

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 32

The Battles of Ḥunayn & al-Ṭāif

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Sīrah of Muḥammad ﷺ
Part 32 – The Battles of Ḥunayn & al-Ṭāif
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Makkah, the place of birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the place where the final Revelation had begun, had now come under the fold of Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had led the largest ever force of Muslims from Madīnah to Makkah and liberated the blessed city.

The Muslim army entered the city from different directions meeting little resistance along the way. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had informed Abū Sufyān رَضِيَ اللهُ عَنْهُ how the Quraysh would not be harmed if they were in his house, in their own homes or in Al-Masjid al-Ḥarām. Very soon, the city of Makkah came under the control of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

One of the first tasks of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was to call for the keys of the Ka‘bah. He entered the blessed House of Allāh سُبْحَانَہُ وَتَعَالَى and ordered it to be cleansed from all signs of polytheism. The surrounding area in Al-Masjid al-Ḥarām was also cleansed.

The Muhājirūn, the Muslims who had migrated to Madīnah from Makkah, were now back in their home town. When they migrated to Madīnah, they had vacated their houses. The Quraysh then took possession of the empty households. Some of the Companions رَضِيَ اللهُ عَنْهُمُ requested for their houses to be returned to

them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that he did not prefer that wealth which had gone in the path of Allāh سُبْحَانَهُ وَتَعَالَى be returned. The Companions رَضِيَ اللهُ عَنْهُمْ were happy with the decision of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and no further mention was made of the houses.

During the liberation, the mercy of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was on full display. A general amnesty had been granted to the Quraysh and they took an oath with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Even some of those who were exempt from the amnesty were forgiven. Among them were ‘Ikrimah the son of Abū Jahl, Hind, the wife of Abū Sufyān, Waḥshī, the former slave who had killed Hamzah رَضِيَ اللهُ عَنْهُ and Hubār ibn al-Aswad, who had caused Zaynab رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to lose her unborn child.

After the liberation of Makkah was complete, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent out parties to the surrounding areas. However, there were other tribes who now set their sights on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and prepared to attack. What followed next was the Battle of Ḥunayn.

The Tribes Conspire

The tribe of Hawāzin found out that Allāh سُبْحَانَهُ وَتَعَالَى had granted Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ victory over Makkah. Their leader Mālik ibn ‘Auf al-Naṣrī gathered them together to decide what steps they would take. The tribes of Thaḳīf, Naṣr and Jusham also attended, however some clans from the Hawāzin were not present.

During the meeting it was decided that rather than wait for the Muslims to come to them, they should attack them first. Mālik ibn ‘Auf al-Naṣrī assembled an army of 20,000 and went towards Makkah to attack Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Durayd ibn al-Ṣimma was from the Banū Jusham. He was of old age but well versed with the tactics of warfare. Therefore, he also went with the army. They thought he would be useful if they needed advice during this time.

Mālik ibn ‘Auf had told all the soldiers that they should bring their families and cattle with them. This would encourage them to fight, as no person would be able to run away leaving their families behind.

هوازن

The Advice of Durayd

The army started to make their way southwest towards Makkah and halted. Durayd asked which valley were they in. He was told that they were in the valley of Auṭās. Durayd said that this place was well suited for battle. The land here was not full of jagged rocks, nor was it a plain full of dust.

Durayd then said:

ما لى اسمع رغاء البعير و نهاق الحمير
و يعار الشاة و بكاء الصغير

‘What is this groaning of camels, and braying of donkeys and bleating of sheep and crying of children I am hearing?’

The people told him that Mālik ibn ‘Auf had given them instruction to do this. Durayd called for Mālik ibn ‘Auf and asked him the reasoning behind his actions. Mālik justified his actions by saying the people would fight with more purpose defending their families and wealth. Durayd disagreed and advised this was a serious mistake. He addressed Mālik and said, ‘Does a person who has been defeated return with anything? Apart from swords and spears, nothing else can help in a battle. If the battle is lost, it will be a cause of disgrace and humiliations for your families.’

Durayd then enquired about the clans which were in the army. He advised Mālīk to send the army to the high and inaccessible part of the land and meet the enemy on horseback. If everything goes well, then those behind can join them. If the battle does not go as planned, the families and cattle would be saved.

Mālīk ibn ‘Auf did not listen to Durayd’s advice, rather he spoke against it and said he would not change his decision. He then gave an ultimatum to the tribes that if they did not follow him, he would take his own life. The people all agreed to go by his decision.

The Spies

In Ibn Ishāq, it mentions that Mālīk ibn ‘Auf sent out spies. They all came back with their joints dislocated. When asked about what had happened, they mentioned they had seen white men on piebald horses who had caused them these injuries. Even this did not make Mālīk ibn ‘Auf change his mind and he carried on with his plan.



The Response of Rasūlullāh ﷺ

News of the impending attack reached Rasūlullāh ﷺ. He sent ‘Abdullāh ibn Abū Ḥadrad al-Aslamī رَضِيَ اللهُ عَنْهُ to go and investigate the situation. He was told to go and stay with them until he had learned about their plans, then return with the news.

‘Abdullāh ibn Abū Ḥadrad رَضِيَ اللهُ عَنْهُ went and stayed with them until he learned about their plans. He then came back and informed Rasūlullāh ﷺ about their preparations. Rasūlullāh ﷺ now started his own preparations for the confrontation.

The Armour

Ṣafwān ibn Ummayah, one of the Qurayshi leaders was still a polytheist at the time. Rasūlullāh ﷺ sent a request to him to borrow some weapons which could be used against the Hawāzin. Ṣafwān ibn Ummayah supplied Rasūlullāh ﷺ with one hundred coats of mail and enough arms to go with them. It is also mentioned that he provided transport to carry the supplies.



The Muslim Army Leaves

On the 8th of Shawwāl, in the 8th year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Makkah with 12,000 soldiers and made his way towards Ḥunayn. 10,000 were those who had come from Madīnah, and 2,000 were from others including some who had not yet embraced.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left ‘Attāb ibn Usayd ibn Abū al-‘Īṣ in charge of Makkah to look after those who had remained behind.

Whilst the army was travelling towards Ḥunayn, the following words were uttered by one person:

لن نغلب اليوم من قلة

‘Today, we will not be defeated due to being few’

Allāh سُبْحَانَهُ وَتَعَالَى did not like these words, as they suggested that being great in number was the reason for victory. If they were going to be defeated, then it would not be due to their number, rather it would be due to the decision of Allāh سُبْحَانَهُ وَتَعَالَى.



Regarding this, Allāh سُبْحَانَهُ وَتَعَالَى also sent down the following Revelation:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
 كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
 رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾
 ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
 لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾¹

“Allāh has surely blessed you with His help on many battlefields, and on the day of Ḥunayn, when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. (25)

Then Allāh sent down His tranquillity upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. (26)”

¹ Sūrah al-Tawbah Verses 25 and 26

The Valley of Ḥunayn

The Muslim army reached the valley of Ḥunayn on the Tuesday at evening time. Ḥunayn is just under 10 miles to the north of Makkah



Figure 1 - The Valley of Ḥunayn

Mālīk ibn ‘Auf had instructed his army to break the scabbards of their swords and attack the Muslim army in unison. The force of 20,000 would attack the Muslims altogether at the same time.

The day begun, and it was still dark as the Muslim army passed through the valley. The tribes of Hawāzin and Thaḳīf had already arrived and were lying in ambush. They were hidden in the side tracks and narrow places in the valley.

Suddenly the Muslim army was attacked by the tribes of Hawāzin and Thaḳīf. The arrows started to rain down upon the army of Rasūlullāh ﷺ.

The father of Shaybah ibn ‘Uthmān ibn Abū Ṭalhāh had been killed in the battle of Uḥud. He was present in this battle on the enemy side and vowed revenge upon his father’s killing. He went forward to attack Rasūlullāh ﷺ but immediately fell unconscious. He was unable to approach Rasūlullāh ﷺ and realised that he was protected by Allāh ﷻ. Later, Shaybah embraced Islām.

The surprise of the attack caused the Muslims to disperse. Only ten or twelve brave Companions رَضِيَ اللَّهُ عَنْهُمْ were left with Rasūlullāh ﷺ. Among them were Abū Bakr, ‘Umar, ‘Alī, ‘Abbās, Abū Sufyān ibn al-Ḥārith, al-Faḍl ibn ‘Abbās, Rabī‘ah ibn al-Ḥārith, Usāmah ibn Zayd and Ayman ibn Umm Ayman رَضِيَ اللَّهُ عَنْهُمْ.



‘Abbās رَضِيَ اللهُ عَنْهُ was holding the reign of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ donkey whilst Abū Sufyān ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ was holding the stirrup.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called out 3 times:

‘O people come here, I am the Messenger of Allāh, I am Muḥammad the son of ‘Abdullāh.’

‘I am the True Prophet. I am the son of ‘Abd al-Muṭṭalib’.

The Call

‘Abbās رَضِيَ اللهُ عَنْهُ had a loud voice. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded him to call out to the Muhājirūn and Anṣār. He said:

يا معشر الانصار

يا اصحاب السمره

‘O people of Anṣār,
O comrades of the acacia tree
(meaning the people who took the oath during Bay‘ah Riḍwān)’



As soon as the Muslims heard the call, they turned around and hastened to Rasūlullāh ﷺ. Very soon, the Companions رَضِيَ اللَّهُ عَنْهُمْ had regrouped around Rasūlullāh ﷺ. Rasūlullāh ﷺ now gave the order to counter attack the Hawāzin and Thaqīf.

When the battle became hot, Rasūlullāh ﷺ took a handful of dirt and threw it towards the other army saying:

شاهت الوجوه

‘May these faces be disfigured’

In Ṣaḥīḥ Muslim, ‘Abbās رَضِيَ اللَّهُ عَنْهُ mentions this incident in a narration as follows:

قَالَ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصِيَّاتٍ
فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ ثُمَّ قَالَ
" انْهَزْمُوا وَرَبِّ مُحَمَّدٍ " ²

‘Abbās رَضِيَ اللَّهُ عَنْهُ said, ‘Then Rasūlullāh ﷺ took (some) pebbles and threw them in the face of the infidels. Then he said:

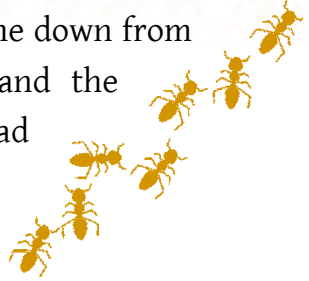
‘By the Lord of Muḥammad, they have been defeated.’”

² Ṣaḥīḥ Muslim 1775a

The Retreat

The enemy suddenly faltered and began to flee from the battlefield. Many were captured, whilst others ran away.

On that day, Jubayr ibn Muṭ‘im رَضِيَ اللَّهُ عَنْهُ reported that just before the people ran away and the men were fighting one another, he saw something like a black garment come down from the Heavens which fell between them and the enemy. He looked and saw black ants had filled the valley. He had no doubt that they were Angels and then the enemy fled.



After the defeat, Mālik ibn ‘Auf took a group of people and fled to al-Ṭāif. Durayd ibn al-Ṣimma and some others managed to run away to Auṭās, whilst others fled to Nakhlah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū ‘Āmir al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ, the uncle of Abū Mūsā’ al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ with a small force to Auṭās to lay chase. When they confronted the enemy, Durayd ibn al-Ṣimma was killed by Rabī‘ah ibn Rufay رَضِيَ اللَّهُ عَنْهُ. Salamah ibn Durayd shot an arrow which hit the knee of Abū ‘Āmir رَضِيَ اللَّهُ عَنْهُ. As a result of this injury, he attained martyrdom.

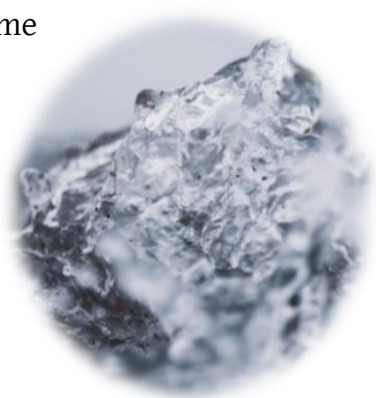
Abū Mūsā’ al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ then took hold of the standard of Islām and fought bravely until he killed Salamah. Allāh سُبْحَانَهُ وَتَعَالَى then brought victory to the Companions رَضِيَ اللَّهُ عَنْهُمْ.

Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ

When Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ was on his death bed, he called his nephew Abū Mūsā’ رَضِيَ اللهُ عَنْهُ. He told him to ask Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to pray for his forgiveness.

Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him of what had happened. He passed on his uncle’s greetings and message to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for some water to perform Wuḍū’. He completed his Wuḍū’, then raised his hands in supplication and said:



اللَّهُمَّ اغْفِرْ لِعَبْدِ أَبِي عَامِرٍ

‘O Allāh, forgive Your servant, Abū
‘Āmir’

اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ

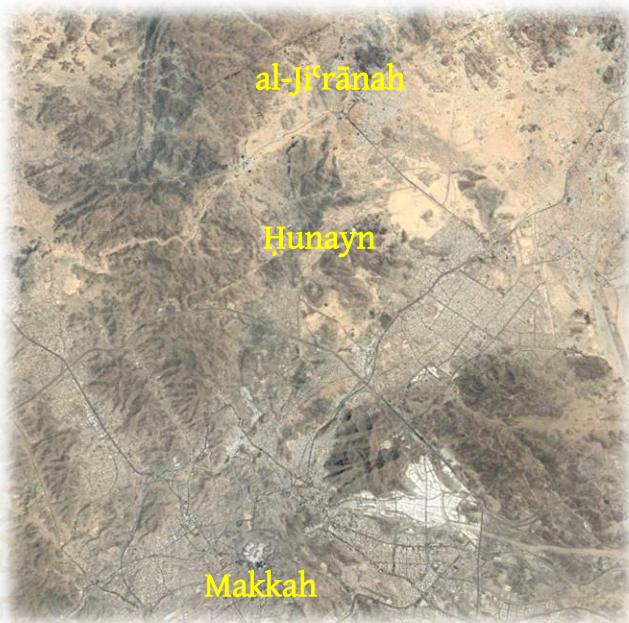
‘O Allāh, on the day of Qiyāmah, make him above many of your
creation from people’

Abū Mūsā' al-Ash'arī رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he could also pray for his forgiveness. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said:

اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ
وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا

‘O Allāh, forgive the sins of ‘Abdullāh ibn Qays, and on the Day of Judgement, admit him into a noble entrance’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then gave the order for the captives and spoils which had been taken so far, to be gathered at al-Ji'rānah and then directed his force towards al-Ṭāif.

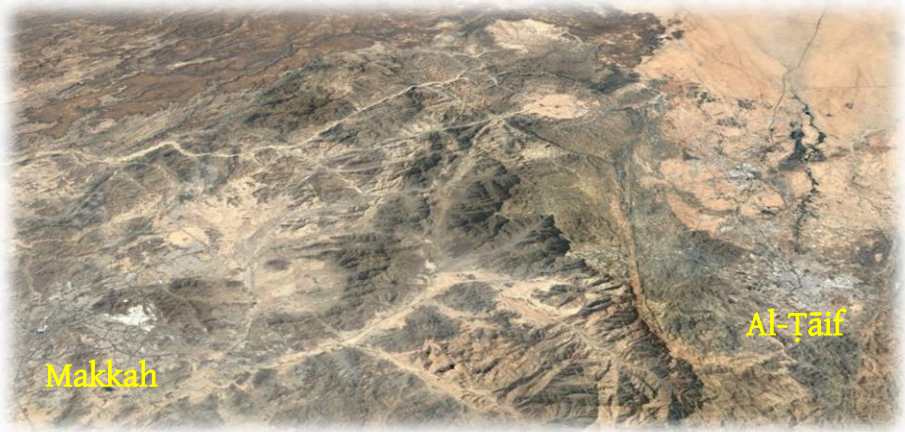


Summary of Gazwah Ḥunayn

Battle Number	26	
Name of the Battle	Ḥunayn	
Date of the Battle	8AH	Shawwāl
Reason for Expedition	The Hawāzin and Thaḳīf prepared to attack the Muslims. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out and marched in their direction.	
Location	The valley of Auṭās	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Dhar al-Ghifārī & ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُمَا	
Standard Bearer for the Muslim Army	Many of the Companions رَضِيَ اللهُ عَنْهُمْ	
Leader of the enemy forces	Mālīk ibn ‘Auf	
Number of Muslims	12,000	
Number of enemy forces or information about them	20,000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	3 months	
Type of Battle	Offensive	
Verses of Qur’ān narrated in relation to Expedition	2 Verses from Sūrah at-Tawbah	
Outcome of Battle	Victory after initial dispersion due to surprise attack	

Al-Ṭāif

Mālik ibn ‘Auf had fled the valley of Ḥunayn and reached al-Ṭāif with his army. Upon reaching there, they locked themselves inside a fortress.



There were many years of supplies inside the fort. Al-Ṭāif is a city approximately 40 miles east of Makkah. Rasūlullāh ﷺ and the Muslim army followed Mālik ibn ‘Auf and reached al-Ṭāif. They now laid siege to the fortress.

The Muslim army used a catapult to throw rocks at the fortress. There were enemy archers stationed on the top of the fortress who showered the Muslim army with arrows. Many people in the Muslim army were hit



by them and injured. Twelve were also martyred.



Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ challenged them to fight face to face, but they said they had no reason to leave the fortress. They had years of provisions with them and when these finished, they would then come out with their swords.

The Muslim army then tried to batter down the door of the fortress in a military vehicle, but the people above started to shower them with hot metal, causing the Muslims army to withdraw.

Upon seeing this, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the command to cut down their orchards. The people in the fortress pleaded with him not to do it for the sake of Allāh سُبْحَانَهُ وَتَعَالَى and his close ones. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted their request.



A call was then made near the walls of the fortress, that any slave who comes out would be free. 12 or 13 slaves came out of the fortress and were freed.

The Dream

During this time, Rasūlullāh ﷺ saw a dream in which he was presented with a bowl of milk. A rooster came and pecked at the bowl causing the milk to spill.



Rasūlullāh ﷺ mentioned this dream to Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Abū Bakr رَضِيَ اللَّهُ عَنْهُ said that this fortress will not be conquered at this moment in time. Rasūlullāh ﷺ also asked Nawfal ibn Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ for his opinion regarding the dream. Nawfal رَضِيَ اللَّهُ عَنْهُ told Rasūlullāh ﷺ that the fox was in its den. If they remained, then they would catch it. If they left, then it would not cause them any harm.

In Ibn Sa‘ad it mentions that ‘Umar رَضِيَ اللَّهُ عَنْهُ came and asked Rasūlullāh ﷺ to supplicate against the enemy. Rasūlullāh ﷺ said that Allāh سُبْحَانَهُ وَتَعَالَى had not given him permission for this. ‘Umar رَضِيَ اللَّهُ عَنْهُ then said what is the need for us to fight them? Rasūlullāh ﷺ gave the order to lift the siege and leave. While leaving, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said:

‘O Allāh, guide the Thaḳīf,
make them Muslim and bring them to me.’

The Martyrs of al-Ṭāif

In ibn Ishāq, it mentions that a total of 12 Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred in Ṭāif as follows:

From the Quraysh:

- Sa‘īd ibn Sa‘īd ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ
- ‘Urfuṭah ibn Jannāb رَضِيَ اللَّهُ عَنْهُ
- ‘Abdullāh ibn Abū Bakr رَضِيَ اللَّهُ عَنْهُ (he was wounded by an arrow and passed away in Madīnah after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
- ‘Abdullāh ibn Abū Ummayah رَضِيَ اللَّهُ عَنْهُ
- ‘Abdullāh ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ
- Al-Sā’ib ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ
- ‘Abdullah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ

From the Banū Layth

- Julayḥah ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ

From the Anṣār:

- Thābit ibn al-Jadhā‘ رَضِيَ اللَّهُ عَنْهُ
- Al-Ḥārith ibn Sahl رَضِيَ اللَّهُ عَنْهُ
- Al-Mundhir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ
- Ruqaym ibn Thābit رَضِيَ اللَّهُ عَنْهُ

The Spoils

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left al-Ṭāif and reached al-Ji‘rānah on the 5th of Dhul Qa‘dah. The spoils and captives had been gathered there. The plan of Mālik ibn ‘Auf, to bring along the families and wealth had backfired and resulted in the Muslims acquiring a lot of wealth.

There was a total of:

6,000 captives

24,000 camels

40,000 goats

4,000 Uqiyah of silver.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ waited for the Hawāzin for more than 10 days hoping they would come to release their families. When no one arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to share out the wealth.

The Delegation

After the spoils had been distributed, a delegation from the Hawāzin finally arrived. The delegation comprised of 9 people. They embraced Islām and took a pledge of allegiance on the hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The delegation now made a request for their wealth and families which had been captured, to be returned to them. The wet nurse of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ḥalimah رَضِيَ اللهُ عَنْهَا was also from this tribe.

A spokesman from the delegation by the name of Zuhayr Abū Ṣurad رَضِيَ اللَّهُ عَنْهُ stood up and addressed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said that the paternal and maternal aunts of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were in the enclosures (meaning among the captives) as well as those women who had given him milk and looked after him (when he was infant.)

Zuhayr رَضِيَ اللَّهُ عَنْهُ further added that if they had got into this position with other leaders, they would hope for kindness and favour, and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the best of trustworthy men. The delegation asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be kind to them and in turn Allāh سُبْحَانَهُ وَتَعَالَى would be kind to him.

After hearing what Zuhayr رَضِيَ اللَّهُ عَنْهُ had to say, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them that he had waited for them, but they did not arrive. The spoils had also now been distributed.

Even though this had been done, the mercy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once again on full display. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented them with a choice, they could either have their wealth returned to them or their captives. The delegation chose the captives.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Hawāzin that whichever captives were in the share of the Banū Hāshim or Banū al-Muṭṭalib would be returned. However, with regards to those captives who were in the shares of the other Muslims, they should stand up after Zuhr

Ṣalāh, and make a request for them to be returned. Rasūlullāh ﷺ would also intercede for them on their behalf.

The Request

As instructed by Rasūlullāh ﷺ, after Zuhr Ṣalāh, the Hawāzin stood up and gave excellent speeches asking the Muslims to release the captives.

Rasūlullāh ﷺ then also stood up and addressed the congregation. He started by praising Allāh *سُبْحَانَهُ وَتَعَالَى* and then telling the Muslims, that these brothers from the Hawāzin had also come as Muslims, and he had returned what had come to him and his family. He advised the Muslims that they should also do the same. If they did this voluntarily then it would be better, however if not, Rasūlullāh ﷺ would pay the compensation for the captives.

The Companions *رَضِيَ اللَّهُ عَنْهُ* all replied that they were happy to give the captives back freely and voluntarily. In this manner 6,000 captives were freed in a single moment!



Shaymā' رَضِيَ اللَّهُ عَنْهَا

Among the captives was the foster sister of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Shaymā'. She was the daughter of Ḥalimah رَضِيَ اللَّهُ عَنْهَا, the wet nurse of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When Shaymā', was taken captive, she told the Companions رَضِيَ اللَّهُ عَنْهُمْ that she was the sister of their Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

She was presented before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to prove she was telling the truth, she showed him a mark where he had bitten her as a child. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recognised it and welcomed her. He spread his cloak for her to sit on and tears filled his eyes from happiness.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her that she had a choice, if she wanted to stay with him, then he would look after her respectfully and if she wanted to return to her tribe, she was free to do so. Shaymā' chose to go back to her people.



Shaymā' رَضِيَ اللَّهُ عَنْهَا then embraced Islām. As she was leaving, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented her some gifts to take back with her. Among them were some camels, goats and 3 male servants as well as one maid.

The Reconciling of Hearts

During the conquest of Makkah, many of the leaders of the Quraysh had embraced Islām, but faith had not totally entered their hearts.

When Rasūlullāh ﷺ was distributing the spoils, which had been captured in the battle with the Hawāzin, he was very generous to the Qurayshi leaders. Some of them were given 100 camels, some 200 and other even 300.

The Muslims of Madīnah, the Anṣār had not been given anything from the spoils. Due to this some of the younger members said that Rasūlullāh ﷺ had given to the Quraysh and had left them out. Some other said that in times of difficulty they are called to help, yet the spoils are given to other people.

When Rasūlullāh ﷺ found out about this, he gathered the Anṣār and asked them about what he had heard? The Anṣār said that those people from among them who were leaders and of understanding had not said any of these words, rather it was some of the younger ones.

Rasūlullāh ﷺ then reminded the Anṣār:

Were they not astray when Allāh ﷻ guided them through him? Were they not enemies between themselves and Allāh

سُبْحَانَهُ وَتَعَالَى joined their hearts together through him? Were they not poor and destitute, then Allāh سُبْحَانَهُ وَتَعَالَى gave them wealth through him?

The Anṣār replied, that whatever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was saying was the truth and correct. Indeed Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had favoured them greatly.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told the Anṣār, that they could have replied as follows. ‘O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when people rejected you, we believed in you. When you had no helpers, we came to your aid. When you had no place to stay, then we gave you refuge. When you were destitute, then we became your friend and shared in your grief.’

‘O the people of Anṣār, do your hearts feel aggrieved that I have given a little wealth and some Darāhim to a few people in this world to incline their hearts towards Islām and I left you out because I have placed my trust in your Islām and your Imān and your certainty?’



In a narration from Ṣaḥīḥ al-Bukhārī, it mentions that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that the Quraysh had suffered greatly, and he

wanted to relieve a little bit of their loss, as well as incline their hearts towards Islām.

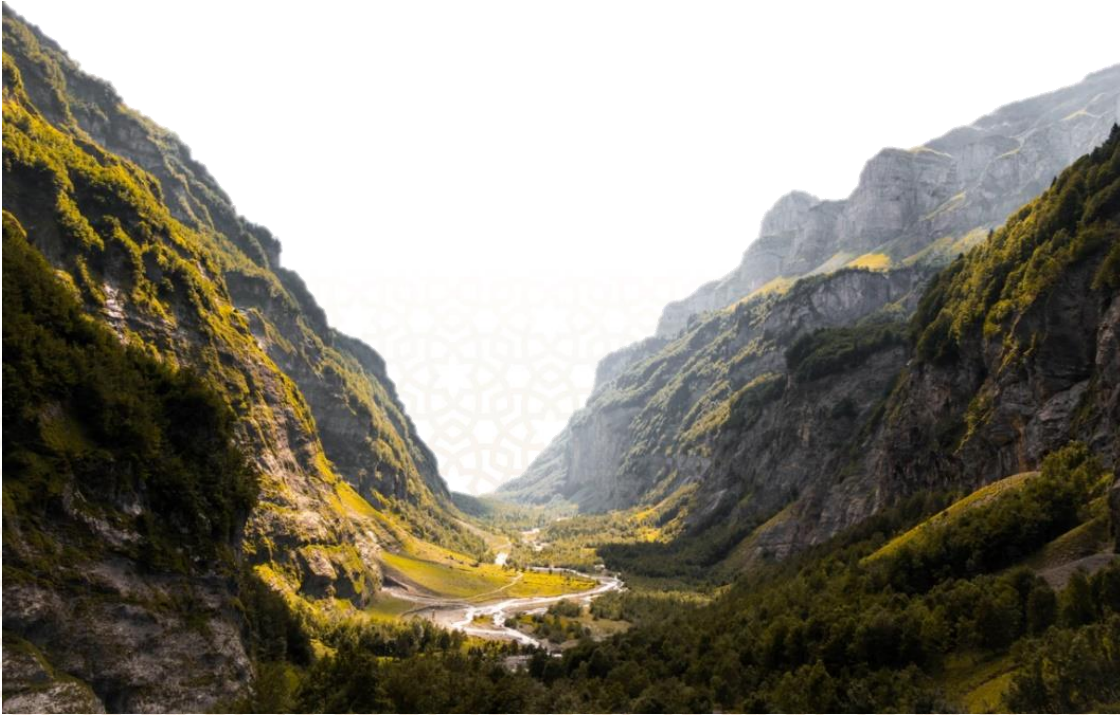
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 " فَإِنِّي أُعْطِيَ رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرٍ أَتَأَلَّفُهُمْ
 أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ
 فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ "
 قَالُوا يَا رَسُولَ اللَّهِ قَدْ رَضِينَا
 فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 " سَتَجِدُونَ أَثْرَةً شَدِيدَةً فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ فَإِنِّي عَلَى الْحَوْضِ " ³

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked the Quraysh, were they not happy that some people were going back to their houses with camels and goats, and they were taking Allāh's Messenger with them?

³ Ṣaḥīḥ al-Bukhārī 4331

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then took an oath and said that if his migration hadn't been something which had been destined for him, he would have been from the Anṣār. If the people went to one valley and the Anṣār went to another valley, he would choose the valley of the Anṣār.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and asked that He be Merciful on the Anṣār and their children and their children's children. As soon as he said that the Anṣār started to weep to the extent that their beards became wet. They replied and said that they were happy with the distribution and that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had come in their share.



Summary of Gazwah al-Ṭāif

Battle Number	27	
Name of the Battle	Al-Ṭāif	
Date of the Battle	8AH	Shawwāl
Reason for Expedition	Mālik ibn Auf had fled from Ḥunayn to Ṭāif	
Location	Al-Ṭāif	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Dhar al-Ghifārī & ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهَا	
Standard Bearer for the Muslim Army	Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Mālik ibn ‘Auf	
Number of Muslims	12,000	
Number of enemy forces or information about them	The Banū Thaḳīf and some from the Hawāzin	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	3 months	
Type of Battle	Siege	
Verses of Qur’ān narrated in relation to Expedition	None mentioned	
Outcome of Battle	Siege was lifted and Muslims returned to Madīnah, later Mālik ibn ‘Auf and other came to Madīnah and embraced	

‘Umrāh al-Ji‘rānah

On the night of the 18th of Dhul Qa‘dah, Rasūlullāh ﷺ left al-Ji‘rānah for Makkah with the intention of performing ‘Umrah.

When Rasūlullāh ﷺ reached Makkah, ‘Itāb ibn Usayd رَضِيَ اللَّهُ عَنْهُ was made the governor of Makkah and Mu‘ādh ibn Jabl رَضِيَ اللَّهُ عَنْهُ was left behind so that he could teach them about Islām.

During this time Rasūlullāh ﷺ also outlawed Mut‘ah (temporary marriage) until Qiyāmah.

2 months and 16 days later, on the 27th of Dhul Qa‘dah, Rasūlullāh ﷺ entered Madīnah with his Companions رَضِيَ اللَّهُ عَنْهُمْ.



Figure 2 - Masjid al-Ji‘rānah

Summary of Events in the 8th Year of Hijri

Ṣafar

- ‘Amr ibn al-Āṣ, Khālīd ibn al-Walīd and ‘Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُمْ embraced Islām and migrated to Madīnah.

صَفَرٌ

- Ghālīb ibn ‘Abdullāh al-Laythī رَضِيَ اللَّهُ عَنْهُ was sent on an expedition to the Banū al-Mulawwaḥ where they got some bounty and returned safely. He was also sent on an expedition to Fadak

Jumādā’ al-Ūlā’

- The Battle of Mu’tah took place where the leaders were martyred, then Allāh

سُبْحَانَهُ وَتَعَالَى رَضِيَ اللَّهُ عَنْهُ granted victory on the hands of Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ.

جُمَادَى الْأُولَى

Sha‘bān

- The Quraysh broke the treaty of Ḥudaybiyah.

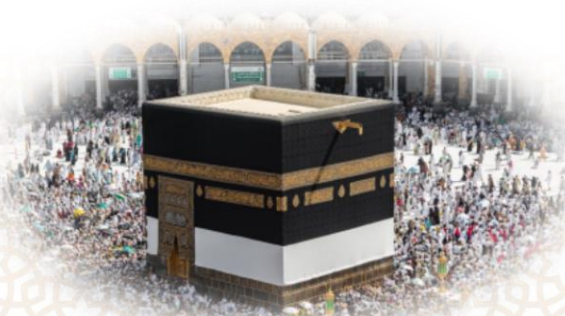
شَعْبَانَ

- Abū Sufyān came to Madīnah to ratify and strengthen the treaty but returned empty handed.

Ramaḍān

- Ḥāṭib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ sent a letter to the Quraysh informing them of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ plans, but the letter was intercepted. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forgave him.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left Madīnah with an army 10,000 strong towards Makkah.
- ‘Abbās رَضِيَ اللَّهُ عَنْهُ was coming to Madīnah with his family from Makkah. His was the final migration.
- Makhramah ibn Naufal, Abū Sufyān ibn al-Ḥārith & ‘Abdullāh ibn Umayyah رَضِيَ اللَّهُ عَنْهُمْ all embraced Islām.
- Before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah, Abū Sufyan ibn Ḥarb, Ḥakīm ibn Ḥizām & Budayl ibn Warqā’ رَضِيَ اللَّهُ عَنْهُمْ all embraced Islām.

رَمَضَانَ



- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Makkah victorious and stayed for 19 days.
- Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was sent to take down the idol of al-‘Uzzā’,
- ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ was sent to take down the idol of Suwā‘ & Sa‘ad ibn Zayd al Ash-halī رَضِيَ اللهُ عَنْهُ was sent to take down the idol of Manāt.

Shawwāl

- The Battle of Ḥunayn took place.
- The Battle of al-Ṭāif took place.
- A delegation from the Hawāzin arrived and embraced Islām. The captives of the Hawāzin were then returned by the Muslims.



Dhul Ḥijjah

- Māriyah al-Qibṭiyah رَضِيَ اللهُ عَنْهَا gave birth to Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
- ‘Attāb ibn Usayd رَضِيَ اللهُ عَنْهُ led the Muslims in Ḥajj.



Other events in this year

- Zaynab رَضِيَ اللَّهُ عَنْهَا gave birth to a daughter called Umāmah who Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to carry in Ṣalāh.
- A pulpit was made for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he moved to it, the palm trunk which he used to hold previously started to cry like a baby camel.
- Saudah رَضِيَ اللَّهُ عَنْهَا gave her day which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to spend with her, to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.
- Zaynab رَضِيَ اللَّهُ عَنْهَا, the eldest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. Umm ‘Aṭiyah رَضِيَ اللَّهُ عَنْهَا bathed her.
- Many delegations came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Among them were Tha‘labah, Sulaym, Rabī‘ah, Ṣudā’, Thumālāh and al-Ḥuddān.

Summary

The liberation of Makkah was complete. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had returned to the place of his birth, the place where he had to migrate from. The greatest and most blessed city on earth, Makkah was now unified under the banner of Islām.

As the news of the victory of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to reach the other tribes, the Hawāzin and Thaḳīf decided to confront Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, rather than wait and see if he came to them. They assembled a large force of 20,000, which was nearly twice the size of the Muslim army.

Mālik ibn ‘Auf, one of the leaders of the Hawāzin had advised the people to bring their families and wealth with them on the expedition. Durayd was an old man yet experienced in warfare. He also accompanied the army to advise them. When they reached Auṭās, he heard the noises of animals and children. He advised Mālik ibn ‘Auf against this action, but Mālik did not listen and carried on with his plans. The army agreed to follow him.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about the enemy force, he assembled the Muslim army. As well as the 10,000 who had come from Madīnah, an additional 2,000 from Makkah also accompanied him.

The Muslim army reached the valley of Ḥunayn. The Hawāzin and Thaḳīf were lying in wait and ambushed the Muslim army. The initial attack took them by surprise and suddenly the army was in disarray. Rasūlullāh ﷺ was left with only a few Companions رَضِيَ اللَّهُ عَنْهُمْ accompanying him. He called out to the others, and they regrouped around him.

Rasūlullāh ﷺ threw a handful of dirt at the faces of the disbelievers and suddenly they were on the back foot and started to flee. The Hawāzin and Thaḳīf now retreated. Mālik ibn ‘Auf went to al-Ṭāif along with some of his companions where they locked themselves in a fortress. Others fled to Auṭās and Nakhlah.

The Muslim army gave chase and now arrived in al-Ṭāif. The occupants of the fortress were well supplied and prepared to wait for a long time. Each time the Muslim army attacked, they successfully repelled them. The Muslim army was unable to break the siege and Rasūlullāh ﷺ eventually commanded them to leave. Whilst leaving, he supplicated for the disbelievers and went to al-Ji‘rānah where the spoils had been collected.

There were thousands of captives and thousands of animals. Rasūlullāh ﷺ waited for the Hawāzin but they never came, so he shared out the spoils. After some time, a delegation from the Hawāzin arrived and embraced Islām. They requested for their people and their wealth to be returned to them. Rasūlullāh ﷺ gave them a choice between the two and they chose

their people. Rasūlullāh ﷺ gave them back the captives who were in the shares of his family, but they would have to request the other Muslims for the others.

Upon the advice of Rasūlullāh ﷺ, the Hawāzin stood up after Ṣalāh and delivered excellent speeches. Rasūlullāh ﷺ also stood up and addressed the Muslims. As a result, all the captives were freed and returned to their people. Rasūlullāh ﷺ then went back to Makkah to perform ‘Umrah. After this he returned to Madīnah, nearly 3 months after he had left.

Later, Mālik ibn ‘Auf also came to see Rasūlullāh ﷺ and embraced Islām. The supplication of Rasūlullāh ﷺ had been answered.

The 8th year of Hijrah had come to an end. Rasūlullāh ﷺ had consolidated much of the Arabian peninsula under the true religion. The final years of his Prophethood were now about to begin.

Ṣīrah of Muḥammad ﷺ
Part 32 – The Battles of Ḥunayn & al-Ṭāif

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