**Summary of Friday Sermon 10th July 2020**

**Delivered by Hazrat Khalifatul Maseeh Al-Khamis (aba)**

After Tashahhud, Ta’awwaz and recitation of Surah Al-Fatehah, Huzur-e-Anwar said:

As mentioned last Friday, after the battle of Ahzaab, the Holy Prophet (peace and blessings of Allah be upon him) was told by Allah Almighty to enforce a punishment on the Banu Qurayzah tribe for their betrayal and for this reason, a war was fought against them. The tribe of Banu Qurayzah eventually declared a ceasefire and asked for Hazrat Sa'ad bin Ma'az r.a. to be sent over to negotiate a decision.

Mentioning this battle, Hazrat Musleh Mo'ud r.a. says: Twenty days later (i.e. after the battle of Ahzaab), the Muslims breathed a sigh of relief. However, the issue of the Banu Qurayzah was yet to be resolved, as their betrayal could not be ignored. Upon his return, the Holy Prophet (PBUH) told his Companions not to rest, but to reach the forts of Banu Qurayzah before evening. The Holy Prophet (PBUH) then sent Hazrat Ali r.a. towards them to ask why they had betrayed the treaty? Instead of being ashamed about it, the Banu Qarayzah tribe started cursing Hazrat Ali r.a. and his companions and also started cursing the ladies and other family members of the Holy Prophet (PBUH). They said that they do not accept Muhammad (PBUH) and that they don't have any agreements with the Holy Prophet (PBUH).

 So when Hazrat Ali r.a. was returning with this answer, he met the Holy Prophet (PBUH) who was on his way towards the Jewish forts with his companions. Thinking that the Jew's insults would hurt the Holy Prophet (PBUH), Hazrat Ali r.a. said to him, "O Messenger of Allah, you can turn back, we will suffice for them". The Prophet (PBUH) said: "So what if they swear at me. They abuse their own Prophet Musa (a.s.) and he was their own. They had harmed him even more". Saying this, he moved ahead towards the forts of the Jews.

The Jews closed the gates of their fortress and started waging a war against the Muslims. Even their women took part in this war. After a few days of being under siege, the Jews realized that they could not win against the Muslims. They then sent a message to the Holy Prophet (PBUH) to send Hazrat Abu Lubaba Ansari r.a. to them for advice. When Hazrat Abu Lubaba r.a. met with them, the Jews asked him if they should accept the demand of the Holy Prophet (PBUH) to surrender. Although Hazrat Abu Lubaba r.a. said yes, he then also moved his hand on his throat as a sign of murder. The Holy Prophet (PBUH) had not yet given his decision. So the Jews refused to accept the Holy Prophet's (PBUH) decision. Had they accepted the decision of the Holy Prophet (PBUH), they would have probably just been expelled from Madina.

Instead, the Jews said that they would accept the decision, whatever it may be, of Hazrat Sa'ad bin Ma'az r.a. who was the chief of their ally, the Aus tribe. This demand of the Jews was also accepted by the Holy Prophet (PBUH) and Hazrat Sa'ad bin Ma'az r.a. was appointed for the decision.

So Hazrat Sa'ad bin Ma'az r.a. judged the Jews according to their own religious book. That their men should be killed and their women, children, cattle and property should be taken under the control of Muslims.

Hazrat Musleh Mo'ud r.a. writes that when the Jews were called upon to accept the merciful decision of the Holy Prophet (peace and blessings of Allah be upon him), they refused to accept it and preferred their own ally. When Hazrat Sa'ad bin Ma'az r.a. made a decision according to the laws of Moses (a.s.), it is criticized by Christian historians as an injustice. Hazrat Musleh Mo'ud r.a. says that if there was any injustice, it was in the laws given by Hazrat Moses (a.s.), who in fact also gave his teachings in regards to dealing with enemies only after receiving them from Allah Almighty.

Later, Huzur-e-Anwar narrated some details of this battle according to the statements of Hazrat Mirza Bashir Ahmad Sahib and then said that there are still some details left regarding Hazrat Sa'ad bin Ma'az r.a. which will be given next time.
In the end, Huzur-e-Anwar mentioned some of the deceased and announced their funeral prayers in absence after Friday prayers.