

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Quraidhah and America

A Breeding Ground for Treachery and a Fountain of Evil

Shaykh: Abu Yahya Al-Libi
(may Allah protect him)



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After a month of severe besiegement, along with tremors of fear, pangs of hunger and severe cold, surrounded by the enemy – a state which the Quran so perfectly describes:

﴿إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا
* هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا﴾

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.* There, the Believers were tried and shaken with a mighty shaking.” (Al-Ahzab: 10-11)

Umm Salamah, may Allah be pleased with her, used to say:

I was present with the Prophet (ﷺ) in the severest of battles we felt fear, such as al-Muraisee’, Khaiber, Hudaibiyah, Fat’h and Hunain. However, there was nothing more exhausting or more fearful to Allah’s Messenger (ﷺ) or us than Khandaq (The Trench). It was like the Muslims were in the most severe circumstances. We did not feel that our families were safe from Banu Quraidhah. Guard duty was set up around Medina until morning, and we could hear the cries of “Allahu Akbar” throughout the night.

Despite this all, Allah made a way out of this predicament for the Believers, and in a way they never imagined. It was a purifying trial, and also a great blessing.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

“O you who believe! Remember Allah’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is All-Seer of what you do.” (Al-Ahzab: 9)

The caravan of the confederates turned back without being able to heal their breasts or exact revenge. Rather, they were even more enraged and had nowhere to let out their anger. They left humiliated and remorseful after they had come all proud and haughty. They crossed desert and wasteland, mustering all they could and spending all that they gathered for the battle. Driven by their spite and malice, they reached the gates of Medina, laying their eyes on those who had killed and captured their leaders. However, in spite of all this, they were prevented from achieving their goals, and they returned empty-handed, the humiliation of a lifetime. Indeed, by Allah, it was such a grievous loss:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا﴾

“And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the Believers in fighting; and Allah is Strong, Mighty.” (Al-Ahzab: 25)

After this difficult battle, one filled with hardships and hunger, one which caused thoughts and eyes to run wild, one which left people sleepless... one in which there was so much work to be done that even the ‘Asr prayer was delayed from its fixed time, Allah’s Messenger returned home relieved of this difficulty, and tranquility descended upon him so that he could take his share of rest. But only a short while after he arrived, Jibreel (عليه السلام), the Strong and Trustworthy, appeared with the command to set out towards Banu Quraidhah. Aishah, may Allah be pleased with her, relates:

When Allah’s Messenger returned from Khandaq, he set down his weapon and took a bath. Then Jibreel (ﷺ) arrived, dusting off his head, and said, “You have put down your weapon? By Allah I have not put it down! Set out towards them!”

Allah’s Messenger (ﷺ) questioned, “Where?”

He pointed towards Banu Quraidhah. So then Allah’s Messenger set out in their direction. (Al-Bukhari and Muslim)

Allah’s Messenger (ﷺ) stood, roused his Companions in alarm, telling them to hurry and set off. He called out to them, saying, “Indeed none of you should pray ‘Asr except that they have arrived at Banu Quraidhah.” So the Companions, may Allah be pleased with them all, set off in groups until they reached their fort, and the Messenger of Allah (ﷺ) followed. When they arrived, they laid siege to them and skirmished with them. Al-Hakim related a narration, judging it as authentic according to the conditions set by Al-Bukhari and Muslim, that the Prophet (ﷺ) called out to them, saying:

“Brothers of monkeys and pigs!” to which they responded, “Abul-Qasim, You were not one who used profanity!” They remained in this state until they descended according to the judgement of Sa’d bin Mu’adh (رضي الله عنه), the leader of Al-Aws.

Abu Saeed Al-Khudri said,

Banu Quraidhah descended [from their forts], agreeing to be judged by Sa’d bin Mu’adh. Allah’s Messenger (ﷺ) sent someone to call him, and he came riding a donkey. When he neared the Masjid, he said to the Ansar, “Stand for your leader.” He then said, “These people descended after agreeing to be judged by you.”

He replied, “The able-bodied are to be killed, and their families are to be taken as slaves.”

The Messenger of Allah (ﷺ) said, “You have given Allah’s exact judgement in the matter.” (Al-Bukhari and Muslim)

So they killed all those who were of age, which totaled about four hundred, and in some narrations, between seven and eight hundred. Some even said that their number reached nine hundred.

The judgement given by Sa’d bin Mu’adh (رضي الله عنه), which was the exact judgement of Allah, in the case of Banu Quraidhah was extremely severe with huge consequences, and this was due to the severity of their action, the timing of their crime, and the fact that they were a hotbed for dangerous rebellion. The Muslims in Medina were facing the most serious of afflictions. The confederate enemies had gathered against them, reaching the closest proximity to the bastion of Islam, and hypocrisy was injecting its poison to weaken their support and shake their firm belief. Thus Banu Quraidhah took the opportunity, thinking that Islam and the Muslims would be the losers, baring their fangs and showing their true ignobility. They set their defenses, and the events took place, and in the end they were humiliated. Allah filled their hearts with terror as an exact recompense, and your Lord does not act unjustly towards anyone. Allah (ﷻ) said, mentioning their condition and reminding the Companions of the great blessing he conferred on them:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا * وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْنُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا﴾

“And those of the People of the Book who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, a group (of them) you killed, and a group (of them) you made captives. * And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.” (Al-Ahzab: 26-27)

This is a summary of how Banu Quraidhah were dealt with. Indeed one is taken aback by the severity of the punishment meted out to them, the exact judgement of Allah, the Master, from above the seven skies. From this, one becomes aware that this religion is one of mercy, yet one of slaughter; one of leniency, yet one of severity; one of softness, yet one of harshness; and one of gentleness, yet one of might. It does not introduce a sword in matters which require liberality, nor is it liberal when the matter requires a sword. It is not one-sided, subject to humiliation, trials and play, with the excuse that it is a religion of mercy; nor does it transgress the limits and cross the boundaries under the pretext [of the verse]: “...and be strict with them,” as Allah (ﷻ) has said in the Quran:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

“Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves.” (Al-Fat’h; 29)

He (ﷻ) also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾

“O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the Believers, stern towards the disbelievers,” (Al-Ma’idah: 54)

Allah (ﷻ) said in description of His Prophet (ﷺ):

﴿فِيمَا رَحْمَةً مِنَ اللَّهِ لَئِنَّ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” (Aali Imran: 159)

...but even then, Allah commanded him to be harsh with the disbelievers and hypocrites two times¹ in His Book, saying,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

“O Prophet! Make Jihad against the disbelievers and the hypocrites, and be harsh against them.” (Al-Tawbah: 73)

And He (ﷻ) also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً﴾

“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.” (Al-Tawbah: 123)

He then described the Prophet (ﷺ) as being merciful and lenient with the Believers:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

¹ Allah also commanded this in Al-Tahreem: 9, which has the same wording as the verse of Surah al-Tawbah which follows – translator.

“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the Believers full of pity, kind, and merciful.” (Al-Tawbah: 128)

[Poetry]

If it is said, “Be lenient!” he says, “Leniency has its time; leniency at its wrong time is ignorance!”

Another says: “I believe leniency at certain times is humiliation; but at other times honor and might.”

He called with the Guidance of the Book. Whoever does not respond is fought with the Guidance of the Quran and battalions.

The great scholar, [Muhammad Al-Ameen] Al-Shinqiti, may Allah have mercy on him, said:

Know that there are two methods in propagating Islam, one soft and one harsh. The soft way is to propagate Islam with wisdom and good admonishment, and to clarify its proofs in the best and most polite of ways. If this way is successful, well and good, and this is what is sought. But if it is not successful, it becomes an obligation to employ the harsh method, which is the sword, until Allah is worshipped alone and the Hudood are established, His commands are obeyed and His prohibitions are avoided. This is what is indicated in His (ﷺ) saying:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ...﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power...” (Al-Hadeed: 29)

In this verse is an indication to use the sword after establishing the proof. If books do not benefit, then it is obligatory to launch battalions. Allah (ﷻ) restrains and prevents through authority what He does not through the Quran.

Thus every issue must be given its due right and dealt with as required, and this is not in opposition to the balance and justice upon which the heavens and earth are built, or the beneficence brought by Islam and commanded by Our Lord, the Merciful.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed Allah commands justice, beneficence, and liberality to kith and kin; and He forbids all shameful deeds, and injustice and rebellion: He admonishes you, that you may take heed.” (Al-Nahl: 90)

Many people who have been soiled with contemporary defeatism and those who hearts have been drenched with the culture of submission to Western civilization – making it a scale for measuring justice, equity, humanitarianism, and human rights – whose habitude has become distorting things to please others, making things flashy to misguide people, diluting the religion, and creatively twisting their tongues with attractive words and phrases, traversed their imagination, perverse intellect and insane delusions in order to come up with things which could save them from being the targets of those who accuse Islam of being harsh and cruel, extreme in retribution (crossing all acceptable limits), and unmerciful, to whom the events of Banu Quraidhah exemplify. As a result, they came up with the most amazing of excuses, which even if they and their Western lords were pleased with, will never please their True Lord who revealed His Book in detail, and sent His Messenger with the Correct Guidance and the Religion of Truth, in order that it may reign superior over all other religions and ways of life, even if be hateful to the disbelievers.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

“Never will the Jews nor the Christians be pleased with you till you follow their religion. Say: ‘Verily, the Guidance of Allah is the only Guidance. And if you were to follow their desires after what you have received of Knowledge, then you would have against Allah neither any Wali (protector or guardian) nor any helper.’” (Al-Baqarah: 120)

Islam is in no need of defeatists to aid its cause, nor is it in need of confused and doubtful wavering individuals to explain its rulings. Let those who doubt proceed to others who doubt like them. As for those with firm knowledge, they are clear about their beliefs and ideas.

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

“Then We have put you on a clear way of (Our) commandment. So follow you that, and follow not the desires of those who know not.” (Al-Jathiyah: 18)

For this reason, the biggest mistake, or shall I say deviancy, which many of those who seek to improve the way Islam is viewed by the West (and how beautiful is already is, and needs no improvement!) is that they portray it as what it is not, disfigured and bandaged, fabricated, soiled with the excrement of their desires and the blood of their personal opinions. Anyone who is upright can see this, even if these poor fellows, due to their following conjecture and what suits their desires, see it as the true illuminated and clean picture of Islam, white is milk!

If the rulings of the religion were left in their original state, allowing them the take their proper course and using them in their proper circumstances, not ascribing to them things they do not entail, people would witness to their truth; their hearts would submit to them, they would feel that they correspond to the true nature of humans, and logic would submit to its proofs, even if some continue to reject them outwardly in their speech, and those with diseased hearts and preposterous claims reject them due to pride and haughtiness.

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُّكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ﴾

“We know indeed the grief which their words cause you. It is not you that they deny, but it is the Verses of Allah that the polytheists and wrong-doers reject.” (Al-An’aam: 33)

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

“And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the *Mufsidoon* (disbelievers, disobedient to Allah, evil-doers and liars.).” (Al-Naml: 14)

What follow are various thoughts and reflections on this great event recorded by the Quran, one which ended as a great blessing conferred upon the Muslims, along with a comparison to the newborn evil, humanity’s new trial, the peak of sinfulness, the destroyer and burner of crops and cattle, the annihilator of morality and ethics, the ill-fated kingdom, the kingdom of Satan – America. Only a short while ago, it was nothing even worthy of mention, but then the doors to all material goods were opened for it, and it rejoiced over its scientific advances, so it said, “Who is stronger than us?” It thought that its fortifications can defend it from Allah, but then its glory started to fade, and thereafter, we will not see its return, Allah willing. If the backbone of a nation falls, it cannot stand again, as injustice leads to physical destruction.

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ * فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. * So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of all that exists.” (Al-An’am: 44-45)

First, the factor which helps the most in understanding the events of the life of the Prophet (ﷺ) and benefiting from its lessons, I believe, is that one does not merely stop at the mere descriptions and characteristics of its events. Rather, one must look at what lies behind these events and ponder over their truths, which are almost always affirmed and well-known in universal laws and in accordance to their ways, unchanged with the passage of time. Also, one must bear in mind that these events were carried out by humans with natural abilities, coupled with the guidance, correction, and aid of Allah (ﷻ), not through miracles which would make these events impossible for other humans. Any miracles which did occur were mere snippets of the long series of events which took place, and thus they are not from its foundations. The Quran also hinted at this fact, as Allah (ﷻ) said:

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَىٰ صَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ﴾

“Thus, but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others.” (Al-An’am: 44-45)

It may be that the angels which descended in the Battle of Badr in their huge numbers, one after another, striking the necks and extremities [of the infidels] with their swords and whips are also an indication of this. Those who ponder the verses of the Mighty Quran can distinguish this indication. For example, think about the verse,

﴿وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ﴾

“And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's Punishment).” (Al-Anfal: 59)

This is an indication of the complete ability of Allah Almighty, and that the disbelievers cannot escape Him or render Him unable over them, for they are under His (ﷻ) Will and Authority. And in order that Muslims do not also rely solely on the Ability of Allah (ﷻ) and His complete dominion over the disbelievers, without striving and expending effort, and so that it is not said that there is no need for striving as long as Allah (ﷻ) is All-Able over the disbelievers who are unable to outstrip Allah or escape His Punishment, this verse is followed by another which explicitly commands the Believers to prepare and spend of their wealth, so that they understand that Allah implements His commands in certain unchanging ways, and that they are intrinsically tied to the actions of humans. Allah (ﷻ) says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ وَعَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to terrorize the enemy of Allah and your enemy...” (Al-Anfal: 60)

Similar to this is the verse from the same Surah:

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

“O Prophet! Allah is Sufficient for you and for the Believers who follow you.” (Al-Anfal: 64)

It is similar in that it indicates that Allah (ﷻ) will suffice His Prophet and the Believers who follow him. Directly following it is the verse:

﴿ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِئَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴾

“O Prophet! Urge the Believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.” (Al-Anfal: 65)

This verse shows that Allah sufficing them does not mean that they can leave the obligation of acting, from which is Jihad, inciting the Believers and having patience against the enemy. Thus, they couple the act of striving to fulfill those obligations of Allah which they are able and are held responsible for, along with their reliance and dependence upon Allah (ﷻ). This is what the Prophet (ﷺ) did on the Day of Badr when he prepared the army and formed the ranks, saying to the Companions,

“When they draw near, shoot them with your arrows, but spare some.”² (Al-Bukhari)

But along with this, he took to his shelter, raising his hands, calling out to his Lord, seeking His Help and Aid, saying:

“O Allah! Fulfill what you promised me! O Allah! If this small group of Muslims is destroyed, then you will never be worshipped on Earth!”

He coupled planning, precaution, and preparation with resorting to Allah, beseeching His Help and begging Him, while he was already promised victory over either the caravan or his enemies in battle. At any cost, there are many examples of this in the Quran for those ponder it.

So the events which we study and present were carried out by people who were humans in all senses; at times they suffered hunger and times they ate their fill, they slept and they awoke, at times they felt fear and at times they felt secure, they loved and they hated, they felt tired and they rested, they were injured and felt pain. At the same time, we have firm belief that Allah gave them certain traits that others will never be able to attain, such as purity of heart, spirituality, strong motivation, sincerity of worship, good works, deep understanding, and other traits which Allah confirmed to them, as they are the best of generations. It is enough that Allah chose them for the companionship of His Prophet, tasked them with conveying Islam to others after him, and made them scales for judging uprightness and guidance and figures to follow. Their way became the “way of the Believers”, all those who came after them are second to them, and whoever leaves their way has headed towards Hell.

﴿ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“And the foremost to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansar (the residents of Al-Medina who helped and gave aid to the Muhajiroon) and those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them

² This particular wording of the hadeeth has been related by Abu Dawud – translator.

Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (Al-Tawbah: 100)

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴾

“And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the way of the Believers, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!” (Al-Nisaa: 115)

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful’.” (Al-Hashr: 10)

Many times we tend to forget that these great events which brought an end to nations and gave birth to others, humiliated kings and conquered great lands, took place one small step at a time. They were not outside the scope of human effort, action and speech. They did not occur through miracles, nor did they wait for them to happen. We have become accustomed to taking the summary of an event which took place over the span of a month or two in just a minute or two, passing over it quickly, and understanding nothing from it other than the fact that it took place at this or that certain time. When we bring to mind the state of those who lived these events, their humanness, as well as the details of what they did and how they felt, things which the Quran at times mentions, it adds another dimension to the events, and we will feel as if we are actually living the events alongside them. This is from the greatest of factors which increase a person’s motivation, and encourage him to follow their example, and remove him from the despair which may result from not being able to reach the level with which Allah favored these best, first and foremost Believers. It also gives a person a deep, firm and clear understanding of the nature of this great religion, and it widens his understanding of worship as being something which encompasses all aspects of life, based upon human effort. The person ceases to remain in the realm of imagination, utopia and miracles. When one tries to implement this rosy picture he has in his mind onto real-life situations, he is dumbstruck when he sees the obstacles which impede the achieving of results, obstacles which are part and parcel of human effort. He sees that there are weaknesses, mistakes, shortcomings, and maybe even desires, evil tendencies and other things in existence, and thus he falls into despair or maybe even turns back, and we seek refuge in Allah from this!

Also, one type of worship should not be sacrificed for another, let alone be confined to one aspect, something which is closer to the worship’s total cancellation than its fulfillment. An example of this is the Sufis who turned the religion into living in darkness, mentioning of Allah, continuous clicks of rosary beads night and day, and long and arduous daily spiritual routines which can hardly be completed. This is coupled with depending on others for their sustenance, begging from people, disgracing themselves, thinking themselves to be depending upon Allah and devoting all their time to worship, something they feel consists of nothing other than solely what they are involved in. They see carrying out other duties to be hardness of the heart, unimportant frivolities, and impediments in attaining the highest ranks of closeness to Allah. See how at certain times, when the enemies were swallowing one Islamic land after another, spreading sin and corruption on earth, killing, plundering and desecrating honor, many of these “devout worshippers” remained devoting themselves to the “greater Jihad” of fighting their desires and evil whisperings, chasing after the most minute of its desirous hints, and purifying atom-worths of its impurities. These things prevented them from performing the “smaller Jihad”, which was fighting off the transgressors, and thus they entered the caves of monkhood which they introduced, something not prescribed for them in religion, but rather leading them to leave its fold.

Deviation in this aspect of worship is not limited to these idiotic Sufis, rather there are numerous other similar examples in other aspects of religion, especially in modern times. We intended only to hint at this, and we did.

So the point is that reading the life of the Prophet (ﷺ), as well as other historic events, and understanding their conditions should be done in a way which does not remove it from the realm of humanity. Rather, this aspect should be taken into regard at all times, like any other effort within the scope of human ability in which there are many different types of people involved, though they share common factors. This will cause the reader to live the events himself, which will then lead to the desired results in action. He couples a lively heart with the motivation to act, and then the fruit will ripen. The person will pick this fruit, Allah willing:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.” (Al-Ahzab: 21)

Imagine that the mass killing of the men of Banu Quraidhah was being broadcast to you live, or that you are watching on from the top of a hill. You see a Jewish man with a white beard, his braids hanging, who has descended from the fort, eyes widened, dragging his feet, as he is being driven to his death while he is watching. His hands are tied with a rope, and a Companion takes him by his arm, pulling him to the place where his neck will be struck. He is made to stand at the edge of a ditch, dug specifically for this purpose. Then you see that a Companion with his slicing sword now stands by his side. He raises his sword and strikes him with a blow to his neck which cuts off his head, rolling into the ditch, blood flying everywhere. His body falls onto the heap of other bodies. Imagine it like this, as if you are watching every single event! A young lad is brought forth, of his age. He is taken to the side, next to the wall of the fort, and he is checked to see whether his hair has sprouted or not. One Companion says to the other, “This one is of age!” So then he is taken by his hand and led to the place of execution. You see him, a beardless young lad with light fur as a moustache. He is made to stand as others before him, and his soft neck is struck and blood splatters everywhere, and he falls down on top of the pile of people before him. Like this, they are all executed one by one until there are none left. From them were men both young and aged people, both noble and ignoble.

Attiyyah Al-Quradhi said:

“I was one of those who was sentenced to the punishment of Sa’d bin Mu’adh. I was brought forth to be killed. A person removed my lower garment and saw that I was not of age, so I was made a slave.” (Abu Dawud, Al-Nasa’i, and Al-Tirmidhi with similar wordings)

When we portray this event or a part of it in this manner, you will find that you have uncovered feelings. It arouses unknown secrets within yourself which you could never have known nor felt if you merely read that Sa’d (رضي الله عنه) judged that their able-bodied be killed and their families be taken as slaves, and that such and such was killed, and then you move on to other events in the blink of an eye. You may have even read this event while you were absentminded, as happens to many when reading. How many huge events such as this (where more than four hundred men were killed), with their movements and stillness, feelings and expressions, crowding and pushing, stammering and shouting, alertness and wariness, obstinacy and submission, supposed patience and horror, trembling and forbearance can we find similar to it?

And due to the fact that the likes of these matters related to foreign policy and its discipline require strong-heartedness and firmness in decision-making, the scholars have made it a condition that the Imam of the Muslims be strong and bold in implementing the Truth and establishing it, so that he does not become indecisive in times of disaster, and confused in gloomy times, mixing soft feelings with hidden weaknesses, and thus makes distorted decisions, forming an irreparable hole in Islam, plunging the Ummah into tragedy, suffering, and hardships much greater than that which he chose to avoid (due to his deceitful softness). This does not mean he should be an obstinate satanic tyrant with a merciless and hard heart. The best of matters is

moderation, and the worst is its extremes. Good traits are surrounded by evil ones; whoever crosses their boundary falls into them. And as Umar (رضي الله عنه) related:

It is not suitable that someone take charge of affairs unless he has four traits: softness without weakness, strictness without roughness, withholding without being stingy, and tolerance without overdoing it. Of one is not present, the others are spoiled.

Not to digress, but I will mention here a statement from Imam Al-Shawkani from his book, *Sail*,³ due to its beauty, assertiveness and preciseness. He (may Allah have mercy on him) said:

The Imam must be strong-hearted and severe so that he can fight the enemies and those who leave Islam, for cowardice may prevent him from doing this. Due to this trait which Allah hates, he will not fulfill the most important goal of leadership; he will refrain from fighting and be too weak to have patience in battle. This cowardice will spread to others and become a widespread disease, leading the enemies to gain the upper hand over the Muslims. This cowardice and weak-heartedness may also cause him to refrain from carrying out the Hudood, laws of retribution, punishments for those who seek corruption on the land, and execution of those the religion has commanded, even if they be a large group. If a person is known to have this trait, it is not allowed for Ahl-ul-Halli wal-Aqd⁴ to pledge allegiance to such a person. If they regretfully do, then it is still not allowed for them to agree to his failure and cowardice. Rather, they must straighten him out and carry out these acts with them, for indeed his refraining from waging war when it is needed will lead to much harm for the Muslims in their bodies, wealth and honor.

Think about the time when Muhammad Al-Durrah was killed by Jewish soldiers when he was hiding behind his father, and how the world expressed their mercy and feelings when they saw this. There were riots on the streets, lines of poetry were written, and sermons were heard from the pulpits. Tears were shed, other opportunists took the chance, and even organizations were named after him. However, events like this or others even worse take place many times and in many places around the Muslim world, even in Palestine itself. However, they do not gain even a fraction of the same attention or care, for they are mentioned only briefly in the media. One hears that a child, or a number of children, were killed by an airstrike, sniper fire or in other ways, [and then other news is mentioned]. A person may even hear this while burping after having eaten a plate of food, as if it never even happened. It is true that witnessing something is not the same as hearing about it, but people must still try to picture these events as if they see it, and they must live with them as if they are in its midst, in order that they benefit from them and also seek refuge in Allah from a dead heart.

In all this, one must try not to be absent-minded, and he should pay attention to the details of the events, as this will bring him closer to the true story behind the events. He will understand that the facts, living the events as if you were there, implementation in practical life, and delving into the details as much as is humanly possible differs totally from merely picturing it, even with its details.

Second, in order to benefit from the events of the Prophet's (ﷺ) life, we always remind people of what we mentioned in the beginning, that we should not limit our scope to the apparent aspects of the events, depriving ourselves from the knowledge and benefits therein. We must delve into the meanings and truths which they are based on, things which hardly change with the passage of time and changing of conditions. In this event, when we compare Banu Quraidhah to America (the fountain of evil), do not limit yourself to picturing the events as there being one or several fortified strongholds which held a number of men, women and children who had broken their pact and made a public show of their enmity [towards the Muslims], so that when you now compare it to America, you see a country which Allah has given every type of worldly blessing, which has reached the extent of progress, technology, political science, etc., sighing that you found no common factors between the two. How can we compare a few hundred to a few hundred

³ *Sail Al-Jarrar Al-Mutadafiq min Hada'iq Al-Az'har* – translator.

⁴ The scholars and righteous notables. Usually it is they who choose the leader in lieu of others in their society – translator.

million and strong forts in a small patch of land to a vast expanse? How can we compare an ancient and primitive ruling based upon the views of elders and nobles to contemporary, civilized political systems based upon alternation of leadership and granting the masses the right to express and choose? You cannot compare a horse with a plane, a camel with a car, a fort with the White House, an arrow with a bullet, a robe with a tie, a bearded person to one who shaves, or cursing from the high walls of a fort to cursing over loudspeakers or the media!

If we see things this way, imagining walls, gardens, numbers, tribal elders, horses, swords, spears and shields, then we will indeed become very confused! However, if we look over these matters into the heart of the events, and compare treachery to treachery, breaking covenants to breaking covenants, killing with killing, cursing with cursing, backing the enemy with backing the enemy, war with war, crime with crime, and other deeds and descriptions which do not change over time, we will see that this fact, faint and hidden being ancient history, is nothing more than that Banu Quraidhah, who inhabited an area of land southeast of Medina, fortified themselves in it (the borders of their nation), had their leaders and presidents (Ka'b b. Asad and his parliament) who manage their leadership and politics (political system), conspired together to break their covenant with the Muslims and supported the confederates against them, and thus, they, the government and the people, deserved that they all be punished (execution, enslavement, and their wealth being taken as booty) due to their crime. The Prophet (ﷺ) dealt with them as if they were all one and the same in regards to the reason they were punished, even when they came under their custody (after coming down from the fort). Now apply each and every one of these descriptions to America, and you will see that aircraft carriers, intercontinental fleets, satellites, technologically advanced instruments, skyscrapers, detailed systems, contemporary politics, and alleged "civilization" do not change the fact of the matter. The matter remains the same, unchanged by mass numbers, vastness of land, the twentieth century, nor the fact that it is the West with their long history! They are all Quradhi, except those of them who accept Islam and thus become safe.

Third: It is well-known that when the Prophet (ﷺ) arrived Medina, he made pacts with three Jewish tribes: Banu Nadheer, Banu Quraidhah, and Banu Qaynuqa'. This is something the authors of the books of biography agree. Banu Quraidhah remained loyal to the conditions of the pact until the event of *Al-Ahzab*. One of Banu Quraidhah's own people, Huyay b. Akhtab, gave them hope and enticed them, deceiving and misguiding himself as well as them, until they broke their covenant, as mentioned in lengthy account related by Imam Al-Baihaqi:

Huyay b. Akhtab left to meet Ka'b b. Asad, the one who made the covenant on behalf of Banu Quraidhah. When Ka'b heard he was approaching, he closed the gates of his fort. Huyay [arrived at the doors] and said, "Woe to you , O Ka'b! Open your gates so I may enter!"

He replied, "Woe to you, O Huyay!" You are a cursed person! I have no need for you or your suggestions! I have never seen anything from Muhammad other than truthfulness and loyalty [to his covenants]. We have bid each other farewell. Leave me and go away."

Huyay replied, "Woe to you, O Ka'b! I have come to you with the honor of your lifetime; a time when the Quraish have come with its leaders to Rumah⁵, the Ghatafan have come with their leaders and elders next to Uhud. I have come to you with huge army which none can defeat!"

He replied, "By Allah! You have come to me with humiliation of a lifetime. Woe to you! Leave me to my decision. I have no need for you or your suggestion.

He continued to persuade him with his evil from here and there until he succeeded. Huyay promised him that if Quraish and Ghatafan returned without killing

⁵ A watering-well near Medina - translator

Muhammad, he would enter his fort with so that they would meet the same fate. Thus did Ka’b break the covenant, casting aside the Messenger of Allah (ﷺ) and what they had agreed to.

This is how Banu Quraidhah broke their convenient, until they tasted the evil result of their conduct, their sin surrounded them, and they fell into that which they themselves reaped. As for America (the fountain of evil), they never had any covenant with the Muslims in existence to begin with. Rather, it has been at war with the Muslims, verbally and physically, since it was established, expelling them from their homes, supporting those who expel them, fighting them in their own homelands, expelling them from their homes, committing the worst of atrocities towards them, imprisoning their men and women, crossing seas and oceans to commit mass killings of their women, children, elders and weak, and kidnapping their best. They have committed the three factors constituting war mentioned in the verse:

﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“Allah only forbids you with regards to those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that you to befriend them. And whosoever befriends them, then such are the *Dhalimoon* (wrongdoers - those who disobey Allah).” (Al-Mumtahanah: 9)

If you find this strange, what you should be finding strange is that some people desire proof for these matters which speak and explain for themselves!

﴿فَإِنَّهَا لَا تَعْمَىٰ الْأَبْصَارُ وَلَكِنَّ تَعْمَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

“Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Al-Hajj: 46)

You can hardly find a place today where Muslim blood is being spilled by the infidels except that America has a hand in it.

So no one doubts that when we compare the crime of Banu Quraidhah itself, disregarding the fact that it was committed against the best of humanity (ﷺ), to the crimes committed by America, even if we were to suppose that there are strict and binding covenants between the Muslims and America, we would see that the crimes of the “Fountain of Evil” are multiple times worse than what the Jews committed. Actually there may be no comparison at all. If you were to only compare the crime of their continual unconditional support for the progeny of Banu Quraidah who have occupied Muslim Palestine for decades, you would find that it exceeds it many times. What if we add to that all the other continual atrocities which they commit all over the Muslim world, through various means: military force, the media (attacking Islam), in ethical standards and in beliefs.

Fourth: The Quran has recorded some of the crimes of Banu Quraidah which were the reasons for the harsh punishment meted out to them: their backing of the confederates who marched gathered in Medina to attack. Allah (ﷻ) said:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ﴾

“And He brought down those People of the Book who backed them (the disbelievers), from their forts...” (Al-Ahzab: 26)

This “backing” was the mere promise they made to Abu Sufyan, the commander of the confederates, of their aid and support, after they had broken the covenant they had made with Allah’s Messenger (ﷺ). It is not apparent from the books of Sirah that they ever actually aided them with their wealth or men, nor did they ever participate in the fight; some of the books only hint that they had given them weapons and shields. Also, they never came down from their forts after they broke the covenant and actually joined the confederates or participated in the siege. The only thing they did, may Allah humiliate them, is that they broke the covenant when the Muslims were in difficult times and promised the confederates that they would help them. Also, the confederates who they supported never had any serious battles with the Prophet (ﷺ) other than some small skirmishes. Banu Quraidhah aided them in their terrorizing of the Muslims, increasing their plight and difficulty, and making them fear for their women and children. Some scholars even said that it was them who came from “above them”, in the verse:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا﴾

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.” (Al-Ahzab: 10)⁶

In summary, when Banu Quraidah broke their covenant in the most difficult of times [for the Muslims], seized the opportunity, thinking it to be the best time to uproot the Muslims, and promised the confederates to help them. The result was that it increased the severity of the trial and calamity. Through this, they were seen as backing the groups of confederates which had gathered, even though the confederates returned without fighting. Thus Banu Quraidhah became deserving of this severe punishment.

﴿وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا * وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطُوتُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

“...and He cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.” (Al-Ahzab: 26-27)

Retribution is done in kind, as Imam Ibn Katheer (may Allah have mercy on him said):

“...And cast terror into their hearts,” refers to fear, because they sided with the idolaters against the Messenger of Allah (ﷺ), and those who know are not like those who do not, causing the Muslims to fear, and they hoped that they would be exterminated so that they may be honored in this life. What they hoped for backfired: the idolaters returned empty-handed. As they sought honor, they were humiliated, and as they sought that the Muslims be eradicated, they themselves were eradicated. They are also promised punishment in the Hereafter, and in summary, this indeed is the greatest of all losses.”

Another reason for this harsh punishment was the fact that they had become accustomed to breaking their covenants and often committed this crime, as Allah (ﷻ) said in their regards:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ * الَّذِينَ عَاهَدتَ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ * فِيمَا تَخَفْتَهُمْ فِي الْحَرْبِ فَشَرَّدَ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

⁶ Though the author only mentioned part of the verse (underlined), the translator has mentioned in its entirety in order to derive the desired benefit – translator

“Verily, the worst of moving (living) creatures before Allah are those who disbelieve, - so they shall not believe. * They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.” (Al-Ahzab: 26-27)

Ibn Attiyyah said: “The scholars of tafseer are in agreement that this verse was revealed in regards to Banu Quraidhah, and it is also inclusive of all others who has this characteristic until the Day of Judgement.”

This is how Banu Quraidhah backed the confederates. As for America, the fountain of evil, it is backed and aided, and it also backs and aids. On one hand, it leads the confederates and the allied parties of infidelity which have occupied the Muslims lands of Iraq and Afghanistan with its rampaging troops, weapons of mass destruction and war of debauchery, acting as the lead commanders backed and followed by its allies. The other infidel nations fighting along its side are under its banner, backing it (and thus it is backed and aided). On the other hand, it has taken the responsibility for the caretaking of its orphan, the slime of immorality, the minuscule country called “Israel”, with unconditional support, total aid, with an eternal promise to back it militarily, financially and politically. Rather, its leaders babble day and night, in front of all and in the largest of gatherings, that their security is intrinsically tied to the security of Israel, and that any attack on Israel is an attack on them; i.e., that Israel has become a part of their very body and being. Through this, (not only is it backed and aided) it also backs and aids. With this, every crime of death, plunder, imprisonment, kidnapping, bulldozing, destruction, burning or settling carried out by any Jewish occupier of Palestine, America, both government and people, are direct accomplices in it. Thus, it is held responsible along with the usurping Jews exactly.

American politicians continually stress through their words and deeds that Israel and America are one and the same. I have no idea why some people task themselves with the impossible, looking for any excuse to free this Fountain of Evil of their crimes, thus lessening the punishment they make harsh for the minuscule nation of the Jews, a nation which cannot remain in existence without promises of protection and the abundant and unending rivers of wealth which flow to them from America and its allies. We have no idea what makes meeting (Tzipi) Livni⁷ a crime from which some disillusioned Arab politicians refrain, even if only in the media, but pant and huff , throwing themselves in front of the spider of the White House, (Condoleezza) Rice, or her bandaged successor Hillary (Clinton), seeing it as an honor. Even others fail to see it as a crime, as if the hand of the first (Livni) is stained with blood, and the hands of these two are decorated with Henna! These people are more ignoble than to soil this article with their names, but indeed necessity is a valid excuse.

Fifth: As I mentioned earlier, the Jews of Banu Quraidhah, may Allah humiliate them, did not send troops or soldiers to attack Medina, nor did they go and stand by the sides of the confederates who had laid siege to it. They merely broke the covenant and promised the idolaters of their support. The battle ended, the confederates departed, and they did nothing more after that. Despite this fact, Jibreel (جبرئيل) and the angels with them did not lay down their weapons after the confederates left with their plans destroyed. Rather, they raced to the fort of Banu Quraidhah before they even dusted themselves [from Al-Khandaq] in order to strike terror in their hearts. The Prophet (ﷺ) encouraged the Companions to set off in a hurry. He stood facing them with seriousness and determination, telling them not to pray Asr until they reached Banu Quraidhah.

What this means is that their breaking of their covenant along with their promise to aid the confederates required that the angels and the Muslim army led by the Messenger of Allah (ﷺ) himself attack them in their own dwellings and lay siege on them. There is no doubt that Banu Quraidhah returned back to their state of weakness after the confederates had turned back, and Allah struck terror into their hearts. They were no longer a threat as they were when Medina was under siege, in that if they were left alone, they would not have been a great threat to Medina and its inhabitants. The terrible punishment meted out to them was due to a crime. A part of this crime was committed and done with, that of their alliance with the confederates, and the part which still remained was their breaking of the covenant.

⁷ Israeli politician and leader of the Kadima party - translator

As for America, the Fountain of Evil, it came after the Muslims in their own lands. They invaded their lands with their rampaging troops, violating their land, air, sea and other inviolable things, and carried out various atrocities against the Muslims: from murder, torture, and destruction, who now live in destroyed dwellings. It is America which besieges, pursues, imprisons, and drives the Muslims from their homes, striking fear in their hearts, plundering their wealth, starving them and exterminating them, so much so that no country, and virtually no house is safe from their evil and corruption. Even their own infidel brethren are not safe, as they even killed them in the millions and wiped whole cities off the face of the earth. There has been no time in their history when they have not perpetrated these crimes; rather their crimes increased day after day. Every Muslim suffers from these unhidden crimes and atrocities, and they cannot be altered, covered up or done away with the empty talk of their leaders, the ridiculous distortion of their media, nor their deceptive claims of humanitarianism and civilization. They cannot be expiated for by hosting Ramadan breakfasts at the White House, placing a copy of the Noble Quran in their library, visiting mosque and being amazed by their decoration and beauty, or ridiculous statements every time they kill a number of non-combatants, closer to being a mockery than an apology. I was writing this very article when a crusader massacre took place in southern Afghanistan against a number of Muslims on Rabi-ul-Awal 8, 1431 AH, killing, according to their lessened statistics, more than 33 Muslims, amongst them many women and children. These Muslims deserve nothing other than a mere expression of regret from the US Chief of Staff, not even a formal apology, as if they were some flies sprayed with insecticide; why feel remorse over them? May they and their false apologies which sedate none, bar idiots, fools and the dead-hearted, be destroyed!

These camouflaged curtains do not change the reality, which is that America has directed themselves towards the Muslim nations with all their might. They have entered their lands in order to occupy them, control them, and subdue their people, and they have unleashed and given free rein to their barbaric soldiers to spill as much blood, kidnap as many men and women, desecrate as much honor, plunder as much wealth as they want, cursing Islam, soiling copies of the Noble Quran with their impure filth in the middle of Muslim lands, spreading their sin and corruption throughout the earth. If one were to compare these crimes, and there are many others, with the crime of Banu Quraidhah for which they deserved that they be attacked in their own lands, besieged, and that they quickly face their extreme punishment, he would see a huge difference, except that the crime of Bani Quraidah is worse in respect to it being committed against the Prophet (ﷺ) and his fledgling state, which Allah would no longer be worshipped on Earth were it destroyed.

The point is that America, the fountain of evil, has and continues to commit crimes whose horrors turn the hair of children grey, working and toiling to exterminate Islam. It deserves to be invaded in its own land, and that we set out in a hurry towards them to fight them and ward off their evil, and to cut off the very substance of their evil, not just as a punishment for the crime which they have committed in the past, as the case of the Jews of Banu Quraidhah.

Sixth: The Prophet (ﷺ) besieged the forts of Banu Quraidhah and skirmished with them until they agreed to descend according to the judgement of Sa'd b. Mu'adh and surrendered themselves and their wealth. This means that they came under the control of the Muslims and within their grasp. Sa'd b. Mu'adh pronounced his judgement and then divided them into two ranks, combatants, all men who had reached the age of puberty, and slaves, their women and children. He ordered that the first group be killed in their entirety, and he left the other group as booty for the Believers. As Imam Ibn Hazm said in regards to the killing of Banu Quraidhah:

This is the general ruling from the Prophet (ﷺ). He did not leave any mercenary, merchant, farmer or aged person. This is the correct and certain consensus of the Companions, may Allah be pleased with them, for they were in one of the valleys of Medina, and all knew about this affair.

Also, this occurred after they accepted the judgement and after they were under their control. The Prophet (ﷺ) did not ask any of their men, women or children if they accepted to break the covenant and support the confederates or not, while he had the ability to do so, for they were only a limited number of people, they were under his control, and the Prophet (ﷺ) was known for his extreme mercy, love of pardon, and tolerance of others. Even the tribe of Al-Aws, who had been previous allies of Banu Quraidhah, requested that they be

spared as Banu Qainuqa' were. When Bani Quraidah agree to make Sa'd b. Mu'adh judge in their matter, people from Al-Aws continued to plead to him to show sympathy and go easy on them. The judgement, however, was exactly opposite to what they wished, and the Command of Allah is a determined decree.

The Prophet (ﷺ) had the ability to spare some of their men or youth without any harm resulting from his actions. For this reason when some of the Companions, from them Thabit b. Qais, requested the Prophet (ﷺ) to gift him the Jew Zubair b. Ata under captivity, the Prophet (ﷺ) agreed, except that the cursed chose to be killed and remain amongst his companions and loved ones! So he was executed, even though he was blind, and got what he wished! He joined his companions, but in the fire of Hell, and what an evil end! This is mentioned in some of the books of Sirah.

This is the strongest refutation against those who claim that captives may only be killed if some harm is feared from them, which is another matter and not our discussion here. The Prophet (ﷺ) did not make an exception for anyone, except a few who accepted Islam, such as Tha'lab and Usaid, the two sons of Sa'yah, and Asad b. Ubaid from their cousins, and some others who had left the dwellings of Banu Quraidah, unwilling to betray their covenant, such as Amr b. Sa'di, as mentioned in some books of Sirah.

The point here is that their leaders breaking the covenant, and their subjects remaining under their authority when they were able to remove themselves and claim their disassociation from their crime, caused them all to face the punishment of that crime, which was either execution or enslavement. The Prophet (ﷺ) did not ascertain from each person whether or not they agreed to this crime. Rather he sufficed with the fact that the covenant had been broken and that they had not disassociated themselves from the crime. Thus the ruling was implemented against all men, women, children, youth, and aged people. Each got what he deserved as a result of the breaking of the oath, after they were no longer protected from the Muslims due to their leaders' betrayal.

Similar to this, though not the same, is what happened to the Quraish when some of Banu Bakr fought their allies from Khuza'ah, who had a pact with the Prophet (ﷺ). The whole tribe's covenant was broken, and the Prophet (ﷺ) decided to attack them in secret, praying to Allah to blind them. The matter did not require him to announce that the covenant had ended. This is similar to what Ibn Al-Qayyim, may Allah have mercy on him, said:

And his (ﷺ) guidance was that if he made a covenant with a tribe and some of them broke it, and the rest agree to the crime, without rejecting it, he would invade them all, as if they all broke the truce. This is what he did with Banu Quraidah, Banu Nadheer, Banu Qainuqa', and the inhabitants of Makkah. This was his way of dealing with the people he made covenants with.

Rather, Ibn-ul-Qayyim stated the same ruling in regards to the *Ahl-ul-Dhimmah*⁸, whose covenant and protection is stronger and given more emphasis than others. He gave a specific verdict in an even which took place in his time, may Allah have mercy on him, in which he said:

We explained the same ruling to the ruler when the Christians burned the wealth and homes of the Muslims in Sham, and also sought to burn down their largest congregational mosque, succeeding in burning its minarets. If Allah had not prevented it, the whole mosque would have burned down. Some of the Christians had known of the event, agreeing to it and conspiring along, and did not inform the ruler. The ruler sought judgement from those scholars of Fiqh (Islamic jurisprudence) who were present, so we gave the ruling that that the covenant of those who committed this crime was broken, as well as those who helped them in any way, agreed to it, or thought it well.

Sheikh Abul-Abbas, may Allah have mercy on him, also gave the same ruling in another event which took place. He said:

This is the same ruling given by Sheikh-ul-Islam Ibn Taimiyyah, when he said that the Christians of the East must be attacked due to the aid they gave to the enemies of the Muslims in war. They lent them arms and supplies, even though they themselves never fought or invaded us. He saw them to have broken the covenant, just as the Quraish broke the covenant with the Prophet (ﷺ) when they helped the tribe of Bakr b. Wa'il to

⁸ Those People of the Book who live in Muslim lands under their protection and pay the *jizyah* - translator

attack those he (ﷺ) had a covenant with. How much stronger is the case of the Ahl-ul-Dhimmah if they aid the infidels in a war against the Muslims?!

It deserves that the same ruling and the one before it be given in regards to America’s backing of Israel and other tyrannical regimes in the Islamic world. How many mosques, not minarets, have their jets razed to the ground and burned by the flames of their bombs? How many pure bodies have their missiles melted, or have gone up in smoke along with them, leaving no trace of them at all, while they aid them with weapons, specialists, and experience, at the same time and at all times committing atrocities themselves? We should bear in mind that those who these two Imams are speaking of were people who had covenants with the Muslims which were broken due to their crimes. As for America, the fountain of evil, to claim that they have some covenant with “Islamic countries” made by “legitimate rulers” is nothing but a form of neurosis and evil whisperings from which one must seek refuge in Allah.

What is strange is that America itself refuses to acknowledge that it has any covenants with these miniscule nations, and scornfully rejects that they be dealt with as equals. It is not satisfied with anything other than it being the teacher and others being its students, rather, it being the master and others being its slaves. What is worse is the nonsense that some defeatists, or those with paralyzed intellects talk about, saying that America with its military bases and invading forces are *Ahl-ul-Dhimmah*. We wonder how much *Jizyah* they are required to pay to the “legitimate ruler” with their own hands, in a state of humiliation! This is how a subjugated mentality, satisfaction with subjugation, and the desire to cling to this worldly life is created, and there is no Might nor Power except with Allah. Let those who cry do so over what has become of Islam and its rulings.

America, the fountain of evil, claims to be the leader of the democratic system in the world, boasting about it, burning all it comes across as an act of benevolence toward those weak oppressed people until they are made subject to its blessings! This system is based upon rule of the people, and thus the masses are the ones who choose their president, who then manages their affairs and administrates the country’s policies in their name. He makes decisions concerning peace and war in their lieu and implements their will and desire. He explicitly stated in his campaigns for elections that he will increase troop deployment in further occupation of Muslim lands, while they applaud and chant his name. All these things are a clear expression about their agreement and support to the crime their troops commit against the Muslims. This is the case if their crime was limited to breaking a covenant between them and the Muslims. How much more does it apply when there is no covenant which exists to begin with? Rather, this filthy nation continues to successively hand down their crimes regime after regime, casting their terrifying flames on Muslim lands time after time, leaving them as a skeleton after being stripped of its resources and its peoples will. All this occurs and its masses elect its biggest criminals, aiding and supporting them. But when they are stricken with some bad times, and they cannot fulfill their desires, they back up a bit; but once the bad times reside, they lash out again aiding and supporting another thug in his crimes. This is how things move in this vicious cycle. Have the Muslim masses and lands become an experimental field in which thugs and murderers compete to increase the support of their people every time they are fed up and bored with them?

If the Prophet (ﷺ) did not question the people of Banu Quraidah one by one whether they agreed to the crime or not, while they no doubt had the ability to do so, as they executed them one by one (how easy it is to ask him while he stands in front of the executioner), how can it be expected from the Mujahidoon to ascertain the opinion of each and every individual of a nation whose population number a few hundred million, while they are fortified in their “citadel”, launching from it genocides from behind its seas and walls, invading Muslim lands and desecrating their inviolable things?

It should not be understood from what I mentioned that America deserves to be fought and invaded in their own lands solely due to the crimes they have committed and continue to commit against the Muslims, from those I mentioned as well as others I did not mention alone, for indeed waging Jihad and invading the infidels in their lands (offensive Jihad) is a well established ruling of the religion, an everlasting obligation which cannot be cancelled by the filth of defeatist mentality prevalent in our time nor, through the trickery of bending the text backwards to derive unintended meanings. I only meant to hint at and compare the crime of Banu Quraidhah for which they were meted out such a severe punishment of extermination with the crimes of the nation of tyranny, rebelliousness, and evil which has filled the earth with haughtiness, sin, infidelity,

and obstinacy, in order that it be given the suitable punishment for its atrocities, and to remove the veil which covers the eyes of many people who are still in confusion and doubt, so that they may take their place in this battle, which is *the* battle for Islam.

﴿ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ لَعَفُؤٌ غَفُورٌ ﴾

“That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily Allah indeed is Oft-Pardoning, Oft-Forgiving.” (Al-Hajj: 60)

Abu Yahya Al-Libi

Rabi Al-Awwal 10, 1431.

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