

# Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 27

The Compensatory 'Umrah

Maulānā Ebrahim Noor



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Sirah of Muḥammad ﷺ  
Part 27 – The Compensatory ‘Umrah  
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Islamic Academy of Coventry  
83-87 Cambridge Street  
Coventry CV1 5HU

[www.Islamicacademycoventry.org](http://www.Islamicacademycoventry.org)

Islamicacademycoventry@hotmail.com

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Introduction

In the 6<sup>th</sup> year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had travelled to Makkah to perform ‘Umrah, but was unable to enter the blessed city. After negotiating with the Quraysh, the treaty of Hūdaybiyah was agreed.

On the way back to Madīnah, Allāh سُبْحَانَهُ وَتَعَالَى revealed Sūrah al-Faṭḥ, which promised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims a great victory.

In the beginning of the 7<sup>th</sup> year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ordered by Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go to Khaybar. Khaybar was a Jewish stronghold north of Madīnah. Previously, the inhabitants of Khaybar had travelled to Makkah and incited the Quraysh to raise a force against the Muslims. This resulted in the Battle of the Trench, where the Confederates were unable to break the siege of Madīnah by the will of Allāh سُبْحَانَهُ وَتَعَالَى.

The Muslim army travelled north and reached their destination. Khaybar comprised of several forts, some of which were more fortified than others.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ waited until the morning before he ordered the assault to begin. One by one, the forts were sieged, then conquered. Some of the forts were more difficult to overcome, but gradually they all relented.

The people of Khaybar were to be exiled leaving all their possessions behind. A request was then made to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asking if they could remain behind and cultivate the land. In return they would give half the produce to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This request was then accepted.

Among the captives was Şafiyyah رَضِيَ اللهُ عَنْهَا. She was the daughter of Ḥuyayy ibn Akhṭab, the leader of the Banū al-Naḍīr. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed her, then married her.

The greatest bounty from Khaybar was the fertile land. Apart from the land, the rest of the bounty was divided amongst the Muslims. The land was reserved for those Companions رَضِيَ اللهُ عَنْهُمْ who were present at Ḥudaybiyah. This allowed the Muhājirūn of Makkah to return the lands that were given to them by the Anṣār when they had arrived in Madīnah.

Upon seeing the people of Khaybar agreeing terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the people of Fadak also asked to agree terms, which were once again accepted. There was however a difference with the distribution. As the spoils of Fadak had been obtained without any type of conflict, they were not divided among the Muslims. Instead Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was free to do with them as he wished.

Some of the early migrants who had travelled to Abyssinia also now returned to Madīnah. Among them was the paternal cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ.

## Wādī al-Qurā & Taymā’

**A**fter Khaybar, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned his attention to Wādī al-Qurā. After four days, victory was achieved by the Muslims. The people of Taymā’ heard about the defeat and made a truce with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that they would pay the Jizyah.

Wādī al-Qurā is tentatively said to be around the modern area called Wādī al-Ūlā, as can be seen in the map below.



## Laylatul Ta‘rīs

**A**fter the victories over Wādī al-Qurā and Taymā’, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way back to Madīnah. On the journey, the army stopped to rest towards the latter part of one night.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked which person would make sure that they will pray their Fajr Ṣalāh, so they could sleep? Bilāl رَضِيَ اللهُ عَنْهُ replied that he would make sure they will get up, so Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to sleep with the rest of the army.

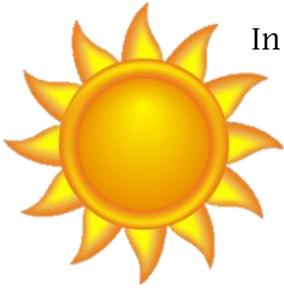
Bilāl رَضِيَ اللهُ عَنْهُ had volunteered to remain awake, so he got up and started to pray. He then sat down and leaned against his mount. He faced east, waiting for the dawn. His eyes then grew heavy, and sleep overtook him.

فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ  
فَقَالَ " يَا بِلَالُ أَيْنَ مَا قُلْتَ ". قَالَ مَا أَلْقَيْتَ عَلَيَّ نَوْمَةً مِثْلَهَا  
قَطُّ. قَالَ " إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ  
حِينَ شَاءَ يَا بِلَالُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلَاةِ " .

فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَتْ قَامَ فَصَلَّى<sup>1</sup>

<sup>1</sup> Ṣaḥīḥ al-Bukhārī 595

‘The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got up and the edge of the sun had risen and said, ‘O Bilāl! What about your statement?’ Bilāl رَضِيَ اللهُ عَنْهُ replied, ‘I have never slept such a sleep.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Indeed Allāh سُبْحَانَهُ وَتَعَالَى captured your souls when He wished and returned them to you when He wished. O Bilāl! Get up and pronounce the Adhān for Salāh.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed ablution and when the sun came up and became bright, he stood up and prayed.’



In other narrations, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded them to move away from the valley. They rode a short distance, then they prayed Fajr Ṣalāh.

It was on this occasion that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ قَالَ  
أَقِمِ الصَّلَاةَ لِذِكْرِي<sup>2</sup>

‘When anyone forgets the prayer, he should observe it when he remembers it, for Allāh has said:

“And establish Salāh for My Remembrance”

(Sūrah Ṭāhā verse 14)

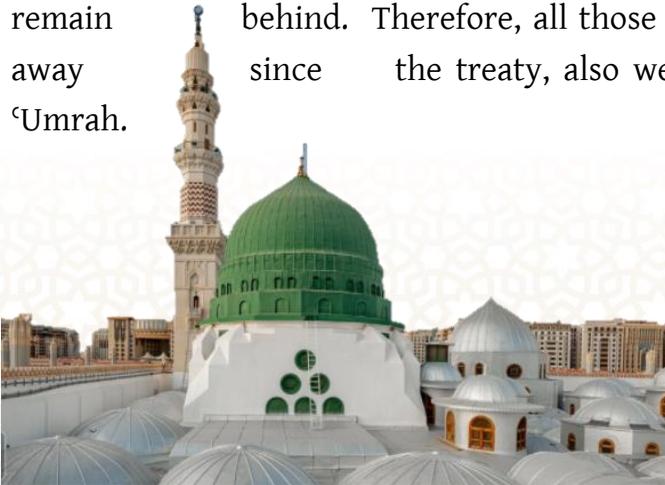
<sup>2</sup> Ṣaḥīḥ Muslim 680a

## The Compensatory ‘Umrah

In the 6<sup>th</sup> year of Hijri, the treaty of Ḥudaybiyah had taken place. One of the terms was that the Muslims would return to Madīnah that year without performing ‘Umrah. The following year, they would be allowed to come and spend three days inside the Holy city of Makkah, after which the Muslims would once again return to Madīnah.

After the victory in Khaybar, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Madīnah and continued to dispatch expeditions. The month of Dhul Qa‘dah then arrived. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the Companions رَضِيَ اللهُ عَنْهُمْ to get ready and perform the Qaḍā of the ‘Umrah which they couldn’t complete the previous year.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also gave the command that none of the Companions رَضِيَ اللهُ عَنْهُمْ who were present at Ḥudaybiyah should remain behind. Therefore, all those who hadn’t passed away since the treaty, also went to perform the ‘Umrah.



## The Departure from Madīnah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left with 2,000 Companions رَضِيَ اللهُ عَنْهُمْ from Madīnah and started to make their way towards Makkah. They also took with them 70 camels as ‘hadī’ - sacrificial animals.

‘Uwayf ibn al-Aḍḍaḍ ad-Daylī رَضِيَ اللهُ عَنْهُ was left in charge of affairs in Madīnah, by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The pilgrims reached Dhul Ḥulayfah and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered into Iḥrām with his Companions رَضِيَ اللهُ عَنْهُمْ. They recited the Ṭalbiyah while making their way towards the House of Allāh سُبْحَانَكَ وَتَعَالَى.

As part of the treaty of Ḥudaybiyah, the Muslims had an agreement with the Quraysh that they would not enter Makkah with any weapons apart from swords, which would remain in their scabbards. The Muslims did carry other weapons as a precaution, but these were left at Baṭan Yājaj, which is around 8 miles from Makkah. A contingent of 200 Companions رَضِيَ اللهُ عَنْهُمْ was left there to protect the weapons.



## The Sacred Precinct

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ, proceeded towards the Ḥaram with the Ṭalbiyah on their lips.

It had been over 7 years since Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had seen the House of Allāh سُبْحَانَهُ وَتَعَالَى. It had been over 7 years, since he had seen the streets where he had grown up, where he had lived, where he had spent the precious years of his life with Khaḍījah رَضِيَ اللهُ عَنْهَا and their children.

‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ

‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ was holding the reign of Qaṣwā, the camel of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was reciting the following couplets whilst walking:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ

O’ disbelievers, leave your way’

قَدْ أَنْزَلَ الرَّحْمَانُ فِي تَنْزِيلِهِ

‘Allāh سُبْحَانَهُ وَتَعَالَى has revealed in His Qur’ān’

بَانَ خَيْرَ الْقَتْلِ فِي سَبِيلِهِ

‘The best form of death is in his path’

نحن قتلناكم على تاويله كما قتلناكم على تنزيله

‘We engaged with you in battle because you refused to adhere to His command like how we engaged with you in battle for refusing to believe in the Qur’ān’

In another narration, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ to recite the following:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

‘There is no God, but Allāh who is alone’

نَصَرَ عَبْدَهُ

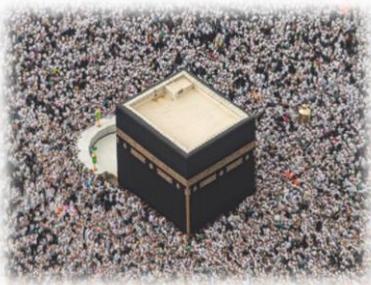
‘He helped His servant’

وَأَعَزَّ جُنْدَهُ

‘And He honoured His army’

وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

‘And defeated the Confederates all alone’



The other Companions رَضِيَ اللهُ عَنْهُمْ also started to recite this with ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ. It was in this way that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his blessed Companions رَضِيَ اللهُ عَنْهُمْ entered the Holy city of Makkah.

## The Ṭawāf

**W**hen a pilgrim arrives in Makkah, the first ritual they must perform is the Ṭawāf, the circumambulation of the Holy Ka‘bah. For men, in the first 3 rounds, Raml must be performed. This means the men must stand tall with their chests out, and then walk with their arms moving up and down.

The origin for this action is when Rasūlullāh ﷺ and the Muslims arrived for ‘Umrah, the Quraysh sat watching on top of one of the hills called Jabal Qayqa’ān<sup>3</sup>, which overlooked the Ka‘bah.



<sup>3</sup> Tuḥfatul Alma‘ī Vol 3 page 263

In a narration in Ibn Hishām, it mentions that the Quraysh were gathered near Dār al-Nadwāh, the assembly house of the Quraysh.



The Quraysh thought that the fever of Madīnah had caused the Muslims to become weak. Rasūlullāh ﷺ got knowledge of this, so he told the Muslims to do Raml when they perform the Ṭawāf. When the Quraysh see this, they would realise the Muslims have not become weak.

Rasūlullāh ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ started to perform the Ṭawāf with Raml. They started from Al-Ḥajr al-Aswad, the black stone and continued marching anti clockwise until they reached Al-Rukn al-Yamānī. At this point, the Quraysh could no longer see them, so they walked until they reached al-

Ḥajr al-Aswad without Raml. After this point, as they were now visible to the Quraysh, the Muslims started to perform Raml again.

The Quraysh watched the Muslims for the first three rounds of the Ṭawāf and commented, ‘Who is saying the Muslims have become weak.’ The Quraysh had seen enough and moved away. The Muslims then performed the remaining rounds of the Ṭawāf normally without Raml.



## The Sa‘ī

**A**fter the Ṭawāf was complete, Rasūlullāh ﷺ and the Muslims went on to perform the Sa‘ī between the two mountains aṣ-Ṣafā and al-Marwah



While they were doing the Sa‘ī, some of the Quraysh who hadn’t seen the Muslims do Ṭawāf, came to watch them again. Part of the path between the mountains was visible to the Quraysh.

Rasūlullāh ﷺ told his Companions رَضِيَ اللَّهُ عَنْهُمْ, to run when they get to this point, and they did as they were commanded. When the Quraysh saw this sight, they thought the Muslims had run all the way from aṣ-Ṣafā to al-Marwah. This left them shocked due to the distance between the two mountains.

After the Sa‘ī, the animals which the Muslims had brought with them were sacrificed and the pilgrims came out of Iḥrām.



## The Other Companions رَضِيَ اللَّهُ عَنْهُمْ

**A**fter some time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the order for some of the Companions رَضِيَ اللَّهُ عَنْهُمْ to go to Baṭan Yājaj. A group had been left there to protect the weapons of the Muslims. This group was now ordered to go to Makkah and perform ‘Umrah, whilst the weapons were now looked after by the Companions رَضِيَ اللَّهُ عَنْهُمْ who had been sent by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Quraysh and the Muslims had agreed the terms of the truce the year before, one of which was for the Muslims to come and perform ‘Umrah. Even though this had been agreed, the Quraysh could not bear seeing the Muslims come and perform the Ṭawāf, therefore they left the city and went to the mountains whilst the Muslims were performing their pilgrimage.



## Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Marriage to Maymūnah

رَضِيَ اللهُ عَنْهَا

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah for three days after completing the ‘Umrah. It was during this time he married Maymūnah bint al-Hārith رَضِيَ اللهُ عَنْهَا. Ibn Sa‘ad mentions that Maymūnah رَضِيَ اللهُ عَنْهَا was the last wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. After their marriage, he did not marry anyone else.

Maymūnah رَضِيَ اللهُ عَنْهَا had previously been married to Abū Rahm ibn ‘Abd al-Uzzā’ who had passed away. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a proposal to her, Maymūnah رَضِيَ اللهُ عَنْهَا made ‘Abbās رَضِيَ اللهُ عَنْهُ her representative and he got her married to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The dowry of her marriage to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was set at 500 dirhams.



## The Departure from Makkah

**A**fter the three days had passed, the Quraysh sent some people to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to tell him that his time was up and he should now leave.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requested permission from the Quraysh to remain in Makkah so he could have his Walimah (wedding feast) for his marriage to Maymūnah رَضِيَ اللهُ عَنْهَا. The Quraysh refused to give Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permission to extend his stay, so he instructed the Companions رَضِيَ اللهُ عَنْهُمْ to leave Makkah right away.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left his servant Abū Rāfiع رَضِيَ اللهُ عَنْهُ with Maymūnah رَضِيَ اللهُ عَنْهَا. Abū Rāfiع رَضِيَ اللهُ عَنْهُ then brought Maymūnah رَضِيَ اللهُ عَنْهَا to a place called Sarif, where she met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They then left from there and made their way north towards Madīnah, entering the city in the month of Dhul-Hijjah.



## The Revelation

Allāh سُبْحَانَهُ وَتَعَالَى revealed the following verse regarding the pilgrimage:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّعْيَا بِالْحَقِّ <sup>ج</sup>  
 لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ <sup>ل</sup>  
 مُخَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ <sup>ل</sup>  
 لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا  
 فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا <sup>4</sup> ﴿٢٧﴾

“Indeed, Allāh has made true to His Messenger the dream (shown) with truth: You will definitely enter the Sacred Masjid Inshā’Allāh (if Allāh wills,) peacefully, with your heads shaved, and your hairs cut short, having no fear. So, He knew what you did not know, and He assigned before that a victory, near at hand.”

<sup>4</sup> Sūrah al-Fatḥ verse 27

## The Daughter of Ḥamzah رَضِيَ اللَّهُ عَنْهُ

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was leaving Makkah, the young daughter of Ḥamzah رَضِيَ اللَّهُ عَنْهُ ran behind Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ calling him, ‘Uncle, uncle’.

Ḥamzah رَضِيَ اللَّهُ عَنْهُ had passed away in the battle of Uḥud a few years earlier. As well as being the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥamzah رَضِيَ اللَّهُ عَنْهُ was also his milk brother, therefore his daughter called Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uncle.

When she came, ‘Alī رَضِيَ اللَّهُ عَنْهُ picked her up and put her on his camel.

There were three people who all wanted to be responsible for her upbringing, ‘Alī رَضِيَ اللَّهُ عَنْهُ, Ja‘far رَضِيَ اللَّهُ عَنْهُ and Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ. ‘Alī and Ja‘far رَضِيَ اللَّهُ عَنْهُمَا were brothers and Ḥamzah رَضِيَ اللَّهُ عَنْهُ was their paternal uncle. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had also formed a bond of brotherhood between Zayd رَضِيَ اللَّهُ عَنْهُ and Ḥamzah رَضِيَ اللَّهُ عَنْهُ. All three of them now made their claim.

‘Alī رَضِيَ اللَّهُ عَنْهُ said that she was his uncle’s daughter and he had already picked her up. Ja‘far رَضِيَ اللَّهُ عَنْهُ said that she was his uncle’s daughter, and he was also married to her maternal aunt. Zayd رَضِيَ اللَّهُ عَنْهُ said that she is the daughter of my religious brother.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the decision that the girl should stay with her maternal aunt (the wife of Ja‘far رَضِيَ اللَّهُ عَنْهُ) as she is equivalent to her mother.

This incident is recorded in the Ḥadīth on the following page:

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجَ زَيْدُ بْنُ حَارِثَةَ إِلَى مَكَّةَ فَقَدِمَ  
 بِابْنَةِ حَمْزَةَ فَقَالَ جَعْفَرٌ أَنَا أَخُذُهَا أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي  
 خَالَتُهَا وَإِنَّمَا الْخَالَةُ أُمٌّ . فَقَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي وَعِنْدِي ابْنَةُ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ أَحَقُّ بِهَا . فَقَالَ زَيْدٌ أَنَا أَحَقُّ بِهَا  
 أَنَا خَرَجْتُ إِلَيْهَا وَسَافَرْتُ وَقَدِمْتُ بِهَا . فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ فَذَكَرَ حَدِيثًا

قَالَ " وَأَمَّا الْجَارِيَةُ فَأَقْضَى بِهَا لِجَعْفَرٍ تَكُونُ مَعَ خَالَتِهَا  
 وَإِنَّمَا الْخَالَةُ أُمٌّ " <sup>5</sup>

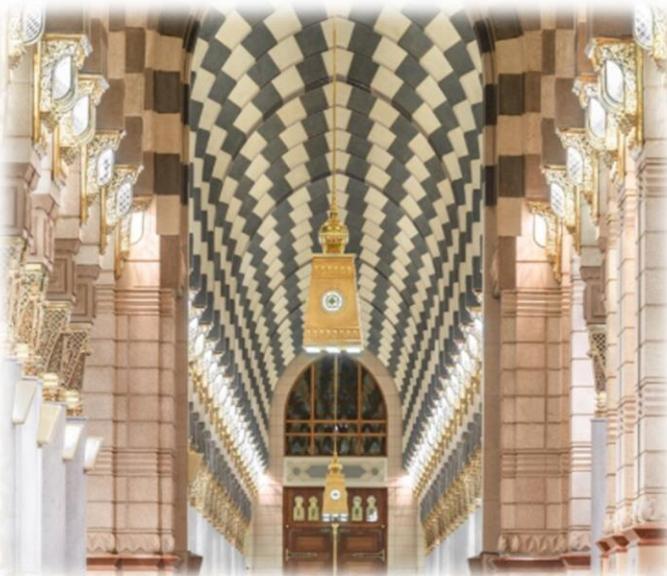
‘Ali رَضِيَ اللَّهُ عَنْهُ narrates that Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ went out to Makkah and brought the daughter of Hamzah رَضِيَ اللَّهُ عَنْهُ with him. Ja‘far رَضِيَ اللَّهُ عَنْهُ said, ‘I shall take her, I have more right to her. She is my uncle's daughter, and her maternal aunt is my wife; the maternal aunt is like mother.’ ‘Ali رَضِيَ اللَّهُ عَنْهُ said, ‘I am more entitled to take her. She is my uncle's daughter. The daughter of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is my wife, and she has more right to her.’ Zayd رَضِيَ اللَّهُ عَنْهُ said, ‘I have more right to her. I went out and journeyed to her and brought her with me.’ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out and said, ‘As for the girl, I decided in favour of Ja‘far رَضِيَ اللَّهُ عَنْهُ. She will live with her maternal aunt. The maternal aunt is like a mother.’”

<sup>5</sup> Sunan Abū Dāwūd 2278

## Sariyah of Akhram ibn Abū al-‘Awjā’ رَضِيَ اللهُ عَنْهُ

**I**n the month of Dhul-Ḥijjah, Akhram ibn Abū al-‘Awjā’ رَضِيَ اللهُ عَنْهُ was sent with some Companions رَضِيَ اللهُ عَنْهُمْ to the Banū Sulaym and invite them towards Islām. When they arrived, the Banū Sulaym said they had no need for Islām and started to shoot at them with arrows. This resulted in the martyrdom of all the Companions رَضِيَ اللهُ عَنْهُمْ except Akhram رَضِيَ اللهُ عَنْهُ. They had left him, thinking he was dead.

Akhram رَضِيَ اللهُ عَنْهُ had become unconscious due to his injuries and was very close to death. Later, he regained consciousness and made his way back to Madīnah arriving on the 1<sup>st</sup> of Ṣafar.



## Summary of Events in the 7<sup>th</sup> Year of Hijri

### Muḥarram

- Rasūlullāh ﷺ returned his daughter Zaynab رَضِيَ اللَّهُ عَنْهَا to her husband Abū al-‘Āṣ ibn al-Rabi‘ رَضِيَ اللَّهُ عَنْهُ.
- The Gazwah of Dhū Qarad took place.
- The Gazwah of Khaybar took place.
- Rasūlullāh ﷺ chose Ṣafiyyah bint Ḥuyayy رَضِيَ اللَّهُ عَنْهَا from the captives. He freed her, then married her.
- The meat of a domesticated donkey became impermissible.

### Ṣafar

- The Sariyah of Ghālib ibn ‘Abdullāh al-Laythī رَضِيَ اللَّهُ عَنْهُ was sent to the Banū ‘Abd ibn Tha‘labah.

### Sha‘bān

- The Sariyah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was sent to Najd.
- The Sariyah of ‘Umar رَضِيَ اللَّهُ عَنْهُ was sent to Turabah
- The Sariyah of Bashīr ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ, the father of Nu‘mān ibn Bashīr al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, was sent to the Banū Murrah on the boundary of Fadak.

## Ramaḍān

- The Sariyah of Ghālib ibn ‘Abdullāh Al-Laythī رَضِيَ اللَّهُ عَنْهُ was sent to Mayfa‘ah.



## Shawwāl

- The Sariyah of Bashīr ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ was sent to Yaman and Jabār.



## Dhul Qa‘dah

- ‘Umratul Qaḍā’ took place.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Maymūnah bint al-Ḥārith رَضِيَ اللَّهُ عَنْهَا.



## Dhul Ḥijjah

- The Sariyah of ibn Abū al-‘Awjā’ as-Sulamī رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Sulaym.
- In this year, ‘Imrān ibn Ḥuṣayn and his father رَضِيَ اللَّهُ عَنْهُمَا embraced Islām.



## Other Events in this Year

- On the way back from Khaybar, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Muḥayṣah ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ to Fadak, inviting them to Islām. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to terms with them on half of their produce.

- Also, on the way back from Khaybar, the Muslims gained victory over Wādī al-Qurā’. The land was left for the Jews on the condition that they also give a share of the produce to the Muslims, like the people of Khaybar.
- When the Jews of Taymā’ found out what had happened to their brothers in Khaybar, Fadak, and Wādī al-Qurā’, they also agreed terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and came with their wealth.
- On the way back to Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ did not awake for Fajr Ṣalāh. They prayed Ṣalāh after sunrise.
- Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ returned to Madīnah from Abyssinia, along with others, including Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ.
- Abū Hurayrah رَضِيَ اللهُ عَنْهُ embraced Islām.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umme Ḥabībah رَضِيَ اللهُ عَنْهَا.
- The Sariyah of Abān ibn Sa‘īd ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ was sent to Najd.
- Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللهُ عَنْهُ returned from Egypt. Muqawqis, the leader of the Copts sent Rasūlullāh رَضِيَ اللهُ عَنْهُ some gifts, including 2 slave girls, Māriyah رَضِيَ اللهُ عَنْهَا and her sister Sirīn رَضِيَ اللهُ عَنْهَا who both embraced Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took Māriyah رَضِيَ اللهُ عَنْهَا for himself and she gave birth to his son Ibrāhīm رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then gave Sirīn to Ḥassān ibn Thābit رَضِيَ اللهُ عَنْهُ and she gave birth to his son ‘Abdul Raḥmān.

## Sariyah of Ghālib ibn ‘Abdullāh Al-Laythī

رَضِيَ اللَّهُ عَنْهُ

In the 8<sup>th</sup> year of Hijri, during the month of Ṣafar, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Ghālib ibn ‘Abdullāh al-Laythī رَضِيَ اللَّهُ عَنْهُ in the direction of Kadīd, to the Banū al-Malūḥ with a group of Companions رَضِيَ اللَّهُ عَنْهُمْ.

The Companions رَضِيَ اللَّهُ عَنْهُمْ arrived there and surprised the Banū al-Malūḥ during the night. They managed to take some of their camels and headed back towards Madīnah.

A group of the Banū al-Malūḥ started to chase the Muslims and got close to them. Suddenly Allāh سُبْحَانَہُ وَتَعَالَى sent down heavy rain.

This rain caused a valley, which was between both groups to flood. The Muslims managed to get away and return to Madīnah safely.



## Khālid ibn al-Walīd, ‘Uthmān ibn Ṭalḥah and

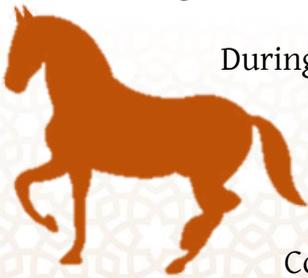
‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُمَا

**I**t was in this time when many famous Companions رَضِيَ اللَّهُ عَنْهُمْ embraced Islām. This included the great general of Islām, Khālid ibn al-Walīd and the intelligent ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُمَا.

There is a difference of opinion as to when they became Muslim, some say it was in the 7<sup>th</sup> of Hijri, after the battle of Khaybar, whilst other say it was in the month of Ṣafar in the 8<sup>th</sup> year of Hijri.

During the treaty of Ḥudaybiyah, Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ was on the side of the Quraysh and during the battle of Mūta, he was on the side of the Muslims. Taking this into account, we can deduce he embraced Islām in between these two events.

Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ says that Allāh سُبْحَانَهُ وَتَعَالَى blessed him and instilled the love of Islām in his heart. Suddenly, he thought each time he was involved in a conflict with the Quraysh against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and came back, he had the feeling in his heart that all his effort has been to no avail and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be victorious.



During the time of Ḥudaybiyah, Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ was in the cavalry of the Qurayshi army and he saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at ‘Asfān. He was leading the Companions رَضِيَ اللَّهُ عَنْهُمْ in Ṣalāt al-Khawf. Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ made the intention that he would

attack Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while he was reading Ṣalāh. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became aware of his intention and Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was not able to carry out his plan.

It was then when Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ realised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was protected by Allāh سُبْحَانَهُ وَتَعَالَى. He was being protected by the unseen and Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ returned unsuccessful.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the treaty with the Quraysh and returned to Madīnah, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ thought that the strength and might of the Quraysh had now finished. The king of Abyssinia follows Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his followers رَضِيَ اللهُ عَنْهُمْ were living there in peace and harmony.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ now thought to himself, what else could he do? Should he go to Hiraqla, the Emperor of Rome, convert to Judaism or Christianity and become a follower of the non-Arabs, or stay a few more days in his own land and wait and see if anything happens.

It was during these thoughts that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Makkah for ‘Umrah the following year after Ḥudaybiyah. At that time. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had left Makkah.



## The Letter

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his ‘Umrah, the brother of Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ , Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ , who was with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came looking for him, but could not find him.

After a while, Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ wrote a letter to brother. The letter expressed his amazement that Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ was such an intelligent person, yet he still had not become familiar with the pure religion of Islām. Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ also mentioned that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had asked about him and he



also had expressed amazement about how an intelligent person like Khālid ibn Al-Walīd رَضِيَ اللهُ عَنْهُ could still be unaware of Islām. Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ advised his brother, that it would be better if he joined the Muslims and helped the truth.

After receiving the letter, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ attraction towards Islām increased and he developed a yearning to migrate to Madīnah. He was also very happy when he heard what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said about him.

## The Dream

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ then had a dream, where he was in a cramped city affected by drought. He left this area and went to a place where it was very lush, and the cities were spread out. He then said to himself that this dream was shown to him to alert him.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ went to Makkah and gathered some items for travel and set off for Madīnah. He wanted someone to join him on his journey.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ met Ṣafwān ibn Ummayah and told him, ‘Don’t you see that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has become victorious over both Arabs and non-Arabs? If we go to him and follow him, then it will be better for us. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ honour is our honour.’

Ṣafwān rebuked him and said if there was no one left on the face of this earth other than Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to follow, even then he would not follow him.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ thought to himself that this persons’ father and brother had been killed at Badr therefore he could not be reasoned with.



After a while, Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ met Ikrimah ibn Abū Jahl and told him the same thing. Ikrimah replied in the same manner as Ṣafwān ibn Ummayah and refused to go with Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ then went home and got his camel ready. He thought he would go and see ‘Uthmān ibn Ṭalḥah, as he was his true friend. He then remembered that his father and grandfather had also been killed in Badr, so he was in two minds, whether to ask him or not.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ finally decided that there was no harm in asking him, as he is going anyway. He went to ‘Uthmān ibn Ṭalḥah and told him the same thing he had told Ṣafwān and Ikrimah. ‘Uthmān ibn Ṭalḥah accepted his advice and said he would also come to Madīnah.

‘Uthmān ibn Ṭalḥah told Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ that he would meet him at a place called Yā’jaj. If Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ arrived there before him, then he should wait for him. And if he arrived there before Khālīd ibn al-Walīد رَضِيَ اللهُ عَنْهُ, then he in turn would wait for him.



## The Journey to Madīnah

On the day they had chosen to travel, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ met ‘Uthmān as per their agreement at Yā’jaj. The following day they started to make their way to Madīnah.

They reached a place called Haddah when they came across ‘Amr ibn al-‘Āṣ. They greeted each other and they asked him where he was going. He said he was going to Madīnah with the intention of entering Islām and following Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They replied and said they also had the same intention.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ and his two companions made their way to Madīnah and entered the city. They rested their camels at Harrah, which was on the outskirts and somehow news of this reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard of their arrival, he became very happy and said that Makkah has thrown its liver, meaning its loved ones.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ then wore some nice clothes and went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the way he saw his brother Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ who told him to go quickly as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already received news of his arrival. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was very happy and waiting to meet him. They both then went quickly and arrived in the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## The Meeting with Rasūlullāh ﷺ

When Rasūlullāh ﷺ saw Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ, he smiled at him. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ said ‘Assalāmu ‘Alayka Yā Rasūlullāh.’ Rasūlullāh ﷺ replied to his greeting very happily.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ then said:

اشهد ان لا اله الا الله وان محمد رسول الله

‘I bear witness that there is no God but Allāh and indeed  
Muḥammad ﷺ is Allāh’s Messenger.

Rasūlullāh ﷺ told him to come closer and said:

‘All praise is for Allāh who guided you, I used to look at you and see you had intelligence and I hoped that this intelligence would lead you to nothing but good.’

Khālid ibn Al-Walīd رَضِيَ اللهُ عَنْهُ then said to Rasūlullāh ﷺ that he used to see him present in the places of battle against truth, therefore supplicate to Allāh سُبْحَانَكَ وَتَعَالَى for him, so he can forgive all his previous sins.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الاسلام يهدم ما كان قبله

‘Islām wipes out all the actions that were done before it’

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to again to supplicate for him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said:

اللهم اغفر لخالد بن الوليد كل ما اوضع فيه من صد عن سبيل الله

‘Oh Allāh, forgive Khālid ibn al-Walīd, all those actions which he committed in stopping people from the path of Allāh.’

After Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Uthmān ibn Ṭalḥah and ‘Amr ibn Al-‘Āṣ came forward and took a pledge on the hands of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

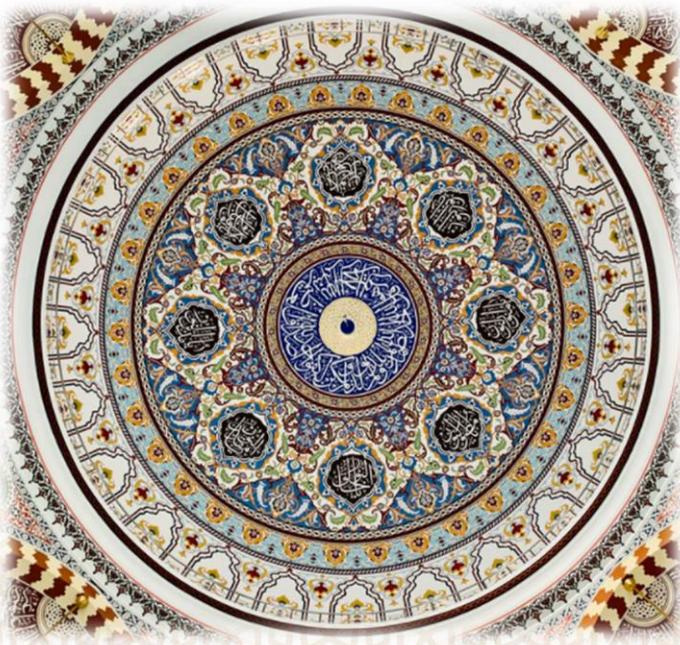
‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ mentions that first Khālid ibn Al-Walīd رَضِيَ اللهُ عَنْهُ took a pledge, then ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ then he went forward.

At that moment his condition was such that he says:

‘By Allāh, I sat in front of Rasūlullāh ﷺ but I didn’t have the courage to lift my eyes up out of humility. He says I took a pledge with him on that I would be forgiven all the sins which I committed before. ‘Amr says that the thought didn’t occur to me at that time to also ask for those sins which I will commit in the future.’

Rasūlullāh ﷺ said indeed Islām erases those sins committed before it and Hijrah erases those sins before it.

‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ said that whenever a military campaign would come, Rasūlullāh ﷺ did not treat anyone else as their equals.



## Summary

Rasūlullāh ﷺ now turned his attention to Wādī al-Qurā and Taymā’. Both areas subsequently came under control of Muslims, in addition to Khaybar and Fadak.

On the way back to Madīnah, an interesting incident occurred. Rasūlullāh ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ had stopped in the latter part of one night to take some rest. Bilāl رَضِيَ اللَّهُ عَنْهُ had volunteered to stay awake, so he could wake them all up when Fajr time approached. It so happened that Bilāl رَضِيَ اللَّهُ عَنْهُ also fell asleep and Rasūlullāh ﷺ woke up once the sun had risen. Rasūlullāh ﷺ instructed the Companions رَضِيَ اللَّهُ عَنْهُمْ to move away from the valley and then they prayed their Fajr Ṣalāh.

It was now the month of Dhul Qa‘dah in the 7<sup>th</sup> year of Hijri. Rasūlullāh ﷺ made his way to Makkah to perform the compensatory ‘Umrah with his Companions رَضِيَ اللَّهُ عَنْهُمْ. The Quraysh had vacated the city but some of them were keeping an eye on the Muslims to see if the fever of Madīnah had affected them.

Rasūlullāh ﷺ gave the command to his Companions رَضِيَ اللَّهُ عَنْهُمْ to perform Raml when they do Ṭawāf and to also run between two points during the Sa‘ī. When the Quraysh saw these actions, they were bewildered and knew the Muslims had not lost any strength.

As per the agreement, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah for three days. It was during this time he married Maymūnah رَضِيَ اللهُ عَنْهَا. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requested to extend his stay in Makkah so he could perform the Walīmah, but the Quraysh refused. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then left Makkah and travelled back to Madīnah.

More and more people were now joining the fold of Islām. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had seen what had been happening. How Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was victorious and this could have only happened with some unseen help. His brother Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ had already embraced and had looked for him when he had come for ‘Umrah with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had left the city.

Walīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ wrote a letter to his brother and Khālid ibn al-Walīd decided to go to Madīnah to embrace. His friend ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ went with him and they also saw ‘Amr ibn Al-‘Āṣ رَضِيَ اللهُ عَنْهُ on the way, who was also going to Madīnah with the same intention. All three arrived in Madīnah and when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about this he was very happy. They all then entered the fold of Islām.

Sīrah of Muḥammad ﷺ  
Part 27 – The Compensatory ‘Umrah

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Islamicacademycoventry@hotmail.com

83-87 Cambridge Street

Coventry CV1 5HU