

Form 59
Rule 29.02(1)

Affidavit

No. 1503 of 2025

Federal Court of Australia
District Registry: New South Wales
Division: General

Peter Wertheim AM and another
Applicants

Wissam Haddad and another
Respondents

Affidavit of: **Sheikh Adel Ahmad Muhammad Ibrahim**
Address: c/o – 40 Parramatta Road, Forest Lodge NSW 2037
Occupation: Islamic Sheikh
Date: 14 May 2025

Contents

	Details	Paragraph	Page
1	Affidavit of Adel Ahmad Muhammad Ibrahim sworn 14 May 2025.	1 – 5	1 – 2
2	Annexure A1 – 1 being a copy of my Expert Report in Arabic.	3	2
3	Annexure A1 – 2 being a copy of my Expert Report in English.	4	2




Filed on behalf of (name & role of party) Wissam Haddad & Al Madina Dawah Centre (First and Second Respondents)
Prepared by (name of person/lawyer) Elias Tabchouri, Solicitor on record
Law firm (if applicable) Macquarie Law Group
Tel (02) 9744 0000 Fax _____
Email ijabbour@mlglaw.com.au
Address for service 40 Parramatta Road, Forest Lodge NSW 2037
(include state and postcode)

I Adel Ahmad Muhammad Ibrahim say on oath;

1. I am an Islamic Sheikh at Greenacre Prayers Hall and at the Lakemba Mosque in Sydney.
2. I have been instructed by Macquarie Law Group, the legal representatives of Mr Haddad and the Al Madina Dawah Centre, the Respondents in these proceedings, to prepare an expert report.
3. **Annexed** and marked **AI – 1** is a copy of my expert report that I wrote in Arabic dated 9 May 2025.
4. **Annexed** and marked **AI – 2** is a copy of my expert report that has been translated from English to Arabic.
5. I have been provided with a copy of the Federal Court of Australia Expert Evidence Practice note, the Harmonised Expert Witness Code of Conduct, the Concurrent Expert Evidence Guidelines and have read and understood these documents, and I agree to be bound by them. I have also had these documents read and summarised to me in Arabic by the translator, Steve Karakira over the phone. I understand the contents of these documents and agree to be bound by them.

Sworn by the deponent
 At Sydney
 in New South Wales
 on 14 May 2025
 Before me:

)
)
)
)
)



Signature of deponent



Signature of witness

Isabella Jabbour
 Solicitor

This Affidavit was signed
 in counterpart and witnessed
 via audio visual link in
 accordance with Part 2B
 and s14G of the
 Electronic Transactions Act
 NSW 2000.

Annexure AI- 1

No. NSD 1503 of 2024

Federal Court of Australia

District Registry: New South Wales

Division: General

PETER WERTHEIM AM and another

Applicants

WISSAM HADDAD and another

Respondents

This is the annexure marked "**Annexure AI-1**" and referred to in the affidavit of Sheikh Adel Ahmad Muhammad Ibrahim sworn 14 May 2025

تقرير الخبير للشيخ عادل أحمد محمد إبراهيم

09 مايو/أيار 2025

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.

مقدمة

1. اسمي عادل أحمد محمد إبراهيم.
2. أنا شيخ إسلامي في مصلى غريناير الواقعة على العنوان 146/8 ووترلو رود، غريناير، نيو ساوث ويلز 2190، وفي مسجد لاكمبا الواقعة على العنوان 65-67 وانجي رود، لاكمبا، نيو ساوث ويلز 2195.
3. أفهم أن السيد روبرت غوت (محامي مرافعة) والسيد بيتر ويرتهام أم (مقدمي الطلب) قد شرعا في اتخاذ إجراءات قانونية في المحكمة الفيدرالية الأسترالية، مدعين أن السيد حداد قد خالف المادة C-18 من قانون التمييز العنصري لعام 1975 (التابع للكومنولث)، وذلك لإلقائه لعدة خطب ومشاركته في مقابلة مسجلة، وذلك في حوالي نوفمبر/تشرين الثاني 2023.
4. أنا شيخ أقدم خدماتي بشكل رئيسي في منطقة غرب سيدني. عندما يتم استدعائي إلى مراكز ومساجد مختلفة، أذهب لأداء الصلاة وإعطاء الدروس والخطب والمواعظ. إن طبيعة علاقتي مع السيد حداد مبنية على أساس ديني ونشاطات دينية. في السابق، قام السيد حداد بدعوتي إلى مركز الدعوة القديم في المدينة الواقعة في 3 كيتشنر باراد، بانكستاون لإلقاء الخطب والدروس. لم يكن ذلك بشكل منتظم. بخلاف ذلك، ليس لدي أي ارتباط آخر مع السيد حداد أو مركز الدعوة في المدينة.
5. وأفهم أن مقدمي الطلب قد ذكروا أن خطب السيد حداد من المحتمل أن تتسبب في شعور أفراد من الجالية اليهودية في أستراليا بالإساءة أو الإهانة أو الإذلال أو الخوف.

مدونة قواعد سلوك الخبراء

6. لقد قرأت وفهمت الإرشادات الخاصة بالخبراء، وإرشادات الخبراء المتفق عليها، ومدونة قواعد السلوك الموحدة للشهود (الملحق A في مذكرة الممارسة الخاصة بأدلة الخبراء الصادرة عن المحكمة الفيدرالية -GPN (EXPT)، وأوافق على الالتزام بها. كما تم قراءة وتلخيص هذه الوثائق لي من قبل المترجم. وتعتمد الآراء الواردة في هذا التقرير كلياً أو إلى حد كبير على معرفة متخصصة ناتجة عن تدريبي ودراستي وخبرتي.

الأسئلة المطروحة

7. الأسئلة التي وُجّهت إليّ أثناء إعداد هذا التقرير كانت كما يلي:
(أ) يرجى وصف كل مما يلي وشرح أهميته في الإسلام.

- القرآن الكريم؛
- الحديث الشريف؛
- الكتب الستة؛

- السنّة؛
- التفسير

- (ب) يرجى شرح المتطلبات اللازمة التي يجب أن تتوفر في الشخص ليصبح واعظًا أو معلّمًا للإسلام، بما في ذلك مدى اعتراف الإسلام بالوعاظ من غير المتخصصين (الوعاظ العاديين).
- (ت) تتضمّن الروايات الإسلامية الواردة في القرآن الكريم والحديث الشريف أوصافًا للقاءات الدينية والعسكرية التي خاضها النبي محمد مع يهود المدينة. هل توافق أم لا؟ وإذا كنت توافق، يرجى تقديم أمثلة على ذلك.
- (ث) يرجى مشاهدة كل واحدة من الخطب، وبالنسبة لكل خطبة، تقديم رأيك حول ما إذا كانت الكلمات التي قالها السيد حداد في الخطبة مدعومة من القرآن الكريم أو الحديث الشريف أو التفسير أو أي نص أو تعليم ديني إسلامي آخر، ومدى هذا الدعم.
8. أفهم أن الأقسام المظلمة باللون الأصفر في الجدول C من الملف هي أجزاء من النصوص المأخوذة من الخطب التي ألقاها السيد حداد. في هذا الوثيقة، تم تظليل بعض أجزاء النصوص المأخوذة من الخطب.
- (ج) يرجى وصف مدى اهتمام أو قلق الجالية المسلمة الأسترالية بشأن العمليات العسكرية التي قامت بها إسرائيل في غزة والضفة الغربية بعد 7 أكتوبر/تشرين الأول 2023. يرجى تحديد مصادر معرفتك بهذه المسائل.
9. لقد قمت بإرفاق نسخة كاملة من رسالة التعليمات التي تم تزويدي بها في نهاية هذا التقرير.

الخبرة والخلفية والمؤهلات

- 1 0 . وُلدت في الكويت عام 1973 وعشت فيها حتى بلغت حوالي 17 عامًا. ثم سكنت في الأردن لمدة 4 سنوات وفي مصر لمدة عام قبل أن أهاجر إلى أستراليا. أنا مسلم ومن أصل فلسطيني (من جنين).
- 1 1 . أحمل شهادة بكالوريوس في الشريعة الإسلامية من الجامعة الإسلامية في المدينة المنورة، المملكة العربية السعودية. كما أحمل دبلوم في تصميم الديكور الداخلي من كلية المجتمع العربي للفنون التطبيقية، المملكة الأردنية الهاشمية.
- 1 2 . أحمل شهادة "إجازة" في التجويد والقراءة (روايتي حفص وشعبة عن عاصم) تحت إشراف الشيخ سعيد عبد الكريم الحلو، معترف بها في القراءات العشر، المملكة الأردنية الهاشمية.
- 1 3 . أحمل "إجازة" تعني الاعتماد أو التفويض/التوثيق في تصحيح وحفظ القرآن الكريم من السلسلة المنقولة عن الشيخ إبراهيم بركات من الجمهورية اللبنانية.
- 1 4 . أحمل أيضًا إجازة بدرجة "حافظ" في حفظ القرآن الكريم بالتجويد من مركز الحافظ في غريناير. تخصصي في مجال فهم وتطبيق القرآن الكريم. لدي معرفة وخبرة عميقة في فهم وتطبيق القرآن الكريم والحديث الشريف.
- 1 5 . أحمل إجازة في الكتب السنّة التالية في الحديث:

- (أ) صحيح البخاري؛
- (ب) صحيح مسلم؛
- (ت) سنن أبي داود؛
- (ث) سنن الترمذي؛
- (ج) سنن النسائي؛

ح) سنن ابن ماجة؛

كما أنني أحمل الإجازة في الكتب الإضافية التالية الواردة في الحديث:

خ) مسند الإمام أحمد؛

د) الموطأ للإمام مالك.

16 . أنا إمام معروف أيضا باسم إمام صلاة إسلامي معترف به وغالبا ما يُطلب مني إمامة الصلاة في مختلف المساجد والمراكز ضمن المجتمع السني في جميع أنحاء سيدني.

المواد التي تم النظر فيها والمنهجية

17 . أثناء إعداد هذا التقرير، شاهدت :

أ) المحاضرة "اليهود في المدينة الجزء (1)";

ب) الخطبة "قتلتها إسرائيل";

ت) المحاضرة "اليهود في المدينة الجزء (2)";

ث) البودكاست "إصدار الإعلام حول واقع فلسطين في العالم";

ج) المحاضرة "اليهود في المدينة الجزء (3)".

18 . تم أيضا ترجمة نصوص الخطب التي ألقاها السيد حداد لي. أفهم أن بعض أجزاء تلك الخطب تم تمييزها باللون الأصفر وأنا على دراية بتلك الأجزاء التي تم تمييزها باللون الأصفر حيث تم لفت انتباهي إليها.

19 . تمكنت من فهم الخطب التي ألقاها السيد حداد باللغة الإنجليزية وقد قرأت نص تلك الخطب باللغة الإنجليزية. أنا على دراية بالأجزاء من النسخة الإنجليزية للخطب التي تم تظليلها باللون الأصفر.

20 . أستطيع التحدث وفهم اللغة الإنجليزية، ولكن اللغة العربية هي لغتي الأم وأفضل التواصل والاستماع بها.

21 . سأرفق نسخة من الاقتباس أو المرجع المحدد الذي أستشهد به من القرآن الكريم أو الحديث الشريف أو أي مصدر آخر في مستند منفصل مع مؤهلاتي والشهادات التي بحوزتي.

يرجى وصف كل مما يلي وشرح أهميته في الإسلام

القرآن الكريم

2 2 . القرآن هو كلام الله (سبحانه وتعالى) الذي أنزل على قلب النبي محمد ﷺ بواسطة الملك جبريل (عليه السلام)، وقد حفظه الله من التحريف حتى يوم القيامة.¹

2 3 . يتكون القرآن من 114 سورة، وهي مقسمة إلى فصول تتعلق بالعقيدة، والتاريخ، والفقه، والمجتمع، كدليل أخلاقي للموحدين في الإسلام. يحتوي على تعاليم، وأدعية، وأمثال، وإرشادات حول كيفية عيش المسلمين حياتهم لتحقيق الخلود في الجنة. القرآن هو أساس الدين الإسلامي ويمثل الدستور الإلهي الذي يهدي المؤمنين إلى الحقيقة والطريق المستقيم. القرآن الكريم يُعتبر معجزة أبدية، حيث تحدى الله العرب بفصاحته التي لا مثيل لها، ليكون دليلاً على صدق النبي محمد ﷺ.

2 4 . القرآن الكريم هو المصدر التشريعي الأساسي في الإسلام والكتاب المقدس. يستنبط المسلمون منه مسائل العقيدة، والعبادة، والأخلاق، والتعاملات الاجتماعية. وتعتبر تلاوة القرآن من أعظم الأعمال التعبديّة في الإسلام، ويحمل من يقرأه أجرًا عظيمًا.

الحديث النبوي

2 5 . الحديث هو الكلمة العربية التي تعني "التقرير" أو "الرواية". الحديث هو تقرير عن تعاليم وأفعال وأقوال وموافقات النبي محمد ﷺ، بالإضافة إلى العادات التي كان يتبعها. النبي محمد ﷺ لا يتكلم من وحي نفسه، بل ما قاله وفعله كان موحىً به إليه ومُرشدًا من الله تعالى.²

2 6 . يتألف الحديث من جميع أقوال وأفعال وموافقات النبي محمد ﷺ ويعد تفسيرًا عمليًا للقرآن الكريم.

2 7 . يُعتبر الحديث المصدر التشريعي الثانوي في الإسلام ويحمل وزنًا كبيرًا في تعليم وممارسات وطقوس الإسلام.³

2 8 . الحديث هو المثال العملي للنبي ﷺ ونموذج عن كيفية حياة المسلمين اليومية.⁴

2 9 . كل من القرآن الكريم والحديث يشكلان أساسًا في الوفاء بالالتزامات الدينية للمسلم، وكل من هذين النصين المقدسين يجب قراءتهما وممارستهما معًا. يكمل كل نص منهما الآخر ويكمل معانيه، وهذا ما ذكر في الآية (16:44) من سورة النحل: " وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ".

الكتب الستة

3 0 . يتكون الحديث من ستة كتب حديثة تعرف بالكتب الستة؛

(أ) صحيح البخاري (للإمام البخاري)؛

(ب) صحيح مسلم (للإمام مسلم)؛

(ت) سنن أبي داود (للإمام أبي داود)؛

(ث) سنن الترمذي (للإمام الترمذي)؛

(ج) سنن النسائي (للإمام النسائي)؛

(ح) سنن ابن ماجه (للإمام ابن ماجه).

¹ {إِنَّا نَحْنُ نُزِّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} (الحجر: 15: 9) و {وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ} (الشورى: 42: 10).

² {وَمَا يَنْطِقُ عَنِ الْهَوَىٰ} (النجم: 53: 3).

³ المصدر التشريعي الثانوي "لقد أعطيت القرآن ومثله نعمة". مستند امام احمد.

⁴ {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} (الأحزاب: 33: 21).

3 1 . هذه الكتب الواردة في الحديث هي أكثر مجموعات الأحاديث موثوقة في الإسلام السني. على وجه الخصوص، يعرف كتاب صحيح البخاري وصحيح مسلم بأنهما أكثر الكتب صحة بعد القرآن. تُعتبر الأحاديث و الكتب الستة بشكل خاص مرجعاً طويلاً للأمد للعلماء. يتم الاعتماد على هذه الكتب لاستنباط الأحكام والفتاوى الدينية. وتحتوي هذه الكتب على أقوى الروايات مع سلاسل راويها تم التحقق منها بدقة.

السنة النبوية

3 2 . السنة هي ممارسة وتقليد النبي النبي محمد ﷺ. إنها طريقة النبي محمد ﷺ وتشمل أقواله وأفعاله وإقراره ورفضه. هذه الأفعال والطرق موجودة في الكتب الستة وتعتبر نموذجاً للطريقة التي يجب أن يعيش بها الأتباع. إنها مجموعة من العادات التقليدية والاجتماعية والقانونية.

3 3 . تشمل السنة حتى طريقة تناول النبي محمد ﷺ للطعام، وطريقة تحيته للآخرين، والصلاة اليومية، وأهمية كون الإنسان طيباً، وطلب العلم. هي تفسير إضافي للقرآن وتفصيل الصلاة والزكاة والحج.

3 4 . السنة هي فعليا الطريقة التي يكرم بها أتباع إرث النبي محمد ﷺ ويحافظون عليه للحفاظ على تعاليمه للأجيال القادمة.

تفسير (تفسير القرآن)

3 5 . التفسير هو العلم الشرعي المخصص لتفسير القرآن وشرحه؛ حيث يتم توضيح معانيه وأهدافه وتعاليمه والأحكام المستنبطة منه. التفسير هو علم إسلامي يتعمق في فهم معاني آيات القرآن.

3 6 . بدون التفسير، لا يمكن فهم القرآن بشكل صحيح ودقيق وتطبيقه. إلقاء التفسير هو أمر دقيق ويقتصر على العلماء.

3 7 . الغرض من التفسير هو شرح معنى الآيات القرآنية ومنع التفسير الخاطئ وتشويه القرآن. كما أنه يعمل كدليل للعلماء لأنه يوفر الوضوح وراء ما يمكن أن يكون أحيانا آيات قرآنية معقدة.

3 8 . إلقاء التفسير هو أمر دقيق ومقتصر على العلماء الذين خضعوا لتدريب عميق ودراسة تفسير القرآن - ويجب أن يكون التفسير دقيقاً "من قال في القرآن برأيه" وفي رواية: "من غير علم فليتبوأ مقعده من النار" (الترمذي).

3 9 . هناك عملان رئيسيان في التفسير:

(أ) تفسير الطبري؛ و

(ب) تفسير ابن كثير.

يرجى توضيح المتطلبات التي يجب أن تتوفر في الشخص ليصبح واعظاً أو معلماً في الإسلام، بما في ذلك مدى

اعتراف الإسلام بالوعاظ "العاديين".

4 0 . في كتاب صحيح البخاري 3461، قال الله تعالى على لسان النبي النبي محمد ﷺ: "بلغوا عني ولو آية". في الإسلام، يُشجّع جميع المسلمين على نشر كلمة الله؛ وبالتالي، حتى أولئك الذين لديهم معرفة قليلة يمكنهم الوعظ من أجل الإسلام وبه، ولكن بلطف، مع الدقة والصدق.

4 1 . المتطلب الأساسي للواعظ أو المعلم في الإسلام هو أن يكون لديه معرفة سليمة بمصادر الشريعة: القرآن، السنة، الفقه، والعقيدة. لا توجد مؤهلات رسمية مطلوبة، ولكن من المعتاد والمقبول أن يكون هناك معرفة كافية ودراسة قد أُجريت، خصوصًا دراسة القرآن والسنة، من أجل أن يكون الشخص في وضع يسمح له بتعليم أو وعظ في الإسلام.

4 2 . الحد الأدنى من المتطلبات لتصبح واعظًا أو معلمًا في الإسلام كعادة، ومقبولة ومعترف بها على نطاق واسع؛

(ت) فهم أركان الإيمان؛

(ث) معرفة بالأحكام الأساسية في العبادة - الصلاة والصيام والزكاة والحج؛

(ج) فهم العقيدة؛

(ح) القدرة على استنباط وفهم المراجع من القرآن والحديث في التعاليم.

4 3 . يجب أن يكون لدى أي مسلم يختار الوعظ فهما قويا لما يعظ به.

4 4 . في الإسلام، يُعتبر المعلمون العاديون معترفًا بهم ومقبولين. يتم تشجيعهم على الوعظ والتعليم بناءً على مهنتهم ومعرفتهم وأي دراسة خاصة خضعوا لها. على سبيل المثال، يخضع الوعاظ العاديون غالبًا لتدريب فردي مع شيوخ مختلفين لتعلم وحدة أساسية معينة، مثل العقيدة. بعد إتمام دراستهم الفردية مع ذلك الشيخ، يحصلون على معرفة كافية في مجال العقيدة ويكونون قادرين على نقل الدروس التي تعلموها إلى بقية الأتباع. يتم تشجيع الوعاظ العاديين على الوعظ فقط بما في معرفتهم، أي تعليم الوضوء، الصلاة، والأخلاق.

4 5 . يُعتبر الواعظ العادي "أستاذ" لأنه غالبًا ما يكون معلم في موضوع معين أو قد خضع لدراسة وتدريب في مجال محدد سواء كان ذلك من خلال دراسة رسمية أو دراسة غير رسمية مع تدريب فردي مع شيخ حيث قد يتلقى "إجازة".

تتضمن الروايات الإسلامية الواردة في القرآن والحديث أوصافًا لقاءات محمد الدينية والعسكرية مع يهود المدينة المنورة. هل توافقي أم لا توافقي؟ إلى أي مدى توافقي، يرجى تقديم أمثلة.

4 6 . أوافق على أن القرآن والحديث يحتويان على وصف للتفاعلات الدينية والعسكرية للنبي محمد ﷺ مع قبائل اليهود في المدينة المنورة. تم توثيق هذه الروايات في كل من المصادر الإسلامية الأولية والسجلات التاريخية، مما يوفر سياقًا لعلاقة المجتمع الإسلامي المبكر باليهود. تتعلق الإشارة إلى الشعب اليهودي في الحديث في المقام الأول بتجارب النبي محمد ﷺ مع يهود المدينة المنورة؛

4 7 . الكتاب 1 ، الحديث 36: يقدم صحيح مسلم الحديث التالي "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمدًا رسول الله ويُقيموا الصلاة ويُؤدوا الزكاة. فإذا فعلوا ذلك، فقد خصَّنتُ دماءهم وأموالهم مني، إلا بحق الإسلام (أي العقوبات القانونية)، وخصابهم على الله".

معنى "قاتلوا الناس"

4 8 . يشير هذا إلى المشركين (عبدة الأصنام) الذين أعلنوا الحرب على الإسلام، وليس اليهود/المسيحيين الذين قبلوا دفع الجزية (الضرائب) تحت حكم المسلمين (كما في سورة التوبة 9:29). إنه ليس أمرًا عامًا بالعدوان. النبي محمد ﷺ قاتل فقط أولئك الذين هاجموا المسلمين أو رفضوا التعايش السلمي بعد دعوتهم إلى الإسلام. الحديث يضمن الأمان لأولئك الذين يقبلون الإسلام أو يعيشون بسلام تحت حكمه.

"بإستثناء حق الإسلام" في إشارة إلى العقوبات الشرعية الإسلامية (مثل العقوبة على القتل والسرقة).

4 9 . يسمي البعض تفسير هذا لتبرير التحول القسري ، لكن العلماء أكدوا على التعايش السلمي: النبي ﷺ أبرم معاهدات مع اليهود (مثل دستور المدينة) والمسيحيين (وفد نجران). هذا الحديث يبرز سيادة الإسلام لكنه يحظر بشكل صارم العدوان ضد الناس السلميين. وغالبًا ما يُستشهد به بشكل غير دقيق، والفهم الصحيح يتطلب السياق التاريخي والتفسير العلمي.

5 0 . فيما يلي بعض الأمثلة الأخرى على لقاءات النبي محمد ﷺ وتفاعلاته مع الشعب اليهودي الواردة في القرآن والحديث؛

سورة البقرة (2: 89-91)

يتهم بعض اليهود برفض محمد ﷺ على الرغم من الاعتراف به في كتبهم المقدسة.

سورة آل عمران (3: 65-68)

يناقش الادعاءات اليهودية حول إبراهيم (عليه السلام) ، مؤكداً أنه كان حنيفياً (مؤمنًا بالتوحيد) وليس يهودياً.

سورة المائدة (5: 41-44)

ينتقد علماء اليهود لتحريفهم للكتب السماوية وأخذهم الرشاوى.

سورة النساء (4:46)

يذكر اليهود الذين "يحرّفون الكلمات" للسخرية من التعاليم الإسلامية.

النزاعات وانتهاكات المعاهدات

سورة الحشر (59: 2-5)

تصف طرد بني النضير بسبب مؤامرتهم ضد المسلمين.

سورة الأحزاب (33: 26-27)

تتطرق إلى حصار بني قريظة بعد خيانتهم في غزوة الخندق.

التعايش السلمي واليهود الصالحين

سورة الأعراف (7: 159-160)

تمدح طائفة من بني إسرائيل بأنهم "يهدون بالحق وبه يعدلون".

سورة الممتحة (60: 8-9)

تجيز البر والإحسان لغير المسلمين الذين لا يقاتلون المسلمين.

أحاديث عن القبائل اليهودية و النبي محمد ﷺ

التفاعلات العقائدية والاجتماعية

صحيح البخاري (كتاب 59 حديث 362)

كان اليهود يتعمدون تحريف الألفاظ ليسخروا من النبي ﷺ.

صحيح مسلم (كتاب 4 حديث 2146)

اختبر علماء اليهود النبي ﷺ بأسئلة بقصد السخرية منه.

سنن أبي داود (كتاب 38 حديث 4439)

رجل يهودي كان يضايق النبي ﷺ باستمرار، وقد عفا عنه النبي بعد أن أسلم.

الصراعات العسكرية والمعاهدات

صحيح بخاري (كتاب 52 حديث 68)

فتح خيبر ومعاهدة النبي ﷺ مع اليهود للعمل كمزارعين فيها.

صحيح مسلم (كتاب 19 حديث 4364)

مصير بني قريظة بعد خيانتهم في غزوة الخندق.

مسند أحمد (حديث 22864)

سمح النبي ﷺ لليهود بالبقاء في المدينة مقابل دفع الجزية (ضريبة الحماية).

علاقات إيجابية مع بعض اليهود

صحيح بخاري (كتاب 23 حديث 437)

شهد النبي ﷺ جنازة أحد الجيران اليهود.

سنن بن ماجه (كتاب 6 حديث 1257)

امرأة يهودية أهدت للنبي ﷺ لحماً مسموماً، فعفا عنها بعد اعترافها.

التفسير العلمي (النقاط الرئيسية)

لم يكن كل اليهود أعداء: فقد أسلم بعضهم (على سبيل المثال، عبد الله بن سلام) أو عاشوا بسلام تحت الحكم الإسلامي.

كانت النزاعات سياسية وليست دينية بحتة: اندلعت بسبب انتهاكات المعاهدات (مثل بني قريظة الذين تحالفوا مع قريش).

الأثار الحديثة: الإسلام يسمح بالتعايش السلمي مع اليهود تحت الحكم الإسلامي (وضع أهل الذمة).

5 1. تظهر هذه المصادر علاقات معقدة تتراوح من العداء (بسبب الخيانة) إلى معاهدات التعاون. تعامل النبي محمد ﷺ مع اليهود على أساس أفعالهم وليس هويتهم.

"وقالت اليهود يد الله مغلولة غلت أيديهم ولعنوا بما قالوا بل يداه مبسوطتان ينفق كيف يشاء وليزيدن كثيرا منهم ما أنزل إليك من ربك طغيانا وكفرا وألقينا بينهم العداوة والبغضاء إلى يوم القيامة كلما أوقدوا نارا للحرب أطفأها الله ويسعون في الأرض فسادا والله لا يحب المفسدين (64) ولو أن أهل الكتاب آمنوا واتقوا لكفرنا عنهم سيئاتهم ولأدخلناهم جنات النعيم (65) ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم لأكلوا من فروعهم ومن تحت أرجلهم منهم أمة مقتصدة وكثير منهم ساء ما يعملون" (66)
سورة المائدة، الآيات 64-66

تفسير ابن كثير (الشرح)

ادعاء اليهود: "يد الله مغلولة" (الآية 64)

معنى الادعاء:

5 2. ادعى بعض يهود المدينة أن الله "بخيل" - أي أن بركاته مقيدة. سخروا من فكرة الكرم الإلهي، وأشاروا إلى أن الله لن ينصر النبي ﷺ أو المسلمين.

رد الله تعالى:

"غَلَّتْ أيديهم": دعاء عليهم بالبخل واللعنة؛ وبيان لغلظ قلوبهم وبعدهم عن الهداية.
"بل يدها مبسوطتان": دليل على قدرة الله ورحمته الواسعة، وهي كناية عن عطائه اللامحدود.
"ينفق كيف يشاء": رد صريح على زعمهم، فإله يرزق من يشاء بغير حساب.

العقاب الإلهي:

5 3. قضى الله بأن تكون بينهم العداوة والفرقة دائما (كما ظهر في النزاعات الطائفية في التاريخ اليهودي).

5 4. وكلما أشعلوا نارا للحرب على الحق، أطفأها الله وأبطل كيدهم.

الرحمة المشروطة لأهل الكتاب (الآيات 65-66)

فرصة النجاة:

55 . لو آمن اليهود والنصارى بالنبى محمد ﷺ واتبعوا التوراة والإنجيل بإخلاص، لكان الله:

- أ. غفر لهم ذنوبهم،
- ب. أدخلهم الجنة،
- ت. رزقهم رزقاً وفيراً كما فعل مع المؤمنين الصادقين من قبلهم.

حقيقة حالهم:

"منهم أمة مقتتصة": إشارة إلى القلة العادلة منهم (مثل عبد الله بن سلام، الذي أسلم).

"وكثير منهم ساء ما يعملون": الأغلبية رفضت الحق عن كبر وعناد.

قوة الله المطلقة: الزعم بأن الله "بخيل" كذب محض؛ بل هو الأكرم على الإطلاق.

السخرية من الصفات الإلهية هي الكفر: مثل هذه الادعاءات تستوجب غضب الله وعذابه.

عدل الله: حتى أهل الكتاب لديهم فرصة للنجاة إذا صدقوا واتبعوا كتبهم بصدق. السياق التاريخي: هذه الآيات كشفت نفاق بعض قبائل اليهود في المدينة الذين عارضوا الإسلام رغم معرفتهم بالحق.

يجب على المسلمين تجنب الغرور وسوء الفهم لأقدار الله. دروس في الحوار بين الأديان: المؤمنون الحقيقيون من اليهود والنصارى الذين يتبعون كتبهم بإخلاص لهم مكانة في الإسلام.

التحذير من الفساد: من ينشر الفساد يُقابل بالرفض الإلهي.

قصة بنى قينقاع

56 . كانت بنى قينقاع واحدة من ثلاث قبائل يهودية كبرى في المدينة (إلى جانب بنى النضير وبنى قريظة). وكان أفراد هذه القبيلة معروفين بصياغة الذهب والتجارة، حيث كانوا يسيطرون على السوق. وقعت بنى قينقاع على "صحيفة المدينة"، وهي معاهدة أبرمها النبي ﷺ مع سكان المدينة، بمن فيهم اليهود، تضمنت الحماية المتبادلة والعيش المشترك بسلام.

حرق المعاهدة

57 . بعد انتصار المسلمين في غزوة بدر (624م)، تصاعد التوتر. قامت بنى قينقاع بالسخرية العلنية من المسلمين، خاصة بعد بدر، واعتدوا على امرأة مسلمة في سوقهم، مما أدى إلى مواجهة. نقضوا العهد بتأمرهم ضد المسلمين وتعاونهم مع قريش.

58 . قام النبي ﷺ بتحذيرهم من التعدي وطالبهم بالالتزام بالعهد، لكنهم ردوا بنكبر وقالوا: "لا يغررك أنك لقيت قرماً لا علم لهم بالحرب، لأن قاتلتنا لتعلمن أننا نحن الرجال!"

59 . فحاصرهم المسلمون في حصنهم لمدة 15 يوماً.

60 . تدخل عبد الله بن أبي (رأس المنافقين) وأصر على أن يُنفي أفراد القبيلة بدلاً من قتلهم.

61 . فاستجاب له النبي ﷺ، وتم نفي بنى قينقاع إلى الشام، وتركوا أموالهم وأملكتهم خلفهم.

مراجع من الحديث والقرآن:

62 . سورة آل عمران (3:12-13): يحذر الله تعالى اليهود من أن يقفوا في نفس مصير من سبقهم بسبب كفرهم وعنادهم.

6 3 . صحيح البخاري (كتاب المغازي، حديث 362): أدان النبي ﷺ خيانتهم للعهد. نقض العهود بحلب العقوبة الإلهية.

6 4 . الرحمة في الحكم: لم يبادوا كما حدث مع بني قريظة لاحقاً، بل تم نفيهم فقط.

6 5 . خلاف سياسي، لا ديني: طردوا بسبب خرقهم للمعاهدة وتحالفهم مع أعداء المسلمين، وليس بسبب دينهم اليهودي.

قصة بني النضير

6 6 . قصة بني النضير تتعلق بالقبيلة اليهودية الثرية في المدينة المنورة، والتي كانت معروفة ببساتين النخيل والحصون القوية.

6 7 . وكما في قصة بني قينقاع، فقد وقعوا في البداية على معاهدة مع المسلمين تنص على الحياد. خيانتهم (في السنة الرابعة للهجرة / 625م)

6 8 . بعد معركة أحد، تأمر بنو النضير لاغتيال النبي محمد ﷺ عندما زارهم لطلب دفع دية. وقد كُشف عن مؤامرتهم من خلال وحي نزل على النبي ﷺ، وهو ما ورد في سورة الحشر، الآيات 2-5.

6 9 . قاموا بتحسين أنفسهم داخل حصونهم، وكانوا يتوقعون الدعم من عبد الله بن أبي (رأس المنافقين)، لكنه لم ينصرهم.

الحصار والطرده

7 0 . أمر النبي ﷺ بنفيهم من المدينة.

7 1 . وبعد حصار دام خمسة عشر يوماً، استسلموا وسمح لهم بالمغادرة مع القليل من ممتلكاتهم.

7 2 . انتقل أغلبهم إلى خيبر، بينما فر البعض الآخر إلى الشام.

مرجع قرآني (سورة الحشر 59: 2-5)

"هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ بَنِي إِسْرَائِيلَ لِأَنَّهُمْ كَفَرُوا...
"وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا"...

7 3 . بمعنى أن الله عز وجل قد فضح مؤامرات اليهود الخفية للنبي محمد ﷺ من خلال الملك جبريل عليه السلام.

7 4 . يوثق القرآن الكريم والحديث الشريف تفاعلات النبي ﷺ مع يهود المدينة، بما في ذلك النقاشات العقائدية، ونقض المعاهدات، والصراعات العسكرية. ومع ذلك، كانت هذه ردود فعل ظرفية تجاه تهديدات سياسية ووقائع حدثت في ذلك الزمان، وليست إدانات شاملة للدين اليهودي. يعترف الإسلام بوجود يهود صالحين، ويُجيز التعايش السلمي معهم تحت الحكم الإسلامي، كما ظهر لاحقاً في التاريخ الإسلامي، خاصة خلال فترة الخلافت، في الوقت الذي كان فيه اليهود يتعرضون للاضطهاد في أوروبا.

يرجى مشاهدة كل من الخطب، وبالنسبة لكل خطبة، قَدِّم رَأْيَكَ فِيهَا إِذَا كَانَتْ الْكَلِمَاتُ الَّتِي نَطَقَ بِهَا الْمَسِيدُ حَدَادَ مَدْعُومَةٍ مِنَ الْقُرْآنِ الْكَرِيمِ، أَوْ الْحَدِيثِ الشَّرِيفِ، أَوْ التَّفْسِيرِ، أَوْ أَي نَصٍّ أَوْ تَعْلِيمٍ دِينِيٍّ إِسْلَامِيٍّ آخَرَ، وَمَدَى ذَلِكَ الدَّعْمِ.

اليهود في المدينة – الجزء الأول

7 5 . لقد شاهدت المحاضرة المعنونة بـ "اليهود في المدينة – الجزء الأول"، وقرأت النص وركزت على الأجزاء المظلمة باللون الأصفر. في بداية المحاضرة، بدأ السيد حداد بالحديث عن مَنْ هم يهود المدينة حتى قبل قدوم رسول الله ﷺ، وعن التفاعلات التي جرت بينه وبينهم. في رأيي، من الواضح أن السيد حداد يتحدث عن الروايات التاريخية المتعلقة بالنبي محمد ﷺ ويهود المدينة في تلك الفترة.

7 6 . في الدقيقة 2:59 إلى 3:49، قال السيد حداد إن اليهود كانوا أساساً كثيرون الفتن حتى قبل مجيء محمد ﷺ. وهذا وصف دقيق ومتوافق مع تصويرهم في نصوصنا المقدسة. في صحيح مسلم (2669)

قال النبي ﷺ: "لنتبع سنن من كان قبلكم، شرباً بشبر، وذراعاً بذراع، حتى لو دخلوا جحر ضب، لدخلتموه". قلنا: يا رسول الله، اليهود والنصارى؟ قال: "فمن؟"

7 7 . في التقليد الإسلامي، يذكر القرآن الكريم والحديث بعض السلوكيات والأفعال التي قامت بها بعض القبائل اليهودية والأفراد في زمن النبي محمد ﷺ وقيل نبوته.

الأدلة من القرآن

العصيان ونقض العهود

7 8 . يذكر القرآن أن بعض اليهود نكثوا عهودهم وعصوا بأمر الله حتى قبل زمن النبي محمد ﷺ.

سورة البقرة (2:61)

وَإِذْ قُلْنَا يَا مُوسَىٰ لِنُصَبِّرَ عَلَىٰ طَعَامٍ وَاجِبٍ فَاذِعْ لَنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ تَلْحِيهَا وَفَتَاتِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِيهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ النَّارُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَلِكَ بَأْسُهُمْ كَانُوا يَكْفُرُونَ بآياتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ".

قتل الأنبياء ونشر الفساد

7 9 . يتهم القرآن بعض اليهود بقتل الأنبياء ونشر الفساد.

سورة آل عمران (3:112)

ضُرِبَتْ عَلَيْهِمُ النَّارُ أَيْنَ مَا تَجَوَّأُوا إِلَّا يُخَالِفُ مِنْ اللَّهِ وَخِيفَ مِنَ النَّاسِ وَبَاءُوا بِغَضَبِ اللَّهِ مِنْ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بَأْسُهُمْ كَانُوا يَكْفُرُونَ بآياتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ".

نشر الفتنة (الفساد) وتحريف الكتب المقدسة:

سورة المائدة (5:41)

" يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَامِهِمْ وَكَفَرُوا مِنْ قُلُوبِهِمْ وَمِنَ الَّذِينَ هَادُوا

سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ إِلَّا فِي قَوْلِهِمْ كَلِمَاتٍ مِنْ تَحْتِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُوْتُوهُ فَارْتَدُّوا..."

رفض النبي والاستهزاء به

سورة البقرة (2:89)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ".

80 . الدليل من الحديث:

القبائل اليهودية في المدينة المنورة وتسببها في الفتنة

كان للنبي محمد ﷺ صراعات مع بعض القبائل اليهودية في المدينة المنورة (بني قينقاع، بني النضير، وبني قريظة) بسبب خيانتهم ومزامراتهم وتحالفاتهم مع أعداء الإسلام.

صحيح بخاري (الحديث 3037)

"قال النبي ﷺ: يقاتل المسلمون اليهود، فيقتلون عليهم، حتى يقول الشجر والحجر: يا مسلم، يا عبدالله، هذا يهودي تعال فاقتله"

محاولات تقويض النبي

حاول بعض اليهود إثارة الشكوك بين المسلمين من خلال طرح أسئلة مضللة.

صحيح بخاري (الحديث 7363)

"جاء اليهود إلى النبي صلى الله عليه وسلم وقالوا: يا أبا القاسم! أخبرنا عن عقوبة الزاني إذا كان متزوجاً. فقال النبي صلى الله عليه وسلم: يرمم حتى الموت. فقالوا: صدقت. ثم بدأوا يسألونه عن أشياء أخرى".

الفتنة التاريخية قبل الإسلام

تشير بعض الروايات إلى أن بعض القبائل اليهودية في جزيرة العرب كانت متورطة في الصراعات القبلية والتحريض حتى قبل الإسلام.

السيرة النبوية لابن إسحاق "سيرة رسول الله ﷺ"

يذكر كيف أن بعض القبائل اليهودية في يثرب (المدينة المنورة) كانت متورطة في التلاعب السياسي والحروب مع القبائل العربية قبل هجرة النبي ﷺ.

81 . يسلط القرآن الكريم والحديث الضوء على أن بعض المجموعات اليهودية (وليس جميعها) كانت

متورطة في العصيان والخيانة ونشر الفساد (الفتنة) وحتى قتل الأنبياء في الماضي. ومع ذلك، تعلمنا الإسلام أن

التعميم على جميع اليهود غير صحيح، حيث كان هناك يهود صالحون أيضاً (على سبيل المثال ، أولئك الذين دعوا النبي في المدينة المنورة).

8 2 . يذكر السيد حداد اضطهاد الأنبياء في زمن يهود المدينة. وهذا مدعوم بالنصوص الدينية، لا سيما حديث أبي هريرة (رضي الله عنه)، حيث روي أن رسول الله ﷺ قال: "كان بنو إسرائيل يقتلون أنبياءهم ويكذبونهم". وهذا أيضاً موجود في كتاب البخاري ومسلم ضمن السنة النبوية.

8 3 . في تفسير القرطبي - "اليهود قوم ملعونون، فقد حكم الله عليهم بالبؤس إلى يوم القيامة بسبب كفرهم وقتلهم للأنبياء".

النصوص القرآنية

القرآن 3:21 **إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ** " والقرآن 2:72 ، يقول الله **وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّأَنُكُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ** .
القرآن (2: 61) **وَبَاغُوا بَعْضَ مَنَ اللَّهِ وَضَرَبْتُمْ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ** .

يقول الله: **فَيُظْلَمَ مَنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمُ طَيِّبَاتٍ أُجِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا** . (القرآن 4: 160)

" **وَقَالَتِ الْيَهُودُ نَبِيُّ اللَّهِ مَغْلُوبَةٌ غُلَّتْ أَيْدِيهِمْ وَلِعِنَّا لَمَّا قَالُوا** " . (القرآن 5: 64)

التفسير والأعمال العلمية

تفسير ابن كثير

8 4 . فيما يتعلق بالآية 5:82 من القرآن، يقول ابن كثير "كان اليهود أشد أعداء للمسلمين، دائماً يتآمرون ضد الإسلام وأتباعه."

لكن القرآن يوضح أن ليس كل اليهود سواء - القرآن 3:113 - **"لَيْسُوا سَوَاءً. مَنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ..."** و القرآن 60:8 **"لَا يَتَّهَكُمُ اللَّهُ عَنَ الَّذِينَ لَمْ يُقَابِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِّنَ دِيَارِكُمْ"** النبي محمد ﷺ لم يكن يكره اليهود بشكل قطري، في الواقع كان لديه جيران يهود في وقت المدينة الذين كان يتاجر معهم وكانوا قادرين على الحفاظ على علاقات سلمية معهم.

8 5 . كان الصراع بين يهود المدينة والمسلمين في ذلك الوقت مرتبطاً وامتد إلى السلطة والنزاع السياسي والتعصب الديني الذي نشأ عن الأفعال المؤذية لليهود وسلوكياتهم في زمن المدينة المنورة. طوال الخطاب ، يشير السيد حداد إلى التوراة والتلمود. لا أستطيع التعليق على هذه الأقسام لأنني لا أملك خبرة في اليهودية وكتبها.

8 6 . هذه النصوص تظهر أن اليهود، وخاصة في زمن النبي ﷺ ، كانوا معروفين بقتل أنبيائهم ظلماً ، وعصيانهم لله وتحريفهم للقوانين الإلهية، وظلمهم لأنفسهم بالخطايا. هذه الأحكام تنطبق فقط على أولئك الذين ارتكبوا مثل هذه الأفعال ، وليس كل يهودي في كل عصر .

" ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ" . سورة البقرة
2:61

8 7 . يتحدث السيد حداد عن مقاطعة العلامات التجارية مثل كوكاكولا، ونايكي، وماكدونالدز وغيرهم. أنا على دراية بالعديد من الدراسات التي أظهرت أن مقاطعة الشركات التي تدعم احتلال إسرائيل واضطهاد الفلسطينيين هي شكل سلمي وأخلاقي وفعال من المقاومة والوقوف ضد الإبادة الجماعية. أعتقد أن هذا ليس عن استهداف اليهود كأفراد، بل هو معارضة العدوان الصهيوني والشركات التي تموله. وقد أيد العديد من العلماء مثل الشيخ يوسف القرضاوي المقاطعة الاقتصادية كوسيلة مشروعة لدعم فلسطين. في الواقع، قام النبي محمد صلى الله عليه وسلم بمقاطعة قريش اقتصادياً خلال اضطهادهم للمسلمين، ويتحدث السيد حداد عن هذا في المحاضرة. القرآن 5:2 يأمرنا أن نساعد بعضنا البعض على البر والتقوى ولكن لا نساعد بعضنا البعض على الإثم والعدوان.

8 8 . يتحدث السيد حداد عن قصة قبيلة بني قينقاع. روايته لهذه القصة دقيقة ومدعومة بكل من القرآن الكريم والحديث في صحيح مسلم (الكتاب 19 ، الحديث 4364).

زارت امرأة مسلمة جوهرياً من بني قينقاع، فقام أحد اليهود بربط ثوبها سرا بطريقة جعلتها مكشوفة عندما نهضت. غضب رجل مسلم كان حاضراً في المكان وقتل اليهودي المسؤول. ثم رد اليهود بقتل الرجل المسلم. (المصدر: سيرة ابن إسحاق، رواية ابن هشام. بدلاً من حل المسألة بسلام، تجمع بني قينقاع في حصنهم متحدين المسلمين علناً. سخرُوا من النبي ﷺ) وقالوا: "يا محمد! لا تُخدع بانتصارك على قريش (في بدر). إذا حاربناك، سترى أننا الرجال الحقيقيون!" ابن كثير في البداية والنهاية وسيرة ابن إسحاق. حاصر النبي ﷺ) حصنهم لمدة 15 يوماً حتى استسلموا. في البداية، كان النبي ينوي إعدامهم بسبب خيانتهم، لكن عبد الله بن أبي (زعيم المنافقين) تدخل، مصرأ على أن يتم العفو عنهم بسبب تحالفه معهم. فتزك النبي ﷺ) أمرهم لكنه أمر بطردهم من المدينة (حوالي عام 624 ميلادي). (صحيح البخاري، ابن إسحاق، ابن كثير).

8 9 . يحرم الإسلام قتل الأبرياء بغض النظر عن العرق ما لم يعلن ذلك في حرب مبررة. هذه الروايات هي علامات وتجارب نبوية ، وليست دعوة للعمل. الإسلام يعزز السلام والعدالة والحكمة.

9 0 . في الختام، بناءً على رأيي ومعرفتي وخبرتي، أعتقد أن الكلمات التي نطق بها السيد حداد، باستثناء الأجزاء التي يشير فيها إلى نصوص ليست من النصوص الإسلامية، تقع ضمن ما يُعلم في القرآن الكريم، والمروي في الحديث، والمُفسر في التفسير. يقدم السيد حداد محاضرة حماسية كواعظ عام (أستاذ) في المحاضرة، ومن دون فهم إسلامي أو خلفية حول الروايات التي يعيد سردها السيد حداد، يمكن بسهولة إساءة تفسيرها.

خطبة قتلها إسرائيل

- 9 1 . لقد شاهدت خطبة "قتلتها إسرائيل" وقد ركزت على الأجزاء المظللة باللون الأصفر.
- 9 2 . يشير السيد حداد إلى "تصور" وسائل الإعلام ودورها في رسم صورة وتنعكس الأمور بشكل غير دقيق. لا أستطيع التعليق بشكل موسع على هذا الموضوع، لكن دور وسائل الإعلام في الهجمات على غزة، وترشيح ماتم نشره، كان قضية معترف بها ومحل اهتمام في مجتمعنا. أنا على دراية بالعديد من المقالات الإعلامية حول هذا الموضوع بما في ذلك:

أ. اعتماد رويترز ووكالة أسوشيتد برس على المصادر الإسرائيلية: وجدت دراسة أجراها المركز العربي في واشنطن العاصمة في عام 2021 أن وسائل الإعلام الغربية استشهدت بالمسؤولين الإسرائيليين أكثر بأربع مرات من المسؤولين الفلسطينيين في تغطية غزة.

ب. حظر المحتوى المؤيد لفلسطين على فيسبوك وإنستغرام: في عام 2021، أفادت منظمة هيومن رايتس ووتش أن ميتا (الشركة الأم لفيسبوك) فرضت رقابة منهجية على المنشورات الفلسطينية تحت ذريعة "التحريض على العنف".

ت. خوارزمية جوجل تقمع عمليات البحث الفلسطينية: تحقيقات أجرتها "ذا مارك أب" (2021) أن عمليات البحث في جوجل عن "الضحايا الفلسطينيين" تم دفنها تحت النتائج المؤيدة لإسرائيل.

ث. مقتل الصحفيين في غزة: اعتباراً من عام 2024، قتل أكثر من 120 صحفياً فلسطينياً على يد القوات الإسرائيلية (وفقاً لمنظمة مراسلون بلا حدود)، مما أثار مخاوف بشأن إسكات شهود ووسائل الإعلام.

ج. جدعون ليفي (هأرتس)

"لقد كانت وسائل الإعلام الغربية شريكاً كاملاً في أكاذيب إسرائيل... تغطية غزة هي وصمة عار على الصحافة".

9 3 . لا يوجد شيء مثير للجدل ، في رأيي ، من خلال الكلمات التي قالها السيد حداد الواردة في هذه الخطبة.

9 4 . يشجع السيد حداد بحماس أتباعه على أن يكونوا "صليبين مثل الجبل" و "ن يرفعوا أصواتهم عالية وواضحة" مشجعاً على سنة النبي محمد (ﷺ) كمؤمن. النصوص المقدسة التي تدعم هذا تشمل:

سورة هود (11:112)

فَأَسْتَعِمْ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ . يَا مَعْزُومِينَ إِذْ جَاءَكُمْ بِالْبَيِّنَاتِ الْبَيِّنَاتِ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ فَهُمْ أَهْلُ الْعَذَابِ الْعَظِيمِ .

سورة فصلت (41:30):

"إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ". الصمود مرتبط بالدعم الإلهي والجنة.

قول الحقيقة بجرأة (حتى ضد الظلم)

سورة المائدة (5:8):

يا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَايُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا - اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ - وَاتَّقُوا اللَّهَ - إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ .

9 5 . يجب على المسلمين التمسك بالحقيقة حتى لو كانت تتعارض مع المصالح الشخصية.

سورة الاحزاب (33:39):

" الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ - وَكَفَىٰ بِاللَّهِ حَمِيمًا "

9 6 . أمر النبي محمد (ﷺ) والمؤمنون بقول الحق دون خوف من الناس.

حديث (سنن أبي داود 4344)

قال النبي (ﷺ): " من رأى منكم منكراً فليغيره بيده - فإن لم يستطع فبلسانه - فإن لم يستطع فبإيمانه - وذلك أضعف الأيمان " .

الصمت في وجه الظلم ليس خياراً . يجب على المؤمنين أن يعارضوا الباطل بالكلام.

حديث (صحيح مسلم 49)

سأل رجل النبي (ﷺ): " ما أفضل الجهاد؟ " فأجاب: كلمة حق عند سلطان جائر " .

هذا يشجع المسلمين على التحدث بجرأة ضد الظلم، حتى لو كان ذلك يعرضهم للخطر الشخصي.

9 7 . يشير السيد حداد إلى العديد من النصوص الشرعية خلال خطبته، وأبرزها الجملة "هناك يهودي خلفي، اقتله" - وهذا الحديث مدعوم بالحديث الصحيح في صحيح البخاري 3593. هذا الكتاب يتحدث عما سيحدث في آخر الزمان. أخبرنا الحديث أنه في ساعتنا الأخيرة على الأرض، سيكون هناك تناقض بين اليهود والمسلمين. يميز القرآن والحديث بين الجماعات المختلفة من اليهود، معترفين بأنه بينما شارك البعض في الخيانة والخداع وحتى العداوة تجاه الأنبياء، بقي آخرون ثابتين في الاستقامة والعدل. على سبيل المثال، يمدح القرآن بعض العلماء اليهود والأفراد الذين اعترفوا بحقيقة النبي محمد (ﷺ) واعتنقوا الإسلام، مثل عبد الله بن سلام (رضي الله عنه)، وهو حاخام متعلم أصبح أحد أقرب الصحابة للنبي (ﷺ). هذه النظرة المتوازنة ترفض التعميمات الواسعة وتقيم الناس بناءً على أعمالهم وإيمانهم، وليس على عرقهم أو نسبهم. تعاليم الإسلام تشدد على العدالة والمساواة، وتدين العقاب الجماعي أو اللوم غير العادل، كما في الآية القرآنية: " وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ " (القرآن 17:15). لذلك، بينما يروي القرآن الصراعات التاريخية مع بعض قبائل اليهود بسبب خرقهم للعقود وعداوتهم، فإنه يؤكد أيضاً على المبدأ الذي يقيس الخير بالتقوى والسلوك - وليس بالانتماء القبلي أو الديني فقط. هذه المقاربة المدروسة تضمن أن يظل المسلمون عادلين في تعاملاتهم مع جميع الناس، بما في ذلك اليهود، بينما يظلون يقظين ضد الظلم والباطل بأي شكل من الأشكال.

9 8 . الكثير مما يقوله السيد حداد في محاضراته يتفق مع تطبيق أهداف كتب الحديث والقرآن. يقدم هذه الخطبة بطريقة توفر الراحة ولكن في الغالب القوة لجمهوره في رأبي. هناك بعض الأجزاء المتعلقة بالإعلام في الخطبة التي لا أستطيع التعليق عليها بشكل محدد. قد تكون هذه من بحث السيد حداد أو فهمه الشخصي، ومع ذلك، من وجهة نظر إسلامية، فإن النصوص الشرعية التي استشهد بها السيد حداد في هذه الخطبة صحيحة

وتعكس بصدق ما جاء في كتب الحديث والقرآن، ولكن في الغالب، هي متوافقة مع أهداف وتعاليم الحديث الأخلاقية حول كيفية تعامل الأتباع مع ما يحدث في غزة.

9 9 . كثير مما يقوله السيد حداد في محاضراته يتوافق مع تطبيق أهداف كتب الحديث والقرآن. وهو يلقي هذه الخطبة بطريقة توفر الراحة ولكن، في رأبي، القوة بشكل أساسي لجمهوره. هناك بعض الأجزاء المتعلقة بالوسائل الإعلامية في الخطبة التي لا أستطيع التعليق عليها بشكل محدد. قد تكون هذه من بحث السيد حداد الخاص أو من فهمه الشخصي. ومع ذلك، من منظور إسلامي، فإن النصوص القانونية التي يستشهد بها السيد حداد في هذه الخطبة صحيحة وتعكس بدقة ما ورد في كتب الحديث والقرآن. ومع ذلك، في معظم الأحيان، فهي تتماشى مع الأهداف الأخلاقية وتعاليم الحديث حول كيفية يجب أن يتعامل الأتباع مع ما يحدث في غزة.

1 0 0 . تظهر خطب السيد حداد توافقاً مع الأهداف الأساسية والتعاليم الأخلاقية للقرآن والحديث، لا سيما في كيفية معالجته للقضايا المعاصرة مثل الاضطهاد في غزة. يجمع نهجه بين صرامة المعلم والإلحاح الرحيم، مما يضمن أن رسالته لا تقتصر على التعليم فحسب، بل تعزز أيضاً إيمان جمهوره وتصميمه. عندما يشير إلى الكتاب النصوص الإسلامية - سواء كانت آيات تدين الظلم (مثل: "لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا" [القرآن 5:8]) أو الحديث الذي يحث على الثبات (مثل: "بِئْسَ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ صَدَقْتَهُ" [صحيح البخاري]) - فإن استشهاده دقيقة وتستند إلى التفسير الكلاسيكي (التفسير) والفقه (علم الفقه)

1 0 1 . إن تأكيده على الوضوح الأخلاقي والشجاعة يعكس المنهج النبوي، فالنبي محمد (ﷺ) لم يلتزم الصمت أبداً في وجه الاستبداد، سواء ضد المظلومين في مكة أو ضد خيانة قبائل المدينة المنورة. وبالمثل، ترفض خطب السيد حداد السلبية، وبدلاً من ذلك توجه الواجب القرآني إلى "الأمر بالمعروف والنهي عن المنكر" (3: 110) بطريقة يتردد صداها مع النضالات الحديثة. إن مناقشته للتحيز الإعلامي، على الرغم من أنه من المحتمل أن تكون مستتيرة بأبعائه الخاصة، إلا أنها تعكس تحذير الإسلام من القبول غير النقدي للروايات (مثل: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا" [القرآن 49:6]). حتى عندما تمتد انتقاداته إلى ما هو أبعد من النصوص الصريحة، فإنها تظل منسقة فكرياً مع تقاليد الإسلام في البحث النقدي والدفاع عن الحقيقة.

1 0 2 . في النهاية، تعد خطبته تجسيداً عصرياً للمبادئ الإسلامية، حيث توازن بين التخفيف عن الحزاني وبين دعوة للعمل، مع ربط كل حجة بالإرشاد الخالد للقرآن والسنة. هذه الثنائية بين الراحة والقوة هي بالضبط الطريقة التي تعامل بها النبي (ﷺ) مع الأزمات، مما يجعل نهج السيد حداد ليس فقط سليماً من الناحية التعليمية، بل أيضاً حيويًا روحياً للمسلمين اليوم.

يهود المدينة الجزء (2)

1 0 3 . شاهدت محاضرة السيد حداد "يهود المدينة المنورة" الجزء (2) وقد تم التأكيد على الأجزاء المظلمة باللون الأصفر في النص. يعيد السيد حداد سرد قصة بنو نادر في هذه المحاضرة.

- 104 . رواية السيد حداد دقيقة إسلامياً وصحيحة. بني النضير هي قبيلة يهودية كانت موجودة في زمن المدينة. كانت قبيلة تأمرت لاعتقال النبي محمد (ﷺ)، وكُشف عن مؤامرتهم من خلال وحي إلى النبي محمد صلى الله عليه وسلم. القصة التي يرويها السيد حداد مدعومة بالآيات القرآنية في **سورة الحشر 59: 2 - 5**.
- 105 . السيد حداد محق في قوله أن القبائل اليهودية نقضت اتفاقياتها مع النبي محمد صلى الله عليه وسلم. هذا المفهوم موجود في القرآن والحديث من خلال القصص القبلية التي تم شرحها في هذا الوثيقة.
- 106 . هذه المحاضرة تعتمد بشكل أساسي على إعادة سرد قصة بني النضير وتجارب النبي محمد (ﷺ)، وهي سرد دقيق.

107 . في محاضرته عن "اليهود في المدينة (الجزء 2)"، يعيد السيد حداد سرد الأحداث التاريخية المتعلقة بالقبيلة اليهودية بني النضير، مؤامرتهم ضد النبي محمد (ﷺ)، وطردهم لاحقاً من المدينة. تتماشى روايته تماماً مع النصوص الإسلامية، سواء القرآن أو الحديث الصحيح، وتعكس تعاليم الإسلام العامة حول العهود والخيانة والعدالة الإلهية.

المؤامرة على النبي (ﷺ)

بعد معركة أحد (3 هـ)، رغم اتفاقهم على معاهدة سلام مع المسلمين، دبر بني النضير سراً لقتل النبي (ﷺ). دعوته تحت ستار التوسط، وكانوا يخططون لإلقاء حجر عليه من سطح منزل.

كشف الله عن خيانتهم من خلال سورة الحشر (59: 2-5):

"هو الذي أخرج الذين كفروا من أهل الكتاب من ديارهم لأول الحشر، ما ظننتم أن يخرجوا، وظنوا أنهم مانعتهم حصونهم من الله، فأتاهم الله من حيث لم يحتسبوا، وقذف في قلوبهم الرعب..." (القرآن 59:2)

"ولولا أن كتب الله عليهم الجلاء لعذبهم في الدنيا، ولهم في الآخرة عذاب النار." (القرآن 59:3)

108 . كان بني النضير قد وقعوا على دستور المدينة، الذي ينص على الدفاع المشترك وعدم الاعتداء. كانت محاولة اغتيالهم خرقاً واضحاً للميثاق، وهو موضوع متكرر في تحذيرات القرآن:

"ألم تر إلى الذين نقضوا عهدهم مع الله، وقطعوا ما أمر الله به أن يوصل، ويفسدون في الأرض؟ أولئك هم الخاسرون." (القرآن 2:27)

حصار وطرده بني النضير

بعد اكتشاف مؤامرتهم، أرسل النبي صلى الله عليه وسلم إليهم تحذيراً نهائياً: إما أن يغادروا المدينة خلال 10 أيام أو يواجهوا العواقب.

رفضوا، وتحصنوا في حصونهم، وتفاخروا بتحالفاتهم مع المنافقين. حاصرهم المسلمون لمدة 15 يوماً حتى استسلموا. على عكس بني قينقاع (الذين تم طردهم)، سمح لبني النضير بأخذ بعض ممتلكاتهم (ما تستطيع جمالهم حمله). ولكن كان عليهم تسليم أسلحتهم وأراضيهم وثرواتهم.

سورة الحشر (5:59-7) تصف مصيرهم:

"ما قطعتم من لينة أو تركتموها قائمة على أصولها فبإذن الله وليخزي الفاسقين (59:5) "

"وما أفاء الله على رسوله منهم فلم تسوقوا له من خيل ولا ركاب ولكن الله يسلط رسله على من يشاء (59:6) ..."

تحذير النبي (ﷺ) من الخيانة

صحيح البخاري (4037):

قال النبي صلى الله عليه وسلم:

"تفترق اليهود على إحدى وسبعين أو الثنتين وسبعين فرقة، وتفترق النصارى مثل ذلك، وتفترق أمتى على ثلاث وسبعين فرقة".

وهذا يبرز أنه ليس كل اليهود كانوا خائنين، لكن بعض الجماعات (مثل بني النضير) كانت مشهورة بنقض العهد.

شرح ابن عباس لسورة الحشر

تفسير ابن كثير (59: 2-5):

يشرح أن طرد بني النضير كان عقاباً إلهياً على خيانتهم، وغرورهم، ورفضهم قبول الإسلام رغم معرفتهم بحقيقته.

العدالة الإلهية للمخالفين للعهد

القرآن يحذر مراراً وتكراراً من الخيانة (على سبيل المثال، في سورة 8:56)، ومصير بني النضير هو درس تاريخي.

الرحمة النبوية حتى في العقاب

على الرغم من محاولة اغتيالهم، لم يقم النبي صلى الله عليه وسلم بمجزرة ضدهم، بل تم منحهم مروراً آمناً.

109 . تماثلاً كما نشر بني النضير روايات كاذبة ضد النبي صلى الله عليه وسلم، فإن التشويهات الإعلامية

الحديثة (على سبيل المثال، حول غزة) تتبع نفس نمط التمثيل الخاطيء.

110 . إن رواية السيد حداد لخيانة بنو نادر مدعومة بالكامل بالقرآن والحديث ، مما يعزز عواقب خرق

المعاهدات مع المسلمين. أهمية الوقوف بحزم في وجه المؤامرات. التوازن بين العدل والرحمة في الأحكام الإسلامية.

الاستجابة الإعلامية لواقع فلسطين العالمية

1 1 1 . شاهدت البودكاست عن وضع فلسطين في العالم، وتم التركيز على الأجزاء المظللة باللون الأصفر من النصوص. لا أربح في تقديم أي رأي حول هذا الموضوع.

يهود المدينة الجزء (3)

1 1 2 . شاهدت محاضرة السيد حداد "اليهود في المدينة الجزء (3)" وتم التأكيد على الأجزاء المظللة باللون الأصفر في النص. هذه المحاضرة هي المحاضرة الأخيرة والجزء (3) من سلسلة محاضرات "اليهود في المدينة" التي يقدمها السيد حداد. يُعيد السيد حداد تلخيص المحتوى الذي تحدث عنه في سلسلته السابقة عن "اليهود في المدينة" ويشير بشكل صريح إلى روايات بني قينقاع وبني النضير وفي هذه السلسلة يعيد سرد قصة بني قريظة.

1 1 3 . رواية السيد حداد عن قصة بني قريظة دقيقة إسلامياً وصحيحة ويمكن العثور عليها في القرآن 33:26 - 27 و 10-33:9. قصة بني قريظة (أو قريظة) تركز على أحداث خيانة من قبيلة بني قريظة. في الآيات 33:26 - 27، يعاقب الله القبيلة على خيانتهم في الاصطفاغ مع أعداء الإسلام.

1 1 4 . يوضح السيد حداد أنه ليس من الصحيح أن المسلمين يكونون نوعاً من الكراهية تجاه اليهود - وهذا صحيح وليس ما يعلمه قرآننا لنا. الإسلام لا يشجع أو يدين زرع الكراهية تجاه اليهود أو أي ديانة أخرى.

1 1 5 . في "اليهود في المدينة (الجزء 3)"، يختتم السيد حداد سلسلته بدراسة آخر قبيلة يهودية كبيرة في المدينة - بني قريظة - وخبائنتهم النهائية خلال معركة الخندق (غزوة الخندق، 5 هـ). إعادة روايته تتوافق تماماً مع القرآن والحديث الصحيح، مقدمة رؤى تاريخية وعقائدية حاسمة حول العدالة الإسلامية ونقض العهد ورد النبي صلى الله عليه وسلم على الخيانة. فيما يلي بعض الآيات القرآنية، وأحاديث الحديث التي تدعم هذا:

خيانة بني قريظة في معركة الخندق

السياق: حصار الأحزاب للمدينة

في عام 5 هـ، تحالف قريش مع عدة قبائل (بما في ذلك بني النضير الذين تم نفيهم سابقاً) لتدمير الإسلام.

حاصروا المدينة بأكثر من 10,000 مقاتل، وقاموا بحفر الخندق حول المدينة لجوع المسلمين.

بني قريظة، رغم معاهدة السلام التي كانت بين المسلمين وبينهم، تحالفوا سراً مع العدو وقرروا الهجوم من الباب الخلفي على المدينة.

الوحي الإلهي عن خيانتهم

القرآن 33: 9-10

"يا أيها الذين آمنوا اذكروا نعمت الله عليكم إذ جاءكم جنود فأرسلنا عليهم ريحاً وخنقوا لم يروها وكان الله بما تعملون بصيراً.

القرآن 27-33:26 يؤكد عقاب اليهود:

"وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَفَتَحْتُمُوهُمْ وَقَاتَلْتُمُ بَعْضًا وَأَسْرَيْتُمْ بَعْضًا وَأَرْزَقْتُمْ إِبْرَاهِيمَ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُورُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا".

رد النبي على الخيانة

بعد أن انسحب الأحزاب، سار النبي صلى الله عليه وسلم فوراً إلى حصون بني قريظة وحاصرهم لمدة 25 يوماً. في النهاية استسلموا، وقبلوا بحكم سعد بن معاذ رضي الله عنه، رئيس قبيلة الأوس (التي كانت حليفة لهم قبل الإسلام). حكم سعد بناء على التوراة

حكم سعد بما يلي:

يُنْفَذُ حُكْمَ الإِعْدَامِ عَلَى رِجَالِهِمُ الْمُقَاتِلِينَ (وفقاً للتشريعة 10: 20-15 في التوراة، التي تنص على الموت للخيانة في الحرب).

يُؤْخَذُ نِسَاؤُهُمْ وَأَطْفَالُهُمْ أَسْرَى.

يُوزَعُ ثَرَوَاتُهُمْ كَغَنَائِمِ حَرْبٍ.

كان هذا الحكم ليس اعتباطياً بل يتماشى مع شريعة اليهود نفسها، مما يُظهر العدالة الإسلامية.

أدلة الحديث

صحيح البخاري (4123) وصحيح مسلم (1768):

قال النبي صلى الله عليه وسلم: "لنذهب إلى بني قريظة". عندما رأوه قالوا: "يا أبا القاسم! لم تكسر لنا وعداً!" فقال النبي صلى الله عليه وسلم: "هذا لمن وفي بعهدنا".

1 1 6 . هذا يُظهر أن بني قريظة اعترفوا بخيانتهم.

القرآن يركز على العدالة، وليس العقاب الجماعي. الإسلام لا يعلم الكراهية لليهود.

القرآن 5: 8: "وَلَا يَجْرِمُكُمْ سُخْرُؤُكُمْ عَلَى الظَّالِمِينَ، ادْعُوا إِلَى الدِّينِ الَّذِي كُنْتُمْ تُدْعُونَ".

القرآن 60: 8: "لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ".

أمثلة على اليهود الصالحين في الإسلام

عبد الله بن سلام رضي الله عنه: كان حاكماً يهودياً أسلم وأصبح من الصحابة المقربين.

القرآن يُشيد ببعض اليهود الذين بقوا مستقيمين:

"لَيْسُوا سَوَاءً، مَن أَهْلَ الْكِتَابِ أُمَّةٌ قَانِمَةٌ بَلَّوْنَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْتَكْبِرُونَ." (القرآن 3: 113)

رحمة النبي (صلى الله عليه وسلم) حتى في الحكم

عقوبة بني قريظة كانت مرتبطة بجريمتهم (الخيانة في زمن الحرب)، وليس حكماً عاماً ضد جميع اليهود.

سمح النبي صلى الله عليه وسلم للقبائل اليهودية بالبقاء في الجزيرة العربية (على سبيل المثال، يهود خيبر الذين وقعوا معاهدات فيما بعد).

خطورة خيانة المعاهدات

الإسلام يأخذ العهود على محمل الجد (القرآن 8:56). كان مصير بني قريظة نتيجة لخيانة عسكرية، وليس مجرد اختلافات دينية.

العدالة فوق الانتقام

كان الحكم وفقاً لقوانينهم الخاصة (التوراة)، مما يثبت عدالة الإسلام.

لا تعميم ضد اليهود

يميز القرآن بين الجماعات الخائنة والأفراد الصالحين (3: 75 ، 3: 113).

1 1 7 . القرآن يؤكد على العدالة، لا العقاب الجماعي. الإسلام لا يُعلم كراهية اليهود؛

الآية 5:8 من القرآن: "وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَغْلِبُوا. اِغْلِبُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ."

الآية 8:60 من القرآن: "لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ."

أمثلة على اليهود الصالحين في الإسلام

1 1 8 . عبد الله بن سلام (رضي الله عنه): كان حاكماً يهودياً أسلم وأصبح من الصحابة المقربين للنبي صلى الله عليه وسلم.

1 1 9 . القرآن يمدح بعض اليهود الذين ظلوا صالحين:

"لَيْسُوا سَوَاءً. مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ." (القرآن 3:113)

رحمة النبي صلى الله عليه وسلم، حتى في إصدار الأحكام

1 2 0 . كانت عقوبة بني قريظة متعلقة بجريمتهم (الخيانة في وقت الحرب)، وليست حكماً عاماً ضد جميع اليهود.

1 2 1 . سمح النبي صلى الله عليه وسلم للقبائل اليهودية بالبقاء في جزيرة العرب (مثل يهود خيبر الذين وقعوا معاهدات لاحقاً).

جدية خيانة المعاهدات

1 2 2 . الإسلام يأخذ العهود على محمل الجد (القرآن 8:56). كانت نهاية بني قريظة نتيجة لخيانة عسكرية، لا مجرد اختلافات دينية.

العدالة بدلاً من الانتقام

1 2 3 . كانت العقوبة وفقاً لقوانينهم الخاصة (التوراة)، مما يثبت عدالة الإسلام.

لا تعميم ضد اليهود

1 2 4 . يميز القرآن بين الخونة والأفراد الصالحين (3:75، 3:113).

1 2 5 . القصة التي ذكرها السيد حداد عن خيانة بني قريظة مدعومة بالقرآن (10:9-33، 26-27)، مؤكدة بالأحاديث (البخاري، مسلم، وأبو داود)، ومتوافقة مع العدالة الإسلامية بدلاً من أن تكون كراهية عامة تجاه اليهود.

1 2 6 . سلسلته تزيل الأساطير بينما تحافظ على التوازن القرآني بين العدالة والرحمة.

1 2 7 . في الختام، خطب السيد حداد مدعومة مباشرة بآيات من القرآن الكريم، وكتب الحديث، والمعرفة والتفسير الإسلامي العام. كانت هذه الخطب موجهة بوضوح إلى أتباع الإسلام ومجتمعنا في وسط ما كان أزمة إبادة جماعية عالمية وقتل إخواننا وأخواتنا الأبرياء في الخارج. الكلمات التي نطق بها السيد حداد تتبع مباشرة من إيماننا الإسلامي، والكلمات التي نطق بها السيد حداد صحيحة إسلامياً ومدعومة إسلامياً. خطب السيد حداد هي ركيزة قوة للناس الذين يصلون وأتباع الإسلام، وفي هذه الفترة من الأزمة، لم يكن السيد حداد هو الزعيم أو المعلم الوحيد الذي قدم القوة والدعم لمجتمعنا.

يرجى وصف مدى اهتمام أو قلق الجالية المسلمة الأسترالية بشأن العمليات العسكرية التي قامت بها إسرائيل في غزة والضفة الغربية بعد 7 تشرين الأول/أكتوبر 2023. يرجى تحديد مصادر معرفتك بهذه المسائل.

1 2 8 . بصفتي شيخاً فلسطينياً مقيماً في سيدني، فقد لاحظت قلقاً عميقاً وحرناً ونشاطاً واسعاً داخل المجتمع المسلم في أستراليا بشأن الحملة العسكرية الإسرائيلية على غزة والضفة الغربية. لقد تأثر مجتمعنا تأثراً بالغاً

بالهجمات والإبادة الجماعية في غزة. بغض النظر عن ديانتك، فإن الإبادة الجماعية وقتل البشر تحت أي ظرف من الظروف أمر غير مقبول وغير إنساني.

129 . لقد أزهقت أرواح نساء وأطفال ورجال ورُضِع وعائلات بريئة بشكل مأساوي. ولا حاجة للقول إن هذا كان موضوع قلق داخل مجتمعنا ككل. شعرنا جميعًا بالحزن العميق في قلوبنا. كان أمرًا يتداول الحديث عنه في كل مكان. لقد كان محور الحديث في كل مسجد صليت فيه خلال شهر أكتوبر وما بعده. لقد اقترب مني أفراد من المجتمع، وقد بدا عليهم الحزن والضيق الشديد، وتحدثوا إلي عن أفراد من عائلاتهم فقدوهم في الخارج بسبب هذا الهجوم.

130 . أما فيما يتعلق بمصادر المعلومات، وبما أنني إمام، فقد تواصلت مع مدير المسجد المحلية، والمنظمات، والمراكز المجتمعية، ومراكز الصلاة، وأخبروني بأن هناك ضيقًا هائلًا تم التعبير عنه من قبل أفراد في مجتمعنا. كما شاهدت الأخبار المتعلقة بهجمات غزة، ورأيت ذلك على مختلف منصات التواصل الاجتماعي. أرسلت إلي مقالات إعلامية، ودار نقاش حول هذه القضايا من خلال مجموعة لجنة الشيوخ التي أنتمي إليها. كما طلبت مني بعض المنظمات والمساجد المحلية تقديم التوجيه حول كيفية مواسة الأفراد الذين فقدوا أفرادًا من أسرهم في الخارج.

131 . السكوت عن هذه القضايا التي كانت تحدث في الخارج يتعارض مع ما يُعلمنا إياه القرآن الكريم والحديث الشريف بشأن الظلم. لم يكن من الغريب أن يتم تناول هذا الموضوع في المساجد والمراكز المحلية في ذلك الوقت، لأنه يتعلق مباشرة بإخواننا وأخواتنا المسلمين. إن الصمت عن هذه القضية يُعد خيانة لإخواننا المسلمين في الخارج وفي مجتمعنا داخل أستراليا. لقد خصصت المساجد في أنحاء سيدني صلواتها وفعاليتها لجمع التبرعات وجلساتها التعليمية من أجل أهل غزة. كما أجريت مناقشات جماعية متعددة، وعقدت اجتماعات مع عدد من الأئمة والمشايخ في سيدني، بمن فيهم أنا، لمناقشة كيفية تقديم دعم أفضل للمجتمع المسلم في أستراليا، لا سيما لمن فقدوا أفرادًا من عائلاتهم.

132 . وقد صدرت عدة بيانات عن المجلس الوطني للأئمة في أستراليا بخصوص هذه القضايا. كما استضاف مسجد لاكمبا ومسجد غاليبولي في أويرن منتديات حول فلسطين والهجمات عليها.



توقيع:

الشيخ عادل أحمد محمد إبراهيم

PRIVATE AND CONFIDENTIAL

29 April 2025

Dear Sheikh Adel Ibrahim,

**RE: WERTHEIM & Ors & HADDAD & Ors – Federal Court of Australia Proceedings
NSD1503/2024**

Introduction

1. We refer to the above matter and confirm we act for Mr Wissam Haddad and the Al Madina Dawah Centre (ABN 388 967 325 114) (**the Centre**), the First and Second Respondents in Federal Court of Australia proceeding NSD1503/2024 (**Proceedings**).

Background

2. In November 2023, Mr Haddad delivered five sermons, speeches or interviews at the Al Madina Dawah Centre (**Speeches**) with the following titles:
 - (a) ‘The Jews of Al Madina Part 1’;
 - (b) ‘Murdered By Israel Khutbah Jummah’;
 - (c) ‘The Jews of Al Madina Part 2’;
 - (d) ‘Media Response to Reality of World Palestine’; and
 - (e) ‘The Jews of Al Madina Banu Quraytha Part 3’.
3. Videos of each of the Speeches are provided in **Tabs A** of your brief.
4. Mr Robert Goot SC and Mr Peter Wertheim AM (**the Applicants**) have commenced proceedings in the Federal Court of Australia alleging that Mr Haddad contravened section 18C of the *Racial Discrimination Act 1975* (Cth) by reason of the contents of the Speeches, including particular imputations that are alleged to have been conveyed by the Speeches about Jewish people. The imputations alleged to be conveyed by each Speech are extracted in **Tab B** of your brief.
5. The Applicants draw particular attention to certain passages of the Speeches. These are shown in yellow highlight in the transcripts at **Tab C** of your brief.

Instructions

6. You are instructed to prepare a written report giving your independent expert opinion as to each of the matters set out in **Annexure A** to this letter.
7. Your report should cite any sources you have relied upon, including any passages of religious text.

Role and obligations as an expert in Federal Court Proceedings

8. The Federal Court of Australia has guidelines for expert witnesses that are set out in:
 - (a) the Federal Court General Practice Note (GPN-EXPT);
 - (b) the Harmonised Expert Witness Code of Conduct (Annexure A to GPN-EXPT);
and
 - (c) the Concurrent Expert Evidence Guidelines (Annexure B to GPN-EXPT);(collectively, the **Expert Guidelines**)
9. The Expert Guidelines are to be read in conjunction with:
 - (a) the Central Practice Note (CPN-1), which sets out the fundamental principles concerning the National Court Framework of the Federal Court and key principles of case management procedure;
 - (b) the *Federal Court of Australia Act 1976* (Cth);
 - (c) the *Evidence Act 1995* (Cth), including Part 3.3; and
 - (d) Part 23 of the *Federal Court Rules 2011* (Cth).
10. In accordance with your obligations as an expert witness pursuant to the Expert Guidelines, the Expert Guidelines also prescribe that any report prepared by you must (among other things):
 - (a) conform with the requirements prescribed in the Harmonised Expert Witness Code of Conduct (including clauses 3 to 5 of the Code);
 - (b) state that you have read and complied with the Expert Guidelines and agree to be bound by them;
 - (c) state that your opinions are based wholly or substantially on specialised knowledge arising from your training, study or experience;
 - (d) identify in the report the questions that you were asked to address;
 - (e) be signed by you; and

- (f) attach or exhibit copies of:
- (i) documents that record any instructions given to you; and
 - (ii) documents and other materials that you have been instructed to consider.
11. We reiterate the importance of your independence from Mr Haddad and the Al Madina Dawah Centre and, despite having retained you as an expert in these proceedings, your paramount duty is to the Court as set out in the Expert Guidelines.
12. A copy of the Expert Guidelines is contained in **Tab D**. Please let us know if you require copies of the other materials referred to in paragraph 9 above.
13. Please read all materials carefully and contact us directly with any questions or concerns.

Enclosures

TAB	Enclosure
A	Sermons and Speeches delivered by Mr Haddad.
B	List of Imputations that the Applicant's say are conveyed by the Sermons and Speeches delivered by Mr Haddad.
C	Highlighted Yellow Transcripts of Speeches.
D	Expert Guidelines

Yours faithfully,
MACQUARIE LAW GROUP
Per. Elias Tabchouri



Isabella Jabbour
Solicitor
Email: ijabbour@mlglaw.com.au

ANNEXURE A

Questions

1. Please describe each of the following and explain its significance in Islam:
 - (a) the Qur'an;
 - (b) the Hadith;
 - (c) the *Kutub al-Sittah*;
 - (d) the Sunnah; and
 - (e) Tafsir.
2. Please explain the requirements for a person to become a preacher or teacher of Islam, including the extent to which Islam recognises 'lay' preachers.
3. 'The Islamic narratives contained within the Qur'an and the Hadith include descriptions of Muhammad's religious and military encounters with the Jews of Medina.' Do you agree or disagree? To the extent you agree, please provide examples.
4. Please watch each of the Speeches and, in relation to each Speech, provide your opinion as to whether and to what extent the words spoken by Mr Haddad in the Speech are supported by the Qur'an, Hadith, Tafsir or any other Islamic religious text or teaching.

In doing so, please address, in particular, each of those passages highlighted yellow in Tab C of your brief.
5. Please describe the extent to which the military action by Israel in Gaza and the West Bank after 7 October 2023 has been and is a topic of interest or concern in the Australian Muslim community. Please identify the sources of your knowledge of these matters.

PLEASE CLICK ON THE LINK BELOW TO WATCH THE SERMONS AND SPEECHES:

<https://www.dropbox.com/scl/fo/zwaa5pnojkckdnn8dota9/ALnDAEHuQ6clYfSexXwwl04?rlkey=ae6twinkrhq2zhjwgkfz79h5a&st=w9k7bfgg&dl=0>

LIST OF IMPUTATIONS

The Applicant's have provided that Mr Wissam's speeches conveyed the following imputations:

THE JEWS OF AL MADINA PART 1

- (a) Jews since the time of Muhammad have been very mischievous people;
- (b) Jews since the time of Muhammad have been people who oppress one another and also used to oppress their own prophets;
- (c) It is important that people learn about the Jews because they are very mischievous people;
- (d) Towards the end of time Muslims will fight Jews and the Jews should and will be killed;
- (e) People need to be taught about Jews, about their actions, past and present, because the Jews are very mischievous people;
- (f) Jews at the time of Muhammed and to this day are arrogant people who always think that they are better or the best people;
- (g) Jewish arrogance extends to their conduct with the Creator of the heavens and the earth
- (h) The Talmud teaches Jews and/or it is a Jewish characteristic, to be a murderous and very rebellious people who cause mischief;
- (i) Jews are very shifty
- (j) Jews want to obtain money and power and for nefarious means
- (k) People should boycott all Jewish businesses and products, which include (but are not limited to) Coca – cola, Nike, McDonalds and Starbucks;
- (l) The Jewish people control the media in order to:
 - a) Abuse the weak or;
 - b) Target muslims
- (m) Jews own most banks and use oppressive interest loans knowing it is almost impossible to pay the loans back
- (n) Jews are a slanderous people, troublemakers and schemers
- (o) The Jewish people actively seek to ensure there is no peace with Muslims so that they can profit in business and the media;
- (p) Jews scheme to spark hate against the muslims and are the blame for division, fighting and hate among muslims

DRAFT AND SUBJECT TO LEGAL PRIVILEGE

- (q) Jews are cowards
- (r) Jews inherently dislike muslims and arabs and want to fight the muslims.

SPEECH B – MURDERED BY ISRAEL KHUTBAH JUMMAH

- (a) Jews control the media and right wing politicians who are like dogs under a Jewish leash and under their command
- (b) The Jewish people are filthy
- (c) Jews and their supporters are murdering cowards

SPEECH C – The Jews of Al Madina Part 2

- (a) Jews constantly break their agreements
- (b) Jews are conspiratorial people;
- (c) The Jewish people love money and wealth;
- (d) The enmity between Jews and Muslims today is the fault of the Jews because
 - They constantly break their agreements including with the Prophet;
 - Jews harbour enmity towards Muslims

SPEECH D – Media Response to Reality of World Palestine

- (a) Jews are liars

SPEECH E – THE JEWS OF AL MADINA BANU QURAYTHA PART 3

- (a) Jews are wicked and scheming;
- (b) Jews are racist, including among themselves;
- (c) Jews are treacherous, vile who always betray
- (d) Jews break their agreements;
- (e) Jews are people who want to attack women and children;
- (f) Jews are descendants of apes and pigs;
- (g) Jews love wealth;
- (h) Jews use the media for manipulation

The Jews of Al Madina Part 1 (Speech A)

1 (0:09 - 1:16)

2 I bear witness that there is no god but Allah, and that Muhammad is His servant
3 and Messenger. I bear witness that there is no god but Allah, and that Muhammad
4 is His servant and Messenger. I bear witness that there is no god but Allah, and
5 that Muhammad is His servant and Messenger.

6 (1:06) English begins, (1:06-1:18) We start by praising the loss of ?? we send
7 peace and blessings upon his final messenger Muhammad [phrase, then Arabic]

8 (1:18 - 1:34)

9 I bear witness that none have the right to be worshipped but Allah and Allah
10 alone. I bear witness that Muhammad [Arabic phrase] is His last and final
11 Messenger. As to what follows, indeed the best of words are the words of [Arabic
12 phrase]Allah and the best of ways is the way of our beloved Prophet Muhammad
13 [phrase].

14

15 (1:35 - 2:00)

16 And the best of affairs are the prescribed matters and the worst of affairs are
17 the novelties and innovated matters. For every innovation in religion is a
18 misguidance and all misguidance is going astray. And all going astray is in the
19 hellfire.

20 We ask Allah[Arabic phrase] to protect us from it. My dear brothers and
21 sisters, we are taking a brief break. Usually we would be speaking or doing the
22 Sahaba series.

23

24 (2:02 - 2:30)

25 But being that we are witnessing and seeing everything that is happening and
26 unfolding in the Middle East, in Gaza, at the hands of Banu Israel, [the
27 Yahud] the Jews, and if you want to call them Zionists, call them Zionists. In
28 essence there is no difference but we will get to that inshallah. But the first
29 thing that we need to talk about then and to discuss is we want to give an
30 introduction.

31 (2:30 - 2:58)

32 I want to give an introduction as to who they are, how they came into Medina,
33 why they were there, what positions they held, what they used to get up to -
34 even before the coming of Rasulullah ﷺ, how they dealt with Rasulullah.
35 Inshallah we are going to try to do this over a 3 or 4 part series, 3 or 4
36 lectures. So we ask for [Arabic phrase] Allah's help and aid. Ameen.

37 (2:59 - 3:49)

38 So the Yahud, the Jews of Banu Israel, they have been a very mischievous people
39 causing fitna even before the coming of Muhammad ﷺ. And in fact if we were to
40 look into their history, look into their books, we would find that they were a
41 people who used to oppress one another and they also used to oppress their own
42 prophets. Going to the extent that even Allah ﷻ tells us in the Qur'an that they
43 used to kill their own prophets. And there is so much information that we can
44 speak about on this subject alone but this is not the discussion here because it
45 will take too long.

46 (3:51 - 4:23)

47 But historically from the Bible itself, old and new, and inshallah I will
48 mention some verses, and from the Qur'an and from the hadith of the Messenger of

1 Muhammad ﷺ, we will come to prove this. We don't need the books before, we only
2 need the Qur'an and the hadith. But in being fair or in showing that we are not
3 biased, that we are making things up, as the Jews always claim that Muslims ﷺ
4 were always making things up, we want to quote even from their own books about
5 their very own mentality.

6 (4:25 - 5:02)

7 And we need to learn about these people because these are the people that we are
8 going to always be dealing with until Allah ﷻ sends Imam al-Nabi. These are the
9 people that when it comes to the end of time, Allah ﷻ would cause miracles for
10 the nation of Muhammad ﷺ to see and hear with their own eyes and ears. Towards
11 the end of times when the Muslims will be fighting the Jews, the trees will
12 speak, the stone will speak, and they will say, O Muslim, O believer, there is a
13 Yahudi behind me, come and kill him.

14 (5:06 - 5:35)

15 So we need to know where they came from, what they did at the time of the
16 Messenger of Muhammad ﷺ, what they continue to do now and what they will
17 continue to do in the future. So let us first start with the proof from the
18 Qur'an itself about them. Allah ﷻ he says to the meaning, and when they are
19 told, believe in what Allah has sent down, they say we believe in what was sent
20 down to us.

21
22 (5:35 - 5:50)

23 We are not going to believe what was sent down to Muhammad ﷺ. We already have a
24 book, we already have prophets, we are going to believe in that. And they
25 disbelieve what is beside it. Through it is the truth confirming what is with
26 them.

27
28 (5:51 - 6:19)

29 Say, then why would you kill the prophets of Allah beforehand should you be
30 faithful? So here Allah ﷻ is addressing the Jews and the Christians and He is
31 telling them to believe and they are saying, no, we are going to believe in what
32 was given to us. We don't need to believe what you have sent down to this
33 prophet. And then Allah ﷻ in the same ayah is saying, but this prophet that you
34 are rejecting now is confirming what is in your books to begin with.

35 (6:20 - 6:52)

36 But they still want to believe - this is the arrogance that they had. They always
37 think that they are the better, that they are the best. And then Allah ﷻ, He
38 says in this same ayah, so why did you use the Q? And if you are saying that we
39 have the words of Allah beforehand from other prophets, then why were you killing
40 those prophets? Abu Bakr ﷺ, he once entered into a place where the Jews they used
41 to study.

42
43 (6:54 - 7:13)

44 And he found them that they were gathering around a particular individual, an
45 older individual. His name was Finhas ibn Azra or Azura. And he was one of their
46 doctors, or one of their learned men.

47 (7:15 - 7:33)

48 So Abu Bakr ﷺ, he says to this individual Finhas, he says to him, fear Allah
49 and embrace Islam. For by Allah you know well that Muhammad ﷺ is the messenger
50 of Allah and he has come with the truth. And he is mentioned in your Torah.

1 (7:34 - 7:53)
2 So believe and accept the truth and grant Allah a goodly offering and He will
3 make you enter the garden and multiply your rewards. Over here, Abu Bakr ﷺ is
4 saying to them, you know that this prophet Muhammad ﷺ is a prophet from God.
5 It's said in your books, you know this.
6
7 (7:54 - 8:13)
8 Now become Muslim, follow Muhammad and give charity. Give charity, give zakat or
9 pay the zakat. Now this Jew, Finhas, he responded to Abu Bakr ﷺ and he said, You
10 claim that our Lord is asking us to lend Him our wealth.
11
12 (8:15 - 8:28)
13 Yet it is only the poor who borrow from the rich. It follows that Allah is poor
14 and that we are rich. For if He were rich, He would not ask us to lend Him our
15 wealth.
16
17 (8:28 - 8:46)
18 So over here they're trying to be disrespectful to Allah. Abu Bakr is inviting
19 them to Islam, become Muslim, pay the zakat, pay what you have to pay. And
20 they're saying, if your God is so rich, why is He asking from us, the Jews,
21 money? It means that your God is poor and we're the rich ones.
22
23 (8:48 - 9:11)
24 This is the arrogance that they have and had and still have with the creator of
25 the heavens and the earth. Abu Bakr's response is something that not many people
26 are accustomed to know about Abu Bakr. People, when they hear about Abu Bakr,
they think that he was this really skinny man and he was so overly humble.
27
28 (9:11 - 9:38)
29 Yes, he was like this, but Abu Bakr also had a fiery side. So what do you think
30 Abu Bakr had done to this individual after his slandering and insulting Allah
31 subhanahu wa ta'ala? It's said that Abu Bakr became very angry and he hit the
32 man in the face. After this Jew was hit, he ran to Muhammad subhanahu wa ta'ala
and he complained to him.
33
34 (9:39 - 10:01)
35 He says to him, look what your companion has done to me. Your companion, he
36 punched me. So the Prophet subhanahu wa ta'ala, he turns to Abu Bakr and he
37 says, Abu Bakr, what made you do this? Why did you punch this man? He said, O
38 Messenger of Allah, this enemy of Allah claimed that Allah is poor and that they
are rich.
39
40 (10:02 - 10:12)
41 I therefore got angry for the sake of Allah and I punched him in the face. But
42 then the Jew, Finhas, he denied. He said, no, this wasn't really why he'd done
it.
43
44 (10:13 - 10:37)
45 And he says, I didn't utter these words. I didn't say Allah is poor. I didn't
say we are rich and Allah is poor.
46
47 He started to deny it. And then Allah subhanahu wa ta'ala, then and there, he
48 revealed to Muhammad subhanahu wa ta'ala the ayah to the meaning, Allah has
heard the saying of those who said, surely Allah is poor and we are rich. And we

1 shall write down what they have said and they're killing the prophets about
2 without right.

3

4 (10:38 - 11:15)

5 And we shall say tasty burning fire. So now Allah reveals an ayah to confirm
6 that Abu Bakr is telling the truth and his Jew is lying. Also, if we look into
7 the Tafsir of, for example, if you look to the Tafsir, you find that in the
8 speaking about the earlier prophets, we see that the Jews, they killed many
9 prophets, including Zakariya and John, who we know as John or the Christians say
10 John the Baptist, we say Yahya.

11

12 (11:16 - 11:41)

13 And there is two accounts in the Jewish Bible itself that speaks about the Jews
14 killing their prophets. And either one, these are the ones I want to quote in
15 two Chronicles 24, 20 to 21, it says the spirit of God then invested Zakariya,
16 the son of Jehodia, the priest.

17 (11:41 - 12:03)

18 He stood up before the people and said, God says this, why transgress Yahweh's
19 commands to your faith to certain ruin? For if you abandon Yahweh, he will
20 abandon you. They then plotted against him and at the king's order they stoned
21 him in the court of the temple of Yahweh.

22 (12:03 - 12:22)

23 So this is here a proof from their own books that they stoned their own prophet.
24 And then we also have another section that says there was another man to who
25 used to prophesize in Yahweh's name. And Yahweh is what they call God.

26 (12:24 - 12:42)

27 He used to prophesize. He prophesied exactly the same things against the city
28 and this country of as Jeremiah. When King Jehokam with all his officers and all
29 his chief men heard what he said, the king was determined to put him to death.

30 (12:42 - 13:19)

31 On hearing this, Uriah took fright and fleeing, escaped to Egypt. King Jehokam,
32 excuse me for these words, these names. However, since Nathan son of Achba to
33 Egypt with others who brought Uriah back to Egypt and took him to the king of
34 the king Jehokam and had him put to death with the sword and his body was thrown
35 into the common burial ground.

36 (13:19 - 13:37)

37 So over here there is another passage of them from their own book killing
38 another prophet of theirs. Now in certain tafsirs you read the same and it's
39 mentioned of a prophet by the name of Isaiah. Who is also written in the books.

40 (13:37 - 13:48)

41 Now this prophet Isaiah you don't find him mentioned by name in the Quran or the
42 Hadith. But you find him mentioned in the tafsir. And at Tabari he mentions him
43 and also so does Ibn Kathir.

44 (13:49 - 14:06)

45 And they mention about him that he was one of their prophets whom they took and
46 they cut him in half with a wooden sword. And they also they have mentioned this
47 in the Talmud. And the Talmud is a book that they follow more than the Torah.

1 (14:06 - 14:18)
2 When the Jews were enslaved and taken to Babylon, there they came up with
3 another book. Another book that they said this is more godly than the actual
4 Torah itself. So this is a book that they follow more than the actual Torah
5 today. Alright?
6
7 (14:19 - 14:39)
8 So in this book it mentions the killing of Isaiah and how he was cut in half. So
9 we can see clearly that they were a very rebellious people. Causing a lot of
10 mischief even before the time of the messenger Muhammad ﷺ. Causing mischief in
11 their own time with their own prophets and own people.

12 (14:41 - 15:00)
13 So this was their characteristic before even Muslims came to the playing field.
14 This is their character. Now the question is why were they in Arabia? Why were
15 they in Al Medina? And it said that the Jews had migrated there from Ash-Sham.

16 (15:00 - 15:11)
17 And they were running because of the persecution of the Romans and the Persians.
18 Because the Babylonians they took them in as slaves. And so did the Romans.

19 (15:12 - 15:21)
20 So they were trying to escape so they went into the Arab lands to Al Medina.
21 Just like they do today or did today. They were running from everywhere else
22 from Hitler killing them.
23
24 (15:21 - 15:29)
25 So where did they come and run to? To the lands of the Muslims trying to claim
26 Palestine to be theirs. Same thing. History repeating itself.

27 (15:30 - 15:42)
28 Now these Jews that lived in Arabia they actually looked like they were Arabs.
29 They spoke Arabic and they also adopted Arabic names. So they would name their
30 children with Arab names.
31
32 (15:42 - 15:52)
33 And we would see this as we come to go through this class. But what they did
34 keep was their own language and their faith. So whatever their religion told
35 them they kept it.

36 (15:53 - 16:08)
37 Their actual language, the Hebrew language, they also kept this language. And
38 what they used to do is when they used to speak with one another and they didn't
39 want the Arab to hear what the conversation was, they would speak in Hebrew to
40 one another. Just like some parents they do today.

41 (16:08 - 16:30)
42 If they still speak from a native tongue and they don't want the kids to listen,
43 they speak this way. This was the custom of the Jews in order to, as we would
44 learn, and they would use this to be very shifty with the people of Al Medina.
45 It's also said that they came to Al Medina because they were waiting for their
46 awaited Messiah or prophet.

47 (16:31 - 16:46)

1 And they saw that Medina was a place, according to their books, where a prophet
2 would come to. So they also took up residence there for these two reasons. One,
3 running from persecution, and the other one was waiting for a prophet, a
4 Messiah, the awaited Messiah that they are waiting for.

5

6 (16:52 - 17:28)

7 And we know this because before Islam coming to Al Medina, when the Arabs of
8 Medina, Al Aus and Al Khazraj, when they used to differ with the Jews, because
9 they were the Arabs and they had the upper hand, the Jews used to threaten them
10 by saying, just wait until our Messiah comes, what we're going to do to you. So
11 this is how Al Aus and Al Khazraj, they knew that the Jews were waiting for a
12 prophet. So when the prophet ﷺ came, they said, you know what, we better jump
13 and give the bay'ah to this new prophet before the Jews do.

14 (17:29 - 17:39)

15 And they actually said this to the Jews as well. Now the Jews in Al Medina,
16 there was three tribes. These were the main three tribes in Medina itself.

17 (17:40 - 18:00)

18 There was other Jews on the outskirts of Al Medina, but these three that we're
19 going to mention, Inshallah, these ones lived in Medina itself. Medina was
20 called before being called Al Medina, what was it called? Huh? Yathrib. So it
21 was
22 known as Yathrib until the time of the messenger ﷺ, it was changed, and it was
23 known to be Al Medina.

24 (18:00 - 18:14)

25 So we're going to use Medina, we're not going to use Yathrib. These three tribes
26 are Banu Kaynuka'a, and this is the tribe that we're speaking about today, the
27 Jews that we're speaking about today. And they were allies of Al Khazraj.

28 (18:14 - 18:32)

29 Al Khazraj was one of the tribes in Al Medina. And then also you had Banu
30 Nadhir, and they were the allies of Al Aus. And then you had Banu Quraidah, and
31 they were allies again of Al Aus.

32 (18:33 - 18:51)

33 So you had the two tribes, the Arab tribes of Al Medina, they had, from the Jews
34 they had certain Jews that were allies. This alliance that they had, they would
35 protect one another, they would deal with one another. If any of the parties,
36 the Arabs or the Jews needed help, they would support one another.

37 (18:52 - 19:09)

38 So this is the alliance that they had. So you can see here even the Jews being
39 Jews, having the same religion, but they were in alliance with different people,
40 different tribes of Arabia, and they weren't always together as they are today.
41 Don't think that the Jewish community at large is all together.

42 (19:09 - 19:26)

43 And we can see clearly that even today, you have the ultra-Orthodox Jews, and
44 you can say pretty much that these are like the Salafis of the Jews, the
45 hardliners, they want to stick to their books. And then you have the Murji'ah,
46 or the Madkhali Jews, or the Zionists of today. They're the different ones.

1 (19:26 - 19:45)

2 So you see that they're separated. In Al Medina, their occupation was a couple
3 of things. The biggest thing that they were known for was fortune-telling and
4 witchcraft, because obviously they used to deal with the djinn.

5

6 (19:45 - 20:13)

7 So this is one of the main ways for them that they used in Al Medina to gain
8 power and money and authority. Another thing that they used to do was again
9 magic, tying of the knots, and people used to go, what is known today as Jewish
10 Kabbalah, Jewish magic, that they learned from the djinn at the time of who?
11 Suleiman A.S. So they were known for this. They were also craftsmen, and they
12 were involved in all aspects of life.

13 (20:13 - 20:43)

14 They were jewelers, they used to own and sell jewelry, and they were also into
15 import and export. So they were holding a position of wealth in the society, and
16 they would use this wealth in order to have authority over the weak, just like
17 they do today. You find that their hands are in everywhere, in businesses, in
18 products that we should be boycotting, Coca-Cola, and Nike, and McDonalds, and
19 Starbucks, and the list is long.

20 (20:44 - 21:14)

21 They had their hand everywhere, so they were in the media, as they do today, and
22 they would use this against the weak, against the weak. Another thing that they
23 were very good at was they had one of the most oppressive interest loans, so
24 they would give a loan to people that were in need, that was impossible to pay
25 back. And again this continues today, where we find the majority of banks are
26 owned by the Jews, who are happy to give people loans, knowing that it's almost
27 impossible to pay it back.

28 (21:17 - 22:11)

29 So this is what they took up in Al Medina. But as we said, the main thing of
30 being in Al Medina was waiting for their Messiah. Ibn Hisham, in Sirat
31 Al-Nabawiyah, verse 2, page 257-258, he mentions a story of the wife of the
32 Prophet ﷺ, Safiyyah, the mother of the believers, and she was a Jew before
33 marrying the Prophet ﷺ. He mentions her story, and she says, I came from a
34 family that held a significant amount of power, and she belonged to a Jewish
35 family, a Jewish tribe, and her father was pretty much, and her uncle were the
36 leaders of the Jews of her area.

37

38 (22:12 - 22:46)

39 She said, my father, Huyayn ibn Akhtab, was a leader of one of the largest
40 Jewish tribes living in Al Medina. She narrates, I was my father and my uncle's
41 favorite child, and that they would give me so much attention, and I was given
42 so much attention more than anyone else, and they loved me so much, and I loved
43 them. So she was treated in a very, very special way by her father, who was the
44 leader of this Jewish tribe, and her uncle.

45 (22:46 - 23:18)

46 They loved her the most. She said that when the Messenger of Allah ﷺ came to Al
47 Medina and he stayed in Quba, my father and my uncle went to see him at night.
48 So now they went to meet the Prophet ﷺ. And when they looked at him, and they
49 came back, I received them being very cheerful.

1 (23:18 - 23:40)
2 So they went to meet the Prophet ﷺ, but when they were coming back, they didn't
3 look as happy as they did, and she thought, like always, since I'm the favorite,
4 I can run up to them, I can hug them and greet them, but they didn't want to
5 have nothing to do with her. And this was the first time they ever had done this
6 to her, as she says. And they turned me away.
7
8 (23:41 - 24:10)
9 And she said that they looked very grieved, and they did not even acknowledge my
10 presence. And then she says, I heard my uncle Abu Yasir saying to my father, is
11 it really him? And he said, yes, by Allah, it is him. My uncle said, can you
12 recognize him and confirm this? Are you sure it's really him? And he says, yes,
13 we can confirm and recognize that it is really him.

14 (24:11 - 24:42)
15 Who? The Prophet that is mentioned in their books. My uncle said, and how do you
16 feel towards him? He said, by Allah, I shall be his enemy as long as I live.
17 It's confirmed, they were learned men, that Muhammad ﷺ was this Prophet that
18 they are waiting for, confirming exactly in his character, in his speech, in his
19 mission, that this is truly him, the Messiah that they are waiting for.
20
21 (24:43 - 24:56)
22 But when they met him and he was an Arab, they rejected him. Not only rejected
23 him, they said that we're gonna take him as an enemy for as long as we live. And
24 actually her father went on to do this, and he kept to his word.

25 (24:58 - 25:21)
26 And this attitude would be the norm amongst the Jews in Al Medina, with some
27 exceptions. Some of the Jews did become Muslim. And in fact, I want to mention
28 to you a story of a learned of the Jews, being a rabbi or being very high up in
29 their community, well respected.

30 (25:23 - 25:55)
31 And he was a person whom, and Bukhari narrates this, he was a person that used
32 to study the Jewish scripture. And he was also waiting for this Messiah to come.
33 Bukhari narrates to us that Al Hasan ibn Salam, and later on his name was
34 changed to Abdullah, was a Jewish rabbi in Yathrib, and this is the old name of
35 Medina, who was widely respected and honored by the people of the city, even by
36 those that were not Jewish.

37 (25:56 - 26:16)
38 So he was respected by the Jews and the non-Jews. He was very, very high up. He
39 says, when I heard of the appearance of the Messenger of Allah, I began to make
40 inquiries about his name, his genealogy, his characteristics, his time and
41 place, and I began to compare this information with what was contained in our
42 books.

43 (26:17 - 26:29)
44 So now he heard of a prophet coming to Arabia, to Mecca. He starts to ask the
45 people what's his name, where is he from, what's he calling to. He goes to his
46 book, he looks at his books, he's saying, this is the prophet we're waiting for.

47 (26:29 - 26:44)
48 This is him. From my inquiries, I became convinced about the authenticity of his

1 prophethood, and I affirmed the truth of his mission. However, I concealed my
2 conclusions from the Jews and I held my tongue.

3 (26:44 - 27:10)

4 So now he's saying that this man, Muhammad ﷺ in Mecca, which is coming to us,
5 or has come to us, he's really a prophet from God, but he kept it to himself.
6 Because as we would see and learn, he knew exactly, being that he was a Jew, how
7 they are. Then he says, then came the messenger ﷺ one day from Mecca and headed
8 to Yathrib.

9
10 (27:11 - 27:53)

11 When he reached Yathrib and stopped at Quba, a man came out rushing into the
12 city, calling out to the people and announcing the arrival of the prophet ﷺ. At
13 that moment, I was on the top of a palm tree, doing some work, and my auntie,
14 Khalida bint al-Harith, was sitting under the tree. On hearing the news, and now
15 he's hearing that the prophet has come to Madinah, and he's up on this tree, on
16 hearing this news, he says, because he's so excited, Allahu Akbar, Allahu Akbar.
17 My auntie heard my Takbir, and she said to me, by Allah, may Allah frustrate
18 you.

19 (27:54 - 28:07)

20 If you had heard that Moses was coming, you would not have acted this way. And
21 you're so excited. If Moses ﷺ, which is supposed to be our prophet, was coming,
22 you wouldn't act like this.

23
24 (28:07 - 28:33)

25 Why are you acting like this to this Arab man who claims to be a prophet? So he
26 climbs down the palm tree, and he says to her, oh auntie, he is really by Allah
27 the brother of Moses, and he follows his religion. He was sent with the same
28 mission as Moses. So now he's telling his auntie, this man is the brother of
29 Moses, meaning what? On the same mission of Moses ﷺ. Calling to the worship of
30 one God.

31
32 (28:35 - 28:58)

33 Tawheed. He said that she stayed silent for some time, and then she said, is he
34 the prophet about whom you spoke to us about, who is sent to confirm the truth,
35 and to preach what the previous prophets had been sent with from their Lord? He
36 said yes. So he's telling his auntie, it's definitely him.

37 (28:58 - 29:06)

38 I know it's him. From the books and from what we know. He continues, without any
39 delay or hesitation, I went out to meet the prophet.

40 (29:07 - 29:17)

41 I saw crowds of people at his door. I moved about in the crowd until I reached
42 close to him. The first words I heard him say were, oh people, spread the peace.

43 (29:17 - 29:21)

44 Share food. Pray during the night. While people are asleep.

45 (29:21 - 29:32)

46 And you will enter paradise in peace. I looked closely at him. And I was
47 convinced that his face was not that of an imposter.

1 (29:32 - 29:38)
2 And he knew from his face, from his talk, he was not a liar. He was not an
3 imposter. He was speaking the truth.

4 (29:38 - 29:59)
5 He said I went close to him and I made the declaration of faith, of la ilaha
6 illallah muhammadur rasulullah, that there is no God worthy of worship except
7 Allah, and that Muhammad is his messenger. The prophet ﷺ turned to me and
8 asked, what is your name? He said, Al-Husayn ibn Salam. I replied, he replied.

9 (30:00 - 30:11)
10 And then the prophet ﷺ he says to him instead, now your name is Abdullah ibn
11 Salam. So the prophet ﷺ didn't dare, he changes his name. And he says, yes I
12 agree.

13
14 (30:13 - 30:26)
15 Abdullah ibn Salam it shall be. By him who has sent you with the truth, I do not
16 wish to have another name after this day. He looks straight away, submission to
17 the prophet ﷺ. You've changed my name, no problem.

18 (30:26 - 30:42)
19 This is the name I want, this is the name I'm going to keep. He says, I returned
20 home and I introduced Islam to my wife and to my children and to my auntie. And
21 they all accepted Islam, including my auntie.

22 (30:43 - 30:53)
23 And she was an old lady. However, I advised them to conceal their Islam from the
24 other Jews. Don't tell the other Jews that we have all become Muslim.

25
26 (30:53 - 31:00)
27 Hide it. Keep it away from them. And do so until I give you permission to openly
28 say that we are Muslims.

29 (31:01 - 31:22)
30 He says, I went back to the prophet ﷺ and said, O messenger of Allah, the Jews
31 are a people inclined to slander and falsehood. I want you to invite the most
32 prominent men among them to meet you. So now he's about to set up the Jews and
33 he's showing Muhammad ﷺ that these people are a slanderous people.

34 (31:27 - 31:46)
35 The prophet ﷺ, he invited some of the Jews, the heads of the Jews to come and
36 meet him. And this Sahabi Abdullah bin Salam, he says to the prophet ﷺ, I will
37 come to this meeting but I'm going to conceal myself. I will sit in another
38 room, in another place where they can't see me.

39
40 (31:47 - 31:59)
41 And you speak to them and you address them. And you would ask them about me and
42 you would find that my status is very high with them. You would find what they
43 would say about me.

44 (32:01 - 32:24)
45 And then invite them to Islam. And know that if they know I was a Muslim, they
46 would denounce me, abuse me and they would slander me. So now he's saying to the
47 prophet ﷺ, this is how these people are, don't mention I'm Muslim but ask them

1 about me to see my character from them because I'm one of them or was one of
2 them and see what they say about me.

3 (32:24 - 32:32)
4 And then present Islam to them. So he's telling him how to deal with them. And
5 this is the prophet of Allah.
6

7 (32:34 - 32:47)
8 And he's taking advice of someone who just became Muslim. He didn't arrogantly
9 say to him, no, I'm the prophet of Allah, I'll do things how I want. He took the
10 advice.

11 (32:48 - 32:57)
12 He didn't say to him, who are you? You were just a Jew yesterday and now you
13 want to talk to me about what to do or give me advice. No. The prophet ﷺ took
14 this advice.
15

16 (32:58 - 33:15)
17 He wasn't arrogant. So the prophet ﷺ did as he said and he invited these
18 people. And then the prophet ﷺ, he said to these Jews, what is the status? No.
19

20 (33:15 - 33:26)
21 First he invited them and he started to speak to them about Islam and they
22 started to argue with Rasulullah ﷺ. No, we're not going to accept your
23 religion. We don't believe you. In this nature.

24 (33:27 - 33:43)
25 And when he saw that they were not going to embrace Islam, this is now he wanted
26 to test them. So he said to them, what is the status of al-Husayn ibn Salam
27 among you? Now he's asking about this Sahabi who's hiding in the next room. What
28 did they say? He is our Sayyid.

29 (33:43 - 33:48)
30 He is our leader. He is the son of our Sayyid. He is our rabbi, our alam(?) our
31 scholar.

32 (33:49 - 34:05)
33 He is the son of a rabbi. And they were praising him, overly praising him in
34 this way. So the messenger ﷺ, he says, what would you do if to know if he
35 became a Muslim? If he accepted Islam? They said, God forbid.

36 (34:06 - 34:13)
37 He would not accept Islam. May Allah protect him from accepting Islam. And he
38 was so horrified of this.

39 (34:13 - 34:35)
40 It never happened. At this point he says, I came out in full view of them and I
41 announced, O assembly of Jews, be conscious and fear Allah and accept what
42 Muhammad has brought. By Allah you certainly know that he is the messenger of
43 Allah and you can find his prophecies about him mentioned by name in your Torah.

44 (34:38 - 34:55)
45 I for my part declare that he is a messenger of Allah and I have faith in him
46 and I believe what he came with is the truth and I know him. What's their

1 response now? You're a liar. You are a person who is evil and ignorant.

2 (34:55 - 35:09)

3 You're the son of an evil person and an ignorant person. And they continue to
4 abuse him. But when he was a Jew, he was the best of the best, the most
5 trustworthy, the most learned, the son of the best of us.

6 (35:10 - 35:24)

7 But with his Islam, because they are a slanderous people and this is the point
8 we're trying to bring. And this is the point that his Sahabi was trying to
9 bring. As soon as they knew he was a Muslim, they slandered him and called him
10 the worst of things.

11 (35:30 - 35:51)

12 So now we'll talk about the Jews and their fitna in Al Medina. Some other Jews
13 would pretend to be Muslim and they would plot against Rasulallah ﷺ in this
14 way. What they said to one another, enter the religion of Muhammad in the
15 morning and leave it at night.

16

17 (35:52 - 36:04)

18 And then proclaim to the people that I enter this religion that he's calling to
19 but it's no good. So I left it. So they wanted to use this to try to turn people
20 off the message of Islam.

21 (36:05 - 36:40)

22 Say look, we became Muslim, we accepted what he wanted, we came to hear what he
23 wanted to say, what Islam wants of us but it's no good. Trying to turn people
24 off. This is how they would try to do with Rasulallah that they would cause. ﷺ.
25 This is the trouble

26 And then Allah ﷻ would actually reveal ayat concerning them and what they used
27 to do. Another incident that took place with them and Allah ﷻ actually records
28 this in the ayah. To which means many of the people of the scripture wish that
29 they could turn you back to disbelief after you have believed.

30

31 (36:41 - 36:59)

32 Out of envy from themselves after the truth has become clear to them. Surah Al
33 Baqarah verse 109. Why was this revealed? Why was this ayah revealed? There was
34 a Jew named Shas bin Qais.

35 (37:00 - 37:07)

36 He was an old man of great, of old age. And he really hated Islam and he hated
37 the Muslims.

38 (37:09 - 37:25)

39 And again this is how they used to start the trouble. It said that he passed by
40 a group of the Aus Wal Khazraj who now became Muslim. And if we look into the
41 Islam or even before the Islam of Aus Wal Khazraj, we find that they were always
42 at each other's neck.

43 (37:26 - 37:54)

44 Each other's throats. They were always bickering and fighting and killing one
45 another and every time they killed a leader, a new leader would come and they
46 would continue their fight. They kept doing this to the point that all their
47 leaders died.

1 And this is when they came to meet the Prophet ﷺ and they said let us take this
2 man to Al Madinah so he can be our king. And the Prophet ﷺ accepted that Islam
3 and he brought peace between them. Now this peace is bad for the Jews.

4 (37:55 - 38:27)

5 There's no business if the Muslims have peace, there's no business for us. There
6 goes our media, there goes our Hollywood blockbuster films and whatever that's
7 always targeting Muslims. It's no good.

8 So they need the fitna between the Muslims and the fighting, the infighting of
9 the Muslims to continue in order to thrive, in order to grow. So he passed by
10 these two tribes or men from these two tribes and he found that they were
11 sitting together and that they weren't fighting how they used to fight in the
12 time of Jahiliyyah. So he came up with a plan.

13 (38:28 - 38:56)

14 He said to some young Jewish boys or men, go sit with them and remind them of
15 the old days. How they used to fight one another. So these young Jews they went
16 and sat with Al Ausf Al Khazraj and they started to recite some poetry that was
17 talking about the victories of Al Ausf and the victories of Al Khazraj until the
18 nationalism reignited in them.

19 (38:58 - 39:15)

20 They were able to stir up this hate, this old hate until both parties, these
21 Muslim parties, they stood up and they said go get your swords and we're going
22 to meet in such a place. You want to go back to how we were in Jahiliyyah? Let's
23 do it. Let's fight.

24 (39:17 - 40:14)

25 So this news it came to Rasulullah ﷺ and the Prophet ﷺ he rushed over to where
26 this was happening and with him was some of the Muhajireen and the Prophet ﷺ he
27 addressed them by saying to the meaning, O Muslims are you imitating the
28 behaviour of the days of Jahiliyyah, the days of ignorance? While I am among you
29 and after Allah honoured you with Islam and cut off this Jahiliyyah from you and
30 brought you together, are you going to go back to what you used to do? Going to
31 go back to disbelief? So when they heard Rasulullah ﷺ they realised that this
32 that re-sparked this nationalism this Jahiliyyah that was inspired was from
33 Shaitan. So they repented and they felt remorse over what they'd done and they
34 kissed one another. On seeing this, this Jewish man was so angry.

35 (40:15 - 40:30)

36 He was unable to break their mind. So this is why Allah ﷻ, He reveals the ayah,
37 the one that we mentioned. Jabir he says, I have never seen a day worse at the
38 beginning and better at the end than this day.

39

40 (40:30 - 40:40)

41 This was actually going to bring back the tribal feud that was between these two
42 tribes of Al-Madinah. They were going to leave their Islam and go back to
43 ignorance. It was the worst of days.

44 (40:41 - 41:21)

45 Some of the scholars of Sirah said it became such a hard time or day that the
46 Muslims were sleeping with their swords next to them. Because they didn't know
47 it was about to, as the boys would use today, it was about to kick off. So
48 everyone was being ready.

1 But Alhamdulillah the Prophet ﷺ came to them and the plot of Shaitan was broken
2 by the will of Allah ﷻ. But the Jews they continued plotting and playing these
3 games with the Muslims trying to spark this hate and scheming against the
4 Muslims. To the extent that they also used to insult Rasulallah ﷺ but they
5 would do so quietly. All the problems that they were doing, they were doing very
6 quietly.

7 (41:21 - 41:28)

8 They weren't open about it. They were hiding what they were doing. But this news
9 would still come to Rasulallah ﷺ and to the Muslims.

10
11 (41:30 - 41:56)

12 Now this continued. This scheming of theirs continued, of hiding their schemes
13 continued all the way to the Battle of Badr. But what we need to learn and know
14 that there is not a separation that happens in the Ummah except that we say from
15 behind it there is the Jews.

16 (41:58 - 42:25)

17 The division that we have in the Ummah today, if you really look at the right at
18 the end of it or the beginning of it, who is starting it? The Jews. What do we
19 have today that's starting problems in Muslims in general? In Muslim lands? The
20 Abrahamic Accord. That all of us are from Abraham, Jews, Christians and Muslims,
21 we're all one, we're all from the same prophet, let us get together into faith.

22 (42:25 - 43:14)

23 Don't speak against one another. And then you have some Arab countries
24 normalizing relations with the Jews, and then with Israel, and then you have
25 other ones who are saying we don't want to do this. So this is making them
26 fight one another and hate one another.

27 And yes we do hate those who are normalizing relations with Israel. But again
28 you find it's them plotting and scheming against the Muslims, even today. But
29 after the battle of Badr when the Muslims returned with a victory from Allah
30 subhanahu wa ta'ala, the Jews they hated this even more.

31 Because what they wanted from Badr is that the Muslims would go out and be
32 annihilated, they would be killed. Why? Because they saw the Meccans are so
33 strong. The leaders of the Arabs having such an army and weaponry.

34 (43:14 - 43:58)

35 Who are these 314 and 15, 16, 17 Muslims to face Quraysh? So when this defeat
36 came to Quraysh at the hands of the Muslims by the will of Allah azza wa jal,
37 and the news of this came to Al Medina this angered the Jews even more. It
38 angered them so much it is said that the Prophet ﷺ he allocated one of the
39 companions Zayd ibn al-Harith radiallahu anhu to take the news of the victory of
40 the Muslims back to Al Medina. Because the battle of Badr happened at Badr which
41 is in Medina right? So the Prophet ﷺ saying go to the Muslims and give them the
42 good news of the victory of the Muslims over Quraysh.

43 (43:59 - 44:14)

44 So when Zayd radiallahu anhu he rode into Al Medina and he is giving this news.
45 The Muslims have won, the Muslims have defeated the pagans the mushrikeen of
46 Quraysh. A vile Jew by the name of Ka'ab ibn al-Ashraf.

1 (44:16 - 44:40)

2 He heard this talk of Zayd radiallahu anhu and he says woe to you, what are you
3 talking about? The Makkans are the kings of the Arabs, the noblemen of Arabia.
4 And then he says if Muhammad has won victory over them one would not enjoy
5 living on this earth. In other words he is saying what you are saying is
6 impossible, no way.

7

8 (44:40 - 45:00)

9 No way that the Muslims have won. When the news was verified that the Muslims
10 did beat the disbelievers of Quraysh in Badr and they took from them prisoners
11 and they killed two on the way back to Al Medina. When he verified this he
12 straight away took on his animal and he went to Mecca.

13 (45:02 - 46:16)

14 This Jew. And in Mecca he started to make poetry and singing to the families
15 and talking about the dead that had died from the disbelievers in Quraysh and he
16 wanted to reignite with the hope that the disbelievers that were left in Quraysh
17 would again take up an army and fight Muhammad [phrase] and he was able to do
18 this. Abu Sufyan he actually makes a promise by his idols that he is not going
19 to rest until he goes back and he tries to avenge Badr.

20 This is not Uhud, this is another Ghazwa that happens before. And he actually
21 goes and does this and he kills some Muslims. But when Muhammad gets wind of
22 this or news of this he gathers an army to chase Abu Sufyan and Abu Sufyan runs
23 back to Mecca.

24 So he was able to do this. But when this Jew was able to do this he came back to
25 Al Medina and in Al Medina he would do the same. He would make poetry about the
26 Muslims, he would do songs about the Muslims and he would speak against Muhammad
27 ﷺ and he would speak against the ladies of Al Islam.

28 The women of Al Islam. And he would mention them by name in his poetry. In the
29 worst of ways.

30

31 (46:20 - 46:29)

32 But the messenger Muhammad ﷺ he was being very patient with them. Because he
33 still wanted to win them over. He was being patient with them.

34 (46:31 - 46:56)

35 Other Jews that would also join in and do the same thing as Ka'ab was doing.
36 When the messenger Muhammad ﷺ he came back to Al Medina he asked the Jews of
37 Banu Kainu Qa'a to gather in their marketplaces. So the Jews they all gathered.

38 (46:57 - 47:13)

39 And the Prophet ﷺ he wanted to speak to them, he wanted to address them. And he
40 said to them you are fully aware to the fact that I am the messenger of Allah.
41 It is your duty to testify to my prophethood before anyone else.

42

43 (47:14 - 47:26)

44 And you should have looked into your heavy books to find prophecies regarding
45 me. But you are advocating a path of rejection and opposition. So fear the
46 punishment of Allah.

47 (47:27 - 47:44)

1 Otherwise you will suffer the same death and destruction that came to the men
2 like Abu Jahl Utbah and others from the people of Badr. So now the messenger ﷺ
3 is telling them that again you find me in your heavy books. And subhanAllah
4 what's a miracle about this even in itself.

5
6 (47:45 - 47:59)

7 Now if you were to even google search the books of the Jews that they read from
8 you still find that they are very very large heavy books. And you find them
9 turning them over and looking at them with magnifying glasses and so on and so
10 forth. So the prophet ﷺ had knowledge of this.

11 (48:02 - 48:36)

12 But we can also see that the patience of the prophet ﷺ was starting to run very
13 thin. He's gathered them, he's giving them a warning, you should buy your books,
14 know that I'm a prophet, stop being the way you are, enter into Islam or you're
15 going to face the same thing that the Quraysh of Badr that the disbelievers of
16 Quraysh faced in Badr. Now you would think that they would take the warning of
17 Rasulallah ﷺ But the Jews being the Jews they responded with saying Oh Muhammad
18 do not deceive yourself.

19 (48:39 - 48:55)

20 You merely fought a party of Quraysh who were inexperienced in war. You fought a
21 people who don't know how to fight. But if you want to fight with us then know
22 that we are an entire population and indeed you have not met people like us who
23 know warfare.

24 (48:57 - 1:08:21)

25 In other words, the people that you killed, these Quraysh people, they were
26 nobodies just before, what were they? Noblemen the leaders of Arabia but now
27 again they're nothing just like they're done with Abdullah ibn Salam and they're
28 threatening the messenger Muhammad ﷺ. You want to fight, we'll fight you and
29 you're going to fight a people who know war. Allah ﷻ revealed the ayat to the
30 meaning Oh Prophet tell the disbelievers soon you will be overpowered and driven
31 to hell what an evil place to rest. Indeed there was a sign for you in the two
32 armies that met in battle referring to Badr.

33 One fighting in the cause of Allah meaning the Muslims and the other one denied
34 meaning the disbelievers of Quraysh. The believers saw their enemy twice their
35 number but Allah supports with his victory whoever he wills surely in this is a
36 lesson of a people who have insight Allah ﷻ revealed these ayat but what they
37 said was that, was news of war that was coming but still the
38 Prophet ﷺ he suppressed
39 his anger and again he observed some patience and he was waiting for another
40 opportunity giving them one last try one last chance to invite them to the deen
41 of Allah ﷻ and if they didn't accept then they would taste the punishment of
42 Allah ﷻ in this world and in the next Ibn Hisham reported shortly after this
43 incident shortly after the Prophet ﷺ tells them come to Islam and they threaten
44 the Prophet ﷺ shortly after this a Muslim woman she goes to this very same
45 market place and it is said that this Muslim woman was there to buy or sell some
46 gold so she went to a Jewish jeweler, a goldsmith and she was there doing some
47 business with him while she was there the Jewish jeweler he said to her uncover
48 your face show me your face and subhanallah we can use this as a dalil that it's
49 not only the wives of the Prophet ﷺ that covered their faces the sahabiah was
50 also covering her face and he were only calm this is further proof for those who

1 say that it was only for the wives of the Prophet ﷺ nonetheless this Jewish
2 jeweler said to her take the cover off your face I want to see your face and
3 she's refusing and she was sitting down and other Jews they heard what this
4 jeweler was saying to this Muslim so they rushed over and they started to say
5 the same thing take your hijab off or take your veil off show us your face as
6 these other Jewish men were talking to her this jeweler he done something he
7 went behind her without her knowing and he tied her jilbab or her hijab and
8 her lower garment together and there's another narration that he actually tied
9 it to where she was sitting and she didn't know that he'd done this and after
10 these Jews that were insulting her and talking about to her in this way she got
11 fed up and she stood up to move away as she stood up it uncovered her and her
12 awrah was shown when her awrah was shown she started to yell and to scream and
13 she picked up her garment and she covered herself and the Jews they continued to
14 laugh at her after seeing her awrah a Muslim man happened to be in this
15 marketplace and he saw what was happening so he rushed over and he started to
16 fight with these Jews and he killed the jeweler he killed the man that had tied
17 the scarf the hijab of the Muslim woman the other Jews that were there they
18 managed to kill him to kill this Muslim so then there was a call to arms the
19 Muslim called to his family the Jews because it was in their
20 marketplace they outnumbered the Muslims news of this reached the Prophet ﷺ so
21 the Prophet ﷺ he amounts he puts together a group of the believers and he heads
22 to Banu Qaynuqah to the marketplace when they hear the Prophet ﷺ coming they
23 ran to their fortresses it's worth mentioning that all the Jews that we're going
24 to speak about today now in this short series they all had fortresses they would
25 hide behind their fortresses and the Prophet ﷺ he headed there on the 15th of
26 Shawwal in the second year of Hijrah and he put Abu Lababa Ibn Abdul Mundhir in
27 charge of Al Medina and he marched out and he put Hamza ﷺ as the leader of this
28 army heading towards Banu Qaynuqah and the Muslims they surrounded them they
29 surrounded their fortress no one could get in the Muslims couldn't get in and
30 they couldn't get out and they surrounded their fortress for it is said for
31 about 15 days who's in this fortress hiding like the cowards that they are,
32 like the cowards that they are today, hiding in their tanks hiding behind their
33 large walls 700 fighters 300 were covered in armor from head to toe but they
34 were still hiding like cowards they
35 just told the Messenger of Muhammad ﷺ if you want to fight us come fight us
36 meet men that you've never fought before now what are they doing hiding like the
37 rats that they are so the Prophet ﷺ as we said he surrounded them for 15 days
38 and after these 15 days they gave up he broke their resolve and they surrendered
39 just like these Israelis of today with their propaganda saying that they have
40 the strongest the fourth well most equipped army in the world but they can't
41 deal with a little group of people from Gaza who are fighting them now it was
42 custom at that time that the prisoners of war are to be executed so when they
43 came out from their fortress their hands were tied to their neck and the Prophet
44 ﷺ was going to execute all their men he was going to kill every single one of
45 them and as we said earlier the Arabs of Al Medina they had an alliance with the
46 Jews before Islam and I'm going to give you two scenarios that of the Munafiqeen
47 the hypocrites or a hypocrite the head of the hypocrites Abdullah ibn Ubaid ibn
48 Salul and another companion Abu Lababa which we mentioned we're going to show
49 the contrast here sorry not Abu Lababa his name was Ubaidullah ibn As-Samad and
50 [arabic] he was from Banu Awf and they had an alliance with Banu Qaynuqah so
51 this is a leader of a tribe a Muslim tribe of Al-Aws no [arabic] and he had an
52 alliance with them he had an alliance with them when he heard what had happened
53 he came to the
54 messenger ﷺ and he said to him I ally myself with Allah his messenger and the

1 believers and I am free and I free myself from the alliance with these
2 disbelievers so even if in Jahiliyya I had an alliance with the Yahud these
3 Yahud I don't want this alliance and my alliance is to Allah to his messenger
4 and to the believers I break this alliance with these disbelievers he didn't
5 say we have a peace agreement he didn't say we have normalization he didn't say
6 we have business deals with one another they attacked and killed one Muslim
7 disrespected one Muslimah and that was enough for him to break the alliance with
8 the Jews now the other scenario then appeared to help them to help the Jews was
9 the head of the Munafiqeen MBS oh no sorry the king of Jordan again sorry no
10 [name, presumably modern figure, 57:57] it was none of them it was Abdullah Ibn
11 Ubay Ibn Sulul the leader of the Munafiqeen and he had just become a Muslim
12 they say a month before this so he runs and he
13 rushes to their aid and he starts to plead with the messenger ﷺ saying that
14 they are my allies 700 men who have stood by my side he said they have protected
15 me and now you are going to slaughter them all in one morning the messenger ﷺ
16 he refused to listen to him and then he asked the prophet ﷺ again and again
17 free them they are my allies they helped me I fear that something bad is going
18 to happen if you kill them the prophet ﷺ again is saying no and then he takes
19 hold of the armour of Rasulullah ﷺ with his filthy hand and he holds on to the
20 armour of the prophet ﷺ and he says oh messenger of Allah free them let them go
21 the prophet ﷺ he says to him let me go and he said take your hand off me and he
22 says no I am not going to let you go until you let them go and they say that the
23 face of the messenger Muhammad ﷺ it changed and he became very angry at this
24 and again he said I am not going to let you go until you free them so then the
25 messenger of Muhammad ﷺ he said fine they are yours and then he says he makes a
26 duha may they be in the hell fire all of them and those who ally with them you
27 want them have them they go to hell and whoever allies with them is also going
28 to hell so on these two different accounts these two scenarios the two different
29 munafiqeen and their other companions Allah subhanahu wa ta'ala he revealed some
30 ayat and we will mention them Allah azza wa jal he says to the meaning believers
31 do not take the jews and the christians for your allies they are the allies of
32 each other and among you and any among you who takes them as an ally shall be
33 regarded as one of them Allah does not guide the wrong doers we hear this ayah
34 all the time right this is why it happened this munafiqeen he was standing and
35 saying to the prophet ﷺ I ally with them they are my allies and Allah is saying
36 in this ayah don't the muslims don't have allies with the jews and the
37 christians they are allies of one another and whoever allies is one of them is a
38 disbeliever just like them not maybe not figure of speech if you ally with the
39 disbelievers you are a disbeliever like them and the ayat they continue indeed
40 you see those afflicted with the disease of hypocrisy race towards them saying
41 we fear less some misfortune may overtake us and he is speaking about who the
42 head of the hypocrites Abdullah ibn Ubayy ibn Sulul and then the surah continues
43 other ayat continues to say whoever allies themselves with Allah and his
44 messenger and those who believe then certainly Allah's party is that which will
45 prevail and he is speaking about Ubayy ibn Sulul but the freedom that ibn Ubayy
46 asked it had conditions the prophet ﷺ was going to let them go not kill them
47 not kill their men the condition was that they had to leave or they were going
48 to banished from Arabia they had to leave the Arabian Peninsula and not only
49 that they were not allowed to leave with their wealth with any weapons with any
50 armor with any material that they had and it is said that they went to greater
51 Sham or greater Syria and after some time this whole tribe had perished it
52 didn't remain it doesn't remain today it's gone so this was the the first group
53 of the Jews in Al Medina Banu Qaynuqa but I want us to take some lessons before
54 we finish that yes a Muslim is merciful he is patient he is forbearing but as

1 Muslims we also have a limit there is a limit that we even as Muslims cannot
2 transgress and especially disbelievers cannot cross this line yes we have
3 patience we are forbearing we put up with a lot but when somebody crosses the
4 line then Allah subhanahu wa ta'ala has given us in the Sharia of Muhammad ﷺ a
5 way to deal with such people war was started because of one Muslim war was
6 started because of one Muslim, war was started because of one Muslim, and
7 because of a Muslim who ran to her aid so what about now what is happening in
8 Gaza it's not one Muslim it's not one Muslim what's the body count now the
9 latest 8000 8000 men women and children being killed by the Jews nobody come
10 and tell me but brother this is the Zionists it's
11 not really the Jews there was no Zionists at the time of the Prophet ﷺ it was
12 Jews Yahud and they were addressed this way and I want to say you know this my
13 dear brothers and sisters that even these ultra orthodox Jews that you see today
14 that are against Israel and they hate the Zionists we really know that from what
15 we just mentioned that they don't have they don't really have a unity but these
16 ultra orthodox Jews who do you think they're waiting for they're still waiting
17 for their Messiah to come and when that Messiah comes they're still going to
18 fight the Muslims they're just not fighting the Muslims now so don't be fooled
19 to think that these people are still your friends let them ride the wave let
20 them speak about the Zionists about Israel no problem it's good for us enjoy the
21 show but almost 10,000 Muslims are being killed in Gaza and no one is moving the
22 Arab countries are not lifting a finger the Prophet ﷺ mounted an army and he
23 went to the aid of one woman and he went to the aid and defense of one Muslim
24 man who were killed and that's the difference between the leaders the Tawheed
25 leaders of the Muslim lands today and the difference between the Sahaba and the
26 difference with Rasulullah ﷺ so this was the history of Banu Kaynuqa' and
27 inshallah next week we'll speak about Banu Nadhir and also I'm going to speak
28 about the death of the man that we mentioned Ka'b ibn al Ashraf and how he was
29 assassinated by the Muslims and why he was assassinated if anyone has any
30 questions regarding the class today or the lesson today feel free to ask Yahya
31 do me a favour can you get that box that's on my desk please brothers if there's
32 any questions please ask the questions sisters if you have any questions there's
33 a phone number on the wall in front of you next to the TV SMS your questions to
34 that phone and inshallah the brothers will send it to me now as we're waiting
35 for questions if there is any questions we need your help tomorrow we need your
36 help tomorrow as we do every fortnight brothers and sorry sisters stay home as
37 we do every fortnight we go out to the city and we give Dawah we give Dawah and
38 we invite people to the Deen of Allah subhanahu wa ta'ala inshaallah we're
39 leaving here tomorrow at about 1:15 after we pray we've only got 2 or 3 spots in
40 the van itself so if anyone wants to book those 2 or 3 spots see brother Yahya
41 anyone who wants to follow us I advise you to follow us to help us do something
42 insha'Allah we intend to go down to the city to do Dawah but to do something
43 else Alhamdulillah organisation who's remaining anonymous has printed these
44 flyers has printed these posters and it is talking about the Muslims children
45 that have been killed at the hands of the IDF so what we want to do is to go to
46 the city and with these smaller ones we want to stick them to any single pole
47 that we can see, sticky tape and this we want to glue it to anywhere that glue
48 will stick to so we want to walk around in the city and we want some brothers to
49 come out and help us to do this so whoever wants to aid us in bringing awareness
50 to what is happening to the Muslims of Gaza come out and join us, it's the least
51 that we can do it's the least that we can do, it's the least that we can do,
52 going out and putting a pamphlet when the companions of Rasulullah [arabic
53 phrase] took their swords to meet the Jews so whoever wants to join us
54 insha'Allah tomorrow to do this, to help us either try to come with us for

1 Dawah we'll still be there doing Dawah but we're also going to send out another
2 group of brothers in different groups to do this so whoever wants to do that
3 insha'Allah at least stand in front of Allah subhanahu wa ta'ala and say you've
4 done something so please anyone who wants to come please join us, see brother
5 Yahya for that I'll see if there's any questions from the sisters no questions
6 from the sisters, any questions from the brothers insha'Allah we'll see you all
7 next week Subhanaka Allahumma Muhammadika Shadduhuna

Murdered by Israel Khutbah Jummah (Speech B)

1 (0:03 - 1:25)

2 [Arabic song; Arabic speech]

3 (3:51 - 4:10)

4 Ar-Rahman Ar-Rahim. Ar-Rahman Ar-Rahim. We start by praising Allah subhanahu wa ta'ala
5 and we send peace and blessings upon his final message of Muhammad [Arabic phrase].

6 (4:13 - 4:28)

7 Whom Allah ta'ala guides none can misguide and whom Allah ta'ala leaves to go astray none
8 can guide. And I bear witness that none have the right to be worshipped but Allah and Allah
9 alone. And I bear witness that Muhammad sallallahu alayhi wa sallam is his last and final
10 messenger as to what follows.

11 (4:29 - 4:51)

12 Indeed the best of words are the words of Allah ta'ala and the best of ways is the way of our
13 beloved Prophet Muhammad sallallahu alayhi wa sallam. And the best of affairs are the
14 prescribed matters and the worst of affairs are the innovated matters. For every innovation in
15 religion is a misguidance and all misguidance is going astray and all going astray is in the
16 hellfire.

17 (4:51 - 5:24)

18 We ask Allah subhanahu wa ta'ala to protect us from it. Ameen. My dear brothers and sisters,
19 know that speaking the haq, speaking the truth to the face of the oppressors and the tyrants of
20 today, speaking up against them, against their allies and their helpers, making them hear what
21 they dislike of the truth, is no different to what the prophets and the messengers sent by Allah
22 subhanahu wa ta'ala were doing.(5:25 - 5:40)

23 And this is a great task and an honourable one. Today, all of us carry this responsibility on our
24 shoulders. The day of being a bystander is over.

1 (5:41 - 6:53)

2 How can you and how can we as a ummah, day by day, year after year, witness everything
3 that is

4 thrown at this ummah and remain silent? Today, the body count in Palestine, the Palestinian
5 civilians, Muslims and Christians, climbs to more than 11,000 killed, murdered and butchered
6 by Israel and its death force. Today, as a Muslim, we must stand up for the weak and we must
7 speak the truth. Today, we only have two choices.

8 You are either with the oppressor or you are with the oppressed. I remind the ummah, our
9 being favoured by Allah subhanahu wa ta'ala and being named the best of people is because
10 we stand for justice, we stand for the good and we stand for the oppressed. We are an ummah
11 that openly fights in the path of Allah against kufr, against tyranny, against oppression and
12 against those who attack us.

13 (6:54 - 7:10)

14 We would never give the other cheek. We refuse to bury our heads in the sand and we are not
15 cowards. We stand for justice and we fight for the weak and we would never hide away from
16 this, just like our forefathers did.

17 (7:13 - 7:57)

18 Simply, we are a nation of 2.8 billion of us who must enjoin the good and the forbid the evil just
19 like Allah [Arabic phrase] said. [speaks segment in Arabic]. You are the best nation ever risen
20 for mankind. You enjoin what is good and forbid what is evil and you believe in Allah. So we will
21 speak out and we would call out, calling out the hypocrisy even if our voice shakes.

22 (7:57 - 8:20)

1 Yes, we are far away from this conflict but our jihad is not limited to physical combat. Our jihad
2 here in the West, here in Australia is that we use our tongue and our pens. And at times the
3 tongue and the pen can penetrate and pierce more than the sword.

4 (8:21 - 8:46)However, I remind my brothers and sisters who are upon Tawheed, those who
5 have taken it upon
6 themselves to call the people to the truth and to speak a word of truth. And to speak this truth
7 even if the truth is bitter. This is the time for courage, steadfastness and above all an
8 unbreakable faith.

9 (8:47 - 9:11)

10 Especially now since media, certain media outlets owned and pushed back by the Zionist
11 entities are trying to sway public perception. Trying to take away from the terrorist state of
12 Israel and its mass murdering machine, the IDF. And to turn people's attention to the words of
13 us Muslims.

14 (9:12 - 9:39)

15 Brothers and sisters, you need to be firm like a mountain and keep your voice loud and clear.
16 Support one another because right now right wing politicians have stepped into backing Israel
17 because Israel holds their leash. And at any command they would sit, lie down and roll over.

18 (9:40 - 10:06)

19 But as a Ummah of Muhammad ﷺ we would never roll over. O believers remain faith upon this
20 in

21 the face of all these tyrants even if you are beaten, harmed or you hear whatever you hear
22 from the lies propagating against you. After all you are not the first or the last of those who
23 have chosen this path.

24 (10:06 - 10:26)

1 Only preceded by the prophets and messengers and the people of truth and the martyrs of this
2 deen. How many of the messengers and prophets of Allah ﷺ were harmed to the point that
3 some of them were killed. And some of them and some of the righteous were placed on
4 boulders and sawn in half.

5 (10:28 - 11:13)

6 And none of this increased them except in faith and submission to Allah ﷻ. The message of
7 Muhammad ﷺ he said to which means the leader of the martyrs, Sayyid al-Shuhada is Hamza
8 ﷺ. As well as a man who stood up to a tyrant leader and condemned and forbade him and he
9 was killed as a result. Do you not want to be of the ranks of Hamza ﷺ, the lion of Allah ﷻ. So
10 beware of pleasing the people by angering Allah. Rather anger the people by pleasing Allah
11 and you will then find that
12 their hearts and then you will then dominate their hearts.

13 (11:14 - 11:38)

14 And Allah ﷻ will place respect of you in their hearts. It is reported by Imam Ahmed and others
15 from Abu Sa'id al-Khudri ﷺ to which he said the messenger of Muhammad ﷺ said to the
16 meaning. A man should not let intimidation by people prevent him from speaking the
17 truth.(11:38 - 12:37)

18 If he sees or witnesses a situation where he should do so as speaking the truth or mentioning
19 something important would not shorten his life or delay his provisions. My brothers and sisters
20 do not forget that such situations are witnessed by the angels and are witnessed by Allah ﷻ.

21 Seen by

22 Allah and they are being recorded. Placed in a record with Allah ﷻ. So allow a record to be
23 made for yourself of a situation that will distance you from the enemies of Allah and bring you
24 closer to your master and to your helper Allah ﷻ. So that you can use it in your favor on the day

1 of judgment in which a day that no wealth or children will benefit you and only those who have
2 come to Allah with a sound heart will be saved.

3 (12:40 - 12:57)

4 Ibn al-Qayyim ؒ said from the plots of shaitan is to make the believers afraid of the soldiers
5 and the allies of shaitan. So they do not strive against them. They do not enjoy what is good
6 and do not forbid what is evil.

7 (12:57 - 13:42)

8 This is from the greatest plots for the believer as Allah ﷻ mentioned to us by saying [speaks
9 segment in Arabic] So it is only shaitan that suggests to you the fear of his allies so do not fear
10 them and fear me if you are believers. The meaning of this ayah with the scholars, all of the
11 scholars of tafsir is that it is shaitan he tries to make you afraid of his allies. Qatada he
12 explained this by saying he makes him great and powerful in your heart

13 (13:42 – 14:05)

14 This is why Allah ﷻ said so do not fear them and fear me if you are true believers. So the
15 stronger your faith becomes the weaker the fear in your heart will be for the enemies of
16 shaitan. And the weaker your faith becomes the stronger the fear in your heart will be of them.

17 (14:06 – 14:27)

18 So the believers who stay true to the pact they made with Allah are not affected by such
19 tyrannical, hypocritical, low methods used by those who want to silence the masses. They
20 would not be pushed away from their stand that they have taken and they would not be
21 shaken. Rather this would only increase them in faith.

22 (14:29 – 15:08)

23 As Allah ﷻ he says: [speaks segment in Arabic]. Those to whom the people said the people
24 have gathered against you so fear them. But it only increased them in faith and they said Allah

1 is sufficient for us and he is the best disposer of our affairs. The hypocrites that would come
2 and they would tell you the weak and those who were scared will come and tell you look what
3 the news is saying.

4 (15:10 - 15:18)

5 You're going to get a knock on the door. Look at the pressure that you will bring. Fold, run and
6 hide.

7 (15:19 - 15:58)

8 No all this did not increase them except in faith. Allah ﷻ continues: [speaks segment in Arabic].
9 So this was the outcome of their faith. Fearing only Allah ﷻ and staying firm like mountains.

10 (15:58 - 16:12)

11 So they returned with the grace and the bounty from Allah. No harm touched them and they
12 followed the good pleasure of Allah and Allah gave them great bounty. And then Allah ﷻ he
13 mentions the lesson again. [speaks segment in Arabic]

14 (16:20 - 16:34)

15 So my brothers and sisters. Fear none but Allah [Arabic phrase]. And we say to anyone
16 listening. For as long as we witness and see the carpet bombings.

17 (16:35 - 16:46)

18 Drone strikes. The targeting of our men, women and children in Gaza. Until we see the
19 livelihood of Palestinians returned to a moral and human standard.

20 (16:47 - 16:59)

21 Until the killing stop. **Until their land is cleansed from the filth of the Zionists.** Until electricity,
22 water, internet and humanitarian aid reaches them.

23 (16:59 - 17:07)

1 You will not see us Muslims. This masjid. Other masjids in this country and in fact masjids
2 around the world.
3 (17:08 - 17:20)

4 As well as those who support us from the Muslims and other than them. You would not find us
5 giving up that easy. Israel has been exposed and so has those who support it.(17:21 - 17:27)

6 To all the Muslims. Keep going. Fear none but Allah and do not back down.
7 (17:27 - 17:32)

8 Keep speaking out. Keep the boycott going. Keep the protest going.
9 (17:32 - 17:45)

10 Don't make this old news and soldier on. Until the victory of Allah ﷻ comes. ﷻ Verily the victory
11 of Allah is near.
12 (17:57 - 18:17)

13] ﷻspeaks segment in Arabic[My dear brothers and sisters as you know. Brother Ismail, this
14 center and myself have been dragged through the mud. In the media in the past week.
15 (18:19 - 18:33)

16 **And again those doing the dragging is no other than the Zionist backed media agencies. Under
17 Rupert Murdoch and News Corp. This is what happens when you learn the dirty games of your
18 oppressors.**

19 (18:33 - 18:48)

20 **And now use it on the ones you want to oppress. The Nazis did the same and exact thing to
21 the Jews before the Jewish genocide. I guess the media is preparing the same grounds once
22 again but this time for a Muslim genocide in Gaza.**

23 (18:51 - 19:04)

1 And anyone who opposes them will face what we are facing. But Alhamdulillah we are
2 veterans in this game. We have released a video response to what the media has said.

3 (19:04 - 19:11)

4 And it's on our YouTube channel. So I advise the brothers and the sisters to go and to watch
5 that. Answering what they are accusing us of.

6 (19:13 - 19:25)

7 But here today I would like to address one thing that was taken from the khutbah that I gave.
8 And was used and they quoted me. Quoting the hadith of Rasulullah ﷺ. Talking about the end
9 of times.

10 (19:26 - 19:39)

11 When the Muslims will fight the Jews. Abu Huraira r.a reports that the messenger of Allah ﷺ
12 said to the meeting. **The hour would not come unless the Muslims will fight against the Jews.**

13 (19:40 - 19:50)

14 **And the Muslims will kill them until the Jews would hide themselves behind a stone or a tree.**

15 **And the stone or tree would say, Muslim O servant of Allah.**

16 (19:51 - 19:58)

17 **There is a Jew behind me. Come and kill him. But the tree of Gharak would not say that.**

18 (19:58 - 20:10)

19 **For it is the tree of the Jews. This is our aqeedah. We believe every single word the messenger**
20 **of Muhammad ﷺ came with.**

21 (20:11 - 20:19)

22 **And if he said it. It's going to come to pass. And anyone who doubts this has fallen into**
23 **disbelief.**

1 (20:21 - 20:31)

2 But since this hadith angered you. I want to increase this anger. By quoting more scripture.

3 (20:32 - 20:41)

4 Just like the shock jock of 2GB Ray Hadley. Ray AVO Hadley. Whose son was busted for
5 having cocaine while he was a police officer.

6 (20:42 - 20:48)

7 And the other grub. Ben Fordham. Who was charged in the 26th of February 2009.

8 (20:49 - 20:54)

9 With concealing a serious crime. Just like them. These shock jocks.(20:54 - 21:04)

10 Today I'm going to be a masjid shock jock. And I want to rub salt in the wound. So on Monday
11 they can have something to write about.

12 (21:06 - 21:16)

13 So let us try your free speech. And if you thought that the hadith that I just quoted is extreme.

14 Then there's more coming.

15 (21:19 - 21:31)

16 Now therefore kill every male among the young ones. And kill every woman that has laid with a
17 man. But keep all the women and children that have not laid with a man.

18 (21:31 - 21:37)

19 For yourselves. Don't stop typing yet. Wait there's more.

20 (21:38 - 21:47)

21 Now go and kill and utterly destroy all that they have. And spare them not. Slay, kill both men
22 and women.

- 1 (21:48 - 21:52)
- 2 Infants and suckling babies. Oxen and sheep. Camels and donkeys.
- 3 (21:53 - 21:59)
- 4 Yes camels and donkeys should die too. But again don't stop your recorder. Keep going.
- 5 (22:00 - 22:16)
- 6 To the congregation sent 12,000 of their best fighters, Mujahadeen. And command them and
- 7 go and put the sword to those living in Jabash Gilad. Including men, women and children.
- 8 (22:16 - 22:28)
- 9 And the last one. But those enemies of mine who do not want me to reign over them. Bring
- 10 them here so that I may execute them right here in front of me.(22:29 - 22:49)
- 11 Are you satisfied? Are these agents here now satisfied? But where's the twist? Where's the
- 12 twist? The three first verses that I quoted are from the Old Testament. The book of the Jews.
- 13 Numbers 31, 17.
- 14 (22:49 - 22:58)
- 15 1 Samuel 15, 3. Judges 21, 10. As for the last one, bring my enemies of mine and kill them
- 16 here. It's the saying of Jesus from the New Testament.
- 17 (22:58 - 23:03)
- 18 Testimony. Luke 19, 25. Not Quran.
- 19 (23:05 - 23:13)
- 20 Not Hadith. And in fact even in Revelations 19. Speaking about the second coming of Jesus.
- 21 (23:13 - 23:20)

1 He explains Jesus, their Lord, their God, the Son of God. Who's supposed to be all peaceful.
2 Coming down on a white horse.
3 (23:21 - 23:27)
4 He's going to judge and wage war. His eyes blazing with fire. His dress is dripped in blood.
5 (23:27 - 23:36)
6 And His name will be the Word of God. His mouth proceeds a sharp sword. He would strike
7 down the nations and He would rule over them with an iron scepter.
8 (23:37 - 23:49)
9 He treads the winepress of the fury of the wrath of God. And written on His robe and thigh is
10 the King of Kings and Lord of Lords. Revelations 19, 11-16.
11 (23:50 - 23:57)
12 And again there is plenty more. Again, your scripture. Not our Quran and not Hadith.(23:59 -
13 24:09)
14 Now you were worried what I and brother Ismail quoted of Islamic scripture. And yet we have
15 no guns. No missiles.
16 (24:10 - 24:14)
17 No tanks. No ships. No warplanes.
18 (24:14 - 24:24)
19 And you were worried about what we were saying. Yet your friend that you are defending.
20 Benjamin Netanyahu.
21 (24:25 - 24:36)

1 Who has all of these things that I have mentioned and more. Repeated these very same or one
2 of these very same verses in a talk. Describing the people of Gaza like the Amaleks.
3 (24:36 - 24:43)
4 Totally destroy them. This is your friend. Whom you are defending.
5 (24:44 - 24:54)
6 And it didn't stop there. Ariel Kelner, a member of the Israeli parliament for Mr. Benjamin. And
7 his party.
8 (24:55 - 25:02)
9 He said right now one goal. Nakba, Nakba. That would overshadow the Nakba of 1948
10 (25:05 - 25:13)
11 A US Senator, Lindsey Graham. Called for the wholesale destruction of Gaza. We are in a
12 religious war here.
13 (25:13 - 25:19)
14 I am with Israel. Do whatever the hell you have to do to defend yourselves. Level the place.
15 (25:20 - 25:29)
16 Muslim speaking? No. When Israel's defense minister. Ordered a complete siege on the strip
17 of Gaza.
18 (25:30 - 25:33)
19 Cutting off the electricity. Their water. Their fuel.
20 (25:33 - 25:41)
21 Everything coming into them. What did he say? We are fighting human animals. And we are
22 acting accordingly.

- 1 (25:42 - 25:54)
- 2 Where do you think he got this from? The Jews have a book called the Talmud. It's pretty much
3 the Hadith of to them Moses. Or the Tafsir of their Torah.
- 4 (25:54 - 26:02)
- 5 And this is actually this quote that I mentioned to you. That he said is from the Talmud. Midrash
6 Talpiyot.
- 7 (26:02 - 26:12)
- 8 Page 255. Now as for the former Prime Minister Scott Morrison. In his trip to Israel.
- 9 (26:13 - 26:23)
- 10 He says we are with Israel to the end. And we do not want a cease fire. And people are worried
11 about myself and brother Ismail.
- 12 (26:23 - 26:30)
- 13 In his little Mosul. You bunch of murdering cowards. You hypocrites.
- 14 (26:31 - 26:42)
- 15 And now Albo. You think Israel still has the right to a genocide? Sorry. To protect itself? To the
16 spineless leaders of the Muslim lands.
- 17 (26:42 - 26:50)
- 18 Who have betrayed the Muslims of Gaza. We have witnessed your betrayal. May the worst of
19 deaths before you.
- 20 (26:50 - 27:02)

1 And may Allah take hold of you harshly in the hereafter. May the Dua of the people of Gaza be
2 a witness against you all. And against all those that protect you from the Mujahidah and the
3 Mudakhirah.

4 (27:03 - 27:12)

5 To the spineless Muslim leaders of Australia. And their weak statements. Not a bone in their
6 body.

7 (27:13 - 27:17)

8 These jellyfish. We say to them. Show some courage.

9 (27:18 - 27:24)

10 Show some leadership for a change. Be firm in your statements. Learn from the people of
11 Gaza.

12 (27:25 - 27:41)

13 And that is to fear none but Allah [Arabic phrase]. You are being no different than the Muslim
14 rulers in the Muslim world. For those who want to say but what can Anik do? I will give Anik
15 some things that maybe they should do.

16 (27:42 - 27:51)

17 Maybe Anik should call upon the Muslim population in the Ummah of Australia and say. We are
18 going to have a national strike. No Muslim is going to work.

19 (27:52 - 27:59)

20 No Muslim is going to open his shop. We are going to stop the money here in Australia. Until
21 you get on the phone to your friend Benjamin.

22 (28:00 - 28:09)

1 And call for a ceasefire. If that is too hard for them. Then maybe they should encourage the
2 Muslim masses to boycott.

3 (28:09 - 28:14)

4 Publicly and openly. Press release from Anik. Boycott Israeli products.

5 (28:19 - 28:28)

6 Those who know me. Know my grievances with Anik. And these differences that I have with
7 them.

8 (28:28 - 28:33)

9 Is because of certain policies that they have. Statements. Positions.

10 (28:33 - 28:43)

11 And because I see from them bad leadership. As I am guessing a lot of us do. But today with
12 Allah [Arabic phrase] as a witness.

13 (28:44 - 28:51)

14 And I say this while I am standing here on this minbar. In this masjid. I say to them.

15 (28:51 - 28:57)

16 To Anik. If you want unity. Clean yourselves up.

17 (28:58 - 29:04)

18 Remove the dictators. The likes of Shadi Suleiman. And the Mufti Dr. Ibrahim Abu Muhammad.

19 (29:04 - 29:10)

20 Let them step down. Rectify the un-Islamic fatawa that you have been giving. And your
21 policies.

22 (29:12 - 29:22)

1 And at least apologize for the shirk that was done in front of the masjid. And then you would
2 find myself. And our vast Muslim community.

3 (29:23 - 29:32)

4 That have witnessed such wrong from you. Will be forgiving. We will be ready to overlook any
5 secondary disagreements that we may have with you.(29:32 - 29:41)

6 And we would want to move forward. Finally I send a message to Israel. The message of
7 Muhammad ﷺ. He says in the hadith too.

8 (29:41 - 29:49)

9 Which means. He who does not thank the people has not thanked Allah. So thank you Israel.

10 (29:50 - 30:00)

11 Thank you for uniting the Muslims. Thank you for showing us the real from the fake. Thank you
12 for exposing the rulers over the Muslim lands.

13

14 (30:01 - 30:08)

15 Thank you for exposing these poisonous politicians. From here and around the world. Thank
16 you for waking up the ummah.

17 (30:09 - 30:25)

18 **Thank you for turning the free thinkers of this world against Israel and its lies.** Thank you for
19 showing to the world the faith of Islam and the Muslims which is unshakeable. Thank you for
20 those, thank you for those, who would now look into Islam.

21 (30:25 - 30:31)

22 Thank you for pushing the people of Gaza. These warriors of faith. So far into a corner.

- 1 (30:32 - 30:38)
- 2 That now we can see and witness what it is to have faith in Allah [Arabic phrase]. To persevere.
- 3 To have patience.
- 4 (30:39 - 30:47)
- 5 And to be men. And thank you for showing us. How martyrdom again is celebrated.
- 6 (30:49 - 30:58)
- 7 But my dear brothers and sisters it's not over. Brothers and sisters there is a protest tomorrow.
- 8 At Botany Bay.
- 9 (30:59 - 31:08)
- 10 At 12pm. And it is to stop a cargo ship which is owned by the Israelis themselves. And it's
- 11 going to dock.
- 12 (31:08 - 31:16)
- 13 At Botany Bay. And be loaded up with whatever it's going to be loaded up with. Whether it be
- 14 military equipment or other than that.
- 15 (31:16 - 31:26)
- 16 And return back to Israel. So there is a protest. In the sea.
- 17 (31:27 - 31:38)
- 18 And on land. There's going to be almost 3000 boats and jet skis that are going to be heading
- 19 into Botany Bay. And also there is going to be those people on the land.
- 20 (31:39 - 31:46)
- 21 So let us do what we are able to do. While understanding where we live. And let us keep going.
- 22 (31:46 - 32:17)

- 1 And do not stop. And do not be intimidated. Allahumma unthur al-Mujahideen fi kulli makan.
- 2 (32:17 - 32:26)
- 3 Allahumma faqqa qayda asrana wa asra al-Muslimeen. Allahumma unthur ahlana fi ghazza.
- 4 Wa akhuru da'awana alhamdulillah rabbil alameen.
- 5 (32:26 - 32:27)
- 6 Wa aqeer al-salat.

The Jews of Al Madina Part 2 (Speech C)

1 (0:00 - 0:37)

2 [Arabic]

3 (0:37 - 1:09)

4 And whoever obeys Allah and His Messenger has won a great triumph. As for the rest, the
5 most truthful hadith is the words of Allah, and the best guide is the guide of Muhammad ﷺ.
6 And the worst of all affairs are its innovations, and every innovation is a creation, and every
7 creation is a misguidance, and every misguidance is a misguidance. We start by praising Allah
8 [Arabic phrase] and we send peace and blessings upon His final Messenger, Muhammad ﷺ.
9 Whom Allah [Arabic phrase] guides, none can misguide, and whom Allah [Arabic phrase]
10 leads to go astray, none can guide.

11 (1:09 - 1:34)

12 And I bear witness that none have the right to be worshipped but Allah and Allah alone. And I
13 bear witness that Muhammad ﷺ is His last and final Messenger. As to what follows, the best of
14 words are the words of Allah [Arabic phrase], and the best of ways is the way of our beloved
15 Prophet Muhammad ﷺ. And the best of affairs are the prescribed matters, and the worst of
16 affairs are the novelties and innovated matters.

17 (1:35 - 1:45)

18 For every innovation in religion is a misguidance, and all misguidance is going astray, and all
19 going astray is in the hellfire. We ask Allah [Arabic phrase] to protect us from it. Ameen.

20 (1:46 - 2:21)

21 My dear brothers and sisters, Alhamdulillah we're continuing with the short series, The Jews of
22 Al-Madinah. And now we're reaching the second of the last of these groups that lived in Al-
23 Madinah, and they are Banu Nadir. Last week when we spoke about Banu Qaynuqa, we
24 mentioned briefly an individual that we described, and so has the books of Sira described as a
25 vile Jew.

26 (2:22 - 3:29)

27 A Jew who used to hate Islam, who used to hate Rasulullah ﷺ, who used to hate the Deen of
28 Allah, who used to work with the enemies of Allah against Islam, and plot and scheme against
29 the Muslims. After the Prophet ﷺ done away with Banu Qaynuqa, and returning, and some
30 scholars of the Sira said that this incident occurs in the third year of Hijrah, the Messenger of
31 Muhammad ﷺ wanted the Muslims to rid the Ummah of this particular man, the name Ka'ab ibn
32 Ashraf. This is the person who was causing the Muslims a lot of strife, and if you remember
33 when the battle of Badr happened, he's the one that returned to Makkah, and he started to
34 recite certain poetry for the dead people of Makkah, and he started to re-incite them to go and
35 to fight the Muslims again.

36 (3:30 - 4:08)

37 And when he was able to achieve that, and Abu Sufyan, at that time not being a Muslim, he
38 actually goes with a couple of men to avenge Badr, and there he finds some Muslims on the
39 outskirts of Al Medina, and he kills them, but the Prophet ﷺ he gets wind of this, and he sends
40 200 soldiers to chase him, and he runs away back to Makkah. But this was at the hands and
41 the encouragement of this person, Ka'ab ibn Ashraf. Before we get to his actual assassination,

1

1 I want to mention and relate to you about this man.

2 (4:10 - 4:42)

3 Ka'ab ibn Ashraf was the son of an Arab father, and his mother was Jewish, from Banu
4 Nadir. So he was able to be honored by both parties, and even to the Jews he was
5 considered a Jew, because with the Jews your mother has to be born from a Jewish mother.
6 So he was considered a Jew among them, and among the Arabs he was considered an Arab
7 because of his father being Arab.

8 (4:43 - 5:08)

9 So he had the best of both worlds. It is said that his father had in the past committed murder,
10 and he wanted to hide away from those who were chasing and were after him, so he went to
11 Banu Nadir in Yathrib at the time, and he sought their help and protection, and their aid, and
12 he lived among them. So he grew up around, surrounded by these Jews.

13 (5:11 - 5:26)

14 They liked him so much that they married him one of their own women. And this is when, this
15 is how Ka'ab is born. Ka'ab was a man who was very, very rich.

16 (5:27 - 5:47)

17 He was wealthy. It is said that he had one of the biggest fortresses in Al Medina. Some of the
18 remnants of his fortress today, if you ever get the chance to visit the land of Tawheed, you
19 can still see some of the walls of his fortress, of his palace.

20 (5:49 - 5:56)

21 He was a man who was known for a lot of poetry. He was very, very good at poetry. And
22 above all, he was known as someone who was very, very handsome.

23 (5:57 - 6:21)

24 He was a really, really good-looking man. I want to say or speak about some of his history of
25 hate towards Islam. If you remember Allah Subhanahu Wa Ta'ala, he changed the Qibla of the
26 Muslims from facing Jerusalem or the Aqsa to facing the Kaaba.

27 (6:23 - 6:57)

28 And he was Ka'ab who came out and who said to the people, why has he changed the
29 Qibla? So Allah Azza wa Jal speaking about him, he reveals the ayah to the meaning, why
30 did they change the Qibla? As Allah Subhanahu Wa Ta'ala, he quotes this in Surah Al
31 Baqarah, verse 142. When the order for the Muslims came down for them to pay Zakat, this
32 same individual, he went to some of the Muslims who were from Al Aus. And Al Aus had the
33 treaty with this Banu Nadir.

34 (6:58 - 7:30)

35 So he would say to them, why are you giving your money to Muhammad ﷺ? And if you give
36 your money to him, you're going to become poor yourself. So he was trying to use this scare
37 tactic on them. And again Allah Subhanahu Wa Ta'ala, he reveals, and he was telling them to
38 hold their money, don't spend it, it's your money, why should you give it to anyone else? So
39 Allah Azza wa Jal also, he reveals another ayah to the meaning, those who are stingy and they

1 command others to be stingy and they hide what Allah has given of his blessings.

2 (7:31 - 7:59)

3 This ayah was also revealed because of this. He also undertook a secret expedition to Abu
4 Sufyan. It is also said that he and Banu Nadir, they would give Quraysh the map of Uhud,
5 before the battle of Uhud to let them know exactly where the mountains were and the
6 passages were and how to get in and how to get out.

7 (7:59 - 9:01)

8 It was said that they also aided them and he was personally aiding Abu Sufyan. Now Ka'b, he
9 went to Abu Sufyan and he entered into an alliance against and to fight Muhammad ﷺ. What's
10 amazing is that Abu Sufyan, who at the time was a Mushrik, an idol worshipper, he asks this
11 Jew and he says to him, I ask you by Allah, which of the two religions is closer and more
12 beloved to Allah? Our religion, he's saying to the religion of the worshipping of idols, or the
13 religion of Muhammad ﷺ. Ka'b said, you are more rightly guided than them. Today if you were
14 to ask a Muslim who is closer, we would honestly say that the Jews are someone closer to the
15 worship of Allah than the idol worshippers.

16 (9:03 - 9:44)

17 And we would give this honest answer, but we could say that this person because of his hate
18 so much of Islam, he's telling idol worshippers that your religion is more closer to Allah than
19 the religion of Muhammad ﷺ. We said in the last class that he had written a lot of poetry
20 against Rasulallah ﷺ, but the Prophet was remaining patient upon this because he didn't, he
21 was trying to win the Jews over. But where it took the turn for the worse is when Ka'b, he
22 started to write poetry about Muslim women. And he would speak about them in a very, very
23 dishonorable way.

24 (9:45 - 10:01)

25 He would make these love poetries and he would mention the Muslim women by name. And
26 for a Muslim, this is the red line. You know, do not speak about our women, especially in this
27 way.

28 (10:02 - 10:30)

29 So the Prophet ﷺ, he turns to the companions and he says to them, to the meaning, who would
30 take care of Ka'b ibn Ashraf? For he has harmed Allah and his Prophet. So now the Prophet ﷺ
31 wants to get rid of him. And he is presenting something to the companions that who wants to
32 take on this mission and go get rid of this enemy of Allah.

33 (10:32 - 10:57)

34 Muhammad ibn Maslamah r.a, a companion of Rasulallah ﷺ from Al-Aws, from the Ansar, he
35 stood up and he said, O Messenger of Allah, I will take care of him. I will do the job. Keep in
36 mind that this Sahabi Muhammad ibn Maslamah, they were allies of the Jews of Banu Nadir.

37 (10:59 - 11:16)

38 And this is something very important. Because now from their own allies is going to fight
39 them. But if Al-Khazraj went to fight them, then it

40 could have, the Jews could have used this to say, you are our allies, help us against him.

1 (11:18 - 11:34)

2 So the Prophet ﷺ, he chose someone from their own allies from the time of Jahiliyyah,
3 Muhammad ibn Maslamah. Now, this was a very, very big task.

4 This was one of the biggest haters of Islam at the time from the Jews.

5 (11:35 - 12:03)

6 And we have the biggest haters of Islam from the Munafiqin, Abdullah ibn Ubayy, ibn Sulul,
7 from the hypocrites. The biggest hater and the enemy of Islam from among the Jews was this
8 person that we're talking about today, Ka'b ibn Ashraf. This task was so big that Muhammad
9 ibn Maslamah r.a, when he actually thought about what he had to do and who he is killing, he
10 started to get sick.

11 (12:04 - 12:36)

12 And it is said that for three days he stopped eating and drinking and he became weak.
13 Worrying how is he going to complete this task? How is he going to get to this enemy of Allah
14 who is guarded in a fortress, who is known to wear all sorts of the best armor? How is he
15 going to keep his promise to Rasulallah ﷺ? All this was playing on him, mentally, emotionally.
16 So for three days he did not eat or drink and he became sick.

17 (12:37 - 13:27)

18 The news of this reached Rasulallah ﷺ. So Rasulallah ﷺ, and this is what I'm narrating is
19 recorded by Ibn Hisham, the Prophet ﷺ, he went to him and he said to him, what is the
20 matter? He said, O Messenger of Allah, I promise you something, but then I realize I may not
21 be able to fulfill it. I want to do this thing, but it looks like it's something very hard to do. The
22 Messenger of Allah ﷺ said, sorry, he continued to say, he got so worried that he stopped
23 eating and drinking and saying that Ka'ab is a rich man, he is well guarded, he is in his
24 fortress.

25 (13:27 - 13:44)

26 The Messenger of Allah ﷺ said to him, all you need to do is try. And this is a lesson for us.
27 Sometimes we see things that are happening to the ummah and we think they are too big for
28 us.

29 (13:46 - 14:00)

30 But the Messenger of Allah ﷺ is telling his companion and telling us, all we have to do is try. All
31 we have to do is do our bit, is to move. Don't be in his defeated state.

32 (14:02 - 14:22)

33 Don't overthink these things. Rely on Allah ﷻ, do what you have to do to give victory to the
34 Deen of Allah ﷻ and then hope for the help of Allah ﷻ to aid you. So Muhammad ibn
35 Maslamah, he says in that case, O Messenger of Allah, allow me to say some things about
36 you.

37 (14:24 - 14:49)

38 It's very important to mention here that he sought permission from Rasulallah ﷺ to say some
39 things that may be taken in a negative way. But he never ever said any words of kufr or shirk

1 to do what he needed to do in order to fulfill his assassination of this person. Some people
2 say that he said words of kufr but he didn't.

3 (14:51 - 15:17)

4 So the Messenger ﷺ told him, say as you like. Muhammad ibn Maslamah, he goes to Ka'ab
5 and he says to him, look I have something private to talk to you about. So they go to a private
6 place and the companion, he says to Ka'ab, this man Muhammad has come and caused
7 separation between us.

8 (15:19 - 16:04)

9 Divided man, a son from his father and he went on talking in this way. Now he's saying
10 something which is true, but it's not insulting or offensive to Rasulullah ﷺ. But Ka'ab is taking it
11 as an insult to the Messenger or of the Messenger ﷺ. Now when he heard this he started to
12 get very happy because he knew that Muhammad ibn Maslamah had become a Muslim and
13 now it looks like he's shifting, leaving Islam and coming over. And he continues to tell him, and
14 the Arabs are now against us and on top of that he is asking from us our money and he is
15 putting us through hardship.

16 (16:04 - 16:21)

17 Again, what he's saying is not lying. He's asking for zakat or sadaqah and this hardship that is
18 coming is something which a Muslim has to face. When Ka'ab heard these words he became
19 even more happy and he said, by Allah, this is only the beginning.

20 (16:22 - 16:47)

21 He would put you through so much more hardship. And they continued talking in this way
22 until Muhammad ibn Maslamah was able to earn the trust of Ka'ab ibn Ashraf. So he says to
23 Ka'ab, well the reason why I have come here is that Muhammad has asked some money
24 from us and I don't have any money to give.

25 (16:48 - 17:03)

26 So I have come to you and I want to ask you for a loan. This wasn't a random thing. Ka'ab was
27 known as somebody that if you needed money you would go to him and he would loan you
28 money but with conditions.

29 (17:04 - 17:15)

30 And the condition was that you had to leave some sort of a guarantee with him. Some sort of a
31 deposit. That if you don't pay, he is going to take this guarantee or this deposit or these goods.

32 (17:16 - 17:39)

33 And that was his insurance. So Muhammad ibn Maslamah he says to Ka'ab, he says, but I have
34 nothing to give you because I'm obviously coming to ask you for a loan. And this could have
35 been a test from Ka'ab to test his sincerity or just to see if he's true because if he said, okay, I'm
36 going to leave with you such and such amount or gold or so on.

37 (17:39 - 17:46)

38 He could have maybe told, could have probably known that he was lying. He was being shifty
39 with him. So he says, I have nothing to give.

40 (17:48 - 18:08)

1 So Ka'ab, and this is how much of a low man he was. He says to his companion, why don't you
2 leave your wife in my home? No morals. Muhammad ibn Maslamah he held his anger in
3 himself.

4 (18:09 - 18:37)

5 And he said to him, how am I going to leave my wife, my wife with you or any woman with you
6 when you are such a handsome man? So this made Ka'ab even more comfortable. So then
7 he says, okay, then leave with me your sons. So the Sahabi says, how am I going to leave
8 with you my sons? And if one day they grow up, people are going to say that you were left as
9 a deposit for some money.

10 (18:38 - 18:52)

11 For a small amount. So he doesn't want this disgrace for them. So then Ka'ab says, so then
12 what can you give me? Muhammad ibn Maslamah he says, I would leave with you my
13 weapons.

14 (18:53 - 19:00)

15 Ka'ab agrees. And he says to him, bring to me your weapons. So now he's already set the trap.

16 (19:02 - 19:16)

17 There's different narrations. Some narrations say that there was four or five companions who
18 went along in this sitting. And some narrations say that there was a separate incident where
19 another companion also said and did the same thing.

20 (19:16 - 19:38)

21 And he was known as Salkan ibn Salamah, known as Abu Na'ilah. And he went to Ka'ab or he
22 was with Muhammad ibn Maslamah and he was asking for the same thing. We need some
23 money.

24 We need a loan. And we too would leave our weapons with you. So there's different narrations
25 as to what exactly and how many people were there.

26 (19:42 - 20:10)

27 So now on the day of this, if we want to call it an up, that they're going to kill this enemy of
28 Allah. The messenger Muhammad ﷺ, he walked with these men, Muhammad ibn Maslamah
29 and Abu Na'ilah and others to a certain distance of the outskirts of Al-Madina to a certain
30 place. And he left them and he said to them, May Allah ﷻ aid you on your mission.

31 (20:12 - 20:26)

32 So these companions, they went all the way to the fortress of Ka'ab and he was on the
33 outskirts of Al-Madina. And they came right outside of his house. And then they called out, O
34 Ka'ab, O Ka'ab.

35 (20:29 - 20:37)

36 Ka'ab on that night was with a new wife of his. The first night of his marriage. And he hears two
37 men calling.

1 (20:38 - 21:03)

2 So this new wife of his, she says, Who is calling you at this hour? And he says to her, Don't
3 worry. This is my friend, Muhammad ibn Maslamah and my foster brother or half-brother,
4 because they had the same witness, they were breastfed by the same woman, Abu Na'ilah.
5 And she says, I can sense blood in this voice.

6 (21:03 - 21:07)

7 And he says to her, Don't worry. These are my friends. They're coming to give me some goods.

8 (21:08 - 21:28)

9 And he goes down. Because to him, he had finally found some people who looked like they
10 were going to leave the Deen of Allah and work against Muhammad ﷺ. Keep in mind, this is the
11 first night of his marriage to this new wife. So he went down.

12 (21:30 - 21:49)

13 The companions between them, they already had a plan on how they were going to kill him.
14 And the plan was that one of them was going to, Abu Na'ilah was going to hold the head of
15 Ka'b. And when he gave the order to attack him, the others were going to attack him.

16 (21:49 - 22:04)

17 But first they wanted to take him away from his fortress so his men couldn't come to his
18 rescue. So they said to him, Let's go for a walk. And it was very common to the Arabs and to
19 the Jews of that time to go for walks and you would sit and you would talk and you would
20 gossip.

21 (22:05 - 22:22)

22 It was very normal. So nothing was suspicious. As they were walking, Abu Na'ilah, he says to
23 Ka'b, he says, What's that beautiful smell, that perfume that you have? And he said, This is the
24 perfume, the smell of one of the most beautiful women that I have just married.

25 (22:25 - 22:36)

26 So he says to him, Can I smell this perfume that you have? So he says, Yes. So he leans over
27 and he smells his perfume. He's testing him now.

28 (22:36 - 22:58)

29 Does he have his trust? So they keep walking on. They finally reach the place and again Abu
30 Na'ilah, he says, That perfume, can I smell it one more time? And he says, Yes, you can smell
31 it. So he reached over, put his head down and the companion grabbed him by his beard,
32 pulled him down and said to the other companions, This is the time, attack him.

33 (22:59 - 23:15)

34 So the other companions, they started to attack him with their swords, but they were not able
35 to kill him. And he yelled out and people from his fortress, they heard. Muhammad Ibn
36 Maslamah, then he took an axe that he had and he struck the stomach of Ka'b, killing him.

37 (23:17 - 23:45)

1 Because there were so many swords wanting to kill this man, one of the companions, Al-Harith
2 [Arabic], he was struck by the sword of one of the other Sahaba. So they were able to kill him.
3 And in one narration, it said that they actually cut the head of this enemy of Allah and they took
4 it to Rasulallah ﷺ. So one companion is now wounded.

5 (23:46 - 24:02)

6 And he's coming to Al-Madinah. When they reach closer to Al-Madinah, where they had left
7 the Prophet ﷺ, they started to chant and shout, Allahu Akbar, Allahu Akbar. When the
8 Messenger ﷺ, he heard this, he knew.

9 (24:03 - 24:11)

10 It was them. So he went out to meet them. When he went out to meet them, they told the
11 Prophet ﷺ of this good news.

12 (24:12 - 24:39)

13 And the Messenger ﷺ, he praised them and they praised Rasulallah ﷺ. And then they told
14 the Prophet ﷺ that one of the companions, Al-Harith, he was injured badly and he was
15 bleeding. It was a very severe injury. So the Prophet ﷺ, he took from his blessed saliva and
16 he wiped the wound of Al-Harith and then in there the wound, it closed up.

17 (24:40 - 24:49)

18 This is a miracle from Allah ﷻ that these companions were able to see. So this was the end of
19 Ka'b ibn Ashraf. This was his assassination.

20 (24:50 - 25:22)

21 And the Jews, they took lesson in this. They knew now that if you were to speak against
22 Rasulallah ﷺ so openly, you would face the same fate that he did. So they went more
23 underground, working against the Muslims and working against the Prophet ﷺ. Before we get
24 to the actual story of Banu Nadir and their siege, we have to give a backstory.

25 (25:24 - 25:56)

26 There was a man by the name of Amir ibn Malik and the Prophet ﷺ, he invited him to Islam but
27 he did not accept Islam nor did he reject Islam. But he told Rasulallah ﷺ and this particular
28 individual was from Najd, he said to the messenger, look, send with me some of your men to
29 Najd to explain Islam to my people and if they accept, we would all accept together. The
30 Prophet ﷺ, he says, but I fear for my companions.

31 (25:57 - 26:10)

32 That something will happen to them. So this individual, Amir ibn Malik, he says to the Prophet
33 ﷺ, I give you an oath of protection for them.

34 Nothing is going to happen to them.

35 (26:10 - 26:38)

36 I'll give you my word. So the Prophet ﷺ, he sent with him 70 Sahaba who were well-versed in
37 this, well-versed in the Qur'an. And this is, subhanAllah, as we'll come to know, that these
38 were the companions that were killed by the enemies of Allah and the Prophet ﷺ, he would

1 make Dua against them for 40 days, 30 or 40 days of the prayers of the Fajr and Isha as we
2 do today.

3 (26:38 - 27:00)

4 When the Muslims are struck by something or an evil has touched the Muslims, this is a
5 Sunnah that we should follow of Rasulallah ﷺ. So these

6 70 Sahaba, they went and they were killed. But they were not killed by this man, Amir ibn
7 Malik. They were killed by the nephew of this man who is also, his name is Amir ibn Nufayl.

8 (27:00 - 27:37)

9 So don't mix the two up. He killed the companions or the messenger that was sent by the
10 Messenger ﷺ. And then he told his people from Banu Amr or Banu Amir to kill the rest of the
11 companions but they refused. So Banu Sulaym, they are the ones who killed the companions
12 of Rasulallah ﷺ. And then there was a prisoner taken from among them who was not dead,
13 who didn't die, a companion by the name of Amr ibn Umayyah al-Damri.

14 (27:40 - 27:59)

15 So he was alive and he was taken as a prisoner, taken as a slave of war. And he was taken
16 back to their tribe. Now the mother of Amir ibn Nufayl, she had made an oath that she was
17 going to free a slave.

18 (28:00 - 28: 19)

19 So when her son had come with this companion, Amir ibn Umayyah al-Damri, he freed him to
20 fulfill his mother's oath. But before he freed him, there's two narrations. One it said that he
21 shaved his hair and the other said that he shaved half of his beard or his whole beard.

22 (28:20 - 28:32)

23 And he freed him. And his companion, he took to the path back to Al- Madinah. And when he
24 was going to Al-Madinah, he came across two men that were from the tribe of Amir ibn Nufayl,
25 the man who had captured him.

26 (28:33 - 28:44)

27 So he didn't know if they were going to kill him or not. So he took the opportunity to revenge
28 the 70 Muslims that were killed. And he killed these two people.

29 (28:45 - 29:01)

30 And he went to Al-Madinah and he said to Rasulallah ﷺ exactly of what happened. That the 70
31 Qurra'at had been killed and on the way there was two of these people and I killed them.
32 Rasulallah ﷺ when he heard of the news, he was very saddened by this.

33 (29:03 - 29:33)

34 And he made dua against Amir ibn Nufayl and soon after this individual he died. But now the
35 messenger ﷺ he had to pay blood money for these two people who had been killed because
36 they had just come from Al-Madinah with a promise of protection from Rasulallah ﷺ. So he had
37 killed somebody who was under the protection of the Muslims or Islam. So the Prophet ﷺ now
38 he had to gather and pay the blood money.

1 (29:34 - 29:51)

2 And I'm getting to a point here. If we want to take a quick note from this, from a fiqh view, the
3 Muslim is never ever killed in retaliation to the death of a disbeliever. But rather he pays blood
4 money because they are not equal.

5 (29:54 - 30:13)

6 So the Prophet ﷺ he wanted to go to the Jews to collect money, some of the blood money
7 because this was the agreement that the messenger had when he had first entered Mecca.
8 And inshallah I want to read to you some of this agreement. That the Prophet ﷺ who
9 mentioned this in the last class.

10 (30:21 - 30:55)

11 The agreement with the Jews when the Prophet ﷺ he entered was number one, the Jews and
12 the Muslims would live together as two separate nations, each with its own way of life and
13 each in charge of its own financial affairs. Number two, both nations would jointly defend the
14 city from an attack and each would defend its own people. Number three, both nations would
15 coexist peacefully and neither was made to meddle in the affairs of the other.

16 (30:55 - 31:08)

17 Number four, neither nation was responsible for the misdeeds of the other. Number five, the
18 oppressed would be helped and supported. Number six, both nations would bear the
19 expense of war.

20 (31:09 - 31:31)

21 Number seven, supervision – subversion - and unwarranted bloodshed were unlawful for
22 both nations. Number eight, both disputes would be referred to Allah and his messenger,
23 meaning to the shariah. Number nine, no one could enter into a treaty or an alliance with
24 Quraish or aid them or give them refuge.

25 (31:31 - 31:53)

26 And number ten, the covenant would not provide any safeguard for any criminals or
27 wrongdoers. These were the ten agreed things that were agreed between Muhammad ﷺ and
28 the new Islamic state in Madina and the Jews. It's very important that we mention this.

29 (31:55 - 32:27)

30 Some people ask how can we fix the problem between Palestine and the Israeli invaders. And
31 I say the best way to fix it is returning back to this agreement that the messenger Muhammad
32 ﷺ first drew up with the Jews, but they kept breaking. No need for Camp David, no need for
33 the UN to come and be a middleman between the Muslims and the Jews.

34 (32:27 - 32:55)

35 Go back to what they originally agreed upon with Muhammad ﷺ and they and the Muslims
36 would find peace and live in peace. But as we would see, they are a people who constantly
37 break their agreements as they are doing right now to the Muslims of Gaza, to the Muslims in
38 Palestine. So the messenger Muhammad ﷺ now he goes to Banu Nadir.

39 (32:56 - 33:30)

1 He explains to them what happens and he's asking for them to pay some of the share of the
2 blood money of what one of the Muslims has done. They greeted Rasulallah ﷺ in the best of
3 ways, in the most hospitable ways and they said to him, messenger of Allah, just sit here and
4 we will go inside and we would gather this wealth for you and we would come out to give it to
5 you. So the Prophet ﷺ he sits under or at the wall of one of their fortresses or their fortress.

6 (33:31 - 34:01)

7 Him and the companions, he was there with Abu Bakr ﷺ and Ali ﷺ. So the Jews they go inside
8 to what the messenger ﷺ thought that they were getting this money ready in order to keep to
9 their agreement. But the Jews they started to conspire against Rasulallah They said this is the
10 best time to kill him. He doesn't have many men with him.

11 (34:02 - 34:18)

12 We can get rid of him and rid of his religion by just killing him here and now. One of the Jews
13 in fact they said to the meaning fear Allah, Allah would reveal an ayah to him and then we are
14 going to suffer. This is because they knew Muhammad ﷺ was surely a prophet from Allah.

15 (34:19 - 35:03)

16 So there was some voice of reason with them as we see some voice of reason with the Jews
17 today. But the majority view was let's kill Muhammad ﷺ. So one of them he climbs to the top of
18 the fortress and his name was Amr bin Jahsh bin Ka'b and obviously these stones are already
19 placed because what they had in their mind that they will get a big stone, a boulder and they
20 would drop it down on Muhammad ﷺ and kill him. So this one particular Jew and they had this
21 already ready because their fortress was what they used to hide behind for protection.

22 (35:03 - 35:18)

23 So they would leave these boulders there in case an army came to fight them, they would
24 throw them off. So this was all ready even before Muhammad ﷺ. So no one say how could
25 they have carried this big rock and walked up to the top of the fortress. They were there
26 waiting for any enemy.

27 (35:19 - 35:41)

28 As this individual is climbing to do this, to assassinate Muhammad ﷺ, Allah Azzawajal he
29 sends Jibreel ﷺ and he reveals to him, Oh Muhammad get up and go to Al Medina. Then and
30 there the Prophet ﷺ he stands up and he starts to walk to Al Medina and he doesn't even tell
31 the companions. He just walks.

32 (35:42 - 36:14)

33 And the companions are sitting there and they're waiting for Rasulallah ﷺ. Where has he
34 gone? After some time they realize that he has gone. So they get up and they walk over to Al
35 Medina and there they meet Rasulallah ﷺ and he tells them the Jews were conspiring to kill
36 me by dropping a rock or a boulder onto me and Jibreel ﷺ told me to get up then and there and
37 go to Al Medina. So someone might ask why didn't you tell the companions? He's getting an
38 order from Allah Azzawajal, get up right now and leave to Al Medina.

39 (36:16 - 36:49)

40 So he had no time to tell the companions because he was obeying the orders of Allah
41 Subhanahu Wa Ta'ala. But now the Jews have broken the treaty, the agreement. So

1 Muhammad ﷺ he wrote a letter to the Jews delivered by Muhammad Ibn Maslamah and the
2 letter stated that they had 10 days to leave Al Medina, leave their fortress or after that 10 days
3 they would be killed on sight.

4 (36:51 - 37:06)

5 After 10 days if we see any of you, you have not left, you will be put to the sword. First the
6 Jews they complied to this. They said and they started to pack their belongings and they
7 wanted to leave.

8 (37:08 - 37:27)

9 But who comes to reinforce them? The head of the Munafiqeen Abdullah Ibn Ubay Ibn Sulul.
10 And he says to them why are you complying? We would stand with you. If you fight we would
11 fight with you.

12 (37:27 - 37:38)

13 If Muhammad comes to fight with you we would come by your side. If you are banished from
14 this land we would come out with you. So now they changed their mind.

15 (37:39 - 37:56)

16 So they sent a letter to Muhammad ﷺ and they said oh Muhammad do as you wish, as you
17 wish we are not going to leave. Muhammad ﷺ he says Allahu Akbar and then the companions
18 they also say Allahu Akbar. Meaning that's it, it's time for war.

19 (37:58 - 38:13)

20 So the Prophet ﷺ he gathers an army and he heads out to Banu Nadir. When he reaches Banu
21 Nadir they see Muhammad ﷺ coming. So they lock their fortress and they stay behind their
22 walls.

23 (38:17 - 38:39)

24 The Muslims they surround the fortress for 10 days and the enemy do not want to come out.
25 And he said that they shot some arrows from their fortress but not harming or hurting anyone.
26 And it was very difficult for the Muslims to go in on an attack because their fortress was
27 surrounded by palm trees.

28 (38:39 - 39:03)

29 And these palm trees is how they used to make their money. And keep in mind my brothers
30 and sisters that palm trees in order for them to actually start bearing fruit they need about 8 to
31 10 years. So these Jews had planted them and waited to the 8 to 10 year mark to start to use
32 to get money to wealth for themselves.

33 (39:04 - 39:24)

34 So Muhammad ﷺ he done something that some people would find strange because
35 Muhammad ﷺ had said in other times during war do not cut down the trees. But Muhammad ﷺ
36 he orders for these palm trees to all be cut down. And some of them to be burned.

37 (39:28 - 39:54)

1 And later as we will learn Allah ﷻ he makes this action of Muhammad ﷺ very evident and
2 clear that it is something permissible to do. So when the Jews they saw their trees being
3 burned to them this was the end of their life. Because even if Muhammad ﷺ and his armies
4 were to leave and even if they come down and out of their fortress they had no way to make
5 money.

6 (39:55 - 40:08)

7 The trees are gone by the time they plant some more and wait 10 years who knows what could
8 happen to them and to their families. So they agreed to give up. And to leave Al Madinah.

9 (40:09 - 40:26)

10 The Prophet ﷺ he tells them that they are, he agrees that they are allowed to leave. And he
11 says to them that you can leave but you cannot leave with any weapons. And you can only
12 leave with whatever your camels can carry.

13 (40:28 - 40:48)

14 There was one carry designated for three men or a family. And the Jews they would take for
15 everything that they could from their homes of gold and jewelry and cloth. Some of them also
16 undone the frames of their doors and even the doors of their houses and loaded it on their
17 camels and they left.

18 (40:48 - 41:13)

19 Not even allowing their children to ride on the camels they made their children walk because
20 they wanted to carry their goods. And the companions they were so surprised because they
21 saw so much wealth that had come out from this fortress. And they actually asked the Jews
22 why you have so much wealth they said because we were saving up for a day like this.

23 (41:18 - 41:36)

24 So they were banished. Some of them went to Khaybar which is on the outskirts of Al Madinah
25 and some of them went to Al Sham. So the Muslims
26 and mind you some of them because of their such hatred knowing that they are leaving homes
27 and fortresses that they have built.

28 (41:36 - 41:50)

29 They started to take with their own hands and breaking their own homes. Demolishing their
30 homes because that's how much they didn't even want the Muslims to take advantage of what
31 was left behind. So they broke their own homes and imagine this.

32 (41:51 - 42:09)

33 Imagine somebody who saved up so much money worked so hard so many years. He builds
34 his house and then he is forced with his own hands to break his home. How hard would that
35 have been on them destroying something that their own hands had built.

36 (42:10 - 42:31)

37 And again Allah mentions this in the Quran. So they leave and his property was given to
38 Muhammad ﷺ. And because it was a expedition that was not an expedition where there was
39 fighting. There was no fighting.

1 (42:31 - 42:40)

2 Whatever was taken from them was taken as Fay and was not Ghanima. So it has a different
3 rule. And we're not going to get into that now.

4 (42:40 - 42:56)

5 But what the Prophet ﷺ did he divided these lands and his wealth among the Muhajireen.
6 Those who had come or the Muhajireen who had come from Mecca. So this way they did
7 not need to lean on the Ansar anymore.

8 (42:57 - 43:13)

9 And because we knew that the Muslims of Mecca were living off the aid and the help of the
10 Ansar. So now they didn't need to have this pressure or keep this pressure on the Ansar. The
11 Prophet ﷺ divided this wealth among his companions who had come , had migrated from
12 Mecca.

13 (43:15 - 43:34)

14 There was two companions from the Ansar who were very very poor. And they also got a
15 share of this Fay. And these two companions were Abu Dujana and Sahal Ibn Hanif ﷺ. This or
16 that story that we mentioned happened in the fourth year of Hijrah.

17 (43:37 - 43:55)

18 If you want to read everything that we have mentioned today all you have to do is go to the
19 book of Allah. And go to Surah Al-Hashr. Ibn Abbas ﷺ he used to say that this Surah the
20 name of it really was the Surah of Banu Nadir.

21 (43:56 - 44:22)

22 Because it is from all of it is speaking about this particular thing that happened to the Jews. I
23 want to mention one thing from this Surah briefly. Where Allah ﷻ is describing that the
24 disbelievers they would not fight except that they are behind fortified walls.

25 (44:24 - 44:42)

26 And this is how we find even the enemies of Allah today. They are too afraid and too scared to
27 come out and meet the Muslims on a open battlefield. That they would send their ships and
28 their aircrafts to bomb Muslims from the sky and from the sea.

29 (44:42 - 45:08)

30 Because they are too afraid to stand face to face and face the Muslims. Even more than this we
31 know that Al-Azhar may Allah ﷻ give victory to the Muslims there is built up or kept in by high
32 walls. And it is not keeping the Muslims in rather that is how scared they are they don't want the
33 Muslims to come out.

34 (45:09 - 45:23)

35 So this was the story and the banishment of Banu Nadir. And as I said anyone who wants to
36 read further about them read that Surah. And insha'Allah next week we would speak about the
37 last Jews of Al-Madinah.

1 (45:25 - 45:46)

2 Last Jews of Al-Madinah. If anyone has any questions regarding the class today by all means
3 this is the time to ask them. The next series, the next class is the ones that they use against
4 the Muslims the most.

5 (45:49 - 46:05)

6 Banu Khurayza are the ones whom we will spoil it for you now. Where almost 70 men were put
7 to death by the Prophet ﷺ and their companions. So that is the one the main main story that
8 the Jews and others will try to use against the Muslims in Islam.

9 (46:05 - 46:19)

10 So that is next week's. But we can see how the Prophet ﷺ he dealt so easily with the Jews of
11 Al-Madinah. Even though they were always conspiring against him and against the Muslims.

12 (46:20 – 46:53)

13 And he had so much patience. And sometimes people want to know where the hatred
14 between the Jews and Muslims started. We say it started right back then when they started to
15 break their agreements with the Prophet ﷺ. So the enmity that we see today is no other of the
16 Jews today is no other because their forefathers had shown the same enmity to the Prophet ﷺ.
17 And the Muslims did.

18 (46:55 – 47:19)

19 So if you want to say who started it first? We can clearly see that the Jews started it first. Are
20 you asking a question Bayan? Any questions brothers? None? None? Yes one question.

21 [person asks question]: Why were the Jews of Al-Madinah paid part of the blood money?

22 That was the agreement.

23 (47:20 – 47:32)

24 Because if the blood money wasn't to be paid then that's a reason why other people can come
25 and now fight the people of Al-Madinah for that one person. So they had to pay some of the
26 blood money. Because they were part of that community.

27 (47:33 – 47:55)

28 And even in that subhanallah that's another faqih issue as well. That even now in Islam under
29 the shariah if somebody is killed and there's blood money to be paid it's not only his family
30 that paid the blood money. It's not the family of the killer who paid the blood money.

31 (47:55 – 48:06)

32 It's actually his community. So their community, their tribe all of them get together and this takes
33 the load off the family. Because the blood money is a very very high price.

34 (48:06 – 48:14)

35 One hundred camels then. So you can imagine what it is now. So when it's spread among the
36 community it's a very very small amount.

- 1 (48:14 – 48:31)
- 2 So being that the Muslims had to pay and the Jews had to pay it would be very very small. But
3 instead of paying this very very small amount that would have kept their life and kept their
4 property and kept their fortresses. They decided to kill Rasulullah or try to assassinate
5 Rasulullah ﷺ because of their love of wealth.
- 6 (48:31 – 48:39)
- 7 And we can see their love of wealth because they didn't even let their kids go on the camels.
8 They made them walk while their wealth was on the back of their camels. So that's why.
- 9 [questioner asks follow-up – inaudible]
- 10 (48:45 - 48:47)
- 11 That's before. That's not them. That was in the Jews.
- 12 (48:47 - 49:01)
- 13 That was the Arab tribes. No that was the Arab tribes. The Arab tribes were the ones who
14 killed the 70 companions of Rasulullah ﷺ. By a companion.
- 15 [Questioner interrupts – inaudible]
- 16 (49:03 - 49:12)
- 17 To who? Allah knows [Arabic]. Allah knows [Arabic]. Because Rasulullah ﷺ later on he would
18 go to war with that tribe.
- 19 (49:13 - 49:15)
- 20 He would also go to war with that tribe.

Media Response to Reality of World Palestine (Speech D)

1 (0:00 - 1:38)

2 HOST: Salam brothers, Brother Ismail and Ustadh Abu Ousayd, welcome to the clarification
3 video regarding the sermon that was done by Brother Ismail regarding to the title Reality of the
4 world with Palestine. The media has come out with many many questions towards the public
5 regarding the things that were said during the sermon. I would like to start by directing my
6 questions to the brother Abu Ousayd who is a spokesman for Al Madina Dawah Centre which
7 the sermon was given.

8 So the first question the public want to know is does the Centre condemn Brother Ismail's
9 comments said in the khutbah and is there anything else the Centre would like to add?

10 HADDAD (ABU OUSAYD): We don't condemn Brother Ismail's words because he didn't say
11 anything that was wrong. He didn't say anything wrong that was Islamic, that was Islamically
12 wrong nor did he say anything that was illegal according to the law of the land at which we live
13 in. So how are we going to condemn something that on two places on two camps the Islamic
14 side and even the law of this land he hasn't crossed so there's nothing to condemn.

15 HADDAD: Okay and does Al Madina Dawah Centre condemn the views mentioned in Brother
16 Ismail's khutbah including that the claim that he believed the Hamas are not terrorists and he
17 encouraged people to go against the will of ASIO and the Australian government.

18 HADDAD: Okay our policy in the Musala in this centre is that we allow our khateeb the
19 lecturers our teachers who come and teach here they have the freedom to speak their mind.
20 So we're not as one brother said earlier subhanallah that we're not living in North Korea.

21 (1:38 - 2:48)

22 We're not under a dictatorship. We're not and we're not living under Russia. The last time we
23 checked we're living in Australia and there is still from what we can see some freedom.

24 So the khateeb has the right we've given the right for them to say what they need to say if they
25 ever say something which is wrong if they slip up Islamically or according to the law then we
26 would personally speak to the khateeb and say what he said that I said was wrong. So
27 everyone entitled to their views.

28 HOST: Okay the next question was asked what is your response to the horrific horrific footage
29 shown by the IDF of the October 7 attack which showed babies being burnt alive and people
30 being beheaded with shovels.

31 First have you seen the footage yourself?

32 HADDAD: That's the thing none of us have seen no one really has seen footage. There's been
33 first there was claims that was those 40 babies that would be headed and then there was no
34 proof. So how can we believe the people that are known to be liars? So even the proof that
35 they have brought and that showed some images of burnt bodies there's still an invest
36 ongoing investigation that even the Israeli government itself the IDF fired at its own civilians
37 and it fired at those who were doing this right killing everybody.

38 (2:49 - 10:48)

39 So is it friendly gunfire? We no one can confirm but um um yeah so that's that's what our
40 position is that they can't it can't be proven if it's something that can be proven then we can
41 comment but if something is not concrete how are we going to comment on hypotheticals?

1

1 HOST: You as a spokesman for the Al Madina Dawah Centre do you or the Centre now fear any
2 backlashes from the media the police or ASIO? Are you worried about this kind of stuff?

3 HADDAD: We fear as Muslims myself the Centre and the large community that follow follows us
4 and support us here we all fear Allah subhanahu wa ta'ala. So our first our first concern is are
5 we doing in are we doing anything wrong which is going to cause us to have the anger of Allah
6 subhanahu wa ta'ala upon us. So we're not fearing anyone but Allah.

7 Regarding to the the backlash of what we're seeing on the media the Muslims need to know
8 and even the public need to know there's a big difference with what between what the media is
9 saying and what the actual government officials the police in ASIO and AFP are doing. Today I
10 was visited by a senior constable of the terrorist squad who came here to talk to us and he
11 said our only worry is that the word jihad was mentioned and he himself said but as for the
12 word jihad we know it's very vast it has many meanings and it's not only got to do with fighting.
13 So we're not fearing what the media is saying because the media is doing its job to try to get
14 as much views as they can and as much coverage as they can in order to to attack the to
15 attack the brother or attack the Centre.

16 So we're not fearing backlash because really if anyone was doing something wrong myself or
17 the Centre or the owner that runs it or Brother Ismail we'd be arrested by now. We wouldn't be
18 sitting here making this video. So in saying that no we don't fear any backlash because we've
19 done nothing wrong.

20 A person who's innocent is never scared he's never afraid so we've done nothing wrong so
21 there's no need but I do believe I do believe and and this is my opinion that it's the the issue
22 isn't only what with what Brother Ismail said on the [indecipherable] I do believe there is a
23 push by certain organizations individuals within the Muslim community who do not like this
24 open dawah that they are also pushing the media onto us because some of them they have
25 done the very same thing in the past so that's why I say that.

26 HOST: Well another one is that will Al Madina Dawah Centre change its policy now in the
27 classes the the lessons they're going to the sermons they are going to give now in the future
28 yeah are you going to change policies to restrict certain views in order to not bring any
29 attention or you're going to continue the way it is?

30 HADDAD: Our policy isn't wrong our policy has been working for the past year and we've
31 never had a problem. The only issue why we're seeing what we're seeing today is because the
32 double standards as soon as somebody speaks about the oppression and the violence and the
33 killing and speaks up against Israel then they become the enemy.

34 So we're not going to change something that's been working for a year so no definitely we're
35 going to keep it openly and and and free freely as it is and we're relying on the khatibs
36 themselves not only Brother Ismail but the others that whatever they're going to be talk about
37 that they're going to use their own wisdom that Allah subhanahu wa ta'ala has given them
38 knowing and where they live in this country so no we're not going to change anything because
39 there's nothing broken to change or to fix.

40 HOST: And the last one is for the maybe the non-Muslim viewers we know that Islam now
41 there's many sects many versions of Islam what kind of Islam is Al Madina Dawah Centre is
42 trying to preach what kind of is- what's kind of sect or exactly you can say or what kind of
43 manhaj is your Centre fall under, you describe yourself.

44 Yeah the best I'm not going to use an Arabic term because I could say Salafiyah right and that
45 is following the pious predecessors the first three generations at the time of the Prophet ﷺ or

1 after the time of the Prophet ﷺ. Rather I'm going to say we follow orthodox Islam so the
2 authentic orthodox Islam which was preached by the Prophet of Allah ﷺ and was understood
3 by his companions this is the Islam that we are on this is what we are following to today this is
4 our ideology.

5 HOST:Jazakallah khairright thank you so much now to Brother Ismail thank you for coming I
6 know you had a big day. The first question the media and a lot of people want to ask from you
7 is very similar are you afraid now that from all the backlashes and the ASIO and the police
8 trying to contact you are you in any fear of this yourself?

9 BROTHER ISMAIL: Well subhanAllah when you say the truth there is going to be a backlash
10 but what's really and you have to be wary of that are you breaking any laws that will cause you
11 know harm, any harm to yourself or to the community.

12 I don't believe I broke any laws I didn't you know incite any hate that they actually claim in the
13 media and I believe the khutbah and the words that used in the khutbah have been taken out
14 of the context and been twisted inshallah with further questions we're gonna explain.

15 HOST:well I don't know if you read all of the newspaper comments about you and your views
16 and even I think on the radio there was some guys spoke about you so are you in any way
17 regretting your view have you changed your view to say after you've seen the newspaper and
18 the media commenting on what you said if you could go back would you change anything you
19 said in the khutbah?

20 BROTHER ISMAIL: No I wouldn't change anything because what I believe you know
21 happened is these newspapers and agencies they actually serve the Zionist agenda and I
22 heard him the khutbah heard him and what I said in the khutbah heard him it didn't actually
23 hurt the Australian community because a majority of the Australian community they stand with
24 the right they have the humanity feelings and they stand with the oppressed people and those
25 people they're trying to enforce their own narrative on the Australian community and they just
26 want to have the narrative one-sided and they just want to basically you know silent the other
27 side they just don't want us to speak and then when we speak we're gonna basically face this
28 kind of backlash they're gonna learn Australian from us and you know you know be careful
29 they're gonna be terrorists they're gonna do this they're gonna do that but you know we we
30 love Australia.

31 HOST:Would you say that?

32 BROTHER ISMAIL: For our side to be heard by a lot of Australians because we've been
33 labeled for a long time you know whatever happening around the world for the Muslim
34 community the media straight away that's supported you know by the Zionist and the anti-
35 Islamic authorities and companies and agencies they just want to tell the narrative from their
36 side and label the Muslims when they actually want to show their side and I am actually
37 hoping for that change when the Australian community we're actually and that's what I
38 mentioned the khutbah to start with and I saw it what I said in the khutbah to have my voice
39 heard all around Australia it's not only for the Muslims this message is for the Muslims and the
40 non-Muslims.

41 HOST:That's right I think I believe that too because you know the media only giving one-sided
42 story they need to hear from both sides if you want to say the truth you need to hear both
43 sides of the story it can't just be one sided. And another question they wanna ask you is that
44 um a lot of people in the comment in the social media say you should be deported what do
45 you feel about that and do you like Australia? Do you like living here?

1 BROTHER ISMAIL: I like Australia of course it's a good society you know I have nothing
2 against Australia as a country I have a lot of things against the Australian government policies
3 which basically is one-sided supporting the killing of our brothers and sisters overseas but in
4 terms of the Australian society I am part of the Australian society I'm Australian citizen I belong
5 to this country you know I just we respect the people here we have a lot of relation and dealing
6 with this I'm part of this society so for you to come and say I don't belong here and you know
7 just you inciting the hate you inciting the discrimination and we know what's discrimination
8 what kind of discrimination that you incite towards Muslims and towards Middle Eastern
9 because one of reporters said this is not Middle East this is Australia you know not because I
10 look like Middle Eastern and look like Arabs so this is the insight of hate and discrimination.

11 (10:49 - 43:19)

12 HOST:But when they say they're going to deport you when are they going to deport you to?

13 BROTHER ISMAIL:I don't know so if we get to this we'll talk about it I think but Peter and the
14 reason actually I mentioned this because some of them said ah you know he even said in the
15 khutbah whether you deport me or not and the only reason actually I mentioned this because
16 Peter Dutton he mentioned not long ago when the pro-Palestinian rally was going on in the city
17 he said we want to deport you know all those who are participating in the pro-Palestinian rally
18 so this is actually my message to those actually challenging the Muslims and they say you
19 know what you better shush or we will deport you so if you so it's like a being sarcastic -

20 HOST:like a threat -

21 BROTHER ISMAIL: it's just being sarcastic about you know about it because because you
22 know what do you want to deport you want to deport all the Muslims in Australia okay no
23 worries prepare the planes prepare you know um yeah it's just you know to to take us back to
24 where we belong apparently yes

25 LEFT:well do you hate Australians or do you hate the non- Muslims?

26 BROTHER ISMAIL: - no Allah subhanahu wa ta'ala told us in the Quran that what what
27 translate to that Allah subhanahu wa ta'ala does not prevent you from being good and being
28 kind for those who don't fight you in your Din and for those who don't force you out of your
29 homes so based on our religion and based of our Quran and based of our Din we don't hate
30 and we don't um just show any um atrocity or or enemyhood to those people who are kind to
31 us so and and anyone who's kind to me and respectful to my religion I will I will deal with him
32 you know with kindness and respect but for those who are forcing us out of our homes and for
33 those who fighting us in our Din like the IDF we don't love and we hate him and I'm not scared
34 to say it and I'm not fearful to say it we against the Zionists and they twisted my words um in in
35 Sky News where they said when that lady she started pretending you know I feel sorry for the
36 Jews and she started to you know play that role we're not again and I said it in my lecture in
37 my khutbah on Friday we're not against the Jews we against the Zionist movement that
38 basically trying to legalize what's illegal in the international law system which is basically
39 legalizing the illegal settlement in one of the lands of the Muslims and with that illegal
40 settlement there's a lot of consequences very bad and harsh and brutal consequences are
41 being applied and practiced on our brothers and sisters for 75 years now you know Australian
42 need to actually open their eyes for that because a lot of Australian don't know the whole story
43 and that's what these people trying to do they want to tell you their narrative and they're trying
44 to charge the community with hate and envy towards the Muslim and towards you know
45 Hamas what they're doing overseas but in reality whatever they brought especially from that
46 email what they said you know about the beheaded babies and whatnot all that is is lie even
47 Joe Biden retrieved that um claim because there's no um there's no evidence about it and

1 actually there's something opposite to it when they released two of hostages they like about 75
2 year old men, woman they actually treated her very well and that lady she went and shook
3 the hand of the Hamas fighter and no one told her to do that she was leaving and when she
4 actually arrived to her place amongst people no one basically had a gun on her head to say
5 what she said what did she say she said I was treated well our health has been looked after by
6 medics and doctors they were concerned about you know our health and well-being and when
7 when realized when they realized they were old and they unwell they had released them for
8 humanitarian reason so you're talking about Hamas a terrorist it's from the from the words of
9 the Israeli citizens themselves that basically shows the truth and the lies and the hypocrisy of
10 what the media trying to say about Hamas.

11 HOST: We all realize that propaganda and media is very powerful and that's actually this is my
12 next question to you that do you think the media has been fair with your reports and what is
13 your message to the media the people who are writing all these stories and painting a picture
14 what do you have a message for the media the people who are in journalism and who are
15 reporting these kind of stories on the news?

16 BROTHER ISMAIL: You know the media need to respect their profession you know because
17 they're out there to report the truth to their audience and they need to respect the community
18 and the society that they're targeting you know to you know to narrate the story don't take turn
19 taking for a ride and actually what they're doing they're taking the people for a ride they want
20 to tell the people what they want them to hear you know so they want to like they just basically
21 pretend that we live in the world that there's no other way to receive an information but through
22 their channels but they don't realize actually and they're so naive to realize that we and all
23 around all the people they see all the evidences and all the footage and the story from a lot of
24 avenues circulating around on the social media so they need to respect their profession and
25 being being someone that works for the press and and report things you know respect respect
26 your profession and just report with a legitimate stories you know just don't just bring go out
27 there to serve some agendas and i know like you know the Zionist movement is very strong
28 movement you know it's not condemned it's not condemned by our government and in a
29 matter of fact they actually they're sending troops and they're sending Israeli people to go and
30 serve back into their country to support and aid in killing the Palestinians which now the
31 number is about nine thousand something so far civilians they turn a blind eye about all these
32 civilians that died and they innocent civilian they turn a blind eye about the five thousand
33 children and kids you know some of them died in the incubators all right they're telling you
34 about the beheaded babies okay what about what happened what about those five thousand
35 babies that getting genocide and killed and murdered by the Israeli and you're talking about
36 terrorism you know the one of the ministers in Israel they said you know what how about we
37 drop a nuclear bomb on Gaza and wipe them all you know and straight away decide you know
38 oh we have to you know um freeze his membership and but it's all that you know uh just a just
39 a show but reality all of them believe like that all of them they want to just basically kill all the
40 Palestinian and for them the good Palestinian is the dead ones so they're telling you know you
41 to condemn Hamas go ask the Palestinians themselves in Gaza go go send your reporters and
42 ask him do you condemn Hamas and listen what they're gonna say any Muslim in Australia or
43 any Muslim overseas tell you we condemn Hamas he's either scared from the consequences
44 or he's a hypocrite so you go all around Australia ask him do you condemn Hamas this these
45 people although I don't agree with you know some things you know in their ideology what they
46 have no business to know about it but I do not condemn them for their supportive and for the
47 defense they're doing for the for the Palestinians and for the Muslims and what was the reason
48 for the initiative how did Hamas got established it got established to defend the Palestinians
49 and to kick out the illegal settlers and the occupants of the land so for you to say you know do
50 you condemn you know the freedom fighters who are trying to fight for their freedom fight for
51 their country and to take the country back from those illegal settler occupants you know it just
52 as if you're trying to say do you condemn the you say to the victim do you uh you say to the

1 um victim do you condemn yourself you know and basically the rapist himself you know it just
2 he's uh he's an innocent so it's the role is just as it just got -

3 HADDAD: it's flipped

4 HOST: flipped around well I think it's time for mainstream media to wake up and know that
5 people no longer get the news from the newspaper anymore

6 HADDAD: I think I think some mainstream media are being fair to be feared some of them are
7 being fair but some as brother is saying that because who they own by they have to push the
8 narrative that always is going to show their support for Israel and demonize the Muslims and
9 no matter it doesn't matter if it's Hamas or whoever it may be I mean the newspapers
10 mentioned that the brother mentioned uh Islamic state and mentioned al-Qaeda it's never ever
11 about names so even if these groups have ideologies which they want to free themselves from
12 the enslavement they are getting from in this in this regard from the Israelis themselves they're
13 always going to be enemies or they're always going to be looked upon as evil and irrespective
14 of what their names are and that's what the that's what the uh that side of who's always going
15 to bow down to to their bosses the Zionists in this case and spread that news but then you
16 have other news channels that are being very um a balanced they're showing both sides so
17 we're not going to throw all of them under the bus there is some out there that are that are in
18 this conflict at least that are being just but the ones that are owned by the Zionists themselves
19 are always going to push the narrative that the Israelis have done nothing wrong they're doing
20 nothing wrong uh and they'll continue to do nothing wrong and it's always going to be the
21 Muslims of Gaza that are in the wrong and that they deserve to die they deserve to be killed
22 they deserve their houses to be taken away from them they deserve to be exiled and pushed
23 into other countries just so they can continue doing what they've been doing for 75 years and
24 that's trying to take over the whole of Palestine that's what it comes down to

25 BROTHER ISMAIL: it's not even Muslims they're Christians they bombed they bombed you
26 know a few churches

27 HADDAD: that that hospital was actually a Christian hospital the last hospital that was hit was
28 actually a Christian run hospital so as the brother's saying it's not only it's not only about it's
29 just Palestinians they want them out they want the land and they're willing to do uh anything
30 possible and they would get away with it because of the silence of the people of the
31 governments and then the silence of the people also who are seeing this see everyone who's
32 seeing this online Muslim Jew Christian Hindu whatever religion you come from and you're
33 seeing these atrocities happening and you're you're staying silent about it then you in one way
34 or another also guilty of it that's right so that's why in this Centre I thank Allah subhanahu wa
35 ta'ala and then I thank the speakers who do talk in this Centre that when there is something
36 that needs to be spoken about they will voice their opinion they're not going to hide away and
37 and being controversial you know the truth is a bitter pill when you speak the truth it's going to
38 offend somebody so that's why going back to what we're saying originally like are we going to
39 stop the brothers or the speakers from saying what they want to say no but it needs to be
40 heard so basically what I'm trying to say is the people that live in every country not only this
41 country if you're seeing your government if you're seeing uh the government the state the state
42 funded the terror of the IDF doing what they're doing to the Palestinians you as a human need
43 to stand up and speak against this

44 HOST: yes so that's very good okay next question but i think this this line you said in your
45 khutbah i think this one really ignited the government the federal police or whatever but what
46 you said in the is the accusation that's made against you that when the line you said that that
47 you said they believe that you are a national a national danger to national security when you
48 said when you made the comment that Muslims are being pushed into a corner and that

1 Australian government is creating a national security problem referring to the foreign policy
2 with Israel can you elaborate on why did you say that and what do you mean by that the
3 Muslims have been pushed into a corner and now they are creating a national security
4 problem for Australia would you like to comment on that what you said

5 BROTHER ISMAIL: well it's not my own words i actually quoted from the attorney general
6 George Brandis when he actually spoke about Pauline Hanson when she started mocking
7 the niqab and the burqa when she entered the parliament house so he said to her you know
8 and I quoted from him that we're by you mocking the religion of the Muslim we have you
9 know half a million um righteous Muslim Australian abiding by the law paying their taxes and
10 by you mocking in the religion you just pushing the Muslims into the corner and you creating
11 a danger for the national security system so it wasn't my own words it's the words of the
12 attorney attorney general um and and and and if you actually want to elaborate on that and
13 and you know show you know what i meant actually um you know the this the hate speech
14 that's being spread by this media because they want to report one side of the story and they
15 want to say their narrative and they want to make the Muslim look so brutal and monsters and
16 you know cut the heads with the shovels and burn the babies um that's creating a backlash in
17 the western you know countries because we didn't we didn't forget what happened not long
18 ago in America where that 60 year old man had he stabbed that child the six year old child to
19 death and stabbed his mom and in another incident in America one of universities a student a
20 Muslim student Algerian was raiding the Palestinian flag has been thrown from the sixth floor
21 you know so there is a backlash that's happening on the society so that's it's actually i am
22 doing him a favor by telling him you know watch out you're actually allowing those um
23 agencies and Zionist funded um channels and reporters and news agencies to incite hate
24 speech to incite violence in the community so this is what I'm doing i'm telling him you know
25 what by by allowing them to say these um horrible fabrications about the Muslim and what
26 happened overseas you're inciting the hate star with Muslim and there's a lot of incidents
27 happening in England in in America and few countries where Muslims were targeted yes
28 because you know what people can't stand you know how how dare you you know doing all
29 these kind of crimes to babies and burning them alive and whatnot

30 HADDAD: we we had phone calls today of threats yeah people were calling us today on the on
31 the phone here and they were trying to be intimidating on the phone so even even with articles
32 that they've put out there um it's they have caused even problem to to our community and
33 again i mean we don't see no one but allah subhanahu wa ta'ala but they're doing this so we
34 can we can see that what they've already started so if they're going on the media and they're
35 making they're painting the Muslims of this sort of a brush in this sort of a way neglecting what
36 the idf is doing and Israel is doing then it's going to start problems here so what the brother
37 said

38 HOST: what he said

39 HADDAD: you know you need to look out for this you're gonna marginalize the Muslims and
40 bring us back to the days of of the war on terror so that's what that's where they are pushing
41 the Muslims to the corner

42 BROTHER ISMAIL: and they need to respect the feelings and emotions of the Muslims so now
43 as a Muslim you know or a human being don't forget about the religion as a human being
44 sitting and seeing that genocide is being practiced and exercised on the Palestinians whether
45 they're Muslim or christian so even the christian actually wasn't free of that exercise so when
46 you see that kind of crime is being committed and house is being bombed hospitals being
47 bombed and where father has to has to pick up the leftovers of his child from under destruction
48 all right so it actually you know it pumps feelings you know of anger you know you know hate
49 so they need to respect the feelings of the human beings people who got humanity inside of

1 them and you know they need basically to put that kind of pressure on these agencies who's
2 trying to tell the narrative and criminalize the Palestinians so they they need to actually you
3 know be fair and they need to stop this um disaster because actually disaster those people got
4 no shame and and they're not they're not afraid and telling and telling their genocide it's a fight
5 and a war against terrorism so the nine thousand people civilian has been killed in Palestine
6 that's called terrorism for them you know so and every time they they try to attack Hamas and
7 they fail to do so they will go and revenge from the civilians that's right so they need to say
8 about they don't talk about that because he can't hide anything anymore a lot of people
9 reporting whether they're Muslims or not whether they're arabs or not so the truth is that truth
10 is out there and Muslims and non-Muslims seeing truth and you know the government and the
11 counter-terrorism they need to actually take some measures to protect the community and the
12 society of this country from a hatred inside its speech and views and agenda has been pushed
13 in our country

14 HOST:i think it's like we get stabbed the police can instead arresting the attacker he's arresting
15 you for screaming ouch

16 HADDAD: yeah

17 HOST:screaming out because you're getting stabbed and they are arresting you for screaming
18 and they let the attacker go so you are you a natural security no you obviously not. so we're
19 next one what is jihad what is Islamic jihad and how is Islamic jihad different than other wars
20 fights and the democracy or secularism?

21 BROTHER ISMAIL: well as a Muslim and every single Muslim around the world especially in
22 Australia and they need to ask the shuyukh about it jihad is part of our religion and in fact it's
23 one of the highest pillars of our religion um jihad you know um falls under categories such as
24 you know doing jihad with your own words basically saying the truth fearing no one but allah
25 fearing feeling you know don't fear not fearing this backlash from the media and the ASIO and
26 the counter-terrorism team saying the truth you know this is one type of jihad another type of
27 jihad basically where you support and aid the Muslims you know overseas in their in their in
28 their tragedy you know in their disaster this is another type of jihad with your money and the
29 third type of jihad one of the best is basically defending the Muslims with what you have you
30 know physically so so they can't just turn around and saying um you know he used the word
31 jihad well if any if any if any problem happened to Australia where we get attacked by any
32 country all right the Muslims here in Australia and the shuyukh they're gonna call the Muslims
33 to do jihad to defend the land and defend the Muslims so do sense and aspect they're not
34 gonna condemn it you know so jihad is basically defending you know your religion defending
35 your your land defending your people defending in aura your honor and and so on and so forth
36 so they can't just make it under um a terror you know it just it's they've taken words and they're
37 trying to criminalize the Muslim you know and then it's not about you know um certain groups
38 and certain organization it's basically just because jihad it doesn't represent groups and
39 organizations jihad is in the word mentioned in the quran many times and no sheikh no Muslim
40 sheikh can deny that

41 HOST:okay do you believe Hamas they are terrorist group if not why not

42 BROTHER ISMAIL: well you have to define terrorism first you know so jihad the Hamas
43 they're not exercising terrorism on nobody Hamas basically got established to defend the own
44 Palestinian land and to kick out the illegal settlers and occupants of this land so they basically
45 freedom fighters so why do you call them terrorists because they defend the civilians that
46 you're killing day and night by burning until now why are they terrorists they can't even
47 document one incident when Hamas was a brutal to an innocent civilian you know so and and
48 whatever they did recently and the footage has been released it shows different story and a lot

1 of um people from from the government the Israeli government they said you know the media
2 if it's subjective it serves Hamas if the media is basically neutral it serves Hamas they don't
3 want Hamas story and Hamas action to be reported and recorded and and published as it is
4 but rather they just want to make their own lies and and publish it to play the victim role

5 HOST:uh next one is would you like to apologize to Australia for what you said in the sermon

6 BROTHER ISMAIL: well i didn't do anything um that requires me to apologize to Australia
7 because a Zionist doesn't represent Australia and Australia doesn't represent the Zionist so i'm
8 an Australian um so a lot of Australian they're against the Zionist against Israel against the the
9 practices of the IDF in Palestine so if anything they need to apologize for the Australian
10 community for taking them for a ride for lying to them for basically um treating their brains with
11 disrespect we're telling him you know lies like that and fabrications with no respect to their
12 profession and um credibility so i have nothing to apologize to Australia in matter of fact they
13 need to apologize to the Australians for the fabrication that they're spreading in this country for
14 the for the for the the hate incitement and speech and rage that they're pushing and charging
15 the society and the community against the Muslims and against the Palestinians

16 HOST:well this kind of lead to my next question is the keeping in mind that the Australian
17 government is not an Islamic government it's a non-Muslim government right what would you
18 like to see this non-Islamic government do in regarding to what's happening in Gaza what
19 would you like what kind of step do you want them to do that you'll be happy with

20 BROTHER ISMAIL: well i need we need we need the Australian government to focus on our
21 issues as Australian and focusing on the problems that we have in Australia what we have a
22 lot of problems in Australia and instead of just putting their nose in everyone's business like
23 america and be like the puppet for america this is what we're against you know this is this is
24 what we need them to do just we need them to open their eyes to the problems and the you
25 know difficulties as what we're facing in Australia as Australians and try and work hard on
26 solving them instead of just putting our resources and taxpayer dollars towards supporting the
27 rdf and supporting terrorism because now in the 11 november a cargo ship will be sent they
28 will be sent from the botany bay that full of you know weapons and military vehicles cargo ship
29 supposed to go to Israel you know and aiding them and supporting them in their war against
30 the Palestinians so they need to stop they need to wake up and realize that they actually will
31 be on the dark side of the history because there's now the history is writing and they need to
32 wake up themselves before it's too late because you know the Australians good righteous
33 Australians will not accept these kind of practices and this kind of support towards you know
34 an occupants an illegal occupants to a land

35 HOST:what's your message to Australian Muslims and i know that when i watch your hood but
36 you made the comment the [indecipherable] the the scholars of Islam in here got a big belly for
37 eating too much do you have a special message for the general Muslims and then maybe to
38 the the head of the Muslims the leaders in this country

39 BROTHER ISMAIL: i say to the Muslims and the leaders you know this is the time where allah
40 subhanahu wa ta'ala you know shows the world who's the hypocrite and who's the believer
41 this is the time of a test this is not gray area anymore either with the [Arabic] truth or falsehood
42 and hypocrisy so you're going to choose your side now so if you want to basically just play that
43 role that you know we support Palestinians but we don't support Hamas and this kind of you
44 know pleasing for the Zionist so you know you already chosen your side i would say to my
45 brothers and sisters that we will be tested we will be pressured we will be under the heat from
46 what i'm saying now but i will not back down because what i'm saying that will please allah
47 subhanahu wa ta'ala and what i'm saying is the right thing to be said standing with the
48 innocent people that trying to fight for the freedom and the freedom of their land and this is

1 what i'm standing with and i'm standing against of these illegal settlers and illegal occupiers of
2 this land and every Muslim and every human being whether he's Muslim or not he should
3 actually fight you know and stand towards that case and you know just raise his voice loud that
4 we against what's happening and we don't support what's happening and i say to my brothers
5 do not fear no one but allah because you know you will be tested you'll be harassed like i've
6 been harassed by the ASIO and you know counter-terrorism team you will be harassed you
7 will not be left alone and the media are basically exercising pressure on the police apparently
8 but the police they don't respond to all that pressure that Muslim have been applying with all
9 their protests you know thousands of people hundreds of people being protesting against
10 what's happening in Palestine apparently that wasn't enough pressure on the police to go to
11 you know to take stance from what's happening overseas but they respond to the media and
12 to their fabrication so i say to my brothers you know of stay stay firm on the path of the haqq
13 of the path of the truth and no it's not easy it will be tested and may allah subhanahu wa ta'ala
14 you know keep me steadfast in that path regardless of how many challenges and how many
15 tests i would go through

16 HOST: okay one more question that if you can give a message to Netanyahu i don't know if i
17 say his name correctly the Israeli president prime minister or whatever all the soldiers

18 HADDAD: Benjamin.

19 HOST: Yeah Benjamin and all IDF those Zionist soldier who are fighting and actively right now
20 fighting and showing the innocent civilians if you can get a message to them what would you
21 say to them you imagine if he's in front of your face what would you say to him

22 BROTHER ISMAIL: i would say to them you know what your problem with Hamas you want to
23 wipe out Hamas go wipe them all right but you're not there you're coward and every time you
24 try to enter Gaza to wipe them out as you're saying you fail and you fail miserably and you're
25 facing pressure from your own people and you're going and bombing revenging from the
26 civilians and not caring about the hostages that basically are kept in Gaza so you're not caring
27 about the lives of other Israelis so i say to him you know if your problem with Hamas as you
28 claim not with the Palestinian civilians which is a lie um just go and and you know send your
29 troops they're not sending their troops as they said officially they sending you know um part of
30 their troops and then every time they send them they fail they come back you know um carried
31 on their shoulders so i would say to them you know you're nothing but a coward instead of
32 fighting the fighters the ones carrying guns and in a real war you're just going and revenging
33 from a civilian sending your airplanes that they can't do nothing about it bombing hospitals
34 bombing houses and you know when they bombed one of the refugee camps they said we
35 bombed that refugee camps that had hundreds of people hundreds of civilians and they said
36 we bombed it because you know there was one of the Hamas members there so for one
37 person they went and basically bombed the whole place killed tens and tens of civilians and
38 the list goes on with bombing hospitals and so on and so forth and even the Israelis you know
39 um they were celebrating saying you know there will be no schools anymore in Gaza because
40 there's no more children we kill them all you know so people don't actually see that so i say i
41 say to him you know just fight fight the warriors

42 HOST: i think they they took this collateral damage thing too far too far [chuckles] okay next
43 one are you a scholar because on the news this is the last question for you that are you a
44 scholar because on the news they seem to say you're an Islamic scholar

45 HADDAD: it must be if the news if the news said the news never lies

46 HOST: must be true must be

1 HADDAD: the media says something they never lie

2 HOST:well are you a scholar and uh you know if you won't tell us Islam[indecipherable] study
3 for if you don't want to keep a private but do you consider yourself a scholar or maybe let us
4 know what is a scholar to in your eyes

5 HADDAD: uh the best - are you a scholar they're saying that you're a scholar are you a scholar

6 BROTHER ISMAIL: well i i wish to be a scholar but i'm not i'm nowhere near a scholar i'm just
7 a [Arabic word] a preacher course for Islam within my capabilities and within my knowledge i
8 whatever i do dawah with i just stick to quran and sunnah so nothing from my desires and
9 whims so um whatever i say um it's quoted from quran and sunnah so i'm not making anything
10 up neither i am just saying it out of my own desire and whims and my own personal personal
11 opinion so um in terms of my credential um i think to be sincere as a Muslim Muslim sincere
12 Muslim i think this is kind of show off you know um it is no need to say your credentials in there
13 because i'm not applying for a job where it's quite you know credentials and so on so i call to
14 allah subhanahu wa ta'ala and my guardians is quran and sunnah yeah and i stick to it as
15 much as i can

16 HOST:i have one question left but i think maybe i'll ask uh i will start i will say

17 HADDAD: yeah i knew this question was coming

18 HOST:okay uh look this one here is uh i know you mentioned about the the flag the Islamic
19 flag of uh [dola?]and uh al-qaeda and maybe even the taliban the flag what what is your
20 stance on the flag because now they i don't know why the media they're so scared of the flag
21 what's your stance on the actual flag and why do you think the non-Muslims are so scared of
22 just a simple flag and why now we shouldn't wave the Palestinian flag instead you should wait
23 for the Islamic flag i know there's a few questions combined maybe you can give your view

24 BROTHER ISMAIL: i think it's very important to to ask this question have it answered as
25 Muslims our only flag and i've said this years and years ago our only flag is the flag of la ilaha
26 illallah muhammad rasulallah all these nationalistic flags that we now have in the countries in
27 in that region in the middle east are flags that were either given to us forced upon us after the
28 colonists they came and spread the lens to the Muslims we said that such flags we should do
29 away with we should throw them there on and only hold the flags of la ilaha illallah i'm from my
30 parents are from Lebanon and i do not stand for the Lebanese flag nor do i honor the
31 Lebanese flag okay and we shouldn't honor any flags so this is all nationalism and the prophet
32 sallallahu alaihi wa sallam tells us to keep away from it because it's something which is rotten
33 so our only flag for a Muslim is the flag Muhammad rasulallah so irrespective of who's holding
34 the flag every single Muslim should be and only holding the flag of la ilaha illallah muhammad
35 rasulallah so these groups that you mentioned uh the Islamic states or uh al-qaeda or even at
36 one stage i think even the taliban were holding a very similar flag it's not about the flag it's
37 what the flag represents the flag represents that we as Muslims uh we worship only one god
38 one god one lord we follow only one prophet we have one book and we wish and we wait for
39 the day that allah subhanahu wa ta'ala has promised the victory for the believers that this
40 sharia the sharia of muhammad sallallahu alaihi wa sallam will one day rule over all the world
41 so this is the day that we sit and we wait for so our flag is a flag of la ilaha illallah nationalistic
42 flags even the Palestinian flags and some people are going to get offended by this but this
43 Palestinian flag is not the flag of the Muslims it's not the flag of the Muslims just like the flag of
44 lebanon is not for the Muslims or any flag we as Muslims should flag of la ilaha illallah

45 HOST:i will say this from our own media now one last question from our own Muslim
46 community on the social media i have seen they said that what Brother Ismail did in the

1 khutbah is actually counterproductive and he's going to shift the focus now because what he
2 said do you have any comment on this

3 HADDAD: yeah i want to comment on that it's very important because not only did they say
4 that but they also said it's going to affect how Muslims are treated by the next coming
5 politicians so they're worried about media attention the word they're worrying about the next
6 politicians what they're going to say and the general masses as Muslims what's our scale our
7 scale is the pleasure

8 of allah subhanahu wa ta'ala so if whatever i do if it's pleasing Allah subhanahu wa ta'ala then
9 whatever is on here even if it displeases other people then i have to go for what pleases allah
10 subhanahu wa ta'ala so being counterproductive is doing those things that you want to please
11 creation while displeasing the creator and rather we are told to please the creator even if it's
12 displeasing creation so it's very important that Muslims know this that moving forward if we
13 want to move forward and we want to grow and we want the pleasure of Allah we want the
14 protection of Allah we want this Islam this Din to grow that we have to stick to the Quran and
15 to the sunnah we don't bend and we don't twist for anyone that's people have this concept that
16 we have this is maslaha maslaha is an idol which is worshipped today maslaha should be a
17 byproduct after we look at the Quran and sunnah so we do we look at the Quran and sunnah
18 and we do and we look at exactly what's going to please Allah and this please Allah and we do
19 that thing and that's where the maslaha is if we keep running to the maslaha and take it as an
20 idol and we take all our rules from it and we take everything from it if it's going to if we're going
21 to be looked upon in a in a bad way or an evil way or a wrong way because we're doing
22 something that Allah subhanahu wa ta'ala wants then so be it let the people look at us like this
23 because the main thing at the end of the day when we die when we leave this dunya we're not
24 going to go meet people we're not going to go meet politicians we're going to stand and meet
25 allah subhanahu wa ta'ala so let us stick to those things which please him and then Allah
26 subhanahu wa ta'ala will put barakah will put blessings in the things that we are doing to
27 please him and then he will rectify our affairs our own affairs and our affairs with the other
28 people

29 HOST: Mashallah thank you so much brothers and those watching and you guys for coming.

The Jews of Al Madina Banu Quraytha Part 3 (Speech E)

1 (0:00 - 0:57)

2 [Arabic]

3 (0:57-1:19)

4 We start as we always start, by praising Allah and we send peace and blessings upon His final
5 message of Muhammad. [Arabic phrase].

6
7 And whom Allah leaves to go astray, none can guide. And I bear witness that none have the right
8 to be worshipped but Allah and Allah alone. And I bear witness that Muhammad ﷺ is His last and
9 final messenger.

10 (1:20 - 1:44)

11 As for what follows, indeed the best of words are the words of Allah and the best of ways is the
12 way of our beloved Prophet Muhammad ﷺ. And the best of affairs are the prescribed matters and
13 the worst of affairs are the novelties and innovated matters. For every innovation in religion is a
14 misguidance and all misguidance is going astray and all going astray is in the hellfire. We ask
15 Allah to protect us from it.

16 (1:47 - 2:01)

17 Enver, what's the number plate? Brothers, there's a silvery blue car in the driveway. We need it to
18 be moved because the kids are playing outside. So anyone who's got their car parked outside in
19 the driveway or in the car park, please remove your car.

20 (2:02 - 2:38)

21 There's plenty of street parking outside. I want to welcome all the brothers and sisters to the last
22 of the series. And inshallah, we've come to understand the attitude and the character and the
23 ways of the Jews at the time of the message of Muhammad ﷺ. From Banu Qaynuqa' to Banu
24 Nadir and now to Qurayza.

1 (2:40 - 3:08)

2 The way they treated the message of Muhammad ﷺ throughout this whole series, we saw that
3 they had a hate towards the Prophet ﷺ more than anything else because he wasn't ethnically a
4 Jew. He was an Arab and although they believe that he was truly sent and truly a Prophet sent
5 by Allah ﷻ, as was mentioned in their books, they refused him due to this. And they chose to be
6 of his greatest of enemies.

7 (3:10 - 3:34)

8 In Al-Madinah, the Prophet ﷺ, he had to deal with them both, the hypocrites and also the Jews.
9 And they were from within the community, so it made it very hard to deal with them. And we saw
10 throughout the other two lectures that the Prophet ﷺ was very, very patient with them, although
11 they were doing and saying the most wicked of things.

12 (3:35 - 4:07)

13 And plotting against Rasulallah ﷺ. Before we get to the actual topic, I want to mention and
14 remind us of some of the famous battles of Rasulallah ﷺ and that of the companions. The most
15 famous of which is the Battle of Badr. And we can see from the Battle of Badr that the Messenger
16 of Muhammad ﷺ, they fought as you would fight in a battle.

17 (4:09 - 4:32)

18 When you're standing and you're confronting your enemy, you're not there to give flowers. So
19 you were going to fight your enemy. And the disbelievers were doing the same thing.

20 They were fighting the Muslims. So there were those who were killed and there were those who
21 were taken as prisoners. And at least in Badr we learned that Allah ﷻ allowed the Prophet ﷺ to
22 ransom the prisoners back to Quraysh.

23 (4:33 - 4:43)

1 Some were ransomed back and some were kept. And some stayed and also became Muslims.

2 Then the Battle of Uhud came and we know whatever happened there.

3 (4:44 - 5:08)

4 And the Muslims suffered what looked to be a loss because they refused to obey the orders of
5 Rasulallah ﷺ. And we know what happened there. And then we also spoke about the Jewish tribe
6 that was banished. The two Jewish tribes that were banished.

7 (5:08 - 5:26)

8 And we also saw that from the Prophet ﷺ, through his mercy, he allowed both of these groups to
9 leave untouched. Nobody was harmed. Nobody was killed.

10 No one was taken prisoner. And they were allowed to leave with their property. But they were just
11 banished.

12 (5:27 - 5:44)

13 And the reason why I bring this up is because jihad in Islam is not only against the Jews as
14 people today want us to think. Jihad is to make the word of Allah ﷻ the highest. So it's not only
15 aimed at the Jews.

16 (5:44 - 5:57)

17 And as we just heard, at times it was aimed at the worshippers of idols. And then later after the
18 Jews were finished with, the Prophet ﷺ also fought the Christians. Or those who are the people
19 of the book.

20 (5:59 - 6:14)

21 **So it's not like Muslims, we have some sort of a hate towards the Jews that today they try to**
22 **paint for us. The reason why these people, these Jews were being fought is because of their**
23 **treachery. Because of their opposition.**

1 (6:15 - 7:01)

2 They're challenging and insulting Rasulallah ﷺ and also denying the right of Allah ﷻ to choose
3 whom he sees fit to be a prophet. Second guessing Allah ﷻ. But the story that we are speaking
4 about today, the tribe that we are speaking about today is a story or a battle, if we want to call it
5 that, which many non-Muslims try to take and try to say this is a black spot or a black mark in the
6 history of Islam. Or even that of Rasulallah ﷺ. Because as you would come to hear at the end of
7 this lecture, that many of these people, these men were killed.

8 (7:03 - 7:26)

9 So they say that the Muslims, the Prophet ﷺ, he butchered these Jews and this is something
10 catastrophic. But they forget to see why it happened and they forget to see that two other Jewish
11 tribes were set free to go and they were just banished from the land, allowed to take their goods.
12 So today like we have always spoken, we are not going to be apologetics.

13 (7:28 - 7:52)

14 There is some in our community, in our ranks, in the rank of this ummah, within the ummah who
15 even deny that this even took place. They say no, this is fabricated and it's not real and it's not
16 authentic and it didn't happen. But alhamdulillah the pattern of this musalla is that we are going
17 to speak the truth even if it is bitter.

18 (7:54 - 8:26)

19 Before we get to the actual story of Banu Qurayza, we have to speak about the battle of the
20 trench. Because the battle of the trench is what leads up to them being treated in the way that
21 they were treated by the Prophet ﷺ and by the companions. As we said, the Jews they refused
22 and caused a lot of trouble with Rasulallah ﷺ. And they were causing problems in the community.

23 (8:31 - 8:45)

1 And to start with, because I want to go extra and it's just so we can understand because we
2 know these days a lot of people are watching and listening. Especially the kuffar and especially
3 the media. And again they would always try to paint the brush that we Muslims, we hate Jews.

4 (8:46 - 8:57)

5 Or that we say lies about the Jews. Even the Jews within themselves, my dear brothers and
6 sisters, they differ with one another. And they do not like one another.

7 (8:58 - 9:15)

8 And the proof of which is if two Jewish tribes were banished, you never find the other Jewish
9 tribe having a problem with it. They just accept it. And even from within the ranks of the Jews
10 themselves, there exists within them some racism.

11 (9:16 - 9:31)

12 And inshallah I'm going to prove it not from Islamic sources but from sources from the news
13 outlets of the kuffar. Just to show that we're not anti-Semitic. And it's not about race, it's about
14 religion.

15 (9:31 - 9:50)

16 Because we know that many Jews also became Muslims. But I'm going to quote to you and to
17 show to you and to anyone listening the racism of the Jews themselves. In Israel, the Jews that
18 migrate there are from different parts of the world.

19 (9:51 - 10:01)

20 Some of the Jews that migrate to there are Jews from Ethiopia. So they are black Jews. And they
21 also suffer racism living in Israel.

22 (10:03 - 10:35)

1 It was reported by the independent, the UK news outlet, and they documented this in 2013. And
2 the headline by this media outlet said, Israel gave birth control to Ethiopian Jews without their
3 consent. So the Jews of Israel, or Israel itself, the doctors of Israel, were giving the black Jews
4 who came from Ethiopia to live in Israel, they were giving them injections in order for them never
5 to become pregnant.

6 (10:36 - 10:59)

7 And this only came to light when they noticed the decline of Ethiopians giving birth. So a
8 journalist, he started to look into it, and when they examined these women, they found that they
9 were given birth control injections without their will. By who? By Muslims? No.

10 By Christians? No. **By the Israelis themselves. And this was something that was, that was,**
11 **exposed.**

12 (11:01 - 11:19)

13 **So you see among them, that they have racism towards anyone else, even if that person be what**
14 **they would say to be a Jew.** So let's go back to the Battle of the Trench. Let us start at the Battle
15 of the Trench.

16 (11:22 - 11:48)

17 After the Muslims fought in Badr and Uhud, the Jews, being unhappy, they went to meet with
18 Quraysh. And in fact, 20 people from the tribe that we are speaking about today, Banu Qurayza,
19 20 of them went and they met with the leaders of Quraysh. And then they started to mention, we
20 know and you know what happened in Badr, and we know and you know what happened in
21 Uhud, but now we are going to offer you something.

22 (11:48 - 12:14)

1 You attack Muhammad ﷺ from the outside, and we would attack him from within. And this way
2 we would get rid of him and his mission. So they were offering the idol worshippers a way to try
3 and finish off Islam and finish off Muhammad with them.

4 (12:15 - 12:30)

5 .ﷺ twenty of these Jews from this tribe went to meet =

6 Now what happens there is amazing. They said to these Jews, we want to ask you a question.

7 You are people of the book, are you not? And the Jews said, yes, we are people of the book.

8 (12:32 - 13:27)

9 So they said to them, who is more rightly guided? Us, meaning them, the idol worshippers, or

10 Muhammad ﷺ? And the Jews, they said that no, you are more rightly guided than Muhammad ﷺ.

11 And Ibn Kathir, he actually mentions this, and he says that Ibn Abi Hatim recorded that Ikramah
12 said, Huyay

13 bin Akhtab and Ka'b bin Ashraf, the two Jewish leaders, they came out to the people of Mecca
14 and they said to them, the people of Quraysh said to them, you Jews are the people of the book
15 and of knowledge, so judge between us and Muhammad. They said, describe yourselves and
16 describe Muhammad. They said, we keep relation with our families, we slaughter camels, we
17 release those who are in debt, and we provide water for the pilgrims.

18 (13:27 - 14:06)

19 As for Muhammad, he is a man without children, male children, he cuts relations, and he has

20 teamed up with thieves from the tribe of Ghifar, who follow him. So who is better? So then the

21 Jews said, no, you are better in your way, in your guidance, than that of the way of Muhammad

22 ﷺ. But the Jews took it a step further, they said, we will also prove to you that you are more

23 rightly guided than the religion of Muhammad, and the Jews prostrated to the idols. Just to say

24 that, to show them no, we are true in what we say, and that you are more rightly guided than him.

1 (14:08 - 14:50)

2 So then Allah subhanahu wa ta'ala, he sent down the ayah to the meaning, have you not seen
3 those who have been given a share of the book, they believe in superstition and false deities,
4 and say concerning those who disbelieve, they are better guided in the way than those who
5 believe. And this was the same reason why they also earned the anger and the curse of Allah
6 subhanahu wa ta'ala that would remain on them to the end of time.

7 Now Quraysh is impressed by what the Jews are saying, sounds like a good plan, who attack
8 from the outside, you attack from the inside, and we can finish Muhammad off.

9 (14:50 - 15:36)

10 So they were able to convince Quraysh to do this, so the Jews headed back, and then Quraysh
11 they started to gather an army of 4000, and then they called out to the other tribes of Arabia who
12 gathered another 6000, so they came to march to Al Medina with 10,000 strong. And this is when
13 the battle of the trench is about to take place. Now Huyaib ibn Akhtar, and who is Huyaib, who
14 can remember from the first, no the second verse, who is Huyaib? The Prophet ﷺ ends up
15 marrying his daughter Safiyyah, she becomes the mother of the believers.

16 (15:36 - 16:06)

17 He is a leader of one of the Jewish tribes, but his daughter is captured, she is taken prisoner in
18 the battle that we are speaking about, and the Prophet ﷺ ends up freeing her and marrying her,
19 she becomes the mother of the believers. This is her father, he is the same person that in the first
20 class we mentioned, that's when he went out with his brother Abu Yasir, and they met the
21 Prophet ﷺ and they were saying to one another, is that really him? And they said that is really
22 him. Is that really him who our books have spoken about? Yes it's really him.

23 (16:06 - 16:49)

24 So the uncle asked, his brother asked, so what are you going to do? He goes, by Allah I am
25 going to take him as an enemy until I die. So they acknowledge he was the Prophet of Allah, a

8

1 true Prophet of Allah, but because he wasn't ethnically a Jew, they rejected the Prophet ﷺ. So
2 now this man Huyay, he goes to the leader of Banu Quraibah, and the leader's name was Ka'ab
3 ibn Asad, and he says to him, I have come to you with the best news of the world. Ka'ab says to
4 him, you come with the best news of the world, and he was already belittling him.

5 (16:50 - 17:10)

6 And he said, I have come with you with the news that Quraish, I have been to Quraish and I have
7 gathered them and I am going to fight Muhammad ﷺ.

8 He didn't say that, but Muhammad. Ka'ab says, you have come to me with the worst of news. We
9 have seen nothing but good from Muhammad, and he has been nothing but truthful.

10 (17:12 - 17:32)

11 And he did not want to break the treaty which they had with the Prophet. Huyay, he keeps after
12 him, no you should, we should fight him, look what he has done, he has separated the people.
13 He kept at him, kept at him until he was able to change his mind, and get him to break away from
14 the treaty, and to take Muhammad ﷺ as an enemy.

15 (17:36 - 18:10)

16 The news of Quraish coming and mounting an army reaches the Prophet ﷺ. We are talking
17 about 10,000 people are not going to come together in one day, and be ready in one day. The
18 news of this comes to the Prophet ﷺ. So the Prophet ﷺ, he approaches the Sahaba and says,
19 what should we do?

20 Salman al-Farsi radiallahu anhu, he says, O Prophet of Allah in times of Jahiliyyah in Persia,
21 that's when a bigger army was going to attack us. We used to dig a trench around our city or our
22 village, and we would protect the city from behind this trench.

23 (18:10 - 18:25)

1 So the Prophet ﷺ, he liked this idea, so then he gave the order to the Muslims that they should
2 now dig the trench. So the Muslims are there digging the trench, the Prophet ﷺ is there digging
3 the trench with them. He's not standing back doing nothing, he's actually in there digging.

4 (18:26 - 18:34)

5 It started to become a very, very hard time. Food was being in shortage. Fear came upon the
6 Muslims.

7 (18:35 - 19:02)

8 The people were so hungry that one person, he got a rock and he tied it to his stomach, and he
9 came to the Prophet ﷺ complaining, and he uncovered his izaar, he lifted up his izaar, the thing
10 that we wear, the robe that we wear, and he shows the Prophet ﷺ that he has tied the stone to
11 their stomach. Why did they tie the stone? Because if you tie a stone to your stomach and press
12 up, it's going to almost feel like you're full, so you're not going to get hungry. So when they came
13 to the Prophet ﷺ, he pulled up his izaar, and he had two rocks tied.

14 (19:04 - 19:40)

15 This is the hardship that the Muslims and Rasulullah ﷺ was going through. But as the messenger
16 is digging his hole, and the companions are digging his hole, the Prophet ﷺ, he starts to be
17 suspicious about the Jews of Banu Qurayza. So he calls the two Sa'ads, Sa'ad ibn Mu'adh and
18 Sa'ad ibn Ubadah, and they were the leaders of both the Al-Aws and Al-Khazraj, and he says to
19 them, I fear that we are going to be attacked from behind, because that's where the tribe was.

20 (19:41 - 19:59)

21 So he says to them, and he advises them, go and investigate. See are the Jews still sticking to
22 their treaty, or have they broken it? And if they are sticking to the treaty, come back and
23 announce it openly. Tell

1 everyone that they are still on the treaty, they are going to support us, they are with us in this
2 fight.

3 (19:59 - 20:31)

4 If you find that they have broken the treaty, say nothing to no one, just come to me. So these two
5 companions, they head over, and they enter and stand outside the fortress of the Jews, who
6 have now hid themselves behind their great walls, as they do today. And when they get there,
7 they start to, from their high walls, insult Rasulallah ﷺ. And they start to insult Islam.

8 (20:32 - 20:57)

9 So these two companions knew then and there that the treaty was broken, and that truly they
10 have joined the fight with Quraysh. So they came back to the Prophet ﷺ, and they announced
11 this to him. Now that the Muslims are now betrayed by who? The Jews, who were in the treaty
12 and were treated like citizens of the state, given their rights, and no harm was coming to them
13 from the Muslims.

14 (20:58 - 21:26)

15 So we can clearly see, again, it was them breaking this treaty. So now 10,000 people approach,
16 the Prophet ﷺ is worried about these 10,000 that have approached him, he's worried about the
17 Jews that are behind him, and he's also worried about the hypocrites that are amongst the
18 Muslims. So you can imagine, it's a very very testing time for Rasulallah ﷺ. A very testing time for
19 the Sahaba.

20 (21:27 - 21:37)

21 To them, the world has gathered against them. Just like the world has gathered against our
22 brothers and sisters in Gaza. Either directly or indirectly.

23 (21:40 - 22:05)

1 And the Muslims at the time of the Messenger are saying that there is no way out. And they
2 started to actually have dhan, they started to have some doubt in the victory of Allah ﷻ. Oh this is
3 happening, people from the front, people from the back, people from within. But we should
4 understand, my dear brothers and sisters, that when you're with Allah ﷻ, Allah would always
5 show you a way out.

6 (22:08 - 22:43)

7 The Prophet ﷺ again, he brings the two Saads, and he says to them, I have an idea. He says to
8 them, you know that the other tribes have gathered to support Quraysh, and I want to make them
9 an offer, what do you think? He said, let us offer Hudayn and Ghatafan, and these were the two
10 Arab tribes who had not come into Islam yet. The Prophet ﷺ says, why don't we offer them half
11 the dates of Al-Madinah? We'll tell them, we will give you every year half of the dates of Al-
12 Madinah, just don't support Quraysh, leave, and leave us and Quraysh to work it out.

13 (22:46 - 23:09)

14 Saad ﷺ, he turns to the Messenger ﷺ and he says, oh Prophet of Allah, is this your opinion, your
15 idea, or is this something which has been decreed by Allah? Because obviously if it's from Allah,
16 khalas, we're going to follow it. But if it's just your opinion, oh Prophet of Allah, we also would like
17 to have our say. So the Prophet ﷺ says, no, this is my opinion.

18 (23:10 - 23:28)

19 And they actually ask him, oh Prophet of Allah, are you doing this for our sake too? So the
20 Prophet ﷺ was trying to find an easy way out for the Sahaba. So he was willing to give up these
21 dates, just so no one, this siege would end. So they said, are you doing this for us, oh Prophet of
22 Allah? And he says, yes, and it's not wahi from Allah.

23 (23:31 - 24:09)

24 So Saad, he says, oh Prophet of Allah, Huday and Ghatafan have known for years that they can
25 never ever get one grain of wheat or one date from us unless they paid for it, or they trade with

1 us, or unless we had invited them to our homes and we gave it to them. They know this from the
2 time of Jahiliyyah. So Prophet of Allah, now that we are in Islam, are we going to show weakness
3 and give them? He said, by Allah, we're not going to give them.

4 (24:11 - 24:40)

5 So the Prophet ﷺ, after hearing this from his companions, he was pleased and he was happy.
6 And he said, then it's a done deal. We're not going to give them anything and we'll leave our amr
7 to Allah ﷻ. Remember we said when things get very, very, very hard and you remain patient and
8 you hope in Allah and the victory of Allah, Allah ﷻ sends you something to take you out of the
9 situation that you're in.

10 (24:43 - 25:12)

11 A man who was a Jew, a Sahabi, who was a Jew and he had just become Muslim, and his name
12 was Naaman ibn Mas'ud. He comes to the Prophet ﷺ and he says, oh Prophet of Allah, I have an
13 idea. The Prophet ﷺ says to him, what's your idea? He said, oh Prophet of Allah, I have just
14 become, I have become a Muslim recently and the Jews do not know I'm a Muslim, nor do the
15 people of Quraysh.

16 (25:12 - 25:23)

17 So allow me to break up their alliance. The Prophet ﷺ said to him, do whatever you can. So this
18 companion, he goes to the Jews.

19 (25:24 - 25:36)

20 They see who he is. They open up their fortress. He comes inside and he tells them, oh Jews, do
21 you know anything bad of me? They said no.

22 (25:37 - 25:44)

23 Do you know me ever being a bad advisor? He says no. They say no. He said, then let me
24 advise you something.

1 (25:46 - 26:09)

2 He said, you have entered into a fight and you have broken your treaty with Muhammad ﷺ, with
3 Muhammad. And you know that these Makkans, they're not going to last here. And if you are not
4 able to defeat Muhammad, when Quraysh leaves, or when the fight gets hard, they're going to
5 leave you and then Muhammad is going to put all of you to the sword.

6 (26:11 - 26:26)

7 So they say to him, so what should we do? He says to them, we need a guarantee. He said, go
8 and tell Quraysh that we want 10 of your sons, 10 of your children to leave with us. Leave them
9 to stay with us.

10 (26:26 - 26:38)

11 And he said to the Jews, that way if Quraysh double-cross you, you can kill their sons. And they
12 won't double-cross you because you have their sons. And they said to him, this is a very, very
13 good idea.

14 (26:39 - 26:50)

15 So he left them. And he went to the people of Quraysh who are on the outskirts of Madinah. And
16 again he went to the leaders of Quraysh and he said to them, you know who I am and I am a
17 Jew.

18 (26:51 - 27:00)

19 And they said, yes, we know who you are. And he said, you know that I am a good advisor? And
20 they said, yes. And he goes, you know that I know the Jews better than you? And they said, yes.

21 (27:00 - 27:17)

22 **And he said, the Jews are a people who always betray.** So they said to him, so what do you
23 advise? He said to them, don't trust him. In fact, they have regretted what they have done with
24 Muhammad.

1 (27:17 - 27:37)

2 They have regretted breaking the treaty with Muhammad. And they are going to come to you and
3 say, we want to take 10 of your children, 10 of your boys, as an assurance that you would stay in
4 the long run in this fight. But their plan really is to take your 10 children, go to Muhammad and
5 say that we have made a mistake.

6 (27:37 - 27:51)

7 And give your sons, your 10 sons to them as a gesture to show that they are sincere. So he said
8 to them, they said to him, are they going to do this? He said, yes, surely they're going to do it. So
9 he leaves.

10 (27:54 - 28:11)

11 Shortly after he leaves the group of Jews, they come to Quraysh, to the camp of Quraysh. And
12 they say to the camp of Quraysh, are we not in an alliance? They said, yes. Are you going to
13 leave us to fight Muhammad? They said, no, we're going to be with you to the end.

14 (28:12 - 28:27)

15 So the Jews said, we need a guarantee. Give us 10 of your sons. So Quraysh said, oh, you want
16 10 of our sons? What are they thinking? These 10 sons are going to be given back to
17 Muhammad ~~because they've broken the treaty.~~

18 (28:28 - 28:32)

19 So they said, let us think about it. They refused to give their sons. The Jews go back.

20 (28:33 - 28:52)

21 Quraysh is sitting and the other tribes of Arabia, the disbelieving tribes. Then Allah ~~is~~, He sends
22 upon them a soldier from His soldiers, a soldier of wind. And Allah ~~is~~, He sends a very, very
23 strong wind, so strong that even their fires that they had lit were intensified and they burnt their
24 tents.

1 (28:52 - 29:07)

2 And they couldn't light any other fires, so they couldn't stay warm and they couldn't eat. So
3 because it was such a harsh wind and they were so cold, they decided to give up on the idea of
4 fighting the Muslims. And they returned back to Mecca.

5 (29:10 - 29:31)

6 But before returning back to Mecca, we should mention that no actual battle took place in the
7 Battle of the Trench. There was little fights here and there. One where Ali, one of the
8 disbelievers, he was able to cross the trench and Ali stood in front of him and killed him.

9 (29:31 - 29:59)

10 And he was killed and the ones with him ran away. And also, the companion that we mentioned
11 earlier, the Prophet ﷺ is talking to Sa'd ibn Mu'adh.

12 He was wounded in this battle.

13 Someone had shot an arrow. And in fact, I'll mention to you, Sa'd was hit by an arrow on the day
14 of Al-Khandaq. Ibn Al-Araqa shot him with an arrow.

15 (30:00 - 30:10)

16 When he hit him, he said, take that from me, I am Ibn Al-Araqa. Sa'd said to him, may Allah make
17 your face Al-Araqa. May Allah keep your face in the Hellfire.

18 (30:11 - 30:27)

19 And then Sa'd, and I want you to remember this prayer, this Dua of Sa'd. After Sa'd is hit with his
20 arrow, he makes his supplication. He says, O Allah, if there still remains any fight with the
21 Quraysh, then keep me alive till I fight against them for Your sake.

22 (30:28 - 30:55)

1 There are no people more beloved to me to fight them against those disbelievers who
2 disbelieved in Your Prophet ﷺ, who belied him and turned him out of Makkah. But if You have
3 brought the war to an end, then let this wound be a cause of my martyrdom, of my shahada, for
4 me. And do not let me be killed or do not let me die until I see the delight regarding the people of
5 Banu Uraibah.

6 (30:56 - 31:23)

7 So he is saying to Allah, this wound that I have been hit, if these enemies are gone, if any
8 enemies are going to stay, don't let this wound cause me to die now, let me fight these enemies.
9 And if they are gone, then wait and let me see some pleasure that I see from the Muslims, what
10 they are going to do to Banu Uraibah. Allah subhanahu wa ta'ala accepted his Dua and the
11 wound started to, the blood of this wound started to slow down.

12 (31:24 - 31:41)

13 And he started to get treatment for this. And I want you to remember this story. But the Muslims
14 as we said, they get up one day and they find that Quraysh has fled, the Arab tribes have gone
15 and there is no one there.

16 (31:42 - 32:15)

17 Quraysh had turned back on their heels yet again, another disgrace and they returned back to
18 Makkah broken. So the Messenger Muhammad [Arabic phrase] and the Muslims seeing that
19 there is no more threat, they went to their homes to retire as did the Messenger Muhammad
20 [Arabic phrase]. When the Prophet ﷺ arrived at his home, he started to take off some of his
21 armour. Some narration said that

22 he took off his armour, some said he took off his sword, some said he took off both.

23 (32:16 - 32:46)

1 As this was happening, and Aisha radhiallahu anha she tells us, narrates this hadith in Bukhari in
2 the chapter of Jihad. She says when Allah's Prophet returned from the battle of Al-Khandaq, the
3 trench, he put down his arms and he took a bath. Then Jibreel ﷺ whose head was covered with
4 dust came to him saying, have you put down your arms, have you put down your weapons? By
5 Allah I have not put down mine.

6 (32:47 - 33:05)

7 So the Messenger of Allah ﷺ he said to Jibreel and where to now? And then he pointed towards
8 the tribe of Banu Quraysh. So the Messenger of Allah ﷺ he went out and he started to gather the
9 army to head out to his Jewish tribe. And this is happening in the fifth year of immigration.

10 (33:08 - 33:30)

11 Now if we go back to the treaty, the treaty that was with the Prophet ﷺ between the Jews and the
12 Muslims, there was ten points. Of those points is that no one is to help Quraysh and if any army
13 comes to fight Madinah, then all the people of Madinah get together and they fight. **So we can**
14 **see clearly that these Jews have already broken the treaty.**

15 (33:30 - 34:03)

16 Not only that, they are the ones who actually went to Quraysh who fired them back up to come
17 and fight against the Messenger Muhammad ﷺ. So they had violated this treaty, this agreement
18 in so many ways. And as we said when the two companions they went to speak to them, they
19 said who is this Messenger of God, we don't know anyone called Muhammad. They also
20 launched an attack on the Muslims.

21 (34:04 - 34:21)

22 The Muslim men were at the front of Al Madinah because they were facing the enemies that
23 were coming from the trench. At the back of Al Madinah between Banu Quraysh and the trench
24 were the Muslim women and children. They stayed away from the battle.

1 (34:21 - 34:34)

2 In case the disbelievers got into Al Madinah, they still had a far place before they could reach the
3 women and the children. The Jews knew of this. So the Jews they wanted to come and attack
4 the women and the kids of the Sahaba.

5 (34:35 - 34:46)

6 No different. No different than today. Today they tell our brothers and sisters, yeah you can go
7 out from Egypt, the border of Egypt, but then they bomb them on the way out.

8 (34:47 - 34:55)

9 Yeah you can go in the safe zone and they bomb the safe zone. Yeah you can get humanitarian
10 aid and they bomb the humanitarian aid. Same games that they play.

11 (34:56 - 35:09)

12 Nothing's changed. And as we said and as we proved from the very first lesson, these are a
13 people who used to kill their own prophets. A treacherous people.

14 (35:10 - 35:27)

15 A vile people. So they did come and try to invade that side of Al Madinah. But some of the
16 Muslim women were able to scare the Jews off and the Jews actually thought that there was men
17 there with the women.

18 (35:27 - 35:31)

19 And that's why they ran off. So they retired. They didn't want to go on.

20 (35:36 - 36:05)

21 So as we said Jabil came to the Prophet ﷺ and told him to march out. The Messenger of
22 Muhammad ﷺ he turns to Bilal and he says to him to announce the following and Bilal
23 announced, gather your weapons, no one of you is to pray the Asr except at the tribe of Banu

1 Quraidah. Abdullah Ibn Umar narrated, on the day of Al-Ahzab the Prophet ﷺ said none of you
2 Muslims should offer the Asr prayer but at Banu Quraidah's place.

3 (36:08 - 36:28)

4 Some of the companions they took this literally and some of the companions they took this to
5 mean just hurry up. Just hurry up and get there. In fact some companions as they were coming
6 into this area they were actually coming there at Maghrib time and they didn't pray the Asr until
7 after they prayed the Maghrib.

8 (36:28 - 36:39)

9 They prayed the Asr then the Maghrib. They prayed it later because they took it literally. And
10 there's a big split to what the Messenger Muhammad ﷺ said.

11 (36:39 - 37:01)

12 But I will say this, there was no authentic narration that when these companions came to the
13 Messenger Muhammad ﷺ and said, O Prophet of Allah ﷺ some of us didn't pray until we got
14 there to this time and some of us prayed straight away because we thought you meant hurry up.
15 The Prophet ﷺ didn't say this is not authentic, you are right and you are right. The Prophet ﷺ
16 remained silent.

17 (37:04 - 37:19)

18 So if you ever hear anyone bring this saying no there's always two right opinions, no there's only
19 one right opinion. When the Prophet ﷺ said what he said he meant only one thing from it, he
20 didn't mean two. So there's only one opinion that's right.

21 (37:20 - 37:30)

22 There's only one right opinion. That doesn't mean the person who follows an opinion that has
23 some dalil doesn't get rewarded for it but it doesn't mean it's the right opinion. Because there's
24 only one right.

1 (37:30 - 37:51)

2 There's only one right opinion. But what we can learn from this here is that during times of war
3 we can put our differences aside. Instead of the Prophet ﷺ saying no you were right and you
4 were wrong and this may have caused some friction between them, the Prophet ﷺ didn't say
5 you're right or wrong, he just left it.

6 (37:52 - 38:13)

7 So we learn from this that when there's a common enemy that is fighting the believers, fighting
8 the Muslims, then the differences that we have
9 between each other, as long as they are not differences that amount to shirk or kufr, we put it to
10 the side. And we stand together and we fight the enemy. And then after the enemy's gone we can
11 go back to fighting each other, no problem.

12

13 (38:15 - 38:40)

14 But when the enemy's there, we put everything aside. The Prophet ﷺ he appoints Abdullah ibn
15 Maqum, who's he? We've done his lecture, who was he? He's the blind Sahabi, the Sahabi who
16 was born blind. And he was the same Sahabi that the Prophet ﷺ assigned to call the Adhan for
17 Fajr in Ramadan, but he was a blind person.

18 (38:41 - 38:56)

19 So someone used to have to tell him, the sun's up, make the Adhan. So the Prophet ﷺ leaves
20 him as the Amir of Madinah and he heads out. In front of him he sends out Ali radiallahu anhu,
21 with the banner of Al-Islam to lead the army.

22 (38:57 - 39:29)

23 So Ali radiallahu anhu he arrives at the fortress of the Jews and as he arrives the Jews they start
24 to insult the Prophet ﷺ, calling him the worst of names, calling him the worst of things. From

21

1 then, high walls. As this is happening he notices that the Prophet ﷺ is coming, so he gives the
2 flag to another Sahabi and he walks over to the Prophet ﷺ. And he's pretty much trying to tell the
3 Prophet, you don't need to go forward, just stay here.

4 (39:32 - 39:51)

5 So the Prophet ﷺ he says to Ali, why are the Jews saying something? And he says, just look, you
6 don't need to go, just stay. And he says, when they see me by Allah they won't say a word. So
7 the Prophet ﷺ he marches out to them and he approaches them from the outside of their
8 fortress.

9 (39:53 - 40:16)

10 And he actually calls out to them in a way and he says to them, O descendants of apes and pigs,
11 are you insulting me? What do you think the first thing they did? The first thing they did to say
12 was, no we didn't insult you. It's not true, we weren't saying that. They're back peddling what they
13 say.

14 (40:16 - 40:49)

15 Or as the news would put it, they were doubling down. So the Prophet ﷺ he started to warn them
16 that I am a messenger of God and Allah ﷻ is going to deal with you. And from giving these words,
17 and then after the Prophet ﷺ was saying this, they said, O Abu Qasim, because that was the
18 kunya of Rasulullah ﷺ, you were not, oh sorry, you were not a person who did not know what he
19 said.

20 (40:50 - 41:03)

21 We swear by the Tawrat that was sent to Moses that we did not utter those bad words to you.
22 And we didn't say any of these things. So now the Prophet ﷺ he besieges, he surrounds their
23 fortress.

24 (41:03 - 41:11)

1 Remember the Jews in Al Medina, they lived in very built up places, fortresses. The Arabs didn't
2 live this way. They lived very simply.

3 (41:12 - 41:22)

4 But the Jews themselves, obviously they had come from either Hisham or Babylon or Iraq at the
5 time. They had learned this architecture. So they were able to build these big fortresses and
6 these castles.

7 (41:22 - 41:32)

8 And they would use it to hide behind them. So the companions and Rasulallah ﷺ, they
9 surrounded them. There was some arrows shot between the two groups.

10 (41:32 - 41:45)

11 The Prophet ﷺ and the companions shot arrows. The Jews shot some arrows as well. And again
12 who came to the aid or tried to come to the aid of the Jews, who wants to guess? The same
13 person who always came to the other two.

14 (41:45 - 41:57)

15 Who was it? Abdullah ibn Ubaid. [sentence in Arabic]. The leader of the Munafiqin of Al Medina.
16 He sends them a message, we're with you.

17 (41:58 - 42:03)

18 Stick staunch. If you're going to fight, we're going to fight. If you're going to go out, we're going to
19 go out.

20 (42:03 - 42:15)

21 Don't worry. So because of his letter to them, this siege lasted for 25 days. Who were they
22 waiting for? The hypocrites of Al Medina to come to join them? Nobody came.

23 (42:17 - 42:27)

1 After these 25 days, they wanted to surrender. The Jews couldn't come to them anymore. Their
2 food was drying up inside.

3 (42:27 - 42:35)

4 The siege was taking a toll on them. So they said, we want to surrender. So they said to the
5 Prophet ﷺ, give us what you gave to the other two tribes.

6 (42:37 - 42:48)

7 The other Jewish tribes. They said, let us leave with our wealth, our women and our children and
8 banish us. The Prophet ﷺ says no.

9 (42:50 - 43:02)

10 Again they say, okay, let us leave with our women and children and we'll leave our wealth
11 behind. The Prophet ﷺ says no, the only thing for you is the sword. Why? Because they had
12 broken the treaty.

13 (43:02 - 43:27)

14 And they had tried to attack the women and the children of the Muslims. After some time, they
15 wanted to give up. So they said to the Prophet ﷺ, can you send us someone to arbitrate between
16 us and you? So the Prophet ﷺ, he first sends a Sahabi by the name of Abu Lubaira.

17 (43:29 - 43:34)

18 Abu Lubaira r.a, he goes to the fortress. The fortress is open. He enters inside.

19 (43:34 - 43:41)

20 He starts to speak to the Jews. And the Jews, they planned something. Just like they planned
21 today in the news.

22 (43:43 - 43:54)

1 They only show us crying women and kids. They don't show the soldiers and other people
2 happening and saying kill them all and flatten Gaza and kill everyone. They show the crying side.

3 (43:54 - 44:03)

4 **These Jews at this time did the same thing.** They set it up that when Abu Lubaira comes in, the
5 women were to come approach him and the children and cry to soften his heart. And this is what
6 happened.

7 (44:03 - 44:10)

8 It softened his heart. He was approached by women and children crying, help us, save us. Being
9 a human, he softened.

10 (44:11 - 44:34)

11 So they said to him, what is Muhammad going to do to us? And he went like this. As soon as he
12 done that, he said to himself, I have betrayed Muhammad [Arabic phrase]. So he left the fortress
13 and he went straight back to Al- Madinah, to the Masjid of Rasulullah. And he told his wife or he
14 chained himself to one of the posts or the poles or the pillars of the Masjid.

15 (44:35 - 44:47)

16 Didn't even go to the Prophet. And he says, I'm not going to leave my position until Allah [Arabic
17 phrase] sends down an ayat of my innocence. Because he thought he had betrayed by just doing
18 this.

19 (44:49 - 45:19)

20 After some time, the Muslims are thinking, where is Abu Lubaira? And then they get news that
21 he's going to Al-Madinah and he's tied himself to this pillar and they find out what he did. So the
22 Prophet s.a.w. says in some terms, more or less, that if he had come to me and told me, I would
23 have forgiven him. But since he has taken and tied himself to the pole, then let him wait for the

1 order of Allah s.w.t. So now they're saying to Muhammad s.a.w., no, the Jews are saying, send
2 us someone else.

3 (45:20 - 45:30)

4 We want to have some terms. Or let someone judge between us and you. So the Prophet s.a.w.
5 says yes and he says to them, who do you want? And they say, we want Sa'd ibn Mu'adh.

6 (45:30 - 45:42)

7 Who's Sa'd ibn Mu'adh? The one who was shot with the arrow. In Al- Madinah, he's wounded
8 and someone's tending to his wound. The Prophet

9 s.a.w. says, yes, no problem.

10 (45:43 - 45:51)

11 Sa'd can be an arbitrator between us. His judgment will be the final judgment. The judgment of
12 Sa'd is the judgment.

13 (45:53 - 46:05)

14 So they send word to Sa'd and Sa'd, as we said, was wounded and he came on a donkey. And
15 he came to this area where this scene was taking place. When they saw him, their leaders came
16 out of their fortress.

17 (46:06 - 46:17)

18 And Sa'd r.a, he's told that he's going to judge between Muhammad s.a.w. and the Jews. So
19 Sa'd, he turns to the Jews. Sorry, before that, we should go before that.

20 (46:18 - 46:31)

21 When Al-Aws knew that Sa'd was picked and Sa'd used to be an ally to them. Because Al-Aws
22 was an ally with Banu Qurayza. They came to him and they said, show mercy.

23 (46:31 - 46:38)

1 These people used to be our allies. And he says, I'm going to take a stand today. A stand that is
2 only for Allah.

3 (46:39 - 46:48)

4 When he said this, the Muslims, who were telling him, relax a bit, take it easy on him. They knew,
5 khalas, they're all dead. From that time, they knew they were dead.

6 (46:49 - 46:57)

7 So Sa'd r.a, he gets to this area. The Prophet s.a.w., he says, get up for your chief. And now
8 there's a difference of opinion.

9 (46:58 - 47:16)

10 The Prophet s.a.w., did he mean to the Jews, get up for your chief? Or did he mean for Al-Aws,
11 get up for your chief? Because there's a consensus that we don't stand for anyone. We don't
12 stand for anyone.

13 Unless a person has come from a travel, or you're greeting somebody at your home, you stand
14 up.

15 (47:16 - 47:28)

16 Even the Prophet s.a.w., he did not want the companions to stand for him. And he would tell the
17 companions, do not overpraise me as the Christians overpraise Jesus, the son of Mary. So he
18 didn't want people to stand for him.

19 (47:29 - 47:44)

20 So this is where this proof comes now. When the Prophet s.a.w. said, stand for your chief, it was
21 either the Jews standing for him, or it was some of the people from Al-Aws who stood for their
22 chief, being that he was sick and wounded, and they wanted to help him off his animal. Not
23 everybody stood up.

1 (47:44 - 47:58)

2 The Prophet s.a.w. didn't stand, nor did any of the other companions. So that's just a side note.

3 Sa'd r.a., he stands between the Muslims and the Jews.

4 (47:59 - 48:32)

5 And he turns to the Jews and he says, whatever decision I give, are you going to accept it? And
6 they said yes. And then he turns to where the Prophet s.a.w. was sitting, and he didn't want to
7 look the Prophet s.a.w. in the face, nor did he want to mention his name. So he sort of indirectly
8 looked at the Prophet s.a.w. and looked away, and he said, as for the one who is sitting, does he
9 also agree to my judgement? And who is he referring to? The Prophet s.a.w. And the Prophet
10 s.a.w. says yes.

11 (48:34 - 48:43)

12 What are the Jews thinking? This guy used to be our ally in the past. We've had wars together,
13 we've supported each other, there was business and trade. He's going to help us out.

14 (48:45 - 49:04)

15 But he's already said I'm going to take a stance now that's going to please Allah s.w.t. No one
16 else. So he gives the judgement. His judgement was, because of their treachery, he says as for
17 all their fighting men, they are to be executed.

18 (49:06 - 49:16)

19 Every single one of their fighting men is to be killed. As for their women and children, they are to
20 be taken as captives. So this was the judgement that he gave.

21 (49:16 - 49:38)

22 Upon hearing this, the Prophet s.a.w. in a happy way, a happy tone, he says to Sa'd s.a.w. By
23 Allah you have been ruled by a ruling that is above the seven heavens, or above the seven
24 skies. A ruling from Allah

1 s.w.t. Some people say that this is a reference from the book of the Jews. That if they are
2 treacherous even from their own book, this is how they are dealt with.

3 (49:38 - 50:00)

4 Their men are killed and their women and their children are enslaved. So when he judged, he
5 was either judging to what their book had already said, or he is judging by a way that Allah s.w.t.
6 was pleased with.

7 Either way, all the fighting men were to be killed, and all the women and children were to be
8 taken as hostages.

9 (50:04 - 50:21)

10 According to Ibn Ishaq, he says on that day that six to nine hundred fighting men were killed. Six
11 to nine hundred men were executed. And no woman and no child was killed.

12 (50:22 - 50:38)

13 Except for one woman, and I'll get to her and I'll say why. But how do you tell who's a man and
14 who's not? The companions, they also tell us this, and they didn't even leave this out. And it's
15 narrated by Atiyah al-Qurazi.

16 (50:39 - 51:05)

17 He says, I was among the captives of Banu Quraiza, and the companions examined us. Those
18 who had begun to grow pubic hair were killed, and those who had no pubic hair were spared. So
19 the companions physically looked at to see if these people had pubic hair, and if they had pubic
20 hair, they were also killed.

21 (51:05 - 51:21)

22 Because in the culture of the Arabs and even in Islam today, we don't have this teenage area. In
23 the culture in the West that you live in, you're a child, you're a teenager, and then you're an adult.
24 In that teenage year, you're allowed to do whatever you want.

1 (51:22 - 51:47)

2 Experiment. Try everything. You're not held accountable.

3 No. In those times, and even in Islam today, you're either somebody who is liable or not liable, if
4 that's the word. So once a person reaches puberty, he's now liable for his sins, right? So they
5 were killed, and these ones were spared.

6 (51:47 - 52:03)

7 As for the woman who was killed, her name was Nubata. And she was actually sitting with Aisha
8 radiallahu anha, watching her men being killed. So as the men are being killed one after the
9 other, she's there smiling and laughing.

10 (52:05 - 52:20)

11 And Aisha, she can't work out why this woman is laughing. Your men, your tribesmen are being
12 killed and you're laughing, you're happy. What is that? And right then and there, her name is
13 called, and she's also taken and she is killed.

14 (52:21 - 52:37)

15 Why was she killed? When one of the companions was coming near the fortress, she took a
16 stone that they used to use to grind the wheat, and she threw it from the top and she killed one of
17 the companions. So this was her just reward for killing that Muslim. So she was the only woman
18 killed at that time.

19 (52:38 - 52:54)

20 And all the other women were taken into captivity. Why were they taken into captivity? Someone
21 might say, why were they allowed not to just be let go? How were they going to survive in that
22 time without men? There's no sentencing, there's no medicare, there's no housing commission.
23 You can't just leave the women out by themselves.

24 (52:55 - 53:21)

1 So even in that taking of captivity, they were being taken care of by their masters or their captors
2 at the time. I also want to mention something that happened between them before they actually
3 came out to accept the judgement of Sa'd. Remember we said that the main leader of their tribe
4 was a man called Ka'ab.

5 (53:23 - 53:41)

6 And he said to the Jews, look, you only have three options. Either you come out and you accept
7 this man, Muhammad SAW, as a prophet of Allah, because we know him to be a prophet of Allah
8 because he's written in our books. You either come out and you declare your Islam and he would
9 forgive you.

10 (53:43 - 54:01)

11 They said, no, we're not going to take him as a prophet because we have our own book. So then
12 he says to them, well, I'll give you another option. Why don't we kill all our women and children
13 and then we would go out and we would fight.

14 (54:01 - 54:13)

15 And if we are victorious, then we would find other women to marry and then we can start our
16 generations again. And again, they said, no, we're not going to do that. And he said, then we only
17 have a last option.

18 (54:13 - 54:23)

19 And that is that we come out and we fight the Muslims on the day of the Sabbath. When this was
20 happening, the siege was on a Saturday. And they said, no, we're not going to break the laws.

21 (54:26 - 54:38)

22 So then he says to them, he said, you people from the day that you were born, you would never
23 ever agree with one another. And this is how stubborn they were. As we said, the men were
24 killed.

1 (54:39 - 54:56)

2 The children and the women were taken as slaves. Now, I want to speak about two companions
3 that we bring up. First being Sadr al-Mu'adh radiallahu anhu.

4 (54:57 - 55:11)

5 As soon as the last Jewish man was killed, the wound that was now closing opened right up and
6 blood started to pour. Actually, the artery had hit his arm. The arrow had hit his artery in his arm.

7 (55:12 - 55:28)

8 As soon as the last Jew was killed, what did he make the du'a to Allah azza wa jal? Let me see
9 what's going to happen to him. As soon as that was done, the blood started to drip and he started
10 getting closer to his death. And this actually would lead to his death.

11 (55:28 - 55:42)

12 When they took him back to Al-Madinah, later on he would die. The Prophet ﷺ would check up
13 on him a couple of times, but by nightfall or day, the Prophet ﷺ hears that he had died. And the
14 Prophet ﷺ rushes towards his house.

15 (55:43 - 56:05)

16 As they are going to bury Sa'd radiallahu anhu, and know this about Sa'd. Remember, Sa'd is the
17 Sayyid of Al-Aws, one of the tribes of Al-Madinah. And he was a great supporter of Rasulallah ﷺ.
18 As he is dying, Jibril ﷺ and Jabir radiallahu anhu, he narrates this.

19 (56:06 - 56:48)

20 He comes to Rasulallah ﷺ and he says, Who is this servant that had died, for whom the gates of
21 all paradise have opened, and the throne of Allah has shook? Oh, the gates of Jannah had
22 opened for him, and the throne of Allah azza wa jal shook for at his death. Ibn Ammar, he
23 narrates that the Messenger ﷺ, he said, This is the righteous servant for whom the throne of
24 Allah shook, and for whom the gates of heavens were thrown open, and whose funeral was

1 witnessed by 70,000 of the angels, who had never ever descended to this earth before. To - On
2 this day.

3 (56:48 - 57:07)

4 70,000 angels descended to pray the janazah of Sa'd ibn Mu'adh radiallahu anhu. Why did the
5 throne of Allah azza wa jal shake? It was because of the pleasure of the throne that he was now
6 coming to the Jannah. This is how great this Sahabi was.

7 (57:08 - 57:36)

8 He was so great that when the Prophet ﷺ was speaking about the grave, that when all of us are
9 in our grave and the grave will close up on us, the Prophet ﷺ said, if anyone was going to be
10 spared from this closing in the grave, it would have been Sa'd ibn Mu'adh. So you can see his
11 high

12 status with the Prophet ﷺ and with Allah azza wa jal. Who's left now? Who's tied to the pole or
13 tied himself to the pillar? Abu al-Ubaidah radiallahu anhu.

14 (57:38 - 57:56)

15 When the Prophet ﷺ, he returns to Al-Madinah, he gets revelation and the revelation is clearing
16 Abu al-Ubaidah radiallahu anhu. He tells his wife because he's smiling as he's receiving this and
17 his wife asks why he's smiling. He says Allah azza wa jal has forgiven Abu al-Ubaidah.

18 (57:57 - 58:07)

19 She says, shall I not go inform him of this? He says yes. So she goes out to inform him and the
20 other companions here and everybody's happy. Now he can untie himself.

21 (58:07 - 58:20)

22 He goes, by Allah I'm not going to untie myself unless the Prophet ﷺ comes himself and unties
23 me. So the Prophet ﷺ gets news of this. He goes out and he unties Abu al-Ubaidah radiallahu
24 anhu.

1 (58:20 - 58:40)

2 At this point in time, there is no more Jews that remain in Madinah itself. No more troublemakers,
3 no one to stir trouble between the Ansar, no one to insult the Prophet ﷺ from the Jews. Now
4 there was only left 15 Munafiqin.

5 (58:42 - 58:54)

6 Some of the Jews had become Muslim before coming out of the fortress. They embraced Islam.
7 Their property and wives were saved and their children and their wives were left with them
8 because of their Islam.

9 (58:55 - 59:11)

10 The property that was taken from Banu Qurayza was distributed to the Prophet ﷺ and to the
11 Sahaba, those who were there. And that was the end of them. The only tribe or the only
12 stronghold for the Jews that remained was in Khaybar.

13 (59:12 - 59:28)

14 And because this is a three-part series, we won't be talking about that. So maybe in a new future,
15 Insha'Allah, we'll speak solely about Khaybar and what happened there. If any of the brothers or
16 sisters have any questions, now is the time to ask them related to the topic.

17 (59:28 - 59:38)

18 Here, please click on topic brothers. For the sisters, there's a phone number that's on the wall in
19 front of you. Just SMS your questions to that and I'll read the question out here and I'll answer it
20 if there is any questions.

21 (59:47 - 59:59)

22 No? I'm going to end with this then. The next time someone tells you who started the issues or
23 the problems between the Muslims and the Jews, we can see clearly where it started. And that is
24 the Jews themselves.

1 (1:00:00 - 1:00:19)

2 They had a treaty with Muhammad ﷺ. They were allowed to rule by their own book and their own
3 people. And if there was any issues, they had to refer it back to Allah and His Messenger. They
4 were to take care of their own selves and they broke the treaty.

5 (1:00:21 - 1:00:55)

6 So just remember that. And finally, remember my dear brothers that what caused the death of
7 Rasulallah ﷺ was a Jewish woman in Khaybar who had poisoned a piece of meat, a piece of
8 lamb that was given to the Prophet ﷺ. And he ate from it and even towards the end of his life, he
9 says, I am tasting the poison from the day of Khaybar. So know that your Prophet ﷺ was
10 poisoned by these mischief makers.

11 [sentence in Arabic]



EXPERT EVIDENCE PRACTICE NOTE (GPN-EXPT)

General Practice Note

1. INTRODUCTION

- 1.1 This practice note, including the *Harmonised Expert Witness Code of Conduct* (“**Code**”) (see **Annexure A**) and the *Concurrent Expert Evidence Guidelines* (“**Concurrent Evidence Guidelines**”) (see **Annexure B**), applies to any proceeding involving the use of expert evidence and must be read together with:
- (a) the Central Practice Note (CPN-1), which sets out the fundamental principles concerning the National Court Framework (“**NCF**”) of the Federal Court and key principles of case management procedure;
 - (b) the Federal Court of Australia Act 1976 (Cth) (“**Federal Court Act**”);
 - (c) the *Evidence Act 1995* (Cth) (“**Evidence Act**”), including Part 3.3 of the Evidence Act;
 - (d) Part 23 of the *Federal Court Rules 2011* (Cth) (“**Federal Court Rules**”); and
 - (e) where applicable, the Survey Evidence Practice Note (GPN-SURV).
- 1.2 This practice note takes effect from the date it is issued and, to the extent practicable, applies to proceedings whether filed before, or after, the date of issuing.

2. APPROACH TO EXPERT EVIDENCE

- 2.1 An expert witness may be retained to give opinion evidence in the proceeding, or, in certain circumstances, to express an opinion that may be relied upon in alternative dispute resolution procedures such as mediation or a conference of experts. In some circumstances an expert may be appointed as an independent adviser to the Court.
- 2.2 The purpose of the use of expert evidence in proceedings, often in relation to complex subject matter, is for the Court to receive the benefit of the objective and impartial assessment of an issue from a witness with specialised knowledge (based on training, study or experience - see generally s 79 of the *Evidence Act*).
- 2.3 However, the use or admissibility of expert evidence remains subject to the overriding requirements that:
- (a) to be admissible in a proceeding, any such evidence must be relevant (s 56 of the *Evidence Act*); and
 - (b) even if relevant, any such evidence, may be refused to be admitted by the Court if its probative value is outweighed by other considerations such as the evidence

being unfairly prejudicial, misleading or will result in an undue waste of time (s 135 of the Evidence Act).

- 2.4 An expert witness' opinion evidence may have little or no value unless the assumptions adopted by the expert (ie. the facts or grounds relied upon) and his or her reasoning are expressly stated in any written report or oral evidence given.
- 2.5 The Court will ensure that, in the interests of justice, parties are given a reasonable opportunity to adduce and test relevant expert opinion evidence. However, the Court expects parties and any legal representatives acting on their behalf, when dealing with expert witnesses and expert evidence, to at all times comply with their duties associated with the overarching purpose in the Federal Court Act (see ss 37M and 37N).

3. INTERACTION WITH EXPERT WITNESSES

- 3.1 Parties and their legal representatives should never view an expert witness retained (or partly retained) by them as that party's advocate or "hired gun". Equally, they should never attempt to pressure or influence an expert into conforming his or her views with the party's interests.
- 3.2 A party or legal representative should be cautious not to have inappropriate communications when retaining or instructing an independent expert, or assisting an independent expert in the preparation of his or her evidence. However, it is important to note that there is no principle of law or practice and there is nothing in this practice note that obliges a party to embark on the costly task of engaging a "consulting expert" in order to avoid "contamination" of the expert who will give evidence. Indeed the Court would generally discourage such costly duplication.
- 3.3 Any witness retained by a party for the purpose of preparing a report or giving evidence in a proceeding as to an opinion held by the witness that is wholly or substantially based in the specialised knowledge of the witness¹ should, at the earliest opportunity, be provided with:
 - (a) a copy of this practice note, including the Code (see Annexure A); and
 - (b) all relevant information (whether helpful or harmful to that party's case) so as to enable the expert to prepare a report of a truly independent nature.
- 3.4 Any questions or assumptions provided to an expert should be provided in an unbiased manner and in such a way that the expert is not confined to addressing selective, irrelevant or immaterial issues.

¹ Such a witness includes a "Court expert" as defined in r 23.01 of the Federal Court Rules. For the definition of "expert", "expert evidence" and "expert report" see the Dictionary, in Schedule 1 of the Federal Court Rules.

4. ROLE AND DUTIES OF THE EXPERT WITNESS

- 4.1 The role of the expert witness is to provide relevant and impartial evidence in his or her area of expertise. An expert should never mislead the Court or become an advocate for the cause of the party that has retained the expert.
- 4.2 It should be emphasised that there is nothing inherently wrong with experts disagreeing or failing to reach the same conclusion. The Court will, with the assistance of the evidence of the experts, reach its own conclusion.
- 4.3 However, experts should willingly be prepared to change their opinion or make concessions when it is necessary or appropriate to do so, even if doing so would be contrary to any previously held or expressed view of that expert.

Harmonised Expert Witness Code of Conduct

- 4.4 Every expert witness giving evidence in this Court must read the *Harmonised Expert Witness Code of Conduct* (attached in Annexure A) and agree to be bound by it.
- 4.5 The Code is not intended to address all aspects of an expert witness' duties, but is intended to facilitate the admission of opinion evidence, and to assist experts to understand in general terms what the Court expects of them. Additionally, it is expected that compliance with the Code will assist individual expert witnesses to avoid criticism (rightly or wrongly) that they lack objectivity or are partisan.

5. CONTENTS OF AN EXPERT'S REPORT AND RELATED MATERIAL

- 5.1 The contents of an expert's report must conform with the requirements set out in the Code (including clauses 3 to 5 of the Code).
- 5.2 In addition, the contents of such a report must also comply with r 23.13 of the *Federal Court Rules*. Given that the requirements of that rule significantly overlap with the requirements in the Code, an expert, unless otherwise directed by the Court, will be taken to have complied with the requirements of r 23.13 if that expert has complied with the requirements in the Code and has complied with the additional following requirements. The expert shall:
 - (a) acknowledge in the report that:
 - (i) the expert has read and complied with this practice note and agrees to be bound by it; and
 - (ii) the expert's opinions are based wholly or substantially on specialised knowledge arising from the expert's training, study or experience;
 - (b) identify in the report the questions that the expert was asked to address;
 - (c) sign the report and attach or exhibit to it copies of:
 - (i) documents that record any instructions given to the expert; and

- (ii) documents and other materials that the expert has been instructed to consider.

5.3 Where an expert's report refers to photographs, plans, calculations, analyses, measurements, survey reports or other extrinsic matter, these must be provided to the other parties at the same time as the expert's report.

6. CASE MANAGEMENT CONSIDERATIONS

6.1 Parties intending to rely on expert evidence at trial are expected to consider between them and inform the Court at the earliest opportunity of their views on the following:

- (a) whether a party should adduce evidence from more than one expert in any single discipline;
- (b) whether a common expert is appropriate for all or any part of the evidence;
- (c) the nature and extent of expert reports, including any in reply;
- (d) the identity of each expert witness that a party intends to call, their area(s) of expertise and availability during the proposed hearing;
- (e) the issues that it is proposed each expert will address;
- (f) the arrangements for a conference of experts to prepare a joint-report (see Part 7 of this practice note);
- (g) whether the evidence is to be given concurrently and, if so, how (see Part 8 of this practice note); and
- (h) whether any of the evidence in chief can be given orally.

6.2 It will often be desirable, before any expert is retained, for the parties to attempt to agree on the question or questions proposed to be the subject of expert evidence as well as the relevant facts and assumptions. The Court may make orders to that effect where it considers it appropriate to do so.

7. CONFERENCE OF EXPERTS AND JOINT-REPORT

7.1 Parties, their legal representatives and experts should be familiar with aspects of the Code relating to conferences of experts and joint-reports (see clauses 6 and 7 of the Code attached in Annexure A).

7.2 In order to facilitate the proper understanding of issues arising in expert evidence and to manage expert evidence in accordance with the overarching purpose, the Court may require experts who are to give evidence or who have produced reports to meet for the purpose of identifying and addressing the issues not agreed between them with a view to reaching agreement where this is possible ("**conference of experts**"). In an appropriate case, the Court may appoint a registrar of the Court or some other suitably qualified person ("**Conference Facilitator**") to act as a facilitator at the conference of experts.

- 7.3 It is expected that where expert evidence may be relied on in any proceeding, at the earliest opportunity, parties will discuss and then inform the Court whether a conference of experts and/or a joint-report by the experts may be desirable to assist with or simplify the giving of expert evidence in the proceeding. The parties should discuss the necessary arrangements for any conference and/or joint-report. The arrangements discussed between the parties should address:
- (a) who should prepare any joint-report;
 - (b) whether a list of issues is needed to assist the experts in the conference and, if so, whether the Court, the parties or the experts should assist in preparing such a list;
 - (c) the agenda for the conference of experts; and
 - (d) arrangements for the provision, to the parties and the Court, of any joint-report or any other report as to the outcomes of the conference (“**conference report**”).

Conference of Experts

- 7.4 The purpose of the conference of experts is for the experts to have a comprehensive discussion of issues relating to their field of expertise, with a view to identifying matters and issues in a proceeding about which the experts agree, partly agree or disagree and why. For this reason the conference is attended only by the experts and any Conference Facilitator. Unless the Court orders otherwise, the parties' lawyers will not attend the conference but will be provided with a copy of any conference report.
- 7.5 The Court may order that a conference of experts occur in a variety of circumstances, depending on the views of the judge and the parties and the needs of the case, including:
- (a) while a case is in mediation. When this occurs the Court may also order that the outcome of the conference or any document disclosing or summarising the experts' opinions be confidential to the parties while the mediation is occurring;
 - (b) before the experts have reached a final opinion on a relevant question or the facts involved in a case. When this occurs the Court may order that the parties exchange draft expert reports and that a conference report be prepared for the use of the experts in finalising their reports;
 - (c) after the experts' reports have been provided to the Court but before the hearing of the experts' evidence. When this occurs the Court may also order that a conference report be prepared (jointly or otherwise) to ensure the efficient hearing of the experts' evidence.
- 7.6 Subject to any other order or direction of the Court, the parties and their lawyers must not involve themselves in the conference of experts process. In particular, they must not seek to encourage an expert not to agree with another expert or otherwise seek to influence the outcome of the conference of experts. The experts should raise any queries they may have in relation to the process with the Conference Facilitator (if one has been appointed) or in

accordance with a protocol agreed between the lawyers prior to the conference of experts taking place (if no Conference Facilitator has been appointed).

- 7.7 Any list of issues prepared for the consideration of the experts as part of the conference of experts process should be prepared using non-tendentious language.
- 7.8 The timing and location of the conference of experts will be decided by the judge or a registrar who will take into account the location and availability of the experts and the Court's case management timetable. The conference may take place at the Court and will usually be conducted in-person. However, if not considered a hindrance to the process, the conference may also be conducted with the assistance of visual or audio technology (such as via the internet, video link and/or by telephone).
- 7.9 Experts should prepare for a conference of experts by ensuring that they are familiar with all of the material upon which they base their opinions. Where expert reports in draft or final form have been exchanged prior to the conference, experts should attend the conference familiar with the reports of the other experts. Prior to the conference, experts should also consider where they believe the differences of opinion lie between them and what processes and discussions may assist to identify and refine those areas of difference.

Joint-report

- 7.10 At the conclusion of the conference of experts, unless the Court considers it unnecessary to do so, it is expected that the experts will have narrowed the issues in respect of which they agree, partly agree or disagree in a joint-report. The joint-report should be clear, plain and concise and should summarise the views of the experts on the identified issues, including a succinct explanation for any differences of opinion, and otherwise be structured in the manner requested by the judge or registrar.
- 7.11 In some cases (and most particularly in some native title cases), depending on the nature, volume and complexity of the expert evidence a judge may direct a registrar to draft part, or all, of a conference report. If so, the registrar will usually provide the draft conference report to the relevant experts and seek their confirmation that the conference report accurately reflects the opinions of the experts expressed at the conference. Once that confirmation has been received the registrar will finalise the conference report and provide it to the intended recipient(s).

8. CONCURRENT EXPERT EVIDENCE

- 8.1 The Court may determine that it is appropriate, depending on the nature of the expert evidence and the proceeding generally, for experts to give some or all of their evidence concurrently at the final (or other) hearing.
- 8.2 Parties should familiarise themselves with the *Concurrent Expert Evidence Guidelines* (attached in Annexure B). The Concurrent Evidence Guidelines are not intended to be exhaustive but indicate the circumstances when the Court might consider it appropriate for

concurrent expert evidence to take place, outline how that process may be undertaken, and assist experts to understand in general terms what the Court expects of them.

- 8.3 If an order is made for concurrent expert evidence to be given at a hearing, any expert to give such evidence should be provided with the Concurrent Evidence Guidelines well in advance of the hearing and should be familiar with those guidelines before giving evidence.

9. FURTHER PRACTICE INFORMATION AND RESOURCES

- 9.1 Further information regarding Expert Evidence and Expert Witnesses is available on the Court's website.
- 9.2 Further information to assist litigants, including a range of helpful guides, is also available on the Court's website. This information may be particularly helpful for litigants who are representing themselves.

J L B ALLSOP
Chief Justice
25 October 2016

Annexure A

HARMONISED EXPERT WITNESS CODE OF CONDUCT²

APPLICATION OF CODE

1. This Code of Conduct applies to any expert witness engaged or appointed:
 - (a) to provide an expert's report for use as evidence in proceedings or proposed proceedings; or
 - (b) to give opinion evidence in proceedings or proposed proceedings.

GENERAL DUTIES TO THE COURT

2. An expert witness is not an advocate for a party and has a paramount duty, overriding any duty to the party to the proceedings or other person retaining the expert witness, to assist the Court impartially on matters relevant to the area of expertise of the witness.

CONTENT OF REPORT

3. Every report prepared by an expert witness for use in Court shall clearly state the opinion or opinions of the expert and shall state, specify or provide:
 - (a) the name and address of the expert;
 - (b) an acknowledgment that the expert has read this code and agrees to be bound by it;
 - (c) the qualifications of the expert to prepare the report;
 - (d) the assumptions and material facts on which each opinion expressed in the report is based [a letter of instructions may be annexed];
 - (e) the reasons for and any literature or other materials utilised in support of such opinion;
 - (f) (if applicable) that a particular question, issue or matter falls outside the expert's field of expertise;
 - (g) any examinations, tests or other investigations on which the expert has relied, identifying the person who carried them out and that person's qualifications;
 - (h) the extent to which any opinion which the expert has expressed involves the acceptance of another person's opinion, the identification of that other person and the opinion expressed by that other person;
 - (i) a declaration that the expert has made all the inquiries which the expert believes are desirable and appropriate (save for any matters identified explicitly in the report), and that no matters of significance which the expert regards as relevant have, to the

² Approved by the Council of Chief Justices' Rules Harmonisation Committee

- knowledge of the expert, been withheld from the Court;
- (j) any qualifications on an opinion expressed in the report without which the report is or may be incomplete or inaccurate;
 - (k) whether any opinion expressed in the report is not a concluded opinion because of insufficient research or insufficient data or for any other reason; and
 - (l) where the report is lengthy or complex, a brief summary of the report at the beginning of the report.

SUPPLEMENTARY REPORT FOLLOWING CHANGE OF OPINION

- 4. Where an expert witness has provided to a party (or that party's legal representative) a report for use in Court, and the expert thereafter changes his or her opinion on a material matter, the expert shall forthwith provide to the party (or that party's legal representative) a supplementary report which shall state, specify or provide the information referred to in paragraphs (a), (d), (e), (g), (h), (i), (j), (k) and (l) of clause 3 of this code and, if applicable, paragraph (f) of that clause.
- 5. In any subsequent report (whether prepared in accordance with clause 4 or not) the expert may refer to material contained in the earlier report without repeating it.

DUTY TO COMPLY WITH THE COURT'S DIRECTIONS

- 6. If directed to do so by the Court, an expert witness shall:
 - (a) confer with any other expert witness;
 - (b) provide the Court with a joint-report specifying (as the case requires) matters agreed and matters not agreed and the reasons for the experts not agreeing; and
 - (c) abide in a timely way by any direction of the Court.

CONFERENCE OF EXPERTS

- 7. Each expert witness shall:
 - (a) exercise his or her independent judgment in relation to every conference in which the expert participates pursuant to a direction of the Court and in relation to each report thereafter provided, and shall not act on any instruction or request to withhold or avoid agreement; and
 - (b) endeavour to reach agreement with the other expert witness (or witnesses) on any issue in dispute between them, or failing agreement, endeavour to identify and clarify the basis of disagreement on the issues which are in dispute.

ANNEXURE B

CONCURRENT EXPERT EVIDENCE GUIDELINES

APPLICATION OF THE COURT'S GUIDELINES

1. The Court's Concurrent Expert Evidence Guidelines ("**Concurrent Evidence Guidelines**") are intended to inform parties, practitioners and experts of the Court's general approach to concurrent expert evidence, the circumstances in which the Court might consider expert witnesses giving evidence concurrently and, if so, the procedures by which their evidence may be taken.

OBJECTIVES OF CONCURRENT EXPERT EVIDENCE TECHNIQUE

2. The use of concurrent evidence for the giving of expert evidence at hearings as a case management technique³ will be utilised by the Court in appropriate circumstances (see r 23.15 of the *Federal Court Rules 2011* (Cth)). Not all cases will suit the process. For instance, in some patent cases, where the entire case revolves around conflicts within fields of expertise, concurrent evidence may not assist a judge. However, patent cases should not be excluded from concurrent expert evidence processes.
3. In many cases the use of concurrent expert evidence is a technique that can reduce the partisan or confrontational nature of conventional hearing processes and minimises the risk that experts become "opposing experts" rather than independent experts assisting the Court. It can elicit more precise and accurate expert evidence with greater input and assistance from the experts themselves.
4. When properly and flexibly applied, with efficiency and discipline during the hearing process, the technique may also allow the experts to more effectively focus on the critical points of disagreement between them, identify or resolve those issues more quickly, and narrow the issues in dispute. This can also allow for the key evidence to be given at the same time (rather than being spread across many days of hearing); permit the judge to assess an expert more readily, whilst allowing each party a genuine opportunity to put and test expert evidence. This can reduce the chance of the experts, lawyers and the judge misunderstanding the opinions being expressed by the experts.
5. It is essential that such a process has the full cooperation and support of all of the individuals involved, including the experts and counsel involved in the questioning process. Without that cooperation and support the process may fail in its objectives and even hinder the case management process.

³ Also known as the "hot tub" or as "expert panels".

CASE MANAGEMENT

6. Parties should expect that, the Court will give careful consideration to whether concurrent evidence is appropriate in circumstances where there is more than one expert witness having the same expertise who is to give evidence on the same or related topics. Whether experts should give evidence concurrently is a matter for the Court, and will depend on the circumstances of each individual case, including the character of the proceeding, the nature of the expert evidence, and the views of the parties.
7. Although this consideration may take place at any time, including the commencement of the hearing, if not raised earlier, parties should raise the issue of concurrent evidence at the first appropriate case management hearing, and no later than any pre-trial case management hearing, so that orders can be made in advance, if necessary. To that end, prior to the hearing at which expert evidence may be given concurrently, parties and their lawyers should confer and give general consideration as to:
 - (a) the agenda;
 - (b) the order and manner in which questions will be asked; and
 - (c) whether cross-examination will take place within the context of the concurrent evidence or after its conclusion.
8. At the same time, and before any hearing date is fixed, the identity of all experts proposed to be called and their areas of expertise is to be notified to the Court by all parties.
9. The lack of any concurrent evidence orders does not mean that the Court will not consider using concurrent evidence without prior notice to the parties, if appropriate.

CONFERENCE OF EXPERTS & JOINT-REPORT OR LIST OF ISSUES

10. The process of giving concurrent evidence at hearings may be assisted by the preparation of a joint-report or list of issues prepared as part of a conference of experts.
11. Parties should expect that, where concurrent evidence is appropriate, the Court may make orders requiring a conference of experts to take place or for documents such as a joint-report to be prepared to facilitate the concurrent expert evidence process at a hearing (see Part 7 of the Expert Evidence Practice Note).

PROCEDURE AT HEARING

12. Concurrent expert evidence may be taken at any convenient time during the hearing, although it will often occur at the conclusion of both parties' lay evidence.
13. At the hearing itself, the way in which concurrent expert evidence is taken must be applied flexibly and having regard to the characteristics of the case and the nature of the evidence to be given.
14. Without intending to be prescriptive of the procedure, parties should expect that, when evidence is given by experts in concurrent session:

- (a) the judge will explain to the experts the procedure that will be followed and that the nature of the process may be different to their previous experiences of giving expert evidence;
 - (b) the experts will be grouped and called to give evidence together in their respective fields of expertise;
 - (c) the experts will take the oath or affirmation together, as appropriate;
 - (d) the experts will sit together with convenient access to their materials for their ease of reference, either in the witness box or in some other location in the courtroom, including (if necessary) at the bar table;
 - (e) each expert may be given the opportunity to provide a summary overview of their current opinions and explain what they consider to be the principal issues of disagreement between the experts, as they see them, in their own words;
 - (f) the judge will guide the process by which evidence is given, including, where appropriate:
 - (i) using any joint-report or list of issues as a guide for all the experts to be asked questions by the judge and counsel, about each issue on an issue-by-issue basis;
 - (ii) ensuring that each expert is given an adequate opportunity to deal with each issue and the exposition given by other experts including, where considered appropriate, each expert asking questions of other experts or supplementing the evidence given by other experts;
 - (iii) inviting legal representatives to identify the topics upon which they will cross-examine;
 - (iv) ensuring that legal representatives have an adequate opportunity to ask all experts questions about each issue. Legal representatives may also seek responses or contributions from one or more experts in response to the evidence given by a different expert; and
 - (v) allowing the experts an opportunity to summarise their views at the end of the process where opinions may have been changed or clarifications are needed.
15. The fact that the experts may have been provided with a list of issues for consideration does not confine the scope of any cross-examination of any expert. The process of cross-examination remains subject to the overall control of the judge.
16. The concurrent session should allow for a sensible and orderly series of exchanges between expert and expert, and between expert and lawyer. Where appropriate, the judge may allow for more traditional cross-examination to be pursued by a legal representative on a particular issue exclusively with one expert. Where that occurs, other experts may be asked to comment on the evidence given.
17. Where any issue involves only one expert, the party wishing to ask questions about that issue should let the judge know in advance so that consideration can be given to whether

arrangements should be made for that issue to be dealt with after the completion of the concurrent session. Otherwise, as far as practicable, questions (including in the form of cross-examination) will usually be dealt with in the concurrent session.

18. Throughout the concurrent evidence process the judge will ensure that the process is fair and effective (for the parties and the experts), balanced (including not permitting one expert to overwhelm or overshadow any other expert), and does not become a protracted or inefficient process.

Annexure A

Harmonised Expert Witness Code of Conduct^[2]

Application of Code

1. This Code of Conduct applies to any expert witness engaged or appointed:
 - (a) to provide an expert's report for use as evidence in proceedings or proposed proceedings; or
 - (b) to give opinion evidence in proceedings or proposed proceedings.

General Duties to the Court

2. An expert witness is not an advocate for a party and has a paramount duty, overriding any duty to the party to the proceedings or other person retaining the expert witness, to assist the Court impartially on matters relevant to the area of expertise of the witness.

Content of Report

3. Every report prepared by an expert witness for use in Court shall clearly state the opinion or opinions of the expert and shall state, specify or provide:
 - (a) the name and address of the expert;
 - (b) an acknowledgment that the expert has read this code and agrees to be bound by it;
 - (c) the qualifications of the expert to prepare the report;
 - (d) the assumptions and material facts on which each opinion expressed in the report is based [a letter of instructions may be annexed];
 - (e) the reasons for and any literature or other materials utilised in support of such opinion;
 - (f) (if applicable) that a particular question, issue or matter falls outside the expert's field of expertise;
 - (g) any examinations, tests or other investigations on which the expert has relied, identifying the person who carried them out and that person's qualifications;
 - (h) the extent to which any opinion which the expert has expressed involves the acceptance of another person's opinion, the identification of that other person and the opinion expressed by that other person;
 - (i) a declaration that the expert has made all the inquiries which the expert believes are desirable and appropriate (save for any matters identified explicitly in the report), and that no matters of significance which the expert regards as relevant have, to the knowledge of the expert, been withheld from the Court;
 - (j) any qualifications on an opinion expressed in the report without which the report is or may be incomplete or inaccurate;
 - (k) whether any opinion expressed in the report is not a concluded opinion because of insufficient research or insufficient data or for any other reason; and
 - (l) where the report is lengthy or complex, a brief summary of the report at the beginning of the report.

Supplementary Report Following Change of Opinion

4. Where an expert witness has provided to a party (or that party's legal representative) a report for use in Court, and the expert thereafter changes his or her opinion on a material matter, the expert shall forthwith provide to the party (or that party's legal representative) a supplementary report which shall state, specify or provide the information referred to in paragraphs (a), (d), (e), (g), (h), (i), (j), (k) and (l) of clause 3 of this code and, if applicable, paragraph (f) of that clause.

5. In any subsequent report (whether prepared in accordance with clause 4 or not) the expert may refer to material contained in the earlier report without repeating it.

Duty to Comply with the Court's Directions

6. If directed to do so by the Court, an expert witness shall:

(a) confer with any other expert witness;

(b) provide the Court with a joint-report specifying (as the case requires) matters agreed and matters not agreed and the reasons for the experts not agreeing; and

(c) abide in a timely way by any direction of the Court.

Conference of Experts

7. Each expert witness shall:

(a) exercise his or her independent judgment in relation to every conference in which the expert participates pursuant to a direction of the Court and in relation to each report thereafter provided, and shall not act on any instruction or request to withhold or avoid agreement; and

(b) endeavour to reach agreement with the other expert witness (or witnesses) on any issue in dispute between them, or failing agreement, endeavour to identify and clarify the basis of disagreement on the issues which are in dispute.

Annexure B

Concurrent Expert Evidence Guidelines

Application of the Court's Guidelines

1. The Court's Concurrent Expert Evidence Guidelines ("**Concurrent Evidence Guidelines**") are intended to inform parties, practitioners and experts of the Court's general approach to concurrent expert evidence, the circumstances in which the Court might consider expert witnesses giving evidence concurrently and, if so, the procedures by which their evidence may be taken.

Objectives of Concurrent Expert Evidence Technique

2. The use of concurrent evidence for the giving of expert evidence at hearings as a case management technique^[3] will be utilised by the Court in appropriate circumstances (see r 23.15 of the [Federal Court Rules 2011 \(Cth\)](#)). Not all cases will suit the process. For instance, in some patent cases, where the entire case revolves around conflicts within fields of expertise, concurrent evidence may not assist a judge. However, patent cases should not be excluded from concurrent expert evidence processes.

3. In many cases the use of concurrent expert evidence is a technique that can reduce the partisan or confrontational nature of conventional hearing processes and minimises the risk that experts become "opposing experts" rather than independent experts assisting the Court. It can elicit more precise and accurate expert evidence with greater input and assistance from the experts themselves.

4. When properly and flexibly applied, with efficiency and discipline during the hearing process, the technique may also allow the experts to more effectively focus on the critical points of disagreement between them, identify or resolve those issues more quickly, and narrow the issues in dispute. This can also allow for the key evidence to be given at the same time (rather than being spread across many days of hearing); permit the judge to assess an expert more readily, whilst allowing each party a genuine opportunity to put and test expert evidence. This can reduce the chance of the experts, lawyers and the judge misunderstanding the opinions being expressed by the experts.

5. It is essential that such a process has the full cooperation and support of all of the individuals involved, including the experts and counsel involved in the questioning process. Without that cooperation and support the process may fail in its objectives and even hinder the case management process.

Case Management

6. Parties should expect that, the Court will give careful consideration to whether concurrent evidence is appropriate in circumstances where there is more than one expert witness having the same expertise who is to give evidence on the same or related topics. Whether experts should give evidence concurrently is a matter for the Court, and will depend on the circumstances of each individual case, including the character of the proceeding, the nature of the expert evidence, and the views of the parties.

7. Although this consideration may take place at any time, including the commencement of the hearing, if not raised earlier, parties should raise the issue of concurrent evidence at the first appropriate case management hearing, and no later than any pre-trial case management

hearing, so that orders can be made in advance, if necessary. To that end, prior to the hearing at which expert evidence may be given concurrently, parties and their lawyers should confer and give general consideration as to:

(a) the agenda;

(b) the order and manner in which questions will be asked; and

(c) whether cross-examination will take place within the context of the concurrent evidence or after its conclusion.

8. At the same time, and before any hearing date is fixed, the identity of all experts proposed to be called and their areas of expertise is to be notified to the Court by all parties.

9. The lack of any concurrent evidence orders does not mean that the Court will not consider using concurrent evidence without prior notice to the parties, if appropriate.

Conference of Experts & Joint-report or List of Issues

10. The process of giving concurrent evidence at hearings may be assisted by the preparation of a joint-report or list of issues prepared as part of a conference of experts.

11. Parties should expect that, where concurrent evidence is appropriate, the Court may make orders requiring a conference of experts to take place or for documents such as a joint-report to be prepared to facilitate the concurrent expert evidence process at a hearing (see Part 7 of the Expert Evidence Practice Note).

Procedure at Hearing

12. Concurrent expert evidence may be taken at any convenient time during the hearing, although it will often occur at the conclusion of both parties' lay evidence.

13. At the hearing itself, the way in which concurrent expert evidence is taken must be applied flexibly and having regard to the characteristics of the case and the nature of the evidence to be given.

14. Without intending to be prescriptive of the procedure, parties should expect that, when evidence is given by experts in concurrent session:

(a) the judge will explain to the experts the procedure that will be followed and that the nature of the process may be different to their previous experiences of giving expert evidence;

(b) the experts will be grouped and called to give evidence together in their respective fields of expertise;

(c) the experts will take the oath or affirmation together, as appropriate;

(d) the experts will sit together with convenient access to their materials for their ease of reference, either in the witness box or in some other location in the courtroom, including (if necessary) at the bar table;

(e) each expert may be given the opportunity to provide a summary overview of their current opinions and explain what they consider to be the principal issues of disagreement between the experts, as they see them, in their own words;

(f) the judge will guide the process by which evidence is given, including, where appropriate:

- (i) using any joint-report or list of issues as a guide for all the experts to be asked questions by the judge and counsel, about each issue on an issue-by-issue basis;
- (ii) ensuring that each expert is given an adequate opportunity to deal with each issue and the exposition given by other experts including, where considered appropriate, each expert asking questions of other experts or supplementing the evidence given by other experts;
- (iii) inviting legal representatives to identify the topics upon which they will cross-examine;
- (iv) ensuring that legal representatives have an adequate opportunity to ask all experts questions about each issue. Legal representatives may also seek responses or contributions from one or more experts in response to the evidence given by a different expert; and
- (v) allowing the experts an opportunity to summarise their views at the end of the process where opinions may have been changed or clarifications are needed.

15. The fact that the experts may have been provided with a list of issues for consideration does not confine the scope of any cross-examination of any expert. The process of cross-examination remains subject to the overall control of the judge.

16. The concurrent session should allow for a sensible and orderly series of exchanges between expert and expert, and between expert and lawyer. Where appropriate, the judge may allow for more traditional cross-examination to be pursued by a legal representative on a particular issue exclusively with one expert. Where that occurs, other experts may be asked to comment on the evidence given.

17. Where any issue involves only one expert, the party wishing to ask questions about that issue should let the judge know in advance so that consideration can be given to whether arrangements should be made for that issue to be dealt with after the completion of the concurrent session. Otherwise, as far as practicable, questions (including in the form of cross-examination) will usually be dealt with in the concurrent session.

18. Throughout the concurrent evidence process the judge will ensure that the process is fair and effective (for the parties and the experts), balanced (including not permitting one expert to overwhelm or overshadow any other expert), and does not become a protracted or inefficient process.

Annexure AI- 2

No. NSD 1503 of 2024

Federal Court of Australia

District Registry: New South Wales

Division: General

PETER WERTHEIM AM and another

Applicants

WISSAM HADDAD and another

Respondents

This is the annexure marked "**Annexure AI-2**" and referred to in the affidavit of Sheikh Adel Ahmad Muhammad Ibrahim sworn 14 May 2025

Expert Report of Sheikh Adel Ahmad Muhammad Ibrahim

9 MAY 2025

In the name of Allah, the Most Merciful, the Most Compassionate

Praise be to Allah, Lord of the Worlds, and may His prayers and peace be upon our Master Muhammad and his offspring and all his companions.

Introduction

1. My name is Adel Ahmad Muhammad Ibrahim.
2. I am an Islamic Sheikh at Greenacre Prayers Hall, located at 8/146 Waterloo Road, Greenacre, New South Wales 2190, and at the Lakemba Mosque located at 65-67 Wangee Road, New South Wales 2195.
3. I understand that Mr Robert Goot (Barrister) and Mr Peter Wertheim AM (**Applicants**) have commenced legal proceedings in the Federal Court of Australia, claiming that Mr Haddad has contravened Section 18C of the *Racial Discrimination Act 1975* (Commonwealth) because of his delivery of several sermons and his participating in a recorded interview, all around November 2023.
4. I am a Sheikh who primarily offers my services around the Western Sydney area. When I am called out to various centres and mosques, I attend to lead prayers and give classes, talks and sermons. The extent of my relationship with Mr Haddad is religious based and based on religious calling and religious activity. Mr Haddad has previously called me to the old Al Madina Dawah Centre situated at 3 Kitchener Parade Bankstown to deliver sermons and classes. This was not regular. I otherwise have no other involvement with Mr Haddad or the Al Madina Dawah Centre.
5. I also understand that the Applicants have stated that Mr Haddad's sermons were likely to cause members of the Jewish community in Australia to feel offended, insulted, humiliated or intimidated.

Expert Code of Conduct

6. I have read and understood the expert directions, the agreed expert directions as well as the Harmonised Expert Witness Code of Conduct (Annexure A in the Expert Witness Practice Memo issued by the Federal Court - GPN – EXPT), and I agree to comply with them. These documents were also read and summarised to me by the interpreter. The views provided in this report are based entirely or largely on specialised knowledge as a result of my training, study and experience.

The questions posed

7. The questions I was asked while preparing this report were as follows:

(A) Please explain each of the following and its importance in Islam:

- The Holy Qur'an;
- Hadith;
- The Six Books
- Sunnah;
- Tafsir.

(B) Please explain the necessary requirements that a person should satisfy to become a preacher or teacher of Islam, including the extent to which Islam recognises non-specialist preachers (ordinary preachers).

(C) The Islamic narratives in the Holy Qur'an and Hadith include descriptions of the religious and military encounters that the Prophet Muhammed had with the Jews of Medina. Do you agree or disagree? If you agree, please provide examples.

(D) Please watch each sermon, and for each sermon, provide your opinion on whether the words spoken by Mr Haddad in the sermon are supported by the Holy Qur'an, Hadith, the Tafsir, or any other Islamic religious text or teaching, and the extent of such support. When doing so, please address the yellow-shaded sections in Table C of your file.

8. I understand that the yellow-shaded sections in Table C of the file are portions of transcripts made from the speeches delivered by Mr Haddad. In this document, some portions of transcripts made from the speeches have been highlighted).

(E) Please describe the extent of the Muslim community's concern or interest regarding the military operations undertaken by Israel in Gaza and the West Bank after 7 October 2023. Please identify the sources of your knowledge of these matters.

9. I have included a full copy of the letter of instruction given to me at the end of this report.

Experience, background and qualifications

10. I was born in Kuwait in 1973 and lived there until I was about 17 years old. I then lived in Jordan for 4 years and in Egypt for a year before migrating to Australia. I am a Muslim and I am of Palestinian origin (from Jenin).

11. I hold a Bachelor's degree in Islamic Shari'a from the Islamic University of Medina, the Kingdom of Saudi Arabia. I also hold a diploma in interior design from the Arabic Community College of Applied Arts, the Hashemite Kingdom of Jordan.

12. I hold an 'Ijaza' certificate in Tajweed and Qira'at (Hafs and Shu'bah narrations from Asim), under the supervision of Sheikh Saeed Abdul Karim Al-Hilu, recognised in the Ten Qira'ats, the Hashemite Kingdom of Jordan.

13. I hold an 'Ijaza', meaning accreditation or authorisation/certification, for correcting and memorising the Holy Qur'an from the chain of transmission transmitted by Sheikh Ibrahim Barakat, the Republic of Lebanon.
14. I also hold an Ijaza at the Hafiz degree in Qur'an memorisation in Tajweed format from the Hafiz Centre in Greenacre. My specialisation is in the field of understanding and applying the Qur'an. I have deep knowledge and experience in understanding and applying the Qur'an and Hadith.
15. I hold an Ijaza in the following six books of Hadith:
- a) Sahih Al – Bukhari;
 - b) Sahih Muslim;
 - c) Sunan Abu Dawood;
 - d) Sunan Al – Tirmidhi;
 - e) Sunan Al- Nasa'I;
 - f) Sunan Ibn Majah
16. I also hold Ijaza in the following additional books on Hadith:
- a) Musnad Imam Ahnad;
 - b) Al – Muwatta' by Imam Malek.
17. I am an Imam also known as a recognised Islamic Prayer Leader and am often asked to lead prayers at the various Sunni community mosques and centres throughout Sydney.

The material looked at and methodology

18. While preparing this report, I watched:
- a) The lecture 'The Jews in Medina, Part 1';
 - b) The sermon 'Murdered by Israel';
 - c) The lecture 'The Jews in Medina, Part 2';
 - d) The podcast 'Media release about the situation of Palestine in the world';
 - e) The lecture 'The Jews in Medina, Part 3'.
19. I was able to understand the Speeches delivered by Mr Haddad in English and have read the transcript of those Speeches in English. I am aware of the portions of the English version of the speeches that are highlighted in yellow.
20. I can speak and understand English, but Arabic is my mother tongue and I prefer to use it for communicating and listening.
21. I will attach a copy of the specific quote or reference I cite from the Qur'an, Hadith or any other source in a separate document along with my qualifications and certificates.

Please explain each of the following and its importance in Islam

The Holy Qur'an

22. The Qur'an is the word of Allah (glorious and exalted is He) that was revealed to the heart of the Prophet Muhammad SAWS^a through the Angel Gabriel (peace be upon him), and Allah has preserved it from distortion until the Day of Judgment.¹

(Translator's note: SAWS means 'May Allah's prayers and peace be upon him'.)

23. The Qur'an consists of 114 surahs, divided into chapters on creed, history, jurisprudence, and society, serving as a moral guide for monotheists in Islam. It contains teachings, supplications, parables, and guidance on how Muslims should live their lives to achieve eternity in Paradise. The Qur'an is the foundation of the Islamic religion and represents the divine constitution that guides believers to the truth and the straight path. The Holy Qur'an is considered an eternal miracle, as Allah challenged the Arabs with its unparalleled eloquence to prove the truthfulness of the Prophet Muhammad, SAWS.
24. The Holy Qur'an is the primary source of legislation in Islam and the Holy Book. Muslims derive from it matters of creed, worship, morality, and social interactions. Reciting the Qur'an is considered one of the greatest acts of worship in Islam, and those who recite it are greatly rewarded.

Prophet's Hadith

25. Hadith is an Arabic word that means 'report' or 'narration'. Hadith is a report of the teachings, actions, sayings and approvals of the Prophet Muhammad, SAWS, as well as the customs he followed. The Prophet Muhammad, SAWS, did not speak from his own inspiration; rather, what he said and did was inspired and guided by Allah Almighty.²
26. Hadith consists of all the sayings, actions and approvals of the Prophet Muhammad, SAWS, and is a practical explanation of the Holy Qur'an.
27. Hadith is considered the secondary source of legislation in Islam and carries significant weight in Islamic teachings, practices and rituals.³
28. Hadith is the practical example of the Prophet, SAWS, and a model of the daily lives of Muslims.⁴

¹ 'Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (Al-Hijr 15:9) and 'And whatever you differ over, its ruling is with Allah. (Al Shura 42:10).

² 'He does not speak from [his own] inclination'. (An-Najm 53:3)

³ Secondary legislative source: 'I have been given the Qur'an and something similar to it.' Musnad Imam Ahmad.

⁴ 'Indeed, in the Messenger of Allah you had an excellent example to follow'. (Al-Ahzab 33:21)

29. Both the Holy Qur'an and Hadith comprise the foundation of fulfilling a Muslim's religious obligations, and both of these sacred texts must be read and practised together. Each text complements and completes the meanings of the other, and that is what is stated in Verse 16:44 of Surah An-Nahl: 'And We have sent down to you the message so that you may make clear to the people what was sent down to them'.

The Six Books

30. Hadith consists of six books of hadith known as the Six Books:

- a) Sahih Al-Bukhari (*by Imam Al-Bukhari*);
- b) Sahih Muslim (*by Imam Muslim*);
- c) Sunan Abu Dawud (*by Imam Abu Dawud*);
- d) Sunan Al-Tarmadhi (*by Imam Al-Tarmadhi*);
- e) Sunan Al-Nasa'i (*by Imam Al-Nasa'i*);
- f) Sunan Ibn Majah (*by Imam Ibn Majah*).

31. These books about Hadith are the most reliable Hadith collections in Sunni Islam. In particular, Sahih al-Bukhari and Sahih Muslim are known to be the most authentic books after the Qur'an. Hadiths and the Six Books in particular are a long-standing reference for scholars. These books are relied upon to derive religious rulings and fatwas. They contain the most authentic narrations, with their chains of narrators carefully verified.

The Prophet's Sunnah

32. Sunnah is the practice and tradition of the Prophet Muhammad, SAWS. It is the way of the Prophet Muhammad, SAWS, encompassing his sayings, actions, approvals, and rejections. These actions and ways are found in the Six Books and are considered a model for how the followers should live. It is a collection of traditional, social, and legal customs.
33. Sunnah even covers how the Prophet Muhammad, SAWS, ate, how he greeted others, the daily prayer, the importance of being kind, and seeking knowledge. It provides additional explanation of the Qur'an and details for praying, zakat, and Hajj.
34. Sunnah is effectively the way followers honour and preserve the legacy of the Prophet Muhammad, SAWS, to preserve his teachings for future generations

Tafsir (interpretation of the Qur'an)

35. Tafsir is the Shari'a scholarly topic dedicated to interpreting and explaining the Qur'an, and clarifying its meanings, objectives, teachings, and the rulings derived from it. Tafsir is an Islamic scholarly topic that delves into the meanings of the Qur'an's verses.

36. Without Tafsir, the Qur'an cannot be properly and accurately understood and applied. Giving Tafsir is a delicate matter and is restricted to scholars.
37. The purpose of Tafsir is to explain the meaning of Qur'anic verses and prevent misinterpretations and distortions of the Qur'an. It also serves as a guide for scholars, because it provides clarity behind what can sometimes be complex Qur'anic verses.
38. Giving interpretation is a delicate matter and is restricted to scholars who have undergone extensive training and study in the interpretation of the Qur'an. The interpretation must be precise: "Whoever speaks about the Qur'an based on his own opinion", and in another narration, "without knowledge, will take his seat in Hellfire" (Al-Tirmidhi).
39. In Tafsir, there are two major works:
 - a) Tafsir Al-Tabari; and
 - b) Tafsir Ibn Kathir.

Please explain the necessary requirements that a person should satisfy to become a preacher or teacher of Islam, including the extent to which Islam recognises 'ordinary' preachers.

40. In Sahih al-Bukhari 3461, Allah Almighty said through the Prophet Muhammad, SAWS: "Convey from me even if it is just one verse". In Islam, all Muslims are encouraged to spread the word of Allah, and thus, even those with little knowledge can preach for and about Islam, but kindly, with precision and honesty.
41. The basic requirement for a preacher or teacher in Islam is to have a sound knowledge of the sources of Shari'ah: the Qur'an, Sunnah, jurisprudence, and creed. No formal qualifications are required, but it is customary and acceptable to have sufficient knowledge and study, particularly of the Qur'an and Sunnah, for a person to be in a position to teach or preach about Islam.
42. The usual minimum requirements to become a preacher or a teacher of Islam as a custom that are widely accepted and recognised;
 - a) Understanding the pillars of faith;
 - b) Knowledge of the basic rules of worship - *praying, fasting, zakat, and Hajj*;
 - c) Understanding the creed;
 - d) Ability to deduce and understand references from the Qur'an and Hadith in teachings.
43. Any Muslim who chooses to preach must have a strong understanding of what he is preaching.
44. In Islam, ordinary teachers are considered recognised and accepted. They are encouraged to preach and teach based on their profession, knowledge and any special

study they have undertaken. For example, ordinary preachers often undertake individual training with different sheikhs to learn a certain core unit, such as creed. After completing their individual study with that sheikh, they gain sufficient knowledge in the field of creed and are able to pass on the lessons they have learnt to the rest of the followers. Ordinary preachers are encouraged to preach only what they know best, that is teaching ablution, praying, and morals.

45. An ordinary preacher is considered a ‘teacher’ because he is often a teacher in a particular topic or has undertaken study and training in a specific field, whether that was through formal study or informal study with one-on-one training with a sheikh, where he may receive ‘ijazah’

The Islamic narratives in the Holy Qur’an and Hadith include descriptions of the religious and military encounters that Muhammad had with the Jews of Medina. Do you agree or disagree? To what extent do you agree, please provide examples.

46. I agree that the Qur'an and Hadith contain descriptions of religious and military interactions of the Prophet Muhammad, SAWS, with the Jewish tribes in Medina. These accounts have been documented in both primary Islamic sources and historical records, providing context for the early Islamic community's relationship with the Jews. The reference to the Jewish people in Hadith primarily relates to the experiences of the Prophet Muhammad, SAWS, with the Jews of Medina;
47. Book 1, Hadith 36: Sahih Muslim provides the following hadith: “I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish prayer, and pay zakat. If they do that, then their blood and property are protected from me, with the exception of Islamic dictates (that is legal penalties), and their reckoning is with Allah”.

The meaning of “fight the people”

48. This refers to the polytheists (idol worshippers) who declared war on Islam, not the Jews/Christians who accepted to pay jizya (taxes) under Muslim rule (as in Surah Al Tawbah 9:29). It is not a general command to commit aggression. The Prophet, SAWS, only fought those who attacked Muslims or refused to coexist peacefully after inviting them to Islam. The hadith guarantees safety for those who accept Islam or live peacefully under its rule.

“With the exception of Islamic dictates” is a reference to Islamic legal penalties (such as the penalty for murder and theft).

49. Some misinterpret this to justify forced conversion, but scholars have emphasised peaceful coexistence: The Prophet, SAWS, concluded treaties with the Jews (such as the Constitution of Medina) and Christians (the delegation of Najran). This hadith emphasises the supremacy of Islam but strictly prohibits aggression against peaceful

people. It is often inaccurately cited, and a correct understanding requires historical context and scholarly interpretation.

50. The following are some other examples of encounters and interactions of the Prophet Muhammad, SAWS, with the Jewish people mentioned in the Qur'an and Hadith.

Surah Al-Baqara (2: 89-91)

It accuses some Jews of rejecting Muhammad, SAWS, although he is recognised in their holy books.

Surah Al 'Omran (3: 65-68)

It discusses the Jewish claims about Ibrahim (peace be upon him), asserting that he was a Hanif (*believer in monotheism*) and not a Jew.

Surah Al-Maedah (5: 41-44)

It criticises the Jewish scholars for their distortion of the holy books and taking of bribes.

Surah Al-Nisa' (4:46)

It mentions the Jews who 'distort words' to ridicule Islamic teachings.

Disputes and breaching of covenants

Surah Al-Hashr (59:2-5)

It describes the expulsion of the Banu Nadir due to their conspiracies against Muslims.

Surah Al-Ahzab (33: 26-27)

It addresses the siege of the Banu Qurayza after their betrayal in the Battle of the Trench.

Peaceful coexistence and the righteous Jews

Surah Al-A'raf (7: 159-160)

It praises a group of the Children of Israel for "providing guidance to the truth and doing justice thereby".

Surah Al-Mumtahinah (60: 8-9)

It permits righteousness and beneficence to non-Muslims who do not fight Muslims.

Narrations about the Jewish tribes and the Prophet Muhammad, SAWS

Doctrinal and social interactions

Sahih Al-Bukhari (Book 59, Hadith No. 362)

The Jews deliberately distorted words to mock the Prophet, SAWS.

Sahih Muslim (Book 4, Hadith No. 2146)

Jewish scholars tested the Prophet, SAWS, with questions intended to ridicule him.

Sunan Abu Dawud (Book 38, Hadith No. 4439)

A Jewish man used to constantly harass the Prophet, SAWS, but the Prophet forgave him after he converted to Islam.

Military struggles and treaties

Sahih Bukhari (Book 52, Hadith No. 68)

The Conquest of **Khaybar** and the treaty of the Prophet, SAWS, with the Jews to work as farmers there.

Sahih Muslim (Book 19, Hadith No. 4364)

The fate of the **Banu Qurayza** after their betrayal in the Battle of the Trench.

Musnad Ahmad (Hadith No. 22864)

The Prophet, SAWS, allowed the Jews to remain in Medina in exchange for paying the *jizya* (protection tax).

Positive relations with some Jews

Sahih Al-Bukhari (Book 23, Hadith No. 437)

The Prophet, SAWS, attended the funeral of one of his Jewish neighbours.

Sunan Ibn Majah (Book 6, Hadith No. 1257)

A Jewish woman gave the Prophet, SAWS, poisoned meat as a present, and he pardoned her after she confessed.

Scholarly interpretation (main points)

Not all Jews were enemies: Some converted to Islam (for example, Abdullah ibn Salam) or lived peacefully under Islamic rule.

Conflicts were political, not purely religious: They erupted over violations of treaties (such as the Banu Qurayza, who allied with the Quraysh).

The new literature: Islam allows peaceful coexistence with Jews under Islamic rule (*people of dhimma status*).

51. These sources reveal complex relationships ranging from hostility (due to betrayal) to cooperation treaties. The Prophet, SAWS, dealt with Jews based on their actions, not their identity.

“The Jews said, Allah’s hand is chained. May their hands be chained and may they be condemned for what they said. Rather, His hands are open, giving freely as He

pleases. That which has been revealed to you (O Prophet) from your Lord will only cause many of them to increase in wickedness and disbelief. We have stirred among them hostility and hatred until the Day of Judgment. Whenever they kindle the fire of war, Allah puts it out. And they strive to spread corruption in the land. And Allah does not like corruptors (64). Had the People of the Book only been faithful and feared Allah, We would have certainly absolved them of their sins and admitted them into the Gardens of Bliss (65). And had they observed the Torah, the Gospel, and what has been revealed to them from their Lord, they would have been overwhelmed with provisions from above and below. Some among them are upright, yet many do nothing but evil” (66)

From Surah Al-Maedah, Verses 64-66

Ibn Kathir's interpretation (The explanation)

The Jews' Claim: **'The Hand of God is chained' (Verse No. 64)**

Meaning of the Claim:

52. Some of the Jews of Medina claimed that Allah is 'stingy'—that is, His blessings are chained. They mocked the idea of divine generosity and suggested that Allah would not support the Prophet, SAWS, or the Muslims.

Allah Almighty responded:

“May their hands be chained”: A curse upon them to be stingy and cursed; a statement of the hardness of their hearts and their distance from guidance.

“Rather, His hands are open”: Evidence of Allah's power and vast mercy, a metaphor for His unlimited giving.

“Giving freely as He pleases”: A clear refutation of their claim, for Allah provides for whomever He wills without measure.

The divine punishment:

53. God decreed that there would always be enmity and division among them (as evidenced by the sectarian conflicts in Jewish history).
54. Whenever they ignited the fire of war against the truth, Allah extinguished it and thwarted their plot.

Conditional mercy for the People of the Book (Verses No. 65-66)

The opportunity for salvation:

55. Had the Jews and Christians believed in the Prophet Muhammad, SAWS, and followed the Torah and the Gospel sincerely, Allah would have:
- a) Forgiven their sins;

- b) Admitted them to paradise; and
- c) Provided them with abundant provisions, just as he did with the true believers before them.

The truth of their situation:

“Some of them are upright”: A reference to the fair minority among them (such as Abdullah ibn Salam, who converted to Islam).

“Yet many do nothing but evil”: The majority rejected the truth out of arrogance and stubbornness.

Allah’s absolute power: The claim that Allah is “stingy” is a complete lie; indeed, He is absolutely the most generous.

Mocking divine attributes is an act of unbelieving: Such claims incur Allah’s wrath and torture.

Allah's Justice: Even the People of the Book have a chance of salvation if they believe and follow their scriptures sincerely. *Historical Context:* These verses exposed the hypocrisy of some Jewish tribes in Medina who opposed Islam despite their knowledge of the truth.

Muslims must avoid arrogance and misunderstanding of Allah's decrees. Lessons in interfaith dialogue: True believers among Jews and Christians who sincerely follow their scriptures have a place in Islam.

Warning against corruption: Those who spread corruption will be met with divine disapproval.

The Story of the Banu Qaynuqa

56. The Banu Qaynuqa were one of the three major Jewish tribes in Medina (alongside the Banu Nadir and the Banu Qurayza). Members of this tribe were known for their goldsmithing and business, and they controlled the market. The Banu Qaynuqa signed the Paper of Medina, a treaty concluded by the Prophet, SAWS, with the inhabitants of Medina, including the Jews, guaranteeing mutual protection and peaceful coexistence.

Breach of the Treaty

57. Following the Muslims' victory in the Battle of Badr (624 CE), tensions escalated. The Banu Qaynuqa publicly mocked Muslims, especially after the Battle of Badr, and assaulted a Muslim woman in their marketplace, which led to a confrontation. They broke the covenant by conspiring against Muslims and cooperating with the Quraysh.
58. The Prophet, SAWS, warned them against transgression and demanded that they abide by the covenant, but they responded arrogantly, saying “Do not be deceived by the fact that you have encountered people who have no knowledge of war. If you fight us, you will know that we are the real men!”

59. So, the Muslims besieged them in their fortress for 15 days.
60. Abdullah ibn Ubayy (the leader of the hypocrites) intervened and insisted that members of the tribe be exiled rather than killed.
61. The Prophet, SAWS, favourably responded to him, and the Banu Qaynuqa were exiled to Syria, leaving their wealth and property behind.

References from Hadith:

62. **Surah Al Imran (3: 12-13):** Allah Almighty warns the Jews against falling into the same fate as their predecessors due to their disbelief and stubbornness.
63. **Sahih al-Bukhari (Book of Military Expeditions, Hadith No. 362):** The Prophet, SAWS, condemned their betrayal of covenant. Breaking the covenants brings divine punishment.
64. **Mercy in sentencing:** They were not annihilated, as was the case with the Banu Qurayza later, they were rather merely exiled.
65. **Political, not religious, disagreement:** They were expelled because of their **breach of the treaty** and their alliance with the enemies of Muslims, not because of their Jewish faith.

The Story of the Banu Nadir

66. The story of the Banu Nadir concerns the wealthy Jewish tribe of Medina, which was known for its palm groves and strong fortresses.
67. As in the story of the Banu Qaynuqa, they initially signed a treaty of neutrality with Muslims.

Their Betrayal (in the fourth year after Hijra / 625 CE)

68. After the Battle of Uhud, the Banu Nadir plotted to assassinate the Prophet Muhammad, SAWS, when he visited them to demand payment of weregild. Their plots were exposed through a revelation sent to the Prophet SAWS, as described in **Surah Al-Hashr, Verses No. 2-5**.
69. They fortified themselves within their fortresses, expecting support from Abdullah ibn Ubayy (the leader of the hypocrites), but he did not support them.

Siege and expulsion

70. The Prophet, SAWS, ordered their exile from Medina.
71. After a fifteen-day siege, they surrendered and were allowed to leave with a few of their possessions.

72. Most of them moved to Khaybar, while others fled to Syria.

Qur'anic Reference (Surah Al-Hashr 59:2-5)

"It is He who expelled those who disbelieved among the People of the Book from their homes for the first banishment"...

"Had Allah not decreed exile upon them, He would have punished them in this world"...

73. Meaning that Allah Almighty exposed the hidden conspiracies of the Jews against the Prophet Muhammad, SAWS, through the Angel Gabriel, peace be upon him.

74. The Holy Qur'an and Hadith document the interactions of the Prophet, SAWS, with the Jews of Medina, including doctrinal debates, broken treaties, and military conflicts. However, these were circumstantial reactions to political threats and events that took place at that time and not blanket condemnations of the Jewish faith. Islam recognises the existence of righteous Jews and permits peaceful coexistence with them under Islamic rule, as later evidenced in the Islamic history, particularly during the period of the caliphates, when Jews were subjected to persecution in Europe.

Please watch each sermon, and for each sermon, provide your opinion on whether the words spoken by Mr Haddad are supported by the Holy Qur'an, Hadith, the Tafsir, or any other Islamic religious text or teaching, and the extent of such support.

The Jews in Medina Part 1

75. I have watched the lecture, "The Jews in Medina – Part 1", read the text, and focused on the yellow-shaded sections. At the beginning of the lecture, Mr. Haddad started by talking about who the Jews of Medina were even before the arrival of the Prophet Muhammad, SAWS, and the interactions he had with them. In my opinion, Mr. Haddad was clearly referring to historical accounts relating to the Prophet Muhammad, SAWS, and the Jews of Medina during that period.

76. At minute 2:59 to 3:49, Mr Haddad said that the Jews were a people of much seditions even before the coming of Muhammad, SAWS. This is an accurate description and consistent with their portrayal in our sacred texts. In Sahih Muslim (2669),

the Prophet, SAWS, said: "You will follow the ways of those who came before you, inch by inch, and cubit by cubit, to the point that if they entered the hole of a lizard, you would enter it too."

We said: "O Messenger of Allah, the Jews and Christians?"

He said: "Who else?"

77. In the Islamic tradition, the Holy Qur'an and Hadith mention some of the behaviours and actions of some Jewish tribes and individuals during the time of the Prophet Muhammad, SAWS, and before his prophethood.

Evidence from the Qur'an

Disobedience and breaking covenants

78. The Qur'an mentions that some Jews broke their covenants and disobeyed Allah's commands even before the time of the Prophet Muhammad, SAWS.

Surah Al-Baqara (2:61)

"And remember when you said, O Moses! We cannot endure having the same food. So, call upon your Lord on our behalf to bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions. Moses said, Do you want to exchange what is better for what is worse? Go down to Egypt and you will find what you have asked for. They were stricken with disgrace and misery, and they invited the displeasure of Allah for rejecting Allah's signs and unjustly killing the prophets. This is a fair reward for their disobedience and violations."

Killing prophets and spreading corruption

79. The Qur'an accuses some Jews of killing the prophets and spreading corruption.

(Surah Al Imran) 3:112

They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a covenant with the people. They have invited the displeasure of Allah and have been branded with misery for rejecting Allah's signs and killing the prophets unjustly. This is a fair reward for their disobedience and violations."

Spreading discord (corruption) and distorting the Holy Books:

Surah Al-Ma'idah (5:41):

"O Messenger! Do not grieve for those who race to disbelieve—those who say, We believe with their tongues, but their hearts are in disbelief. Nor those among the Jews who eagerly listen to lies, eagerly listen to those who are too arrogant to come to you. They distort the Scripture, taking rulings out of context, then say, If this is the ruling you got, accept it, If not, beware...!"

Rejecting and mocking the Prophet

Surah Al-Baqara (2:89)

"And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognised, they disbelieved in it; so, the curse of Allah will be upon the disbelievers."

80. **Evidence from Hadith**

The Jewish tribes in Medina and their causing of discord

The Prophet Muhammad, SAWS, had conflicts with some Jewish tribes in Medina (the Banu Qaynuqa, the Banu Nadir, and the Banu Qurayza) because of their betrayals, conspiracies, and alliances with the enemies of Islam.

Sahih Bukhari (Hadith No. 3037)

"The Prophet, SAWS, said: Muslims will fight the Jews and will be victorious over them, until the trees and stones will say: O Muslim, O servant of Allah, here is a Jew, come and kill him."

Attempts to undermine the Prophet, SAWS

Some Jews tried to create doubts among Muslims by asking misleading questions.

Sahih Bukhari (Hadith No. 7363)

"The Jews came to the Prophet, SAWS, and said: O Abu al-Qasim! Tell us about the punishment for adultery if the adulterer is married. The Prophet, SAWS, said: He should be stoned to death. They said: You have spoken the truth. Then they started asking him about other things."

Historical strife before Islam

Some accounts indicate that some Jewish tribes in the Arabian Peninsula were involved in tribal conflicts and incitement even before Islam.

Ibn Ishaq's biography of the Prophet, Biography of the Messenger of God, SAWS

He mentions how some Jewish tribes in Yathrib (Medina) were involved in political manipulation and wars with Arab tribes before the migration of the Prophet, SAWS.

81. The Holy Qur'an and Hadith highlight that some (but not all) Jewish groups were involved in disobedience, betrayal, spreading corruption (sedition), and even killing prophets in the past. Nevertheless, Islam teaches us that generalising to include all Jews is incorrect, as there were righteous Jews as well (for example, those who supported the Prophet in Medina).
82. Mr Haddad states the persecution of the prophets during the time of the Jews of Medina. This is supported by religious texts, particularly the hadith of Abu Hurairah (may God be pleased with him), in which it is narrated that the Messenger of Allah, SAWS, said: The Children of Israel used to kill their prophets and disbelieve them. This is also found in the books of Bukhari and Muslim within the Prophetic Sunnah.
83. In Al-Qurtubi's interpretation: "Jews are a cursed people. Allah has condemned them to misery until the Day of Judgment because of their disbelief and killing of the prophets"

Qur'anic texts

Qur'an 3:21: *“Indeed, those who disbelieve in the signs of Allah and kill the prophets without right and kill those who enjoin justice among the people—then give them tidings of a painful punishment.”* **And in Quran 2:72:** *Allah Almighty says: “And [mention] when you killed a person and disputed over it, and Allah was to bring out that which you were concealing”.*

(Qur'an 2:61) *“They were stricken with disgrace and misery, and they invited the displeasure of Allah for rejecting Allah’s signs and unjustly killing the prophets. This is a fair reward for their disobedience and violations.”*

Allah says: *“Then because of wrongdoing on the part of the Jews, We prohibited them from certain good things which had been lawful to them, and because they averted many [people] from the way of Allah.”* (Qur'an 4:160)

“The Jews said, Allah’s hand is chained. May their hands be chained and may they be condemned for what they said.” (Qur'an 5:64)

Interpretation and scholarly work

Ibn Kathir’s Interpretation;

84. Regarding Verse No. 5:82 of the Quran, Ibn Kathir says, “The Jews were the fiercest enemies to Muslims, always plotting against Islam and its followers”.

But the Qur'an makes it clear that not all Jews are the same – **Qur'an 3:113** – *“They are not all the same. Among the People of the Scripture is a righteous community...”* and in **Quran 8:60**, *“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes”.* The Prophet Muhammad, SAWS, did not innately hate the Jews; in fact, he had Jewish neighbours in Medina with whom he did business and with whom he was able to maintain peaceful relations.

85. The conflict between Medina's Jews and Muslims at that time was intertwined and was extended to power, political conflict and religious fanaticism, which arose from the harmful actions and behaviour of Jews during their time in Medina. Throughout the speech, Mr Haddad refers to the Torah and the Talmud. I cannot comment on these sections because I have no expertise in Judaism and its books.
86. This text shows that the Jews, especially during the time of the Prophet, SAWS, were known for unjustly killing their prophets, disobeying Allah, distorting divine laws, and wronging themselves through sins. These rulings apply only to those who committed such acts, not to every Jew in every era.

“for rejecting Allah’s signs and unjustly killing the prophets. This is a fair reward for their disobedience and violations.” **Al-Baqara 2:61**

87. Mr Haddad talks about boycotting brands like Coca-Cola, Nike, McDonalds and others. █

█
 █
 █
 █

█ Many scholars, such as Sheikh Yusuf al-Qaradawi, have endorsed economic boycotts as a legitimate means of supporting Palestine. In fact, the Prophet Muhammad, SAWS, economically boycotted the Quraysh during their oppression of Muslims, and Mr Haddad discusses this in the lecture.

The Qur'an 5:2 commands us to help each other in righteousness and piety but not to help each other in sin and aggression.

88. Around the end of the lecture, Mr Haddad talks about the story of the Banu Qaynuqa tribe. His account of this story is accurate and supported by both the Holy Qur'an and the hadith in Sahih Muslim (Book 19, Hadith No. 4364).

A Muslim woman visited a jeweller from the Banu Qaynuqa tribe. A Jewish man secretly tied her garment in a way that exposed her when she stood up. A Muslim man present became enraged and killed the Jewish man responsible for that. The Jews then responded by killing the Muslim man. (Source: The Biography of Ibn Ishaq, narrated by Ibn Hisham) Instead of resolving the matter peacefully, the Banu Qaynuqa gathered in their fortress and openly defied the Muslims. They mocked the Prophet, SAWS, saying, "O Muhammad! Don't be fooled by your victory over the Quraysh (at Badr). If we fight you, you will see that we are the real men!" (Ibn Kathir in Al-Bidayah wa'l-Nihayah and the Biography of Ibn Ishaq). The Prophet, SAWS, besieged their fortress for 15 days until they surrendered. Initially, the Prophet intended to execute them for their betrayal, but Abdullah ibn Ubayy (the leader of the hypocrites) intervened, insisting that they be pardoned because of his alliance with them. The Prophet, SAWS, let them go but ordered that they be expelled from Medina (circa 624 CE). (Sahih al-Bukhari, Ibn Ishaq, Ibn Kathir).

89. Islam forbids the killing of innocent people, regardless of race, unless declared in a justifiable war. These accounts are prophetic signs and experiences, not calls for action. Islam promotes peace, justice, and wisdom.
90. In conclusion, based on my opinion, knowledge, and experience, I believe that the words uttered by Mr Haddad, with the exception of the parts where he refers to non-Islamic texts, fall within what is taught in the Holy Qur'an, narrated in the Hadith, and interpreted in Tafsir. Mr Haddad delivers a passionate lecture as a general preacher (teacher) in the lecture; and without an Islamic understanding or background regarding the accounts that Mr Haddad recounts, they could easily be misinterpreted.

The sermon Murdered by Israel

91. I have watched the sermon 'Murdered by Israel' and focused on the yellow shaded parts.

92. Mr Haddad refers to the media's 'perception' and its involvement in painting a picture that reflects the matters inaccurately. I cannot comment extensively on this topic, but the media's role in the attacks on Gaza, and the filtering of what was published, was a recognised issue of concern within our community. [REDACTED]
[REDACTED]

[REDACTED]
[REDACTED]

93. [REDACTED]
[REDACTED]

94. Mr. Haddad passionately encourages his followers to be “steadfast like a mountain” and “raise their voices loud and clear”, promoting the Sunnah of the Prophet Muhammad, SAWS, as a believer. Scripture which supports this includes:

Surah Hud (11:112)

“So, stand firm as you have been commanded, and those who repent with you, and do not transgress. Indeed, He is seeing what you do.” Allah commands believers to remain steadfast in their faith without compromise.

Surah Fussilat (41:30):

“Indeed, those who have said, Our Lord is Allah, and then remained on a right course—the angels will descend upon them, [saying]: Do not fear and do not grieve but receive good tidings of Paradise which you were promised.” Steadfastness is linked to divine support and Paradise.

Speaking the truth boldly (even against injustice)

Surah Al-Ma'idah (5:8):

“O you who have believed, be persistently standing firm for justice, witnesses for justice. And let not the hatred of a people prevent you from being just. Be just; that is closer to righteousness. And fear Allah. Indeed, Allah knows what you do.”

95. Muslims must adhere to the truth even if it conflicts with personal interests.

Surah Al-Ahzab (33:39)

“Those who convey the messages of Allah and fear Him and do not fear anyone except Allah. And sufficient is Allah as a witness.”

96. The Prophet Muhammad, SAWS, and the believers were commanded to speak the truth without fear of people;

Hadith (Sunan Abu Dawud 4344)

The Prophet, SAWS, said: *“Whoever among you sees an evil action, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart, and that is the weakest of faith”.*

Silence in the face of injustice is not an option. Believers must oppose falsehood verbally.

A hadith (Sahih Muslim 49)

A man asked the Prophet, SAWS: “What is the best form of jihad?” He replied: “A word of truth in the presence of a tyrannical ruler”.

This encourages Muslims to speak out boldly against injustice, even if it puts them in personal danger.

97. Mr Haddad refers to several Islamic legal texts in his sermon, most notably the phrase "There is a Jew behind me, kill him". This hadith is supported by the authentic hadith provided in Sahih al-Bukhari 3593. This book speaks of what will happen at the end of times. The hadith tells us that in our final hours on earth, there will be rivalry between Jews and Muslims. The Qur'an and Hadith distinguish between different groups of Jews, recognising that while some of them engaged in betrayal, deceit, and even hostility toward the prophets, others remained steadfast in righteousness and justice. For example, the Qur'an praises some Jewish scholars and individuals who recognised the truth of the Prophet Muhammad, SAWS, and embraced Islam, such as Abdullah ibn Salam (may Allah be pleased with him), a learned rabbi who became one of the closest companions of the Prophet, SAWS.
98. This balanced view rejects broad generalisations and evaluates people based on their deeds and faith, not their race or lineage. The teachings of Islam emphasise justice and equality, and condemn collective punishment or unfair blame, as in the Qur'anic verse: "And no bearer of burdens shall bear the burden of another" (Qur'an 17:15). Therefore,

while the Qur'an recounts historical conflicts with some Jewish tribes because of their breach of covenants and their hostility, it also emphasises the principle that measures goodness on the basis of piety and conduct—not just by tribal or religious affiliation. This well considered approach ensures that Muslims remain fair in their dealings with all people, including Jews, while remaining vigilant against injustice and falsehood in any form.

99. Much of what Mr Haddad says in his lectures is consistent with the application of the objectives of the Hadith books and the Qur'an. He delivers this sermon in a way that provides comfort but, in my opinion, mostly power to his audience. There are some media-related parts in the sermon that I cannot comment on specifically. These may be from Mr Haddad's own research or personal understanding. However, from an Islamic perspective, the legal texts Mr Haddad cites in this sermon are correct and faithfully reflect what is stated in the Hadith books and the Qur'an. However, for the most part, they are consistent with the moral objectives and teachings of the Hadith on how followers should deal with what is happening in Gaza.
100. Mr Haddad's sermons align with the fundamental objectives and moral teachings of the Qur'an and Hadith, particularly in how he addresses contemporary issues such as persecution in Gaza. His approach combines the rigour of a teacher with compassionate persistence, ensuring that his message not only educates but also strengthens his audience's faith and resolve. When he refers to the Islamic texts—whether verses condemning injustice (such as: "*Let not the hatred of a people prevent you from being just*" [Qur'an 5:8]) or the hadith that urges steadfastness (such as: "The shade of a believer on the Day of Judgment will be his charity" [Sahih al-Bukhari])—his citations are precise and based on classical interpretation (Tafsir) and fiqh (jurisprudence).
101. His emphasis on moral clarity and courage reflects the prophetic approach. The Prophet Muhammad, SAWS, never remained silent in the face of tyranny, whether against the oppressed people in Mecca or against the betrayal of the tribes of Medina. Similarly, Mr Haddad's sermons reject passivity, instead addressing the Qur'anic imperative to "*enjoin good and forbid evil*" (3:110) in a way that resonates with modern struggles. His discussion of media bias, although likely informed by his own research, reflects Islam's warning against uncritical acceptance of narratives (e.g., "*O you who have believed, if there comes to you a disobedient one with information, verify it*" [Qur'an 49:6]). Even when his criticisms extend beyond explicit texts, they remain ideologically consistent with Islam's traditions of critical research and defending truth.
102. Ultimately, his sermons are considered a modern embodiment of Islamic principles, balancing providing solace for the grieving people with a call to action, linking each argument to the timeless guidance of the Qur'an and Sunnah. This duality of comfort and strength is precisely how the Prophet, SAWS, dealt with crises, making Mr Haddad's approach not only pedagogically sound but also spiritually vital for Muslims today.

The Jews of Medina, Part 2

103. I have watched Mr Haddad's lecture, "Jews of Medina - Part 2". My focus was on the yellow shaded portions of the text. In this lecture, Mr Haddad retells the story of the Banu Nadir.
104. Mr Haddad's account is Islamically accurate and correct. The Banu Nadir were a Jewish tribe that existed during the time of Medina. They conspired to assassinate the Prophet Muhammad, SAWS, and their plot was revealed through a revelation to the Prophet Muhammad, SAWS. The story Mr Haddad recounts is supported by the Qur'anic verses in Surah *Al-Hashr* 59: 2-5.
105. Mr Haddad is true in stating that the Jewish tribes broke their agreements with the Prophet Muhammad, SAWS. This understanding is found in the Qur'an and Hadith through the tribal stories explained in this document.
106. This lecture is primarily based on retelling the story of the Banu Nadir and the experiences of the Prophet Muhammad, SWAS, and it is an accurate account.
107. In his lecture on "The Jews in Medina (Part 2)", Mr Haddad recounts historical events related to the Jewish tribe of the Banu Nadir, their plots against the Prophet Muhammad, SAWS, and their subsequent expulsion from Medina. His account is fully consistent with the Islamic texts, both the Qur'an and authentic hadith, and reflects the general Islamic teachings about covenants, betrayal, and divine justice.

The conspiracy against the Prophet, SAWS

After the Battle of Uhud (3 AH), the Banu Nadir, despite having agreed to a peace treaty with the Muslims, secretly planned to kill the Prophet, SAWS. They invited him under the guise of mediation, and they planned to throw a stone at him from the roof of a house.

Allah revealed their betrayal through Surah Al-Hashr (59: 2-5):

"It is He who expelled those who disbelieved among the People of the Book from their homes for the first banishment. You did not think they would leave, and they thought that their fortresses would protect them from Allah. But Allah came upon them from where they did not expect, and He cast terror into their hearts..." (Qur'an 59:2)

"And had Allah not decreed exile for them, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire." (Qur'an 59:3)

108. The Banu Nadir had signed the Constitution of Medina, which stipulated mutual defence and non-aggression. Their assassination attempt was a clear violation of the Charter, a recurring theme in the Quran's warnings:

*"Those who break the covenant of Allah after its confirmation and sever what Allah has ordered to be joined and spread corruption on earth—those are the losers."
(Qur'an 2:27)*

The siege and expulsion of the Banu Nadir

After discovering their conspiracies, the Prophet, SAWS, sent them a final warning: either to leave Medina within 10 days or face the consequences. They refused, barricaded themselves in their fortresses, and boasted of their alliances with the hypocrites. The Muslims besieged them for 15 days until they surrendered.

Unlike the Banu Qaynuqa (who were expelled), the Banu Nadir were allowed to take some of their possessions (as much as their camels could carry), but they had to surrender their weapons, land, and wealth.

Surah Al-Hashr (59: 5-7) describes their fate:

*"Whatever palm trees you cut down or left standing on their roots, it was by permission of Allah to disgrace the immoral people." (59:5)
"And whatever Allah bestowed upon His Messenger from them, you did not urge upon it any cavalry or camels. But Allah gives authority to His messengers over whom He wills." (59:6)*

The warning against betrayal by the Prophet, SAWS

(Sahih al-Bukhari) 4037:

The Prophet, SAWS, said:

"The Jews will split into seventy-one or seventy-two groups, and the Christians will split into the same, and my nation will split into seventy-three groups."

This highlights that not all Jews were traitors, but some groups (such as the Banu Nadir) were known for breaking treaties.

Ibn Abbas's explanation of Surah Al-Hashr

Ibn Kathir's interpretation (59: 1-5):

He explains that the expulsion of the Banu Nadir was a divine punishment for their betrayal, arrogance, and refusal to accept Islam despite their knowledge of its truth.

Divine Justice for those who break the covenant

The Qur'an once and again warns against betrayal (for example, in Surah 8:56), and the fate of the Banu Nadir is an historic lesson.

Prophetic mercy even in punishment

Despite an assassination attempt, the Prophet, SAWS, did not massacre them; rather, they were granted safe passage.

109. Just as the Banu Nadir spread false stories about the Prophet, SAWS [REDACTED].
110. Mr Haddad's account of the Banu Nadir's betrayal is fully supported by the Qur'an and Hadith, reinforcing the consequences of breaking treaties with Muslims, the importance of standing firm in the face of conspiracies, and the balance between justice and mercy in Islamic sentencing.

The response of the media in the world to the situation in Palestine

111. I watched the podcast about the situation of Palestine in the world, and the yellow shaded parts of the transcripts were focussed on. I do not wish to offer any opinion on this topic.

The Jews of Medina, Part 3

112. I have watched Mr. Haddad's lecture, "The Jews in Medina, Part 3," and the yellow shaded sections in the text were focussed on. This lecture is the final lecture and is Part 3 of the "Jews in Medina" lecture series presented by Mr. Haddad. Mr. Haddad recaps the content he discussed in his previous series on "The Jews in Medina," explicitly referring to the stories of the Banu Qaynuqa and the Banu Nadir. In this series, he retells the story of the Banu Qurayza.
113. Mr. Haddad's account of the story of the Banu Qurayza is Islamically accurate and authentic and can be found in the Qur'an 33:26-27 and 9: 10-33. The story of the Banu Qurayza (or Qurayza) is based on the betrayal of the Banu Qurayza tribe. In verses 26: 27-33, Allah punishes the tribe for their betrayal by siding with the enemies of Islam.
114. Mr. Haddad explains that it is not true that Muslims harbour a kind of hatred towards Jews, and this is true and hatred is not what our Qur'an teaches us. Islam does not encourage hatred toward Jews or any other religion.
115. In his lecture, "The Jews in Medina (Part 3)," Mr Haddad concludes his series by examining the last major Jewish tribe in Medina—the Banu Qurayza—and their ultimate betrayal during the Battle of the Trench (Ghazwat al-Khandaq, 5 AH). His retelling is fully

consistent with the Qur'an and authentic hadith, offering crucial historical and doctrinal insights into Islamic justice, breaking of covenants, and the response of the Prophet, SAWS, to betrayal. Below are some Qur'anic verses and hadiths that support this:

The Betrayal of the Banu Qurayza at the Battle of the Trench

Context: The siege of Medina by the Confederates

In 5 AH, the Quraysh allied with several tribes (including the Banu Nadir, who had previously been exiled) to destroy Islam.

They besieged Medina with more than 10,000 fighters and dug a trench around the city to starve the Muslims.

The Banu Qurayza, despite the peace treaty between them and the Muslims, secretly allied with the enemy and decided to attack Medina through the back door.

Divine revelation of their betrayal

Qur'an 33: 9-10

"O you who have believed, remember the favour of Allah upon you when there came hosts against you, and We sent against them a wind and hosts whom you did not know. You will see it, and Allah is All-Seeing of what you do."

Qur'an 26: 27-33 confirms the punishment of the Jews

"And He sent down those of the People of the Book who supported them from their fortresses and cast terror into their hearts, you killed a party and you took captive a party. And He made you inherit their lands, their homes, and their properties, and a land you had not trodden. And Allah is over all things competent."

The Prophet's response to betrayal

After the Confederates withdrew, the Prophet, SAWS, marched immediately to the Banu Qurayza fortresses and besieged them for 25 days.

Finally, they surrendered and accepted the judgment of Sa'd ibn Mu'adh (may Allah be pleased with him), the chief of the Aws tribe (who had been their allies before Islam). Sa'd's judgment was based on the Torah.

Sa'd's sentence was as follows:

The death penalty is to be carried out on their fighting men (according to Deuteronomy 10: 15-20 of the Torah, which stipulates death for betrayal in war).

Their women and children are to be taken captive.

Their wealth was to be distributed as spoils of war.

This sentence was not arbitrary, but rather in line with Jewish law itself, demonstrating Islamic justice.

Evidence from Hadith

Sahih al-Bukhari (4123) and Sahih Muslim (1768):

The Prophet, SAWS, said, "Let us go to the Banu Qurayza." When they saw him, they said, "O Abu al-Qasim! You have not broken a promise to us!" The Prophet, SAWS, said, "This is for those who have fulfilled our covenant".

116. This shows that the Banu Qurayza admitted their betrayal.

Sunan Abu Dawud (2665)

"The Messenger of Allah, SAWS, expelled the Banu Nadir, executed the Banu Qurayza, and left the Banu Qaynuqa [who had been exiled previously]."

117. The Qur'an emphasises justice, not collective punishment. Islam does not teach hatred of the Jews;

Quran 5:8: "And let not the hatred of a people prevent you from being just. Be just. That is closer to righteousness."

Quran 8:60: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them."

Examples of righteous Jews in Islam

118. Abdullah ibn Salam (may Allah be pleased with him): He was a Jewish rabbi who converted to Islam and became one of the close companions of the Prophet, SAWS.

119. The Qur'an praises some Jews who remained righteous:

"They are not all alike. Among the People of the Book is a community standing [in prayer], reciting the verses of Allah during periods of the night, prostrating in prayer." (Qur'an 3:113)

The mercy of the Prophet's, SAWS, even in sentencing

120. The punishment of the Banu Qurayza was related to their crime (betrayal in wartime), not a general judgment against all Jews.

121. The Prophet, SAWS, allowed the Jewish tribes to remain in the Arabian Peninsula (for example, the Jews of Khaybar who later signed treaties).

The seriousness of betraying treaties

122. Islam takes covenants seriously (Qur'an 8:56). The fate of the Banu Qurayza was the result of military betrayal, not merely religious differences.

Justice rather than revenge

123. The sentence was according to their own laws (the Torah), which proves the justice of Islam.

No generalisation against the Jews

124. The Qur'an makes a distinction between betraying groups and righteous individuals (3:75, 3:113).

125. The account by Mr Haddad about the Banu Qurayza's betrayal is supported by the Qur'an (9: 10-33, 26-27), confirmed by hadiths (Bukhari, Muslim and Abu Dawud), and consistent with Islamic justice rather than being hatred towards Jews generally.

126. His series removes the myths while maintaining the Quranic balance between justice and mercy.

127. In conclusion, Mr Haddad's sermons are directly supported by verses from the Qur'an, books of Hadith, and general Islamic knowledge and interpretation. These sermons were clearly directed to the followers of Islam and our community in the midst of what was a global genocide crisis and the killing of our innocent brothers and sisters abroad. The words Mr Haddad uttered stem directly from our Islamic faith, and the words Mr Haddad uttered are Islamically correct and Islamically supported. Mr Haddad's sermons are a pillar of strength for the praying people and followers of Islam, and in this time of crisis, Mr Haddad was not the only leader or teacher who offered strength and support to his community.

Please describe the extent of the Muslim community's concern or interest regarding the military operations undertaken by Israel in Gaza and the West Bank after 7 October 2023. Please identify the sources of your knowledge of these issues.

128. As a Palestinian Sheikh living in Sydney, I have observed deep concern, grief, and widespread activism within the Australian Muslim community regarding the Israeli military campaign in Gaza and the West Bank. Our community has been deeply affected by the attacks and genocide occurring in Gaza. Regardless of your faith, genocide and the killing of human beings under any circumstances is unacceptable and inhumane.

129. The lives of innocent women, children, men, infants, and families have been tragically lost. Needless to say, this has been a matter of concern within our community as a whole. We have all felt a deep sense of sadness in our hearts. It has been a topic of conversation everywhere. It has been the focus of talks in every mosque that I have led

prayers in during the month of October and after. Members of the community have approached me, visibly distressed and deeply saddened, speaking to me about family members they have lost abroad due to this attack.

130. As for sources of information, given that I am an Imam, the administrators of local mosques, organisations, community centres, and prayer centres, have communicated with me and told me that there was tremendous distress expressed by members in our community. I also watched the news about the attacks in Gaza and saw them on various social media platforms. Media articles were sent to me, and a discussion about these issues took place through the Sheikhs Committee group to which I belong. Some local organisations and mosques also asked me to provide guidance on how to comfort individuals who had lost family members overseas.
131. Keeping quiet about these issues that were taking place overseas goes against what the Holy Qur'an and Hadith teach us about injustice. It was not surprising that this topic was being discussed in local mosques and centres at that time, as it directly concerns our Muslim brothers and sisters. Silence on this issue is a betrayal of our Muslim brothers and sisters overseas and in our community within Australia. Mosques across Sydney dedicated their prayers and events to raise donations and their educational sessions to the people of Gaza. Multiple group discussions took place and meetings were held with a number of imams and sheikhs in Sydney, including myself, to discuss how to better support the Muslim community in Australia, particularly those who have lost family members.
132. Several statements have been issued by the National Imams Council of Australia regarding these issues. The Lakemba Mosque and the Gallipoli Mosque in Auburn also hosted forums on Palestine and the attacks on it.

Signed: [signature]

Sheikh Adel Ahmad Muhammad Ibrahim



PRIVATE AND CONFIDENTIAL

29 April 2025

Dear Sheikh Adel Ibrahim,

**RE: WERTHEIM & Ors & HADDAD & Ors – Federal Court of Australia Proceedings
NSD1503/2024**

Introduction

1. We refer to the above matter and confirm we act for Mr Wissam Haddad and the Al Madina Dawah Centre (ABN 388 967 325 114) (**the Centre**), the First and Second Respondents in Federal Court of Australia proceeding NSD1503/2024 (**Proceedings**).

Background

2. In November 2023, Mr Haddad delivered five sermons, speeches or interviews at the Al Madina Dawah Centre (**Speeches**) with the following titles:
 - (a) ‘The Jews of Al Madina Part 1’;
 - (b) ‘Murdered By Israel Khutbah Jummah’;
 - (c) ‘The Jews of Al Madina Part 2’;
 - (d) ‘Media Response to Reality of World Palestine’; and
 - (e) ‘The Jews of Al Madina Banu Quraytha Part 3’.
3. Videos of each of the Speeches are provided in **Tabs A** of your brief.
4. Mr Robert Goot SC and Mr Peter Wertheim AM (**the Applicants**) have commenced proceedings in the Federal Court of Australia alleging that Mr Haddad contravened section 18C of the *Racial Discrimination Act 1975* (Cth) by reason of the contents of the Speeches, including particular imputations that are alleged to have been conveyed by the Speeches about Jewish people. The imputations alleged to be conveyed by each Speech are extracted in **Tab B** of your brief.
5. The Applicants draw particular attention to certain passages of the Speeches. These are shown in yellow highlight in the transcripts at **Tab C** of your brief.

Instructions

6. You are instructed to prepare a written report giving your independent expert opinion as to each of the matters set out in **Annexure A** to this letter.
7. Your report should cite any sources you have relied upon, including any passages of religious text.

Role and obligations as an expert in Federal Court Proceedings

8. The Federal Court of Australia has guidelines for expert witnesses that are set out in:
 - (a) the Federal Court General Practice Note (GPN-EXPT);
 - (b) the Harmonised Expert Witness Code of Conduct (Annexure A to GPN-EXPT); and
 - (c) the Concurrent Expert Evidence Guidelines (Annexure B to GPN-EXPT;(collectively, the **Expert Guidelines**)
9. The Expert Guidelines are to be read in conjunction with:
 - (a) the Central Practice Note (CPN-1), which sets out the fundamental principles concerning the National Court Framework of the Federal Court and key principles of case management procedure;
 - (b) the *Federal Court of Australia Act 1976* (Cth);
 - (c) the *Evidence Act 1995* (Cth), including Part 3.3; and
 - (d) Part 23 of the *Federal Court Rules 2011* (Cth).
10. In accordance with your obligations as an expert witness pursuant to the Expert Guidelines, the Expert Guidelines also prescribe that any report prepared by you must (among other things):
 - (a) conform with the requirements prescribed in the Harmonised Expert Witness Code of Conduct (including clauses 3 to 5 of the Code);
 - (b) state that you have read and complied with the Expert Guidelines and agree to be bound by them;
 - (c) state that your opinions are based wholly or substantially on specialised knowledge arising from your training, study or experience;
 - (d) identify in the report the questions that you were asked to address;
 - (e) be signed by you; and

- (f) attach or exhibit copies of:
- (i) documents that record any instructions given to you; and
 - (ii) documents and other materials that you have been instructed to consider.
11. We reiterate the importance of your independence from Mr Haddad and the Al Madina Dawah Centre and, despite having retained you as an expert in these proceedings, your paramount duty is to the Court as set out in the Expert Guidelines.
12. A copy of the Expert Guidelines is contained in **Tab D**. Please let us know if you require copies of the other materials referred to in paragraph 9 above.
13. Please read all materials carefully and contact us directly with any questions or concerns.

Enclosures

TAB	Enclosure
A	Sermons and Speeches delivered by Mr Haddad.
B	List of Imputations that the Applicant's say are conveyed by the Sermons and Speeches delivered by Mr Haddad.
C	Highlighted Yellow Transcripts of Speeches.
D	Expert Guidelines

Yours faithfully,
MACQUARIE LAW GROUP
Per. Elias Tabchouri



Isabella Jabbour
Solicitor
Email: ijabbour@mlglaw.com.au

ANNEXURE A

Questions

1. Please describe each of the following and explain its significance in Islam:
 - (a) the Qur'an;
 - (b) the Hadith;
 - (c) the *Kutub al-Sittah*;
 - (d) the Sunnah; and
 - (e) Tafsir.
2. Please explain the requirements for a person to become a preacher or teacher of Islam, including the extent to which Islam recognises 'lay' preachers.
3. 'The Islamic narratives contained within the Qur'an and the Hadith include descriptions of Muhammad's religious and military encounters with the Jews of Medina.' Do you agree or disagree? To the extent you agree, please provide examples.
4. Please watch each of the Speeches and, in relation to each Speech, provide your opinion as to whether and to what extent the words spoken by Mr Haddad in the Speech are supported by the Qur'an, Hadith, Tafsir or any other Islamic religious text or teaching.

In doing so, please address, in particular, each of those passages highlighted yellow in Tab C of your brief.
5. Please describe the extent to which the military action by Israel in Gaza and the West Bank after 7 October 2023 has been and is a topic of interest or concern in the Australian Muslim community. Please identify the sources of your knowledge of these matters.

PLEASE CLICK ON THE LINK BELOW TO WATCH THE SERMONS AND SPEECHES:

<https://www.dropbox.com/scl/fo/zwaa5pnojkckdnn8dota9/ALnDAEHuQ6clYfSexXwwl04?rlkey=ae6twinkrhq2zhjwgkfz79h5a&st=w9k7bfgg&dl=0>

LIST OF IMPUTATIONS

The Applicant's have provided that Mr Wissam's speeches conveyed the following imputations:

THE JEWS OF AL MADINA PART 1

- (a) Jews since the time of Muhammad have been very mischievous people;
- (b) Jews since the time of Muhammad have been people who oppress one another and also used to oppress their own prophets;
- (c) It is important that people learn about the Jews because they are very mischievous people;
- (d) Towards the end of time Muslims will fight Jews and the Jews should and will be killed;
- (e) People need to be taught about Jews, about their actions, past and present, because the Jews are very mischievous people;
- (f) Jews at the time of Muhammed and to this day are arrogant people who always think that they are better or the best people;
- (g) Jewish arrogance extends to their conduct with the Creator of the heavens and the earth
- (h) The Talmud teaches Jews and/or it is a Jewish characteristic, to be a murderous and very rebellious people who cause mischief;
- (i) Jews are very shifty
- (j) Jews want to obtain money and power and for nefarious means
- (k) People should boycott all Jewish businesses and products, which include (but are not limited to) Coca – cola, Nike, McDonalds and Starbucks;
- (l) The Jewish people control the media in order to:
 - a) Abuse the weak or;
 - b) Target muslims
- (m) Jews own most banks and use oppressive interest loans knowing it is almost impossible to pay the loans back
- (n) Jews are a slanderous people, troublemakers and schemers
- (o) The Jewish people actively seek to ensure there is no peace with Muslims so that they can profit in business and the media;
- (p) Jews scheme to spark hate against the muslims and are the blame for division, fighting and hate among muslims

DRAFT AND SUBJECT TO LEGAL PRIVILEGE

- (q) Jews are cowards
- (r) Jews inherently dislike muslims and arabs and want to fight the muslims.

SPEECH B – MURDERED BY ISRAEL KHUTBAH JUMMAH

- (a) Jews control the media and right wing politicians who are like dogs under a Jewish leash and under their command
- (b) The Jewish people are filthy
- (c) Jews and their supporters are murdering cowards

SPEECH C – The Jews of Al Madina Part 2

- (a) Jews constantly break their agreements
- (b) Jews are conspiratorial people;
- (c) The Jewish people love money and wealth;
- (d) The enmity between Jews and Muslims today is the fault of the Jews because
 - They constantly break their agreements including with the Prophet;
 - Jews harbour enmity towards Muslims

SPEECH D – Media Response to Reality of World Palestine

- (a) Jews are liars

SPEECH E – THE JEWS OF AL MADINA BANU QURAYTHA PART 3

- (a) Jews are wicked and scheming;
- (b) Jews are racist, including among themselves;
- (c) Jews are treacherous, vile who always betray
- (d) Jews break their agreements;
- (e) Jews are people who want to attack women and children;
- (f) Jews are descendants of apes and pigs;
- (g) Jews love wealth;
- (h) Jews use the media for manipulation

The Jews of Al Madina Part 1 (Speech A)

1 (0:09 - 1:16)

2 I bear witness that there is no god but Allah, and that Muhammad is His servant
3 and Messenger. I bear witness that there is no god but Allah, and that Muhammad
4 is His servant and Messenger. I bear witness that there is no god but Allah, and
5 that Muhammad is His servant and Messenger.

6 (1:06) English begins, (1:06-1:18) We start by praising the loss of ?? we send
7 peace and blessings upon his final messenger Muhammad [phrase, then Arabic]

8 (1:18 - 1:34)

9 I bear witness that none have the right to be worshipped but Allah and Allah
10 alone. I bear witness that Muhammad [Arabic phrase] is His last and final
11 Messenger. As to what follows, indeed the best of words are the words of [Arabic
12 phrase]Allah and the best of ways is the way of our beloved Prophet Muhammad
13 [phrase].

14

15 (1:35 - 2:00)

16 And the best of affairs are the prescribed matters and the worst of affairs are
17 the novelties and innovated matters. For every innovation in religion is a
18 misguidance and all misguidance is going astray. And all going astray is in the
19 hellfire.

20 We ask Allah[Arabic phrase] to protect us from it. My dear brothers and
21 sisters, we are taking a brief break. Usually we would be speaking or doing the
22 Sahaba series.

23

24 (2:02 - 2:30)

25 But being that we are witnessing and seeing everything that is happening and
26 unfolding in the Middle East, in Gaza, at the hands of Banu Israel, [the
27 Yahud] the Jews, and if you want to call them Zionists, call them Zionists. In
28 essence there is no difference but we will get to that inshallah. But the first
29 thing that we need to talk about then and to discuss is we want to give an
30 introduction.

31 (2:30 - 2:58)

32 I want to give an introduction as to who they are, how they came into Medina,
33 why they were there, what positions they held, what they used to get up to -
34 even before the coming of Rasulullah ﷺ, how they dealt with Rasulullah.
35 Inshallah we are going to try to do this over a 3 or 4 part series, 3 or 4
36 lectures. So we ask for [Arabic phrase] Allah's help and aid. Ameen.

37 (2:59 - 3:49)

38 So the Yahud, the Jews of Banu Israel, they have been a very mischievous people
39 causing fitna even before the coming of Muhammad ﷺ. And in fact if we were to
40 look into their history, look into their books, we would find that they were a
41 people who used to oppress one another and they also used to oppress their own
42 prophets. Going to the extent that even Allah ﷻ tells us in the Qur'an that they
43 used to kill their own prophets. And there is so much information that we can
44 speak about on this subject alone but this is not the discussion here because it
45 will take too long.

46 (3:51 - 4:23)

47 But historically from the Bible itself, old and new, and inshallah I will
48 mention some verses, and from the Qur'an and from the hadith of the Messenger of

1 Muhammad ﷺ, we will come to prove this. We don't need the books before, we only
2 need the Qur'an and the hadith. But in being fair or in showing that we are not
3 biased, that we are making things up, as the Jews always claim that Muslims ﷺ
4 were always making things up, we want to quote even from their own books about
5 their very own mentality.

6 (4:25 - 5:02)

7 And we need to learn about these people because these are the people that we are
8 going to always be dealing with until Allah ﷻ sends Imam al-Nabi. These are the
9 people that when it comes to the end of time, Allah ﷻ would cause miracles for
10 the nation of Muhammad ﷺ to see and hear with their own eyes and ears. Towards
11 the end of times when the Muslims will be fighting the Jews, the trees will
12 speak, the stone will speak, and they will say, O Muslim, O believer, there is a
13 Yahudi behind me, come and kill him.

14 (5:06 - 5:35)

15 So we need to know where they came from, what they did at the time of the
16 Messenger of Muhammad ﷺ, what they continue to do now and what they will
17 continue to do in the future. So let us first start with the proof from the
18 Qur'an itself about them. Allah ﷻ he says to the meaning, and when they are
19 told, believe in what Allah has sent down, they say we believe in what was sent
20 down to us.

21
22 (5:35 - 5:50)

23 We are not going to believe what was sent down to Muhammad ﷺ. We already have a
24 book, we already have prophets, we are going to believe in that. And they
25 disbelieve what is beside it. Through it is the truth confirming what is with
26 them.

27
28 (5:51 - 6:19)

29 Say, then why would you kill the prophets of Allah beforehand should you be
30 faithful? So here Allah ﷻ is addressing the Jews and the Christians and He is
31 telling them to believe and they are saying, no, we are going to believe in what
32 was given to us. We don't need to believe what you have sent down to this
33 prophet. And then Allah ﷻ in the same ayah is saying, but this prophet that you
34 are rejecting now is confirming what is in your books to begin with.

35 (6:20 - 6:52)

36 But they still want to believe - this is the arrogance that they had. They always
37 think that they are the better, that they are the best. And then Allah ﷻ, He
38 says in this same ayah, so why did you use the Q? And if you are saying that we
39 have the words of Allah beforehand from other prophets, then why were you killing
40 those prophets? Abu Bakr ﷺ, he once entered into a place where the Jews they used
41 to study.

42
43 (6:54 - 7:13)

44 And he found them that they were gathering around a particular individual, an
45 older individual. His name was Finhas ibn Azra or Azura. And he was one of their
46 doctors, or one of their learned men.

47 (7:15 - 7:33)

48 So Abu Bakr ﷺ, he says to this individual Finhas, he says to him, fear Allah
49 and embrace Islam. For by Allah you know well that Muhammad ﷺ is the messenger
50 of Allah and he has come with the truth. And he is mentioned in your Torah.

1 (7:34 - 7:53)
2 So believe and accept the truth and grant Allah a goodly offering and He will
3 make you enter the garden and multiply your rewards. Over here, Abu Bakr ﷺ is
4 saying to them, you know that this prophet Muhammad ﷺ is a prophet from God.
5 It's said in your books, you know this.
6
7 (7:54 - 8:13)
8 Now become Muslim, follow Muhammad and give charity. Give charity, give zakat or
9 pay the zakat. Now this Jew, Finhas, he responded to Abu Bakr ﷺ and he said, You
10 claim that our Lord is asking us to lend Him our wealth.
11
12 (8:15 - 8:28)
13 Yet it is only the poor who borrow from the rich. It follows that Allah is poor
14 and that we are rich. For if He were rich, He would not ask us to lend Him our
15 wealth.
16
17 (8:28 - 8:46)
18 So over here they're trying to be disrespectful to Allah. Abu Bakr is inviting
19 them to Islam, become Muslim, pay the zakat, pay what you have to pay. And
20 they're saying, if your God is so rich, why is He asking from us, the Jews,
21 money? It means that your God is poor and we're the rich ones.
22
23 (8:48 - 9:11)
24 This is the arrogance that they have and had and still have with the creator of
25 the heavens and the earth. Abu Bakr's response is something that not many people
26 are accustomed to know about Abu Bakr. People, when they hear about Abu Bakr,
they think that he was this really skinny man and he was so overly humble.
27
28 (9:11 - 9:38)
29 Yes, he was like this, but Abu Bakr also had a fiery side. So what do you think
30 Abu Bakr had done to this individual after his slandering and insulting Allah
31 subhanahu wa ta'ala? It's said that Abu Bakr became very angry and he hit the
32 man in the face. After this Jew was hit, he ran to Muhammad subhanahu wa ta'ala
and he complained to him.
33
34 (9:39 - 10:01)
35 He says to him, look what your companion has done to me. Your companion, he
36 punched me. So the Prophet subhanahu wa ta'ala, he turns to Abu Bakr and he
37 says, Abu Bakr, what made you do this? Why did you punch this man? He said, O
38 Messenger of Allah, this enemy of Allah claimed that Allah is poor and that they
are rich.
39
40 (10:02 - 10:12)
41 I therefore got angry for the sake of Allah and I punched him in the face. But
42 then the Jew, Finhas, he denied. He said, no, this wasn't really why he'd done
it.
43
44 (10:13 - 10:37)
45 And he says, I didn't utter these words. I didn't say Allah is poor. I didn't
say we are rich and Allah is poor.
46
47 He started to deny it. And then Allah subhanahu wa ta'ala, then and there, he
48 revealed to Muhammad subhanahu wa ta'ala the ayah to the meaning, Allah has
heard the saying of those who said, surely Allah is poor and we are rich. And we

1 shall write down what they have said and they're killing the prophets about
2 without right.

3
4 (10:38 - 11:15)

5 And we shall say tasty burning fire. So now Allah reveals an ayah to confirm
6 that Abu Bakr is telling the truth and his Jew is lying. Also, if we look into
7 the Tafsir of, for example, if you look to the Tafsir, you find that in the
8 speaking about the earlier prophets, we see that the Jews, they killed many
9 prophets, including Zakariya and John, who we know as John or the Christians say
10 John the Baptist, we say Yahya.

11
12 (11:16 - 11:41)

13 And there is two accounts in the Jewish Bible itself that speaks about the Jews
14 killing their prophets. And either one, these are the ones I want to quote in
15 two Chronicles 24, 20 to 21, it says the spirit of God then invested Zakariya,
16 the son of Jehodia, the priest.

17 (11:41 - 12:03)

18 He stood up before the people and said, God says this, why transgress Yahweh's
19 commands to your faith to certain ruin? For if you abandon Yahweh, he will
20 abandon you. They then plotted against him and at the king's order they stoned
21 him in the court of the temple of Yahweh.

22 (12:03 - 12:22)

23 So this is here a proof from their own books that they stoned their own prophet.
24 And then we also have another section that says there was another man to who
25 used to prophesize in Yahweh's name. And Yahweh is what they call God.

26 (12:24 - 12:42)

27 He used to prophesize. He prophesied exactly the same things against the city
28 and this country of as Jeremiah. When King Jehokam with all his officers and all
29 his chief men heard what he said, the king was determined to put him to death.

30 (12:42 - 13:19)

31 On hearing this, Uriah took fright and fleeing, escaped to Egypt. King Jehokam,
32 excuse me for these words, these names. However, since Nathan son of Achba to
33 Egypt with others who brought Uriah back to Egypt and took him to the king of
34 the king Jehokam and had him put to death with the sword and his body was thrown
35 into the common burial ground.

36 (13:19 - 13:37)

37 So over here there is another passage of them from their own book killing
38 another prophet of theirs. Now in certain tafsirs you read the same and it's
39 mentioned of a prophet by the name of Isaiah. Who is also written in the books.

40 (13:37 - 13:48)

41 Now this prophet Isaiah you don't find him mentioned by name in the Quran or the
42 Hadith. But you find him mentioned in the tafsir. And at Tabari he mentions him
43 and also so does Ibn Kathir.

44 (13:49 - 14:06)

45 And they mention about him that he was one of their prophets whom they took and
46 they cut him in half with a wooden sword. And they also they have mentioned this
47 in the Talmud. And the Talmud is a book that they follow more than the Torah.

1 (14:06 - 14:18)
2 When the Jews were enslaved and taken to Babylon, there they came up with
3 another book. Another book that they said this is more godly than the actual
4 Torah itself. So this is a book that they follow more than the actual Torah
5 today. Alright?
6
7 (14:19 - 14:39)
8 So in this book it mentions the killing of Isaiah and how he was cut in half. So
9 we can see clearly that they were a very rebellious people. Causing a lot of
10 mischief even before the time of the messenger Muhammad ﷺ. Causing mischief in
11 their own time with their own prophets and own people.

12 (14:41 - 15:00)
13 So this was their characteristic before even Muslims came to the playing field.
14 This is their character. Now the question is why were they in Arabia? Why were
15 they in Al Medina? And it said that the Jews had migrated there from Ash-Sham.

16 (15:00 - 15:11)
17 And they were running because of the persecution of the Romans and the Persians.
18 Because the Babylonians they took them in as slaves. And so did the Romans.

19 (15:12 - 15:21)
20 So they were trying to escape so they went into the Arab lands to Al Medina.
21 Just like they do today or did today. They were running from everywhere else
22 from Hitler killing them.
23
24 (15:21 - 15:29)
25 So where did they come and run to? To the lands of the Muslims trying to claim
26 Palestine to be theirs. Same thing. History repeating itself.

27 (15:30 - 15:42)
28 Now these Jews that lived in Arabia they actually looked like they were Arabs.
29 They spoke Arabic and they also adopted Arabic names. So they would name their
30 children with Arab names.
31
32 (15:42 - 15:52)
33 And we would see this as we come to go through this class. But what they did
34 keep was their own language and their faith. So whatever their religion told
35 them they kept it.

36 (15:53 - 16:08)
37 Their actual language, the Hebrew language, they also kept this language. And
38 what they used to do is when they used to speak with one another and they didn't
39 want the Arab to hear what the conversation was, they would speak in Hebrew to
40 one another. Just like some parents they do today.

41 (16:08 - 16:30)
42 If they still speak from a native tongue and they don't want the kids to listen,
43 they speak this way. This was the custom of the Jews in order to, as we would
44 learn, and they would use this to be very shifty with the people of Al Medina.
45 It's also said that they came to Al Medina because they were waiting for their
46 awaited Messiah or prophet.

47 (16:31 - 16:46)

1 And they saw that Medina was a place, according to their books, where a prophet
2 would come to. So they also took up residence there for these two reasons. One,
3 running from persecution, and the other one was waiting for a prophet, a
4 Messiah, the awaited Messiah that they are waiting for.

5

6 (16:52 - 17:28)

7 And we know this because before Islam coming to Al Medina, when the Arabs of
8 Medina, Al Aus and Al Khazraj, when they used to differ with the Jews, because
9 they were the Arabs and they had the upper hand, the Jews used to threaten them
10 by saying, just wait until our Messiah comes, what we're going to do to you. So
11 this is how Al Aus and Al Khazraj, they knew that the Jews were waiting for a
12 prophet. So when the prophet ﷺ came, they said, you know what, we better jump
13 and give the bay'ah to this new prophet before the Jews do.

14 (17:29 - 17:39)

15 And they actually said this to the Jews as well. Now the Jews in Al Medina,
16 there was three tribes. These were the main three tribes in Medina itself.

17 (17:40 - 18:00)

18 There was other Jews on the outskirts of Al Medina, but these three that we're
19 going to mention, Inshallah, these ones lived in Medina itself. Medina was
20 called before being called Al Medina, what was it called? Huh? Yathrib. So it
21 was
22 known as Yathrib until the time of the messenger ﷺ, it was changed, and it was
23 known to be Al Medina.

24 (18:00 - 18:14)

25 So we're going to use Medina, we're not going to use Yathrib. These three tribes
26 are Banu Kaynuka'a, and this is the tribe that we're speaking about today, the
27 Jews that we're speaking about today. And they were allies of Al Khazraj.

28 (18:14 - 18:32)

29 Al Khazraj was one of the tribes in Al Medina. And then also you had Banu
30 Nadhir, and they were the allies of Al Aus. And then you had Banu Quraidah, and
31 they were allies again of Al Aus.

32 (18:33 - 18:51)

33 So you had the two tribes, the Arab tribes of Al Medina, they had, from the Jews
34 they had certain Jews that were allies. This alliance that they had, they would
35 protect one another, they would deal with one another. If any of the parties,
36 the Arabs or the Jews needed help, they would support one another.

37 (18:52 - 19:09)

38 So this is the alliance that they had. So you can see here even the Jews being
39 Jews, having the same religion, but they were in alliance with different people,
40 different tribes of Arabia, and they weren't always together as they are today.
41 Don't think that the Jewish community at large is all together.

42 (19:09 - 19:26)

43 And we can see clearly that even today, you have the ultra-Orthodox Jews, and
44 you can say pretty much that these are like the Salafis of the Jews, the
45 hardliners, they want to stick to their books. And then you have the Murji'ah,
46 or the Madkhali Jews, or the Zionists of today. They're the different ones.

1 (19:26 - 19:45)

2 So you see that they're separated. In Al Medina, their occupation was a couple
3 of things. The biggest thing that they were known for was fortune-telling and
4 witchcraft, because obviously they used to deal with the djinn.

5

6 (19:45 - 20:13)

7 So this is one of the main ways for them that they used in Al Medina to gain
8 power and money and authority. Another thing that they used to do was again
9 magic, tying of the knots, and people used to go, what is known today as Jewish
10 Kabbalah, Jewish magic, that they learned from the djinn at the time of who?
11 Suleiman A.S. So they were known for this. They were also craftsmen, and they
12 were involved in all aspects of life.

13 (20:13 - 20:43)

14 They were jewelers, they used to own and sell jewelry, and they were also into
15 import and export. So they were holding a position of wealth in the society, and
16 they would use this wealth in order to have authority over the weak, just like
17 they do today. You find that their hands are in everywhere, in businesses, in
18 products that we should be boycotting, Coca-Cola, and Nike, and McDonalds, and
19 Starbucks, and the list is long.

20 (20:44 - 21:14)

21 They had their hand everywhere, so they were in the media, as they do today, and
22 they would use this against the weak, against the weak. Another thing that they
23 were very good at was they had one of the most oppressive interest loans, so
24 they would give a loan to people that were in need, that was impossible to pay
25 back. And again this continues today, where we find the majority of banks are
26 owned by the Jews, who are happy to give people loans, knowing that it's almost
27 impossible to pay it back.

28 (21:17 - 22:11)

29 So this is what they took up in Al Medina. But as we said, the main thing of
30 being in Al Medina was waiting for their Messiah. Ibn Hisham, in Sirat
31 Al-Nabawiyah, verse 2, page 257-258, he mentions a story of the wife of the
32 Prophet ﷺ, Safiyyah, the mother of the believers, and she was a Jew before
33 marrying the Prophet ﷺ. He mentions her story, and she says, I came from a
34 family that held a significant amount of power, and she belonged to a Jewish
35 family, a Jewish tribe, and her father was pretty much, and her uncle were the
36 leaders of the Jews of her area.

37

38 (22:12 - 22:46)

39 She said, my father, Huyayn ibn Akhtab, was a leader of one of the largest
40 Jewish tribes living in Al Medina. She narrates, I was my father and my uncle's
41 favorite child, and that they would give me so much attention, and I was given
42 so much attention more than anyone else, and they loved me so much, and I loved
43 them. So she was treated in a very, very special way by her father, who was the
44 leader of this Jewish tribe, and her uncle.

45 (22:46 - 23:18)

46 They loved her the most. She said that when the Messenger of Allah ﷺ came to Al
47 Medina and he stayed in Quba, my father and my uncle went to see him at night.
48 So now they went to meet the Prophet ﷺ. And when they looked at him, and they
49 came back, I received them being very cheerful.

1 (23:18 - 23:40)
2 So they went to meet the Prophet ﷺ, but when they were coming back, they didn't
3 look as happy as they did, and she thought, like always, since I'm the favorite,
4 I can run up to them, I can hug them and greet them, but they didn't want to
5 have nothing to do with her. And this was the first time they ever had done this
6 to her, as she says. And they turned me away.
7
8 (23:41 - 24:10)
9 And she said that they looked very grieved, and they did not even acknowledge my
10 presence. And then she says, I heard my uncle Abu Yasir saying to my father, is
11 it really him? And he said, yes, by Allah, it is him. My uncle said, can you
12 recognize him and confirm this? Are you sure it's really him? And he says, yes,
13 we can confirm and recognize that it is really him.

14 (24:11 - 24:42)
15 Who? The Prophet that is mentioned in their books. My uncle said, and how do you
16 feel towards him? He said, by Allah, I shall be his enemy as long as I live.
17 It's confirmed, they were learned men, that Muhammad ﷺ was this Prophet that
18 they are waiting for, confirming exactly in his character, in his speech, in his
19 mission, that this is truly him, the Messiah that they are waiting for.
20
21 (24:43 - 24:56)
22 But when they met him and he was an Arab, they rejected him. Not only rejected
23 him, they said that we're gonna take him as an enemy for as long as we live. And
24 actually her father went on to do this, and he kept to his word.

25 (24:58 - 25:21)
26 And this attitude would be the norm amongst the Jews in Al Medina, with some
27 exceptions. Some of the Jews did become Muslim. And in fact, I want to mention
28 to you a story of a learned of the Jews, being a rabbi or being very high up in
29 their community, well respected.

30 (25:23 - 25:55)
31 And he was a person whom, and Bukhari narrates this, he was a person that used
32 to study the Jewish scripture. And he was also waiting for this Messiah to come.
33 Bukhari narrates to us that Al Hasan ibn Salam, and later on his name was
34 changed to Abdullah, was a Jewish rabbi in Yathrib, and this is the old name of
35 Medina, who was widely respected and honored by the people of the city, even by
36 those that were not Jewish.

37 (25:56 - 26:16)
38 So he was respected by the Jews and the non-Jews. He was very, very high up. He
39 says, when I heard of the appearance of the Messenger of Allah, I began to make
40 inquiries about his name, his genealogy, his characteristics, his time and
41 place, and I began to compare this information with what was contained in our
42 books.

43 (26:17 - 26:29)
44 So now he heard of a prophet coming to Arabia, to Mecca. He starts to ask the
45 people what's his name, where is he from, what's he calling to. He goes to his
46 book, he looks at his books, he's saying, this is the prophet we're waiting for.

47 (26:29 - 26:44)
48 This is him. From my inquiries, I became convinced about the authenticity of his

1 prophethood, and I affirmed the truth of his mission. However, I concealed my
2 conclusions from the Jews and I held my tongue.

3 (26:44 - 27:10)

4 So now he's saying that this man, Muhammad ﷺ in Mecca, which is coming to us,
5 or has come to us, he's really a prophet from God, but he kept it to himself.
6 Because as we would see and learn, he knew exactly, being that he was a Jew, how
7 they are. Then he says, then came the messenger ﷺ one day from Mecca and headed
8 to Yathrib.

9
10 (27:11 - 27:53)

11 When he reached Yathrib and stopped at Quba, a man came out rushing into the
12 city, calling out to the people and announcing the arrival of the prophet ﷺ. At
13 that moment, I was on the top of a palm tree, doing some work, and my auntie,
14 Khalida bint al-Harith, was sitting under the tree. On hearing the news, and now
15 he's hearing that the prophet has come to Madinah, and he's up on this tree, on
16 hearing this news, he says, because he's so excited, Allahu Akbar, Allahu Akbar.
17 My auntie heard my Takbir, and she said to me, by Allah, may Allah frustrate
18 you.

19 (27:54 - 28:07)

20 If you had heard that Moses was coming, you would not have acted this way. And
21 you're so excited. If Moses ﷺ, which is supposed to be our prophet, was coming,
22 you wouldn't act like this.

23
24 (28:07 - 28:33)

25 Why are you acting like this to this Arab man who claims to be a prophet? So he
26 climbs down the palm tree, and he says to her, oh auntie, he is really by Allah
27 the brother of Moses, and he follows his religion. He was sent with the same
28 mission as Moses. So now he's telling his auntie, this man is the brother of
29 Moses, meaning what? On the same mission of Moses ﷺ. Calling to the worship of
30 one God.

31
32 (28:35 - 28:58)

33 Tawheed. He said that she stayed silent for some time, and then she said, is he
34 the prophet about whom you spoke to us about, who is sent to confirm the truth,
35 and to preach what the previous prophets had been sent with from their Lord? He
36 said yes. So he's telling his auntie, it's definitely him.

37 (28:58 - 29:06)

38 I know it's him. From the books and from what we know. He continues, without any
39 delay or hesitation, I went out to meet the prophet.

40 (29:07 - 29:17)

41 I saw crowds of people at his door. I moved about in the crowd until I reached
42 close to him. The first words I heard him say were, oh people, spread the peace.

43 (29:17 - 29:21)

44 Share food. Pray during the night. While people are asleep.

45 (29:21 - 29:32)

46 And you will enter paradise in peace. I looked closely at him. And I was
47 convinced that his face was not that of an imposter.

1 (29:32 - 29:38)
2 And he knew from his face, from his talk, he was not a liar. He was not an
3 imposter. He was speaking the truth.

4 (29:38 - 29:59)
5 He said I went close to him and I made the declaration of faith, of la ilaha
6 illallah muhammadur rasulullah, that there is no God worthy of worship except
7 Allah, and that Muhammad is his messenger. The prophet ﷺ turned to me and
8 asked, what is your name? He said, Al-Husayn ibn Salam. I replied, he replied.

9 (30:00 - 30:11)
10 And then the prophet ﷺ he says to him instead, now your name is Abdullah ibn
11 Salam. So the prophet ﷺ didn't dare, he changes his name. And he says, yes I
12 agree.

13
14 (30:13 - 30:26)
15 Abdullah ibn Salam it shall be. By him who has sent you with the truth, I do not
16 wish to have another name after this day. He looks straight away, submission to
17 the prophet ﷺ. You've changed my name, no problem.

18 (30:26 - 30:42)
19 This is the name I want, this is the name I'm going to keep. He says, I returned
20 home and I introduced Islam to my wife and to my children and to my auntie. And
21 they all accepted Islam, including my auntie.

22 (30:43 - 30:53)
23 And she was an old lady. However, I advised them to conceal their Islam from the
24 other Jews. Don't tell the other Jews that we have all become Muslim.

25
26 (30:53 - 31:00)
27 Hide it. Keep it away from them. And do so until I give you permission to openly
28 say that we are Muslims.

29 (31:01 - 31:22)
30 He says, I went back to the prophet ﷺ and said, O messenger of Allah, the Jews
31 are a people inclined to slander and falsehood. I want you to invite the most
32 prominent men among them to meet you. So now he's about to set up the Jews and
33 he's showing Muhammad ﷺ that these people are a slanderous people.

34 (31:27 - 31:46)
35 The prophet ﷺ, he invited some of the Jews, the heads of the Jews to come and
36 meet him. And this Sahabi Abdullah bin Salam, he says to the prophet ﷺ, I will
37 come to this meeting but I'm going to conceal myself. I will sit in another
38 room, in another place where they can't see me.

39
40 (31:47 - 31:59)
41 And you speak to them and you address them. And you would ask them about me and
42 you would find that my status is very high with them. You would find what they
43 would say about me.

44 (32:01 - 32:24)
45 And then invite them to Islam. And know that if they know I was a Muslim, they
46 would denounce me, abuse me and they would slander me. So now he's saying to the
47 prophet ﷺ, this is how these people are, don't mention I'm Muslim but ask them

1 about me to see my character from them because I'm one of them or was one of
2 them and see what they say about me.

3 (32:24 - 32:32)
4 And then present Islam to them. So he's telling him how to deal with them. And
5 this is the prophet of Allah.
6

7 (32:34 - 32:47)
8 And he's taking advice of someone who just became Muslim. He didn't arrogantly
9 say to him, no, I'm the prophet of Allah, I'll do things how I want. He took the
10 advice.

11 (32:48 - 32:57)
12 He didn't say to him, who are you? You were just a Jew yesterday and now you
13 want to talk to me about what to do or give me advice. No. The prophet ﷺ took
14 this advice.
15

16 (32:58 - 33:15)
17 He wasn't arrogant. So the prophet ﷺ did as he said and he invited these
18 people. And then the prophet ﷺ, he said to these Jews, what is the status? No.
19

20 (33:15 - 33:26)
21 First he invited them and he started to speak to them about Islam and they
22 started to argue with Rasulullah ﷺ. No, we're not going to accept your
23 religion. We don't believe you. In this nature.

24 (33:27 - 33:43)
25 And when he saw that they were not going to embrace Islam, this is now he wanted
26 to test them. So he said to them, what is the status of al-Husayn ibn Salam
27 among you? Now he's asking about this Sahabi who's hiding in the next room. What
28 did they say? He is our Sayyid.

29 (33:43 - 33:48)
30 He is our leader. He is the son of our Sayyid. He is our rabbi, our alam(?) our
31 scholar.

32 (33:49 - 34:05)
33 He is the son of a rabbi. And they were praising him, overly praising him in
34 this way. So the messenger ﷺ, he says, what would you do if to know if he
35 became a Muslim? If he accepted Islam? They said, God forbid.

36 (34:06 - 34:13)
37 He would not accept Islam. May Allah protect him from accepting Islam. And he
38 was so horrified of this.

39 (34:13 - 34:35)
40 It never happened. At this point he says, I came out in full view of them and I
41 announced, O assembly of Jews, be conscious and fear Allah and accept what
42 Muhammad has brought. By Allah you certainly know that he is the messenger of
43 Allah and you can find his prophecies about him mentioned by name in your Torah.

44 (34:38 - 34:55)
45 I for my part declare that he is a messenger of Allah and I have faith in him
46 and I believe what he came with is the truth and I know him. What's their

1 response now? You're a liar. You are a person who is evil and ignorant.

2 (34:55 - 35:09)

3 You're the son of an evil person and an ignorant person. And they continue to
4 abuse him. But when he was a Jew, he was the best of the best, the most
5 trustworthy, the most learned, the son of the best of us.

6 (35:10 - 35:24)

7 But with his Islam, because they are a slanderous people and this is the point
8 we're trying to bring. And this is the point that his Sahabi was trying to
9 bring. As soon as they knew he was a Muslim, they slandered him and called him
10 the worst of things.

11 (35:30 - 35:51)

12 So now we'll talk about the Jews and their fitna in Al Medina. Some other Jews
13 would pretend to be Muslim and they would plot against Rasulallah ﷺ in this
14 way. What they said to one another, enter the religion of Muhammad in the
15 morning and leave it at night.

16

17 (35:52 - 36:04)

18 And then proclaim to the people that I enter this religion that he's calling to
19 but it's no good. So I left it. So they wanted to use this to try to turn people
20 off the message of Islam.

21 (36:05 - 36:40)

22 Say look, we became Muslim, we accepted what he wanted, we came to hear what he
23 wanted to say, what Islam wants of us but it's no good. Trying to turn people
24 off. This is how they would try to do with Rasulallah that they would cause. ﷺ.
25 This is the trouble

26 And then Allah ﷻ would actually reveal ayat concerning them and what they used
27 to do. Another incident that took place with them and Allah ﷻ actually records
28 this in the ayah. To which means many of the people of the scripture wish that
29 they could turn you back to disbelief after you have believed.

30

31 (36:41 - 36:59)

32 Out of envy from themselves after the truth has become clear to them. Surah Al
33 Baqarah verse 109. Why was this revealed? Why was this ayah revealed? There was
34 a Jew named Shas bin Qais.

35 (37:00 - 37:07)

36 He was an old man of great, of old age. And he really hated Islam and he hated
37 the Muslims.

38 (37:09 - 37:25)

39 And again this is how they used to start the trouble. It said that he passed by
40 a group of the Aus Wal Khazraj who now became Muslim. And if we look into the
41 Islam or even before the Islam of Aus Wal Khazraj, we find that they were always
42 at each other's neck.

43 (37:26 - 37:54)

44 Each other's throats. They were always bickering and fighting and killing one
45 another and every time they killed a leader, a new leader would come and they
46 would continue their fight. They kept doing this to the point that all their
47 leaders died.

1 And this is when they came to meet the Prophet ﷺ and they said let us take this
2 man to Al Madinah so he can be our king. And the Prophet ﷺ accepted that Islam
3 and he brought peace between them. Now this peace is bad for the Jews.

4 (37:55 - 38:27)

5 There's no business if the Muslims have peace, there's no business for us. There
6 goes our media, there goes our Hollywood blockbuster films and whatever that's
7 always targeting Muslims. It's no good.

8 So they need the fitna between the Muslims and the fighting, the infighting of
9 the Muslims to continue in order to thrive, in order to grow. So he passed by
10 these two tribes or men from these two tribes and he found that they were
11 sitting together and that they weren't fighting how they used to fight in the
12 time of Jahiliyyah. So he came up with a plan.

13 (38:28 - 38:56)

14 He said to some young Jewish boys or men, go sit with them and remind them of
15 the old days. How they used to fight one another. So these young Jews they went
16 and sat with Al Ausf Al Khazraj and they started to recite some poetry that was
17 talking about the victories of Al Ausf and the victories of Al Khazraj until the
18 nationalism reignited in them.

19 (38:58 - 39:15)

20 They were able to stir up this hate, this old hate until both parties, these
21 Muslim parties, they stood up and they said go get your swords and we're going
22 to meet in such a place. You want to go back to how we were in Jahiliyyah? Let's
23 do it. Let's fight.

24 (39:17 - 40:14)

25 So this news it came to Rasulullah ﷺ and the Prophet ﷺ he rushed over to where
26 this was happening and with him was some of the Muhajireen and the Prophet ﷺ he
27 addressed them by saying to the meaning, O Muslims are you imitating the
28 behaviour of the days of Jahiliyyah, the days of ignorance? While I am among you
29 and after Allah honoured you with Islam and cut off this Jahiliyyah from you and
30 brought you together, are you going to go back to what you used to do? Going to
31 go back to disbelief? So when they heard Rasulullah ﷺ they realised that this
32 that re-sparked this nationalism this Jahiliyyah that was inspired was from
33 Shaitan. So they repented and they felt remorse over what they'd done and they
34 kissed one another. On seeing this, this Jewish man was so angry.

35 (40:15 - 40:30)

36 He was unable to break their mind. So this is why Allah ﷻ, He reveals the ayah,
37 the one that we mentioned. Jabir he says, I have never seen a day worse at the
38 beginning and better at the end than this day.

39

40 (40:30 - 40:40)

41 This was actually going to bring back the tribal feud that was between these two
42 tribes of Al-Madinah. They were going to leave their Islam and go back to
43 ignorance. It was the worst of days.

44 (40:41 - 41:21)

45 Some of the scholars of Sirah said it became such a hard time or day that the
46 Muslims were sleeping with their swords next to them. Because they didn't know
47 it was about to, as the boys would use today, it was about to kick off. So
48 everyone was being ready.

1 But Alhamdulillah the Prophet ﷺ came to them and the plot of Shaitan was broken
2 by the will of Allah ﷻ. But the Jews they continued plotting and playing these
3 games with the Muslims trying to spark this hate and scheming against the
4 Muslims. To the extent that they also used to insult Rasulallah ﷺ but they
5 would do so quietly. All the problems that they were doing, they were doing very
6 quietly.

7 (41:21 - 41:28)

8 They weren't open about it. They were hiding what they were doing. But this news
9 would still come to Rasulallah ﷺ and to the Muslims.

10
11 (41:30 - 41:56)

12 Now this continued. This scheming of theirs continued, of hiding their schemes
13 continued all the way to the Battle of Badr. But what we need to learn and know
14 that there is not a separation that happens in the Ummah except that we say from
15 behind it there is the Jews.

16 (41:58 - 42:25)

17 The division that we have in the Ummah today, if you really look at the right at
18 the end of it or the beginning of it, who is starting it? The Jews. What do we
19 have today that's starting problems in Muslims in general? In Muslim lands? The
20 Abrahamic Accord. That all of us are from Abraham, Jews, Christians and Muslims,
21 we're all one, we're all from the same prophet, let us get together into faith.

22 (42:25 - 43:14)

23 Don't speak against one another. And then you have some Arab countries
24 normalizing relations with the Jews, and then with Israel, and then you have
25 other ones who are saying we don't want to do this. So this is making them
26 fight one another and hate one another.

27 And yes we do hate those who are normalizing relations with Israel. But again
28 you find it's them plotting and scheming against the Muslims, even today. But
29 after the battle of Badr when the Muslims returned with a victory from Allah
30 subhanahu wa ta'ala, the Jews they hated this even more.

31 Because what they wanted from Badr is that the Muslims would go out and be
32 annihilated, they would be killed. Why? Because they saw the Meccans are so
33 strong. The leaders of the Arabs having such an army and weaponry.

34 (43:14 - 43:58)

35 Who are these 314 and 15, 16, 17 Muslims to face Quraysh? So when this defeat
36 came to Quraysh at the hands of the Muslims by the will of Allah azza wa jal,
37 and the news of this came to Al Medina this angered the Jews even more. It
38 angered them so much it is said that the Prophet ﷺ he allocated one of the
39 companions Zayd ibn al-Harith radiallahu anhu to take the news of the victory of
40 the Muslims back to Al Medina. Because the battle of Badr happened at Badr which
41 is in Medina right? So the Prophet ﷺ saying go to the Muslims and give them the
42 good news of the victory of the Muslims over Quraysh.

43 (43:59 - 44:14)

44 So when Zayd radiallahu anhu he rode into Al Medina and he is giving this news.
45 The Muslims have won, the Muslims have defeated the pagans the mushrikeen of
46 Quraysh. A vile Jew by the name of Ka'ab ibn al-Ashraf.

1 (44:16 - 44:40)

2 He heard this talk of Zayd radiallahu anhu and he says woe to you, what are you
3 talking about? The Makkans are the kings of the Arabs, the noblemen of Arabia.
4 And then he says if Muhammad has won victory over them one would not enjoy
5 living on this earth. In other words he is saying what you are saying is
6 impossible, no way.

7

8 (44:40 - 45:00)

9 No way that the Muslims have won. When the news was verified that the Muslims
10 did beat the disbelievers of Quraysh in Badr and they took from them prisoners
11 and they killed two on the way back to Al Medina. When he verified this he
12 straight away took on his animal and he went to Mecca.

13 (45:02 - 46:16)

14 This Jew. And in Mecca he started to make poetry and singing to the families
15 and talking about the dead that had died from the disbelievers in Quraysh and he
16 wanted to reignite with the hope that the disbelievers that were left in Quraysh
17 would again take up an army and fight Muhammad [phrase] and he was able to do
18 this. Abu Sufyan he actually makes a promise by his idols that he is not going
19 to rest until he goes back and he tries to avenge Badr.

20 This is not Uhud, this is another Ghazwa that happens before. And he actually
21 goes and does this and he kills some Muslims. But when Muhammad gets wind of
22 this or news of this he gathers an army to chase Abu Sufyan and Abu Sufyan runs
23 back to Mecca.

24 So he was able to do this. But when this Jew was able to do this he came back to
25 Al Medina and in Al Medina he would do the same. He would make poetry about the
26 Muslims, he would do songs about the Muslims and he would speak against Muhammad
27 ﷺ and he would speak against the ladies of Al Islam.

28 The women of Al Islam. And he would mention them by name in his poetry. In the
29 worst of ways.

30

31 (46:20 - 46:29)

32 But the messenger Muhammad ﷺ he was being very patient with them. Because he
33 still wanted to win them over. He was being patient with them.

34 (46:31 - 46:56)

35 Other Jews that would also join in and do the same thing as Ka'ab was doing.
36 When the messenger Muhammad ﷺ he came back to Al Medina he asked the Jews of
37 Banu Kainu Qa'a to gather in their marketplaces. So the Jews they all gathered.

38 (46:57 - 47:13)

39 And the Prophet ﷺ he wanted to speak to them, he wanted to address them. And he
40 said to them you are fully aware to the fact that I am the messenger of Allah.
41 It is your duty to testify to my prophethood before anyone else.

42

43 (47:14 - 47:26)

44 And you should have looked into your heavy books to find prophecies regarding
45 me. But you are advocating a path of rejection and opposition. So fear the
46 punishment of Allah.

47 (47:27 - 47:44)

1 Otherwise you will suffer the same death and destruction that came to the men
2 like Abu Jahl Utbah and others from the people of Badr. So now the messenger ﷺ
3 is telling them that again you find me in your heavy books. And subhanAllah
4 what's a miracle about this even in itself.

5
6 (47:45 - 47:59)

7 Now if you were to even google search the books of the Jews that they read from
8 you still find that they are very very large heavy books. And you find them
9 turning them over and looking at them with magnifying glasses and so on and so
10 forth. So the prophet ﷺ had knowledge of this.

11 (48:02 - 48:36)

12 But we can also see that the patience of the prophet ﷺ was starting to run very
13 thin. He's gathered them, he's giving them a warning, you should buy your books,
14 know that I'm a prophet, stop being the way you are, enter into Islam or you're
15 going to face the same thing that the Quraysh of Badr that the disbelievers of
16 Quraysh faced in Badr. Now you would think that they would take the warning of
17 Rasulallah ﷺ But the Jews being the Jews they responded with saying Oh Muhammad
18 do not deceive yourself.

19 (48:39 - 48:55)

20 You merely fought a party of Quraysh who were inexperienced in war. You fought a
21 people who don't know how to fight. But if you want to fight with us then know
22 that we are an entire population and indeed you have not met people like us who
23 know warfare.

24 (48:57 - 1:08:21)

25 In other words, the people that you killed, these Quraysh people, they were
26 nobodies just before, what were they? Noblemen the leaders of Arabia but now
27 again they're nothing just like they're done with Abdullah ibn Salam and they're
28 threatening the messenger Muhammad ﷺ. You want to fight, we'll fight you and
29 you're going to fight a people who know war. Allah ﷻ revealed the ayat to the
30 meaning Oh Prophet tell the disbelievers soon you will be overpowered and driven
31 to hell what an evil place to rest. Indeed there was a sign for you in the two
32 armies that met in battle referring to Badr.

33 One fighting in the cause of Allah meaning the Muslims and the other one denied
34 meaning the disbelievers of Quraysh. The believers saw their enemy twice their
35 number but Allah supports with his victory whoever he wills surely in this is a
36 lesson of a people who have insight Allah ﷻ revealed these ayat but what they
37 said was that, was news of war that was coming but still the
38 Prophet ﷺ he suppressed
39 his anger and again he observed some patience and he was waiting for another
40 opportunity giving them one last try one last chance to invite them to the deen
41 of Allah ﷻ and if they didn't accept then they would taste the punishment of
42 Allah ﷻ in this world and in the next Ibn Hisham reported shortly after this
43 incident shortly after the Prophet ﷺ tells them come to Islam and they threaten
44 the Prophet ﷺ shortly after this a Muslim woman she goes to this very same
45 market place and it is said that this Muslim woman was there to buy or sell some
46 gold so she went to a Jewish jeweler, a goldsmith and she was there doing some
47 business with him while she was there the Jewish jeweler he said to her uncover
48 your face show me your face and subhanallah we can use this as a dalil that it's
49 not only the wives of the Prophet ﷺ that covered their faces the sahabiah was
50 also covering her face and he were only calm this is further proof for those who

1 say that it was only for the wives of the Prophet ﷺ nonetheless this Jewish
2 jeweler said to her take the cover off your face I want to see your face and
3 she's refusing and she was sitting down and other Jews they heard what this
4 jeweler was saying to this Muslim so they rushed over and they started to say
5 the same thing take your hijab off or take your veil off show us your face as
6 these other Jewish men were talking to her this jeweler he done something he
7 went behind her without her knowing and he tied her jilbab or her hijab and
8 her lower garment together and there's another narration that he actually tied
9 it to where she was sitting and she didn't know that he'd done this and after
10 these Jews that were insulting her and talking about to her in this way she got
11 fed up and she stood up to move away as she stood up it uncovered her and her
12 awrah was shown when her awrah was shown she started to yell and to scream and
13 she picked up her garment and she covered herself and the Jews they continued to
14 laugh at her after seeing her awrah a Muslim man happened to be in this
15 marketplace and he saw what was happening so he rushed over and he started to
16 fight with these Jews and he killed the jeweler he killed the man that had tied
17 the scarf the hijab of the Muslim woman the other Jews that were there they
18 managed to kill him to kill this Muslim so then there was a call to arms the
19 Muslim called to his family the Jews because it was in their
20 marketplace they outnumbered the Muslims news of this reached the Prophet ﷺ so
21 the Prophet ﷺ he amounts he puts together a group of the believers and he heads
22 to Banu Qaynuqah to the marketplace when they hear the Prophet ﷺ coming they
23 ran to their fortresses it's worth mentioning that all the Jews that we're going
24 to speak about today now in this short series they all had fortresses they would
25 hide behind their fortresses and the Prophet ﷺ he headed there on the 15th of
26 Shawwal in the second year of Hijrah and he put Abu Lababa Ibn Abdul Mundhir in
27 charge of Al Medina and he marched out and he put Hamza ﷺ as the leader of this
28 army heading towards Banu Qaynuqah and the Muslims they surrounded them they
29 surrounded their fortress no one could get in the Muslims couldn't get in and
30 they couldn't get out and they surrounded their fortress for it is said for
31 about 15 days who's in this fortress hiding like the cowards that they are,
32 like the cowards that they are today, hiding in their tanks hiding behind their
33 large walls 700 fighters 300 were covered in armor from head to toe but they
34 were still hiding like cowards they
35 just told the Messenger of Muhammad ﷺ if you want to fight us come fight us
36 meet men that you've never fought before now what are they doing hiding like the
37 rats that they are so the Prophet ﷺ as we said he surrounded them for 15 days
38 and after these 15 days they gave up he broke their resolve and they surrendered
39 just like these Israelis of today with their propaganda saying that they have
40 the strongest the fourth well most equipped army in the world but they can't
41 deal with a little group of people from Gaza who are fighting them now it was
42 custom at that time that the prisoners of war are to be executed so when they
43 came out from their fortress their hands were tied to their neck and the Prophet
44 ﷺ was going to execute all their men he was going to kill every single one of
45 them and as we said earlier the Arabs of Al Medina they had an alliance with the
46 Jews before Islam and I'm going to give you two scenarios that of the Munafiqeen
47 the hypocrites or a hypocrite the head of the hypocrites Abdullah ibn Ubaid ibn
48 Salul and another companion Abu Lababa which we mentioned we're going to show
49 the contrast here sorry not Abu Lababa his name was Ubaidullah ibn As-Samad and
50 [arabic] he was from Banu Awf and they had an alliance with Banu Qaynuqah so
51 this is a leader of a tribe a Muslim tribe of Al-Aws no [arabic] and he had an
52 alliance with them he had an alliance with them when he heard what had happened
53 he came to the
54 messenger ﷺ and he said to him I ally myself with Allah his messenger and the

1 believers and I am free and I free myself from the alliance with these
2 disbelievers so even if in Jahiliyya I had an alliance with the Yahud these
3 Yahud I don't want this alliance and my alliance is to Allah to his messenger
4 and to the believers I break this alliance with these disbelievers he didn't
5 say we have a peace agreement he didn't say we have normalization he didn't say
6 we have business deals with one another they attacked and killed one Muslim
7 disrespected one Muslimah and that was enough for him to break the alliance with
8 the Jews now the other scenario then appeared to help them to help the Jews was
9 the head of the Munafiqeen MBS oh no sorry the king of Jordan again sorry no
10 [name, presumably modern figure, 57:57] it was none of them it was Abdullah Ibn
11 Ubay Ibn Sulul the leader of the Munafiqeen and he had just become a Muslim
12 they say a month before this so he runs and he
13 rushes to their aid and he starts to plead with the messenger ﷺ saying that
14 they are my allies 700 men who have stood by my side he said they have protected
15 me and now you are going to slaughter them all in one morning the messenger ﷺ
16 he refused to listen to him and then he asked the prophet ﷺ again and again
17 free them they are my allies they helped me I fear that something bad is going
18 to happen if you kill them the prophet ﷺ again is saying no and then he takes
19 hold of the armour of Rasulullah ﷺ with his filthy hand and he holds on to the
20 armour of the prophet ﷺ and he says oh messenger of Allah free them let them go
21 the prophet ﷺ he says to him let me go and he said take your hand off me and he
22 says no I am not going to let you go until you let them go and they say that the
23 face of the messenger Muhammad ﷺ it changed and he became very angry at this
24 and again he said I am not going to let you go until you free them so then the
25 messenger of Muhammad ﷺ he said fine they are yours and then he says he makes a
26 duha may they be in the hell fire all of them and those who ally with them you
27 want them have them they go to hell and whoever allies with them is also going
28 to hell so on these two different accounts these two scenarios the two different
29 munafiqeen and their other companions Allah subhanahu wa ta'ala he revealed some
30 ayat and we will mention them Allah azza wa jal he says to the meaning believers
31 do not take the jews and the christians for your allies they are the allies of
32 each other and among you and any among you who takes them as an ally shall be
33 regarded as one of them Allah does not guide the wrong doers we hear this ayah
34 all the time right this is why it happened this munafiqeen he was standing and
35 saying to the prophet ﷺ I ally with them they are my allies and Allah is saying
36 in this ayah don't the muslims don't have allies with the jews and the
37 christians they are allies of one another and whoever allies is one of them is a
38 disbeliever just like them not maybe not figure of speech if you ally with the
39 disbelievers you are a disbeliever like them and the ayat they continue indeed
40 you see those afflicted with the disease of hypocrisy race towards them saying
41 we fear less some misfortune may overtake us and he is speaking about who the
42 head of the hypocrites Abdullah ibn Ubayy ibn Sulul and then the surah continues
43 other ayat continues to say whoever allies themselves with Allah and his
44 messenger and those who believe then certainly Allah's party is that which will
45 prevail and he is speaking about Ubayy ibn Sulul but the freedom that ibn Ubayy
46 asked it had conditions the prophet ﷺ was going to let them go not kill them
47 not kill their men the condition was that they had to leave or they were going
48 to banished from Arabia they had to leave the Arabian Peninsula and not only
49 that they were not allowed to leave with their wealth with any weapons with any
50 armor with any material that they had and it is said that they went to greater
51 Sham or greater Syria and after some time this whole tribe had perished it
52 didn't remain it doesn't remain today it's gone so this was the the first group
53 of the Jews in Al Medina Banu Qaynuqa but I want us to take some lessons before
54 we finish that yes a Muslim is merciful he is patient he is forbearing but as

1 Muslims we also have a limit there is a limit that we even as Muslims cannot
2 transgress and especially disbelievers cannot cross this line yes we have
3 patience we are forbearing we put up with a lot but when somebody crosses the
4 line then Allah subhanahu wa ta'ala has given us in the Sharia of Muhammad ﷺ a
5 way to deal with such people war was started because of one Muslim war was
6 started because of one Muslim, war was started because of one Muslim, and
7 because of a Muslim who ran to her aid so what about now what is happening in
8 Gaza it's not one Muslim it's not one Muslim what's the body count now the
9 latest 8000 8000 men women and children being killed by the Jews nobody come
10 and tell me but brother this is the Zionists it's
11 not really the Jews there was no Zionists at the time of the Prophet ﷺ it was
12 Jews Yahud and they were addressed this way and I want to say you know this my
13 dear brothers and sisters that even these ultra orthodox Jews that you see today
14 that are against Israel and they hate the Zionists we really know that from what
15 we just mentioned that they don't have they don't really have a unity but these
16 ultra orthodox Jews who do you think they're waiting for they're still waiting
17 for their Messiah to come and when that Messiah comes they're still going to
18 fight the Muslims they're just not fighting the Muslims now so don't be fooled
19 to think that these people are still your friends let them ride the wave let
20 them speak about the Zionists about Israel no problem it's good for us enjoy the
21 show but almost 10,000 Muslims are being killed in Gaza and no one is moving the
22 Arab countries are not lifting a finger the Prophet ﷺ mounted an army and he
23 went to the aid of one woman and he went to the aid and defense of one Muslim
24 man who were killed and that's the difference between the leaders the Tawheed
25 leaders of the Muslim lands today and the difference between the Sahaba and the
26 difference with Rasulullah ﷺ so this was the history of Banu Kaynuqa' and
27 inshallah next week we'll speak about Banu Nadhir and also I'm going to speak
28 about the death of the man that we mentioned Ka'b ibn al Ashraf and how he was
29 assassinated by the Muslims and why he was assassinated if anyone has any
30 questions regarding the class today or the lesson today feel free to ask Yahya
31 do me a favour can you get that box that's on my desk please brothers if there's
32 any questions please ask the questions sisters if you have any questions there's
33 a phone number on the wall in front of you next to the TV SMS your questions to
34 that phone and inshallah the brothers will send it to me now as we're waiting
35 for questions if there is any questions we need your help tomorrow we need your
36 help tomorrow as we do every fortnight brothers and sorry sisters stay home as
37 we do every fortnight we go out to the city and we give Dawah we give Dawah and
38 we invite people to the Deen of Allah subhanahu wa ta'ala inshaallah we're
39 leaving here tomorrow at about 1:15 after we pray we've only got 2 or 3 spots in
40 the van itself so if anyone wants to book those 2 or 3 spots see brother Yahya
41 anyone who wants to follow us I advise you to follow us to help us do something
42 insha'Allah we intend to go down to the city to do Dawah but to do something
43 else Alhamdulillah organisation who's remaining anonymous has printed these
44 flyers has printed these posters and it is talking about the Muslims children
45 that have been killed at the hands of the IDF so what we want to do is to go to
46 the city and with these smaller ones we want to stick them to any single pole
47 that we can see, sticky tape and this we want to glue it to anywhere that glue
48 will stick to so we want to walk around in the city and we want some brothers to
49 come out and help us to do this so whoever wants to aid us in bringing awareness
50 to what is happening to the Muslims of Gaza come out and join us, it's the least
51 that we can do it's the least that we can do, it's the least that we can do,
52 going out and putting a pamphlet when the companions of Rasulullah [arabic
53 phrase] took their swords to meet the Jews so whoever wants to join us
54 insha'Allah tomorrow to do this, to help us either try to come with us for

1 Dawah we'll still be there doing Dawah but we're also going to send out another
2 group of brothers in different groups to do this so whoever wants to do that
3 insha'Allah at least stand in front of Allah subhanahu wa ta'ala and say you've
4 done something so please anyone who wants to come please join us, see brother
5 Yahya for that I'll see if there's any questions from the sisters no questions
6 from the sisters, any questions from the brothers insha'Allah we'll see you all
7 next week Subhanaka Allahumma Muhammadika Shadduhuna

Murdered by Israel Khutbah Jummah (Speech B)

1 (0:03 - 1:25)

2 [Arabic song; Arabic speech]

3 (3:51 - 4:10)

4 Ar-Rahman Ar-Rahim. Ar-Rahman Ar-Rahim. We start by praising Allah subhanahu wa ta'ala
5 and we send peace and blessings upon his final message of Muhammad [Arabic phrase].

6 (4:13 - 4:28)

7 Whom Allah ta'ala guides none can misguide and whom Allah ta'ala leaves to go astray none
8 can guide. And I bear witness that none have the right to be worshipped but Allah and Allah
9 alone. And I bear witness that Muhammad sallallahu alayhi wa sallam is his last and final
10 messenger as to what follows.

11 (4:29 - 4:51)

12 Indeed the best of words are the words of Allah ta'ala and the best of ways is the way of our
13 beloved Prophet Muhammad sallallahu alayhi wa sallam. And the best of affairs are the
14 prescribed matters and the worst of affairs are the innovated matters. For every innovation in
15 religion is a misguidance and all misguidance is going astray and all going astray is in the
16 hellfire.

17 (4:51 - 5:24)

18 We ask Allah subhanahu wa ta'ala to protect us from it. Ameen. My dear brothers and sisters,
19 know that speaking the haq, speaking the truth to the face of the oppressors and the tyrants of
20 today, speaking up against them, against their allies and their helpers, making them hear what
21 they dislike of the truth, is no different to what the prophets and the messengers sent by Allah
22 subhanahu wa ta'ala were doing.(5:25 - 5:40)

23 And this is a great task and an honourable one. Today, all of us carry this responsibility on our
24 shoulders. The day of being a bystander is over.

1 (5:41 - 6:53)

2 How can you and how can we as a ummah, day by day, year after year, witness everything
3 that is

4 thrown at this ummah and remain silent? Today, the body count in Palestine, the Palestinian
5 civilians, Muslims and Christians, climbs to more than 11,000 killed, murdered and butchered
6 by Israel and its death force. Today, as a Muslim, we must stand up for the weak and we must
7 speak the truth. Today, we only have two choices.

8 You are either with the oppressor or you are with the oppressed. I remind the ummah, our
9 being favoured by Allah subhanahu wa ta'ala and being named the best of people is because
10 we stand for justice, we stand for the good and we stand for the oppressed. We are an ummah
11 that openly fights in the path of Allah against kufr, against tyranny, against oppression and
12 against those who attack us.

13 (6:54 - 7:10)

14 We would never give the other cheek. We refuse to bury our heads in the sand and we are not
15 cowards. We stand for justice and we fight for the weak and we would never hide away from
16 this, just like our forefathers did.

17 (7:13 - 7:57)

18 Simply, we are a nation of 2.8 billion of us who must enjoin the good and the forbid the evil just
19 like Allah [Arabic phrase] said. [speaks segment in Arabic]. You are the best nation ever risen
20 for mankind. You enjoin what is good and forbid what is evil and you believe in Allah. So we will
21 speak out and we would call out, calling out the hypocrisy even if our voice shakes.

22 (7:57 - 8:20)

1 Yes, we are far away from this conflict but our jihad is not limited to physical combat. Our jihad
2 here in the West, here in Australia is that we use our tongue and our pens. And at times the
3 tongue and the pen can penetrate and pierce more than the sword.

4 (8:21 - 8:46)However, I remind my brothers and sisters who are upon Tawheed, those who
5 have taken it upon

6 themselves to call the people to the truth and to speak a word of truth. And to speak this truth
7 even if the truth is bitter. This is the time for courage, steadfastness and above all an
8 unbreakable faith.

9 (8:47 - 9:11)

10 Especially now since media, certain media outlets owned and pushed back by the Zionist
11 entities are trying to sway public perception. Trying to take away from the terrorist state of
12 Israel and its mass murdering machine, the IDF. And to turn people's attention to the words of
13 us Muslims.

14 (9:12 - 9:39)

15 Brothers and sisters, you need to be firm like a mountain and keep your voice loud and clear.
16 Support one another because right now right wing politicians have stepped into backing Israel
17 because Israel holds their leash. And at any command they would sit, lie down and roll over.

18 (9:40 - 10:06)

19 But as a Ummah of Muhammad ﷺ we would never roll over. O believers remain faith upon this
20 in

21 the face of all these tyrants even if you are beaten, harmed or you hear whatever you hear
22 from the lies propagating against you. After all you are not the first or the last of those who
23 have chosen this path.

24 (10:06 - 10:26)

1 Only preceded by the prophets and messengers and the people of truth and the martyrs of this
2 deen. How many of the messengers and prophets of Allah ﷺ were harmed to the point that
3 some of them were killed. And some of them and some of the righteous were placed on
4 boulders and sawn in half.

5 (10:28 - 11:13)

6 And none of this increased them except in faith and submission to Allah ﷻ. The message of
7 Muhammad ﷺ he said to which means the leader of the martyrs, Sayyid al-Shuhada is Hamza
8 ﷺ. As well as a man who stood up to a tyrant leader and condemned and forbade him and he
9 was killed as a result. Do you not want to be of the ranks of Hamza ﷺ, the lion of Allah ﷻ. So
10 beware of pleasing the people by angering Allah. Rather anger the people by pleasing Allah
11 and you will then find that
12 their hearts and then you will then dominate their hearts.

13 (11:14 - 11:38)

14 And Allah ﷻ will place respect of you in their hearts. It is reported by Imam Ahmed and others
15 from Abu Sa'id al-Khudri ﷺ to which he said the messenger of Muhammad ﷺ said to the
16 meaning. A man should not let intimidation by people prevent him from speaking the
17 truth.(11:38 - 12:37)

18 If he sees or witnesses a situation where he should do so as speaking the truth or mentioning
19 something important would not shorten his life or delay his provisions. My brothers and sisters
20 do not forget that such situations are witnessed by the angels and are witnessed by Allah ﷻ.

21 Seen by

22 Allah and they are being recorded. Placed in a record with Allah ﷻ. So allow a record to be
23 made for yourself of a situation that will distance you from the enemies of Allah and bring you
24 closer to your master and to your helper Allah ﷻ. So that you can use it in your favor on the day

1 of judgment in which a day that no wealth or children will benefit you and only those who have
2 come to Allah with a sound heart will be saved.

3 (12:40 - 12:57)

4 Ibn al-Qayyim ؒ said from the plots of shaitan is to make the believers afraid of the soldiers
5 and the allies of shaitan. So they do not strive against them. They do not enjoy what is good
6 and do not forbid what is evil.

7 (12:57 - 13:42)

8 This is from the greatest plots for the believer as Allah ﷻ mentioned to us by saying [speaks
9 segment in Arabic] So it is only shaitan that suggests to you the fear of his allies so do not fear
10 them and fear me if you are believers. The meaning of this ayah with the scholars, all of the
11 scholars of tafsir is that it is shaitan he tries to make you afraid of his allies. Qatada he
12 explained this by saying he makes him great and powerful in your heart

13 (13:42 – 14:05)

14 This is why Allah ﷻ said so do not fear them and fear me if you are true believers. So the
15 stronger your faith becomes the weaker the fear in your heart will be for the enemies of
16 shaitan. And the weaker your faith becomes the stronger the fear in your heart will be of them.

17 (14:06 – 14:27)

18 So the believers who stay true to the pact they made with Allah are not affected by such
19 tyrannical, hypocritical, low methods used by those who want to silence the masses. They
20 would not be pushed away from their stand that they have taken and they would not be
21 shaken. Rather this would only increase them in faith.

22 (14:29 – 15:08)

23 As Allah ﷻ he says: [speaks segment in Arabic]. Those to whom the people said the people
24 have gathered against you so fear them. But it only increased them in faith and they said Allah

1 is sufficient for us and he is the best disposer of our affairs. The hypocrites that would come
2 and they would tell you the weak and those who were scared will come and tell you look what
3 the news is saying.

4 (15:10 - 15:18)

5 You're going to get a knock on the door. Look at the pressure that you will bring. Fold, run and
6 hide.

7 (15:19 - 15:58)

8 No all this did not increase them except in faith. Allah ﷻ continues: [speaks segment in Arabic].
9 So this was the outcome of their faith. Fearing only Allah ﷻ and staying firm like mountains.

10 (15:58 - 16:12)

11 So they returned with the grace and the bounty from Allah. No harm touched them and they
12 followed the good pleasure of Allah and Allah gave them great bounty. And then Allah ﷻ he
13 mentions the lesson again. [speaks segment in Arabic]

14 (16:20 - 16:34)

15 So my brothers and sisters. Fear none but Allah [Arabic phrase]. And we say to anyone
16 listening. For as long as we witness and see the carpet bombings.

17 (16:35 - 16:46)

18 Drone strikes. The targeting of our men, women and children in Gaza. Until we see the
19 livelihood of Palestinians returned to a moral and human standard.

20 (16:47 - 16:59)

21 Until the killing stop. **Until their land is cleansed from the filth of the Zionists.** Until electricity,
22 water, internet and humanitarian aid reaches them.

23 (16:59 - 17:07)

1 You will not see us Muslims. This masjid. Other masjids in this country and in fact masjids
2 around the world.
3 (17:08 - 17:20)

4 As well as those who support us from the Muslims and other than them. You would not find us
5 giving up that easy. Israel has been exposed and so has those who support it.(17:21 - 17:27)

6 To all the Muslims. Keep going. Fear none but Allah and do not back down.
7 (17:27 - 17:32)

8 Keep speaking out. Keep the boycott going. Keep the protest going.
9 (17:32 - 17:45)

10 Don't make this old news and soldier on. Until the victory of Allah ﷻ comes. ﷻ Verily the victory
11 of Allah is near.
12 (17:57 - 18:17)

13] ﷻspeaks segment in Arabic[My dear brothers and sisters as you know. Brother Ismail, this
14 center and myself have been dragged through the mud. In the media in the past week.
15 (18:19 - 18:33)

16 **And again those doing the dragging is no other than the Zionist backed media agencies. Under**
17 **Rupert Murdoch and News Corp. This is what happens when you learn the dirty games of your**
18 **oppressors.**

19 (18:33 - 18:48)

20 **And now use it on the ones you want to oppress. The Nazis did the same and exact thing to**
21 **the Jews before the Jewish genocide. I guess the media is preparing the same grounds once**
22 **again but this time for a Muslim genocide in Gaza.**

23 (18:51 - 19:04)

1 And anyone who opposes them will face what we are facing. But Alhamdulillah we are
2 veterans in this game. We have released a video response to what the media has said.

3 (19:04 - 19:11)

4 And it's on our YouTube channel. So I advise the brothers and the sisters to go and to watch
5 that. Answering what they are accusing us of.

6 (19:13 - 19:25)

7 But here today I would like to address one thing that was taken from the khutbah that I gave.
8 And was used and they quoted me. Quoting the hadith of Rasulullah ﷺ. Talking about the end
9 of times.

10 (19:26 - 19:39)

11 When the Muslims will fight the Jews. Abu Huraira r.a reports that the messenger of Allah ﷺ
12 said to the meeting. **The hour would not come unless the Muslims will fight against the Jews.**

13 (19:40 - 19:50)

14 **And the Muslims will kill them until the Jews would hide themselves behind a stone or a tree.**

15 **And the stone or tree would say, Muslim O servant of Allah.**

16 (19:51 - 19:58)

17 **There is a Jew behind me. Come and kill him. But the tree of Gharak would not say that.**

18 (19:58 - 20:10)

19 **For it is the tree of the Jews. This is our aqeedah. We believe every single word the messenger**
20 **of Muhammad ﷺ came with.**

21 (20:11 - 20:19)

22 **And if he said it. It's going to come to pass. And anyone who doubts this has fallen into**
23 **disbelief.**

1 (20:21 - 20:31)

2 But since this hadith angered you. I want to increase this anger. By quoting more scripture.

3 (20:32 - 20:41)

4 Just like the shock jock of 2GB Ray Hadley. Ray AVO Hadley. Whose son was busted for
5 having cocaine while he was a police officer.

6 (20:42 - 20:48)

7 And the other grub. Ben Fordham. Who was charged in the 26th of February 2009.

8 (20:49 - 20:54)

9 With concealing a serious crime. Just like them. These shock jocks.(20:54 - 21:04)

10 Today I'm going to be a masjid shock jock. And I want to rub salt in the wound. So on Monday
11 they can have something to write about.

12 (21:06 - 21:16)

13 So let us try your free speech. And if you thought that the hadith that I just quoted is extreme.

14 Then there's more coming.

15 (21:19 - 21:31)

16 Now therefore kill every male among the young ones. And kill every woman that has laid with a
17 man. But keep all the women and children that have not laid with a man.

18 (21:31 - 21:37)

19 For yourselves. Don't stop typing yet. Wait there's more.

20 (21:38 - 21:47)

21 Now go and kill and utterly destroy all that they have. And spare them not. Slay, kill both men
22 and women.

- 1 (21:48 - 21:52)
- 2 Infants and suckling babies. Oxen and sheep. Camels and donkeys.
- 3 (21:53 - 21:59)
- 4 Yes camels and donkeys should die too. But again don't stop your recorder. Keep going.
- 5 (22:00 - 22:16)
- 6 To the congregation sent 12,000 of their best fighters, Mujahadeen. And command them and
- 7 go and put the sword to those living in Jabash Gilad. Including men, women and children.
- 8 (22:16 - 22:28)
- 9 And the last one. But those enemies of mine who do not want me to reign over them. Bring
- 10 them here so that I may execute them right here in front of me.(22:29 - 22:49)
- 11 Are you satisfied? Are these agents here now satisfied? But where's the twist? Where's the
- 12 twist? The three first verses that I quoted are from the Old Testament. The book of the Jews.
- 13 Numbers 31, 17.
- 14 (22:49 - 22:58)
- 15 1 Samuel 15, 3. Judges 21, 10. As for the last one, bring my enemies of mine and kill them
- 16 here. It's the saying of Jesus from the New Testament.
- 17 (22:58 - 23:03)
- 18 Testimony. Luke 19, 25. Not Quran.
- 19 (23:05 - 23:13)
- 20 Not Hadith. And in fact even in Revelations 19. Speaking about the second coming of Jesus.
- 21 (23:13 - 23:20)

1 He explains Jesus, their Lord, their God, the Son of God. Who's supposed to be all peaceful.
2 Coming down on a white horse.
3 (23:21 - 23:27)
4 He's going to judge and wage war. His eyes blazing with fire. His dress is dripped in blood.
5 (23:27 - 23:36)
6 And His name will be the Word of God. His mouth proceeds a sharp sword. He would strike
7 down the nations and He would rule over them with an iron scepter.
8 (23:37 - 23:49)
9 He treads the winepress of the fury of the wrath of God. And written on His robe and thigh is
10 the King of Kings and Lord of Lords. Revelations 19, 11-16.
11 (23:50 - 23:57)
12 And again there is plenty more. Again, your scripture. Not our Quran and not Hadith.(23:59 -
13 24:09)
14 Now you were worried what I and brother Ismail quoted of Islamic scripture. And yet we have
15 no guns. No missiles.
16 (24:10 - 24:14)
17 No tanks. No ships. No warplanes.
18 (24:14 - 24:24)
19 And you were worried about what we were saying. Yet your friend that you are defending.
20 Benjamin Netanyahu.
21 (24:25 - 24:36)

1 Who has all of these things that I have mentioned and more. Repeated these very same or one
2 of these very same verses in a talk. Describing the people of Gaza like the Amaleks.
3 (24:36 - 24:43)
4 Totally destroy them. This is your friend. Whom you are defending.
5 (24:44 - 24:54)
6 And it didn't stop there. Ariel Kelner, a member of the Israeli parliament for Mr. Benjamin. And
7 his party.
8 (24:55 - 25:02)
9 He said right now one goal. Nakba, Nakba. That would overshadow the Nakba of 1948
10 (25:05 - 25:13)
11 A US Senator, Lindsey Graham. Called for the wholesale destruction of Gaza. We are in a
12 religious war here.
13 (25:13 - 25:19)
14 I am with Israel. Do whatever the hell you have to do to defend yourselves. Level the place.
15 (25:20 - 25:29)
16 Muslim speaking? No. When Israel's defense minister. Ordered a complete siege on the strip
17 of Gaza.
18 (25:30 - 25:33)
19 Cutting off the electricity. Their water. Their fuel.
20 (25:33 - 25:41)
21 Everything coming into them. What did he say? We are fighting human animals. And we are
22 acting accordingly.

- 1 (25:42 - 25:54)
- 2 Where do you think he got this from? The Jews have a book called the Talmud. It's pretty much
3 the Hadith of to them Moses. Or the Tafsir of their Torah.
- 4 (25:54 - 26:02)
- 5 And this is actually this quote that I mentioned to you. That he said is from the Talmud. Midrash
6 Talpiyot.
- 7 (26:02 - 26:12)
- 8 Page 255. Now as for the former Prime Minister Scott Morrison. In his trip to Israel.
- 9 (26:13 - 26:23)
- 10 He says we are with Israel to the end. And we do not want a cease fire. And people are worried
11 about myself and brother Ismail.
- 12 (26:23 - 26:30)
- 13 In his little Mosul. You bunch of murdering cowards. You hypocrites.
- 14 (26:31 - 26:42)
- 15 And now Albo. You think Israel still has the right to a genocide? Sorry. To protect itself? To the
16 spineless leaders of the Muslim lands.
- 17 (26:42 - 26:50)
- 18 Who have betrayed the Muslims of Gaza. We have witnessed your betrayal. May the worst of
19 deaths before you.
- 20 (26:50 - 27:02)

- 1 And may Allah take hold of you harshly in the hereafter. May the Dua of the people of Gaza be
2 a witness against you all. And against all those that protect you from the Mujahidah and the
3 Mudakhirah.
- 4 (27:03 - 27:12)
- 5 To the spineless Muslim leaders of Australia. And their weak statements. Not a bone in their
6 body.
- 7 (27:13 - 27:17)
- 8 These jellyfish. We say to them. Show some courage.
- 9 (27:18 - 27:24)
- 10 Show some leadership for a change. Be firm in your statements. Learn from the people of
11 Gaza.
- 12 (27:25 - 27:41)
- 13 And that is to fear none but Allah [Arabic phrase]. You are being no different than the Muslim
14 rulers in the Muslim world. For those who want to say but what can Anik do? I will give Anik
15 some things that maybe they should do.
- 16 (27:42 - 27:51)
- 17 Maybe Anik should call upon the Muslim population in the Ummah of Australia and say. We are
18 going to have a national strike. No Muslim is going to work.
- 19 (27:52 - 27:59)
- 20 No Muslim is going to open his shop. We are going to stop the money here in Australia. Until
21 you get on the phone to your friend Benjamin.
- 22 (28:00 - 28:09)

1 And call for a ceasefire. If that is too hard for them. Then maybe they should encourage the
2 Muslim masses to boycott.

3 (28:09 - 28:14)

4 Publicly and openly. Press release from Anik. Boycott Israeli products.

5 (28:19 - 28:28)

6 Those who know me. Know my grievances with Anik. And these differences that I have with
7 them.

8 (28:28 - 28:33)

9 Is because of certain policies that they have. Statements. Positions.

10 (28:33 - 28:43)

11 And because I see from them bad leadership. As I am guessing a lot of us do. But today with
12 Allah [Arabic phrase] as a witness.

13 (28:44 - 28:51)

14 And I say this while I am standing here on this minbar. In this masjid. I say to them.

15 (28:51 - 28:57)

16 To Anik. If you want unity. Clean yourselves up.

17 (28:58 - 29:04)

18 Remove the dictators. The likes of Shadi Suleiman. And the Mufti Dr. Ibrahim Abu Muhammad.

19 (29:04 - 29:10)

20 Let them step down. Rectify the un-Islamic fatawa that you have been giving. And your
21 policies.

22 (29:12 - 29:22)

1 And at least apologize for the shirk that was done in front of the masjid. And then you would
2 find myself. And our vast Muslim community.

3 (29:23 - 29:32)

4 That have witnessed such wrong from you. Will be forgiving. We will be ready to overlook any
5 secondary disagreements that we may have with you.(29:32 - 29:41)

6 And we would want to move forward. Finally I send a message to Israel. The message of
7 Muhammad ﷺ. He says in the hadith too.

8 (29:41 - 29:49)

9 Which means. He who does not thank the people has not thanked Allah. So thank you Israel.

10 (29:50 - 30:00)

11 Thank you for uniting the Muslims. Thank you for showing us the real from the fake. Thank you
12 for exposing the rulers over the Muslim lands.

13

14 (30:01 - 30:08)

15 Thank you for exposing these poisonous politicians. From here and around the world. Thank
16 you for waking up the ummah.

17 (30:09 - 30:25)

18 **Thank you for turning the free thinkers of this world against Israel and its lies.** Thank you for
19 showing to the world the faith of Islam and the Muslims which is unshakeable. Thank you for
20 those, thank you for those, who would now look into Islam.

21 (30:25 - 30:31)

22 Thank you for pushing the people of Gaza. These warriors of faith. So far into a corner.

- 1 (30:32 - 30:38)
- 2 That now we can see and witness what it is to have faith in Allah [Arabic phrase]. To persevere.
- 3 To have patience.
- 4 (30:39 - 30:47)
- 5 And to be men. And thank you for showing us. How martyrdom again is celebrated.
- 6 (30:49 - 30:58)
- 7 But my dear brothers and sisters it's not over. Brothers and sisters there is a protest tomorrow.
- 8 At Botany Bay.
- 9 (30:59 - 31:08)
- 10 At 12pm. And it is to stop a cargo ship which is owned by the Israelis themselves. And it's
- 11 going to dock.
- 12 (31:08 - 31:16)
- 13 At Botany Bay. And be loaded up with whatever it's going to be loaded up with. Whether it be
- 14 military equipment or other than that.
- 15 (31:16 - 31:26)
- 16 And return back to Israel. So there is a protest. In the sea.
- 17 (31:27 - 31:38)
- 18 And on land. There's going to be almost 3000 boats and jet skis that are going to be heading
- 19 into Botany Bay. And also there is going to be those people on the land.
- 20 (31:39 - 31:46)
- 21 So let us do what we are able to do. While understanding where we live. And let us keep going.
- 22 (31:46 - 32:17)

- 1 And do not stop. And do not be intimidated. Allahumma unthur al-Mujahideen fi kulli makan.
- 2 (32:17 - 32:26)
- 3 Allahumma faqqa qayda asrana wa asra al-Muslimeen. Allahumma unthur ahlana fi ghazza.
- 4 Wa akhiru da'awana alhamdulillah rabbil alameen.
- 5 (32:26 - 32:27)
- 6 Wa aqem al-salat.

The Jews of Al Madina Part 2 (Speech C)

1 (0:00 - 0:37)

2 [Arabic]

3 (0:37 - 1:09)

4 And whoever obeys Allah and His Messenger has won a great triumph. As for the rest, the
5 most truthful hadith is the words of Allah, and the best guide is the guide of Muhammad ﷺ.
6 And the worst of all affairs are its innovations, and every innovation is a creation, and every
7 creation is a misguidance, and every misguidance is a misguidance. We start by praising Allah
8 [Arabic phrase] and we send peace and blessings upon His final Messenger, Muhammad ﷺ.
9 Whom Allah [Arabic phrase] guides, none can misguide, and whom Allah [Arabic phrase]
10 leads to go astray, none can guide.

11 (1:09 - 1:34)

12 And I bear witness that none have the right to be worshipped but Allah and Allah alone. And I
13 bear witness that Muhammad ﷺ is His last and final Messenger. As to what follows, the best of
14 words are the words of Allah [Arabic phrase], and the best of ways is the way of our beloved
15 Prophet Muhammad ﷺ. And the best of affairs are the prescribed matters, and the worst of
16 affairs are the novelties and innovated matters.

17 (1:35 - 1:45)

18 For every innovation in religion is a misguidance, and all misguidance is going astray, and all
19 going astray is in the hellfire. We ask Allah [Arabic phrase] to protect us from it. Ameen.

20 (1:46 - 2:21)

21 My dear brothers and sisters, Alhamdulillah we're continuing with the short series, The Jews of
22 Al-Madinah. And now we're reaching the second of the last of these groups that lived in Al-
23 Madinah, and they are Banu Nadir. Last week when we spoke about Banu Qaynuqa, we
24 mentioned briefly an individual that we described, and so has the books of Sira described as a
25 vile Jew.

26 (2:22 - 3:29)

27 A Jew who used to hate Islam, who used to hate Rasulullah ﷺ, who used to hate the Deen of
28 Allah, who used to work with the enemies of Allah against Islam, and plot and scheme against
29 the Muslims. After the Prophet ﷺ done away with Banu Qaynuqa, and returning, and some
30 scholars of the Sira said that this incident occurs in the third year of Hijrah, the Messenger of
31 Muhammad ﷺ wanted the Muslims to rid the Ummah of this particular man, the name Ka'ab ibn
32 Ashraf. This is the person who was causing the Muslims a lot of strife, and if you remember
33 when the battle of Badr happened, he's the one that returned to Makkah, and he started to
34 recite certain poetry for the dead people of Makkah, and he started to re-incite them to go and
35 to fight the Muslims again.

36 (3:30 - 4:08)

37 And when he was able to achieve that, and Abu Sufyan, at that time not being a Muslim, he
38 actually goes with a couple of men to avenge Badr, and there he finds some Muslims on the
39 outskirts of Al Medina, and he kills them, but the Prophet ﷺ he gets wind of this, and he sends
40 200 soldiers to chase him, and he runs away back to Makkah. But this was at the hands and
41 the encouragement of this person, Ka'ab ibn Ashraf. Before we get to his actual assassination,

1

1 I want to mention and relate to you about this man.

2 (4:10 - 4:42)

3 Ka'ab ibn Ashraf was the son of an Arab father, and his mother was Jewish, from Banu
4 Nadir. So he was able to be honored by both parties, and even to the Jews he was
5 considered a Jew, because with the Jews your mother has to be born from a Jewish mother.
6 So he was considered a Jew among them, and among the Arabs he was considered an Arab
7 because of his father being Arab.

8 (4:43 - 5:08)

9 So he had the best of both worlds. It is said that his father had in the past committed murder,
10 and he wanted to hide away from those who were chasing and were after him, so he went to
11 Banu Nadir in Yathrib at the time, and he sought their help and protection, and their aid, and
12 he lived among them. So he grew up around, surrounded by these Jews.

13 (5:11 - 5:26)

14 They liked him so much that they married him one of their own women. And this is when, this
15 is how Ka'ab is born. Ka'ab was a man who was very, very rich.

16 (5:27 - 5:47)

17 He was wealthy. It is said that he had one of the biggest fortresses in Al Medina. Some of the
18 remnants of his fortress today, if you ever get the chance to visit the land of Tawheed, you
19 can still see some of the walls of his fortress, of his palace.

20 (5:49 - 5:56)

21 He was a man who was known for a lot of poetry. He was very, very good at poetry. And
22 above all, he was known as someone who was very, very handsome.

23 (5:57 - 6:21)

24 He was a really, really good-looking man. I want to say or speak about some of his history of
25 hate towards Islam. If you remember Allah Subhanahu Wa Ta'ala, he changed the Qibla of the
26 Muslims from facing Jerusalem or the Aqsa to facing the Kaaba.

27 (6:23 - 6:57)

28 And he was Ka'ab who came out and who said to the people, why has he changed the
29 Qibla? So Allah Azza wa Jal speaking about him, he reveals the ayah to the meaning, why
30 did they change the Qibla? As Allah Subhanahu Wa Ta'ala, he quotes this in Surah Al
31 Baqarah, verse 142. When the order for the Muslims came down for them to pay Zakat, this
32 same individual, he went to some of the Muslims who were from Al Aus. And Al Aus had the
33 treaty with this Banu Nadir.

34 (6:58 - 7:30)

35 So he would say to them, why are you giving your money to Muhammad ﷺ? And if you give
36 your money to him, you're going to become poor yourself. So he was trying to use this scare
37 tactic on them. And again Allah Subhanahu Wa Ta'ala, he reveals, and he was telling them to
38 hold their money, don't spend it, it's your money, why should you give it to anyone else? So
39 Allah Azza wa Jal also, he reveals another ayah to the meaning, those who are stingy and they

1 command others to be stingy and they hide what Allah has given of his blessings.

2 (7:31 - 7:59)

3 This ayah was also revealed because of this. He also undertook a secret expedition to Abu
4 Sufyan. It is also said that he and Banu Nadir, they would give Quraysh the map of Uhud,
5 before the battle of Uhud to let them know exactly where the mountains were and the
6 passages were and how to get in and how to get out.

7 (7:59 - 9:01)

8 It was said that they also aided them and he was personally aiding Abu Sufyan. Now Ka'b, he
9 went to Abu Sufyan and he entered into an alliance against and to fight Muhammad ﷺ. What's
10 amazing is that Abu Sufyan, who at the time was a Mushrik, an idol worshipper, he asks this
11 Jew and he says to him, I ask you by Allah, which of the two religions is closer and more
12 beloved to Allah? Our religion, he's saying to the religion of the worshipping of idols, or the
13 religion of Muhammad ﷺ. Ka'b said, you are more rightly guided than them. Today if you were
14 to ask a Muslim who is closer, we would honestly say that the Jews are someone closer to the
15 worship of Allah than the idol worshippers.

16 (9:03 - 9:44)

17 And we would give this honest answer, but we could say that this person because of his hate
18 so much of Islam, he's telling idol worshippers that your religion is more closer to Allah than
19 the religion of Muhammad ﷺ. We said in the last class that he had written a lot of poetry
20 against Rasulallah ﷺ, but the Prophet was remaining patient upon this because he didn't, he
21 was trying to win the Jews over. But where it took the turn for the worse is when Ka'b, he
22 started to write poetry about Muslim women. And he would speak about them in a very, very
23 dishonorable way.

24 (9:45 - 10:01)

25 He would make these love poetries and he would mention the Muslim women by name. And
26 for a Muslim, this is the red line. You know, do not speak about our women, especially in this
27 way.

28 (10:02 - 10:30)

29 So the Prophet ﷺ, he turns to the companions and he says to them, to the meaning, who would
30 take care of Ka'b ibn Ashraf? For he has harmed Allah and his Prophet. So now the Prophet ﷺ
31 wants to get rid of him. And he is presenting something to the companions that who wants to
32 take on this mission and go get rid of this enemy of Allah.

33 (10:32 - 10:57)

34 Muhammad ibn Maslamah r.a, a companion of Rasulallah ﷺ from Al-Aws, from the Ansar, he
35 stood up and he said, O Messenger of Allah, I will take care of him. I will do the job. Keep in
36 mind that this Sahabi Muhammad ibn Maslamah, they were allies of the Jews of Banu Nadir.

37 (10:59 - 11:16)

38 And this is something very important. Because now from their own allies is going to fight
39 them. But if Al-Khazraj went to fight them, then it

40 could have, the Jews could have used this to say, you are our allies, help us against him.

1 (11:18 - 11:34)

2 So the Prophet ﷺ, he chose someone from their own allies from the time of Jahiliyyah,
3 Muhammad ibn Maslamah. Now, this was a very, very big task.

4 This was one of the biggest haters of Islam at the time from the Jews.

5 (11:35 - 12:03)

6 And we have the biggest haters of Islam from the Munafiqin, Abdullah ibn Ubayy, ibn Sulul,
7 from the hypocrites. The biggest hater and the enemy of Islam from among the Jews was this
8 person that we're talking about today, Ka'b ibn Ashraf. This task was so big that Muhammad
9 ibn Maslamah r.a, when he actually thought about what he had to do and who he is killing, he
10 started to get sick.

11 (12:04 - 12:36)

12 And it is said that for three days he stopped eating and drinking and he became weak.
13 Worrying how is he going to complete this task? How is he going to get to this enemy of Allah
14 who is guarded in a fortress, who is known to wear all sorts of the best armor? How is he
15 going to keep his promise to Rasulallah ﷺ? All this was playing on him, mentally, emotionally.
16 So for three days he did not eat or drink and he became sick.

17 (12:37 - 13:27)

18 The news of this reached Rasulallah ﷺ. So Rasulallah ﷺ, and this is what I'm narrating is
19 recorded by Ibn Hisham, the Prophet ﷺ, he went to him and he said to him, what is the
20 matter? He said, O Messenger of Allah, I promise you something, but then I realize I may not
21 be able to fulfill it. I want to do this thing, but it looks like it's something very hard to do. The
22 Messenger of Allah ﷺ said, sorry, he continued to say, he got so worried that he stopped
23 eating and drinking and saying that Ka'ab is a rich man, he is well guarded, he is in his
24 fortress.

25 (13:27 - 13:44)

26 The Messenger of Allah ﷺ said to him, all you need to do is try. And this is a lesson for us.
27 Sometimes we see things that are happening to the ummah and we think they are too big for
28 us.

29 (13:46 - 14:00)

30 But the Messenger of Allah ﷺ is telling his companion and telling us, all we have to do is try. All
31 we have to do is do our bit, is to move. Don't be in his defeated state.

32 (14:02 - 14:22)

33 Don't overthink these things. Rely on Allah ﷻ, do what you have to do to give victory to the
34 Deen of Allah ﷻ and then hope for the help of Allah ﷻ to aid you. So Muhammad ibn
35 Maslamah, he says in that case, O Messenger of Allah, allow me to say some things about
36 you.

37 (14:24 - 14:49)

38 It's very important to mention here that he sought permission from Rasulallah ﷺ to say some
39 things that may be taken in a negative way. But he never ever said any words of kufr or shirk

1 to do what he needed to do in order to fulfill his assassination of this person. Some people
2 say that he said words of kufr but he didn't.

3 (14:51 - 15:17)

4 So the Messenger ﷺ told him, say as you like. Muhammad ibn Maslamah, he goes to Ka'ab
5 and he says to him, look I have something private to talk to you about. So they go to a private
6 place and the companion, he says to Ka'ab, this man Muhammad has come and caused
7 separation between us.

8 (15:19 - 16:04)

9 Divided man, a son from his father and he went on talking in this way. Now he's saying
10 something which is true, but it's not insulting or offensive to Rasulullah ﷺ. But Ka'ab is taking it
11 as an insult to the Messenger or of the Messenger ﷺ. Now when he heard this he started to
12 get very happy because he knew that Muhammad ibn Maslamah had become a Muslim and
13 now it looks like he's shifting, leaving Islam and coming over. And he continues to tell him, and
14 the Arabs are now against us and on top of that he is asking from us our money and he is
15 putting us through hardship.

16 (16:04 - 16:21)

17 Again, what he's saying is not lying. He's asking for zakat or sadaqah and this hardship that is
18 coming is something which a Muslim has to face. When Ka'ab heard these words he became
19 even more happy and he said, by Allah, this is only the beginning.

20 (16:22 - 16:47)

21 He would put you through so much more hardship. And they continued talking in this way
22 until Muhammad ibn Maslamah was able to earn the trust of Ka'ab ibn Ashraf. So he says to
23 Ka'ab, well the reason why I have come here is that Muhammad has asked some money
24 from us and I don't have any money to give.

25 (16:48 - 17:03)

26 So I have come to you and I want to ask you for a loan. This wasn't a random thing. Ka'ab was
27 known as somebody that if you needed money you would go to him and he would loan you
28 money but with conditions.

29 (17:04 - 17:15)

30 And the condition was that you had to leave some sort of a guarantee with him. Some sort of a
31 deposit. That if you don't pay, he is going to take this guarantee or this deposit or these goods.

32 (17:16 - 17:39)

33 And that was his insurance. So Muhammad ibn Maslamah he says to Ka'ab, he says, but I have
34 nothing to give you because I'm obviously coming to ask you for a loan. And this could have
35 been a test from Ka'ab to test his sincerity or just to see if he's true because if he said, okay, I'm
36 going to leave with you such and such amount or gold or so on.

37 (17:39 - 17:46)

38 He could have maybe told, could have probably known that he was lying. He was being shifty
39 with him. So he says, I have nothing to give.

40 (17:48 - 18:08)

1 So Ka'ab, and this is how much of a low man he was. He says to his companion, why don't you
2 leave your wife in my home? No morals. Muhammad ibn Maslamah he held his anger in
3 himself.

4 (18:09 - 18:37)

5 And he said to him, how am I going to leave my wife, my wife with you or any woman with you
6 when you are such a handsome man? So this made Ka'ab even more comfortable. So then
7 he says, okay, then leave with me your sons. So the Sahabi says, how am I going to leave
8 with you my sons? And if one day they grow up, people are going to say that you were left as
9 a deposit for some money.

10 (18:38 - 18:52)

11 For a small amount. So he doesn't want this disgrace for them. So then Ka'ab says, so then
12 what can you give me? Muhammad ibn Maslamah he says, I would leave with you my
13 weapons.

14 (18:53 - 19:00)

15 Ka'ab agrees. And he says to him, bring to me your weapons. So now he's already set the trap.

16 (19:02 - 19:16)

17 There's different narrations. Some narrations say that there was four or five companions who
18 went along in this sitting. And some narrations say that there was a separate incident where
19 another companion also said and did the same thing.

20 (19:16 - 19:38)

21 And he was known as Salkan ibn Salamah, known as Abu Na'ilah. And he went to Ka'ab or he
22 was with Muhammad ibn Maslamah and he was asking for the same thing. We need some
23 money.

24 We need a loan. And we too would leave our weapons with you. So there's different narrations
25 as to what exactly and how many people were there.

26 (19:42 - 20:10)

27 So now on the day of this, if we want to call it an up, that they're going to kill this enemy of
28 Allah. The messenger Muhammad ﷺ, he walked with these men, Muhammad ibn Maslamah
29 and Abu Na'ilah and others to a certain distance of the outskirts of Al-Madina to a certain
30 place. And he left them and he said to them, May Allah ﷻ aid you on your mission.

31 (20:12 - 20:26)

32 So these companions, they went all the way to the fortress of Ka'ab and he was on the
33 outskirts of Al-Madina. And they came right outside of his house. And then they called out, O
34 Ka'ab, O Ka'ab.

35 (20:29 - 20:37)

36 Ka'ab on that night was with a new wife of his. The first night of his marriage. And he hears two
37 men calling.

1 (20:38 - 21:03)

2 So this new wife of his, she says, Who is calling you at this hour? And he says to her, Don't
3 worry. This is my friend, Muhammad ibn Maslamah and my foster brother or half-brother,
4 because they had the same witness, they were breastfed by the same woman, Abu Na'ilah.
5 And she says, I can sense blood in this voice.

6 (21:03 - 21:07)

7 And he says to her, Don't worry. These are my friends. They're coming to give me some goods.

8 (21:08 - 21:28)

9 And he goes down. Because to him, he had finally found some people who looked like they
10 were going to leave the Deen of Allah and work against Muhammad ﷺ. Keep in mind, this is the
11 first night of his marriage to this new wife. So he went down.

12 (21:30 - 21:49)

13 The companions between them, they already had a plan on how they were going to kill him.
14 And the plan was that one of them was going to, Abu Na'ilah was going to hold the head of
15 Ka'b. And when he gave the order to attack him, the others were going to attack him.

16 (21:49 - 22:04)

17 But first they wanted to take him away from his fortress so his men couldn't come to his
18 rescue. So they said to him, Let's go for a walk. And it was very common to the Arabs and to
19 the Jews of that time to go for walks and you would sit and you would talk and you would
20 gossip.

21 (22:05 - 22:22)

22 It was very normal. So nothing was suspicious. As they were walking, Abu Na'ilah, he says to
23 Ka'b, he says, What's that beautiful smell, that perfume that you have? And he said, This is the
24 perfume, the smell of one of the most beautiful women that I have just married.

25 (22:25 - 22:36)

26 So he says to him, Can I smell this perfume that you have? So he says, Yes. So he leans over
27 and he smells his perfume. He's testing him now.

28 (22:36 - 22:58)

29 Does he have his trust? So they keep walking on. They finally reach the place and again Abu
30 Na'ilah, he says, That perfume, can I smell it one more time? And he says, Yes, you can smell
31 it. So he reached over, put his head down and the companion grabbed him by his beard,
32 pulled him down and said to the other companions, This is the time, attack him.

33 (22:59 - 23:15)

34 So the other companions, they started to attack him with their swords, but they were not able
35 to kill him. And he yelled out and people from his fortress, they heard. Muhammad Ibn
36 Maslamah, then he took an axe that he had and he struck the stomach of Ka'b, killing him.

37 (23:17 - 23:45)

1 Because there were so many swords wanting to kill this man, one of the companions, Al-Harith
2 [Arabic], he was struck by the sword of one of the other Sahaba. So they were able to kill him.
3 And in one narration, it said that they actually cut the head of this enemy of Allah and they took
4 it to Rasulallah ﷺ. So one companion is now wounded.

5 (23:46 - 24:02)

6 And he's coming to Al-Madinah. When they reach closer to Al-Madinah, where they had left
7 the Prophet ﷺ, they started to chant and shout, Allahu Akbar, Allahu Akbar. When the
8 Messenger ﷺ, he heard this, he knew.

9 (24:03 - 24:11)

10 It was them. So he went out to meet them. When he went out to meet them, they told the
11 Prophet ﷺ of this good news.

12 (24:12 - 24:39)

13 And the Messenger ﷺ, he praised them and they praised Rasulallah ﷺ. And then they told
14 the Prophet ﷺ that one of the companions, Al-Harith, he was injured badly and he was
15 bleeding. It was a very severe injury. So the Prophet ﷺ, he took from his blessed saliva and
16 he wiped the wound of Al-Harith and then in there the wound, it closed up.

17 (24:40 - 24:49)

18 This is a miracle from Allah ﷻ that these companions were able to see. So this was the end of
19 Ka'b ibn Ashraf. This was his assassination.

20 (24:50 - 25:22)

21 And the Jews, they took lesson in this. They knew now that if you were to speak against
22 Rasulallah ﷺ so openly, you would face the same fate that he did. So they went more
23 underground, working against the Muslims and working against the Prophet ﷺ. Before we get
24 to the actual story of Banu Nadir and their siege, we have to give a backstory.

25 (25:24 - 25:56)

26 There was a man by the name of Amir ibn Malik and the Prophet ﷺ, he invited him to Islam but
27 he did not accept Islam nor did he reject Islam. But he told Rasulallah ﷺ and this particular
28 individual was from Najd, he said to the messenger, look, send with me some of your men to
29 Najd to explain Islam to my people and if they accept, we would all accept together. The
30 Prophet ﷺ, he says, but I fear for my companions.

31 (25:57 - 26:10)

32 That something will happen to them. So this individual, Amir ibn Malik, he says to the Prophet
33 ﷺ, I give you an oath of protection for them.

34 Nothing is going to happen to them.

35 (26:10 - 26:38)

36 I'll give you my word. So the Prophet ﷺ, he sent with him 70 Sahaba who were well-versed in
37 this, well-versed in the Qur'an. And this is, subhanAllah, as we'll come to know, that these
38 were the companions that were killed by the enemies of Allah and the Prophet ﷺ, he would

1 make Dua against them for 40 days, 30 or 40 days of the prayers of the Fajr and Isha as we
2 do today.

3 (26:38 - 27:00)

4 When the Muslims are struck by something or an evil has touched the Muslims, this is a
5 Sunnah that we should follow of Rasulallah ﷺ. So these

6 70 Sahaba, they went and they were killed. But they were not killed by this man, Amir ibn
7 Malik. They were killed by the nephew of this man who is also, his name is Amir ibn Nufayl.

8 (27:00 - 27:37)

9 So don't mix the two up. He killed the companions or the messenger that was sent by the
10 Messenger ﷺ. And then he told his people from Banu Amr or Banu Amir to kill the rest of the
11 companions but they refused. So Banu Sulaym, they are the ones who killed the companions
12 of Rasulallah ﷺ. And then there was a prisoner taken from among them who was not dead,
13 who didn't die, a companion by the name of Amr ibn Umayyah al-Damri.

14 (27:40 - 27:59)

15 So he was alive and he was taken as a prisoner, taken as a slave of war. And he was taken
16 back to their tribe. Now the mother of Amir ibn Nufayl, she had made an oath that she was
17 going to free a slave.

18 (28:00 - 28: 19)

19 So when her son had come with this companion, Amir ibn Umayyah al-Damri, he freed him to
20 fulfill his mother's oath. But before he freed him, there's two narrations. One it said that he
21 shaved his hair and the other said that he shaved half of his beard or his whole beard.

22 (28:20 - 28:32)

23 And he freed him. And his companion, he took to the path back to Al- Madinah. And when he
24 was going to Al-Madinah, he came across two men that were from the tribe of Amir ibn Nufayl,
25 the man who had captured him.

26 (28:33 - 28:44)

27 So he didn't know if they were going to kill him or not. So he took the opportunity to revenge
28 the 70 Muslims that were killed. And he killed these two people.

29 (28:45 - 29:01)

30 And he went to Al-Madinah and he said to Rasulallah ﷺ exactly of what happened. That the 70
31 Qurra'at had been killed and on the way there was two of these people and I killed them.
32 Rasulallah ﷺ when he heard of the news, he was very saddened by this.

33 (29:03 - 29:33)

34 And he made dua against Amir ibn Nufayl and soon after this individual he died. But now the
35 messenger ﷺ he had to pay blood money for these two people who had been killed because
36 they had just come from Al-Madinah with a promise of protection from Rasulallah ﷺ. So he had
37 killed somebody who was under the protection of the Muslims or Islam. So the Prophet ﷺ now
38 he had to gather and pay the blood money.

1 (29:34 - 29:51)

2 And I'm getting to a point here. If we want to take a quick note from this, from a fiqh view, the
3 Muslim is never ever killed in retaliation to the death of a disbeliever. But rather he pays blood
4 money because they are not equal.

5 (29:54 - 30:13)

6 So the Prophet ﷺ he wanted to go to the Jews to collect money, some of the blood money
7 because this was the agreement that the messenger had when he had first entered Mecca.
8 And inshallah I want to read to you some of this agreement. That the Prophet ﷺ who
9 mentioned this in the last class.

10 (30:21 - 30:55)

11 The agreement with the Jews when the Prophet ﷺ he entered was number one, the Jews and
12 the Muslims would live together as two separate nations, each with its own way of life and
13 each in charge of its own financial affairs. Number two, both nations would jointly defend the
14 city from an attack and each would defend its own people. Number three, both nations would
15 coexist peacefully and neither was made to meddle in the affairs of the other.

16 (30:55 - 31:08)

17 Number four, neither nation was responsible for the misdeeds of the other. Number five, the
18 oppressed would be helped and supported. Number six, both nations would bear the
19 expense of war.

20 (31:09 - 31:31)

21 Number seven, supervision – subversion - and unwarranted bloodshed were unlawful for
22 both nations. Number eight, both disputes would be referred to Allah and his messenger,
23 meaning to the shariah. Number nine, no one could enter into a treaty or an alliance with
24 Quraish or aid them or give them refuge.

25 (31:31 - 31:53)

26 And number ten, the covenant would not provide any safeguard for any criminals or
27 wrongdoers. These were the ten agreed things that were agreed between Muhammad ﷺ and
28 the new Islamic state in Madina and the Jews. It's very important that we mention this.

29 (31:55 - 32:27)

30 Some people ask how can we fix the problem between Palestine and the Israeli invaders. And
31 I say the best way to fix it is returning back to this agreement that the messenger Muhammad
32 ﷺ first drew up with the Jews, but they kept breaking. No need for Camp David, no need for
33 the UN to come and be a middleman between the Muslims and the Jews.

34 (32:27 - 32:55)

35 Go back to what they originally agreed upon with Muhammad ﷺ and they and the Muslims
36 would find peace and live in peace. But as we would see, they are a people who constantly
37 break their agreements as they are doing right now to the Muslims of Gaza, to the Muslims in
38 Palestine. So the messenger Muhammad ﷺ now he goes to Banu Nadir.

39 (32:56 - 33:30)

1 He explains to them what happens and he's asking for them to pay some of the share of the
2 blood money of what one of the Muslims has done. They greeted Rasulallah ﷺ in the best of
3 ways, in the most hospitable ways and they said to him, messenger of Allah, just sit here and
4 we will go inside and we would gather this wealth for you and we would come out to give it to
5 you. So the Prophet ﷺ he sits under or at the wall of one of their fortresses or their fortress.

6 (33:31 - 34:01)

7 Him and the companions, he was there with Abu Bakr ﷺ and Ali ﷺ. So the Jews they go inside
8 to what the messenger ﷺ thought that they were getting this money ready in order to keep to
9 their agreement. But the Jews they started to conspire against Rasulallah They said this is the
10 best time to kill him. He doesn't have many men with him.

11 (34:02 - 34:18)

12 We can get rid of him and rid of his religion by just killing him here and now. One of the Jews
13 in fact they said to the meaning fear Allah, Allah would reveal an ayah to him and then we are
14 going to suffer. This is because they knew Muhammad ﷺ was surely a prophet from Allah.

15 (34:19 - 35:03)

16 So there was some voice of reason with them as we see some voice of reason with the Jews
17 today. But the majority view was let's kill Muhammad ﷺ. So one of them he climbs to the top of
18 the fortress and his name was Amr bin Jahsh bin Ka'b and obviously these stones are already
19 placed because what they had in their mind that they will get a big stone, a boulder and they
20 would drop it down on Muhammad ﷺ and kill him. So this one particular Jew and they had this
21 already ready because their fortress was what they used to hide behind for protection.

22 (35:03 - 35:18)

23 So they would leave these boulders there in case an army came to fight them, they would
24 throw them off. So this was all ready even before Muhammad ﷺ. So no one say how could
25 they have carried this big rock and walked up to the top of the fortress. They were there
26 waiting for any enemy.

27 (35:19 - 35:41)

28 As this individual is climbing to do this, to assassinate Muhammad ﷺ, Allah Azzawajal he
29 sends Jibreel ﷺ and he reveals to him, Oh Muhammad get up and go to Al Medina. Then and
30 there the Prophet ﷺ he stands up and he starts to walk to Al Medina and he doesn't even tell
31 the companions. He just walks.

32 (35:42 - 36:14)

33 And the companions are sitting there and they're waiting for Rasulallah ﷺ. Where has he
34 gone? After some time they realize that he has gone. So they get up and they walk over to Al
35 Medina and there they meet Rasulallah ﷺ and he tells them the Jews were conspiring to kill
36 me by dropping a rock or a boulder onto me and Jibreel ﷺ told me to get up then and there and
37 go to Al Medina. So someone might ask why didn't you tell the companions? He's getting an
38 order from Allah Azzawajal, get up right now and leave to Al Medina.

39 (36:16 - 36:49)

40 So he had no time to tell the companions because he was obeying the orders of Allah
41 Subhanahu Wa Ta'ala. But now the Jews have broken the treaty, the agreement. So

1 Muhammad ﷺ he wrote a letter to the Jews delivered by Muhammad Ibn Maslamah and the
2 letter stated that they had 10 days to leave Al Medina, leave their fortress or after that 10 days
3 they would be killed on sight.

4 (36:51 - 37:06)

5 After 10 days if we see any of you, you have not left, you will be put to the sword. First the
6 Jews they complied to this. They said and they started to pack their belongings and they
7 wanted to leave.

8 (37:08 - 37:27)

9 But who comes to reinforce them? The head of the Munafiqeen Abdullah Ibn Ubay Ibn Sulul.
10 And he says to them why are you complying? We would stand with you. If you fight we would
11 fight with you.

12 (37:27 - 37:38)

13 If Muhammad comes to fight with you we would come by your side. If you are banished from
14 this land we would come out with you. So now they changed their mind.

15 (37:39 - 37:56)

16 So they sent a letter to Muhammad ﷺ and they said oh Muhammad do as you wish, as you
17 wish we are not going to leave. Muhammad ﷺ he says Allahu Akbar and then the companions
18 they also say Allahu Akbar. Meaning that's it, it's time for war.

19 (37:58 - 38:13)

20 So the Prophet ﷺ he gathers an army and he heads out to Banu Nadir. When he reaches Banu
21 Nadir they see Muhammad ﷺ coming. So they lock their fortress and they stay behind their
22 walls.

23 (38:17 - 38:39)

24 The Muslims they surround the fortress for 10 days and the enemy do not want to come out.
25 And he said that they shot some arrows from their fortress but not harming or hurting anyone.
26 And it was very difficult for the Muslims to go in on an attack because their fortress was
27 surrounded by palm trees.

28 (38:39 - 39:03)

29 And these palm trees is how they used to make their money. And keep in mind my brothers
30 and sisters that palm trees in order for them to actually start bearing fruit they need about 8 to
31 10 years. So these Jews had planted them and waited to the 8 to 10 year mark to start to use
32 to get money to wealth for themselves.

33 (39:04 - 39:24)

34 So Muhammad ﷺ he done something that some people would find strange because
35 Muhammad ﷺ had said in other times during war do not cut down the trees. But Muhammad ﷺ
36 he orders for these palm trees to all be cut down. And some of them to be burned.

37 (39:28 - 39:54)

1 And later as we will learn Allah ﷻ he makes this action of Muhammad ﷺ very evident and
2 clear that it is something permissible to do. So when the Jews they saw their trees being
3 burned to them this was the end of their life. Because even if Muhammad ﷺ and his armies
4 were to leave and even if they come down and out of their fortress they had no way to make
5 money.

6 (39:55 - 40:08)

7 The trees are gone by the time they plant some more and wait 10 years who knows what could
8 happen to them and to their families. So they agreed to give up. And to leave Al Madinah.

9 (40:09 - 40:26)

10 The Prophet ﷺ he tells them that they are, he agrees that they are allowed to leave. And he
11 says to them that you can leave but you cannot leave with any weapons. And you can only
12 leave with whatever your camels can carry.

13 (40:28 - 40:48)

14 There was one carry designated for three men or a family. And the Jews they would take for
15 everything that they could from their homes of gold and jewelry and cloth. Some of them also
16 undone the frames of their doors and even the doors of their houses and loaded it on their
17 camels and they left.

18 (40:48 - 41:13)

19 Not even allowing their children to ride on the camels they made their children walk because
20 they wanted to carry their goods. And the companions they were so surprised because they
21 saw so much wealth that had come out from this fortress. And they actually asked the Jews
22 why you have so much wealth they said because we were saving up for a day like this.

23 (41:18 - 41:36)

24 So they were banished. Some of them went to Khaybar which is on the outskirts of Al Madinah
25 and some of them went to Al Sham. So the Muslims

26 and mind you some of them because of their such hatred knowing that they are leaving homes
27 and fortresses that they have built.

28 (41:36 - 41:50)

29 They started to take with their own hands and breaking their own homes. Demolishing their
30 homes because that's how much they didn't even want the Muslims to take advantage of what
31 was left behind. So they broke their own homes and imagine this.

32 (41:51 - 42:09)

33 Imagine somebody who saved up so much money worked so hard so many years. He builds
34 his house and then he is forced with his own hands to break his home. How hard would that
35 have been on them destroying something that their own hands had built.

36 (42:10 - 42:31)

37 And again Allah mentions this in the Quran. So they leave and his property was given to
38 Muhammad ﷺ. And because it was a expedition that was not an expedition where there was
39 fighting. There was no fighting.

1 (42:31 - 42:40)

2 Whatever was taken from them was taken as Fay and was not Ghanima. So it has a different
3 rule. And we're not going to get into that now.

4 (42:40 - 42:56)

5 But what the Prophet ﷺ did he divided these lands and his wealth among the Muhajireen.
6 Those who had come or the Muhajireen who had come from Mecca. So this way they did
7 not need to lean on the Ansar anymore.

8 (42:57 - 43:13)

9 And because we knew that the Muslims of Mecca were living off the aid and the help of the
10 Ansar. So now they didn't need to have this pressure or keep this pressure on the Ansar. The
11 Prophet ﷺ divided this wealth among his companions who had come , had migrated from
12 Mecca.

13 (43:15 - 43:34)

14 There was two companions from the Ansar who were very very poor. And they also got a
15 share of this Fay. And these two companions were Abu Dujana and Sahal Ibn Hanif ﷺ. This or
16 that story that we mentioned happened in the fourth year of Hijrah.

17 (43:37 - 43:55)

18 If you want to read everything that we have mentioned today all you have to do is go to the
19 book of Allah. And go to Surah Al-Hashr. Ibn Abbas ﷺ he used to say that this Surah the
20 name of it really was the Surah of Banu Nadir.

21 (43:56 - 44:22)

22 Because it is from all of it is speaking about this particular thing that happened to the Jews. I
23 want to mention one thing from this Surah briefly. Where Allah ﷻ is describing that the
24 disbelievers they would not fight except that they are behind fortified walls.

25 (44:24 - 44:42)

26 And this is how we find even the enemies of Allah today. They are too afraid and too scared to
27 come out and meet the Muslims on a open battlefield. That they would send their ships and
28 their aircrafts to bomb Muslims from the sky and from the sea.

29 (44:42 - 45:08)

30 Because they are too afraid to stand face to face and face the Muslims. Even more than this we
31 know that Al-Azhar may Allah ﷻ give victory to the Muslims there is built up or kept in by high
32 walls. And it is not keeping the Muslims in rather that is how scared they are they don't want the
33 Muslims to come out.

34 (45:09 - 45:23)

35 So this was the story and the banishment of Banu Nadir. And as I said anyone who wants to
36 read further about them read that Surah. And insha'Allah next week we would speak about the
37 last Jews of Al-Madinah.

1 (45:25 - 45:46)

2 Last Jews of Al-Madinah. If anyone has any questions regarding the class today by all means
3 this is the time to ask them. The next series, the next class is the ones that they use against
4 the Muslims the most.

5 (45:49 - 46:05)

6 Banu Khurayza are the ones whom we will spoil it for you now. Where almost 70 men were put
7 to death by the Prophet ﷺ and their companions. So that is the one the main main story that
8 the Jews and others will try to use against the Muslims in Islam.

9 (46:05 - 46:19)

10 So that is next week's. But we can see how the Prophet ﷺ he dealt so easily with the Jews of
11 Al-Madinah. Even though they were always conspiring against him and against the Muslims.

12 (46:20 – 46:53)

13 And he had so much patience. And sometimes people want to know where the hatred
14 between the Jews and Muslims started. We say it started right back then when they started to
15 break their agreements with the Prophet ﷺ. So the enmity that we see today is no other of the
16 Jews today is no other because their forefathers had shown the same enmity to the Prophet ﷺ.
17 And the Muslims did.

18 (46:55 – 47:19)

19 So if you want to say who started it first? We can clearly see that the Jews started it first. Are
20 you asking a question Bayan? Any questions brothers? None? None? Yes one question.

21 [person asks question]: Why were the Jews of Al-Madinah paid part of the blood money?

22 That was the agreement.

23 (47:20 – 47:32)

24 Because if the blood money wasn't to be paid then that's a reason why other people can come
25 and now fight the people of Al-Madinah for that one person. So they had to pay some of the
26 blood money. Because they were part of that community.

27 (47:33 – 47:55)

28 And even in that subhanallah that's another faqih issue as well. That even now in Islam under
29 the shariah if somebody is killed and there's blood money to be paid it's not only his family
30 that paid the blood money. It's not the family of the killer who paid the blood money.

31 (47:55 – 48:06)

32 It's actually his community. So their community, their tribe all of them get together and this takes
33 the load off the family. Because the blood money is a very very high price.

34 (48:06 – 48:14)

35 One hundred camels then. So you can imagine what it is now. So when it's spread among the
36 community it's a very very small amount.

- 1 (48:14 – 48:31)
- 2 So being that the Muslims had to pay and the Jews had to pay it would be very very small. But
3 instead of paying this very very small amount that would have kept their life and kept their
4 property and kept their fortresses. They decided to kill Rasulullah or try to assassinate
5 Rasulullah ﷺ because of their love of wealth.
- 6 (48:31 – 48:39)
- 7 And we can see their love of wealth because they didn't even let their kids go on the camels.
8 They made them walk while their wealth was on the back of their camels. So that's why.
- 9 [questioner asks follow-up – inaudible]
- 10 (48:45 - 48:47)
- 11 That's before. That's not them. That was in the Jews.
- 12 (48:47 - 49:01)
- 13 That was the Arab tribes. No that was the Arab tribes. The Arab tribes were the ones who
14 killed the 70 companions of Rasulullah ﷺ. By a companion.
- 15 [Questioner interrupts – inaudible]
- 16 (49:03 - 49:12)
- 17 To who? Allah knows [Arabic]. Allah knows [Arabic]. Because Rasulullah ﷺ later on he would
18 go to war with that tribe.
- 19 (49:13 - 49:15)
- 20 He would also go to war with that tribe.

Media Response to Reality of World Palestine (Speech D)

1 (0:00 - 1:38)

2 HOST: Salam brothers, Brother Ismail and Ustadh Abu Ousayd, welcome to the clarification
3 video regarding the sermon that was done by Brother Ismail regarding to the title Reality of the
4 world with Palestine. The media has come out with many many questions towards the public
5 regarding the things that were said during the sermon. I would like to start by directing my
6 questions to the brother Abu Ousayd who is a spokesman for Al Madina Dawah Centre which
7 the sermon was given.

8 So the first question the public want to know is does the Centre condemn Brother Ismail's
9 comments said in the khutbah and is there anything else the Centre would like to add?

10 HADDAD (ABU OUSAYD): We don't condemn Brother Ismail's words because he didn't say
11 anything that was wrong. He didn't say anything wrong that was Islamic, that was Islamically
12 wrong nor did he say anything that was illegal according to the law of the land at which we live
13 in. So how are we going to condemn something that on two places on two camps the Islamic
14 side and even the law of this land he hasn't crossed so there's nothing to condemn.

15 HADDAD: Okay and does Al Madina Dawah Centre condemn the views mentioned in Brother
16 Ismail's khutbah including that the claim that he believed the Hamas are not terrorists and he
17 encouraged people to go against the will of ASIO and the Australian government.

18 HADDAD: Okay our policy in the Musala in this centre is that we allow our khateeb the
19 lecturers our teachers who come and teach here they have the freedom to speak their mind.
20 So we're not as one brother said earlier subhanallah that we're not living in North Korea.

21 (1:38 - 2:48)

22 We're not under a dictatorship. We're not and we're not living under Russia. The last time we
23 checked we're living in Australia and there is still from what we can see some freedom.

24 So the khateeb has the right we've given the right for them to say what they need to say if they
25 ever say something which is wrong if they slip up Islamically or according to the law then we
26 would personally speak to the khateeb and say what he said that I said was wrong. So
27 everyone entitled to their views.

28 HOST: Okay the next question was asked what is your response to the horrific horrific footage
29 shown by the IDF of the October 7 attack which showed babies being burnt alive and people
30 being beheaded with shovels.

31 First have you seen the footage yourself?

32 HADDAD: That's the thing none of us have seen no one really has seen footage. There's been
33 first there was claims that was those 40 babies that would be headed and then there was no
34 proof. So how can we believe the people that are known to be liars? So even the proof that
35 they have brought and that showed some images of burnt bodies there's still an invest
36 ongoing investigation that even the Israeli government itself the IDF fired at its own civilians
37 and it fired at those who were doing this right killing everybody.

38 (2:49 - 10:48)

39 So is it friendly gunfire? We no one can confirm but um um yeah so that's that's what our
40 position is that they can't it can't be proven if it's something that can be proven then we can
41 comment but if something is not concrete how are we going to comment on hypotheticals?

1

1 HOST: You as a spokesman for the Al Madina Dawah Centre do you or the Centre now fear any
2 backlashes from the media the police or ASIO? Are you worried about this kind of stuff?

3 HADDAD: We fear as Muslims myself the Centre and the large community that follow follows us
4 and support us here we all fear Allah subhanahu wa ta'ala. So our first our first concern is are
5 we doing in are we doing anything wrong which is going to cause us to have the anger of Allah
6 subhanahu wa ta'ala upon us. So we're not fearing anyone but Allah.

7 Regarding to the the backlash of what we're seeing on the media the Muslims need to know
8 and even the public need to know there's a big difference with what between what the media is
9 saying and what the actual government officials the police in ASIO and AFP are doing. Today I
10 was visited by a senior constable of the terrorist squad who came here to talk to us and he
11 said our only worry is that the word jihad was mentioned and he himself said but as for the
12 word jihad we know it's very vast it has many meanings and it's not only got to do with fighting.
13 So we're not fearing what the media is saying because the media is doing its job to try to get
14 as much views as they can and as much coverage as they can in order to to attack the to
15 attack the brother or attack the Centre.

16 So we're not fearing backlash because really if anyone was doing something wrong myself or
17 the Centre or the owner that runs it or Brother Ismail we'd be arrested by now. We wouldn't be
18 sitting here making this video. So in saying that no we don't fear any backlash because we've
19 done nothing wrong.

20 A person who's innocent is never scared he's never afraid so we've done nothing wrong so
21 there's no need but I do believe I do believe and and this is my opinion that it's the the issue
22 isn't only what with what Brother Ismail said on the [indecipherable] I do believe there is a
23 push by certain organizations individuals within the Muslim community who do not like this
24 open dawah that they are also pushing the media onto us because some of them they have
25 done the very same thing in the past so that's why I say that.

26 HOST: Well another one is that will Al Madina Dawah Centre change its policy now in the
27 classes the the lessons they're going to the sermons they are going to give now in the future
28 yeah are you going to change policies to restrict certain views in order to not bring any
29 attention or you're going to continue the way it is?

30 HADDAD: Our policy isn't wrong our policy has been working for the past year and we've
31 never had a problem. The only issue why we're seeing what we're seeing today is because the
32 double standards as soon as somebody speaks about the oppression and the violence and the
33 killing and speaks up against Israel then they become the enemy.

34 So we're not going to change something that's been working for a year so no definitely we're
35 going to keep it openly and and and free freely as it is and we're relying on the khatibs
36 themselves not only Brother Ismail but the others that whatever they're going to be talk about
37 that they're going to use their own wisdom that Allah subhanahu wa ta'ala has given them
38 knowing and where they live in this country so no we're not going to change anything because
39 there's nothing broken to change or to fix.

40 HOST: And the last one is for the maybe the non-Muslim viewers we know that Islam now
41 there's many sects many versions of Islam what kind of Islam is Al Madina Dawah Centre is
42 trying to preach what kind of is- what's kind of sect or exactly you can say or what kind of
43 manhaj is your Centre fall under, you describe yourself.

44 Yeah the best I'm not going to use an Arabic term because I could say Salafiyah right and that
45 is following the pious predecessors the first three generations at the time of the Prophet ﷺ or

1 after the time of the Prophet ﷺ. Rather I'm going to say we follow orthodox Islam so the
2 authentic orthodox Islam which was preached by the Prophet of Allah ﷺ and was understood
3 by his companions this is the Islam that we are on this is what we are following to today this is
4 our ideology.

5 HOST:Jazakallah khairright thank you so much now to Brother Ismail thank you for coming I
6 know you had a big day. The first question the media and a lot of people want to ask from you
7 is very similar are you afraid now that from all the backlashes and the ASIO and the police
8 trying to contact you are you in any fear of this yourself?

9 BROTHER ISMAIL: Well subhanAllah when you say the truth there is going to be a backlash
10 but what's really and you have to be wary of that are you breaking any laws that will cause you
11 know harm, any harm to yourself or to the community.

12 I don't believe I broke any laws I didn't you know incite any hate that they actually claim in the
13 media and I believe the khutbah and the words that used in the khutbah have been taken out
14 of the context and been twisted inshallah with further questions we're gonna explain.

15 HOST:well I don't know if you read all of the newspaper comments about you and your views
16 and even I think on the radio there was some guys spoke about you so are you in any way
17 regretting your view have you changed your view to say after you've seen the newspaper and
18 the media commenting on what you said if you could go back would you change anything you
19 said in the khutbah?

20 BROTHER ISMAIL: No I wouldn't change anything because what I believe you know
21 happened is these newspapers and agencies they actually serve the Zionist agenda and I
22 heard him the khutbah heard him and what I said in the khutbah heard him it didn't actually
23 hurt the Australian community because a majority of the Australian community they stand with
24 the right they have the humanity feelings and they stand with the oppressed people and those
25 people they're trying to enforce their own narrative on the Australian community and they just
26 want to have the narrative one-sided and they just want to basically you know silent the other
27 side they just don't want us to speak and then when we speak we're gonna basically face this
28 kind of backlash they're gonna learn Australian from us and you know you know be careful
29 they're gonna be terrorists they're gonna do this they're gonna do that but you know we we
30 love Australia.

31 HOST:Would you say that?

32 BROTHER ISMAIL: For our side to be heard by a lot of Australians because we've been
33 labeled for a long time you know whatever happening around the world for the Muslim
34 community the media straight away that's supported you know by the Zionist and the anti-
35 Islamic authorities and companies and agencies they just want to tell the narrative from their
36 side and label the Muslims when they actually want to show their side and I am actually
37 hoping for that change when the Australian community we're actually and that's what I
38 mentioned the khutbah to start with and I saw it what I said in the khutbah to have my voice
39 heard all around Australia it's not only for the Muslims this message is for the Muslims and the
40 non-Muslims.

41 HOST:That's right I think I believe that too because you know the media only giving one-sided
42 story they need to hear from both sides if you want to say the truth you need to hear both
43 sides of the story it can't just be one sided. And another question they wanna ask you is that
44 um a lot of people in the comment in the social media say you should be deported what do
45 you feel about that and do you like Australia? Do you like living here?

1 BROTHER ISMAIL: I like Australia of course it's a good society you know I have nothing
2 against Australia as a country I have a lot of things against the Australian government policies
3 which basically is one-sided supporting the killing of our brothers and sisters overseas but in
4 terms of the Australian society I am part of the Australian society I'm Australian citizen I belong
5 to this country you know I just we respect the people here we have a lot of relation and dealing
6 with this I'm part of this society so for you to come and say I don't belong here and you know
7 just you inciting the hate you inciting the discrimination and we know what's discrimination
8 what kind of discrimination that you incite towards Muslims and towards Middle Eastern
9 because one of reporters said this is not Middle East this is Australia you know not because I
10 look like Middle Eastern and look like Arabs so this is the insight of hate and discrimination.

11 (10:49 - 43:19)

12 HOST:But when they say they're going to deport you when are they going to deport you to?

13 BROTHER ISMAIL:I don't know so if we get to this we'll talk about it I think but Peter and the
14 reason actually I mentioned this because some of them said ah you know he even said in the
15 khutbah whether you deport me or not and the only reason actually I mentioned this because
16 Peter Dutton he mentioned not long ago when the pro-Palestinian rally was going on in the city
17 he said we want to deport you know all those who are participating in the pro-Palestinian rally
18 so this is actually my message to those actually challenging the Muslims and they say you
19 know what you better shush or we will deport you so if you so it's like a being sarcastic -

20 HOST:like a threat -

21 BROTHER ISMAIL: it's just being sarcastic about you know about it because because you
22 know what do you want to deport you want to deport all the Muslims in Australia okay no
23 worries prepare the planes prepare you know um yeah it's just you know to to take us back to
24 where we belong apparently yes

25 LEFT:well do you hate Australians or do you hate the non- Muslims?

26 BROTHER ISMAIL: - no Allah subhanahu wa ta'ala told us in the Quran that what what
27 translate to that Allah subhanahu wa ta'ala does not prevent you from being good and being
28 kind for those who don't fight you in your Din and for those who don't force you out of your
29 homes so based on our religion and based of our Quran and based of our Din we don't hate
30 and we don't um just show any um atrocity or or enemyhood to those people who are kind to
31 us so and and anyone who's kind to me and respectful to my religion I will I will deal with him
32 you know with kindness and respect but for those who are forcing us out of our homes and for
33 those who fighting us in our Din like the IDF we don't love and we hate him and I'm not scared
34 to say it and I'm not fearful to say it we against the Zionists and they twisted my words um in in
35 Sky News where they said when that lady she started pretending you know I feel sorry for the
36 Jews and she started to you know play that role we're not again and I said it in my lecture in
37 my khutbah on Friday we're not against the Jews we against the Zionist movement that
38 basically trying to legalize what's illegal in the international law system which is basically
39 legalizing the illegal settlement in one of the lands of the Muslims and with that illegal
40 settlement there's a lot of consequences very bad and harsh and brutal consequences are
41 being applied and practiced on our brothers and sisters for 75 years now you know Australian
42 need to actually open their eyes for that because a lot of Australian don't know the whole story
43 and that's what these people trying to do they want to tell you their narrative and they're trying
44 to charge the community with hate and envy towards the Muslim and towards you know
45 Hamas what they're doing overseas but in reality whatever they brought especially from that
46 email what they said you know about the beheaded babies and whatnot all that is is lie even
47 Joe Biden retrieved that um claim because there's no um there's no evidence about it and

1 actually there's something opposite to it when they released two of hostages they like about 75
2 year old men, woman they actually treated her very well and that lady she went and shook
3 the hand of the Hamas fighter and no one told her to do that she was leaving and when she
4 actually arrived to her place amongst people no one basically had a gun on her head to say
5 what she said what did she say she said I was treated well our health has been looked after by
6 medics and doctors they were concerned about you know our health and well-being and when
7 when realized when they realized they were old and they unwell they had released them for
8 humanitarian reason so you're talking about Hamas a terrorist it's from the from the words of
9 the Israeli citizens themselves that basically shows the truth and the lies and the hypocrisy of
10 what the media trying to say about Hamas.

11 HOST: We all realize that propaganda and media is very powerful and that's actually this is my
12 next question to you that do you think the media has been fair with your reports and what is
13 your message to the media the people who are writing all these stories and painting a picture
14 what do you have a message for the media the people who are in journalism and who are
15 reporting these kind of stories on the news?

16 BROTHER ISMAIL: You know the media need to respect their profession you know because
17 they're out there to report the truth to their audience and they need to respect the community
18 and the society that they're targeting you know to you know to narrate the story don't take turn
19 taking for a ride and actually what they're doing they're taking the people for a ride they want
20 to tell the people what they want them to hear you know so they want to like they just basically
21 pretend that we live in the world that there's no other way to receive an information but through
22 their channels but they don't realize actually and they're so naive to realize that we and all
23 around all the people they see all the evidences and all the footage and the story from a lot of
24 avenues circulating around on the social media so they need to respect their profession and
25 being being someone that works for the press and and report things you know respect respect
26 your profession and just report with a legitimate stories you know just don't just bring go out
27 there to serve some agendas and i know like you know the Zionist movement is very strong
28 movement you know it's not condemned it's not condemned by our government and in a
29 matter of fact they actually they're sending troops and they're sending Israeli people to go and
30 serve back into their country to support and aid in killing the Palestinians which now the
31 number is about nine thousand something so far civilians they turn a blind eye about all these
32 civilians that died and they innocent civilian they turn a blind eye about the five thousand
33 children and kids you know some of them died in the incubators all right they're telling you
34 about the beheaded babies okay what about what happened what about those five thousand
35 babies that getting genocide and killed and murdered by the Israeli and you're talking about
36 terrorism you know the one of the ministers in Israel they said you know what how about we
37 drop a nuclear bomb on Gaza and wipe them all you know and straight away decide you know
38 oh we have to you know um freeze his membership and but it's all that you know uh just a just
39 a show but reality all of them believe like that all of them they want to just basically kill all the
40 Palestinian and for them the good Palestinian is the dead ones so they're telling you know you
41 to condemn Hamas go ask the Palestinians themselves in Gaza go go send your reporters and
42 ask him do you condemn Hamas and listen what they're gonna say any Muslim in Australia or
43 any Muslim overseas tell you we condemn Hamas he's either scared from the consequences
44 or he's a hypocrite so you go all around Australia ask him do you condemn Hamas this these
45 people although I don't agree with you know some things you know in their ideology what they
46 have no business to know about it but I do not condemn them for their supportive and for the
47 defense they're doing for the for the Palestinians and for the Muslims and what was the reason
48 for the initiative how did Hamas got established it got established to defend the Palestinians
49 and to kick out the illegal settlers and the occupants of the land so for you to say you know do
50 you condemn you know the freedom fighters who are trying to fight for their freedom fight for
51 their country and to take the country back from those illegal settler occupants you know it just
52 as if you're trying to say do you condemn the you say to the victim do you uh you say to the

1 um victim do you condemn yourself you know and basically the rapist himself you know it just
2 he's uh he's an innocent so it's the role is just as it just got -

3 HADDAD: it's flipped

4 HOST: flipped around well I think it's time for mainstream media to wake up and know that
5 people no longer get the news from the newspaper anymore

6 HADDAD: I think I think some mainstream media are being fair to be feared some of them are
7 being fair but some as brother is saying that because who they own by they have to push the
8 narrative that always is going to show their support for Israel and demonize the Muslims and
9 no matter it doesn't matter if it's Hamas or whoever it may be I mean the newspapers
10 mentioned that the brother mentioned uh Islamic state and mentioned al-Qaeda it's never ever
11 about names so even if these groups have ideologies which they want to free themselves from
12 the enslavement they are getting from in this in this regard from the Israelis themselves they're
13 always going to be enemies or they're always going to be looked upon as evil and irrespective
14 of what their names are and that's what the that's what the uh that side of who's always going
15 to bow down to to their bosses the Zionists in this case and spread that news but then you
16 have other news channels that are being very um a balanced they're showing both sides so
17 we're not going to throw all of them under the bus there is some out there that are that are in
18 this conflict at least that are being just but the ones that are owned by the Zionists themselves
19 are always going to push the narrative that the Israelis have done nothing wrong they're doing
20 nothing wrong uh and they'll continue to do nothing wrong and it's always going to be the
21 Muslims of Gaza that are in the wrong and that they deserve to die they deserve to be killed
22 they deserve their houses to be taken away from them they deserve to be exiled and pushed
23 into other countries just so they can continue doing what they've been doing for 75 years and
24 that's trying to take over the whole of Palestine that's what it comes down to

25 BROTHER ISMAIL: it's not even Muslims they're Christians they bombed they bombed you
26 know a few churches

27 HADDAD: that that hospital was actually a Christian hospital the last hospital that was hit was
28 actually a Christian run hospital so as the brother's saying it's not only it's not only about it's
29 just Palestinians they want them out they want the land and they're willing to do uh anything
30 possible and they would get away with it because of the silence of the people of the
31 governments and then the silence of the people also who are seeing this see everyone who's
32 seeing this online Muslim Jew Christian Hindu whatever religion you come from and you're
33 seeing these atrocities happening and you're you're staying silent about it then you in one way
34 or another also guilty of it that's right so that's why in this Centre I thank Allah subhanahu wa
35 ta'ala and then I thank the speakers who do talk in this Centre that when there is something
36 that needs to be spoken about they will voice their opinion they're not going to hide away and
37 and being controversial you know the truth is a bitter pill when you speak the truth it's going to
38 offend somebody so that's why going back to what we're saying originally like are we going to
39 stop the brothers or the speakers from saying what they want to say no but it needs to be
40 heard so basically what I'm trying to say is the people that live in every country not only this
41 country if you're seeing your government if you're seeing uh the government the state the state
42 funded the terror of the IDF doing what they're doing to the Palestinians you as a human need
43 to stand up and speak against this

44 HOST: yes so that's very good okay next question but i think this this line you said in your
45 khutbah i think this one really ignited the government the federal police or whatever but what
46 you said in the is the accusation that's made against you that when the line you said that that
47 you said they believe that you are a national a national danger to national security when you
48 said when you made the comment that Muslims are being pushed into a corner and that

1 Australian government is creating a national security problem referring to the foreign policy
2 with Israel can you elaborate on why did you say that and what do you mean by that the
3 Muslims have been pushed into a corner and now they are creating a national security
4 problem for Australia would you like to comment on that what you said

5 BROTHER ISMAIL: well it's not my own words i actually quoted from the attorney general
6 George Brandis when he actually spoke about Pauline Hanson when she started mocking
7 the niqab and the burqa when she entered the parliament house so he said to her you know
8 and I quoted from him that we're by you mocking the religion of the Muslim we have you
9 know half a million um righteous Muslim Australian abiding by the law paying their taxes and
10 by you mocking in the religion you just pushing the Muslims into the corner and you creating
11 a danger for the national security system so it wasn't my own words it's the words of the
12 attorney attorney general um and and and and if you actually want to elaborate on that and
13 and you know show you know what i meant actually um you know the this the hate speech
14 that's being spread by this media because they want to report one side of the story and they
15 want to say their narrative and they want to make the Muslim look so brutal and monsters and
16 you know cut the heads with the shovels and burn the babies um that's creating a backlash in
17 the western you know countries because we didn't we didn't forget what happened not long
18 ago in America where that 60 year old man had he stabbed that child the six year old child to
19 death and stabbed his mom and in another incident in America one of universities a student a
20 Muslim student Algerian was raiding the Palestinian flag has been thrown from the sixth floor
21 you know so there is a backlash that's happening on the society so that's it's actually i am
22 doing him a favor by telling him you know watch out you're actually allowing those um
23 agencies and Zionist funded um channels and reporters and news agencies to incite hate
24 speech to incite violence in the community so this is what I'm doing i'm telling him you know
25 what by by allowing them to say these um horrible fabrications about the Muslim and what
26 happened overseas you're inciting the hate star with Muslim and there's a lot of incidents
27 happening in England in in America and few countries where Muslims were targeted yes
28 because you know what people can't stand you know how how dare you you know doing all
29 these kind of crimes to babies and burning them alive and whatnot

30 HADDAD: we we had phone calls today of threats yeah people were calling us today on the on
31 the phone here and they were trying to be intimidating on the phone so even even with articles
32 that they've put out there um it's they have caused even problem to to our community and
33 again i mean we don't see no one but allah subhanahu wa ta'ala but they're doing this so we
34 can we can see that what they've already started so if they're going on the media and they're
35 making they're painting the Muslims of this sort of a brush in this sort of a way neglecting what
36 the idf is doing and Israel is doing then it's going to start problems here so what the brother
37 said

38 HOST: what he said

39 HADDAD: you know you need to look out for this you're gonna marginalize the Muslims and
40 bring us back to the days of of the war on terror so that's what that's where they are pushing
41 the Muslims to the corner

42 BROTHER ISMAIL: and they need to respect the feelings and emotions of the Muslims so now
43 as a Muslim you know or a human being don't forget about the religion as a human being
44 sitting and seeing that genocide is being practiced and exercised on the Palestinians whether
45 they're Muslim or christian so even the christian actually wasn't free of that exercise so when
46 you see that kind of crime is being committed and house is being bombed hospitals being
47 bombed and where father has to has to pick up the leftovers of his child from under destruction
48 all right so it actually you know it pumps feelings you know of anger you know you know hate
49 so they need to respect the feelings of the human beings people who got humanity inside of

1 them and you know they need basically to put that kind of pressure on these agencies who's
2 trying to tell the narrative and criminalize the Palestinians so they they need to actually you
3 know be fair and they need to stop this um disaster because actually disaster those people got
4 no shame and and they're not they're not afraid and telling and telling their genocide it's a fight
5 and a war against terrorism so the nine thousand people civilian has been killed in Palestine
6 that's called terrorism for them you know so and every time they they try to attack Hamas and
7 they fail to do so they will go and revenge from the civilians that's right so they need to say
8 about they don't talk about that because he can't hide anything anymore a lot of people
9 reporting whether they're Muslims or not whether they're arabs or not so the truth is that truth
10 is out there and Muslims and non-Muslims seeing truth and you know the government and the
11 counter-terrorism they need to actually take some measures to protect the community and the
12 society of this country from a hatred inside its speech and views and agenda has been pushed
13 in our country

14 HOST:i think it's like we get stabbed the police can instead arresting the attacker he's arresting
15 you for screaming ouch

16 HADDAD: yeah

17 HOST:screaming out because you're getting stabbed and they are arresting you for screaming
18 and they let the attacker go so you are you a natural security no you obviously not. so we're
19 next one what is jihad what is Islamic jihad and how is Islamic jihad different than other wars
20 fights and the democracy or secularism?

21 BROTHER ISMAIL: well as a Muslim and every single Muslim around the world especially in
22 Australia and they need to ask the shuyukh about it jihad is part of our religion and in fact it's
23 one of the highest pillars of our religion um jihad you know um falls under categories such as
24 you know doing jihad with your own words basically saying the truth fearing no one but allah
25 fearing feeling you know don't fear not fearing this backlash from the media and the ASIO and
26 the counter-terrorism team saying the truth you know this is one type of jihad another type of
27 jihad basically where you support and aid the Muslims you know overseas in their in their in
28 their tragedy you know in their disaster this is another type of jihad with your money and the
29 third type of jihad one of the best is basically defending the Muslims with what you have you
30 know physically so so they can't just turn around and saying um you know he used the word
31 jihad well if any if any if any problem happened to Australia where we get attacked by any
32 country all right the Muslims here in Australia and the shuyukh they're gonna call the Muslims
33 to do jihad to defend the land and defend the Muslims so do sense and aspect they're not
34 gonna condemn it you know so jihad is basically defending you know your religion defending
35 your your land defending your people defending in aura your honor and and so on and so forth
36 so they can't just make it under um a terror you know it just it's they've taken words and they're
37 trying to criminalize the Muslim you know and then it's not about you know um certain groups
38 and certain organization it's basically just because jihad it doesn't represent groups and
39 organizations jihad is in the word mentioned in the quran many times and no sheikh no Muslim
40 sheikh can deny that

41 HOST:okay do you believe Hamas they are terrorist group if not why not

42 BROTHER ISMAIL: well you have to define terrorism first you know so jihad the Hamas
43 they're not exercising terrorism on nobody Hamas basically got established to defend the own
44 Palestinian land and to kick out the illegal settlers and occupants of this land so they basically
45 freedom fighters so why do you call them terrorists because they defend the civilians that
46 you're killing day and night by burning until now why are they terrorists they can't even
47 document one incident when Hamas was a brutal to an innocent civilian you know so and and
48 whatever they did recently and the footage has been released it shows different story and a lot

1 of um people from from the government the Israeli government they said you know the media
2 if it's subjective it serves Hamas if the media is basically neutral it serves Hamas they don't
3 want Hamas story and Hamas action to be reported and recorded and and published as it is
4 but rather they just want to make their own lies and and publish it to play the victim role

5 HOST:uh next one is would you like to apologize to Australia for what you said in the sermon

6 BROTHER ISMAIL: well i didn't do anything um that requires me to apologize to Australia
7 because a Zionist doesn't represent Australia and Australia doesn't represent the Zionist so i'm
8 an Australian um so a lot of Australian they're against the Zionist against Israel against the the
9 practices of the IDF in Palestine so if anything they need to apologize for the Australian
10 community for taking them for a ride for lying to them for basically um treating their brains with
11 disrespect we're telling him you know lies like that and fabrications with no respect to their
12 profession and um credibility so i have nothing to apologize to Australia in matter of fact they
13 need to apologize to the Australians for the fabrication that they're spreading in this country for
14 the for the for the the hate incitement and speech and rage that they're pushing and charging
15 the society and the community against the Muslims and against the Palestinians

16 HOST:well this kind of lead to my next question is the keeping in mind that the Australian
17 government is not an Islamic government it's a non-Muslim government right what would you
18 like to see this non-Islamic government do in regarding to what's happening in Gaza what
19 would you like what kind of step do you want them to do that you'll be happy with

20 BROTHER ISMAIL: well i need we need we need the Australian government to focus on our
21 issues as Australian and focusing on the problems that we have in Australia what we have a
22 lot of problems in Australia and instead of just putting their nose in everyone's business like
23 america and be like the puppet for america this is what we're against you know this is this is
24 what we need them to do just we need them to open their eyes to the problems and the you
25 know difficulties as what we're facing in Australia as Australians and try and work hard on
26 solving them instead of just putting our resources and taxpayer dollars towards supporting the
27 rdf and supporting terrorism because now in the 11 november a cargo ship will be sent they
28 will be sent from the botany bay that full of you know weapons and military vehicles cargo ship
29 supposed to go to Israel you know and aiding them and supporting them in their war against
30 the Palestinians so they need to stop they need to wake up and realize that they actually will
31 be on the dark side of the history because there's now the history is writing and they need to
32 wake up themselves before it's too late because you know the Australians good righteous
33 Australians will not accept these kind of practices and this kind of support towards you know
34 an occupants an illegal occupants to a land

35 HOST:what's your message to Australian Muslims and i know that when i watch your hood but
36 you made the comment the [indecipherable] the the scholars of Islam in here got a big belly for
37 eating too much do you have a special message for the general Muslims and then maybe to
38 the the head of the Muslims the leaders in this country

39 BROTHER ISMAIL: i say to the Muslims and the leaders you know this is the time where allah
40 subhanahu wa ta'ala you know shows the world who's the hypocrite and who's the believer
41 this is the time of a test this is not gray area anymore either with the [Arabic] truth or falsehood
42 and hypocrisy so you're going to choose your side now so if you want to basically just play that
43 role that you know we support Palestinians but we don't support Hamas and this kind of you
44 know pleasing for the Zionist so you know you already chosen your side i would say to my
45 brothers and sisters that we will be tested we will be pressured we will be under the heat from
46 what i'm saying now but i will not back down because what i'm saying that will please allah
47 subhanahu wa ta'ala and what i'm saying is the right thing to be said standing with the
48 innocent people that trying to fight for the freedom and the freedom of their land and this is

1 what i'm standing with and i'm standing against of these illegal settlers and illegal occupiers of
2 this land and every Muslim and every human being whether he's Muslim or not he should
3 actually fight you know and stand towards that case and you know just raise his voice loud that
4 we against what's happening and we don't support what's happening and i say to my brothers
5 do not fear no one but allah because you know you will be tested you'll be harassed like i've
6 been harassed by the ASIO and you know counter-terrorism team you will be harassed you
7 will not be left alone and the media are basically exercising pressure on the police apparently
8 but the police they don't respond to all that pressure that Muslim have been applying with all
9 their protests you know thousands of people hundreds of people being protesting against
10 what's happening in Palestine apparently that wasn't enough pressure on the police to go to
11 you know to take stance from what's happening overseas but they respond to the media and
12 to their fabrication so i say to my brothers you know of stay stay firm on the path of the haqq
13 of the path of the truth and no it's not easy it will be tested and may allah subhanahu wa ta'ala
14 you know keep me steadfast in that path regardless of how many challenges and how many
15 tests i would go through

16 HOST: okay one more question that if you can give a message to Netanyahu i don't know if i
17 say his name correctly the Israeli president prime minister or whatever all the soldiers

18 HADDAD: Benjamin.

19 HOST: Yeah Benjamin and all IDF those Zionist soldier who are fighting and actively right now
20 fighting and showing the innocent civilians if you can get a message to them what would you
21 say to them you imagine if he's in front of your face what would you say to him

22 BROTHER ISMAIL: i would say to them you know what your problem with Hamas you want to
23 wipe out Hamas go wipe them all right but you're not there you're coward and every time you
24 try to enter Gaza to wipe them out as you're saying you fail and you fail miserably and you're
25 facing pressure from your own people and you're going and bombing revenging from the
26 civilians and not caring about the hostages that basically are kept in Gaza so you're not caring
27 about the lives of other Israelis so i say to him you know if your problem with Hamas as you
28 claim not with the Palestinian civilians which is a lie um just go and and you know send your
29 troops they're not sending their troops as they said officially they sending you know um part of
30 their troops and then every time they send them they fail they come back you know um carried
31 on their shoulders so i would say to them you know you're nothing but a coward instead of
32 fighting the fighters the ones carrying guns and in a real war you're just going and revenging
33 from a civilian sending your airplanes that they can't do nothing about it bombing hospitals
34 bombing houses and you know when they bombed one of the refugee camps they said we
35 bombed that refugee camps that had hundreds of people hundreds of civilians and they said
36 we bombed it because you know there was one of the Hamas members there so for one
37 person they went and basically bombed the whole place killed tens and tens of civilians and
38 the list goes on with bombing hospitals and so on and so forth and even the Israelis you know
39 um they were celebrating saying you know there will be no schools anymore in Gaza because
40 there's no more children we kill them all you know so people don't actually see that so i say i
41 say to him you know just fight fight the warriors

42 HOST: i think they they took this collateral damage thing too far too far [chuckles] okay next
43 one are you a scholar because on the news this is the last question for you that are you a
44 scholar because on the news they seem to say you're an Islamic scholar

45 HADDAD: it must be if the news if the news said the news never lies

46 HOST: must be true must be

1 HADDAD: the media says something they never lie

2 HOST:well are you a scholar and uh you know if you won't tell us Islam[indecipherable] study
3 for if you don't want to keep a private but do you consider yourself a scholar or maybe let us
4 know what is a scholar to in your eyes

5 HADDAD: uh the best - are you a scholar they're saying that you're a scholar are you a scholar

6 BROTHER ISMAIL: well i i wish to be a scholar but i'm not i'm nowhere near a scholar i'm just
7 a [Arabic word] a preacher course for Islam within my capabilities and within my knowledge i
8 whatever i do dawah with i just stick to quran and sunnah so nothing from my desires and
9 whims so um whatever i say um it's quoted from quran and sunnah so i'm not making anything
10 up neither i am just saying it out of my own desire and whims and my own personal personal
11 opinion so um in terms of my credential um i think to be sincere as a Muslim Muslim sincere
12 Muslim i think this is kind of show off you know um it is no need to say your credentials in there
13 because i'm not applying for a job where it's quite you know credentials and so on so i call to
14 allah subhanahu wa ta'ala and my guardians is quran and sunnah yeah and i stick to it as
15 much as i can

16 HOST:i have one question left but i think maybe i'll ask uh i will start i will say

17 HADDAD: yeah i knew this question was coming

18 HOST:okay uh look this one here is uh i know you mentioned about the the flag the Islamic
19 flag of uh [dola?]and uh al-qaeda and maybe even the taliban the flag what what is your
20 stance on the flag because now they i don't know why the media they're so scared of the flag
21 what's your stance on the actual flag and why do you think the non-Muslims are so scared of
22 just a simple flag and why now we shouldn't wave the Palestinian flag instead you should wait
23 for the Islamic flag i know there's a few questions combined maybe you can give your view

24 BROTHER ISMAIL: i think it's very important to to ask this question have it answered as
25 Muslims our only flag and i've said this years and years ago our only flag is the flag of la ilaha
26 illallah muhammad rasulallah all these nationalistic flags that we now have in the countries in
27 in that region in the middle east are flags that were either given to us forced upon us after the
28 colonists they came and spread the lens to the Muslims we said that such flags we should do
29 away with we should throw them there on and only hold the flags of la ilaha illallah i'm from my
30 parents are from Lebanon and i do not stand for the Lebanese flag nor do I honor the
31 Lebanese flag okay and we shouldn't honor any flags so this is all nationalism and the prophet
32 sallallahu alaihi wa sallam tells us to keep away from it because it's something which is rotten
33 so our only flag for a Muslim is the flag Muhammad rasulallah so irrespective of who's holding
34 the flag every single Muslim should be and only holding the flag of la ilaha illallah muhammad
35 rasulallah so these groups that you mentioned uh the Islamic states or uh al-qaeda or even at
36 one stage i think even the taliban were holding a very similar flag it's not about the flag it's
37 what the flag represents the flag represents that we as Muslims uh we worship only one god
38 one god one lord we follow only one prophet we have one book and we wish and we wait for
39 the day that allah subhanahu wa ta'ala has promised the victory for the believers that this
40 sharia the sharia of muhammad sallallahu alaihi wa sallam will one day rule over all the world
41 so this is the day that we sit and we wait for so our flag is a flag of la ilaha illallah nationalistic
42 flags even the Palestinian flags and some people are going to get offended by this but this
43 Palestinian flag is not the flag of the Muslims it's not the flag of the Muslims just like the flag of
44 lebanon is not for the Muslims or any flag we as Muslims should flag of la ilaha illallah

45 HOST:i will say this from our own media now one last question from our own Muslim
46 community on the social media i have seen they said that what Brother Ismail did in the

1 khutbah is actually counterproductive and he's going to shift the focus now because what he
2 said do you have any comment on this

3 HADDAD: yeah i want to comment on that it's very important because not only did they say
4 that but they also said it's going to affect how Muslims are treated by the next coming
5 politicians so they're worried about media attention the word they're worrying about the next
6 politicians what they're going to say and the general masses as Muslims what's our scale our
7 scale is the pleasure

8 of allah subhanahu wa ta'ala so if whatever i do if it's pleasing Allah subhanahu wa ta'ala then
9 whatever is on here even if it displeases other people then i have to go for what pleases allah
10 subhanahu wa ta'ala so being counterproductive is doing those things that you want to please
11 creation while displeasing the creator and rather we are told to please the creator even if it's
12 displeasing creation so it's very important that Muslims know this that moving forward if we
13 want to move forward and we want to grow and we want the pleasure of Allah we want the
14 protection of Allah we want this Islam this Din to grow that we have to stick to the Quran and
15 to the sunnah we don't bend and we don't twist for anyone that's people have this concept that
16 we have this is maslaha maslaha is an idol which is worshipped today maslaha should be a
17 byproduct after we look at the Quran and sunnah so we do we look at the Quran and sunnah
18 and we do and we look at exactly what's going to please Allah and this please Allah and we do
19 that thing and that's where the maslaha is if we keep running to the maslaha and take it as an
20 idol and we take all our rules from it and we take everything from it if it's going to if we're going
21 to be looked upon in a in a bad way or an evil way or a wrong way because we're doing
22 something that Allah subhanahu wa ta'ala wants then so be it let the people look at us like this
23 because the main thing at the end of the day when we die when we leave this dunya we're not
24 going to go meet people we're not going to go meet politicians we're going to stand and meet
25 allah subhanahu wa ta'ala so let us stick to those things which please him and then Allah
26 subhanahu wa ta'ala will put barakah will put blessings in the things that we are doing to
27 please him and then he will rectify our affairs our own affairs and our affairs with the other
28 people

29 HOST: Mashallah thank you so much brothers and those watching and you guys for coming.

The Jews of Al Madina Banu Quraytha Part 3 (Speech E)

1 (0:00 - 0:57)

2 [Arabic]

3 (0:57-1:19)

4 We start as we always start, by praising Allah and we send peace and blessings upon His final
5 message of Muhammad. [Arabic phrase].

6
7 And whom Allah leaves to go astray, none can guide. And I bear witness that none have the right
8 to be worshipped but Allah and Allah alone. And I bear witness that Muhammad ﷺ is His last and
9 final messenger.

10 (1:20 - 1:44)

11 As for what follows, indeed the best of words are the words of Allah and the best of ways is the
12 way of our beloved Prophet Muhammad ﷺ. And the best of affairs are the prescribed matters and
13 the worst of affairs are the novelties and innovated matters. For every innovation in religion is a
14 misguidance and all misguidance is going astray and all going astray is in the hellfire. We ask
15 Allah to protect us from it.

16 (1:47 - 2:01)

17 Enver, what's the number plate? Brothers, there's a silvery blue car in the driveway. We need it to
18 be moved because the kids are playing outside. So anyone who's got their car parked outside in
19 the driveway or in the car park, please remove your car.

20 (2:02 - 2:38)

21 There's plenty of street parking outside. I want to welcome all the brothers and sisters to the last
22 of the series. And inshallah, we've come to understand the attitude and the character and the
23 ways of the Jews at the time of the message of Muhammad ﷺ. From Banu Qaynuqa' to Banu
24 Nadir and now to Qurayza.

1 (2:40 - 3:08)

2 The way they treated the message of Muhammad ﷺ throughout this whole series, we saw that
3 they had a hate towards the Prophet ﷺ more than anything else because he wasn't ethnically a
4 Jew. He was an Arab and although they believe that he was truly sent and truly a Prophet sent
5 by Allah ﷻ, as was mentioned in their books, they refused him due to this. And they chose to be
6 of his greatest of enemies.

7 (3:10 - 3:34)

8 In Al-Madinah, the Prophet ﷺ, he had to deal with them both, the hypocrites and also the Jews.
9 And they were from within the community, so it made it very hard to deal with them. And we saw
10 throughout the other two lectures that the Prophet ﷺ was very, very patient with them, although
11 they were doing and saying the most wicked of things.

12 (3:35 - 4:07)

13 And plotting against Rasulallah ﷺ. Before we get to the actual topic, I want to mention and
14 remind us of some of the famous battles of Rasulallah ﷺ and that of the companions. The most
15 famous of which is the Battle of Badr. And we can see from the Battle of Badr that the Messenger
16 of Muhammad ﷺ, they fought as you would fight in a battle.

17 (4:09 - 4:32)

18 When you're standing and you're confronting your enemy, you're not there to give flowers. So
19 you were going to fight your enemy. And the disbelievers were doing the same thing.

20 They were fighting the Muslims. So there were those who were killed and there were those who
21 were taken as prisoners. And at least in Badr we learned that Allah ﷻ allowed the Prophet ﷺ to
22 ransom the prisoners back to Quraysh.

23 (4:33 - 4:43)

1 Some were ransomed back and some were kept. And some stayed and also became Muslims.

2 Then the Battle of Uhud came and we know whatever happened there.

3 (4:44 - 5:08)

4 And the Muslims suffered what looked to be a loss because they refused to obey the orders of
5 Rasulallah ﷺ. And we know what happened there. And then we also spoke about the Jewish tribe
6 that was banished. The two Jewish tribes that were banished.

7 (5:08 - 5:26)

8 And we also saw that from the Prophet ﷺ, through his mercy, he allowed both of these groups to
9 leave untouched. Nobody was harmed. Nobody was killed.

10 No one was taken prisoner. And they were allowed to leave with their property. But they were just
11 banished.

12 (5:27 - 5:44)

13 And the reason why I bring this up is because jihad in Islam is not only against the Jews as
14 people today want us to think. Jihad is to make the word of Allah ﷻ the highest. So it's not only
15 aimed at the Jews.

16 (5:44 - 5:57)

17 And as we just heard, at times it was aimed at the worshippers of idols. And then later after the
18 Jews were finished with, the Prophet ﷺ also fought the Christians. Or those who are the people
19 of the book.

20 (5:59 - 6:14)

21 **So it's not like Muslims, we have some sort of a hate towards the Jews that today they try to**
22 **paint for us. The reason why these people, these Jews were being fought is because of their**
23 **treachery. Because of their opposition.**

1 (6:15 - 7:01)

2 They're challenging and insulting Rasulallah ﷺ and also denying the right of Allah ﷻ to choose
3 whom he sees fit to be a prophet. Second guessing Allah ﷻ. But the story that we are speaking
4 about today, the tribe that we are speaking about today is a story or a battle, if we want to call it
5 that, which many non-Muslims try to take and try to say this is a black spot or a black mark in the
6 history of Islam. Or even that of Rasulallah ﷺ. Because as you would come to hear at the end of
7 this lecture, that many of these people, these men were killed.

8 (7:03 - 7:26)

9 So they say that the Muslims, the Prophet ﷺ, he butchered these Jews and this is something
10 catastrophic. But they forget to see why it happened and they forget to see that two other Jewish
11 tribes were set free to go and they were just banished from the land, allowed to take their goods.
12 So today like we have always spoken, we are not going to be apologetics.

13 (7:28 - 7:52)

14 There is some in our community, in our ranks, in the rank of this ummah, within the ummah who
15 even deny that this even took place. They say no, this is fabricated and it's not real and it's not
16 authentic and it didn't happen. But alhamdulillah the pattern of this musalla is that we are going
17 to speak the truth even if it is bitter.

18 (7:54 - 8:26)

19 Before we get to the actual story of Banu Qurayza, we have to speak about the battle of the
20 trench. Because the battle of the trench is what leads up to them being treated in the way that
21 they were treated by the Prophet ﷺ and by the companions. As we said, the Jews they refused
22 and caused a lot of trouble with Rasulallah ﷺ. And they were causing problems in the community.

23 (8:31 - 8:45)

1 And to start with, because I want to go extra and it's just so we can understand because we
2 know these days a lot of people are watching and listening. Especially the kuffar and especially
3 the media. And again they would always try to paint the brush that we Muslims, we hate Jews.

4 (8:46 - 8:57)

5 Or that we say lies about the Jews. Even the Jews within themselves, my dear brothers and
6 sisters, they differ with one another. And they do not like one another.

7 (8:58 - 9:15)

8 And the proof of which is if two Jewish tribes were banished, you never find the other Jewish
9 tribe having a problem with it. They just accept it. And even from within the ranks of the Jews
10 themselves, there exists within them some racism.

11 (9:16 - 9:31)

12 And inshallah I'm going to prove it not from Islamic sources but from sources from the news
13 outlets of the kuffar. Just to show that we're not anti-Semitic. And it's not about race, it's about
14 religion.

15 (9:31 - 9:50)

16 Because we know that many Jews also became Muslims. But I'm going to quote to you and to
17 show to you and to anyone listening the racism of the Jews themselves. In Israel, the Jews that
18 migrate there are from different parts of the world.

19 (9:51 - 10:01)

20 Some of the Jews that migrate to there are Jews from Ethiopia. So they are black Jews. And they
21 also suffer racism living in Israel.

22 (10:03 - 10:35)

1 It was reported by the independent, the UK news outlet, and they documented this in 2013. And
2 the headline by this media outlet said, Israel gave birth control to Ethiopian Jews without their
3 consent. So the Jews of Israel, or Israel itself, the doctors of Israel, were giving the black Jews
4 who came from Ethiopia to live in Israel, they were giving them injections in order for them never
5 to become pregnant.

6 (10:36 - 10:59)

7 And this only came to light when they noticed the decline of Ethiopians giving birth. So a
8 journalist, he started to look into it, and when they examined these women, they found that they
9 were given birth control injections without their will. By who? By Muslims? No.

10 By Christians? No. **By the Israelis themselves. And this was something that was, that was,**
11 **exposed.**

12 (11:01 - 11:19)

13 **So you see among them, that they have racism towards anyone else, even if that person be what**
14 **they would say to be a Jew.** So let's go back to the Battle of the Trench. Let us start at the Battle
15 of the Trench.

16 (11:22 - 11:48)

17 After the Muslims fought in Badr and Uhud, the Jews, being unhappy, they went to meet with
18 Quraysh. And in fact, 20 people from the tribe that we are speaking about today, Banu Qurayza,
19 20 of them went and they met with the leaders of Quraysh. And then they started to mention, we
20 know and you know what happened in Badr, and we know and you know what happened in
21 Uhud, but now we are going to offer you something.

22 (11:48 - 12:14)

1 You attack Muhammad ﷺ from the outside, and we would attack him from within. And this way
2 we would get rid of him and his mission. So they were offering the idol worshippers a way to try
3 and finish off Islam and finish off Muhammad with them.

4 (12:15 - 12:30)

5 .ﷺ twenty of these Jews from this tribe went to meet =

6 Now what happens there is amazing. They said to these Jews, we want to ask you a question.

7 You are people of the book, are you not? And the Jews said, yes, we are people of the book.

8 (12:32 - 13:27)

9 So they said to them, who is more rightly guided? Us, meaning them, the idol worshippers, or

10 Muhammad ﷺ? And the Jews, they said that no, you are more rightly guided than Muhammad ﷺ.

11 And Ibn Kathir, he actually mentions this, and he says that Ibn Abi Hatim recorded that Ikramah
12 said, Huyay

13 bin Akhtab and Ka'b bin Ashraf, the two Jewish leaders, they came out to the people of Mecca
14 and they said to them, the people of Quraysh said to them, you Jews are the people of the book
15 and of knowledge, so judge between us and Muhammad. They said, describe yourselves and
16 describe Muhammad. They said, we keep relation with our families, we slaughter camels, we
17 release those who are in debt, and we provide water for the pilgrims.

18 (13:27 - 14:06)

19 As for Muhammad, he is a man without children, male children, he cuts relations, and he has

20 teamed up with thieves from the tribe of Ghifar, who follow him. So who is better? So then the

21 Jews said, no, you are better in your way, in your guidance, than that of the way of Muhammad

22 ﷺ. But the Jews took it a step further, they said, we will also prove to you that you are more

23 rightly guided than the religion of Muhammad, and the Jews prostrated to the idols. Just to say

24 that, to show them no, we are true in what we say, and that you are more rightly guided than him.

1 (14:08 - 14:50)

2 So then Allah subhanahu wa ta'ala, he sent down the ayah to the meaning, have you not seen
3 those who have been given a share of the book, they believe in superstition and false deities,
4 and say concerning those who disbelieve, they are better guided in the way than those who
5 believe. And this was the same reason why they also earned the anger and the curse of Allah
6 subhanahu wa ta'ala that would remain on them to the end of time.

7 Now Quraysh is impressed by what the Jews are saying, sounds like a good plan, who attack
8 from the outside, you attack from the inside, and we can finish Muhammad off.

9 (14:50 - 15:36)

10 So they were able to convince Quraysh to do this, so the Jews headed back, and then Quraysh
11 they started to gather an army of 4000, and then they called out to the other tribes of Arabia who
12 gathered another 6000, so they came to march to Al Medina with 10,000 strong. And this is when
13 the battle of the trench is about to take place. Now Huyaib ibn Akhtar, and who is Huyaib, who
14 can remember from the first, no the second verse, who is Huyaib? The Prophet ﷺ ends up
15 marrying his daughter Safiyyah, she becomes the mother of the believers.

16 (15:36 - 16:06)

17 He is a leader of one of the Jewish tribes, but his daughter is captured, she is taken prisoner in
18 the battle that we are speaking about, and the Prophet ﷺ ends up freeing her and marrying her,
19 she becomes the mother of the believers. This is her father, he is the same person that in the first
20 class we mentioned, that's when he went out with his brother Abu Yasir, and they met the
21 Prophet ﷺ and they were saying to one another, is that really him? And they said that is really
22 him. Is that really him who our books have spoken about? Yes it's really him.

23 (16:06 - 16:49)

24 So the uncle asked, his brother asked, so what are you going to do? He goes, by Allah I am
25 going to take him as an enemy until I die. So they acknowledge he was the Prophet of Allah, a

1 true Prophet of Allah, but because he wasn't ethnically a Jew, they rejected the Prophet ﷺ. So
2 now this man Huyay, he goes to the leader of Banu Quraibah, and the leader's name was Ka'ab
3 ibn Asad, and he says to him, I have come to you with the best news of the world. Ka'ab says to
4 him, you come with the best news of the world, and he was already belittling him.

5 (16:50 - 17:10)

6 And he said, I have come with you with the news that Quraish, I have been to Quraish and I have
7 gathered them and I am going to fight Muhammad ﷺ.

8 He didn't say that, but Muhammad. Ka'ab says, you have come to me with the worst of news. We
9 have seen nothing but good from Muhammad, and he has been nothing but truthful.

10 (17:12 - 17:32)

11 And he did not want to break the treaty which they had with the Prophet. Huyay, he keeps after
12 him, no you should, we should fight him, look what he has done, he has separated the people.
13 He kept at him, kept at him until he was able to change his mind, and get him to break away from
14 the treaty, and to take Muhammad ﷺ as an enemy.

15 (17:36 - 18:10)

16 The news of Quraish coming and mounting an army reaches the Prophet ﷺ. We are talking
17 about 10,000 people are not going to come together in one day, and be ready in one day. The
18 news of this comes to the Prophet ﷺ. So the Prophet ﷺ, he approaches the Sahaba and says,
19 what should we do?

20 Salman al-Farsi radiallahu anhu, he says, O Prophet of Allah in times of Jahiliyyah in Persia,
21 that's when a bigger army was going to attack us. We used to dig a trench around our city or our
22 village, and we would protect the city from behind this trench.

23 (18:10 - 18:25)

1 So the Prophet ﷺ, he liked this idea, so then he gave the order to the Muslims that they should
2 now dig the trench. So the Muslims are there digging the trench, the Prophet ﷺ is there digging
3 the trench with them. He's not standing back doing nothing, he's actually in there digging.

4 (18:26 - 18:34)

5 It started to become a very, very hard time. Food was being in shortage. Fear came upon the
6 Muslims.

7 (18:35 - 19:02)

8 The people were so hungry that one person, he got a rock and he tied it to his stomach, and he
9 came to the Prophet ﷺ complaining, and he uncovered his izaar, he lifted up his izaar, the thing
10 that we wear, the robe that we wear, and he shows the Prophet ﷺ that he has tied the stone to
11 their stomach. Why did they tie the stone? Because if you tie a stone to your stomach and press
12 up, it's going to almost feel like you're full, so you're not going to get hungry. So when they came
13 to the Prophet ﷺ, he pulled up his izaar, and he had two rocks tied.

14 (19:04 - 19:40)

15 This is the hardship that the Muslims and Rasulullah ﷺ was going through. But as the messenger
16 is digging his hole, and the companions are digging his hole, the Prophet ﷺ, he starts to be
17 suspicious about the Jews of Banu Qurayza. So he calls the two Sa'ads, Sa'ad ibn Mu'adh and
18 Sa'ad ibn Ubadah, and they were the leaders of both the Al-Aws and Al-Khazraj, and he says to
19 them, I fear that we are going to be attacked from behind, because that's where the tribe was.

20 (19:41 - 19:59)

21 So he says to them, and he advises them, go and investigate. See are the Jews still sticking to
22 their treaty, or have they broken it? And if they are sticking to the treaty, come back and
23 announce it openly. Tell

1 everyone that they are still on the treaty, they are going to support us, they are with us in this
2 fight.

3 (19:59 - 20:31)

4 If you find that they have broken the treaty, say nothing to no one, just come to me. So these two
5 companions, they head over, and they enter and stand outside the fortress of the Jews, who
6 have now hid themselves behind their great walls, as they do today. And when they get there,
7 they start to, from their high walls, insult Rasulallah ﷺ. And they start to insult Islam.

8 (20:32 - 20:57)

9 So these two companions knew then and there that the treaty was broken, and that truly they
10 have joined the fight with Quraysh. So they came back to the Prophet ﷺ, and they announced
11 this to him. Now that the Muslims are now betrayed by who? The Jews, who were in the treaty
12 and were treated like citizens of the state, given their rights, and no harm was coming to them
13 from the Muslims.

14 (20:58 - 21:26)

15 So we can clearly see, again, it was them breaking this treaty. So now 10,000 people approach,
16 the Prophet ﷺ is worried about these 10,000 that have approached him, he's worried about the
17 Jews that are behind him, and he's also worried about the hypocrites that are amongst the
18 Muslims. So you can imagine, it's a very very testing time for Rasulallah ﷺ. A very testing time for
19 the Sahaba.

20 (21:27 - 21:37)

21 To them, the world has gathered against them. Just like the world has gathered against our
22 brothers and sisters in Gaza. Either directly or indirectly.

23 (21:40 - 22:05)

1 And the Muslims at the time of the Messenger are saying that there is no way out. And they
2 started to actually have dhan, they started to have some doubt in the victory of Allah ﷻ. Oh this is
3 happening, people from the front, people from the back, people from within. But we should
4 understand, my dear brothers and sisters, that when you're with Allah ﷻ, Allah would always
5 show you a way out.

6 (22:08 - 22:43)

7 The Prophet ﷺ again, he brings the two Saads, and he says to them, I have an idea. He says to
8 them, you know that the other tribes have gathered to support Quraysh, and I want to make them
9 an offer, what do you think? He said, let us offer Hudayn and Ghatafan, and these were the two
10 Arab tribes who had not come into Islam yet. The Prophet ﷺ says, why don't we offer them half
11 the dates of Al-Madinah? We'll tell them, we will give you every year half of the dates of Al-
12 Madinah, just don't support Quraysh, leave, and leave us and Quraysh to work it out.

13 (22:46 - 23:09)

14 Saad ﷺ, he turns to the Messenger ﷺ and he says, oh Prophet of Allah, is this your opinion, your
15 idea, or is this something which has been decreed by Allah? Because obviously if it's from Allah,
16 khalas, we're going to follow it. But if it's just your opinion, oh Prophet of Allah, we also would like
17 to have our say. So the Prophet ﷺ says, no, this is my opinion.

18 (23:10 - 23:28)

19 And they actually ask him, oh Prophet of Allah, are you doing this for our sake too? So the
20 Prophet ﷺ was trying to find an easy way out for the Sahaba. So he was willing to give up these
21 dates, just so no one, this siege would end. So they said, are you doing this for us, oh Prophet of
22 Allah? And he says, yes, and it's not wahi from Allah.

23 (23:31 - 24:09)

24 So Saad, he says, oh Prophet of Allah, Huday and Ghatafan have known for years that they can
25 never ever get one grain of wheat or one date from us unless they paid for it, or they trade with

1 us, or unless we had invited them to our homes and we gave it to them. They know this from the
2 time of Jahiliyyah. So Prophet of Allah, now that we are in Islam, are we going to show weakness
3 and give them? He said, by Allah, we're not going to give them.

4 (24:11 - 24:40)

5 So the Prophet ﷺ, after hearing this from his companions, he was pleased and he was happy.
6 And he said, then it's a done deal. We're not going to give them anything and we'll leave our amr
7 to Allah ﷻ. Remember we said when things get very, very, very hard and you remain patient and
8 you hope in Allah and the victory of Allah, Allah ﷻ sends you something to take you out of the
9 situation that you're in.

10 (24:43 - 25:12)

11 A man who was a Jew, a Sahabi, who was a Jew and he had just become Muslim, and his name
12 was Naaman ibn Mas'ud. He comes to the Prophet ﷺ and he says, oh Prophet of Allah, I have an
13 idea. The Prophet ﷺ says to him, what's your idea? He said, oh Prophet of Allah, I have just
14 become, I have become a Muslim recently and the Jews do not know I'm a Muslim, nor do the
15 people of Quraysh.

16 (25:12 - 25:23)

17 So allow me to break up their alliance. The Prophet ﷺ said to him, do whatever you can. So this
18 companion, he goes to the Jews.

19 (25:24 - 25:36)

20 They see who he is. They open up their fortress. He comes inside and he tells them, oh Jews, do
21 you know anything bad of me? They said no.

22 (25:37 - 25:44)

23 Do you know me ever being a bad advisor? He says no. They say no. He said, then let me
24 advise you something.

1 (25:46 - 26:09)

2 He said, you have entered into a fight and you have broken your treaty with Muhammad ﷺ, with
3 Muhammad. And you know that these Makkans, they're not going to last here. And if you are not
4 able to defeat Muhammad, when Quraysh leaves, or when the fight gets hard, they're going to
5 leave you and then Muhammad is going to put all of you to the sword.

6 (26:11 - 26:26)

7 So they say to him, so what should we do? He says to them, we need a guarantee. He said, go
8 and tell Quraysh that we want 10 of your sons, 10 of your children to leave with us. Leave them
9 to stay with us.

10 (26:26 - 26:38)

11 And he said to the Jews, that way if Quraysh double-cross you, you can kill their sons. And they
12 won't double-cross you because you have their sons. And they said to him, this is a very, very
13 good idea.

14 (26:39 - 26:50)

15 So he left them. And he went to the people of Quraysh who are on the outskirts of Madinah. And
16 again he went to the leaders of Quraysh and he said to them, you know who I am and I am a
17 Jew.

18 (26:51 - 27:00)

19 And they said, yes, we know who you are. And he said, you know that I am a good advisor? And
20 they said, yes. And he goes, you know that I know the Jews better than you? And they said, yes.

21 (27:00 - 27:17)

22 **And he said, the Jews are a people who always betray.** So they said to him, so what do you
23 advise? He said to them, don't trust him. In fact, they have regretted what they have done with
24 Muhammad.

1 (27:17 - 27:37)

2 They have regretted breaking the treaty with Muhammad. And they are going to come to you and
3 say, we want to take 10 of your children, 10 of your boys, as an assurance that you would stay in
4 the long run in this fight. But their plan really is to take your 10 children, go to Muhammad and
5 say that we have made a mistake.

6 (27:37 - 27:51)

7 And give your sons, your 10 sons to them as a gesture to show that they are sincere. So he said
8 to them, they said to him, are they going to do this? He said, yes, surely they're going to do it. So
9 he leaves.

10 (27:54 - 28:11)

11 Shortly after he leaves the group of Jews, they come to Quraysh, to the camp of Quraysh. And
12 they say to the camp of Quraysh, are we not in an alliance? They said, yes. Are you going to
13 leave us to fight Muhammad? They said, no, we're going to be with you to the end.

14 (28:12 - 28:27)

15 So the Jews said, we need a guarantee. Give us 10 of your sons. So Quraysh said, oh, you want
16 10 of our sons? What are they thinking? These 10 sons are going to be given back to
17 Muhammad ~~because they've broken the treaty.~~

18 (28:28 - 28:32)

19 So they said, let us think about it. They refused to give their sons. The Jews go back.

20 (28:33 - 28:52)

21 Quraysh is sitting and the other tribes of Arabia, the disbelieving tribes. Then Allah ~~is~~, He sends
22 upon them a soldier from His soldiers, a soldier of wind. And Allah ~~is~~, He sends a very, very
23 strong wind, so strong that even their fires that they had lit were intensified and they burnt their
24 tents.

1 (28:52 - 29:07)

2 And they couldn't light any other fires, so they couldn't stay warm and they couldn't eat. So
3 because it was such a harsh wind and they were so cold, they decided to give up on the idea of
4 fighting the Muslims. And they returned back to Mecca.

5 (29:10 - 29:31)

6 But before returning back to Mecca, we should mention that no actual battle took place in the
7 Battle of the Trench. There was little fights here and there. One where Ali, one of the
8 disbelievers, he was able to cross the trench and Ali stood in front of him and killed him.

9 (29:31 - 29:59)

10 And he was killed and the ones with him ran away. And also, the companion that we mentioned
11 earlier, the Prophet ﷺ is talking to Sa'd ibn Mu'adh.

12 He was wounded in this battle.

13 Someone had shot an arrow. And in fact, I'll mention to you, Sa'd was hit by an arrow on the day
14 of Al-Khandaq. Ibn Al-Araqa shot him with an arrow.

15 (30:00 - 30:10)

16 When he hit him, he said, take that from me, I am Ibn Al-Araqa. Sa'd said to him, may Allah make
17 your face Al-Araqa. May Allah keep your face in the Hellfire.

18 (30:11 - 30:27)

19 And then Sa'd, and I want you to remember this prayer, this Dua of Sa'd. After Sa'd is hit with his
20 arrow, he makes his supplication. He says, O Allah, if there still remains any fight with the
21 Quraysh, then keep me alive till I fight against them for Your sake.

22 (30:28 - 30:55)

1 There are no people more beloved to me to fight them against those disbelievers who
2 disbelieved in Your Prophet ﷺ, who belied him and turned him out of Makkah. But if You have
3 brought the war to an end, then let this wound be a cause of my martyrdom, of my shahada, for
4 me. And do not let me be killed or do not let me die until I see the delight regarding the people of
5 Banu Uraibah.

6 (30:56 - 31:23)

7 So he is saying to Allah, this wound that I have been hit, if these enemies are gone, if any
8 enemies are going to stay, don't let this wound cause me to die now, let me fight these enemies.
9 And if they are gone, then wait and let me see some pleasure that I see from the Muslims, what
10 they are going to do to Banu Uraibah. Allah subhanahu wa ta'ala accepted his Dua and the
11 wound started to, the blood of this wound started to slow down.

12 (31:24 - 31:41)

13 And he started to get treatment for this. And I want you to remember this story. But the Muslims
14 as we said, they get up one day and they find that Quraysh has fled, the Arab tribes have gone
15 and there is no one there.

16 (31:42 - 32:15)

17 Quraysh had turned back on their heels yet again, another disgrace and they returned back to
18 Makkah broken. So the Messenger Muhammad [Arabic phrase] and the Muslims seeing that
19 there is no more threat, they went to their homes to retire as did the Messenger Muhammad
20 [Arabic phrase]. When the Prophet ﷺ arrived at his home, he started to take off some of his
21 armour. Some narration said that

22 he took off his armour, some said he took off his sword, some said he took off both.

23 (32:16 - 32:46)

1 As this was happening, and Aisha radhiallahu anha she tells us, narrates this hadith in Bukhari in
2 the chapter of Jihad. She says when Allah's Prophet returned from the battle of Al-Khandaq, the
3 trench, he put down his arms and he took a bath. Then Jibreel ﷺ whose head was covered with
4 dust came to him saying, have you put down your arms, have you put down your weapons? By
5 Allah I have not put down mine.

6 (32:47 - 33:05)

7 So the Messenger of Allah ﷺ he said to Jibreel and where to now? And then he pointed towards
8 the tribe of Banu Quraysh. So the Messenger of Allah ﷺ he went out and he started to gather the
9 army to head out to his Jewish tribe. And this is happening in the fifth year of immigration.

10 (33:08 - 33:30)

11 Now if we go back to the treaty, the treaty that was with the Prophet ﷺ between the Jews and the
12 Muslims, there was ten points. Of those points is that no one is to help Quraysh and if any army
13 comes to fight Madinah, then all the people of Madinah get together and they fight. **So we can**
14 **see clearly that these Jews have already broken the treaty.**

15 (33:30 - 34:03)

16 Not only that, they are the ones who actually went to Quraysh who fired them back up to come
17 and fight against the Messenger Muhammad ﷺ. So they had violated this treaty, this agreement
18 in so many ways. And as we said when the two companions they went to speak to them, they
19 said who is this Messenger of God, we don't know anyone called Muhammad. They also
20 launched an attack on the Muslims.

21 (34:04 - 34:21)

22 The Muslim men were at the front of Al Madinah because they were facing the enemies that
23 were coming from the trench. At the back of Al Madinah between Banu Quraysh and the trench
24 were the Muslim women and children. They stayed away from the battle.

1 (34:21 - 34:34)

2 In case the disbelievers got into Al Madinah, they still had a far place before they could reach the
3 women and the children. The Jews knew of this. So the Jews they wanted to come and attack
4 the women and the kids of the Sahaba.

5 (34:35 - 34:46)

6 No different. No different than today. Today they tell our brothers and sisters, yeah you can go
7 out from Egypt, the border of Egypt, but then they bomb them on the way out.

8 (34:47 - 34:55)

9 Yeah you can go in the safe zone and they bomb the safe zone. Yeah you can get humanitarian
10 aid and they bomb the humanitarian aid. Same games that they play.

11 (34:56 - 35:09)

12 Nothing's changed. And as we said and as we proved from the very first lesson, these are a
13 people who used to kill their own prophets. A treacherous people.

14 (35:10 - 35:27)

15 A vile people. So they did come and try to invade that side of Al Madinah. But some of the
16 Muslim women were able to scare the Jews off and the Jews actually thought that there was men
17 there with the women.

18 (35:27 - 35:31)

19 And that's why they ran off. So they retired. They didn't want to go on.

20 (35:36 - 36:05)

21 So as we said Jabil came to the Prophet ﷺ and told him to march out. The Messenger of
22 Muhammad ﷺ he turns to Bilal and he says to him to announce the following and Bilal
23 announced, gather your weapons, no one of you is to pray the Asr except at the tribe of Banu

1 Quraidah. Abdullah Ibn Umar narrated, on the day of Al-Ahzab the Prophet ﷺ said none of you
2 Muslims should offer the Asr prayer but at Banu Quraidah's place.

3 (36:08 - 36:28)

4 Some of the companions they took this literally and some of the companions they took this to
5 mean just hurry up. Just hurry up and get there. In fact some companions as they were coming
6 into this area they were actually coming there at Maghrib time and they didn't pray the Asr until
7 after they prayed the Maghrib.

8 (36:28 - 36:39)

9 They prayed the Asr then the Maghrib. They prayed it later because they took it literally. And
10 there's a big split to what the Messenger Muhammad ﷺ said.

11 (36:39 - 37:01)

12 But I will say this, there was no authentic narration that when these companions came to the
13 Messenger Muhammad ﷺ and said, O Prophet of Allah ﷺ some of us didn't pray until we got
14 there to this time and some of us prayed straight away because we thought you meant hurry up.
15 The Prophet ﷺ didn't say this is not authentic, you are right and you are right. The Prophet ﷺ
16 remained silent.

17 (37:04 - 37:19)

18 So if you ever hear anyone bring this saying no there's always two right opinions, no there's only
19 one right opinion. When the Prophet ﷺ said what he said he meant only one thing from it, he
20 didn't mean two. So there's only one opinion that's right.

21 (37:20 - 37:30)

22 There's only one right opinion. That doesn't mean the person who follows an opinion that has
23 some dalil doesn't get rewarded for it but it doesn't mean it's the right opinion. Because there's
24 only one right.

1 (37:30 - 37:51)

2 There's only one right opinion. But what we can learn from this here is that during times of war
3 we can put our differences aside. Instead of the Prophet ﷺ saying no you were right and you
4 were wrong and this may have caused some friction between them, the Prophet ﷺ didn't say
5 you're right or wrong, he just left it.

6 (37:52 - 38:13)

7 So we learn from this that when there's a common enemy that is fighting the believers, fighting
8 the Muslims, then the differences that we have
9 between each other, as long as they are not differences that amount to shirk or kufr, we put it to
10 the side. And we stand together and we fight the enemy. And then after the enemy's gone we can
11 go back to fighting each other, no problem.

12

13 (38:15 - 38:40)

14 But when the enemy's there, we put everything aside. The Prophet ﷺ he appoints Abdullah ibn
15 Maqum, who's he? We've done his lecture, who was he? He's the blind Sahabi, the Sahabi who
16 was born blind. And he was the same Sahabi that the Prophet ﷺ assigned to call the Adhan for
17 Fajr in Ramadan, but he was a blind person.

18 (38:41 - 38:56)

19 So someone used to have to tell him, the sun's up, make the Adhan. So the Prophet ﷺ leaves
20 him as the Amir of Madinah and he heads out. In front of him he sends out Ali radiallahu anhu,
21 with the banner of Al-Islam to lead the army.

22 (38:57 - 39:29)

23 So Ali radiallahu anhu he arrives at the fortress of the Jews and as he arrives **the Jews they start**
24 **to insult the Prophet ﷺ, calling him the worst of names, calling him the worst of things.** From

21

1 then, high walls. As this is happening he notices that the Prophet ﷺ is coming, so he gives the
2 flag to another Sahabi and he walks over to the Prophet ﷺ. And he's pretty much trying to tell the
3 Prophet, you don't need to go forward, just stay here.

4 (39:32 - 39:51)

5 So the Prophet ﷺ he says to Ali, why are the Jews saying something? And he says, just look, you
6 don't need to go, just stay. And he says, when they see me by Allah they won't say a word. So
7 the Prophet ﷺ he marches out to them and he approaches them from the outside of their
8 fortress.

9 (39:53 - 40:16)

10 And he actually calls out to them in a way and he says to them, O descendants of apes and pigs,
11 are you insulting me? What do you think the first thing they did? The first thing they did to say
12 was, no we didn't insult you. It's not true, we weren't saying that. They're back peddling what they
13 say.

14 (40:16 - 40:49)

15 Or as the news would put it, they were doubling down. So the Prophet ﷺ he started to warn them
16 that I am a messenger of God and Allah ﷻ is going to deal with you. And from giving these words,
17 and then after the Prophet ﷺ was saying this, they said, O Abu Qasim, because that was the
18 kunya of Rasulullah ﷺ, you were not, oh sorry, you were not a person who did not know what he
19 said.

20 (40:50 - 41:03)

21 We swear by the Tawrat that was sent to Moses that we did not utter those bad words to you.
22 And we didn't say any of these things. So now the Prophet ﷺ he besieges, he surrounds their
23 fortress.

24 (41:03 - 41:11)

1 Remember the Jews in Al Medina, they lived in very built up places, fortresses. The Arabs didn't
2 live this way. They lived very simply.

3 (41:12 - 41:22)

4 But the Jews themselves, obviously they had come from either Hisham or Babylon or Iraq at the
5 time. They had learned this architecture. So they were able to build these big fortresses and
6 these castles.

7 (41:22 - 41:32)

8 And they would use it to hide behind them. So the companions and Rasulallah ﷺ, they
9 surrounded them. There was some arrows shot between the two groups.

10 (41:32 - 41:45)

11 The Prophet ﷺ and the companions shot arrows. The Jews shot some arrows as well. And again
12 who came to the aid or tried to come to the aid of the Jews, who wants to guess? The same
13 person who always came to the other two.

14 (41:45 - 41:57)

15 Who was it? Abdullah ibn Ubaid. [sentence in Arabic]. The leader of the Munafiqin of Al Medina.
16 He sends them a message, we're with you.

17 (41:58 - 42:03)

18 Stick staunch. If you're going to fight, we're going to fight. If you're going to go out, we're going to
19 go out.

20 (42:03 - 42:15)

21 Don't worry. So because of his letter to them, this siege lasted for 25 days. Who were they
22 waiting for? The hypocrites of Al Medina to come to join them? Nobody came.

23 (42:17 - 42:27)

1 After these 25 days, they wanted to surrender. The Jews couldn't come to them anymore. Their
2 food was drying up inside.

3 (42:27 - 42:35)

4 The siege was taking a toll on them. So they said, we want to surrender. So they said to the
5 Prophet ﷺ, give us what you gave to the other two tribes.

6 (42:37 - 42:48)

7 The other Jewish tribes. They said, let us leave with our wealth, our women and our children and
8 banish us. The Prophet ﷺ says no.

9 (42:50 - 43:02)

10 Again they say, okay, let us leave with our women and children and we'll leave our wealth
11 behind. The Prophet ﷺ says no, the only thing for you is the sword. Why? Because they had
12 broken the treaty.

13 (43:02 - 43:27)

14 And they had tried to attack the women and the children of the Muslims. After some time, they
15 wanted to give up. So they said to the Prophet ﷺ, can you send us someone to arbitrate between
16 us and you? So the Prophet ﷺ, he first sends a Sahabi by the name of Abu Lubaira.

17 (43:29 - 43:34)

18 Abu Lubaira r.a, he goes to the fortress. The fortress is open. He enters inside.

19 (43:34 - 43:41)

20 He starts to speak to the Jews. And the Jews, they planned something. Just like they planned
21 today in the news.

22 (43:43 - 43:54)

1 They only show us crying women and kids. They don't show the soldiers and other people
2 happening and saying kill them all and flatten Gaza and kill everyone. They show the crying side.

3 (43:54 - 44:03)

4 **These Jews at this time did the same thing.** They set it up that when Abu Lubaira comes in, the
5 women were to come approach him and the children and cry to soften his heart. And this is what
6 happened.

7 (44:03 - 44:10)

8 It softened his heart. He was approached by women and children crying, help us, save us. Being
9 a human, he softened.

10 (44:11 - 44:34)

11 So they said to him, what is Muhammad going to do to us? And he went like this. As soon as he
12 done that, he said to himself, I have betrayed Muhammad [Arabic phrase]. So he left the fortress
13 and he went straight back to Al- Madinah, to the Masjid of Rasulullah. And he told his wife or he
14 chained himself to one of the posts or the poles or the pillars of the Masjid.

15 (44:35 - 44:47)

16 Didn't even go to the Prophet. And he says, I'm not going to leave my position until Allah [Arabic
17 phrase] sends down an ayat of my innocence. Because he thought he had betrayed by just doing
18 this.

19 (44:49 - 45:19)

20 After some time, the Muslims are thinking, where is Abu Lubaira? And then they get news that
21 he's going to Al-Madinah and he's tied himself to this pillar and they find out what he did. So the
22 Prophet s.a.w. says in some terms, more or less, that if he had come to me and told me, I would
23 have forgiven him. But since he has taken and tied himself to the pole, then let him wait for the

1 order of Allah s.w.t. So now they're saying to Muhammad s.a.w., no, the Jews are saying, send
2 us someone else.

3 (45:20 - 45:30)

4 We want to have some terms. Or let someone judge between us and you. So the Prophet s.a.w.
5 says yes and he says to them, who do you want? And they say, we want Sa'd ibn Mu'adh.

6 (45:30 - 45:42)

7 Who's Sa'd ibn Mu'adh? The one who was shot with the arrow. In Al- Madinah, he's wounded
8 and someone's tending to his wound. The Prophet

9 s.a.w. says, yes, no problem.

10 (45:43 - 45:51)

11 Sa'd can be an arbitrator between us. His judgment will be the final judgment. The judgment of
12 Sa'd is the judgment.

13 (45:53 - 46:05)

14 So they send word to Sa'd and Sa'd, as we said, was wounded and he came on a donkey. And
15 he came to this area where this scene was taking place. When they saw him, their leaders came
16 out of their fortress.

17 (46:06 - 46:17)

18 And Sa'd r.a, he's told that he's going to judge between Muhammad s.a.w. and the Jews. So
19 Sa'd, he turns to the Jews. Sorry, before that, we should go before that.

20 (46:18 - 46:31)

21 When Al-Aws knew that Sa'd was picked and Sa'd used to be an ally to them. Because Al-Aws
22 was an ally with Banu Qurayza. They came to him and they said, show mercy.

23 (46:31 - 46:38)

1 These people used to be our allies. And he says, I'm going to take a stand today. A stand that is
2 only for Allah.

3 (46:39 - 46:48)

4 When he said this, the Muslims, who were telling him, relax a bit, take it easy on him. They knew,
5 khalas, they're all dead. From that time, they knew they were dead.

6 (46:49 - 46:57)

7 So Sa'd r.a, he gets to this area. The Prophet s.a.w., he says, get up for your chief. And now
8 there's a difference of opinion.

9 (46:58 - 47:16)

10 The Prophet s.a.w., did he mean to the Jews, get up for your chief? Or did he mean for Al-Aws,
11 get up for your chief? Because there's a consensus that we don't stand for anyone. We don't
12 stand for anyone.

13 Unless a person has come from a travel, or you're greeting somebody at your home, you stand
14 up.

15 (47:16 - 47:28)

16 Even the Prophet s.a.w., he did not want the companions to stand for him. And he would tell the
17 companions, do not overpraise me as the Christians overpraise Jesus, the son of Mary. So he
18 didn't want people to stand for him.

19 (47:29 - 47:44)

20 So this is where this proof comes now. When the Prophet s.a.w. said, stand for your chief, it was
21 either the Jews standing for him, or it was some of the people from Al-Aws who stood for their
22 chief, being that he was sick and wounded, and they wanted to help him off his animal. Not
23 everybody stood up.

1 (47:44 - 47:58)

2 The Prophet s.a.w. didn't stand, nor did any of the other companions. So that's just a side note.

3 Sa'd r.a., he stands between the Muslims and the Jews.

4 (47:59 - 48:32)

5 And he turns to the Jews and he says, whatever decision I give, are you going to accept it? And
6 they said yes. And then he turns to where the Prophet s.a.w. was sitting, and he didn't want to
7 look the Prophet s.a.w. in the face, nor did he want to mention his name. So he sort of indirectly
8 looked at the Prophet s.a.w. and looked away, and he said, as for the one who is sitting, does he
9 also agree to my judgement? And who is he referring to? The Prophet s.a.w. And the Prophet
10 s.a.w. says yes.

11 (48:34 - 48:43)

12 What are the Jews thinking? This guy used to be our ally in the past. We've had wars together,
13 we've supported each other, there was business and trade. He's going to help us out.

14 (48:45 - 49:04)

15 But he's already said I'm going to take a stance now that's going to please Allah s.w.t. No one
16 else. So he gives the judgement. His judgement was, because of their treachery, he says as for
17 all their fighting men, they are to be executed.

18 (49:06 - 49:16)

19 Every single one of their fighting men is to be killed. As for their women and children, they are to
20 be taken as captives. So this was the judgement that he gave.

21 (49:16 - 49:38)

22 Upon hearing this, the Prophet s.a.w. in a happy way, a happy tone, he says to Sa'd s.a.w. By
23 Allah you have been ruled by a ruling that is above the seven heavens, or above the seven
24 skies. A ruling from Allah

1 s.w.t. Some people say that this is a reference from the book of the Jews. That if they are
2 treacherous even from their own book, this is how they are dealt with.

3 (49:38 - 50:00)

4 Their men are killed and their women and their children are enslaved. So when he judged, he
5 was either judging to what their book had already said, or he is judging by a way that Allah s.w.t.
6 was pleased with.

7 Either way, all the fighting men were to be killed, and all the women and children were to be
8 taken as hostages.

9 (50:04 - 50:21)

10 According to Ibn Ishaq, he says on that day that six to nine hundred fighting men were killed. Six
11 to nine hundred men were executed. And no woman and no child was killed.

12 (50:22 - 50:38)

13 Except for one woman, and I'll get to her and I'll say why. But how do you tell who's a man and
14 who's not? The companions, they also tell us this, and they didn't even leave this out. And it's
15 narrated by Atiyah al-Qurazi.

16 (50:39 - 51:05)

17 He says, I was among the captives of Banu Quraiza, and the companions examined us. Those
18 who had begun to grow pubic hair were killed, and those who had no pubic hair were spared. So
19 the companions physically looked at to see if these people had pubic hair, and if they had pubic
20 hair, they were also killed.

21 (51:05 - 51:21)

22 Because in the culture of the Arabs and even in Islam today, we don't have this teenage area. In
23 the culture in the West that you live in, you're a child, you're a teenager, and then you're an adult.
24 In that teenage year, you're allowed to do whatever you want.

1 (51:22 - 51:47)

2 Experiment. Try everything. You're not held accountable.

3 No. In those times, and even in Islam today, you're either somebody who is liable or not liable, if
4 that's the word. So once a person reaches puberty, he's now liable for his sins, right? So they
5 were killed, and these ones were spared.

6 (51:47 - 52:03)

7 As for the woman who was killed, her name was Nubata. And she was actually sitting with Aisha
8 radiallahu anha, watching her men being killed. So as the men are being killed one after the
9 other, she's there smiling and laughing.

10 (52:05 - 52:20)

11 And Aisha, she can't work out why this woman is laughing. Your men, your tribesmen are being
12 killed and you're laughing, you're happy. What is that? And right then and there, her name is
13 called, and she's also taken and she is killed.

14 (52:21 - 52:37)

15 Why was she killed? When one of the companions was coming near the fortress, she took a
16 stone that they used to use to grind the wheat, and she threw it from the top and she killed one of
17 the companions. So this was her just reward for killing that Muslim. So she was the only woman
18 killed at that time.

19 (52:38 - 52:54)

20 And all the other women were taken into captivity. Why were they taken into captivity? Someone
21 might say, why were they allowed not to just be let go? How were they going to survive in that
22 time without men? There's no sentencing, there's no medicare, there's no housing commission.
23 You can't just leave the women out by themselves.

24 (52:55 - 53:21)

1 So even in that taking of captivity, they were being taken care of by their masters or their captors
2 at the time. I also want to mention something that happened between them before they actually
3 came out to accept the judgement of Sa'd. Remember we said that the main leader of their tribe
4 was a man called Ka'ab.

5 (53:23 - 53:41)

6 And he said to the Jews, look, you only have three options. Either you come out and you accept
7 this man, Muhammad SAW, as a prophet of Allah, because we know him to be a prophet of Allah
8 because he's written in our books. You either come out and you declare your Islam and he would
9 forgive you.

10 (53:43 - 54:01)

11 They said, no, we're not going to take him as a prophet because we have our own book. So then
12 he says to them, well, I'll give you another option. Why don't we kill all our women and children
13 and then we would go out and we would fight.

14 (54:01 - 54:13)

15 And if we are victorious, then we would find other women to marry and then we can start our
16 generations again. And again, they said, no, we're not going to do that. And he said, then we only
17 have a last option.

18 (54:13 - 54:23)

19 And that is that we come out and we fight the Muslims on the day of the Sabbath. When this was
20 happening, the siege was on a Saturday. And they said, no, we're not going to break the laws.

21 (54:26 - 54:38)

22 So then he says to them, he said, you people from the day that you were born, you would never
23 ever agree with one another. And this is how stubborn they were. As we said, the men were
24 killed.

1 (54:39 - 54:56)

2 The children and the women were taken as slaves. Now, I want to speak about two companions
3 that we bring up. First being Sadr al-Mu'adh radiallahu anhu.

4 (54:57 - 55:11)

5 As soon as the last Jewish man was killed, the wound that was now closing opened right up and
6 blood started to pour. Actually, the artery had hit his arm. The arrow had hit his artery in his arm.

7 (55:12 - 55:28)

8 As soon as the last Jew was killed, what did he make the du'a to Allah azza wa jal? Let me see
9 what's going to happen to him. As soon as that was done, the blood started to drip and he started
10 getting closer to his death. And this actually would lead to his death.

11 (55:28 - 55:42)

12 When they took him back to Al-Madinah, later on he would die. The Prophet ﷺ would check up
13 on him a couple of times, but by nightfall or day, the Prophet ﷺ hears that he had died. And the
14 Prophet ﷺ rushes towards his house.

15 (55:43 - 56:05)

16 As they are going to bury Sa'd radiallahu anhu, and know this about Sa'd. Remember, Sa'd is the
17 Sayyid of Al-Aws, one of the tribes of Al-Madinah. And he was a great supporter of Rasulullah ﷺ.
18 As he is dying, Jibril ﷺ and Jabir radiallahu anhu, he narrates this.

19 (56:06 - 56:48)

20 He comes to Rasulullah ﷺ and he says, Who is this servant that had died, for whom the gates of
21 all paradise have opened, and the throne of Allah has shook? Oh, the gates of Jannah had
22 opened for him, and the throne of Allah azza wa jal shook for at his death. Ibn Ammar, he
23 narrates that the Messenger ﷺ, he said, This is the righteous servant for whom the throne of
24 Allah shook, and for whom the gates of heavens were thrown open, and whose funeral was

1 witnessed by 70,000 of the angels, who had never ever descended to this earth before. To - On
2 this day.

3 (56:48 - 57:07)

4 70,000 angels descended to pray the janazah of Sa'd ibn Mu'adh radiallahu anhu. Why did the
5 throne of Allah azza wa jal shake? It was because of the pleasure of the throne that he was now
6 coming to the Jannah. This is how great this Sahabi was.

7 (57:08 - 57:36)

8 He was so great that when the Prophet ﷺ was speaking about the grave, that when all of us are
9 in our grave and the grave will close up on us, the Prophet ﷺ said, if anyone was going to be
10 spared from this closing in the grave, it would have been Sa'd ibn Mu'adh. So you can see his
11 high

12 status with the Prophet ﷺ and with Allah azza wa jal. Who's left now? Who's tied to the pole or
13 tied himself to the pillar? Abu al-Ubaidah radiallahu anhu.

14 (57:38 - 57:56)

15 When the Prophet ﷺ, he returns to Al-Madinah, he gets revelation and the revelation is clearing
16 Abu al-Ubaidah radiallahu anhu. He tells his wife because he's smiling as he's receiving this and
17 his wife asks why he's smiling. He says Allah azza wa jal has forgiven Abu al-Ubaidah.

18 (57:57 - 58:07)

19 She says, shall I not go inform him of this? He says yes. So she goes out to inform him and the
20 other companions here and everybody's happy. Now he can untie himself.

21 (58:07 - 58:20)

22 He goes, by Allah I'm not going to untie myself unless the Prophet ﷺ comes himself and unties
23 me. So the Prophet ﷺ gets news of this. He goes out and he unties Abu al-Ubaidah radiallahu
24 anhu.

1 (58:20 - 58:40)

2 At this point in time, there is no more Jews that remain in Madinah itself. No more troublemakers,
3 no one to stir trouble between the Ansar, no one to insult the Prophet ﷺ from the Jews. Now
4 there was only left 15 Munafiqin.

5 (58:42 - 58:54)

6 Some of the Jews had become Muslim before coming out of the fortress. They embraced Islam.
7 Their property and wives were saved and their children and their wives were left with them
8 because of their Islam.

9 (58:55 - 59:11)

10 The property that was taken from Banu Qurayza was distributed to the Prophet ﷺ and to the
11 Sahaba, those who were there. And that was the end of them. The only tribe or the only
12 stronghold for the Jews that remained was in Khaybar.

13 (59:12 - 59:28)

14 And because this is a three-part series, we won't be talking about that. So maybe in a new future,
15 Insha'Allah, we'll speak solely about Khaybar and what happened there. If any of the brothers or
16 sisters have any questions, now is the time to ask them related to the topic.

17 (59:28 - 59:38)

18 Here, please click on topic brothers. For the sisters, there's a phone number that's on the wall in
19 front of you. Just SMS your questions to that and I'll read the question out here and I'll answer it
20 if there is any questions.

21 (59:47 - 59:59)

22 No? I'm going to end with this then. The next time someone tells you who started the issues or
23 the problems between the Muslims and the Jews, we can see clearly where it started. And that is
24 the Jews themselves.

1 (1:00:00 - 1:00:19)

2 They had a treaty with Muhammad ﷺ. They were allowed to rule by their own book and their own
3 people. And if there was any issues, they had to refer it back to Allah and His Messenger. They
4 were to take care of their own selves and they broke the treaty.

5 (1:00:21 - 1:00:55)

6 So just remember that. And finally, remember my dear brothers that what caused the death of
7 Rasulallah ﷺ was a Jewish woman in Khaybar who had poisoned a piece of meat, a piece of
8 lamb that was given to the Prophet ﷺ. And he ate from it and even towards the end of his life, he
9 says, I am tasting the poison from the day of Khaybar. So know that your Prophet ﷺ was
10 poisoned by these mischief makers.

11 [sentence in Arabic]



EXPERT EVIDENCE PRACTICE NOTE (GPN-EXPT)

General Practice Note

1. INTRODUCTION

- 1.1 This practice note, including the *Harmonised Expert Witness Code of Conduct* (“**Code**”) (see **Annexure A**) and the *Concurrent Expert Evidence Guidelines* (“**Concurrent Evidence Guidelines**”) (see **Annexure B**), applies to any proceeding involving the use of expert evidence and must be read together with:
- (a) the Central Practice Note (CPN-1), which sets out the fundamental principles concerning the National Court Framework (“**NCF**”) of the Federal Court and key principles of case management procedure;
 - (b) the Federal Court of Australia Act 1976 (Cth) (“**Federal Court Act**”);
 - (c) the *Evidence Act 1995* (Cth) (“**Evidence Act**”), including Part 3.3 of the Evidence Act;
 - (d) Part 23 of the *Federal Court Rules 2011* (Cth) (“**Federal Court Rules**”); and
 - (e) where applicable, the Survey Evidence Practice Note (GPN-SURV).
- 1.2 This practice note takes effect from the date it is issued and, to the extent practicable, applies to proceedings whether filed before, or after, the date of issuing.

2. APPROACH TO EXPERT EVIDENCE

- 2.1 An expert witness may be retained to give opinion evidence in the proceeding, or, in certain circumstances, to express an opinion that may be relied upon in alternative dispute resolution procedures such as mediation or a conference of experts. In some circumstances an expert may be appointed as an independent adviser to the Court.
- 2.2 The purpose of the use of expert evidence in proceedings, often in relation to complex subject matter, is for the Court to receive the benefit of the objective and impartial assessment of an issue from a witness with specialised knowledge (based on training, study or experience - see generally s 79 of the *Evidence Act*).
- 2.3 However, the use or admissibility of expert evidence remains subject to the overriding requirements that:
- (a) to be admissible in a proceeding, any such evidence must be relevant (s 56 of the *Evidence Act*); and
 - (b) even if relevant, any such evidence, may be refused to be admitted by the Court if its probative value is outweighed by other considerations such as the evidence

being unfairly prejudicial, misleading or will result in an undue waste of time (s 135 of the Evidence Act).

- 2.4 An expert witness' opinion evidence may have little or no value unless the assumptions adopted by the expert (ie. the facts or grounds relied upon) and his or her reasoning are expressly stated in any written report or oral evidence given.
- 2.5 The Court will ensure that, in the interests of justice, parties are given a reasonable opportunity to adduce and test relevant expert opinion evidence. However, the Court expects parties and any legal representatives acting on their behalf, when dealing with expert witnesses and expert evidence, to at all times comply with their duties associated with the overarching purpose in the Federal Court Act (see ss 37M and 37N).

3. INTERACTION WITH EXPERT WITNESSES

- 3.1 Parties and their legal representatives should never view an expert witness retained (or partly retained) by them as that party's advocate or "hired gun". Equally, they should never attempt to pressure or influence an expert into conforming his or her views with the party's interests.
- 3.2 A party or legal representative should be cautious not to have inappropriate communications when retaining or instructing an independent expert, or assisting an independent expert in the preparation of his or her evidence. However, it is important to note that there is no principle of law or practice and there is nothing in this practice note that obliges a party to embark on the costly task of engaging a "consulting expert" in order to avoid "contamination" of the expert who will give evidence. Indeed the Court would generally discourage such costly duplication.
- 3.3 Any witness retained by a party for the purpose of preparing a report or giving evidence in a proceeding as to an opinion held by the witness that is wholly or substantially based in the specialised knowledge of the witness¹ should, at the earliest opportunity, be provided with:
 - (a) a copy of this practice note, including the Code (see Annexure A); and
 - (b) all relevant information (whether helpful or harmful to that party's case) so as to enable the expert to prepare a report of a truly independent nature.
- 3.4 Any questions or assumptions provided to an expert should be provided in an unbiased manner and in such a way that the expert is not confined to addressing selective, irrelevant or immaterial issues.

¹ Such a witness includes a "Court expert" as defined in r 23.01 of the Federal Court Rules. For the definition of "expert", "expert evidence" and "expert report" see the Dictionary, in Schedule 1 of the Federal Court Rules.

4. ROLE AND DUTIES OF THE EXPERT WITNESS

- 4.1 The role of the expert witness is to provide relevant and impartial evidence in his or her area of expertise. An expert should never mislead the Court or become an advocate for the cause of the party that has retained the expert.
- 4.2 It should be emphasised that there is nothing inherently wrong with experts disagreeing or failing to reach the same conclusion. The Court will, with the assistance of the evidence of the experts, reach its own conclusion.
- 4.3 However, experts should willingly be prepared to change their opinion or make concessions when it is necessary or appropriate to do so, even if doing so would be contrary to any previously held or expressed view of that expert.

Harmonised Expert Witness Code of Conduct

- 4.4 Every expert witness giving evidence in this Court must read the *Harmonised Expert Witness Code of Conduct* (attached in Annexure A) and agree to be bound by it.
- 4.5 The Code is not intended to address all aspects of an expert witness' duties, but is intended to facilitate the admission of opinion evidence, and to assist experts to understand in general terms what the Court expects of them. Additionally, it is expected that compliance with the Code will assist individual expert witnesses to avoid criticism (rightly or wrongly) that they lack objectivity or are partisan.

5. CONTENTS OF AN EXPERT'S REPORT AND RELATED MATERIAL

- 5.1 The contents of an expert's report must conform with the requirements set out in the Code (including clauses 3 to 5 of the Code).
- 5.2 In addition, the contents of such a report must also comply with r 23.13 of the *Federal Court Rules*. Given that the requirements of that rule significantly overlap with the requirements in the Code, an expert, unless otherwise directed by the Court, will be taken to have complied with the requirements of r 23.13 if that expert has complied with the requirements in the Code and has complied with the additional following requirements. The expert shall:
 - (a) acknowledge in the report that:
 - (i) the expert has read and complied with this practice note and agrees to be bound by it; and
 - (ii) the expert's opinions are based wholly or substantially on specialised knowledge arising from the expert's training, study or experience;
 - (b) identify in the report the questions that the expert was asked to address;
 - (c) sign the report and attach or exhibit to it copies of:
 - (i) documents that record any instructions given to the expert; and

- (ii) documents and other materials that the expert has been instructed to consider.

5.3 Where an expert's report refers to photographs, plans, calculations, analyses, measurements, survey reports or other extrinsic matter, these must be provided to the other parties at the same time as the expert's report.

6. CASE MANAGEMENT CONSIDERATIONS

6.1 Parties intending to rely on expert evidence at trial are expected to consider between them and inform the Court at the earliest opportunity of their views on the following:

- (a) whether a party should adduce evidence from more than one expert in any single discipline;
- (b) whether a common expert is appropriate for all or any part of the evidence;
- (c) the nature and extent of expert reports, including any in reply;
- (d) the identity of each expert witness that a party intends to call, their area(s) of expertise and availability during the proposed hearing;
- (e) the issues that it is proposed each expert will address;
- (f) the arrangements for a conference of experts to prepare a joint-report (see Part 7 of this practice note);
- (g) whether the evidence is to be given concurrently and, if so, how (see Part 8 of this practice note); and
- (h) whether any of the evidence in chief can be given orally.

6.2 It will often be desirable, before any expert is retained, for the parties to attempt to agree on the question or questions proposed to be the subject of expert evidence as well as the relevant facts and assumptions. The Court may make orders to that effect where it considers it appropriate to do so.

7. CONFERENCE OF EXPERTS AND JOINT-REPORT

7.1 Parties, their legal representatives and experts should be familiar with aspects of the Code relating to conferences of experts and joint-reports (see clauses 6 and 7 of the Code attached in Annexure A).

7.2 In order to facilitate the proper understanding of issues arising in expert evidence and to manage expert evidence in accordance with the overarching purpose, the Court may require experts who are to give evidence or who have produced reports to meet for the purpose of identifying and addressing the issues not agreed between them with a view to reaching agreement where this is possible ("**conference of experts**"). In an appropriate case, the Court may appoint a registrar of the Court or some other suitably qualified person ("**Conference Facilitator**") to act as a facilitator at the conference of experts.

- 7.3 It is expected that where expert evidence may be relied on in any proceeding, at the earliest opportunity, parties will discuss and then inform the Court whether a conference of experts and/or a joint-report by the experts may be desirable to assist with or simplify the giving of expert evidence in the proceeding. The parties should discuss the necessary arrangements for any conference and/or joint-report. The arrangements discussed between the parties should address:
- (a) who should prepare any joint-report;
 - (b) whether a list of issues is needed to assist the experts in the conference and, if so, whether the Court, the parties or the experts should assist in preparing such a list;
 - (c) the agenda for the conference of experts; and
 - (d) arrangements for the provision, to the parties and the Court, of any joint-report or any other report as to the outcomes of the conference (“**conference report**”).

Conference of Experts

- 7.4 The purpose of the conference of experts is for the experts to have a comprehensive discussion of issues relating to their field of expertise, with a view to identifying matters and issues in a proceeding about which the experts agree, partly agree or disagree and why. For this reason the conference is attended only by the experts and any Conference Facilitator. Unless the Court orders otherwise, the parties' lawyers will not attend the conference but will be provided with a copy of any conference report.
- 7.5 The Court may order that a conference of experts occur in a variety of circumstances, depending on the views of the judge and the parties and the needs of the case, including:
- (a) while a case is in mediation. When this occurs the Court may also order that the outcome of the conference or any document disclosing or summarising the experts' opinions be confidential to the parties while the mediation is occurring;
 - (b) before the experts have reached a final opinion on a relevant question or the facts involved in a case. When this occurs the Court may order that the parties exchange draft expert reports and that a conference report be prepared for the use of the experts in finalising their reports;
 - (c) after the experts' reports have been provided to the Court but before the hearing of the experts' evidence. When this occurs the Court may also order that a conference report be prepared (jointly or otherwise) to ensure the efficient hearing of the experts' evidence.
- 7.6 Subject to any other order or direction of the Court, the parties and their lawyers must not involve themselves in the conference of experts process. In particular, they must not seek to encourage an expert not to agree with another expert or otherwise seek to influence the outcome of the conference of experts. The experts should raise any queries they may have in relation to the process with the Conference Facilitator (if one has been appointed) or in

accordance with a protocol agreed between the lawyers prior to the conference of experts taking place (if no Conference Facilitator has been appointed).

- 7.7 Any list of issues prepared for the consideration of the experts as part of the conference of experts process should be prepared using non-tendentious language.
- 7.8 The timing and location of the conference of experts will be decided by the judge or a registrar who will take into account the location and availability of the experts and the Court's case management timetable. The conference may take place at the Court and will usually be conducted in-person. However, if not considered a hindrance to the process, the conference may also be conducted with the assistance of visual or audio technology (such as via the internet, video link and/or by telephone).
- 7.9 Experts should prepare for a conference of experts by ensuring that they are familiar with all of the material upon which they base their opinions. Where expert reports in draft or final form have been exchanged prior to the conference, experts should attend the conference familiar with the reports of the other experts. Prior to the conference, experts should also consider where they believe the differences of opinion lie between them and what processes and discussions may assist to identify and refine those areas of difference.

Joint-report

- 7.10 At the conclusion of the conference of experts, unless the Court considers it unnecessary to do so, it is expected that the experts will have narrowed the issues in respect of which they agree, partly agree or disagree in a joint-report. The joint-report should be clear, plain and concise and should summarise the views of the experts on the identified issues, including a succinct explanation for any differences of opinion, and otherwise be structured in the manner requested by the judge or registrar.
- 7.11 In some cases (and most particularly in some native title cases), depending on the nature, volume and complexity of the expert evidence a judge may direct a registrar to draft part, or all, of a conference report. If so, the registrar will usually provide the draft conference report to the relevant experts and seek their confirmation that the conference report accurately reflects the opinions of the experts expressed at the conference. Once that confirmation has been received the registrar will finalise the conference report and provide it to the intended recipient(s).

8. CONCURRENT EXPERT EVIDENCE

- 8.1 The Court may determine that it is appropriate, depending on the nature of the expert evidence and the proceeding generally, for experts to give some or all of their evidence concurrently at the final (or other) hearing.
- 8.2 Parties should familiarise themselves with the *Concurrent Expert Evidence Guidelines* (attached in Annexure B). The Concurrent Evidence Guidelines are not intended to be exhaustive but indicate the circumstances when the Court might consider it appropriate for

concurrent expert evidence to take place, outline how that process may be undertaken, and assist experts to understand in general terms what the Court expects of them.

- 8.3 If an order is made for concurrent expert evidence to be given at a hearing, any expert to give such evidence should be provided with the Concurrent Evidence Guidelines well in advance of the hearing and should be familiar with those guidelines before giving evidence.

9. FURTHER PRACTICE INFORMATION AND RESOURCES

- 9.1 Further information regarding Expert Evidence and Expert Witnesses is available on the Court's website.
- 9.2 Further information to assist litigants, including a range of helpful guides, is also available on the Court's website. This information may be particularly helpful for litigants who are representing themselves.

J L B ALLSOP
Chief Justice
25 October 2016

Annexure A

HARMONISED EXPERT WITNESS CODE OF CONDUCT²

APPLICATION OF CODE

1. This Code of Conduct applies to any expert witness engaged or appointed:
 - (a) to provide an expert's report for use as evidence in proceedings or proposed proceedings; or
 - (b) to give opinion evidence in proceedings or proposed proceedings.

GENERAL DUTIES TO THE COURT

2. An expert witness is not an advocate for a party and has a paramount duty, overriding any duty to the party to the proceedings or other person retaining the expert witness, to assist the Court impartially on matters relevant to the area of expertise of the witness.

CONTENT OF REPORT

3. Every report prepared by an expert witness for use in Court shall clearly state the opinion or opinions of the expert and shall state, specify or provide:
 - (a) the name and address of the expert;
 - (b) an acknowledgment that the expert has read this code and agrees to be bound by it;
 - (c) the qualifications of the expert to prepare the report;
 - (d) the assumptions and material facts on which each opinion expressed in the report is based [a letter of instructions may be annexed];
 - (e) the reasons for and any literature or other materials utilised in support of such opinion;
 - (f) (if applicable) that a particular question, issue or matter falls outside the expert's field of expertise;
 - (g) any examinations, tests or other investigations on which the expert has relied, identifying the person who carried them out and that person's qualifications;
 - (h) the extent to which any opinion which the expert has expressed involves the acceptance of another person's opinion, the identification of that other person and the opinion expressed by that other person;
 - (i) a declaration that the expert has made all the inquiries which the expert believes are desirable and appropriate (save for any matters identified explicitly in the report), and that no matters of significance which the expert regards as relevant have, to the

² Approved by the Council of Chief Justices' Rules Harmonisation Committee

- knowledge of the expert, been withheld from the Court;
- (j) any qualifications on an opinion expressed in the report without which the report is or may be incomplete or inaccurate;
 - (k) whether any opinion expressed in the report is not a concluded opinion because of insufficient research or insufficient data or for any other reason; and
 - (l) where the report is lengthy or complex, a brief summary of the report at the beginning of the report.

SUPPLEMENTARY REPORT FOLLOWING CHANGE OF OPINION

- 4. Where an expert witness has provided to a party (or that party's legal representative) a report for use in Court, and the expert thereafter changes his or her opinion on a material matter, the expert shall forthwith provide to the party (or that party's legal representative) a supplementary report which shall state, specify or provide the information referred to in paragraphs (a), (d), (e), (g), (h), (i), (j), (k) and (l) of clause 3 of this code and, if applicable, paragraph (f) of that clause.
- 5. In any subsequent report (whether prepared in accordance with clause 4 or not) the expert may refer to material contained in the earlier report without repeating it.

DUTY TO COMPLY WITH THE COURT'S DIRECTIONS

- 6. If directed to do so by the Court, an expert witness shall:
 - (a) confer with any other expert witness;
 - (b) provide the Court with a joint-report specifying (as the case requires) matters agreed and matters not agreed and the reasons for the experts not agreeing; and
 - (c) abide in a timely way by any direction of the Court.

CONFERENCE OF EXPERTS

- 7. Each expert witness shall:
 - (a) exercise his or her independent judgment in relation to every conference in which the expert participates pursuant to a direction of the Court and in relation to each report thereafter provided, and shall not act on any instruction or request to withhold or avoid agreement; and
 - (b) endeavour to reach agreement with the other expert witness (or witnesses) on any issue in dispute between them, or failing agreement, endeavour to identify and clarify the basis of disagreement on the issues which are in dispute.

ANNEXURE B

CONCURRENT EXPERT EVIDENCE GUIDELINES

APPLICATION OF THE COURT'S GUIDELINES

1. The Court's Concurrent Expert Evidence Guidelines ("**Concurrent Evidence Guidelines**") are intended to inform parties, practitioners and experts of the Court's general approach to concurrent expert evidence, the circumstances in which the Court might consider expert witnesses giving evidence concurrently and, if so, the procedures by which their evidence may be taken.

OBJECTIVES OF CONCURRENT EXPERT EVIDENCE TECHNIQUE

2. The use of concurrent evidence for the giving of expert evidence at hearings as a case management technique³ will be utilised by the Court in appropriate circumstances (see r 23.15 of the *Federal Court Rules 2011* (Cth)). Not all cases will suit the process. For instance, in some patent cases, where the entire case revolves around conflicts within fields of expertise, concurrent evidence may not assist a judge. However, patent cases should not be excluded from concurrent expert evidence processes.
3. In many cases the use of concurrent expert evidence is a technique that can reduce the partisan or confrontational nature of conventional hearing processes and minimises the risk that experts become "opposing experts" rather than independent experts assisting the Court. It can elicit more precise and accurate expert evidence with greater input and assistance from the experts themselves.
4. When properly and flexibly applied, with efficiency and discipline during the hearing process, the technique may also allow the experts to more effectively focus on the critical points of disagreement between them, identify or resolve those issues more quickly, and narrow the issues in dispute. This can also allow for the key evidence to be given at the same time (rather than being spread across many days of hearing); permit the judge to assess an expert more readily, whilst allowing each party a genuine opportunity to put and test expert evidence. This can reduce the chance of the experts, lawyers and the judge misunderstanding the opinions being expressed by the experts.
5. It is essential that such a process has the full cooperation and support of all of the individuals involved, including the experts and counsel involved in the questioning process. Without that cooperation and support the process may fail in its objectives and even hinder the case management process.

³ Also known as the "hot tub" or as "expert panels".

CASE MANAGEMENT

6. Parties should expect that, the Court will give careful consideration to whether concurrent evidence is appropriate in circumstances where there is more than one expert witness having the same expertise who is to give evidence on the same or related topics. Whether experts should give evidence concurrently is a matter for the Court, and will depend on the circumstances of each individual case, including the character of the proceeding, the nature of the expert evidence, and the views of the parties.
7. Although this consideration may take place at any time, including the commencement of the hearing, if not raised earlier, parties should raise the issue of concurrent evidence at the first appropriate case management hearing, and no later than any pre-trial case management hearing, so that orders can be made in advance, if necessary. To that end, prior to the hearing at which expert evidence may be given concurrently, parties and their lawyers should confer and give general consideration as to:
 - (a) the agenda;
 - (b) the order and manner in which questions will be asked; and
 - (c) whether cross-examination will take place within the context of the concurrent evidence or after its conclusion.
8. At the same time, and before any hearing date is fixed, the identity of all experts proposed to be called and their areas of expertise is to be notified to the Court by all parties.
9. The lack of any concurrent evidence orders does not mean that the Court will not consider using concurrent evidence without prior notice to the parties, if appropriate.

CONFERENCE OF EXPERTS & JOINT-REPORT OR LIST OF ISSUES

10. The process of giving concurrent evidence at hearings may be assisted by the preparation of a joint-report or list of issues prepared as part of a conference of experts.
11. Parties should expect that, where concurrent evidence is appropriate, the Court may make orders requiring a conference of experts to take place or for documents such as a joint-report to be prepared to facilitate the concurrent expert evidence process at a hearing (see Part 7 of the Expert Evidence Practice Note).

PROCEDURE AT HEARING

12. Concurrent expert evidence may be taken at any convenient time during the hearing, although it will often occur at the conclusion of both parties' lay evidence.
13. At the hearing itself, the way in which concurrent expert evidence is taken must be applied flexibly and having regard to the characteristics of the case and the nature of the evidence to be given.
14. Without intending to be prescriptive of the procedure, parties should expect that, when evidence is given by experts in concurrent session:

- (a) the judge will explain to the experts the procedure that will be followed and that the nature of the process may be different to their previous experiences of giving expert evidence;
 - (b) the experts will be grouped and called to give evidence together in their respective fields of expertise;
 - (c) the experts will take the oath or affirmation together, as appropriate;
 - (d) the experts will sit together with convenient access to their materials for their ease of reference, either in the witness box or in some other location in the courtroom, including (if necessary) at the bar table;
 - (e) each expert may be given the opportunity to provide a summary overview of their current opinions and explain what they consider to be the principal issues of disagreement between the experts, as they see them, in their own words;
 - (f) the judge will guide the process by which evidence is given, including, where appropriate:
 - (i) using any joint-report or list of issues as a guide for all the experts to be asked questions by the judge and counsel, about each issue on an issue-by-issue basis;
 - (ii) ensuring that each expert is given an adequate opportunity to deal with each issue and the exposition given by other experts including, where considered appropriate, each expert asking questions of other experts or supplementing the evidence given by other experts;
 - (iii) inviting legal representatives to identify the topics upon which they will cross-examine;
 - (iv) ensuring that legal representatives have an adequate opportunity to ask all experts questions about each issue. Legal representatives may also seek responses or contributions from one or more experts in response to the evidence given by a different expert; and
 - (v) allowing the experts an opportunity to summarise their views at the end of the process where opinions may have been changed or clarifications are needed.
15. The fact that the experts may have been provided with a list of issues for consideration does not confine the scope of any cross-examination of any expert. The process of cross-examination remains subject to the overall control of the judge.
16. The concurrent session should allow for a sensible and orderly series of exchanges between expert and expert, and between expert and lawyer. Where appropriate, the judge may allow for more traditional cross-examination to be pursued by a legal representative on a particular issue exclusively with one expert. Where that occurs, other experts may be asked to comment on the evidence given.
17. Where any issue involves only one expert, the party wishing to ask questions about that issue should let the judge know in advance so that consideration can be given to whether

arrangements should be made for that issue to be dealt with after the completion of the concurrent session. Otherwise, as far as practicable, questions (including in the form of cross-examination) will usually be dealt with in the concurrent session.

18. Throughout the concurrent evidence process the judge will ensure that the process is fair and effective (for the parties and the experts), balanced (including not permitting one expert to overwhelm or overshadow any other expert), and does not become a protracted or inefficient process.

Annexure A

Harmonised Expert Witness Code of Conduct^[2]

Application of Code

1. This Code of Conduct applies to any expert witness engaged or appointed:
 - (a) to provide an expert's report for use as evidence in proceedings or proposed proceedings; or
 - (b) to give opinion evidence in proceedings or proposed proceedings.

General Duties to the Court

2. An expert witness is not an advocate for a party and has a paramount duty, overriding any duty to the party to the proceedings or other person retaining the expert witness, to assist the Court impartially on matters relevant to the area of expertise of the witness.

Content of Report

3. Every report prepared by an expert witness for use in Court shall clearly state the opinion or opinions of the expert and shall state, specify or provide:
 - (a) the name and address of the expert;
 - (b) an acknowledgment that the expert has read this code and agrees to be bound by it;
 - (c) the qualifications of the expert to prepare the report;
 - (d) the assumptions and material facts on which each opinion expressed in the report is based [a letter of instructions may be annexed];
 - (e) the reasons for and any literature or other materials utilised in support of such opinion;
 - (f) (if applicable) that a particular question, issue or matter falls outside the expert's field of expertise;
 - (g) any examinations, tests or other investigations on which the expert has relied, identifying the person who carried them out and that person's qualifications;
 - (h) the extent to which any opinion which the expert has expressed involves the acceptance of another person's opinion, the identification of that other person and the opinion expressed by that other person;
 - (i) a declaration that the expert has made all the inquiries which the expert believes are desirable and appropriate (save for any matters identified explicitly in the report), and that no matters of significance which the expert regards as relevant have, to the knowledge of the expert, been withheld from the Court;
 - (j) any qualifications on an opinion expressed in the report without which the report is or may be incomplete or inaccurate;
 - (k) whether any opinion expressed in the report is not a concluded opinion because of insufficient research or insufficient data or for any other reason; and
 - (l) where the report is lengthy or complex, a brief summary of the report at the beginning of the report.

Supplementary Report Following Change of Opinion

4. Where an expert witness has provided to a party (or that party's legal representative) a report for use in Court, and the expert thereafter changes his or her opinion on a material matter, the expert shall forthwith provide to the party (or that party's legal representative) a supplementary report which shall state, specify or provide the information referred to in paragraphs (a), (d), (e), (g), (h), (i), (j), (k) and (l) of clause 3 of this code and, if applicable, paragraph (f) of that clause.

5. In any subsequent report (whether prepared in accordance with clause 4 or not) the expert may refer to material contained in the earlier report without repeating it.

Duty to Comply with the Court's Directions

6. If directed to do so by the Court, an expert witness shall:

(a) confer with any other expert witness;

(b) provide the Court with a joint-report specifying (as the case requires) matters agreed and matters not agreed and the reasons for the experts not agreeing; and

(c) abide in a timely way by any direction of the Court.

Conference of Experts

7. Each expert witness shall:

(a) exercise his or her independent judgment in relation to every conference in which the expert participates pursuant to a direction of the Court and in relation to each report thereafter provided, and shall not act on any instruction or request to withhold or avoid agreement; and

(b) endeavour to reach agreement with the other expert witness (or witnesses) on any issue in dispute between them, or failing agreement, endeavour to identify and clarify the basis of disagreement on the issues which are in dispute.

Annexure B

Concurrent Expert Evidence Guidelines

Application of the Court's Guidelines

1. The Court's Concurrent Expert Evidence Guidelines ("**Concurrent Evidence Guidelines**") are intended to inform parties, practitioners and experts of the Court's general approach to concurrent expert evidence, the circumstances in which the Court might consider expert witnesses giving evidence concurrently and, if so, the procedures by which their evidence may be taken.

Objectives of Concurrent Expert Evidence Technique

2. The use of concurrent evidence for the giving of expert evidence at hearings as a case management technique^[3] will be utilised by the Court in appropriate circumstances (see r 23.15 of the [Federal Court Rules 2011 \(Cth\)](#)). Not all cases will suit the process. For instance, in some patent cases, where the entire case revolves around conflicts within fields of expertise, concurrent evidence may not assist a judge. However, patent cases should not be excluded from concurrent expert evidence processes.

3. In many cases the use of concurrent expert evidence is a technique that can reduce the partisan or confrontational nature of conventional hearing processes and minimises the risk that experts become "opposing experts" rather than independent experts assisting the Court. It can elicit more precise and accurate expert evidence with greater input and assistance from the experts themselves.

4. When properly and flexibly applied, with efficiency and discipline during the hearing process, the technique may also allow the experts to more effectively focus on the critical points of disagreement between them, identify or resolve those issues more quickly, and narrow the issues in dispute. This can also allow for the key evidence to be given at the same time (rather than being spread across many days of hearing); permit the judge to assess an expert more readily, whilst allowing each party a genuine opportunity to put and test expert evidence. This can reduce the chance of the experts, lawyers and the judge misunderstanding the opinions being expressed by the experts.

5. It is essential that such a process has the full cooperation and support of all of the individuals involved, including the experts and counsel involved in the questioning process. Without that cooperation and support the process may fail in its objectives and even hinder the case management process.

Case Management

6. Parties should expect that, the Court will give careful consideration to whether concurrent evidence is appropriate in circumstances where there is more than one expert witness having the same expertise who is to give evidence on the same or related topics. Whether experts should give evidence concurrently is a matter for the Court, and will depend on the circumstances of each individual case, including the character of the proceeding, the nature of the expert evidence, and the views of the parties.

7. Although this consideration may take place at any time, including the commencement of the hearing, if not raised earlier, parties should raise the issue of concurrent evidence at the first appropriate case management hearing, and no later than any pre-trial case management

hearing, so that orders can be made in advance, if necessary. To that end, prior to the hearing at which expert evidence may be given concurrently, parties and their lawyers should confer and give general consideration as to:

(a) the agenda;

(b) the order and manner in which questions will be asked; and

(c) whether cross-examination will take place within the context of the concurrent evidence or after its conclusion.

8. At the same time, and before any hearing date is fixed, the identity of all experts proposed to be called and their areas of expertise is to be notified to the Court by all parties.

9. The lack of any concurrent evidence orders does not mean that the Court will not consider using concurrent evidence without prior notice to the parties, if appropriate.

Conference of Experts & Joint-report or List of Issues

10. The process of giving concurrent evidence at hearings may be assisted by the preparation of a joint-report or list of issues prepared as part of a conference of experts.

11. Parties should expect that, where concurrent evidence is appropriate, the Court may make orders requiring a conference of experts to take place or for documents such as a joint-report to be prepared to facilitate the concurrent expert evidence process at a hearing (see Part 7 of the Expert Evidence Practice Note).

Procedure at Hearing

12. Concurrent expert evidence may be taken at any convenient time during the hearing, although it will often occur at the conclusion of both parties' lay evidence.

13. At the hearing itself, the way in which concurrent expert evidence is taken must be applied flexibly and having regard to the characteristics of the case and the nature of the evidence to be given.

14. Without intending to be prescriptive of the procedure, parties should expect that, when evidence is given by experts in concurrent session:

(a) the judge will explain to the experts the procedure that will be followed and that the nature of the process may be different to their previous experiences of giving expert evidence;

(b) the experts will be grouped and called to give evidence together in their respective fields of expertise;

(c) the experts will take the oath or affirmation together, as appropriate;

(d) the experts will sit together with convenient access to their materials for their ease of reference, either in the witness box or in some other location in the courtroom, including (if necessary) at the bar table;

(e) each expert may be given the opportunity to provide a summary overview of their current opinions and explain what they consider to be the principal issues of disagreement between the experts, as they see them, in their own words;

(f) the judge will guide the process by which evidence is given, including, where appropriate:

- (i) using any joint-report or list of issues as a guide for all the experts to be asked questions by the judge and counsel, about each issue on an issue-by-issue basis;
- (ii) ensuring that each expert is given an adequate opportunity to deal with each issue and the exposition given by other experts including, where considered appropriate, each expert asking questions of other experts or supplementing the evidence given by other experts;
- (iii) inviting legal representatives to identify the topics upon which they will cross-examine;
- (iv) ensuring that legal representatives have an adequate opportunity to ask all experts questions about each issue. Legal representatives may also seek responses or contributions from one or more experts in response to the evidence given by a different expert; and
- (v) allowing the experts an opportunity to summarise their views at the end of the process where opinions may have been changed or clarifications are needed.

15. The fact that the experts may have been provided with a list of issues for consideration does not confine the scope of any cross-examination of any expert. The process of cross-examination remains subject to the overall control of the judge.

16. The concurrent session should allow for a sensible and orderly series of exchanges between expert and expert, and between expert and lawyer. Where appropriate, the judge may allow for more traditional cross-examination to be pursued by a legal representative on a particular issue exclusively with one expert. Where that occurs, other experts may be asked to comment on the evidence given.

17. Where any issue involves only one expert, the party wishing to ask questions about that issue should let the judge know in advance so that consideration can be given to whether arrangements should be made for that issue to be dealt with after the completion of the concurrent session. Otherwise, as far as practicable, questions (including in the form of cross-examination) will usually be dealt with in the concurrent session.

18. Throughout the concurrent evidence process the judge will ensure that the process is fair and effective (for the parties and the experts), balanced (including not permitting one expert to overwhelm or overshadow any other expert), and does not become a protracted or inefficient process.