

“Verdict Issued After the Treachery of the Banu Quraizah”



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**relayed live all across the
globe**

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Summary

“Verdict Issued After the Treachery of the Banu Quraizah”

His Holiness said that he would continue mentioning the siege of the Banu Quraizah, due to their treachery.

Hazrat Sa’d (ra) was made the judge in the decision to be made regarding the Jews of Banu Quraizah.

Hazrat Sa’d (ra) decided that the men of Banu Quraizah should be sentenced to death while their women and children should be held captive.

When the Holy Prophet (sa) heard this verdict, he spontaneously said: “Your verdict is a Divine Decree.”

His Holiness (aba) prayed that may Allah grant sense to the Muslims.

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Treachery of the Banu Quraizah

His Holiness (aba) said that he would continue mentioning the siege of the Banu Quraizah after the Battle of the Confederates, due to their treachery.

His Holiness (aba) said that when the siege reached its pinnacle, the Banu Quraizah decided to agree with the Holy Prophet (sa) and they came down from their fortress.

There are various narrations regarding how long the siege lasted; some say 10 days, others say 15, 14 or 24. According to Hazrat Mirza Bashir Ahmad (ra), this siege lasted around 20 days.

His Holiness (aba) said that Hazrat Sa'd (ra) was made the judge in the decision to be made regarding the Jews of Banu Quraizah.

When the Jews came out of their fortress, they were imprisoned while the women and children were kept to one side. The Muslims seized all that was in their fortress.

Hazrat Sa'd bin Mua'dh (ra)

His Holiness (aba) said that the elders of the Aus tribe submitted to the Holy Prophet (sa) that since the Banu Quraizah were their allies, they requested for them to be forgiven. The Holy Prophet (sa) remained silent while they continued to increase their pleas.

The Holy Prophet (sa) asked whether they would be pleased if one of their own people were to make the

final decision regarding the Banu Quraizah to which they replied that this would indeed please them.

As such, the Holy Prophet (sa) appointed Hazrat Sa'd bin Mu'adh (ra) to be the judge in the matter of the Banu Quraizah.

According to another narration, the Holy Prophet (sa) gave them the opportunity to choose someone themselves, and they chose Hazrat Sa'd bin Mu'adh (ra) and the Holy Prophet (sa) approved.

Hazrat Sa'd bin Mua'dh (ra)

His Holiness (aba) said that upon receiving word of his appointment in this matter, people gathered around him and pleaded that he should have mercy upon the Banu Quraizah; however, Hazrat Sa'd (ra) remained silent.

As their pleas increased, Hazrat Sa'd (ra) said that the time had come that he should not care for anyone who maligns God. He then went to the Holy Prophet (sa) and upon seeing him,

the Holy Prophet (sa) instructed those there to stand up out of respect for Hazrat Sa'd (ra). The Holy Prophet (sa) then instructed Hazrat Sa'd (ra) to make a decision on the matter.

Then Hazrat Sa'd (ra) asked those around who were making pleas on behalf of the Banu Quraizah if they would be content with whatever decision he made, to which they replied that they would indeed be happy with whatever decision he made.

The Verdict of Hazrat Sa'd (ra)

Hazrat Sa'd (ra) said that he would do his best, and then asked once again to ensure that whatever decision he made would be enforced, and all the people present, including the Holy Prophet (sa) agreed.

Hazrat Sa'd (ra) then decided that the men of Banu Quraizah should be sentenced to death while their women and children should be held captive.

Their wealth should be distributed and their homes should be given to the Muhajirin so that they would not remain dependent on the the Ansar.'

His Holiness (aba) said that upon this decision, the Holy Prophet (sa) said that he had been informed about this decision earlier that very day by an angel.

The Arbitrator

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes:

...The Aus tribe were old allies of the Banu Quraizah, and at the time, Sa'd bin Mu'adh (ra) was the chieftain of this tribe. He had been wounded in the Ghazwah of the Ditch and was now under medical treatment...Sa'd (ra) arrived mounted on an animal and on the way a few people from the Aus tribe persistently pleaded,

“...Do not give them a harsh punishment.” At first, Sa'd (ra) listened to their plea silently, but when they began to overly persist, he responded, “This is the time when Sa'd shall not care for the reproach of anyone who raises an objection.” Upon hearing this response, the people took to silence.

The Holy Prophet (sa) instructed his companions: “Stand for your chieftain & assist him in dismounting.” When Sa'd (ra) dismounted and moved towards the Holy Prophet (sa), he said, “Sa'd! The Banu Quraizah have accepted you as their arbitrator, and they have agreed to abide by whatever verdict you may deem fit.”

The Arbitrator

Upon this, Sa'd (ra) lifted his sights towards the people of his own tribe, the Aus, and said: "Do you take God as your witness and make a firm promise that you shall be bound to act upon the verdict I issue with regards to the Banu Quraizah?"

"Yes, we promise," said the people. Then, he made a gesture in the direction where the Holy Prophet (sa) was seated and said:

"Does the honourable man who is seated here also promise that he shall be bound to act upon my verdict?"

The Holy Prophet (sa) responded, "Yes, I promise."

After this covenant and agreement had been affirmed, Sa'd (ra) announced his verdict:

The combatant men of the Banu Quraizah would be executed; their women and children would be taken captive and their wealth would be distributed amongst the Muslims.

When the Holy Prophet (sa) heard this verdict, he spontaneously said: "Your verdict is a Divine Decree."

The Divine Decree

His Holiness (aba) said that after Sa'd (ra) had made his decision, the Holy Prophet (sa) returned to Madinah.

He instructed that the prisoners should be brought to Madinah and the Holy Prophet (sa) also instructed for dates to be brought for the Jews who were kept at the home of Hazrat Ramlah (ra).

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes, 'It seems that due to the treachery, treason, rebellion, sedition, disorder, murder and bloodshed of the Banu Quraizah, the verdict had already been issued by the heavenly court of justice that their combatant members should be expunged from the face of the earth.'

The Divine instruction initially given to the Holy Prophet (sa) regarding this Ghazwah also establishes that this was a Divine Decree. However, God did not wish for this verdict to be issued by His Messenger and for this reason, kept the Holy Prophet (sa) completely separate through immensely intricate manifestations of His power, and had this verdict announced by Sa'd (ra).

The Divine Decree

Moreover, this announcement was made in such a manner that the Holy Prophet (sa) could no longer influence this decision, because he had already promised that he would abide by the verdict in full.'

His Holiness (aba) said that this is a clear response to those who raise allegations against the Holy Prophet (sa) and even some of our youth who raise questions.

This decision was not made by the Holy Prophet (sa), rather this decision was made by one of the companions, and at that, a companion who was in fact an ally of the Banu Quraizah.

His Holiness (aba) said that the next morning, the Holy Prophet (sa) instructed for a ditch to be dug in one of the markets. There, the men of the Banu Quraizah would be summoned and in accordance with the verdict of Hazrat Sa'd (ra), they would be executed.

Implementation of the Verdict

Hazrat Mirza Bashir Ahmad (ra) writes:

'The following day, in the morning, the verdict of Sa'd (ra) was to be put into effect.

The Holy Prophet (sa) appointed a few able men to perform this task and stood close by, so that if

guidance was required while the verdict was being administered, the Holy Prophet (sa) could provide immediate guidance.

Another reason was so that he could instantly provide a decision if anyone appealed for mercy.

Although the verdict of Sa'd could not be appealed against in general, but in his capacity as a King or Chief Executive of a democracy, the Holy Prophet (sa) definitely had the right to hear an appeal with respect to a specific person on individual grounds.

Implementation of the Verdict

As an act of compassion, the Holy Prophet (sa) also ordered that criminals should be executed separately from one another, i.e., when one was being executed the other should not be present nearby. Thus, every criminal was brought separately and

executed according to the verdict of Sa'd. When Huyayy bin Akhtab, chief of the Banu Nadir was brought for execution, he looked to the Holy Prophet (sa) and said, "O Muhammad [sa], I do not regret having opposed you.

However, the truth is that he who abandons God is abandoned by God." Then, he looked to the people and said, "Nothing can be done in the face of God's command. This is His command and His decree."

Ka'b bin Asad, the Quraizah chief, was brought to be executed, the Holy Prophet (sa) urged him impliedly to embrace Islam.

He responded, "O Abul-Qasim! I would have accepted, but people will say that I have become afraid of death. Let me die upon the Jewish religion."

Mercy of the Holy Prophet (sa)

His Holiness (aba) continued quoting Hazrat Mirza Bashir Ahmad (ra) who writes:

‘Another Jew by the name of Rifa‘ah, humbly implored a soft-hearted Muslim lady to intercede on his behalf so that he may be spared. The Holy Prophet (sa) forgave Rifa‘ah due to the intercession of this Muslim lady.

Hence, the Holy Prophet (sa) forgave anyone for whom a plea of mercy was sought, which is evidence of the fact that the Holy Prophet (sa) was compelled by the verdict of Sa‘d (ra), otherwise, his heart was not inclined to execute the Jews.’

His Holiness (aba) said that this clearly refutes any sort of allegation saying that the Holy Prophet (sa) acted in a cruel manner.

Treatment of the Captives

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes:

‘In line with the verdict of Sa‘d (ra), the women and children had been taken captive. It is ascertained from various narrations that the Holy Prophet (sa) sent them towards Najd. Some of the tribes that were situated here paid their ransom and obtained their release. The Muslims utilised this money to purchase horses and arms for their own defence.

If this was indeed the case, it should come as no surprise, because the tribes of Najd and the Banu Quraizah were allies. Prior to the Ghazwah of Quraizah, they had fought together in the Ghazwah of the Confederates. As a matter of fact, it was due to the incitement of the people of Najd that the Banu Quraizah raised up the flag of rebellion against the Holy Prophet (sa) in the first place.

Treatment of the Captives

Thus, if the Najadis obtained the release of the prisoners of Banu Quraizah from the Muslims, this is nothing out of the ordinary.

However, authentic narrations disclose that these prisoners remained in Madinah, and according to custom, the Holy Prophet (sa) distributed them into the guardianship of various Companions. Afterwards, some from among them paid the value of their ransom and obtained freedom. Others were released by the Holy Prophet (sa) as an act of benevolence.

In time, these people gradually became Muslim at their own will. History records the names of 'Atiyyah Quradhi, 'Abdur-Rahman bin Zubair bin Batiya, Ka'b bin Sulaim and in particular Muhammad bin Ka'b, who later became a Muslim of great standing.'

Treatment of the Captives

His Holiness (aba) said that the Holy Prophet (sa) delivered a verdict on this occasion which shows the vastness of his mercy and the fact that he was a champion for women.

The Holy Prophet (sa) said that any woman who was distributed or obtained at a ransom, if they had a small child then the child must not be separated from the mother.

Similarly, two young sisters must not be separated until they reached the age of maturity. This was the conduct of the 'Mercy for All Peoples' towards women and even prisoners and opponents.

His Holiness (aba) said that today, we observe the conduct of Muslims being that they drive other Muslims out of their homes, which then diminishes the honour of Muslims in the sights of others. His Holiness (aba) prayed that may Allah grant sense to the Muslims.