

Suspicion of the Revenge of Prophet Muhammad (Pbuh) Against the Jews of Banu Qurayza and the Response to it

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Abstract

The enemies of Islam, in the past and present, want to destroy the whole Islam, by questioning Muslims about their beliefs, distorting the just rulings of Islam, and challenging the Noble Qur'an and the Prophetic Sunnah, as they are the main source from which Muslims derive their rulings and everything related to their lives and last. There have been many forms of these challenges, especially the stabbing against the Prophet. They challenged his prophethood and message, and aroused suspicions and slanders about his life.

Among these contests: Their claim that the Prophet (ﷺ) was killing prisoners of war; They infer that the Jews of Banu Qurayza were rooted out, and he took vengeance on them with the utmost revenge; thirst for bloodshed, and a love to kill, burn and destroy, and that Banu Qurayza conspired against the Prophet (ﷺ) and his esteemed companions; It was just rumors and lies made by Muslims in order to justify the killing and slaughter of Banu Qurayza.

Therefore, it was necessary for us to confront this frenzied campaign, reject these suspicions, and refute them with evidence and irrefutable arguments, and among these arguments is that the Banu Qurayza betrayed the covenant with the Messenger of Allah, and threatened the Muslim women and children, and helped Quraish during their siege of Muslims, so the punishment of the Prophet was just by killing. Both the laws of war and the laws of peace alike acknowledge what the Prophet did to Banu Qurayza, because it is a just punishment and a sound preventive measure to protect Muslims from their evil and protect them from their ploy.

Keywords: Suspicions and Responses – The Prophet (ﷺ) - The Jews of Banu Qurayza – Orientalists.

Introduction

Since the Prophet (ﷺ) disseminated his Dawah to all people, and the enemies of Islam spared no effort in fighting this religion and its honorable Messenger (ﷺ), and they used various ways and methods to question Islam and block it, and among these methods, irony, mockery and insulting of the Messenger (ﷺ), and his message, and throwing him with various accusations and descriptions with the aim of repelling people from him, misleading the believers in him, and weakening their powers, sometimes they accuse him of lying, sometimes with witchcraft, sometimes with insanity, and sometimes by arousing suspicions about his personality and message.

This confrontation with the enemies of Islam continued after his migration to Medina, and this confrontation was represented by the Jews residing in Medina. They aroused suspicions about the Prophet (ﷺ) and his Dawah, so they claimed that the Prophet (ﷺ) derived his religion and Dawah from the Torah, and that he had personal ambitions to extend his hegemony over Medina.

The Christians had a share of this confrontation. In the pre-medieval period, some writers appeared who raised suspicions about the personality of the Prophet (ﷺ) and among them: John of Damascus (676-749 AD) who claimed that the Prophet (ﷺ) took instructions from Buhairy the monk to write the Holy Qur'an.

During the period of Islamic influence in Spain, the Church began to raise suspicions about the personality of the Holy Prophet (ﷺ), which caused a great impact on the union of European forces during the Crusades, and among the most prominent of what was written offensive writings about the Prophet at this time, Martin Luther (1483-1563 AD); He claimed that the Prophet was afflicted with epilepsy, and the sounds he heard were as if they were a revelation a part of his illness.

Many orientalists followed his path, who acquired the personality of the Prophet (ﷺ) and raised suspicions about his prophethood and morals (ﷺ), and a group of Muslims followed them who imbibed this perverted thought to undermine the Messenger of Islam (ﷺ).

The attacks of the Prophet (ﷺ) continued in recent times, the most recent of which was what the President of the State of France Emmanuel Macron insulted Islam and the Noble Prophet (ﷺ), and claimed that this was freedom of expression.

In this research, we will present in it the suspicions of the enemies of Islam that are still repeating them, namely their claim that the Prophet (ﷺ) used to kill prisoners of war. And that (ﷺ) he rooted out the Jews of Banu Qurayza, and took vengeance on them with the utmost revenge; A thirst for bloodshed, and a love to kill, burn and destroy, and that Banu Qurayza conspired against the Prophet (ﷺ) and his honorable companions; It was just rumors and lies made by Muslims in order to justify the killing and slaughter of Banu Qurayza.

Objects of research

1. Invalidation of the claim of revenge of the Prophet (ﷺ) against the prisoners of war.
2. A statement of the betrayal of the Jews of Banu Qurayza to the Messenger of Allah ﷺ .
3. Statement of punishment of the just Prophet for Banu Qurayza.
4. Proof of betrayal of the Jews of Banu Qurayza to the Messenger of Allah.
5. Prove the just punishment that the Prophet did to Banu Qurayza.

Research Methodology

I followed in this research the inductive approach: by tracing these claims and falsehoods through the books of enemies of Islam, such as: The Orientalist William Muir in his book: The Life of Muhammad. p.322 and the Orientalist: The Orientalist Gibbon, In his book: The Muslims. (andOclely.S. the Saracens, Pp:35-36) Gibbon,E, and I have also followed in research the analytical approach: to analyze those ideas, opinions and claims; And a statement of its contraindication.

Research problem

We will try to answer these important research questions, including:

1. What is the truth of the claim of the revenge of the Prophet (ﷺ) from the prisoners of war?
2. What is the truth about the betrayal of the Jews of Banu Qurayza to the Messenger of Allah(ﷺ)?
3. What is the truth of the punishment of the Prophet (ﷺ) for Banu Qurayza?

Research structure

The research consists of an introduction, a preface, two topics, a conclusion, an index and references.

The first topic: The suspicion of the revenge of the Prophet (ﷺ) against the Jews of Banu Qurayza.

The second topic: The response to the suspicion of the revenge of the Prophet (ﷺ) against the Jews of Banu Qurayza.

Preface

Defining concepts is one of the first tasks in scientific research, and this research included some terms; That should be known, and the truth of it. Among these terms: the Jews, and Banu Qurayza.

First: the introduction of Jews:

The origin of the word Jewsin the language is due to the verb: huud (هُود) Al-Ha, Al-Awa, and Al-Dal: a root that indicates Peace and quiet. They say: (Tahuwed): Meaning: gentle walking. And they say: Huwada, when he sleeps. And (Huawdah): means the peace among the people.

Al-Mohawada: Al-Muwada (IbnFaris, 1399 Hijri – 1979 AD. Part 6, page 18).

First Topic: The suspicion of revenge of the Messenger of Allah, may Allah's prayers and peace be upon him, against the Jews of BaniQureizah

It depicts the enemies of Islam and those who plague its principles and rulings; That the Messenger of Allah - may Allah's prayers and peace be upon him - eradicated the Jews of BaniQureizah, and took vengeance on them with the utmost revenge; Thirst for bloodshed, and love to kill, burn and destroy, and that Bani-Qureizah conspired against the Messenger of Allah - may Allah's prayers and peace be upon him - and his honorable companions; It was just rumors and lies made by Muslims in order to justify the killing and slaughter of BaniQureizah.

And those plagues considered that BaniQureizah were prisoners and oppressors, and it was the duty of the Muslims and Muhammad - may Allah's prayers and peace be upon him - to pardon and forgive them instead of killing and burning them.

These are some of the fabrications and lies of the enemies of Islam conveyed to the Messenger of Allah - may Allah's prayers and peace be upon him - and his dealings with the Jews of BaniQureizah:

1- Orientalist Gibbon says when discussing the issue of BaniQureizah and their war with the Messenger of God, may Allah's prayers and peace be upon him.

“As soon as the parties withdrew, Muhammad (may Allah's prayers and peace be upon him) took the initiative to eradicate the human race hostile to him from the sons of BaniQureizah.”

(Gibbon, E) and Ocley. S. the Saracens, Pp:35-36)

He did not mention the reasons for the Messenger of Allah - may Allah's prayers and peace be upon him - to punish them. Rather, it suggests to the reciter that the Messenger of Allah - may Allah's prayers and peace be upon him - had a strong hatred for BaniQureizah.

2- Orientalist Muir Says:

“Muhammad - may Allah's prayers and peace be upon him - killed eight hundred men indiscriminately, and subjected all the women and children of the tribe to servitude; It is a terrible brutality.”

(Muir, W. the life of Muhammad. p.322)

Several articles were posted on some Arab websites that espouse the thought of atheism, the attack on religions in general, especially the religion of Islam, and his Messenger (may Allah's prayers and peace be upon him). The writer says:

“Muhammad - may Allah's prayers and peace be upon him - and his companions launched an attack on a Jewish Arab tribe - BaniQureizah - in Medina in the year five of the Hijra, because a few people from the Qurayza tribe assisted Al-Ahzab and Quraysh, and conspired with them against the Muslims, but the aid did not happen at all, it is only rhetoric and rumors.

Muhammad, may Allah's prayers and peace be upon him, was just returning from Alkhandaq invasion, so the alleged Gabriel came to him with his angelic army (the truth is that I consider them myths and prescriptions from the Prophet of Islam, and sometimes I say that they are just lies and fabricating stories

to find any justification for killing Bani Qurayza, because of their danger to the Muhammadiyah message and their refusal to comply of the new religion), and Gabriel told him what his words mean: Did you lay down your weapon? But the angels did not lay down weapons (!), and Gabriel ordered him to go to fight BaniQureizah. So Muhammad - may Allah's prayers and peace be upon him - besieged them for 25 days, and cut off from them all the necessities of life and approached perdition, they thought of several ways to get rid of this calamity, but the best and closest of them was surrender, and they found a suitable solution. So they addressed Muhammad - may Allah's prayers and peace be upon him - and asked for his mercy and forgiveness, but Muhammad - may Allah's prayers and peace be upon him - had delegated their matter to SaadIbnMuadh. Who had just returned from Alkhandaq invasion and was injured, so he ruled to kill their men, take their women captive, plunder their money and land, and distribute the women, money and offspring to the Muslims.

Muhammad - may Allah's prayers and peace be upon him - was supposed to present the most wonderful meanings of tolerance and forgiveness upon ability, and perhaps his tolerance for them would be a reason for their Islam, because the tribe surrendered and they are considered as prisoners and oppressors, so what is the reason for shedding blood and striking their necks? Muhammad - may Allah's prayers and peace be upon him - did not have a word or opinion on the matter, as he assigned the task to SaadIbnMuadh, as Muhammad - may God's prayers and peace be upon him - said to SaadIbnMuadh: I have ruled by the judgment of Allah, meaning that Muhammad - may Allah's prayers and peace be upon him - agreed to SaadIbnMuadh's decision to hit the necks of the men of BaniQureizah, although they surrendered and asked for pardon, so where is the pardon when able? Was SaadIbnMuadh a prophet who was revealed to him and not uttered by whims?! The way their men were killed, if we imagined it, was terrifying, and indicates a very brutal barbarism by digging trenches and striking the neck of every Jew. While their women were crying while they were captives and screaming, asking Muhammad - may Allah's prayers and peace be upon him - pardon their men.

(Imagine the scene); after killing them, they buried them, and it became a mass grave! Biography books say their number is 700 and some Muslim historians said from 800 to 900 men, so that not all members of the BaniQureizah tribe were involved in treason, and the Islamic books did not mention according to my knowledge that Muhammad - may Allah's prayers and peace be upon him - kept them .. Except for a hadith in which they said, "And there were men left from Qurayza who joined Muhammad and then converted to Islam." and of course, it is impossible for them to join the killer of their men and those who have captivated and enslaved their women, but they were forced to follow them."

(Al-Fares, Issue: 3584)

Second Topic: the response to the suspicion of revenge of the Messenger of Allah, may Allah's prayers and peace be upon him, against the Jews of BaniQureizah

The battle of the Messenger (may Allah's prayers and peace be upon him) interacting with the Jews of BaniQureizah is a historical battle. It is referred to by the Holy Qur'an, and it is proven in the hadiths of the Messenger (may Allah's prayers and peace be upon him), and transmitted by the books of the Messenger's biography.

Dealing with historical facts must be based on his time and place, so we cannot apply the current agreements and laws related to human rights and the treatment of prisoners; on an event that occurred centuries ago, every time and place has its own rules that suit it.

From this standpoint, the battle of "the killing of the men of BaniQureizah and the captivity of their women and children" should be evaluated, and the reader should note that the purpose of this reading is an explanation in the light of what is known historically and not justification for the act, and that saying that "this matter was in force" does not necessarily mean agreement the analyst has him or his disagreement with him.

First, let us evaluate the judgment of murder in that battle.

At that time - and even before it until after the Middle Ages - something like "killing fighters and capturing women and children" was not surprising, if we read, for example, in a book like "Religion and History of Violence" (by Karen Armstrong) about the behavior of leaders in the ancient world after the fall of cities, in Asia and ancient Iraq and elsewhere, we will find that it is a recurring scene.

And if we read in a book like "The Civilization of Egypt and Iraq" (by Burhan al-Din Dallu) about the writings of the kings of Assyria and Babylon after the battles, they are proud of the number of dead, prisoners, and captives, we would notice the prevalence of the matter. Indeed, reading ancient Jewish history in books such as "History of Jerusalem" by Firas Al-Sawah and "Political history of the Jews" by Dr. Ali AbdFatouni, to find that the kings and leaders of the Jews in the kingdoms of Israel and Judea were practicing the same behavior not only against the enemies, but against each other as well. Rather, this practice remained by armies until modern times.

So since it is a "precedent" that Muslims have created, it is not.

Also, what is applicable in wars was that allies or pledges, if one of them violates the covenant or the alliance, then he exposes himself to the punishment of his ally if he wins, and usually the punishment of the breach of the covenant was the same as the punishment of a traitor. Although most modern laws punish the traitor with a penalty less than death in peacetime, they punish him with death in wartime. (It is a well-known expression: "treason in time of war." (www.ida2at.com/the-jews-of-bani-qureizah)).

The question here is: Was there an alternative to killing the Jews of BaniQureizah?

"For the beginning, it was not logical that Muslims should forgive BaniQureizah after their treachery. There was no precedent for this in any history for any people to forgive those who betrayed him in time of war. Also, expulsion - like Bani Al-Qaynaqa and Bani Al-Nadir - was not an option, why?

Because the "Al-Ahzab" battle alerted Muslims to the fact that Khaybar had turned into a stronghold for the Jews expelled from Medina. The Bani Nadir, when they were punished by expulsion for breaking the neighborhood and coexistence treaty concluded after the emigration, their leader was raising gold jewelry and shouting with a vow: "This is my preparation to raise and lower the land." Indeed, this man - Salam IbnAbi Al-Haqiq - was among the delegation that instigated the invasion of the Quraish and its allies of Medina, Also, those expelled funded the campaign.

And when the Bani Al-Qaynaqa was expelled - also because they broke the era of neighborhood - Abdullah IbnAbiIbnSalul Al-Khazraji - described in Islam as "the head of the hypocrites" - said that they were 400 Notor and 300 Dare (Notor: meaning not armored, and Dare: that is, carrying the shield). They have prevented me from black and white, that is, take over his protection. The Messenger wanted to kill them as punishment for their treachery, but he gave them to Ibn Abi, so they traveled to Khaybar.

So everyone who was expelled was moving with his money and his fighting ability. Was it smart to leave 700 fighters to join an anti-Muslim "base"?

Their slavery was not an option either. Imagine 700 slaves in Medina, available to them with harmful tools such as agricultural, blacksmithing, or industrial equipment, and within each of them a curse against the defeated. What are we waiting for before we anticipate the moment some or all of them revolt against most of them?

In general, there was a trend at that time to clean AlmadinaAlmonawara of hostile elements or those of questionable loyalty, which appeared after that when Omar bin Al-Khattab ordered that none slaves of the "non-Arab and non-Muslim" reside in AlmadinaAlmonawara or its surroundings (and the only exception was Abu Lu'lu'ah, who later assassinated Omar bin Al-Khattab.)

Therefore, there was no solution but killing ... not as revenge, but as a (security necessity). Therefore, the matter was not "to satisfy the blood lust and revenge" as inventors claim.

The Messenger Muhammad in Bani Qurayza incident did nothing but what any military commander would do in this Arab society, which was a cruel warrior society in which the individual accepts that once he coming of age, he will be liable to kill or to be killed, and the tribe/ clan knows that it has It finds itself

in an instant and has taken responsibility for the decisions of its leaders or the actions of any member of the tribe. the leader knows that sometimes he has to make tough decisions to protect the interest of his human tribe". (www.ida2at.com/the-jews-of-bani-qureizah)

Banu Qurayza are among the warriors, the aggressors, and the treacherous; They were not prisoners of war to be included in the mercy of the Prophet, peace be upon him, and they were not at war with the Muslims. Rather, they were allied neighbors governed by an agreement and treaty, forming a national unity with the Muslims, bound to jointly defend AlmadinaAlmonawara against any aggression. But they appeared more dangerous than the enemies, and eviler than them. They spend the night to plan for people who secure them and grant them the rights of neighbors and the duties of the defendants, so they were like the traitors, conspirators, colluding with the enemy over their nation and their homeland in the case of the ongoing war, and this is high treason, which has nothing in all laws except for a quick execution of capital punishment. Their situation here differs clearly from that of BanuQaynuqa and Banu Nadir. BanuQaynuqa has already appeared Hatred from their mouths, spread terror and suspicion, and has seen malicious propaganda as an indelible weapon. As for Banu Nadir agreed to kill the Messenger, and allied with some hypocrites to fight. But they never get a chance to execute. (Al-Khouly, 1401 AH., 1924 AD, Part 2, p.: 131-132)

When Banu Qurayza wanted treachery to Allah's Messenger, peace be upon him, The sons of their tribe warned them, which one of them is AmribnSaadi. He said:

"O Jews, you were covenanted Muhammad, not to ally one of his enemy, and to ally Muhammad, peace be upon him, against aggressors. Then, you breach the covenant that was concluded between you and him, but I did not violate it and did not share you the treachery. So, if you refuse to enter Islam, stand firm on Judaism and pay Muhammad, peace be upon him, Al jizyah, By Allah, I do not Know if he will accept it or not. They said: We do not recognize to pay the Arabs Al jizyah, we prefer that Muhammad kill us! he said: I am innocent of you. (Waaqidi, 1409 AH., 1989 AD., VI.1, p: 503)

The Prophet (peace and blessings of Allah be upon him) concluded with the Jews of Banu Qurayza more than one covenant, and they revoked them. The Almighty said: (They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.) (Surat Al-Anfal: 56)

HuyayyibnAkhtab came to invite the Jews of Banu Qurayza to violate the covenant with the Messenger of Allah and talk to their master, Ka`b Al-Qurazi, and said:

"Oh HuyayyibnAkhtab, **we entered covenant** with Muhammad, we have not seen him only honest, By Allah, Muhammad was not violated any covenant concluded with us, and he was the best neighborhood. Huyayy said: Woe! I have come to thee sea and the glory of eternity, Quraysh with their leaders and masters, BanuKinanah stayed at Rumah, and Gtefan with their leaders and masters and they stayed at Naqma. All of them have led the horses rode camels, the number of ten thousand, and horses a thousand horse, and many weapons, and Mohammed cannot escape from us. All of us covenanted and agreed not to go back up until kill Muhammad and his companion. Ka`b said "Woe to you !!you came to me with feeling of shame forever,lighteningthundering cloud with nothing. I am in a vast deep sea, do not able to protect my home, I have property, boys and women, go back, I do not need your offer. Huyayy said: Woe to you!! I want to speak to you.

Ka`b said: I do not. Huyayy said: By Allah, you did not close the door except you fear me to eat from it with you, so I would not put my hand into it. So, he opened the door and Huyayy entered and starts use all tricks until convinced him. Then, Ka`b said I willconsult the masters of Jews. Huyayy said: They authorized you to take a decision, and still pressed him until turned him away from his opinion (Al-Waqidi, 1409 AH. 1989 AD., p.: 456)

Banu Qurayza's betrayal of the Messenger of Allah was confirmed by the testimony of the Holy Qur'an and these many narrations support this betrayal.

Banu Qurayza was not satisfied with violating the covenant with the Prophet, and standing on neutrality. But they participated in the conspiracy and intrigue with the parties against the Messenger of Allah.

"It was narrated that al-Harith bin Fadil said: The Banu Qurayza wanted to attack the on Almadina Almonawara at night, they sent Huyayyibn Akhtab to Quraish to provide them by thousand men, and Gtefan also provide them by thousand men to attack on Almadina Almonawara.

The Messenger of Allah, peace be upon him, knows that, and the affliction become great. So, the Messenger of Allah, peace be upon him, sends Salamah bin Aslam bin Harish Al ashkali with two hundred men, and Zaid bin Haritha with three hundred guarding Almadina Almonawara and speak over with at-Takbir (Allah is the Most Great). Al-Waqidi, 1409 AH. 1989 AD., p. 460)

Indeed, these people of the Jews of Bani Qurayza raided defenseless women and children and no one safeguarding them, "Safiyyabint Abd al-Muttalib was in fortified place with no safeguarding, along with the group and Hassan with them. Ten of the Jews, headed by Ghazal Ben Smool of Quraizah at day came and attacking and throwing the fort, and one of them come near to the door of the fort wants to enter, Safiyya confining her dress, then took wood and hit him and cut his head, killing him, then his companion escaped." (Waaqidi, 1409 AH. 1989 AD., p: 462)

In addition to violating the covenant and betraying of Banu Qurayza and threatening Muslim women and their children. Some sources narrated that Banu Qurayza used to supply Quraish during its siege to the Muslims with dates, barley, and even animal fodder.

(Al-Halabi, 1400 AH, Part 2, p.: 647)

What is better from Sheikh Gad Muhammad Ahmad Ramadan's saying about the rights of these treacherous people from the Banu Qurayza and their deserving of this punishment, so he said:

The Banu Qurayza have dragged themselves to this judgment that befell them, and it took the lives of their men, and robbed their women and children of the blessing of freedom, and if they remained on their covenant, what happened to them would not have befallen them, and they would remain safe in their homes, but it is the hatred that drives people to perdition and drives them to annihilation, the penalty which happened to the Banu Qurayza of the same type of their work. If the parties were to succeed in storming Medina, the Muslims would have reached this fate that the Banu Qurayza became to, and was the Prophet (ﷺ) could treat them as the Bani Qaynuqa and Bani al-Nadir treated before, and satisfy with deporting them from Madinah as he deported those? No, he could not do that. Because experience has shown that deportation is not enough, as they may mobilize armies and prepare the tribes against the Prophet (ﷺ) and his companions, as happened the previous time, and the nature of the crime committed by the Banu Qurayza differs from the crime of both Bani Qaynuqa and Bani al-Nadir, yes, all the crimes are unjustified treason and treachery. However, the crime of Banu Qurayza was more dangerous than the previous two crimes, because the Muslims were in each of them if they were able to defend themselves, and their position at the time of the Banu Qurayza crime was fraught with danger as a result of the tight siege that the parties hit around Medina. They can defend themselves, and had it not been for Allah's kindness to them, they would have wiped out the last of them.

Therefore, it was not possible to keep these people, until they drew a wiser plan and plotted that they were destroying the state of Islam, seducing people from their religion and returning it to ignorance as it was before the appearance of the Prophet, peace be upon him.

The laws of war and the laws of peace alike acknowledge what the Prophet (ﷺ) did to Banu Qurayza, because it is a just punishment and a sound preventive measure to protect Muslims from their evil and protect them from their ploy, so that they can spread the call of truth and establish security and peace across the planet, and remove immorality and evil from all its corners. (Ramadan, Issue: 116. p.8).

Conclusion

Praise be to Allah, Lord of the worlds, by whose grace good deeds are completed, and may Allah bless our Prophet Muhammad (ﷺ) - the best of Allah's creation, the Seal of the Prophets and Messengers, and may Allah be pleased with the Companions and Followers and their followers in kindness until the Day of Judgment. And after...

I have finished - With the grace of Allah Almighty- the study of this research, which was entitled: "Suspicion of the Prophet's Revenge and Response to the Jews of Banu Qurayza". I came out of this study with results, the most important of which are:

1. The enemies of Islam, in the past and present, want to destroy all of Islam, by questioning Muslims' beliefs and distorting the just rulings of Islam.
2. The Banu Qurayza are among the warriors, the aggressors, and the treacherous; They were not prisoners of war because they were included in the mercy and compassion of the Prophet, peace be upon him, and they were not at war with the Muslims, but rather they were allied neighbors governed by an agreement and treaty
3. That Banu Qurayza betrayed the covenant with the Messenger of Allah (ﷺ), and threatened the Muslim women and their children, and helped the Quraysh during their siege of Muslims, so the punishment of the Prophet (ﷺ) with death was just.
4. The laws of war and the laws of peace alike acknowledge what the Prophet (ﷺ) did to Banu Qurayza, because it is a just punishment and a sound preventive measure to protect Muslims from their evil and protect them from their ploy, so that they can spread the call of truth and establish security and peace across the planet, and remove immorality and evil from all its corners.

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