

A Critical Analysis of Dr. Bill Warner's Allegations Regarding the Jews of Banu Qurayza

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Abstract

Orientalists have missionary emotions regarding Islam. They cannot tolerate the glory and rapid spread of Islam. That's why they spread fear, doubts, and reservations against the Quran, Hadith, Fiqh, and Seerah. Among the list of many prejudiced, inequitable, and unfair orientalists, Dr. Bill Warner is one of them. He has some speculation regarding affairs with the Jews in his book "The Life of Muhammad". Like many other orientalists, Bill Warner also cited the story of the killing of Jews in Ghazwa Qurayza, relying on weak and fabricated narrations, to falsely portray the image of Prophet Muhammad S.A.W. as merciless and brutal. However, leading authorities and scholars have regarded these narrations as unauthentic and weak. Contrary to all these fabrications, Prophet Muhammad's teachings emphasize mercy, justice, and compassion. Therefore, this article is related to the allegations of Dr. Bill Warner regarding affairs with the Jews and concludes that he failed to maintain his objectivity in the description of his ill will. We aim to protect the uninformed and less aware Muslims, intellectuals, and youngsters from the pseudo and cynical views of the Orientalists.

Keywords: seerah, orientalist, Jews, the life of Muhammad, Bill Warner

Version of Record

Online/Print:

30-06-2025

Accepted:

30-05-2025

Received:

30-01-2025

Introduction

Due to the enchanting affect of Sharia Islam, millions of people enter into Islam on one side but on the other side, preachers of every religion consist of people who are opponents of Islam, among whom the orientalist are ahead of all. The study of orientalist about sharia Islam is based on inverse method. They determine the results based on their own reasons. They make up their minds about Islam beforehand and when they start writing, they rely on baseless narrations.

Further, they particularly believe in narrations which support their stances. Basically, the orientalist, due to their jealousy and narrow vision, object the religion of Islam, the Seerah of Muhammad S.A.W. and the Hadiths. They spread misconceptions about the past and frustration about the future among the modern educated youth. The methodology of their writings lacks logic and research.

Creating doubts about Islam and promoting Islamophobia is favorite pastime of the orientalist. That's why they make baseless arguments in support of their stances about Islam and apart from this, they take support of weak and fabricated Hadiths.

They target Quran and Hadith, Jurisprudence, Islamic history and even the Seerah of Prophet Muhammad S.A.W. To portray the Prophet Muhammad S.A.W. as a cruel person, they took support of the warriors' deaths in Ghazwa Qurayza and expressed their views about that. Pertaining to that, they attempted to distort the certain facts. The person who took up the pen in this regard is an American orientalist – Dr. Bill Warner.

Dr. Bill Warner is a physicist and besides that, he is known as a famous critic of Islam. He founded an organization in 2006 about Islamic Studies, called "Center for the Study of Political Islam (CSPI).¹

Bill Warner was born in 1941 at United States of America. He got his PhD degree in Physics and Applied Mathematics from a popular University "North Karolina State University" in 1968. Basically, he is a research scientist, a businessman and a university professor. Although he has no proper certificate about Islamic teachings, but according to him, he started getting awareness regarding the same when he was thirty years old. Based on that, he founded CSPI in order to promote further research by making the political angle of Islamic ideas a basis. The author declares the Political Islam that part of Islamic philosophy which is related to non-Muslims. He examines the trigonometry of Islam, that is, Quran, Seerah (biography of Muhammad S.A.W.) and Hadith (narrations of Prophet Muhammad S.A.W.), by utilizing scientific methodology and analysis.²

In 2013, the author formed "Center for Study of Political Islam International (CSPII)" at Brno city of Czech Republic. This organization translates the books of the author and publishes them in different countries worldwide.³ Besides that, the organization also conducts trainings and lectures on different topics and emphasizes research on Political Islam.

According to the author, he focuses on the political aspects of Muslims' ideology which are related to the disbelievers (non-Muslims) and not on the prevailing basic beliefs of Muslims. The author says that Muslims have deliberately made their books difficult to read and understand. So, he undertook to arrange the Islamic philosophy in a manner that even a common man could easily read and understand it.⁽⁴⁾

The books of the author are actually comprised of the preamble and proposition that Islam must be described as a political Islam. He points out on his own the contradiction in human rights between Islam and Western liberalism. He describes "political Islam" which he also calls "Islamism" by saying that it is a name of belief and ideology that seeks to dominate and control public politics in society and not this ideology simply provides religious teachings to the human personal life.⁵

The author Bill Warner is an American intellectual and orientalist whose sole purpose of life, according to him, is collecting materials and writing against the teachings of Islam till the last breath of his life. Foregoing to this effort, the author has picked up the pen.

To prove the Jews innocent, he takes support of these words in his book "The Life of Mohammad: The Sira":

"That same day the angel Gabriel came to Mohammed at noon. He asked if Mohammed were through fighting. Gabriel and the angels were going to attack the last Jewish tribe in Madinah. Gabriel said, "Allah commands you to go to the Jews. I am headed there now to shake their stronghold." Mohammed put the Jews under siege. They surrendered and submitted to the judgment of Saed, an old ally. The Jews decided to let a Muslim they thought was their friend, Saed, deliver judgment if they surrendered to Mohammed. Saed's judgment was simple. Kill all the men. Take their property and take the women and children as captives. Mohammed said, "You have given the judgment of Allah." The captives were taken into Madinah. They dug trenches in the marketplace of Madinah. It was a long day, but 800 Jews were beheaded that day. Mohammed and his twelve-year-old wife, Aisha, sat and watched the slaughter the entire day and into the night. The Apostle of Allah had every male Jew killed.

The Bani An-Nadir and Bani Qurayza violated their peace treaty with Mohammed. He exiled the former and treated the latter with lenience, allowing them to remain in their lands in Madinah. When the Bani Qurayza fought Mohammed again, he killed their men and distributed their women and children as slaves among the Muslims. Those who came to Mohammed and embraced Islam were granted safety. He exiled all Jews from Madinah.

Only one of the female Jews was killed. She sat with Aisha the entire

time the males were being beheaded and laughed and talked.

*Then a voice called the Jew's name and Aisha asked why she was being called. The Jew said that she had done something. She was taken away and beheaded. The details of this killing are vague. Mohammed took the property, wives and children of the Jews, and divided it up amongst the Muslims. Mohammed took his one-fifth of the slaves and sent a Muslim with the female Jewish slaves to a nearby city where the women were sold for pleasure. Mohammed invested the money from the sale of the female slaves for horses and weapons."*⁶

The Prophet Muhammad S.A.W. had made a treaty with the Jews at the beginning of establishment of Madinah and gave them peace and freedom in their lives, wealth, religion and everything. But when the Quraysh wrote a letter to them about incitement and threats, they became revolting. When the Prophet Muhammad S.A.W. wanted to renew the treaty, the Banu-Nazir refused and were exiled but the Banu-Qurayza made a new agreement, and they were given peace.⁷ Sahih Muslim narrates this:

"عَنْ ابْنِ عُمَرَ أَنَّ يَهُوذَا بْنَ النَّضِيرِ وَفُرَيْطَةَ حَارَبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي النَّضِيرِ وَأَقْرَبَ فُرَيْطَةَ وَمَنْ عَلَيْهِمْ"⁸

Abdullah Bin Umar narrates that the Jews of Banu Nazir and Qurayza fought against Prophet S.A.W., so the Prophet S.A.W. exiled Banu Nazir and allowed the Banu Qurayza to stay and showed favor to them.

When Banu Nazir were exiled, their chiefs "Hayi Bin Akhtab and Abu Rafi `Salam Bin Abi al Haqiq migrated to Khyber and established a state there. The battle of Ahzab was the result of their efforts. They visited the tribes of Arabia, started countrywide instigation and together with Quraysh attacked on Madinah.

Banu Qurayza were holding the treaty till then, but Hayi Bin Akhtab instigated them until they broke the covenant. Then he promised them that in case the Quraysh gives up during the attack, he will live with them leaving Khyber. Hence, he fulfilled his commitment of being loyal. Qurayza announced participation in the battle of Ahzab and when defeated they brought Hayi Bin Akhtab, the biggest rival of Islam.⁹

After Ahzab, the Prophet S.A.W. ordered the people not to open the weapons yet and to move forward towards Qurayza. The Qurayza, if behaved with peace and reconciliation, would have been given peace after reliable settlement but they had decided to counter. Ali R.A, while moving ahead from the army, reached to their castles, they started abusing the Prophet Muhammad S.A.W. So, they were besieged and continued for almost a month. Eventually they requested to accept any decision made by Saad Bin Maaz R.A. Saad Bin Maaz R.A. and his tribe Os were ally of Qurayza and both tribes were pledged to each other. Relation of both these Arabian tribes was more stronger than a tribesmen to each other. The Prophet S.A.W. accepted their request.¹⁰ The Saad's decision of killing fighters, imprisoning women and children and declaring their wealth as booty¹¹ was made according to

Torah.¹²

The authors of Seerah have stated the number of victims as more than 600. Among them apart from killing of men, a woman's killing has also been stated who was killed in retribution of a Sahabi's martyrdom.¹³

The orientalist¹⁴ have raised objections of cruelty and brutality regarding Banu Qurayza and considered their numerous killings as cruelty. It seems appropriate to do research on the mentioned narrations regarding figures of victims in the Qurayza incident, so that to find the correct situation.

The Quran describes this incident as follows:

"وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا * وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّوها وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا"¹⁵

"And those of the people Of the Book who aided Them – God did take them Down from their strongholds And cast terror into Their hearts, (so that) Some ye slew, and some Ye made prisoners. And He made you heirs Of their lands, their houses, And their goods, And of a land which Ye had not frequented (Before). And God has Power over all things".

A group among commentators of Quran agree that these verses were revealed about Banu Qurayza¹⁶. The mentioned verses do not state about figure. There is mention of killing of one group and imprisonment of another.

In the books of Seerah, the incident of Banu Qurayza is mentioned as follows:

1- قال ابن إسحاق: "ثم استنزلوا فحبسهم رسول الله صلى الله عليه وسلم بالمدينة في دار بنت الحارث امرأة من بني النجار ثم خرج رسول الله صلى الله عليه وسلم إلى سوق المدينة، التي هي سوقها اليوم فخذق بما خنداق ثم بعث إليهم فضرب أعناقهم في تلك الخنادق يخرج بهم إليه أرسالا وفيهم عدو الله حيي بن أخطب وكعب بن أسد رأس القوم وهم ست مائة أو سبع مائة والمكثر لهم يقول كانوا بين الثمان مائة والتسع مائة وقد قالوا لكعب بن أسد وهم يذهب بهم إلى رسول الله صلى الله عليه وسلم أرسالا يا كعب ما تراه يصنع بنا؟ قال: أي كل موطن لا تعقلون؟ ألا ترون الداعي لا ينزع وأنه من ذهب به منكم لا يرجع؟ هو والله القتل! فلم يزل ذلك الدأب حتى فرغ منهم رسول الله صلى الله عليه وسلم"¹⁷

Ibn Ishaq narrates that Banu Qurayza, when came down (following the decision of Saad Bin Maaz), the Prophet S.A.W. brought them to Madinah and imprisoned them at the home of Bint-e-Haris (A woman of Banu Najjar). Then the Prophet Muhammad S.A.W. came to the market of Madinah, which still exists today and there some trenches were dug, then the Jews of Banu Qurayza were called and killed. They would come in small groups and be killed. Among them were Allah's enemy Huyayy bin Akhtab and their leader, Kaab bin Asad as well. The Jews were six hundred or seven hundred. And anyone who increased the number said it eight hundred or nine hundred. When the people were being brought and killed, they asked Kaab: what is being done to our people? Kaab replied: Don't

you understand that whoever among us is taken, does not return; I swear by Allah; these people are being surely killed. This continued unless the Prophet S.A.W. was done of killing all of them.

Apart from the above mentioned *Isnad*, Ibn-e-Jareer Tabari, narrating this from Ibn-e-Ishaqin Tarikh al-Tabari and Tafsir al-Tabari, narrated with the following *Isnad*:

2- "حدثنا ابن حميد قال حدثنا سلمة قال حدثني محمد بن إسحاق عن عاصم بن عمر بن قتادة عن عبد الرحمن بن عمرو بن سعد بن معاذ عن علقمة بن وقاص الليثي قال قال رسول الله لسعد لقد حكمت فيهم بحكم الله من فوق سبعة أرقعة -----" ¹⁸

3- "قال ابن إسحاق ثم استنزلوا فحبسهم رسول الله ص في دار ابنة الحارث امرأة من بني النجار ----- القوم وهم ستمائة أو سبع مائة المكثرون لهم يقول كانوا من الثمانمائة إلى التسع مائة" ¹⁹

The axis of mentioned *Isnad* revolves around **Ibn Ishaq**. The first *Sanad* has been narrated by Ibn Hisham from Ibn Ishaq and similarly Imam Tabari has also narrated with reference to Ibn Ishaq, upon which narrators of Hadiths have some observations.

Imam Malik Bin Anas says about Ibn Ishaq: ²⁰ "دجال من الدجاجة"

Zahabi said: "He has been influenced of Shia and Qadriya beliefs" ²¹.

Nisayi said: "ليس بالقوى"

Dar Qutni said: ²² "لا يحتج به"

Ibn Hajr considers this "a strange story". ²³

In another chain of narrations (*Sanad*), a narrator is Muhammad Bin Hamid Bin Hayyan Tamimi who is not trustworthy ثقة (trust worthy). ²⁴

Abu Ishaq Juzjani said: "هو غير ثقة".

Yaqoob Bin Sheeba said: "كثير المناكير".

Dar Qutni called him: ²⁵ "مختلف فيه"

Ibn Hajr-al-Asqalani said: He is a weak Hafiz and Ibn Muin has a good opinion about him.

Imam Bukhari said: ²⁶ "فيه نظر" about which Hafiz Ibn Kathir al-Damashqi says: "Imam Bukhari's sayings "سكتوا عنه" or "فيه نظر" is said to be the lowest and most severe cross-examination but he uses words very gently in cross-examinations." ²⁷

Maghazi al-Waqidi states about the incident in the following manner:

4- "فحدثني عبد الرحمن بن عبد العزيز عن عبد الله بن أبي بكر بن حزم قال كانوا ستمائة إلا عمرو بن السعدى وجدت رتمته ونحا قال ابن واقد: خروجه من الحصن أثبت" ²⁸

5- "وحدثني موسى بن عبيدة عن محمد بن المنكدر قال كانوا ما بين ستمائة إلى سبعمائة وكان ابن عباس رحمه الله يقول كانوا سبعمائة وخمسين" ²⁹

Waqidi's stated narrations have also contradictions in numbers, that is, these two narrations mention five, six and seven hundred. The Hadith Scholars (*Muhadditheen*: narrators of Hadiths) did not consider Waqidi

trustworthy, and they called him a storyteller.

"وَقَدْ ضَعَفَهُ الْجُمْهُورُ وَنَسَبَهُ إِلَى الْوَضْعِ الرَّازِي وَالنَّسَائِي" ³⁰

Majority of Hadith Scholars declared it Zaeef (weak). Imam Razi and Imam Nasai have attributed him as a fabricated narrator (that is narrator of forged Hadith).

Imam Abu-al-Hassan-al-Haythami said:

"الواقدي: وهو ضعيف" ³¹

Waqidi is a Zaeef narrator;

"الواقدي وهو متروك" ³²

Waqidi is matruk (abandoned);

"متروك عندهم متهم بالكذب" ³³

According to the Hadith Scholars, Waqidi is abandoned and accused of lying (muttaham bilkazab).

In another Sanad there is Musa Bin Ubaida who is Zaeef (weak) narrator. Ali bin Madini said: "ضعيف، يحدث بأحاديث مناكير"

Al-Dharmi and Yahya bin Moin and Imam Ahmad called him *Zaeef* (Weak) and also said:

"لأنه روى عن عبد الله بن دينار أحاديث مناكير" ³⁴ وقال أحمد: مشهور ضعفوه، لا يحل الرواية عنه" ³⁵

Ibn Asakir narrating from Hassan Basri stated that the number of those who died in it is three hundred.

6- "و انا ابو عمر احمد بن عبد الجبار العطاردى انبانا يونس بن بكير الشيباني عن سنان بن شبيب

الحنفي عن الحسن قال نزلت قريظة على حكم سعد بن معاذ فقتل رسول الله صلى الله عليه وسلم منهم ثلاث مائة وقال لبقيتهم انطلقوا إلى أرض المحشر فأنا في آثاركم يعني أرض الشام فسيرهم إليها" ³⁶

And Abu Umar Ahmad bin Abdul Jabbar Al' Attar, narrated from Yunus bin Bukair Al-Shaybani, from Sinan bin Shabeeb Al-Hanafi, from Al-Hasan: The tribe of Banu Qurayza surrendered to the judgment of Sa'd bin Mu'adh. Prophet Mohammad S.A.W. killed 300 of them and said to the rest: "Go to the land of gathering (Al-Mahshar) "meaning the land of Syria (Sham). "I will be behind you" So he sent them there.

This narration is Zaeef (weak). In the chain of transmission, one narrator is Sannan bin Shabeeb Hanfi who is unknown. Ibn Addi said about Abu Umar Ahmad bin Abdul Jabbar al-Attardi:

"رأيتهم مجتمعين على ضعفه، ولم أر له حديثا منكرا، إنما ضعفوه بأنه لم يلق أولئك"

Mateen Hazarmi said:

"كان أحمد العطاردى يكذب" ³⁷

Dar al Qutni said:

"لا بأس به"

Imam bin Ahmad also stated 'four hundred' in Musnad Ahmad. The narration is as follows:

7- "حَدَّثَنَا حُجَيْبٌ وَيُونُسُ قَالَا حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ -----نَزَلُوا عَلَى حُكْمِ سَعْدٍ فَأَرْسَلَ إِلَيْهِ فَحَكَمَ أَنْ تُقْتَلَ رِجَالُهُمْ وَيُسْتَحْيَا نِسَاؤُهُمْ وَذُرَارِيُّهُمْ لَيْسَتْ عَلَيْهِمْ بِحِمِّ الْمُسْلِمِينَ"-----³⁸

Isnad mentioned in the footnote and among the *Isnad*, one narrator is Abi al-Zubair. Abu Zubair is a *Tabi 'I* (Successor of the companions of Prophet S.A.W.). Imam Muslim has taken Hadiths from him as evidence (*Hujjat*) in his *Sahih*. Al Bukhari has taken his narration by combining him with another narrator and did not take his sole narration as evidence (*Hujjat*).³⁹

Imam Yaqoob Bin Sheeba Says:

"He is reliable and truthful (ثقة صدوق) and not too much far from weakness (ضعف)"⁴⁰.

Abu Hatim says:

"لا يحتاج به"⁴¹

Evidence (Hujjat) is not taken from him.

Imam ibn Abi Hatim says: I asked about Abu Zubair from Abu Zarea al-Razi and he said:

"روى عنه الناس. قلت يحتاج بحديثه؟ قال: إنما يحتاج بحديث الثقات"⁴²

People narrate from him. I asked, can his narrated Hadiths be taken as Hujjat? He said, Hujjat can only be taken from hadiths of trustworthy people.

Hafiz ibn Hajar says:

"صدوق إلا أنه يدللس"⁴³

He is reliable but commits Tadlees (hides facts).

According to the scholar of Jarah-wa-Ta`adil, the mentioned chain of narration is weak, and it is not valid to use them as proof or evidence.

There is a narration from Shahab Zahri in *Kitab Amwal* in which the number of victims is shown as forty and that seems factual, which is stated as follows:

8- "حدثنا حميد ثنا عبد الله بن صالح ، حدثني الليث بن سعد ، حدثني عقيل ، عن ابن شهاب ، أن رسول الله صلى الله عليه وسلم غدا، إلى بني قريظة ، فحاصروهم حتى نزلوا على حكم سعد بن معاذ ، فقضى بأن يقتل رجالهم ، وتقسم ذراريهم ، وأموالهم ، فقتل منهم يومئذ أربعون رجلا ، إلا عمرو بن سعد فقال رسول الله صلى الله عليه وسلم: إِنَّهُ كَانَ يَأْمُرُ بِالْوَفَاءِ، وَيَنْهَى عَنِ الْعَدْرِ، فَلِذَلِكَ نَجَّاهُ"⁴⁴

Narrated by Hamid, from Abdullah bin Saleh, from Al-Lait bin Sa'd, from Aqil, from Ibn Shihab: The Messenger of Allah S.A.W. went to Banu Qurayza and besieged them until they surrendered to the judgement of Sa'd bin Maaz. Sa'd judged that their men would be killed, their children would be taken captive, and their wealth would be distributed. About 40 men were killed that day, except Amr bin Sa'd. The Messenger of Allah S.A.W. said: "He would command to be loyal and would forbid betrayal, so he was pardoned.

In this narration, the number of 'forty' is quoted from Ibn Shahab Al-

Zuhri and the chain of narration is also trustworthy, however, there is a difference of opinion of Abdullah bin Saleh bin Muhammad bin Muslim al-Juhani Katib al-Layth. But despite that, many of the Hadith Scholars have authenticated him and that is why the Hadith is Hasan al-Isnad (good in chain) and the narration is also supported by logical reasoning. Moreover, it also resolves the matter of contradiction found in narration of seven hundred and nine hundred.

Hadith of Sahihain

There are Hadiths of Sahihainin which clearly mention the word “المقاتلة”, that is, those Hadith in which “مقاتله” meaning the warriors who have been announced the punishment of death, and in which there is no specific mention of number, only the word “مقاتلة” has appeared.⁴⁵

Narration of Abu Saeed Al Hazri.

"حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلٍ بْنِ حَنْثَلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا نَزَلْتُ بَنُو فُرَيْطَةَ عَلَى حُكْمِ سَعْدٍ هُوَ ابْنُ مُعَاذٍ، بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ قَرِيبًا مِنْهُ، فَجَاءَ عَلَى جَمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُومُوا إِلَى سَيِّدِكُمْ فَجَاءَ، فَجَلَسَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ، قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسَبَى الذَّرِيَّةُ، قَالَ: لَقَدْ خَشِيتُ فِيهِمْ بِحُكْمِ الْمَلِكِ⁴⁶

“Sulaiman bin Harb narrated to us, he said Shuba narrated to him, Saad bin Ibrahim narrated from him, Abu Umama (who was son of Sahal bin Hanif), narrated from him that Abu Saeed al Khudri R.A. narrated that when Banu Qurayza surrendered and came down from fort on the condition of mediation of Saad bin Maaz R.A., the Prophet S.A.W. called him (Saad Bin Maaz R.A.). He due to being injured, was staying there at the same place nearby. He came riding on a donkey. When he reached near the Prophet S.A.W., the Prophet S.A.W. said: stand up towards your chief (dismount him). Finally, He got down and sat near the Prophet S.A.W. Then the Prophet S.A.W. said that the people (Banu Qurayza) have surrendered on the condition of your mediation (so you should decide). He said, “then my decision is to kill the fighting men and to make their children slaves”. The Prophet S.A.W. said: you have decided according to the command of Allah”.

In the above narrations, instead of mentioning any explicit number, the word “muqatilah” has been used, the singular of which is “muqatil” which means warrior; those who fight and those who attempt to kill”.⁴⁷

Narration of Aisha R.A.

In the narration of Aisha R.A., the word “سبي النساء” is added whereas the mentioned narration of Saeed al-Khudri only states “الذرية”. There is a narration of Aisha R.A. which is based on Abdullah bin Numir al-Hamzani, that is a long narration which mentions this saying of Saad R.A.:

قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ: أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسَيَّ النِّسَاءُ وَالذَّرِيَّةُ، وَأَنْ تُقَسَّمْ أَمْوَالُهُمْ⁴⁸

“Saad R.A. said: I decide about them that those who are capable of fighting should be killed, and their women and children should be imprisoned, and their wealth should be distributed”.

Both the abovementioned narrations are most correct with respect to the authenticity (*Sanad*) as both are agreed upon narrations and apart from Shaykhin (شيخين), other narrators (*Muhaddiths*) have also narrated.

In terms of the text, there is some addition in the narration of Aisha R.A., which is not found in narration of Abu Saeed al-Khudri. Similarly, the word “مُقَاتِلَةُ” has also been narrated from Tabi`een (تابعين) in some *Mauqoof* (موقوف) narrations, among whom Saeed Bin Musayyib⁴⁹ and Arwah bin al-Zubayr⁵⁰ are the narrators.

In fact, among all the narrations mentioned, instead of any explicit number, the word “مُقَاتِلَةُ” has appeared, singular of which is “مُقَاتِلٌ”. Its meaning is ‘warrior’, ‘fighting’ and ‘those who try to kill’.⁵¹ This word refers to real warriors, that is a person who went down to the battlefield and fought, or those nobles and leaders who had broken the covenant, that is مقاتل بالفعل or it means مقاتل بالقوة, that is, those having capability of fighting. In terms of this, the word refers to those youths of Banu Qurayza who were able to fight and could take up weapons etc.

But there is no such indication in the mentioned narrations which could make us certain about the types of *maqataleen* (warriors) upon whom this punishment was imposed on.

Hadiths Explicitly mentioning the word ‘Al-rijal’(men).

Following are the narrations mentioning⁵² ‘الرجال’ (Al-Rijal), that means the punishment was specifically given to the men of Banu Qurayza.

The Narration of Abdullah bin Umar R.A.

"عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَارَزَتِ النَّصِيرُ، وَفَرِيطَةُ، فَأَجْلَى بَنِي النَّصِيرِ، وَأَقْرَ فَرِيطَةَ وَمَنْ عَلَيْهِمْ، حَتَّى خَارَزَتْ فَرِيطَةَ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعٍ، وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ"⁵³

Ibn Umar R.A. said that Banu Nazeer and Banu Qurayza (when broke the treaty with the Prophet S.A.W.) entered into the war. That is why, the Prophet S.A.W. exiled the tribe of Banu Nazeer but did not exile Banu Qurayza and became kind to them. Then Banu Qurayza also entered into the war. That is why, the Prophet S.A.W. let their men killed and distributed their women, children and assets among the Muslims. Some of the people of Banu Qurayza were separated from the rest, because they had sought refuge from the Prophet S.A.W. and the Prophet S.A.W. had given them refuge and they accepted Islam. The Prophet S.A.W. had exiled all the Jews of Madinah including the Jews of Banu Qaynuqa, the tribe of Abdullah Bin

Salam R.A. The Jews of Banu Haritha along with other Jews of Madinah were exiled.

Some facts regarding the research of Islamic scholars on text of the Hadith are as follows:

The Opinion of Ibn Khaldoon:

Such exaggerations and multiplicity of contradictions sometimes make it impossible to reach to the real truth or at least to come closer to the fact. In this regard, Ibn Khaldoon's words are worth noticing:

"وكتيرا ما وقع للمؤرخين والمفسرين وأئمة النقل المغالط في الحكايات والوقائع، لاعتمادهم فيها على مجرد النقل غثاً أو سمياً، لم يعرضوها على أصولها، ولا قاسوها بأشباهها، ولا سبروها بمجيار الحكمة، والوقوف على طبائع الكائنات، وتحكيم النظر والبصيرة في الأخبار فضلوها عن الحق وتاهوا في بيداؤ الوهم والغلط؛ ولا سيما في إحصاء الأعداد من الأموال والعساكر إذا عرضت في الحكايات إذ هي مظنة الكذب ومطية الهذر ولا بد من ردها إلى الأصول وعرضها على القواعد"⁵⁴

"Many historians, exegetes, and narrators have often erred in their accounts and events due to relying solely on transmission, whether good or bad, without verifying them against their sources, comparing them to similar instances, or testing them against the standard of wisdom. They failed to grasp the nature of events and didn't apply critical thinking and insight to the reports. As a result, they strayed from the truth and became lost in a sea of misconceptions and errors. This is especially true when quantifying numbers, such as finances and armies, in stories, as these are prone to falsehood and serve as a means for idle chatter. Therefore, it's essential to trace them back to their origins and evaluate them according to established principles."

He further states:

"وقد نجد الكافة من أهل العصر إذا أفاضوا في الحديث عن عساكر الدول التي لعهدهم أو قريباً منه، وتفاوضوا في الأخبار عن جيوش المسلمين أو النصارى، أو اخذوا في إحصاء أموال الجبايات وخراج السلطان ونفقات المترفين وبضائع الأغنياء الموسرين، توغلو في العدد"⁵⁵

"We see most of the people of our time when they engage in conversation about the number of troops of government of their time or recent past, or when they discuss the number of armies of Muslims and Christians, or when they estimate the taxes and tributes (Khiraj), or expenses and assets of the rich, then they exaggerate the numbers and go beyond the prevailing limits".

Apart from this, the Quran mentions:

"وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ"⁵⁶

And no one who carries a burden will carry someone else's burden.

Looking into this verse, it is deduced that the nobles of Banu Qurayza who participated in the war were destined into punishment and that

punishing the rest of innocent people is against the principles of Islam.

Had the Qurayza behaved amicably, they would have given peace after a satisfactory settlement, but they had decided to fight. Ali R.A. when moved ahead from the army towards the fort, they openly abused in honor of the Prophet S.A.W. and besides broke the agreement.⁵⁷

Yaseen Mazhar Siddiqui writes:

"Those killed in Ghazwa Banu Qurayza were tyrants and criminals and their number was not more than a dozen. It is not right that ordinary people of Banu Qurayza were killed and sold as slaves."

Yaseen Mazhar Siddiqui agrees to Barkaat Ahmad and W.N. Arafat. The arguments and evidence of both these men are not only worthy of consideration but also excellent examples of correct narrations and intellectual criticism.⁵⁸

Opinion of Muhammad Jawad Mughnia:

Saad Bin Maaz's decision was absolutely according to the agreement. They had given guarantee not to help the enemies of Muslims and if they took any such step, they would be killed, and their women and children would be imprisoned, and their property and wealth would be confiscated.⁵⁹

Allah says in the Quran:

*"وَإِنْ تَكُونُوا أَيْمَانَكُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَسْتَهْزِئُونَ"*⁶⁰

And if they violate their oaths after their covenant and revile your religion, fight those leaders of infidelity- verily, no oaths will hold in their case, that haply they may desist.

*"فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ"*⁶¹

So, if they cease, let there be no hostility except to those who practice oppression.

Opinion of Barkaat Ahmad

*"It is quite surprising that the commander like the Prophet S.A.W. having expertise in the art of war and discipline of forces would go so far to Madinah with about five thousand prisoners, of whom nine hundred were to be killed and would bury the dead in middle of his city. It would have been far better, far more appropriate and far safer to have finished this matter outside their own forts and the women and children would have been brought to Madinah"*⁶².

Barkaat Ahmad also considers the whole incident against the reality.

It is experience of the psychologists that executioners, gravediggers and morticians whose income relies on the deaths of others, live so close to death, day and night that they cannot protect their personalities from the unconscious feelings of blood guilt and terror. After the killing, Ali R.A. and Zubayr R.A. were in internal turmoil. Their lives are like open books, and they were free of psychological affects. It has also been said that after killing the

men the women and children were sent to Najd to sell them and buy horses and weapons in exchange of them.⁶³

Barkaah Ahmad writes that these are also not right according to the custom of that time. At that time, after the war, the Jews always bought their captives from Arabs.⁶⁴

According to Barkaah Ahmad, the number of killed men cannot be more than sixteen or seventeen and those who were killed were leaders of Banu Qurayza. One of them is Hayi bin Akhtab who was given punishment together with Banu Qurayza. He was chief of Banu Nazir and the decision to help the rivals in Ghazwa Khandaq must have been made by his leaders. That is why the punishment given to them could not be given to the entire tribe. Among them, who were in the forefront in opposing the Prophet S.A.W., Ibn Ishaq mentioned seventeen names of the leaders in his list.⁶⁵

Opinion of Shāfi'īyyah

"قَالَ الشَّافِعِيُّ: مَنْ انْتَقَضَ عَهْدُهُ بِقِتَالٍ يُقْتَلُ، وَإِنْ انْتَقَضَ عَهْدُهُ بِغَيْرِهِ لَمْ يَجِبْ إِذَا لُغِيَ مَأْمَنُهُ فِي الْأَطْهَرِ، بَلِيخْتَارًا لِإِمَامٍ فِيهِ قِتْلًا أَوْ رِقًّا أَوْ مَنًّا أَوْ فِدَاءً"⁶⁶

According to Sha'fi, whoever breaks the agreement due to war, will be killed. And if his oath is broken for any reason other than this (war), then it is obvious that it is not necessary to take him to his place of peace, but the Imam has the authority to either kill him or make him slave or release him without payment or release him on receiving ransom.

Opinion of Hanābalah

"أَمَّا الْحَنَابِلَةُ، فَلَمْ يُعْرِضُوا بَيْنَ أَسْبَابِ النَّقْضِ فِي الرَّوَايَةِ الْمَشْهُورَةِ، وَقَالُوا: خِيَرَتُ الْإِمَامِ فِيهِ بَيْنَ أَرْبَعَةِ أَشْيَاءَ: الْقَتْلُ وَالْإِسْرَاقُ وَالْفِدَاءُ وَالْمَنْ، كَالْأَسِيرِ الْحَرْبِيِّ؛ لِأَنَّهُ كَافِرٌ قَدْ رَنَّا عَلَيْهِ فِي دَارِنَا بِغَيْرِ عَهْدٍ وَلَا عَقْدٍ، فَأَشْبَهَ اللَّصَّ الْحَرْبِيَّ، وَخَرَجَ مَقْتُلُهُ بِسَبَبِ نَقْضِ الْعَهْدِ إِذَا أَسْلَمَ"⁶⁷

Hanbali made no distinction between the reasons for denial of the famous narrations. He said that an Imam has the power to do four things: to kill, to enslave, to receive ransom and to release without payment, like a prisoner of war, because he is such a disbeliever over whom we have power in our country without any contract or treaty. So, he becomes like a thief of war and if he accepts Islam, it is forbidden (haram) to kill him for breach of covenant.

Collective Opinion of Aḥnāf, Shāfi'īyyah, Hanābilah)

"هَذَا، وَلَا يُبْطَلُ أَمَانُ دُرَيْتِهِمْ وَنِسَائِهِمْ بِنَقْضِ عَهْدِهِمْ عِنْدَ جُمْهُورِ الْفُقَهَاءِ (الْحَنَفِيَّةِ وَالشَّافِعِيَّةِ وَالْحَنَابِلَةِ) لِأَنَّ النَّقْضَ إِنَّمَا وَجَدَ مِنَ الرِّجَالِ الْبَالِغِينَ دُونَ الذَّرِيَّةِ، فَيَجِبُ أَنْ يَخْتَصَّ حُكْمُهُ بِهِمْ، وَيُعْطَهُمْ مِنْ كَلَامِ الْمَالِكِيِّ أَنَّهُ تُسَرَّقُ دُرَيْتُهُمْ"⁶⁸

According to the Islamic Jurisprudents (Hanfi, Shafi'i and Hanbali), breaking their oaths does not cause cease of protection of their children and women, because the breach of covenant has been found from grown men, not from their children. Therefore, it is obligatory that the ruling applies

specifically to them. And according to Malikia, it makes sense to enslave their children.

Muhammad S.A.W. treated the Jews very generously. While living in Madina, He S.A.W. made such arrangements for peace and security with them through the treaty of Madina. This fact has been acknowledged even by some orientalists that the attitude of Prophet Muhammad towards Jews was very generous and compassionate.

According to Stanley Lan Poole:

"Muhammad, treated them so kindly, so long as kindness was possible....They were to practice their several religions unmolested".⁶⁹

According to William Muir:

"We might even concede that the conduct of their leaders amounted to treason against the city, and warranted a severe retribution".⁷⁰

American Law

According to the present day's American Law, the punishment for treason is death, the contents of which under Chapter 115 (Crime and Criminal Procedure), Section 2381 is as below:

2381 Treason

"Whoever, owing allegiance to the United States, levies war against them or adheres to their enemies, giving them aid and comfort within the United States or elsewhere, is guilty of treason and shall suffer death, or shall be imprisoned not less than five years and fined under this title but not less than \$10,000; and shall be incapable of holding any office under the United State."⁷¹

Islam centers on the personality of Prophet Muhammad S.A.W. and a person enters into the circle of Islam only after having faith in the blessed personality of the Prophet S.A.W. Loving the Prophet Muhammad S.A.W. more than the world and everything in it, is the essential requirement of faith. The source and pivot of our understanding of all the teachings of Islam and even the Quran itself originates from and revolves around the esteemed personality of the Prophet Muhammad S.A.W. Moreover, the Quran has repeatedly emphasized obeying of the Prophet S.A.W. as tantamount to obeying Allah Himself. Such pivotal importance of giving respect to the personality of Prophet Muhammad S.A.W. requires to also uphold the highest esteem and honor for the esteemed position, dignity, and virtues of the Prophet Muhammad S.A.W.

Anyone, who assaults the revered dignity of the Prophet Muhammad (S.A.W.), the Benefactor of Humanity and the Mercy to the Worlds, should be punished in this life. As evident from incidents of the era of Prophet S.A.W., He agreed to punish such blasphemers or He Himself assigned His loyal

companions to subdue such oppressors.

Conclusion

The narrations of Saḥīḥayn and some narrations of the books of Seerah about the killed persons of Ghazwa Bani Qurayza, which have been described above, mention the word “مقاتلة” (*Muqāṭalah*), which is plural of the word “مقاتل” (*Muqāṭal*), that means fighter. So, it has two probabilities, that is, those persons who actually fought in war, or those who was capable of fighting in war.

The extrinsic evidence refer it to those who actually fought are meant. Similarly, some other narrations mention a word “رجال” (*Rijāl*), which is plural of the word “رجل” (*Rajul*). This was mentioned that the word “رجل” is also used in the sense of perfection or intensity, that is, in Arabic linguistics, '*Rajul*' is also used as an adjective to describe a strong, great, or prominent person, such as a leader. So, in this context, it means the leaders and chiefs of Banu Qurayza and obviously they were the people who were the masterminds behind the breach of covenant. Hence, it is evident that the word “رجال” (*Rijāl*) is synonymous with the word “مقاتلة” (*Muqāṭalah*), meaning there is no contradiction between the two words.

Apart from this, the *Isnad* (chain of narrations) of narrations mentioning exquisite number, are narrated from either Weak (ضعيف), or obsolete (متروك), or unknown (مجهول) narrators, that is why those narrations are not correct with respect to *Isnad* (chain of narrations). However, the narrations which mention اربعون, that is, there is specification of the number of 'forty', have authentic *Sanad* (chain of narrations) as compared to other narrations. These consist of neither obsolete narrators, nor such narrators whose distinctiveness is unacceptable. In terms of that, this number seems authentic and reasonable as well. Probably as many were their leaders and chiefs who were actually the fighters.



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2001), Hadith #1511, 3896; Muslim, *Al Jāmi' al-Ṣāḥih*, Hadith # 1389-1769

¹² "When you attempt to attack on a city, first convey a message for reconciliation. If they accept the offer of reconciliation and they open doors for you, it will result in making slaves of all citizens of there and if instead they deny to reconcile, besiege them, and when your God gives you their possession, kill their men and the rest including their children, women, animals and whatsoever available in the city, become booty for you".

Old Testament, Deuteronomy 20:10

¹³ Abu Dawud Sulayman bin Ash'ath, *Sunan Abū Dāwūd*, Hadith #2673

¹⁴ M.J. Kister, *The Massacre of Banu Qureza*, (1986), p: 64-81

¹⁵ Sūrah Al Aḥzāb: 26-27

¹⁶ Isail bin Umer Ibn Kathir, *Tafsīr Al Qur'ān al Aẓīm*, (Zia ul Quran Publication, 2004).

¹⁷ Muḥamad bin Hisham, *Sīratun Nabī*, 2: 240-241

¹⁸ Muḥammad bin Jarer Al-Tabari, *Tārīkh al Rusul wal Mulūk*, (2014), 2: 588.

¹⁹ Al-Tabari, *Tārīkh al Rusul wal Mulūk*, (2014), 2: 588.

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²¹ Muḥammad bin Osman Al Dhahabi, *Tadhkirah al-Ḥuffāz*, (Beirut: Dār al Kutub al 'Ilmiyyah, 1998), 1: 30

²² Al Dhahabi, *Tadhkirah al-Ḥuffāz*, 1: 130; Muḥammad bin Osman Al Dhahabi, *Siyar A'lām al-Nubalā'*, (Cairo: Dār al Ḥadīth, 2006), 7: 51

²³ Ibne Hajar Al Asqalani, *Tahdhīb Al Tahdhīb*, (Beirut: Dār al Ma'rifah, 1959), 9: 45

²⁴ Al Asqalani, *Tahdhīb Al Tahdhīb*, 9: 131

²⁵ Al Asqalani, *Tahdhīb Al Tahdhīb*, 9: 131

²⁶ Muḥammad bin Ismail al-Bukhari, *Al-Tārīkh Al-Kabīr*, (Beirut: Dār Ṭawq al-Najāh, 2002), 1: 29

²⁷ Ismail bin Umer Ibn Kathir, *Ikthiṣār 'Ulūm al-Ḥadīth*, 1: 32

²⁸ Muḥammad Bin Umar Al-Waqidi, *Al-Maghāzī*, (Beirut: Dār al Kutub al 'Ilmiyyah, 1789), 1: 517

²⁹ Al-Waqidi, *Al-Maghāzī*, 1: 517

³⁰ Abu Hafs bin Ali bin Ahmad Ibn e Mulqin, *Al Badar Al Munīr fī Takhrij Al Aḥādīth wa 'Aṣr Al Waqia'ah fī Sharḥ al Kabīr*, (Riyadh: Dār Al Hijrah lil Nashar, 2004), 5: 324

³¹ Ali bin Abubakar bin Sulayman Al Haythami, *Majmū' al Zawā'id wa Manba'ah Al Fawā'id*, (Dār al Ma'mūn, 2004), Ḥadīth # 431

³² Ahmad bin Ali Ibn Hajar al Asqalani, *Al Tamyīz fī Talkhīṣ Takhrij Aḥādīth Sharḥ al Wajīz*, (Dār Aẓwā' al Ṣalaf, 2007), Ḥadīth # 84-83

³³ al Asqalani, *Al Tamyīz fī Talkhīṣ Takhrij Aḥādīth Sharḥ al Wajīz*, Ḥadīth # 92

³⁴ Al Dhahabi, *Al Kāmil al Zu'afā' Al Rijāl*, 7: 324

³⁵ Muḥammad bin Ahmad Al Dhahabi, *Al Mughnī fī Al Zu'afā'*, 2: 17

³⁶ Ali bin Hussain Ibn Asakir, *Tārīkh Dimishq*, (Dār al Fikr), Ḥadīth # 360

³⁷ Al Dhahabi, *Siyar A'lām al-Nubalā'*, 13: 56

³⁸ Ahmad bin Muḥammad bin Hanbal, *Al-Musnad*, (Mo'assasah al-Risālah, 2001), Ḥadīth # 14773

³⁹ Yahya bin Sharf Al-Nawawi, *Tahdhīb Asmā' wal Lughāt*, 2: 232

⁴⁰ Al Dhahabi, *Tahdhīb al Kamāl*, 26: 408

⁴¹ Muḥammad bin Idress Abu Hatim, *Al Jarḥ wal Ta'dīl*, 8: 76

⁴² Abu Hatim, *Al Jarḥ wal Ta'dīl*, 8: 76

⁴³ Abu Hatim, *Al Jarḥ wal Ta'dīl*, 8: 76

⁴⁴ Zanjawyh, *Kitāb al-Amwāl*, (KSA: Dār al-Kutub Al-Islāmiyyah, 1982), Ḥadīth # 359

⁴⁵ Ibn Ishaq, *Kitāb al-Maghāzī*, Ḥadīth # 4121, Muslim, Ṣaḥīḥ Muslim, Ḥadīth # 1728;

- Aḥmad b. Ḥanbal, *Al-Musnad*, Ḥadīth # 11128. (The entire chain of narrations is based on this chain of narration. (شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلٍ بْنِ حَنْتَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ))
- ⁴⁶ Al-Bukhari, *Ṣaḥīḥ al-Bukhārī*, Ḥadīth # 3043.
- ⁴⁷ Abū al-Qāsim Ḥusayn b. Muḥammad Al-Aṣṣḥāhānī, *Al-Mufradāt fī Gharīb al-Qurʾān*, (Damascus: Dār al-Qalam, 1797), 1: 559.
- ⁴⁸ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Ḥadīth # 4122; Muslim, *Ṣaḥīḥ Muslim*, Ḥadīth # 1729; Aḥmad b. Ḥanbal, *Al-Musnad*, 40: 336. All the Chain of narrators revolve around this chain: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
- ⁴⁹ In Dalail un Nabuah, the narration of Saeed al Musayyab: فَحَكَمَ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وَتُقَسَمَ أَمْوَالُهُمْ. Al-Aspahani, Hussain bin Muhammad, *Dalā'il al-Nabuwah*, (Beirut: Dar al Nafais, 1986).
- ⁵⁰ In the narration of Urwa Bin Zubair: فَقَالَ سَعْدٌ رَضِيَ اللَّهُ عَنْهُ: أَخَكُمُ فِيهِمْ بِأَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَيُقَسَمَ سَبِيَّتُهُمْ، وَتُؤْخَذَ. Suleman bin Ahmad bin Ayub Al Tabrani, *Al-Mu'jam al-Kabīr*, (Cairo: Maktabah Ibn Taymiyyah, 1994), Ḥadīth # 5327
- ⁵¹ Al-Aṣṣḥāhānī, *Al-Mufradāt fī Gharīb al-Qurʾān*, 1: 255
- ⁵² Muslim, *Ṣaḥīḥ Muslim*, Ḥadīth # 1799; Abū Dāwūd, *Sunan Abī Dāwūd*, Ḥadīth # 3005; Aḥmad b. Ḥanbal, *Al-Musnad*, Ḥadīth # 9397.
- ⁵³ Al-Bukhari, *Ṣaḥīḥ al-Bukhārī*, Ḥadīth # 2028
- ⁵⁴ Ibn Khaldūn, *Tārīkh Ibn Khaldūn*, 1: 7.
- ⁵⁵ Ibn Khaldūn, *Tārīkh Ibn Khaldūn*, 1: 9
- ⁵⁶ Sūrah Bani Isrā'īl: 15
- ⁵⁷ Shiblī Nu'mānī, *Sirat al-Nabī*.
- ⁵⁸ *Ma'ārif*, (India: Shiblī Academy, 2018), vol. 20.
- ⁵⁹ Muḥammad Jawād Mughniyah, *Isrā'iliyyāt*, (Beirut: Dār al-Jawād, 1404 AH), p: 26.
- ⁶⁰ Sūrah al-Tawbah: 12
- ⁶¹ Sūrah al-Tawbah: 193
- ⁶² Barakāt Aḥmad, *Rasūl-i Akram aur Hijāz*, pp: 131-132.
- ⁶³ Barakāt Aḥmad, *Rasūl-i Akram aur Hijāz*, pp: 131-132.
- ⁶⁴ Barakāt Aḥmad, *Rasūl-i Akram aur Hijāz*, pp: 140-144
- ⁶⁵ Barakāt Aḥmad, *Rasūl-i Akram aur Hijāz*, p: 147
- ⁶⁶ Al-Khaṭīb Al-Shirbīnī, *Mughnī al-Muḥtāj*, 4: 258-259.
- ⁶⁷ Al-Buhūti, *Kashshāf al-Qinā'*, 3: 144; Al-Khaṭīb Al-Shirbīnī, *Mughnī al-Muḥtāj*, 8: 459-529.
- ⁶⁸ Al-Khaṭīb Al-Shirbīnī, *Mughnī al-Muḥtāj*, 4: 259; Al-Buhūti, *Kashshāf al-Qinā'*, 3: 144; Ibn 'Ābidīn, *Radd al-Muḥtār*, 3: 277; Al-Mawsū'ah al-Fiqhiyyah al-Kuwaytiyyah, 7: 139.
- ⁶⁹ Stanley Lane-Poole, *The Prophet of Islam*, (Lahore: National Book Society, 8 McLeod Road, 1959), p: 26.
- ⁷⁰ William Muir, *The Life of Muhammad from Original Sources* (Edinburgh, 1923), p: 322.
- ⁷¹ <https://www.law.cornell.edu/uscode/text/18/2381>