THE PROPHET'S SIRAH

SERIES 13

BANU QURAYZAH

Covenant, Betrayal and the Justice of Allah's Judgement, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
AK (KELANTAN)
quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranScienceMY
This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 13

BANU QURAYZAH

Covenant, Betrayal and the Justice of Allah's Judgement, According to the Qur'an and Authentic Hadith

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

SURAH AL-MA'IDAH 5:8

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranScienceMY

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who commands us to be just even towards enemies, and who helps His servants who keep their word. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirteenth book of The Prophet's Sirah tells of the events of Banu Qurayzah after the Battle of the Trench: a broken covenant, a siege, the judgement of Sa'd ibn Mu'adh, and the death of a Companion that shook the Throne. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **an old lane** between **mud-brick walls** in the **late afternoon, as 'Asr approaches**, with **golden dust** rising in clouds and glowing in the slanting sun. At the end of the lane lie green **date-palm groves**, and far on the horizon stand the faint **silhouettes of stone fortresses**.

The dust in the lane recalls the words of Anas رضى الله عنه: "It is as if I can still see the dust rising in the lane of Banu Ghanm — the dust of Jibril's procession — when the Messenger of Allah ﷺ set out for Banu Qurayzah" (Sahih al-Bukhari 4118). The afternoon light recalls his command: "None of you should pray 'Asr except at Banu Qurayzah" (Sahih al-Bukhari 4119). The palm groves are the al-'Awali district where Banu Qurayzah lived, and the distant fortresses are the strongholds from which Allah finally brought them down (Al-Ahzab 33:26).

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

BANU QURAYZAH — *Introduction*
1. WHO WERE BANU QURAYZAH? — *Sirah books*
2. THE CONSTITUTION OF MADINAH AND A SHARED PLEDGE — *Al-Ma'idah 5:1*
3. THE COVENANT TORN UP — *Sirah books*
4. ENVOYS TO CONFIRM THE NEWS — *Sirah books; Jami' at-Tirmidhi 3743*
5. JIBRIL HAD NOT LAID DOWN ARMS — *Sahih al-Bukhari 4122*
6. THE DUST OF JIBRIL'S PROCESSION — *Sahih al-Bukhari 4118*
7. 'ASR PRAYER AT BANU QURAYZAH — *Sahih al-Bukhari 4119*
8. 'ASR OR ZUHR? THE ETIQUETTE OF DIFFERING — *Sahih Muslim 1770*
9. THE SIEGE OF THE FORTRESSES — *Al-Ahzab 33:26*
10. KA'B IBN ASAD'S THREE PROPOSALS — *Sirah books*
11. ABU LUBABAH AND THE PILLAR OF REPENTANCE — *Al-Anfal 8:27; sirah books*
12. THOSE WHO CHOSE ISLAM — *Sahih al-Bukhari 4028*
13. "STAND UP FOR YOUR CHIEF" — *Sahih al-Bukhari 4121*
14. THE JUDGEMENT OF SA'D IBN MU'ADH — *Jami' at-Tirmidhi 1582*
15. ONLY THOSE OF FIGHTING AGE — *Jami' at-Tirmidhi 1584*
16. HOW MANY WERE THEY? — *Jami' at-Tirmidhi 1582; sirah books*
17. ALLAH BROUGHT THEM DOWN FROM THEIR FORTRESSES — *Al-Ahzab 33:26–27*
18. THE ANSAR'S PALMS RETURNED — *Sahih al-Bukhari 4120*
19. "JIBRIL IS WITH YOU" — *Sahih al-Bukhari 4123–4124*
20. SA'D'S PRAYER AND DEATH — *Sahih al-Bukhari 4122*
21. THE THRONE OF THE MOST MERCIFUL SHOOK — *Sahih al-Bukhari 3803*
22. JUSTICE EVEN TOWARDS ENEMIES — *Al-Ma'idah 5:8*
23. SOURCES OF THE BANU QURAYZAH STORIES — *Figure; table*
24. QUR'ANIC VERSES ON COVENANTS AND BETRAYAL — *Al-Anfal 8:55–58; Sahih al-Bukhari 34, 3186*
25. THREE TRIBES, THREE COVENANTS, THREE OUTCOMES — *Table; Sahih al-Bukhari 4028*
26. THE PEOPLE OF THE BANU QURAYZAH EVENTS — *Tables; sirah books*
27. SCHOLARS FROM THE DESCENDANTS OF QURAYZAH — *'Atiyyah al-Qurazi; Muhammad ibn Ka'b al-Qurazi*
28. TIMELINE OF THE BANU QURAYZAH EVENTS — *Table*
29. FREQUENTLY ASKED QUESTIONS ABOUT BANU QURAYZAH — *12 questions*
30. LESSONS AND CONCLUSION
REFERENCES
SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BANU QURAYZAH

The twelfth book of The Prophet's Sirah ended with the Confederates retreating empty-handed, defeated by the wind and unseen armies. But before the Muslims could rest, Jibril عَلَيْهِ السَّلَامُ came with a new command: there was still unfinished business ***behind*** Madinah — the business of ***Banu Qurayzah***.

Banu Qurayzah were a Jewish tribe bound by a ***covenant*** with the Muslims. When Madinah was besieged by ten thousand men, they broke that covenant and sided with the enemy. What followed — the siege of their fortresses, the judgement of ***Sa'd ibn Mu'adh*** رضى الله عنه, and Sa'd's death that shook the Throne — is recorded in ***Surah Al-Ahzab*** (33:26–27) and in authentic Hadith.

This story is often misunderstood, either by those who exaggerate it or by those who hide it. This eBook tries to tell it ***honestly and in balance***: what is certain from the Qur'an and authentic Hadith, what is well known from the books of sirah, and what the scholars have discussed.

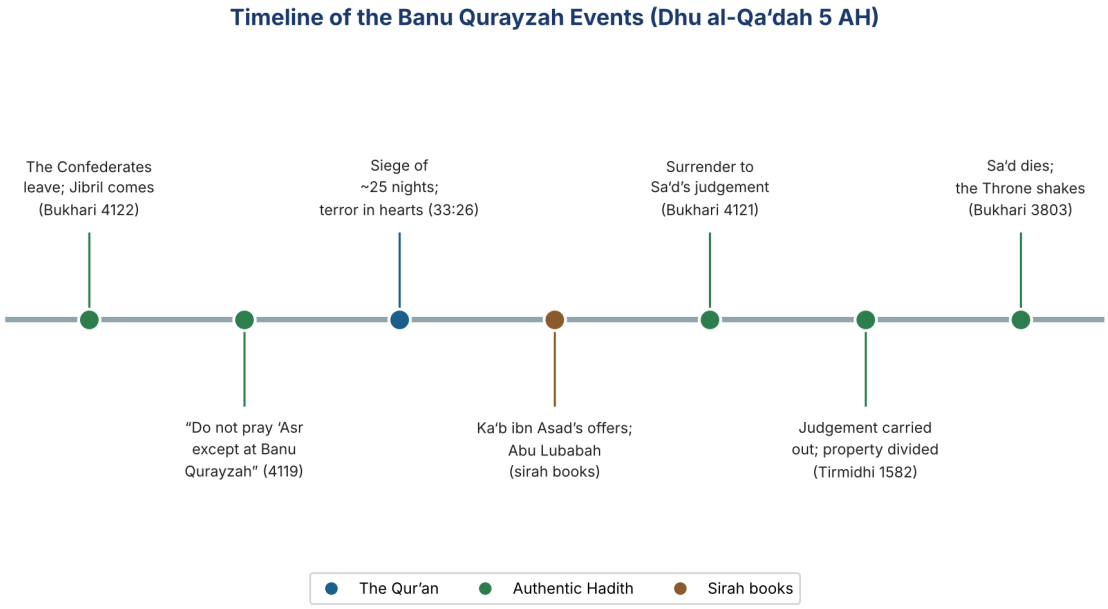


Figure 1: Timeline of the Banu Qurayzah events.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

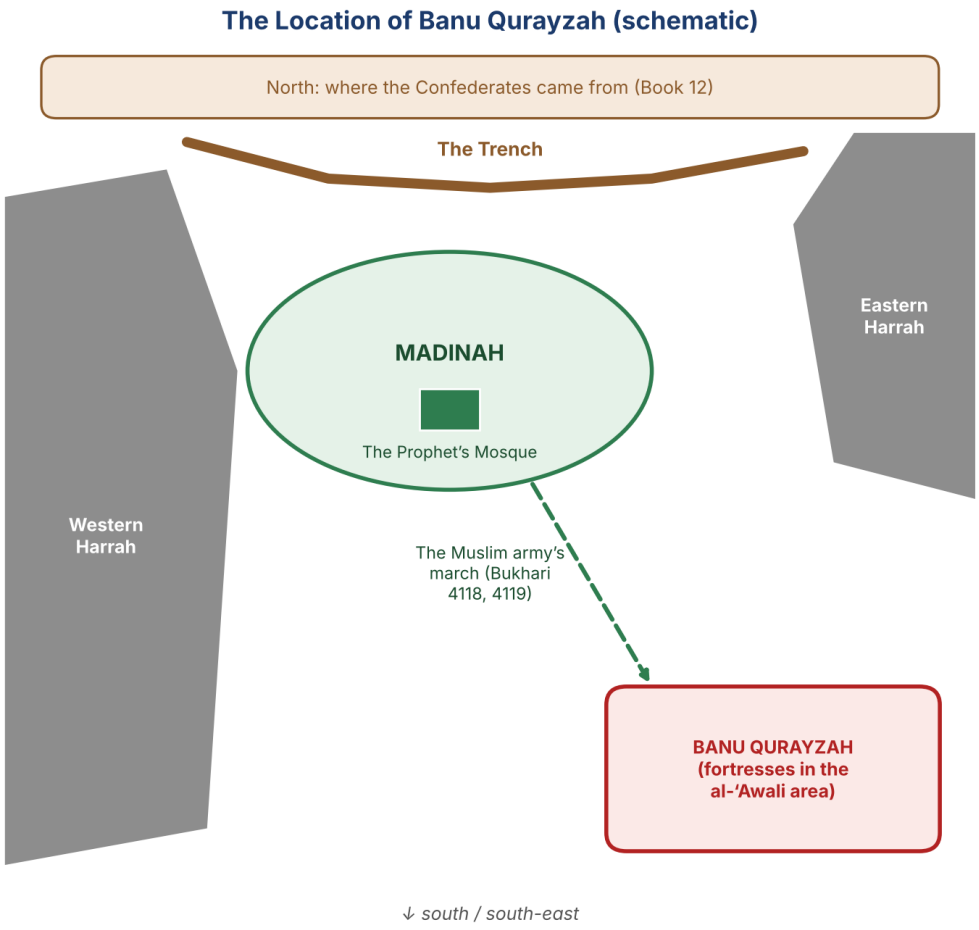
WHO WERE BANU QURAYZAH?

Before Islam, Yathrib (Madinah) was home to two Arab tribes — ***Aws*** and ***Khazraj*** — and several Jewish tribes. The three largest were ***Banu Qaynuqa'***, ***Banu an-Nadir*** and ***Banu Qurayzah***. They had their own scripture, houses of worship, markets and fortresses.

JEWISH TRIBE	DESCRIPTION (SIRAH BOOKS)
Banu Qaynuqa'	Goldsmiths and traders; allies of Khazraj; lived inside the town
Banu an-Nadir	Wealthy palm-grove owners; lived to the south (al-'Awali)
Banu Qurayzah	Palm farmers; allies of Aws; fortresses in the south-east (al-'Awali)

Banu Qurayzah lived in ***al-'Awali***, the high ground south-east of Madinah, rich in palm groves. They built strong ***stone fortresses*** (atam), and they were ***allies of the Aws*** since pre-Islamic times — a very important fact in this story.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Schematic only; positions approximate. Banu Qurayzah lived south-east of Madinah — "behind" the Muslims as they faced the trench in the north.

Figure 2: The location of Banu Qurayzah south-east of Madinah (schematic).

SIRAH NOTE: A STRATEGIC POSITION

During the Battle of the Trench, the trench was dug on the ***north*** side of Madinah. The Muslims faced north, while their women, children and homes lay behind them, ***next to the land of Banu Qurayzah***. As long as Banu Qurayzah kept the covenant, Madinah's rear was safe.

The sirah books and modern historians explain that a betrayal by Banu Qurayzah at that moment could open a path for the enemy straight into the heart of Madinah — from a side not protected by the trench.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Banu Qurayza". https://en.wikipedia.org/wiki/Banu_Qurayza

The lesson: to understand a historical event we must understand its ***setting and background***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CONSTITUTION OF MADINAH AND A SHARED PLEDGE

When the Messenger of Allah ﷺ arrived in Madinah (Book 8), he drew up a document known as ***the Constitution of Madinah*** (as-Sahifah). It set out the relations between the Muhajirun, the Ansar, and the Jewish tribes living among them.

SIRAH NOTE: RELEVANT CLAUSES OF THE CONSTITUTION

Ibn Ishaq relates the text of the Constitution of Madinah. Among its clauses: ***"To the Jews their religion, and to the Muslims their religion."*** Both sides ***would help each other*** against anyone who fought the parties to this document, and ***must not help*** Quraysh or anyone who aided them. They were also bound ***to defend Yathrib together*** against attack.

Some historians, such as Abu 'Ubayd in ***al-Amwal***, mention that Banu Qurayzah and Banu an-Nadir also had ***specific treaties*** with the Messenger of Allah ﷺ. Whatever its form, the sources agree that Banu Qurayzah were ***bound by a covenant of peace and mutual defence***.

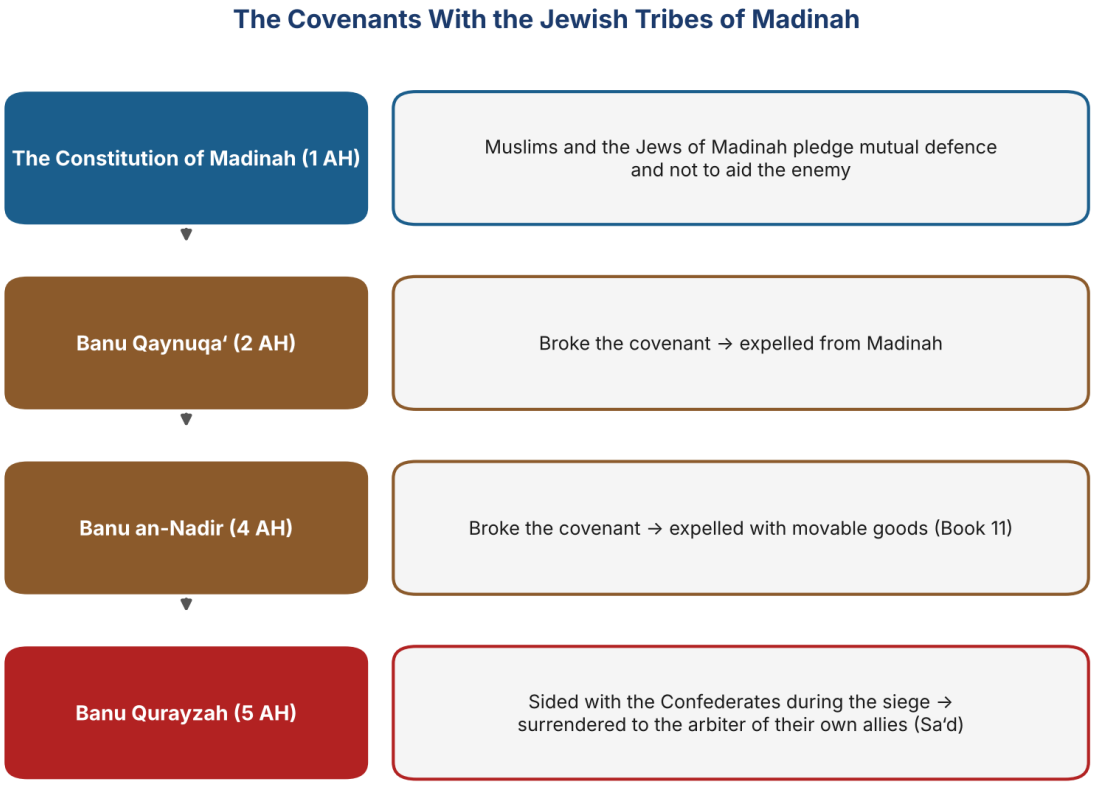
REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Abu 'Ubayd, al-Amwal; Wikipedia, "Constitution of Medina".
https://en.wikipedia.org/wiki/Constitution_of_Medina

Islam regards covenants as a very weighty trust. Allah says: ***"O you who have believed, fulfill [all] contracts"***Tafsir Ibn Kathir 5:1.

The Constitution of Madinah is among the earliest written constitutional documents in human history. It shows that the Messenger of Allah ﷺ ***began his relations with the Jewish tribes in peace***, freedom of religion and cooperation — not hostility.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Summary per the sirah books and Sahih al-Bukhari 4028. Each tribe was dealt with for its own deeds, not for its religion.

Figure 3: The covenants with the Jewish tribes of Madinah.

The lesson: the Muslims ***kept their word*** as long as the other side kept theirs. Each Jewish tribe that faced consequences — Qaynuqa', an-Nadir and Qurayzah — did so for ***its own breach*** of the covenant, not because of its religion.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE COVENANT TORN UP

Book 12 mentioned that ***Huyayy ibn Akhtab***, the leader of Banu an-Nadir who had been expelled to Khaybar, was among the chief instigators of the Confederacy. When the Confederates reached the trench and could not cross it, Huyayy sought another way: ***to persuade Banu Qurayzah*** to open Madinah's rear.

> **SIRAH NOTE: THE DOOR THAT FINALLY OPENED**
>
> Ibn Ishaq relates that Huyayy went to ***Ka'b ibn Asad***, the chief of Banu Qurayzah who held the covenant with the Messenger of Allah ﷺ. At first Ka'b ***shut the door of his fortress*** and refused to see him, saying: "I have seen nothing from Muhammad but honesty and faithfulness."
>
> But Huyayy kept pressing, describing the Confederates' strength as ***"an overflowing sea"*** that would surely wipe out Muhammad. He also promised to enter the fortress with them if the Confederates went home without victory. At last Ka'b agreed, and ***the covenant with the Muslims was torn up***.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Trench.

Note Ka'b's own admission: he had ***never seen betrayal*** from the Messenger of Allah ﷺ. This shows the breach was not caused by any wrong from the Muslims, but by ***the lure of power*** and the belief that the Muslims would surely fall.

> **SIRAH NOTE: WOMEN AND CHILDREN IN THE FORTRESS**
>
> The sirah books say the Muslim women and children were gathered in Madinah's fortresses, among them ***Fari'***, the fortress of Hassan ibn Thabit. Ibn Ishaq relates that a Jewish man came prowling around that fortress to spy on it, and ***Safiyyah bint 'Abd al-Muttalib*** رضى الله عنها, the Prophet's ﷺ aunt, struck him with a pole until he died.
>
> This story is well known in the sirah books, but ***its chain is discussed*** by the hadith scholars (part of it is mursal). It is mentioned here to illustrate the danger felt by Madinah's people, not as a certain report.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; al-Haythami, Majma' az-Zawa'id.

The lesson: promises made in peace are ***tested*** in hardship. Whoever is loyal only while the other side is strong is not truly loyal to his word.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ENVOYS TO CONFIRM THE NEWS

News that Banu Qurayzah had broken the covenant reached the Messenger of Allah ﷺ at the height of the siege of the Trench. He did not act on rumour; he ***verified it first***.

Authentic Hadith records that on the day of al-Ahzab he asked: "Who will bring me news of the people?" Az-Zubayr رضى الله عنه answered, and he said: ***"Every prophet has a hawari (devoted helper), and my hawari is az-Zubayr"*** (Sahih al-Bukhari 2846). Az-Zubayr himself said the Messenger of Allah ﷺ joined both his parents for him on the day of Qurayzah, saying: ***"May my father and mother be ransomed for you!"*** (Jami' at-Tirmidhi 3743, hasan sahih).

SIRAH NOTE: THE TWO SA'DS AND A CODE WORD

Ibn Ishaq relates that the Messenger of Allah ﷺ sent ***Sa'd ibn Mu'adh*** (chief of Aws, the allies of Banu Qurayzah) and ***Sa'd ibn 'Ubadah*** (chief of Khazraj), with 'Abdullah ibn Rawahah and Khawwat ibn Jubayr رضى الله عنهما. He instructed them: if the news was true, report it with ***a hint*** only he would understand, so that people's morale would not collapse; if false, announce it openly.

They found Banu Qurayzah in the worst state, even reviling the Messenger of Allah ﷺ. They returned and said: ***"'Adal and al-Qarah!"*** — the names of two tribes that had betrayed the Companions at ar-Raji' (Book 11). He said: "Allahu Akbar! Rejoice, O Muslims."

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq).

Why did he say "rejoice" on hearing such grave news? The scholars explain: it was to ***strengthen the hearts*** of the Companions, and because he was certain that a test at its peak is a sign that ***Allah's help is near***.

The lesson: ***verify news before acting***, especially news that could threaten a community's safety. And a leader guards his followers' morale without hiding the truth from those who need to know.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JIBRIL HAD NOT LAID DOWN ARMS

After the Confederates withdrew, the Messenger of Allah ﷺ returned to Madinah, laid down his arms and bathed. The Companions thought the war was over. But Jibril عَلَيْهِ السَّلَامُ came with Allah's command. 'A'ishah رضى الله عنها relates:

HADITH — SAHIH AL-BUKHARI, NO. 4122

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حِبَّانُ ابْنُ الْعَرِقَةِ، رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم فَأَيْنَ. فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى النِّسَاءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ. قَالَ هِشَامٌ فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَىْءٌ، فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ، وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا، وَاجْعَلْ مَوْتَتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرْعَهُمْ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رضى الله عنه.

TRANSLATION:

'A'ishah رضى الله عنها said: **Sa'd was struck on the day of the Trench; a man of Quraysh called Hibban ibn al-'Ariqah shot him in the vein of his forearm (al-akhal). So the Prophet ﷺ pitched a tent in the mosque so that he could visit him from close by. When the Messenger of Allah ﷺ returned from the**

Trench, he laid down his arms and bathed. Then Jibril عَلَيْهِ السَّلَامُ came to him, shaking the dust from his head, and said: "You have laid down arms? By Allah, I have not laid them down. Go out to them." The Prophet ﷺ asked: "Where?" He pointed towards Banu Qurayzah. The Messenger of Allah ﷺ went to them, and they came down to submit to his judgement, and he referred the judgement to Sa'd. Sa'd said: ***"I judge that their fighters be killed, the women and children taken captive, and their property divided."*** Hisham said: My father told me from 'A'ishah that Sa'd prayed: **"O Allah, You know that there is no people I would rather fight for Your sake than a people who disbelieved Your Messenger ﷺ and drove him out. O Allah, I think You have ended the war between us and them. If any war with Quraysh remains, keep me alive for it so that I may fight them for Your sake. And if You have ended the war, then let my wound burst and make my death in it."** Then it burst from his upper chest. The people of a tent of Banu Ghifar in the mosque were alarmed by blood flowing towards them. They said: "O people of the tent, what is this coming to us from your side?" It was Sa'd's wound gushing blood, and he died of it رضى الله عنه.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zakariyya ibn Yahya, from 'Abdullah ibn Numayr, from Hisham ibn 'Urwah, from his father 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4122; also Nos. 463 and 2813; and Sahih Muslim No. 1769.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4122

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"BY ALLAH, I HAVE NOT LAID THEM DOWN"

Notice Jibril's words: ***"You have laid down arms? By Allah, I have not laid them down."*** The angels who came down to help at the Trench (Al-Ahzab 33:9) were still on alert. The matter of those who broke the covenant while the state was under siege ***was not yet settled***.

This command came ***from Allah***, not from any vengeance of the Messenger of Allah ﷺ. He did not go to Banu Qurayzah on his own initiative in anger; he went when Jibril pointed towards them.

MOMENT IN THE HADITH	ITS MEANING
Sa'd's tent in the mosque	He visited his wounded Companion from close by
Had just laid down arms and bathed	He too was a man weary after the siege
Jibril covered in dust	The angels strove alongside the Muslims
"Where?"	He awaited Allah's command

The lesson: success is no time for ***complacency***. As long as a threat has not been justly resolved, the work is not over — even when the body is tired.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE DUST OF JIBRIL'S PROCESSION

Anas ibn Malik رضى الله عنه, then still a youth, witnessed a sight he never forgot for the rest of his life:

HADITH — SAHIH AL-BUKHARI, NO. 4118

حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ - رضى الله عنه - قَالَ كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنْمٍ مَوْكِبِ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى بَنِي قُرَيْظَةَ.

TRANSLATION:

Anas رضى الله عنه said: **"It is as if I can still see the dust rising in the lane of Banu Ghanm — the dust of Jibril's procession — when the Messenger of Allah ﷺ set out for Banu Qurayzah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Jarir ibn Hazim, from Humayd ibn Hilal, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4118; also No. 3214.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4118

Anas did not see Jibril, but he saw ***dust rising in clouds*** in the lane of Banu Ghanm — one of the Ansar quarters of Madinah — and he knew it was the dust of Jibril's procession. Decades later he still described it as if he ***could still see it***.

SIRAH NOTE: THE MESSENGER OF ALLAH ﷺ SETS OUT

The sirah books say the Messenger of Allah ﷺ handed the banner to ***'Ali ibn Abi Talib*** رضى الله عنه and sent him ahead of the army. He appointed ***Ibn Umm Maktum*** رضى الله عنه to lead in Madinah in his absence. The Muslim army that set out is estimated at ***three thousand***, with ***thirty*** horses.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Sa'd, at-Tabaqat al-Kubra.

The presence of Jibril and the angels shows that the events of Banu Qurayzah were a ***continuation*** of the Battle of the Trench. The same Allah who sent the wind against the Confederates commanded that those who conspired with them be confronted.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: the Companions' memories of these events were ***clear and detailed***. Hadith like this is not a story invented later, but the testimony of someone who saw it with his own eyes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ASR PRAYER AT BANU QURAYZAH

Before setting out, the Messenger of Allah ﷺ gave an instruction that seemed simple, yet became one of the best-known Hadith in the ***fiqh of differing opinions***:

HADITH — SAHIH AL-BUKHARI, NO. 4119

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ. فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ لاَ نُصَلِّي حَتَّى نَأْتِيَهَا. وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذَلِكَ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: The Prophet ﷺ said on the day of al-Ahzab: **"None of you should pray 'Asr except at (the settlement of) Banu Qurayzah."** Some of them reached the time of 'Asr on the way. Some said: "We will not pray until we get there." Others said: "No, we will pray; he did not mean that for us." This was mentioned to the Prophet ﷺ, ***and he did not rebuke any of them.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad ibn Asma', from Juwayriyah ibn Asma', from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4119; also No. 946.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4119

The Companions set out at once. On the way, the time of 'Asr came and was nearly over. A question arose: did his instruction mean ***do not pray at all*** until you arrive, even if the time passes? Or did it mean ***hurry*** so that you can pray there?

GROUP	HOW THEY UNDERSTOOD
First group	Held to the literal words: pray only at Banu Qurayzah, even after the time
Second group	Understood the purpose: hurry; so they prayed on time on the way
The Messenger of Allah ﷺ	Rebuked neither group

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Both groups ***intended to obey***. The first gave priority to the ***wording*** of the instruction; the second to its ***purpose***. And the Messenger of Allah ﷺ, who best understood his own words, ***blamed no one***.

The lesson: in matters of ijtihad that have evidence and room for interpretation, differences of opinion ***must not become a cause of hostility***. Both sides may be in the right.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'ASR OR ZUHR? THE ETIQUETTE OF DIFFERING

Interestingly, Imam Muslim narrates the same Hadith with an almost identical chain, but with one difference: the prayer mentioned is ***Zuhr***, not 'Asr.

HADITH — SAHIH MUSLIM, NO. 1770

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ نَادَى فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ انْصَرَفَ عَنِ الأَحْزَابِ أَنْ لاَ يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ. فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ فَصَلُّوا دُونَ بَنِي قُرَيْظَةَ. وَقَالَ آخَرُونَ لاَ نُصَلِّي إِلاَّ حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنْ فَاتَنَا الْوَقْتُ قَالَ فَمَا عَنَّفَ وَاحِدًا مِنَ الْفَرِيقَيْنِ.

TRANSLATION:

'Abdullah (ibn 'Umar) رضى الله عنهما said: The Messenger of Allah ﷺ called out to us on the day he returned from al-Ahzab: **"None of you should pray Zuhr except at (the settlement of) Banu Qurayzah."** Some people feared the time would pass, so they prayed before reaching Banu Qurayzah. Others said: "We will pray only where the Messenger of Allah ﷺ commanded us, even if the time passes." ***He did not rebuke anyone of the two groups.***

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Muhammad ibn Asma' ad-Duba'i, from Juwayriyah ibn Asma', from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter on Hastening to Fight and Giving Precedence to the More Urgent Task, Hadith No. 1770.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1770

Is this a contradiction? Hadith scholars such as ***Ibn Hajar al-'Asqalani*** in Fath al-Bari discuss it carefully and offer several reasonable explanations:

EXPLANATION	DETAIL (FATH AL-BARI)
Two different groups	Those who had not prayed Zuhr were told "Zuhr"; those who had were told "'Asr"
Two departure times	Some left early and some later
A narrator's variation	One narrator may have misnamed the prayer
The stronger view	Many scholars prefer the "'Asr" version (al-Bukhari)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Small differences like this actually ***strengthen*** the authenticity of the account. The hadith scholars did not hide them; they narrated both honestly, then explained them. The core of the event — the order to hasten to Banu Qurayzah and his not rebuking either side — ***remains the same***.

THE ETIQUETTE OF DIFFERING

Imam an-Nawawi cites this Hadith as evidence that ***one who exercises ijtihad is not to be blamed*** when he strives sincerely to reach the truth. It became a foundation of the etiquette of difference among the schools of fiqh: ***we can differ without dividing***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SIEGE OF THE FORTRESSES

The Muslim army reached the settlement of Banu Qurayzah and besieged their fortresses. Banu Qurayzah sheltered behind strong stone walls, with enough food and water for a long time.

SIRAH NOTE: LENGTH OF THE SIEGE

Ibn Ishaq says the siege lasted ***twenty-five nights***. Other reports say fifteen nights, or about a month. Throughout that time there was an exchange of arrows, but no major battle.

Ibn Ishaq also relates that ***Huyayy ibn Akhtab*** kept his promise to Ka'b: he entered the fortress of Banu Qurayzah after the Confederates withdrew, and was besieged with them.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Invasion of Banu Qurayza".
https://en.wikipedia.org/wiki/Invasion_of_Banu_Qurayza

The Qur'an describes their state inside the fortresses: ***"And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts"*** Tafsir Ibn Kathir 33:26.

Their fortresses were strong and their supplies sufficient — but ***their hearts were filled with terror***. Ibn Kathir explains that Allah cast fear into their hearts until they could not hold out, though outwardly they were able to.

FACTOR	THE STATE OF BANU QURAYZAH
Fortresses	Strong and built of stone
Supplies	Enough for a long period (sirah books)
Allies	The Confederates had gone home; no help would come
Hearts	"Filled with terror" (33:26)

The lesson: true strength lies not in ***walls and supplies***, but in the heart. When the allies one relied on are gone and the heart is filled with fear, even the strongest fortress means nothing.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KA'B IBN ASAD'S THREE PROPOSALS

As the siege dragged on and hope grew thin, the chief of Banu Qurayzah, Ka'b ibn Asad, gathered his people in council. This event is not found in Sahih al-Bukhari or Muslim, but it is related by Ibn Ishaq and well known in the sirah books.

SIRAH NOTE: THE COUNCIL INSIDE THE FORTRESS

According to Ibn Ishaq, Ka'b told his people: "I offer you ***three choices***; take whichever you wish."

First: "Let us follow this man and believe in him. By Allah, it has become clear to you that he is ***a prophet who has been sent***, and that he is the one you find (described) in your scripture." They replied: "We will never abandon the law of the Torah."

Second: to go out and fight to the end. ***Third:*** to attack the Muslims on the eve of the Sabbath, when they would assume the Jews would not fight. Both were also refused. Then Ka'b said: "Not one of you, since he was born, has ever been ***resolute*** for a single night."

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on Banu Qurayzah.

This report illustrates something the Qur'an mentions repeatedly: some of the People of the Scripture ***recognised the truth*** of the Messenger of Allah ﷺ "as they recognise their own sons" (Al-Baqarah 2:146), yet refused to follow him.

The lesson: ***knowing the truth is not the same as accepting it***. Ego, tribal pride and fear of losing status can keep a person from guidance even when the proof is clear before him. We ask Allah for a heart that submits to the truth.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU LUBABAH AND THE PILLAR OF REPENTANCE

Among the most moving stories of Banu Qurayzah is that of an Ansari Companion from the Aws, ***Abu Lubabah ibn 'Abd al-Mundhir*** رضى الله عنه. It is related by Ibn Ishaq and mentioned in the books of tafsir.

SIRAH NOTE: A GESTURE HE REGRETTED

According to Ibn Ishaq, Banu Qurayzah asked the Messenger of Allah ﷺ to send Abu Lubabah, as their old ally, to confer with them. When he entered, the men rose to meet him, and the women and children wept before him. They asked: "O Abu Lubabah, do you think we should submit to Muhammad's judgement?" He said: "Yes" — and ***pointed with his hand to his throat***, meaning slaughter.

Abu Lubabah said: "By Allah, my feet had not moved from where I stood before I realised that I had ***betrayed Allah and His Messenger***." He did not return to the Messenger of Allah ﷺ, but went straight to the mosque and ***tied himself to a pillar***, swearing not to leave the place until Allah accepted his repentance.

When the news reached the Messenger of Allah ﷺ, he said: "Had he come to me, I would have sought forgiveness for him. But since he has done this, I will not release him until Allah accepts his repentance." Some days later his repentance was accepted, and ***the Messenger of Allah ﷺ himself untied him***.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Tafsir Ibn Kathir (Al-Anfal 8:27). https://tafsir.app/ibn-katheer/8/27

Some exegetes say this verse was revealed concerning Abu Lubabah: ***"O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]"*** Tafsir Ibn Kathir 8:27.

Ibn Kathir reports this view alongside another, that the verse is general. The report of this occasion of revelation ***does not reach the level of sahih***, so it is mentioned as one of the exegetes' views. Today the pillar in the Prophet's Mosque linked to this story is known as ***Ustuwanat at-Tawbah*** (the Pillar of Repentance), or the Pillar of Abu Lubabah.

The lesson: a sincere believer's mistake is followed by ***swift and earnest regret***. Abu Lubabah made no excuses; he admitted his fault and took it straight to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THOSE WHO CHOSE ISLAM

Not everyone in Banu Qurayzah sided with the betrayal. Authentic Hadith records that some of them ***chose another path***. 'Abdullah ibn 'Umar رضى الله عنهما summarised the fate of the Jewish tribes of Madinah:

"Banu an-Nadir and Qurayzah fought (the Prophet ﷺ). He expelled Banu an-Nadir, and let Qurayzah stay and treated them kindly, until Qurayzah fought him… except some of them who came to the Prophet ﷺ, so he granted them safety and they embraced Islam." (Sahih al-Bukhari 4028; Sahih Muslim 1766).

Notice the words ***"let Qurayzah stay and treated them kindly"***. After Banu an-Nadir were expelled (Book 11), Banu Qurayzah were left undisturbed. They lived on in their land in peace — until they themselves broke the covenant at the Trench.

SIRAH NOTE: THE NAMES MENTIONED

Ibn Ishaq names three young men — ***Tha'labah ibn Sa'yah***, ***Usayd ibn Sa'yah*** and ***Asad ibn 'Ubayd*** — who embraced Islam on the night before Banu Qurayzah surrendered. They were saved together with their families and property.

Ibn Ishaq also mentions ***'Amr ibn Su'da***, a man of Qurayzah who refused to join the betrayal, saying: "I will never betray Muhammad." He left the fortress by night, and where he went is unknown.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq).

The lesson: ***the door of Islam and safety was always open***, to the very last moment. The judgement that followed was not because they were Jews; the proof is that whoever chose Islam or did not join the betrayal was saved.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"STAND UP FOR YOUR CHIEF"

At last Banu Qurayzah came down from their fortresses and ***submitted to the judgement*** of the Messenger of Allah ﷺ. The Aws, Qurayzah's old allies, came pleading with him to be lenient with them, as he had once been lenient with Banu Qaynuqa', the allies of the Khazraj.

SIRAH NOTE: AN ARBITER FROM THEIR OWN ALLIES

Ibn Ishaq relates that the Messenger of Allah ﷺ asked the Aws: ***"Would you be content if the one to judge them were a man from among you?"*** They said: "Yes." He said: "Then it is given to ***Sa'd ibn Mu'adh***."

Sa'd was the chief of the Aws themselves — allies of Banu Qurayzah since pre-Islamic times. Banu Qurayzah and the Aws hoped he would be lenient. Authentic Hadith also states that ***Banu Qurayzah themselves*** came down to submit to Sa'd's judgement (Sahih al-Bukhari 4121).

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 4121. https://sunnah.com/bukhari:4121

Sa'd was then lying in his tent in the mosque with the arrow wound from the Trench. He was brought riding a donkey. Abu Sa'id al-Khudri رضى الله عنه relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4121

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يَقُولُ نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ صلى الله عليه وسلم إِلَى سَعْدٍ، فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ قُومُوا إِلَى سَيِّدِكُمْ ـ أَوْ ـ خَيْرِكُمْ. فَقَالَ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ. فَقَالَ تَقْتُلُ مُقَاتِلَتَهُمْ وَتَسْبِي ذَرَارِيَّهُمْ. قَالَ قَضَيْتَ بِحُكْمِ اللَّهِ. وَرُبَّمَا قَالَ بِحُكْمِ الْمَلِكِ.

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه said: **The people of Qurayzah came down (from their fortresses) to submit to the judgement of Sa'd ibn Mu'adh. The Prophet ﷺ sent for Sa'd, and he came riding a donkey. When he drew near the mosque (prayer place there), he said to the Ansar: "Stand up for your chief" — or "the best of you".** He said: "These people have come down to submit to your judgement." Sa'd said: "Their fighters are to be killed and their children taken captive." He said: ***"You have judged by the judgement of Allah."*** And sometimes he said: ***"by the judgement of the King (Allah)."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Sa'd ibn Ibrahim, from Abu Umamah ibn Sahl, from Abu Sa'id al-Khudri رضى الله عنه.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4121; also Nos. 3043 and 6262; and Sahih Muslim No. 1768.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4121

His words ***"Stand up for your chief"*** honoured Sa'd. In a narration of ***Musnad Ahmad*** from 'A'ishah there is the addition: ***"…and help him down (from his donkey)"***, since Sa'd was wounded. Scholars take it as evidence that rising ***to help and welcome*** a respected person is good.

The lesson: the Messenger of Allah ﷺ ***did not judge them himself***, though he had the right. He referred the decision to an arbiter acceptable to the parties concerned — a just principle of ***arbitration*** (tahkim).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ARBITRATION (TAHKIM) IN ISLAM

Referring a decision to a mutually agreed judge is known as ***tahkim***. The Qur'an encourages it, for example in marital disputes: "send an arbitrator from his people and an arbitrator from her people" (An-Nisa' 4:35). Allah also says that when judging between people one must ***judge with justice*** (An-Nisa' 4:58).

In the events of Banu Qurayzah this principle was applied in the tensest of circumstances — after betrayal and siege. The Messenger of Allah ﷺ ***took no shortcut***, but referred the decision to a judge accepted by their own allies. The lesson: in disputes, seek ***a just third party*** and accept its ruling.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE JUDGEMENT OF SA'D IBN MU'ADH

On the way, the Aws surrounded Sa'd and pleaded with him. The sirah books say they told him: "O Abu 'Amr, be good to your allies." Sa'd gave his famous reply: ***"The time has come for Sa'd not to be swayed, in the cause of Allah, by the blame of any blamer."***

Jabir ibn 'Abdullah رضى الله عنهما narrates what happened to Sa'd before and after the judgement, with one very important detail:

HADITH — JAMI' AL-TIRMIDHI, NO. 1582

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ رُمِيَ يَوْمَ الأَحْزَابِ سَعْدُ بْنُ مُعَاذٍ فَقَطَعُوا أَكْحَلَهُ أَوْ أَبْجَلَهُ فَحَسَمَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّارِ فَانْتَفَخَتْ يَدُهُ فَتَرَكَهُ فَنَزَفَهُ الدَّمُ فَحَسَمَهُ أُخْرَى فَانْتَفَخَتْ يَدُهُ فَلَمَّا رَأَى ذَلِكَ قَالَ اللَّهُمَّ لاَ تُخْرِجْ نَفْسِي حَتَّى تُقِرَّ عَيْنِي مِنْ بَنِي قُرَيْظَةَ. فَاسْتَمْسَكَ عِرْقُهُ فَمَا قَطَرَ قَطْرَةً حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَحَكَمَ أَنْ يُقْتَلَ رِجَالُهُمْ وَيُسْتَحْيَى نِسَاؤُهُمْ يَسْتَعِينُ بِهِنَّ الْمُسْلِمُونَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَصَبْتَ حُكْمَ اللَّهِ فِيهِمْ. وَكَانُوا أَرْبَعَمِائَةٍ فَلَمَّا فَرَغَ مِنْ قَتْلِهِمُ انْفَتَقَ عِرْقُهُ فَمَاتَ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

Jabir رضى الله عنه said: **Sa'd ibn Mu'adh was shot on the day of al-Ahzab, and they severed the vein of his forearm. The Messenger of Allah ﷺ cauterised it with fire, and his hand swelled. He left it, and it bled again; he cauterised it once more, and his hand swelled. When Sa'd saw this, he prayed: "O Allah, do not take my soul until You have cooled my eyes concerning Banu Qurayzah." Then the vein held, and not a drop fell,** until they came down to submit to the judgement of Sa'd ibn Mu'adh. He was sent for, and he judged that their men be killed and their women spared, to be supported by the Muslims. The Messenger of Allah ﷺ said: ***"You have hit upon the judgement of Allah concerning them."*** They numbered ***four hundred***. When it was over, his vein burst open and he died. Abu 'Isa said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd, from Abu az-Zubayr, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Military Expeditions, Chapter on Surrendering to Arbitration, Hadith No. 1582.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam and Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:1582

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY THAT JUDGEMENT?

Sa'd's judgement was a penalty for ***treason in wartime***. Banu Qurayzah did not merely refuse to help; they conspired with ten thousand men who came to ***destroy*** Madinah, while the Muslim women and children were right beside them. Had the Confederates succeeded, the whole population of Madinah might well have been wiped out.

POINT	EXPLANATION
Who chose the arbiter?	Banu Qurayzah themselves submitted to Sa'd's judgement (4121)
Who was Sa'd?	Chief of the Aws, their own allies
For what offence?	Breaking the covenant while the state was under siege
Upon whom?	Fighting men only (1584), not women and children
The Prophet's ﷺ assessment	"You have hit upon Allah's judgement"

The Messenger of Allah ﷺ declared that the judgement ***matched Allah's ruling***. It was not born of personal vengeance, for Sa'd himself was their old ally. The lesson: a judge must rule by ***the truth***, not by ties or the pressure of his people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ONLY THOSE OF FIGHTING AGE

Sa'd's judgement named ***"the fighters"*** (al-muqatilah). How was it carried out? A witness from Banu Qurayzah themselves, who later embraced Islam, relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 1584

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطِيَّةَ الْقُرَظِيِّ، قَالَ عُرِضْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ فَكُنْتُ مِمَّنْ لَمْ يُنْبِتْ فَخُلِّيَ سَبِيلِي. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

'Atiyyah al-Qurazi رضى الله عنه said: **"We were presented to the Prophet ﷺ on the day of Qurayzah. Whoever had grown (pubic) hair — a sign of puberty — was killed, and whoever had not was let go. I was among those who had not, so I was let go."** Abu 'Isa (at-Tirmidhi) said: This hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Hannad ibn as-Sari, from Waki' ibn al-Jarrah, from Sufyan ath-Thawri, from 'Abd al-Malik ibn 'Umayr, from 'Atiyyah al-Qurazi رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Military Expeditions, Chapter on Surrendering to Arbitration, Hadith No. 1584; also Sunan Abi Dawud No. 4404 and Sunan an-Nasa'i No. 3430.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam and Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:1584

'Atiyyah al-Qurazi was then still a child. Because he had not reached puberty he was ***set free***, then embraced Islam and became a Companion who narrated Hadith. His testimony shows the penalty was ***limited to adult men*** able to fight.

This agrees with the Prophet's ﷺ firm prohibition: when a woman was found killed in one of the battles, ***he forbade the killing of women and children*** (Sahih al-Bukhari 3015). It is also narrated from 'A'ishah رضى الله عنها that no woman of Banu Qurayzah was killed except one, because she herself had killed (Sunan Abi Dawud 2671, graded hasan).

GROUP	THEIR FATE (SOURCE)
Adult fighting men	Executed (Bukhari 4121, 4122; Tirmidhi 1582)
Boys	Set free (Tirmidhi 1584)
Women	Not killed, except one who had killed (Abu Dawud 2671)
Those who embraced Islam	Given safety with families and property (Bukhari 4028)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The lesson: even in a severe judgement, Islam ***distinguished*** between combatants and non-combatants. This is the foundation of the law of war in the Shari'ah — long before modern international conventions.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PROPHET'S ﷺ INSTRUCTIONS TO HIS COMMANDERS

The principle of distinguishing combatants from non-combatants was no isolated event. Buraydah رضى الله عنه narrates that whenever the Messenger of Allah ﷺ appointed a commander, he advised him to fear Allah, then said: ***"Fight in the name of Allah, in the way of Allah… do not steal from the spoils, do not betray, do not mutilate the dead, and do not kill children."*** (Sahih Muslim 1731).

Note the prohibition ***"do not betray"*** in these instructions. The Muslims themselves were strictly forbidden from what Banu Qurayzah had done. The same Law that punished betrayal also ***bound the Muslims' hands*** from injustice.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HOW MANY WERE THEY?

How many men of Banu Qurayzah were executed? This question is often raised, and answering it requires us to ***distinguish the sources***.

SOURCE	NUMBER GIVEN
Jami' at-Tirmidhi 1582 (hasan sahih, from Jabir)	Four hundred
Ibn Ishaq (Sirah of Ibn Hisham)	Six to seven hundred
Some other sirah reports	Up to eight or nine hundred
Sahih al-Bukhari and Muslim	Give no number

The only number in a report graded sahih is ***four hundred***, in Jabir's Hadith narrated by at-Tirmidhi. The larger numbers come from the sirah books, whose chains are not on the level of sahih Hadith. Some scholars, Muslim and non-Muslim, have also discussed the accuracy of those larger figures.

SIRAH NOTE: SCHOLARLY DISCUSSION

Ibn Hajar al-'Asqalani in Fath al-Bari gathers the differing reports on this number without settling on one figure. In modern times, some writers such as ***W. N. Arafat*** (1976) questioned Ibn Ishaq's account, while others have defended it.

This eBook favours no figure beyond what the strongest report states. What is ***certain*** is this: the penalty fell on fighting men, for treason in wartime, by an arbiter they had accepted.

REFERENCES:

Ibn Hajar, Fath al-Bari; W. N. Arafat, "New Light on the Story of Banu Qurayza and the Jews of Medina", JRAS (1976).
https://en.wikipedia.org/wiki/Banu_Qurayza

The lesson: a Muslim is ***honest about his history***. We need not inflate numbers to frighten, nor deny events to please. We present what is authentic, and explain its wisdom.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ALLAH BROUGHT THEM DOWN FROM THEIR FORTRESSES

The Qur'an records these events in two brief verses at the end of the story of al-Ahzab, after Allah mentions how He drove back the enemy army:

"[so that] a party you killed, and you took captive a party"Tafsir Ibn Kathir 33:26.

"And He caused you to inherit their land and their homes and their properties and a land which you have not trodden"Tafsir Ibn Kathir 33:27.

QUR'ANIC EXPRESSION	EXPLANATION (TAFSIR IBN KATHIR)
"Who supported them"	Banu Qurayzah, who backed the Confederates
"From their fortresses"	The stone strongholds they thought would protect them
"Cast terror into their hearts"	The fear that Allah cast
"A land you have not trodden"	Khaybar, and the lands opened later

Notice that these verses attribute the action to ***Allah***: "He brought down… He cast… He caused you to inherit." The Muslims were only the means of Allah's decree. And the verse names the main cause: they ***"supported"*** the enemy that came to attack.

Ibn Kathir explains that ***"a land you have not trodden"*** refers to Khaybar, and some scholars include the lands of Persia and Rome opened later — in line with the glad tidings the Messenger of Allah ﷺ gave while breaking the great rock at the Trench (Book 12).

The lesson: the Qur'an tells of these events ***briefly and calmly***, without exaggeration. It is a lesson about the consequence of treachery, and about Allah's promise to those who are patient.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ANSAR'S PALMS RETURNED

Since the hijrah the Muhajirun had depended on the generosity of the Ansar, who shared their homes, orchards and dates (Book 8). After the events of Banu an-Nadir and Banu Qurayzah, this changed. Anas ibn Malik رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4120

حَدَّثَنَا ابْنُ أَبِي الأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، وَحَدَّثَنِي خَلِيفَةُ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ النَّبِيُّ صلى الله عليه وسلم قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ، فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي تَقُولُ كَلاَّ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ لاَ يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا، أَوْ كَمَا قَالَتْ، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ لَكِ كَذَا. وَتَقُولُ كَلاَّ وَاللَّهِ. حَتَّى أَعْطَاهَا، حَسِبْتُ أَنَّهُ قَالَ عَشَرَةَ أَمْثَالِهِ. أَوْ كَمَا قَالَ.

TRANSLATION:

Anas رضى الله عنه said: **A man (of the Ansar) would give some date palms to the Prophet ﷺ, until he conquered Qurayzah and an-Nadir (and then returned them).** My family told me to go to the Prophet ﷺ and ask for what they had given him, or part of it. The Prophet ﷺ had given it to Umm Ayman. Umm Ayman came and put a cloth around my neck, saying: "No! By Him besides whom there is no god, he will not give them to you when he has given them to me." The Prophet ﷺ said: "You will have such-and-such." She kept saying: "No, by Allah." ***Until he gave her — I think he said — ten times as much.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibn Abi al-Aswad, from Mu'tamir; and from Khalifah ibn Khayyat, from Mu'tamir, from his father Sulayman at-Taymi, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Prophet's ﷺ Return from al-Ahzab and Going Out to Banu Qurayzah, Hadith No. 4120; also No. 2630; and Sahih Muslim No. 1771.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4120

This Hadith contains two stories. First, when the property of Banu an-Nadir and Qurayzah was divided, the Muhajirun no longer depended on the Ansar, so the Messenger of Allah ﷺ ***returned the date palms***

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

the Ansar had given back to their owners. Second, the story of ***Umm Ayman*** رضى الله عنها, who would not give back a gift she had received.

SIRAH NOTE: WHO WAS UMM AYMAN?

Umm Ayman (Barakah) رضى الله عنها was the Prophet's ﷺ nurse from childhood, after the death of his mother Aminah. He honoured her and called her ***"my mother after my mother"*** (sirah books). She was the mother of Usamah ibn Zayd رضى الله عنهما.

See how ***gently*** he dealt with her refusal: he did not rebuke her, but kept increasing the compensation until she was content — about ***ten times as much***. The Ansar's right was restored, and Umm Ayman's heart was cared for.

REFERENCES:

Wikipedia, "Umm Ayman (Baraka)"; Sahih Muslim 1771. https://en.wikipedia.org/wiki/Umm_Ayman_(Baraka)

The lesson: ***what was lent in hardship should be returned in ease***. And in restoring people's rights we still care for everyone's feelings with wisdom and generosity.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"JIBRIL IS WITH YOU"

War was not only with swords and arrows. At that time ***poetry*** was a very powerful medium; a satirical poem could spread across the whole Arabian Peninsula and ruin a people's honour. The idolaters used their poets to revile the Messenger of Allah ﷺ.

Al-Bara' ibn 'Azib رضى الله عنه narrates that the Prophet ﷺ said to Hassan ibn Thabit رضى الله عنه: ***"Answer their satire, and Jibril is with you."*** (Sahih al-Bukhari 4123). The next narration states that he said this ***on the day of Qurayzah*** (Sahih al-Bukhari 4124).

In Imam Muslim's narration, the Messenger of Allah ﷺ said of poetry that defends Islam: ***"It is harder on them than a shower of arrows"*** (Sahih Muslim 2490).

POINT	LESSON
Hassan ibn Thabit	Artistic and verbal gifts used to defend the truth
"Jibril is with you"	Allah helps those who defend His religion with the tongue
On the day of Qurayzah	The war of information ran alongside events on the field
Media today	Writing, video and social media are the "poetry" of our time

The lesson: defending the truth with ***true and beautiful words*** is part of striving in Allah's cause. But it must rest on truth — not slander, not lies, and not abuse that oversteps the limits.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D'S PRAYER AND DEATH

Let us return to the Hadith of 'A'ishah رضى الله عنها presented in Chapter 5. After the judgement was carried out, Sa'd made an extraordinary prayer: if any war with Quraysh remained, ***keep him alive***; if the war was over, ***let his death come through that wound***.

Allah answered his prayer. The wound in his forearm vein, which had stopped bleeding, suddenly ***burst open again***, so that his blood flowed to the nearby tent of Banu Ghifar. Sa'd died a martyr from the wound he received at the Trench. And his intuition was right: after the Trench, ***Quraysh never again attacked Madinah***.

SIRAH NOTE: RUFAYDAH AND THE CARE TENT

Ibn Ishaq relates that Sa'd was cared for in the tent of ***Rufaydah al-Aslamiyyah*** in the Prophet's Mosque. Rufaydah was a woman who devotedly treated the wounded and sick. Many writers describe her as among ***the first nurses in Islamic history***, and her name lives on in nursing awards in several Muslim countries today.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Rufaida Al-Aslamia". https://en.wikipedia.org/wiki/Rufaida_Al-Aslamia

MEDICAL NOTE: THE AL-AKHAL VEIN AND CAUTERY

The Hadith says Sa'd was shot in ***al-akhal***, a vein in the middle of the arm. Arab linguists and physicians identify it as the vein at the bend of the elbow — close to the ***median cubital vein*** used today to draw blood (Wikipedia, "Median cubital vein"). A wound to such a vein can cause heavy, recurring bleeding.

The Messenger of Allah ﷺ ***cauterised*** the wound with hot iron (Jami' at-Tirmidhi 1582; Sahih Muslim 2208). Cautery stops bleeding with heat, and the principle is still used in modern surgery through ***electrocautery*** (Wikipedia, "Cauterization"). Even so, he said: ***"I do not like to be treated with cautery"*** (Sahih al-Bukhari 5683) — that is, it is used only when needed.

The lesson: Sa'd did not ask for a long life for himself, but ***to strive in Allah's cause***. When his task was done, he asked to return to Him. His life was measured by the trust he fulfilled, not by the number of years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE THRONE OF THE MOST MERCIFUL SHOOK

The death of Sa'd ibn Mu'adh was no ordinary event. The Messenger of Allah ﷺ told of something never said of any other Companion:

HADITH — SAHIH AL-BUKHARI, NO. 3803

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ، خَتَنُ أَبِي عَوَانَةَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ. وَعَنِ الأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ. فَقَالَ رَجُلٌ لِجَابِرٍ فَإِنَّ الْبَرَاءَ يَقُولُ اهْتَزَّ السَّرِيرُ. فَقَالَ إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَّيْنِ ضَغَائِنُ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ.

TRANSLATION:

Jabir رضى الله عنه said: I heard the Prophet ﷺ say: **"The Throne shook at the death of Sa'd ibn Mu'adh."**

A man said to Jabir: "Al-Bara' says: 'The bier (as-sarir) shook.'" Jabir replied: "There was rivalry between these two tribes (Aws and Khazraj). I heard the Prophet ﷺ say: ***'The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh.'"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Fadl ibn Musawir, from Abu 'Awanah, from al-A'mash, from Abu Sufyan (Talhah ibn Nafi'), from Jabir ibn 'Abdullah رضى الله عنهما; and from al-A'mash, from Abu Salih, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Merits of Sa'd ibn Mu'adh, Hadith No. 3803; and Sahih Muslim No. 2466.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3803

Notice Jabir's firmness. Told that al-Bara' said it was ***the bier*** that shook, Jabir rejected that reading and stated the Prophet's words clearly: ***the Throne of the Most Merciful***. He would not let tribal feeling shape a narration. This is the Companions' honesty in passing on Hadith.

Imam an-Nawawi cites the view chosen by many scholars: the Throne truly shook as a sign of ***joy*** at the arrival of Sa'd's soul. We believe in it without asking how, for it is a matter of the unseen.

SIRAH NOTE: A BIER CARRIED BY ANGELS

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Anas ibn Malik رضى الله عنه said: when Sa'd's bier was carried, the hypocrites said: "How light his bier is!" — mocking his judgement on Banu Qurayzah. When this reached the Prophet ﷺ, he said: ***"It was the angels carrying him."*** (Jami' at-Tirmidhi 3849, hasan sahih).

In an-Nasa'i's narration he said: "This is the one for whom the Throne moved, the gates of heaven were opened, and ***seventy thousand angels*** witnessed him. He was squeezed (by the grave) once, then released." (Sunan an-Nasa'i 2055, graded sahih by al-Albani). If even Sa'd felt the squeeze of the grave, we have all the more need to prepare.

REFERENCES:

Jami' at-Tirmidhi 3849; Sunan an-Nasa'i 2055. https://sunnah.com/nasai:2055

The lesson: standing with Allah is not measured by ***length of life*** or ***wealth***. Sa'd died young, yet the heavens and the Throne welcomed him. And the hypocrites' mockery did nothing to diminish his honour.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SA'D'S HANDKERCHIEFS IN PARADISE

The Messenger of Allah ﷺ also described Sa'd's place in Paradise with a beautiful, easily understood comparison:

HADITH — SAHIH AL-BUKHARI, NO. 3802

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا. أَوْ أَلْيَنُ. رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ سَمِعَا أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Al-Bara' رضى الله عنه said: **A silk garment was given to the Prophet ﷺ as a gift. His Companions touched it and marvelled at its softness. He said: "Do you marvel at the softness of this? The handkerchiefs of Sa'd ibn Mu'adh (in Paradise) are better than it"** — or "softer". Qatadah and az-Zuhri narrated it, both having heard Anas, from the Prophet ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه; also Qatadah and az-Zuhri from Anas.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Merits of Sa'd ibn Mu'adh, Hadith No. 3802; and Sahih Muslim No. 2468.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3802

The Companions marvelled at the softness of silk, the costliest cloth of the time. He turned their gaze: the ***handkerchiefs*** — the humblest item, for wiping the hands — belonging to Sa'd in Paradise are better than the finest silk on earth. Imagine, then, his garments and palaces!

EVENT	THE LIFE OF SA'D IBN MU'ADH (SUMMARY)
Embracing Islam	Through the da'wah of Mus'ab ibn 'Umayr in Madinah, before the hijrah (sirah books)
His clan	All of Banu 'Abd al-Ashhal embraced Islam the same day (sirah books)
Badr and Uhud	At the Prophet's ﷺ side in battle (Books 9 and 10)
The Trench	Shot in the forearm vein (Bukhari 4122)
Banu Qurayzah	Judged by Allah's ruling (Bukhari 4121)
Death	Dhu al-Qa'dah 5 AH, aged about 37 (sirah books)

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Only about ***six years*** separated Sa'd's acceptance of Islam from his death. Yet in that short span he brought his whole clan to Islam, fought in every battle, and became a just judge. The lesson: ***the blessing of a lifetime*** matters more than its length.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JUSTICE EVEN TOWARDS ENEMIES

The story of Banu Qurayzah is sometimes misused — either to accuse Islam of being a religion of violence, or by the ignorant to justify hatred of a people. Both are ***wrong***. The Qur'an lays down a firm principle:

"do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness"Tafsir Ibn Kathir 5:8.

Islam also forbids surprise betrayal, even towards a party feared to be treacherous: ***"throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors"***Tafsir Ibn Kathir 8:58.

PRINCIPLE	EVIDENCE
Keeping covenants	Al-Ma'idah 5:1; Al-Isra' 17:34
No betrayal, even of enemies	Al-Anfal 8:58
Justice even to those one dislikes	Al-Ma'idah 5:8
Not killing women and children	Sahih al-Bukhari 3015
Protecting non-Muslims under covenant	Sahih al-Bukhari 3166
Kindness to those who do not fight	Al-Mumtahanah 60:8

The Messenger of Allah ﷺ said: ***"Whoever kills a mu'ahad (a non-Muslim under a covenant of peace) will not smell the fragrance of Paradise"*** (Sahih al-Bukhari 3166). This shows that the lives of non-Muslims at peace ***are protected*** by the Shari'ah.

The events of Banu Qurayzah were ***a specific judgement*** by the legitimate authority, through an arbiter accepted by both sides, upon those who fought and betrayed a covenant in wartime. They ***can never be used as an excuse*** to harm any individual or people today.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JEWS HONOURED IN THE SIRAH

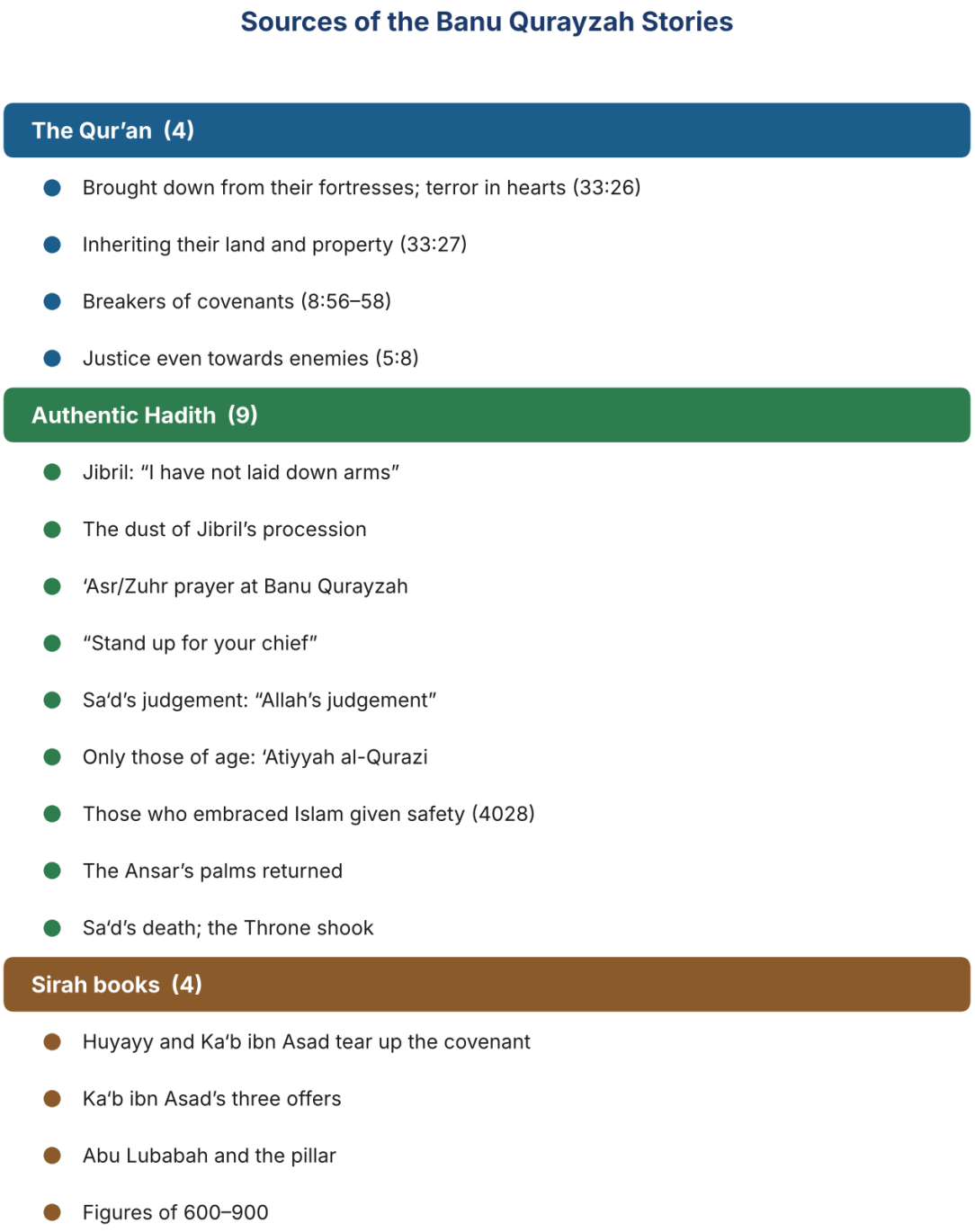
The sirah also records Jews ***honoured*** by the Messenger of Allah ﷺ. Among them was ***'Abdullah ibn Salam*** رضى الله عنه, a Jewish rabbi of Madinah who embraced Islam as soon as the Prophet arrived, and whom he described as among the people of Paradise (Sahih al-Bukhari 3812).

Ibn Ishaq also mentions ***Mukhayriq***, a wealthy Jewish rabbi who told his people on the day of Uhud: "You know that helping Muhammad is a duty upon you." He went out to fight with the Muslims and was killed, having willed his wealth to the Messenger of Allah ﷺ. The Prophet described him as ***"Mukhayriq, the best of the Jews"*** (sirah report). The lesson: Islam ***judges people by their deeds***, not by their race.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE BANU QURAYZAH STORIES

The story of Banu Qurayzah reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 4: The status of sources for the Banu Qurayzah stories in this eBook.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

STORY	SOURCE AND STATUS
Brought down; terror; killed and captured; inheriting land	The Qur'an (Al-Ahzab 33:26–27) — certain
Jibril; the dust; 'Asr prayer; "Stand up for your chief"; Sa'd's judgement	Sahih al-Bukhari 4118–4122 — sahih
Zuhr prayer (other version)	Sahih Muslim 1770 — sahih
'Atiyyah al-Qurazi; the number 400; bier carried by angels	Jami' at-Tirmidhi 1584, 1582, 3849 — hasan sahih
The Throne shook; Sa'd's handkerchiefs	Sahih al-Bukhari 3803, 3802 — sahih
Only one woman killed	Sunan Abi Dawud 2671 — hasan
Huyayy and Ka'b; three offers; Abu Lubabah; 600–900	Sirah books (Ibn Ishaq) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

QUR'ANIC VERSES ON COVENANTS AND BETRAYAL

The story of Banu Qurayzah is a story about a covenant. Before the Qur'an tells of their end in Al-Ahzab 33:26–27 (chapter 17), it had already laid down clear principles about agreements: when they must be honoured, and what follows when they are broken.

AL-ANFAL 8:55–58

Allah says: "Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not believe; those with whom you made a covenant, but then they break their covenant every time, and they do not fear Allah" (Al-Anfal 8:55–56).

Ibn Kathir explains this verse in general terms: a group who break their word every time they give it. Some exegetes say the verse concerns Banu Qurayzah, among them Tanwir al-Miqbas, which is attributed to Ibn 'Abbas (scholars regard the attribution of that book to Ibn 'Abbas as weak). The next verse commands firmness in war against such a group (8:57), and verse 58 sets an important condition: if betrayal is feared, the agreement must first be openly cancelled, not followed by a surprise attack (Al-Anfal 8:58).

VERSE	PRINCIPLE	LINK TO THIS STORY
Al-Ma'idah 5:1	Fulfil all contracts	The Muslims kept the Constitution of Madinah (chapter 2)
Al-Isra' 17:34	Every covenant will be questioned	Each party is answerable for its own word
Al-Nahl 16:91–92	Do not break oaths after confirming them	The covenant torn up during the Trench (chapter 3)
Al-Tawbah 9:4	Complete the term for those who have not broken it	Loyal tribes were left in peace
Al-Anfal 8:72	No help against a people with whom there is a treaty	Treaties are honoured even with non-Muslims
Al-Anfal 8:58	Cancel an agreement openly; do not betray	Islam forbids surprise attacks on a treaty partner

HADITH: THE SIGNS OF A HYPOCRITE

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Prophet ﷺ said: "Four traits: whoever has all four is a pure hypocrite… when he is entrusted he betrays, when he speaks he lies, when he makes a covenant he breaks it (ghadar), and when he quarrels he transgresses."

Grade: SAHIH — Sahih al-Bukhari 34.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH: A BANNER FOR EVERY BETRAYER

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be known."

Grade: SAHIH — Sahih al-Bukhari 3186; also from Ibn 'Umar, Sahih al-Bukhari 3187.

Both Hadith are addressed to the Muslims themselves. Betrayal is not a fault charged only to others; it is the most hated trait of hypocrisy, and the betrayer will be exposed before all creation on the Day of Resurrection.

LESSONS

The Qur'an requires us to keep our word with everyone, Muslim or non-Muslim. If the other side betrays, Islam still does not permit us to answer betrayal with betrayal; what is permitted is to cancel the agreement openly and fairly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THREE TRIBES, THREE COVENANTS, THREE OUTCOMES

The three major Jewish tribes of Madinah (chapter 1) were bound by the Constitution of Madinah. All three eventually left that agreement, but in different circumstances, and their outcomes also differed. This comparison helps us see that each decision was based on deeds, not on people or religion.

MATTER	BANU QAYNUQA'	BANU AN-NADIR	BANU QURAYZAH
Time	After Badr, 2 AH	Rabi' al-Awwal, 4 AH	Dhu al-Qa'dah, 5 AH
Deed	Declared hostility and violated the honour of a Muslim woman in the market (sirah books)	Plotted to kill the Messenger of Allah ﷺ while he sat beneath their wall (sirah books)	Tore up the covenant and sided with the Confederates during the siege of Madinah (chapter 3)
Situation	Time of peace	Time of peace	Time of war; Madinah threatened from within
Outcome	Expelled to Syria, allowed to take movable property (sirah books)	Expelled, some to Khaybar and some to Syria; Surah Al-Hashr revealed	Surrendered to the judgement of Sa'd ibn Mu'adh (chapters 13–14)

HADITH: THE DIFFERENT FATES OF BANU AN-NADIR AND QURAYZAH

Ibn 'Umar رضى الله عنهما said: Banu an-Nadir and Qurayzah fought (the Messenger of Allah ﷺ). He expelled Banu an-Nadir and let Qurayzah stay, treating them kindly, until Qurayzah in turn fought him.

Grade: SAHIH — Sahih al-Bukhari 4028; Sahih Muslim 1766.

This Hadith is important. When Banu an-Nadir were expelled, Banu Qurayzah were not touched; they were even treated kindly. They were not punished for what another tribe had done. Only when they themselves fought the Muslims at the most critical moment was action taken against them.

The different outcomes also reflect different circumstances. Banu Qaynuqa' and Banu an-Nadir broke their agreements in peacetime, and they were expelled. Banu Qurayzah broke theirs while the whole of Madinah was besieged by ten thousand troops, and their betrayal could have led to the killing of Muslim women and children behind the lines (chapter 1). They also chose, themselves, to surrender to Sa'd's judgement (chapter 13).

LESSONS

Justice requires us to judge every party by its own deeds. Islam does not punish one people for the wrongs of another, and it does not treat betrayal in peacetime as the same as betrayal in war.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE PEOPLE OF THE BANU QURAYZAH EVENTS

The tables below summarise the main people mentioned in this eBook and their roles. The source of each piece of information is given so that readers can tell authentic narrations apart from the narrations of the sirah books.

ON THE SIDE OF THE MUSLIMS

PERSON	ROLE	SOURCE
Sa'd ibn Mu'adh رضى الله عنه	Chief of Aws; the chosen judge; died of his wound from the Trench	Sahih al-Bukhari 4121, 3803
Abu Lubabah رضى الله عنه	Old ally of Qurayzah; made a mistaken gesture and repented	Sirah books (chapter 11)
Sa'd ibn 'Ubadah رضى الله عنه	Chief of Khazraj; envoy sent to confirm the news of betrayal	Sirah books (chapter 4)
'Abdullah ibn Rawahah رضى الله عنه	Also one of the envoys	Sirah books
'Ali ibn Abi Talib رضى الله عنه	Banner-bearer on the march to Banu Qurayzah	Sirah books
Khallad ibn Suwayd رضى الله عنه	Martyred when a millstone was dropped from the fortress	Sirah books
Thabit ibn Qays ibn Shammas رضى الله عنه	Asked for the life of az-Zabir ibn Bata, who had once done him a kindness	Sirah books
Salma bint Qays (Umm al-Mundhir) رضى الله عنها	Asked for the life of Rifa'ah ibn Samaw'al	Sirah books

ON THE SIDE OF BANU QURAYZAH AND THEIR ALLIES

PERSON	ROLE	SOURCE
Ka'b ibn Asad	Chief of Qurayzah; holder of the covenant; put forward three proposals	Sirah books (chapters 3, 10)
Huyayy ibn Akhtab	Leader of Banu an-Nadir; persuaded Ka'b to break the covenant	Sirah books (chapter 3)
'Amr ibn Su'da	Refused to join the betrayal and left the fortress	Sirah books (chapter 12)
Tha'labah and Usayd ibn Sa'yah; Asad ibn 'Ubayd	Embraced Islam on the night before the surrender	Sirah books (chapter 12)
'Atiyyah al-Qurazi رضى الله عنه	A boy who was set free, later a Companion	Jami' at-Tirmidhi 1584

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

PERSON	ROLE	SOURCE
az-Zabir ibn Bata	Granted safety at Thabit's request, but chose to share his people's fate	Sirah books
Rifa'ah ibn Samaw'al	Spared at Umm al-Mundhir's request; said to have embraced Islam	Sirah books
Rayhanah bint Zayd	A captive; whether she was married to the Messenger of Allah ﷺ is disputed	Sirah books (question 9)

SIRAH NOTE: THABIT IBN QAYS AND AZ-ZABIR IBN BATA

Ibn Ishaq narrates that az-Zabir ibn Bata had once freed Thabit ibn Qays in the days of Jahiliyyah. Thabit wished to repay the favour, so he asked the Messenger of Allah ﷺ to pardon az-Zabir, and the request was granted, including for his family and property. But az-Zabir, on learning the fate of his people's leaders, chose not to live on without them.

Status: a narration of the sirah books (Ibn Hisham, al-Sirah al-Nabawiyyah, chapter on Banu Qurayzah); it is not found in Sahih al-Bukhari or Muslim.

These stories, though from the sirah books, show that the door of intercession and pardon remained open. The Companions were allowed to plead for those who had once been kind to them, and the Messenger of Allah ﷺ accepted their pleas.

LESSONS

Behind a grave event stand very different faces: some who betrayed, some who refused to betray, some who chose Islam, and Companions who remembered the kindness of an old enemy. History is not just numbers; it is the choices of human beings.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SCHOLARS FROM THE DESCENDANTS OF QURAYZAH

The events of Banu Qurayzah did not end the story of their descendants. The boys who were set free that day (chapter 15) grew up in the society of Madinah, and some of them and their children became respected figures of learning.

'ATIYYAH AL-QURAZI رضى الله عنه

'Atiyyah himself narrated that he was among the boys who had not reached puberty on the day of Qurayzah, and so he was set free (Jami' at-Tirmidhi 1584; chapter 15). He later embraced Islam and became a Companion of the Messenger of Allah ﷺ. His Hadith is recorded in the books of Sunan, and scholars use it as evidence on the signs of puberty.

MUHAMMAD IBN KA'B AL-QURAZI

Muhammad ibn Ka'b al-Qurazi was a Tabi'i of Madinah, well known as an exegete of the Qur'an and for his asceticism and scrupulous piety. Biographers of narrators such as al-Bukhari in al-Tarikh al-Kabir and Ibn Hajar in Tahdhib al-Tahdhib mention that his father, Ka'b, was among the boys of Banu Qurayzah who were not killed that day. Reports of the year of his death differ, from about 108 to 120 AH (sunnah.com, narrator Muhammad ibn Ka'b al-Qurazi).

Many of Muhammad ibn Ka'b's explanations are quoted by Imam al-Tabari and Ibn Kathir in their books of tafsir. The grandson of a people who had broken their covenant became a teacher who taught the Ummah the meaning of the Book of Allah.

> **NOTE: STATUS OF THE INFORMATION**
>
> The story of 'Atiyyah al-Qurazi is in a Hadith graded hasan sahih by al-Tirmidhi. The information about Muhammad ibn Ka'b al-Qurazi and his father is taken from the books of narrator biographies (rijal), not from Sahih al-Bukhari or Muslim.

LESSONS

Allah brings forth the living from the dead. The wrongs of an earlier generation do not close the door of guidance for the next. Islam judges every person by his own deeds: "And no bearer of burdens will bear the burden of another" (Al-An'am 6:164).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TIMELINE OF THE BANU QURAYZAH EVENTS

The table below arranges the events of this eBook in order. The dates come from the sirah books, and reports about the length of some events differ.

TIME	EVENT	SOURCE
1 AH	The Constitution of Madinah binds the Muslims and the Jewish tribes	Sirah books (chapter 2)
4 AH	Banu an-Nadir expelled; Banu Qurayzah left in peace and treated kindly	Sahih al-Bukhari 4028
Shawwal 5 AH	The Confederates besiege Madinah; the Battle of the Trench	Series 12
During the siege	Huyayy persuades Ka'b; the covenant is torn up	Sirah books (chapter 3)
During the siege	Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah and others sent to confirm the news	Sirah books (chapter 4)
End of the siege	The wind and the armies of Allah; the Confederates withdraw	Al-Ahzab 33:9, 25
The day of withdrawal	Jibril comes: "Have you laid down your arms?"	Sahih al-Bukhari 4122
The same day	"Let no one pray 'Asr except at Banu Qurayzah"	Sahih al-Bukhari 4119
Dhu al-Qa'dah 5 AH	Siege of the fortresses; about 25 nights according to Ibn Ishaq	Sirah books (chapter 9)
During the siege	Ka'b's three proposals; Abu Lubabah's gesture and repentance	Sirah books (chapters 10–11)
The night before surrender	Several men embrace Islam	Sirah books (chapter 12)
Day of surrender	Sa'd called to judge; "Stand up for your chief"	Sahih al-Bukhari 4121
After that	The judgement carried out; boys and women not killed	Jami' at-Tirmidhi 1584
Soon afterwards	Sa'd's wound reopens; he dies; the Throne shakes	Sahih al-Bukhari 4122, 3803

LESSONS

The timeline shows that the Banu Qurayzah events were not a sudden act. They were preceded by years of covenant, by kind treatment after the expulsion of Banu an-Nadir and by confirmation of the news, and they ended with an agreed arbitration. Understanding the order of events helps us judge fairly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

FREQUENTLY ASKED QUESTIONS ABOUT BANU QURAYZAH

1. WERE BANU QURAYZAH PUNISHED BECAUSE THEY WERE JEWS?

No. They lived peacefully in Madinah for years under the Constitution of Madinah, and they were left in peace and treated kindly after Banu an-Nadir were expelled (Sahih al-Bukhari 4028; chapter 25). Action was taken because they tore up the covenant and sided with the enemy in wartime. To the end of his life the Messenger of Allah ﷺ still dealt with Jews; when he died, his armour was pledged to a Jew for thirty sa' of barley (Sahih al-Bukhari 2916).

2. WHO PASSED THE JUDGEMENT?

Banu Qurayzah themselves agreed to come down from their fortresses on the judgement of Sa'd ibn Mu'adh, chief of Aws and their long-standing ally (Sahih al-Bukhari 4121; chapters 13–14). The Messenger of Allah ﷺ then said that Sa'd had judged with the judgement of Allah.

3. WHY WERE THEY NOT SIMPLY EXPELLED LIKE BANU AN-NADIR?

Because the circumstances were different (chapter 25). Banu an-Nadir broke their agreement in peacetime, whereas Banu Qurayzah did so while Madinah was besieged and the lives of Muslim women and children were at risk. In addition, Huyayy ibn Akhtab, who had been expelled with Banu an-Nadir earlier, came back to incite the tribes to attack Madinah, showing that expulsion had not ended the threat.

4. WERE WOMEN AND CHILDREN KILLED?

No. Boys who had not reached puberty were set free (Jami' at-Tirmidhi 1584), and women were not killed except for one woman who had killed a Muslim (Sunan Abi Dawud 2671, hasan; chapter 15). This agrees with the Messenger of Allah's ﷺ prohibition on killing women and children in war (Sahih al-Bukhari 3015).

5. HOW MANY WERE EXECUTED?

The only number in a narration graded authentic is four hundred (Jami' at-Tirmidhi 1582). The figures of six hundred to nine hundred come from the sirah books, and some modern scholars question them (chapter 16). This eBook holds to the strongest narration and neither exaggerates nor denies the event.

6. HOW LONG DID THE SIEGE OF THE FORTRESSES LAST?

Ibn Ishaq says twenty-five nights; other reports say fifteen nights or about a month (chapter 9). The Qur'an and authentic Hadith do not state its length.

7. IS IT TRUE THAT ABU LUBABAH TIED HIMSELF TO A PILLAR OF THE MOSQUE?

This story is well known in the sirah and tafsir books (chapter 11). Ibn Ishaq narrates it, and some exegetes link it to Al-Anfal 8:27 or Al-Tawbah 9:102. It is not in Sahih al-Bukhari or Muslim, so it is presented as a

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

sirah narration. The pillar attributed to him in the Prophet's Mosque is known as Ustuwanat Abi Lubabah or Ustuwanat al-Tawbah.

8. DOES THE 'ASR PRAYER AT BANU QURAYZAH ALLOW US TO DELAY PRAYER?

No. That Hadith teaches about ijtihad and the etiquette of differing in understanding an instruction (chapters 7–8), not permission to delay prayer without reason. The Messenger of Allah ﷺ blamed neither group, because both were striving to obey him.

9. WAS RAYHANAH BINT ZAYD A WIFE OF THE MESSENGER OF ALLAH ﷺ?

The sirah scholars differ. According to Ibn Ishaq, Rayhanah remained a bondwoman of the Messenger of Allah ﷺ until he died. According to Ibn Sa'd and other reports, he freed and married her. No authentic Hadith settles the matter, so it is left as a point of difference (Wikipedia, "Rayhana bint Zayd").

10. DOES THIS EVENT CONTRADICT "THERE IS NO COMPULSION IN RELIGION"?

No. The verse "There is no compulsion in religion" (Al-Baqarah 2:256) concerns entering the faith. Banu Qurayzah were not punished for refusing Islam; they had lived for years with their own religion. The judgement concerned betrayal in wartime. Indeed, those who embraced Islam and those who refused to join the betrayal, such as 'Amr ibn Su'da, were spared (chapter 12).

11. CAN THIS EVENT BE USED AS A REASON FOR HOSTILITY TOWARDS NON-MUSLIMS TODAY?

No. This event was a specific decision by the lawful authority, through an agreed judge, against a group who fought the Muslims in wartime (chapter 22). The general principle of Islam towards non-Muslims who do not fight is kindness and justice (Al-Mumtahanah 60:8), and whoever kills a non-Muslim under a peace covenant will not smell the fragrance of Paradise (Sahih al-Bukhari 3166).

12. WHAT IS THE GREATEST LESSON OF THIS STORY?

Keeping one's word and being just. The Muslims kept the covenant until the other side broke it; they confirmed the news before acting; they accepted arbitration; and they distinguished between fighters and women and children. At the same time, Islam teaches us to be honest with history: to distinguish what is certain from what is disputed.

LESSONS

Questions about Banu Qurayzah are often asked, sometimes in good faith and sometimes to accuse. The best answer is to return to the Qur'an, authentic Hadith and sirah narrations whose grades are made clear, and to explain them calmly, fairly and honestly.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The events of Banu Qurayzah close the chapter of the Battle of the Trench. It is a story of ***promise and betrayal***, of ***justice and arbitration***, and of a Companion whose life was short but whose death shook the Throne.

LESSON	FROM THE EVENTS OF BANU QURAYZAH
Keeping one's word	The Muslims kept the covenant until the other side broke it
Verify news	Envoys were sent to confirm the news
Differing without dividing	The 'Asr prayer at Banu Qurayzah
Swift repentance	Abu Lubabah and the Pillar of Repentance
The door of Islam open	Those who embraced Islam were given safety
A just judge	Sa'd did not yield to his people's pressure
Distinguishing fighters	Children and women were not killed
Honesty with history	Distinguishing sahih reports from sirah reports
A blessed lifetime	The Throne shook for Sa'd

BANU QURAYZAH IN OUR LIVES

We may never face the siege of a fortress, but we are always tested by ***promises***: to Allah, to family, to employers, to neighbours and to society. This story teaches us to ***keep our word in hardship***, to be just even to those we dislike, and to repent quickly when we err — like Abu Lubabah.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 14*** — the events after Banu Qurayzah. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Baqarah 2:146; Al-Ma'idah 5:1, 8; Al-Anfal 8:27, 56–58; Al-Ahzab 33:26–27). https://tafsir.app/ibn-katheer/33/26

HADITH

Sahih al-Bukhari 2846, 3015, 3166, 3802, 3803, 4028, 4118, 4119, 4120, 4121, 4122, 4123, 4124, 5683. https://sunnah.com/bukhari

Sahih Muslim 1766, 1768, 1769, 1770, 1771, 2208, 2466, 2468, 2490. https://sunnah.com/muslim

Jami' at-Tirmidhi 1582, 1584, 3743, 3849; Sunan Abi Dawud 2671; Sunan an-Nasa'i 2055. https://sunnah.com

BOOKS OF SIRAH AND HISTORY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on Banu Qurayzah.

Ibn Sa'd, at-Tabaqat al-Kubra; Abu 'Ubayd, al-Amwal.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on Banu Qurayzah.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi; an-Nawawi, Sharh Sahih Muslim.

W. N. Arafat, "New Light on the Story of Banu Qurayza and the Jews of Medina", Journal of the Royal Asiatic Society (1976).

Wikipedia, "Banu Qurayza". https://en.wikipedia.org/wiki/Banu_Qurayza

Wikipedia, "Invasion of Banu Qurayza". https://en.wikipedia.org/wiki/Invasion_of_Banu_Qurayza

Wikipedia, "Constitution of Medina". https://en.wikipedia.org/wiki/Constitution_of_Medina

Wikipedia, "Sa'd ibn Mu'adh". https://en.wikipedia.org/wiki/Sa%27d_ibn_Mu%27adh

Wikipedia, "Rufaida Al-Aslamia". https://en.wikipedia.org/wiki/Rufaida_Al-Aslamia

Wikipedia, "Cauterization". https://en.wikipedia.org/wiki/Cauterization

Wikipedia, "Median cubital vein". https://en.wikipedia.org/wiki/Median_cubital_vein

ADDITIONAL HADITH AND SOURCES

Sahih al-Bukhari 34 (the four signs of a hypocrite). https://sunnah.com/bukhari:34

Sahih al-Bukhari 3186, 3187 (a banner for every betrayer). https://sunnah.com/bukhari:3186

Sahih al-Bukhari 4028; Sahih Muslim 1766 (Banu an-Nadir and Qurayzah). https://sunnah.com/bukhari:4028

Sahih al-Bukhari 2916 (armour pledged to a Jew). https://sunnah.com/bukhari:2916

Sahih al-Bukhari 3015 (prohibition on killing women and children). https://sunnah.com/bukhari:3015

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Sahih al-Bukhari 3166 (killing a mu'ahad). https://sunnah.com/bukhari:3166

Tafsir Ibn Kathir and Tanwir al-Miqbas, Al-Anfal 8:56. https://surahquran.com/tafsir-english-aya-56-sora-8.html

sunnah.com, narrator profile of Muhammad ibn Ka'b al-Qurazi. https://sunnah.com/narrator/7252

Wikipedia, "Rayhana bint Zayd". https://en.wikipedia.org/wiki/Rayhana_bint_Zayd

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

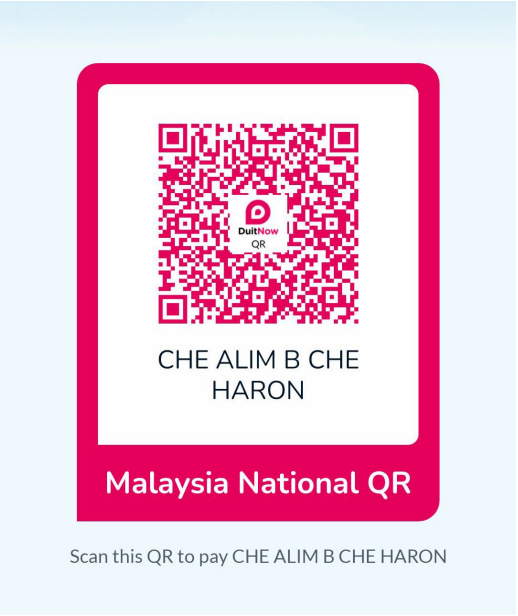
REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims