortured as well. After presenting the various accounts regarding this incident, Huzoor (May Allāh be his Helper) said that there is no truth to it and that it is inconsistent with the Holy Prophet’s merciful nature. The critics have once again directed their objections at Islām and the noble character of the Holy Prophet (May Allāh's blessings be upon him), implying that he was motivated by greed for wealth. They also seek to portray, God forbid, that he engaged in acts of cruelty.

The truth is that the life of the Holy Prophet (May Allāh's blessings be upon him) is an open book. Before any battle, he would instruct that no child or woman should be harmed, and even trees should not be cut without necessity. How could someone who could not tolerate the suffering of animals be cruel to humans? Likewise, the claim that he fought for spoils is baseless. The campaign of Khaybar was one in which, before setting out, he had clearly said that anyone driven by greed for wealth should not join him. A Prophet with such principles must be judged fairly. It is only right to examine such accounts carefully and seek a proper interpretation. To associate such an action with him, who was the embodiment and champion of justice, is extremely unfair.

While addressing the objections of Orientalists, Huzoor (May Allāh be his Helper) also examined the internal evidence of the narrations and proved their inauthenticity. ‘Allama Shiblī Nu‘mānī has strongly rejected this narration, considering it unreliable. He explains that Kinanah was executed because he had killed Ḥaḍrat Maḥmūd bin Maslamah. Hence, following the Holy Prophet’s instruction, Ḥaḍrat Muḥammad bin Maslamah avenged his brother’s death by killing Kinanah. A contemporary Aḥmadi scholar, Syed Barkat Aḥmad, writes that Ibn Ishāq narrated this incident without any chain of

transmission. Secondly, no narration mentions this treasure in the distribution of Khaybar's wealth, nor is there any record of it being added to the public treasury.

Huzoor (May Allāh be his Helper) said that he would continue these accounts in the future, inshā'Allāh.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about Master Manşūr Aḥmad Kahloon Şāhib of Australia, son of the late Sharīf Aḥmad Kahloon Şāhib, who passed away recently. He worked in the field of education for 34 years. He served as Qā'id Majlis and Şadr Jamā'at in Bashīrabad, Sindh, as well as General Secretary in Hyderabad. He also served as Amīr of Hyderabad district for 13 years. He was deeply devoted to Khilāfat and obedient to the Jamā'at. He was generous, kind, hospitable, compassionate, and a caring teacher. He is survived by his wife, one daughter, and five sons.

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 18 February 2025