

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 28th February 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: I was discussing the noble character of the Holy Prophet (May Allāh's blessings be upon him) in the Battle of Khaybar. After the battle, a conspiracy was made by the Jews to assassinate the Holy Prophet (May Allāh's blessings be upon him), and an attempt was made to feed him poisoned goat meat. The details are as follows: When Khaybar was conquered and the Jews suffered a severe defeat, they were treated with mercy and compassion by the Holy Prophet (May Allāh's blessings be upon him), who not only forgave them but also permitted them to stay in Khaybar. When the people felt at ease, one day Zainab bint Ḥārith, the wife of the Jewish chief Salām ibn Mishkam, presented goat meat to the Holy Prophet (May Allāh's blessings be upon him) and said that she had brought it as a gift for him. This conspiracy was not orchestrated by this woman alone; rather, some other individuals were also involved.

The Holy Prophet (May Allāh's blessings be upon him), upon receiving the meat, instructed that it be placed before him. Among those present was his Ṣaḥābī, Ḥaḍrat Bishr bin Barā' (May Allāh be pleased with him). The Holy Prophet (May Allāh's blessings be upon him) invited those around him to join, and he himself took a small piece from the foreleg of the goat. After tasting it, he immediately stopped and said, "Hold your hands back, for this foreleg informs me that it has been poisoned."

Ḥaḍrat Bishr said that when he tasted the meat, he sensed something unusual, but he remained silent, not wishing to disrupt the meal. However, when the Holy Prophet (May Allāh's blessings be upon him) spat out the meat, his concern for him outweighed any worry for himself. He was relieved that the Holy Prophet (May Allāh's blessings be upon him) had not swallowed it. Tragically, before Ḥaḍrat Bishr could even rise from his seat, his complexion began to change. He fell gravely ill and, according to some accounts, passed away shortly thereafter. According to some other accounts, he survived for about a year before succumbing to the effects of the poison.

The Holy Prophet (May Allāh's blessings be upon him) summoned Zainab and questioned her, "Did you poison this meat?" She replied, "Yes, but who informed you of this?" He answered, "This foreleg in my hand has told me." When he asked why she had done such a thing, she said, "You know what you have done to my people. I thought that if you were merely a king, we would be rid of you. But if you were truly a Prophet, you would be informed of this."

According to one account, she was executed on the orders of the Holy Prophet (May Allāh's blessings be upon him) after the death of Ḥaḍrat Bishr. However, according to an account in Ṣaḥīḥ Bukhārī, she was not put to death.

Ḥaḍrat ‘Ayesha (May Allāh be pleased with her) relates that during the final illness of the Holy Prophet (May Allāh's blessings be upon him), he would often say, "O ‘Ayesha, I have always felt the pain of the food I ate at Khaybar, and even now, I feel as though my veins are being severed because of that poison." Some commentators have interpreted this to mean that the Holy Prophet's passing was a result of the poison he consumed at Khaybar, and conclude that he attained the status of a martyr—indeed, the greatest of all martyrs.

Huzoor (May Allāh be his Helper) explained that such explanations are unnecessary, as a Prophet inherently embodies the stations of both Ṣiddīq (the truthful) and Shahīd (the martyr). Moreover, the Jewish inhabitants of Khaybar themselves saw his survival after the poisoning as a miraculous sign. And

yet, some simple-minded Muslims attempt to emphasise his martyrdom through this incident. The truth is that the poison did not cause his demise; it merely left him with a lingering sense of discomfort.

The events of Khaybar also include the account of the Holy Prophet's marriage to Ḥaḍrat Ṣafīyyah (May Allāh be pleased with her). After the conquest, when the captives were gathered, a Ṣaḥābī named Ḥaḍrat Diḥyah approached the Holy Prophet (May Allāh's blessings be upon him) and asked that he be given one of the captive women. The Holy Prophet (May Allāh's blessings be upon him) said, "Go and take one." Ḥaḍrat Diḥyah selected Ḥaḍrat Ṣafīyyah, the daughter of Ḥuyyay bin Akḥṭab, the leader of Banu Naḍīr. Later, someone came to the Holy Prophet (May Allāh's blessings be upon him) and said, "You have given the daughter of Ḥuyyay bin Akḥṭab to Diḥyah. She is the princess of Banu Quraizah and Banu Naḍīr and is suited for none but you." Hearing this, the Holy Prophet (May Allāh's blessings be upon him) said, "Bring her here." He then told Ḥaḍrat Diḥyah to choose another woman instead.

Having concluded his affairs in Khaybar, the Holy Prophet (May Allāh's blessings be upon him) started his journey back to Madinah. After travelling six miles, he wanted to halt to complete the marriage ceremony with Ḥaḍrat Ṣafīyyah. However, at her suggestion, they continued to travel and camped twelve miles further on, where the marriage was solemnised. Ḥaḍrat Ṣafīyyah later explained that she had requested this out of concern for the Holy Prophet's safety, fearing that her people might attempt to harm him if they stayed too close to Khaybar.

The next morning, the Holy Prophet (May Allāh's blessings be upon him) noticed Ḥaḍrat Abu Ayyub Anṣārī standing guard outside his tent. When asked why he was there, Ḥaḍrat Abu Ayyub replied, "O Messenger of Allāh, I feared for your safety. This woman is newly converted, and her father, husband, and people have been killed. I worried that she might try to harm you, so I stood guard throughout the night." Moved by Abu Ayyub's devotion, the Holy Prophet (May Allāh's blessings be upon him) prayed for him, "O Allāh, protect Abu Ayyub as he spent the night protecting me."

A wedding feast was held the following day, which was simple yet dignified. After staying there for three days, the Holy Prophet (May Allāh's blessings be upon him) departed for Madinah. Ḥaḍrat Ṣafīyyah's freedom was declared her dowry.

There is also mention of a dream Ḥaḍrat Ṣafīyyah had before her marriage. The Holy Prophet (May Allāh's blessings be upon him) noticed a mark near her eye and inquired about it. She said, "A few days before your arrival, I saw a dream in which a moon came from Yathrib (Madinah) and fell into my lap. When I told my husband, Kinanah, about it, he struck me hard and said, 'Are you dreaming of marrying the king of Yathrib?'"

Some orientalist have raised objections to this marriage, but it is important to understand the context. In Arabia, it was customary to marry the daughter or widow of a conquered leader as a means of establishing peace and fostering goodwill among the inhabitants. Such marriages reassured both the people and the ruling families.

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

Huzoor (May Allāh be his Helper) said that Ramaḍān would be starting in a couple of days. May Allāh enable everyone to reap full benefit from this month through prayer and striving.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about Chaudhry Muḥammad Anwar Riaz Ṣāḥib, son of Chaudhry Muḥammad Islām Ṣāḥib, who passed away recently and announced to lead his funeral prayer after the Friday prayer. He was the father of Nāsir Maḥmūd Tāḥir Ṣāḥib, Amīr and Missionary In-charge of Kenya. The deceased had the honour of enduring imprisonment for the sake of his faith. He was regular in prayers and Chanda, and possessed a virtuous and righteous nature.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 03 March 2025