

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 11

The Compensatory ‘Umrah

Ebrahim Noor



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Copyright: Islamic Academy of Coventry
First Edition: September 2023

Published by: Islamic Academy of Coventry, 83-87
Cambridge Street, Coventry CV1 5HU

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Acknowledgements:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
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إِنَّكَ حَمِيدٌ مَجِيدٌ



For my mother & father



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Introduction

In the 6th Year of Hijri, many more expeditions were sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to various places in Arabia. Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ was sent to Qurṭā and Dhū al-Qaṣṣah. ‘Ukkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ was sent to Al-Ghamr and Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ to Al-Jamūm and Al-‘Īṣ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself led 200 cavalry in the month of Rabī‘ al-Awwal towards Ghurān. This was known as Gazwah Banū Laḥyān. The reason for this expedition was to avenge the deaths of the Companions رَضِيَ اللهُ عَنْهُمْ who had been martyred in Al-Rajī‘.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Ghurān but the Banū Laḥyān had already received news of his coming, so they fled. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah after a couple of days. There was no confrontation during this battle.

In the same year Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a dream in which he performed ‘Umrah. It had been many years since he had seen the House of Allāh سُبْحَانَكَ وَتَعَالَى and the yearning to see it once again increased. The Companions رَضِيَ اللهُ عَنْهُمْ also shared this feeling.

In the beginning of the month of Dhul Qa‘dah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Madīnah with hundreds of Companions رَضِيَ اللهُ عَنْهُمْ towards Makkah intending to perform ‘Umrah. They stopped at

Dhul Ḥulayfah and entered into the state of Iḥrām before continuing their journey south.

The Quraysh found out about the impending arrival of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Companions رَضِيَ اللهُ عَنْهُمْ. They decided they would not let them in at any cost. Furthermore, they even raised an army and sent a force 200 strong to Al-Ghamīm under the command of Khalid ibn al-Walīd رَضِيَ اللهُ عَنْهُ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed of this, he diverted his route to Makkah and headed to Al-Ḥudaybiyah which lies west of the blessed city.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Uthmān رَضِيَ اللهُ عَنْهُ to the Quraysh to inform them that they had only come to perform ‘Umrah and had no ill intentions. The Quraysh refused to let ‘Uthmān رَضِيَ اللهُ عَنْهُ go back to the Muslims, so a false rumour began to spread saying the Quraysh had killed him.

This news made Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ very upset. The Companions رَضِيَ اللهُ عَنْهُمْ took an oath under an acacia tree that they would avenge the death of ‘Uthmān رَضِيَ اللهُ عَنْهُ. Allāh سُبْحَانَهُ وَتَعَالَى even sent down Revelation regarding this pledge, which pleased Him very much. Later the rumour was proved false and ‘Uthmān رَضِيَ اللهُ عَنْهُ returned to the Muslims.

The Quraysh had seen the behaviour and conduct of the Muslims, and this created fear within them. They now sent messengers to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to negotiate a treaty. Suhayl ibn ‘Amr negotiated terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Six terms were agreed. One of the terms was for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims to return to Madīnah that year. Another term was for the Quraysh to vacate Makkah for 3 days the following year so the Muslims could come and perform ‘Umrah.

Other terms related to no Muslims being allowed to leave Makkah for Madīnah without the permission of their guardians or master. If they left, they would have to be returned. However, if anyone wanted to return to Makkah from Madīnah, they would be allowed to do so and not returned to the Muslims.

The terms initially seemed to be in favour of the Quraysh and the Companions رَضِيَ اللهُ عَنْهُمْ were quite upset. On the return journey Allāh سُبْحَانَهُ وَتَعَالَى Revealed Sūrah al-Faṭḥ which called this a great victory. Later the Quraysh themselves asked for some of the terms to be removed from the treaty.

Also in the 6th year, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ decided to send letters to the rulers of the neighbouring kingdoms. He was advised by his Companions رَضِيَ اللهُ عَنْهُمْ to create a seal, which could be used to stamp the letters, making them official. A seal was then made from silver, which had the words Allāh, Rasūl and Muḥammad on it.

The letters were composed and sent with messengers to the various rulers. One of these was sent to Hiraqla or Heraclius, the King of the Christian Byzantine Empire. Hiraqla wanted to find out more about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and it just so happened that Abū Sufyān was in Shām at the time. Abū Sufyān was summoned, with his companions, to the court of Hiraqla in Īliyā’ (Jerusalem) and questioned about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Abū Sufyān had no opportunity to lie and Hiraqla later admitted that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was indeed the true Prophet who they had been waiting for. However, Hiraqla didn’t embrace Islām due to fear of losing his kingdom.

Najjāshī, the Emperor of Abyssinia, embraced Islām after receiving his letter.

Another letter was sent to Kistrā’, the Persian Emperor. He became very angry when he received the letter and tore it up. Soon after, he was killed by his own son.

Muqawqis, the Coptic leader of Egypt received the letter sent to him with great respect; however, he also did not embrace Islām. He sent gifts to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ including Māriyah al-Qibṭiyah رَضِيَ اللهُ عَنْهَا, who Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took for himself. She gave birth to Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who passed away during his infancy.




Al-Mundhir, the ruler of Baḥrayn, received a letter and entered the fold of Islām. ‘Abd and Jayfar, the two sons of Julandī, who ruled over ‘Umān, also received a letter, and embraced.




The message of Islām had not only spread throughout Arabia but was now unfurling throughout the world. The two superpowers of the time, the Byzantine and Persian Empires had received news of Islām and the emergence of Rasūlullāh ﷺ. This would mark the beginning of a significant shift in power, in the area. The Byzantine and Persian Empires were in the descendency and Islām was on the rise.







Summary of Events in the 6th Year of Hijri

There was a total of 28 events in this year.

Month	Event
Muḥarram 	The Sariyyah of Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ was sent to Qurṭā'.
Rabīʿ al-Awwal 	The Sariyyah of ‘Ukkāshah ibn Miḥsan al-Asadiyyī رَضِيَ اللَّهُ عَنْهُ was sent to Al-Ghamr. They managed to get some spoils and return safely.
Rabīʿ al-Thānī 	<p>The Sariyyah of Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ went to Dhū al-Qaṣṣah. All the Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred except Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ who was brought back wounded.</p> <p>The Sariyyah of Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ was also sent to Dhū al-Qaṣṣah, where they managed to get some spoils and return safely.</p>

	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Sulaym in Al-Jamūm. The army captured some prisoners and spoils, then returned safely.</p>
<p>Jumādā’ al-Ūlā’</p> 	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent to Al-‘Īṣ. The army got some spoils and came back safely.</p>
	<p>The Gazwah of Banū Liḥyān took place on the borders of ‘Uṣfān, where there was no encounter.</p>
<p>Jumādā’ al-Ākhirah</p> 	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent to Al-Ṭarf, where they managed to get some spoils and return safely.</p>
	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was then sent to Ḥismā’.</p>
<p>Rajab</p> 	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent to Wādī al-Qurā’, where there was no encounter.</p>

<p>Sha‘bān</p> 	<p>The Sariyyah of ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ was sent to Dūmah al-Jandal. He was ordered by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to marry the daughter of their leader. She embraced Islām and then he married her.</p>
<p>Ramaḍān</p> 	<p>The Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent to Umm Qirfah, which was on the boundary of Wādī al-Qurā’. The army managed to capture some prisoners, get some spoils, and return safely.</p> <p>There was a severe drought and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed for rain. Allāh سُبْحَانَهُ وَتَعَالَى answered his supplication.</p>

<p>Shawwāl</p> 	<p>The Sariyyah of ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ was sent to Usayr ibn Zārim. Sentence was passed on Usayr, and they returned safely.</p>
<p>Dhul Qa‘dah</p> 	<p>The Sariyyah of Kurz ibn Jābir al-Fihriyyī رَضِيَ اللَّهُ عَنْهُ was sent to ‘Uraniyyīn. They were brought before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sentence was passed on them.</p> <p>The Treaty of Al-Ḥudaybiyah took place, which was a great victory.</p> <p>The pledge of Al-Riḍwān took place during this time under an acacia tree in Al-Ḥudaybiyah.</p> <p>When the Muslims were returning from Al-Ḥudaybiyah, Sūrah al-Faṭḥ was Revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, near Ḍajnān, and he recited it to his Companions رَضِيَ اللَّهُ عَنْهُمْ.</p>

Other Events in this Year	The Sariyyah of Al-Khabṭ took place before the treaty of Al-Ḥudaybiyah.
	The Sariyyah of Banū ‘Absin took place.
	Muslim women could no longer marry polytheists.
	Rasūlullāh ﷺ sent letters to the rulers in the neighbouring kingdoms, inviting them to Islām.
	A solar eclipse took place.
	The ruling of Zihār was Revealed.
	Sa‘ad ibn Khawlah رَضِيَ اللَّهُ عَنْهُ passed away during captivity, in Makkah.
	A delegation from Judhām came to see Rasūlullāh ﷺ.



Gazwah Dhū al-Qarad (Al-Ghābah)

Dhū al-Qarad is the name of a spring north east of Madīnah, near Ghaṭafān. It is where the camels of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to graze.



Figure 1 - Dhū al-Qarad

‘Abdur-Raḥmān ibn ‘Uyaynah ibn Hiṣn Fazārī came with 40 riders and attacked the area. They took all the camels during this raid and killed the son of Abū Dhar al-Ghifārī رَضِيَ اللهُ عَنْهُ, who had been looking after the camels. They also took the wife of Abū Dhar رَضِيَ اللهُ عَنْهُ as a captive.

Salamah ibn al-Akwa^c رَضِيَ اللَّهُ عَنْهُ

As soon as Salamah ibn al-Akwa^c رَضِيَ اللَّهُ عَنْهُ found out what had happened, he set off in pursuit. He quickly climbed a hill and shouted three times:

يا صباحاه

This was a phrase used to alert people of an imminent catastrophe. The sound of his cry was heard throughout Madīnah, and the people were alerted.

Salamah ibn Akwa^c رَضِيَ اللَّهُ عَنْهُ was a skilled archer. He caught up with the raiders at a spring and started to shower them with arrows. He carried on doing this until all the camels were freed and 30 Yemeni sheets were also taken from them.



Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also set out with 500 or 700 men.

Before the main party left, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had already sent a group of riders to lay chase. This group caught up with the raiders and encountered them. During the confrontation, one of the Companions, Muḥriz ibn Naḍlah رَضِيَ اللَّهُ عَنْهُ, was martyred and 2 of the polytheists were also killed.

Salamah ibn Akwa^c رَضِيَ اللَّهُ عَنْهُ came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said that he had left the enemy thirsty at a certain place. If Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him 100 men, he could take all the enemy as

captives. Rasūlullāh ﷺ advised him to be lenient when he gained authority.

The polytheists had been defeated and fled from the area. Rasūlullāh ﷺ stayed there for one day and one night. During his stay, he read Ṣalāt al-Khawf. The Muslims returned to Madīnah after 5 days.

The Names of the Martyrs of Gazwah Dhū al-Qarad

Name	Muhājir/Anṣār
Dhirr ibn Abū Dhar Ghifārī رَضِيَ اللَّهُ عَنْهُ	Anṣār
Muḥriz ibn Naḍlah رَضِيَ اللَّهُ عَنْهُ	Banū Asad
Waqqāṣ ibn Muḥarriz رَضِيَ اللَّهُ عَنْهُ	Banū Madlaj



Summary of Gazwah Dhū al-Qarad

Battle Number	22	
Name of the Battle	Dhū al-Qarad (Al-Ghābah)	
Date of the Battle	7AH	Muḥarram
Reason for Expedition	‘Abdur-Raḥmān ibn ‘Uyaynah ibn Hiṣn Fazārī came and stole some camels	
Location	Dhū al-Qarad	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	Al-Miqdād ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	
Leader of the enemy forces	‘Abdur-Raḥmān ibn ‘Uyaynah ibn Hiṣn Fazārī	
Number of Muslims	500	
Number of enemy forces or information about them	Ghaṭafān	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	3-5 nights	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	Polytheists were defeated and the camels freed	

The Battle of Khaybar

The next major event which followed was the battle of Khaybar. When the Muslims were returning to Madīnah from Al-Ḥudaybiyah, Allāh سُبْحَانَهُ وَتَعَالَى revealed Sūrah al-Faṭḥ, in which He promised the Muslims many victories and bounties.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ¹

“Allāh had promised you many spoils that you would receive, so He gave these to you sooner.”

Allāh سُبْحَانَهُ وَتَعَالَى mentioned in the verse, “So He gave these to you sooner.” This meant the victory over Khaybar.

The treaty of Al-Ḥudaybiyah had been negotiated in Dhul Qa‘dah, in the 6th year of Hijri.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then returned with his Companions رَضِيَ اللَّهُ عَنْهُمْ and

arrived in Madīnah. He stayed there for the months of Dhul Ḥijjah and Muḥarram.

It was now the 7th year of Hijri. In this time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received the command to go to Khaybar.



¹ Sūrah al-Faṭḥ Verse 20

Khaybar

Khaybar was a stronghold approximately 150km north of Madīnah.



Figure 2 - Khaybar

Khaybar was populated by Jews, including people from the tribe of Banū al-Naḍīr, who had been expelled from Madīnah after breaking their treaty with the Muslims. The Jews from Khaybar had also gone to Makkah to encourage the Quraysh to take up arms against the Muslims. This had resulted in the ‘Battle of the Confederates’ which is also known as the ‘Battle of the Trench’.

The Hypocrites

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been informed by Allāh سُبْحَانَهُ وَتَعَالَى, that when the hypocrites hear news of the conquest of Khaybar, they will also want to join his army.

Allāh سُبْحَانَهُ وَتَعَالَى commanded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the hypocrites should not go with him under any circumstance and the following Verse was sent down as Revelation:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمٍ لِتَأْخُذُوهَا
 ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ
 قُلْ لَنْ تَتَّبِعُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ
 بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا²

“Those who remained behind will say, when you will proceed to the spoils (of war) to receive them, ‘Let us follow you.’ They wish to change the words of Allāh. Say, ‘You shall not follow us. Allāh had said like this beforehand.’ Then they will say, ‘No, but you are jealous of us.’ On the contrary, they do not understand (the reality) but a little.”

² Sūrah al-Faṭḥ Verse 15

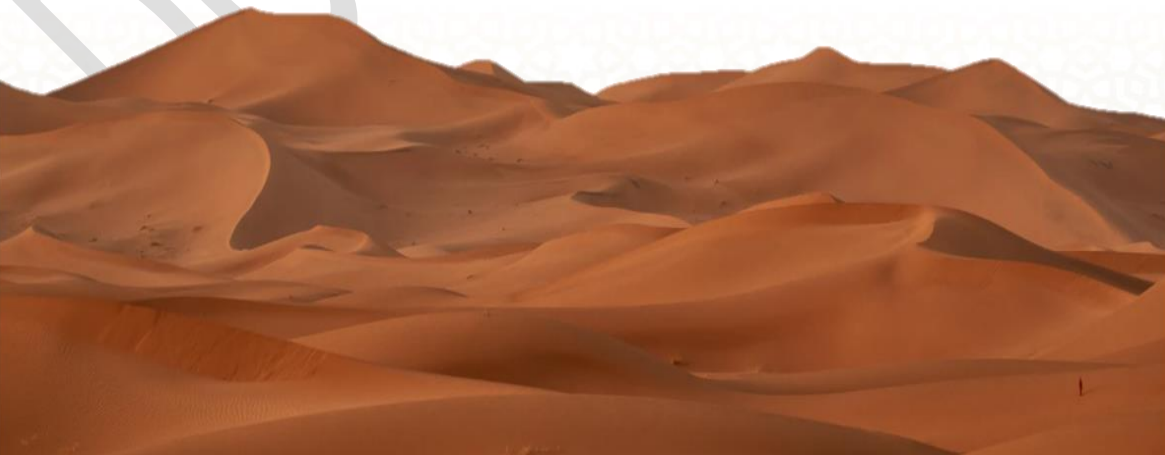
The Army Leaves

Towards the end of the month of Muḥarram, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left with his army and travelled north towards Khaybar. From his wives, Umm Salamah رَضِيَ اللهُ عَنْهَا accompanied him on this journey. According to some reports, the army comprised of 1400-foot soldiers and 200 cavalry.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Sibā‘ ibn ‘Arfaṭah رَضِيَ اللهُ عَنْهُ in Madīnah, to manage affairs and gave the standard of the army to ‘Alī رَضِيَ اللهُ عَنْهُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that the Jews from Ghaṭafān had gathered an army to help the people of Khaybar, so he stopped at Maqām Rajī‘, which was half way between Ghaṭafān and Khaybar.

When the people of Ghaṭafān realized they were under risk themselves, they turned back.



‘Āmir ibn al-Akwa^ع رَضِيَ اللهُ عَنْهُ

In Ṣaḥīḥ al-Bukhārī, in Kitāb al-Maghāzī - The Book of Military Expeditions, there is a Ḥadīth which tells us about one of the Companions whose name was ‘Āmir ibn al-Akwa^ع رَضِيَ اللهُ عَنْهُ.³

Salamah ibn al-Akwa^ع رَضِيَ اللهُ عَنْهُ narrates, we went out to Khaybar in the company of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. While we were proceeding at night, a man from the group said to ‘Āmir رَضِيَ اللهُ عَنْهُ, ‘O ‘Āmir! Won't you let us hear your poetry?’ ‘Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels’ footsteps, saying:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

O Allāh! Without You,
we would not have been guided on the right path,
Neither would we have given in charity,
nor would we have prayed

فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا وَثَبَّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

So please forgive us, what we have committed (i.e., our defects);
let all of us be sacrificed for Your Cause
And make our feet firm when we meet our enemy

³ Ṣaḥīḥ al-Bukhārī 4196

وَأَلْفَيْنَ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَيْتِنَا

And send Sakīnah (i.e., calmness) upon us,
And if they call us towards an unjust thing, we will refuse

وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

The infidels have made a hue and cry
to ask others' help against us



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked who was reciting the poetry. The people said it was ‘Āmir ibn al-Akwa رَضِيَ اللهُ عَنْهُ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, ‘May Allāh bestow His Mercy on him.’ Whenever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would make a supplication for forgiveness or favour for a single person, this was a sign that they would soon attain martyrdom.

In a narration from Musnad Aḥmad, Umar رَضِيَ اللهُ عَنْهُ said, ‘O Allāh's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Would that you let us enjoy his company longer.’ Meaning, it would have been good if they could benefit from the bravery of ‘Āmir ibn al-Akwa رَضِيَ اللهُ عَنْهُ for more time.

‘Āmir ibn al-Akwa رَضِيَ اللهُ عَنْهُ was martyred during the battle of Khaybar.

The Supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

When the Muslim army was close to its destination, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded them to stop. He then recited the following supplication:

اللهم رب السماوات وما أظللن

O Allāh, Lord of the Heavens and whatever it covers

و رب الارضين وما أقللن

And the Lord of the Earths and what it holds

و رب الشياطين وما أضللن

And the Lord of the Shayāṭīn and those who deceive others

و رب الرياح وما أذرين

And the Lord of the Winds and what they spread

فانا نسألك خير هذه القرية و خير أهلها و خير ما فيها

Indeed, we ask You for good from this city and good from its people and good from whatever is in it

و نعوذبك من شرها و شر أهلها و شر ما فيها

And we ask refuge with You from its evil and the evil from its people and the evil from within the city

أقدموا باسم الله

Enter with the name of Allāh

The Morning of the Offensive

Rasūlullāh ﷺ arrived in Khaybar at night. His habit was that he would never attack at night time; rather wait for the morning and listen out for the Adhān. He would only attack if it wasn't heard.

In the same way, Rasūlullāh ﷺ waited until the following morning. As he didn't hear the Adhān, he prepared to start the assault on the forts.

The people of Khaybar came out to work in the morning with their spades and shovels. When they saw the Muslim army approaching, they said:

محمد والخميس

Which meant that Muḥammad ﷺ has arrived with his whole army. The word 'Khamīs' was used to describe an army because it had five divisions.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw them and raised his hands. He then said:

خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ
فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

‘Khaybar is destroyed, for whenever we descend in the courtyard of a (hostile) nation, then dreadful will be the morning for those who have been warned.’

The people who had come out to work hurried back and locked themselves in their forts.



The Forts of Khaybar

The Muslim army had marched north from Madīnah and entered Khaybar from the west. Khaybar consisted of several forts, eight of which were larger than the rest. These were named as follows:

Nā‘im	Al-Ṣa‘ab ibn Ma‘ādh
Al-Zubayr (Qullah)	Ubayy
Al-Nizār	Al-Qamūṣ
Al-Waṭīḥ	Sulālim

The arrows show the path of the Muslim army.

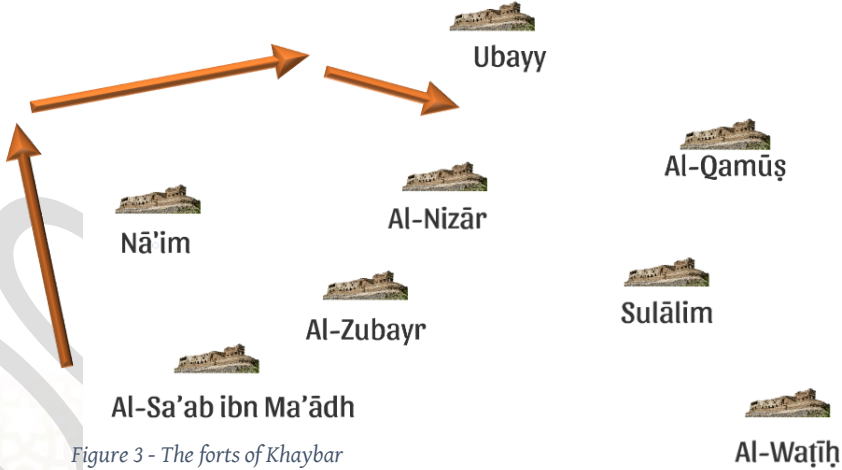


Figure 3 - The forts of Khaybar

The forts were then attacked, one after the other.

The Fort of Nā‘im

The fort of Nā‘im was the first to fall. A millstone was thrown from the fort which hit Maḥmūd ibn Maslamah رَضِيَ اللهُ عَنْهُ, which resulted in his martyrdom.

The Fort of Al-Qamūs

The next to fall, was Al-Qamūs, one of the most fortified of all the forts in Khaybar. This fort belonged to the Banū Abū al-Ḥuqayq, from the Banū al-Naḍīr.

When the assault began on the fort, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was unwell due to a severe migraine. In his stead, he sent Abū Bakr رَضِيَ اللهُ عَنْهُ with the standard, to the battlefield. Despite all his efforts, the Muslim army was unable to conquer the fort, so Abū Bakr رَضِيَ اللهُ عَنْهُ returned.

The following day, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Umar رَضِيَ اللهُ عَنْهُ with the standard. ‘Umar رَضِيَ اللهُ عَنْهُ tried his best, but was also unable to take the fort, so he also returned.



Figure 4 - The Fort of Al-Qamūs

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, tomorrow he will give the standard to that person who loves Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ love him as well. Victory will be on his hands.

The whole night was spent with every person waiting eagerly to see if they were the one who Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was talking about.

When the morning arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called ‘Alī رَضِيَ اللهُ عَنْهُ, who was suffering from an eye ailment, at the time. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed his blessed saliva on the eyes of ‘Alī رَضِيَ اللهُ عَنْهُ and supplicated for him. The affliction immediately subsided, such that it was as if ‘Alī رَضِيَ اللهُ عَنْهُ never had a problem with his eyes in the first place.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave ‘Alī رَضِيَ اللهُ عَنْهُ the standard and advised him to invite the people of the fort towards Islām first and also inform them about the rights of Allāh سُبْحَانَهُ وَتَعَالَى. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and told ‘Alī رَضِيَ اللهُ عَنْهُ, even if one person is guided through him, it is better for him than red camels.



‘Alī رَضِيَ اللهُ عَنْهُ took the standard and went to the battlefield.

In Ibn Hishām it mentions that ‘Alī رَضِيَ اللهُ عَنْهُ hurried with the standard and planted it in a pile of rocks under the fort. A person from the fort looked down upon him and asked him who he was. Upon the reply of ‘Alī رَضِيَ اللهُ عَنْهُ, the person said, ‘You have won by what was Revealed to Mūsā عَلَيْهِ السَّلَامُ’, or words to that effect.

The people came out of the fort and ‘Alī رَضِيَ اللهُ عَنْهُ confronted them. One of the people struck ‘Alī رَضِيَ اللهُ عَنْهُ, causing his shield to fall from his hand. ‘Alī رَضِيَ اللهُ عَنْهُ then took hold of a door by the fort and started using that as a shield. He kept this door in his hand until Allāh سُبْحَانَهُ وَتَعَالَى made them victorious.

When the battle was over, he threw the door away. Abū Rāfi‘ رَضِيَ اللهُ عَنْهُ mentions that he tried to turn the door over with seven other Companions رَضِيَ اللهُ عَنْهُمْ, but they were unable to do so, such was its weight.

The Duel

One of the famous soldiers of Khaybar by the name of Marḥab, came out to challenge the Muslims. ‘Āmir ibn al-Akwa‘ رَضِيَ اللهُ عَنْهُ came out to meet him. He was the one who had recited poetry on the way and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had supplicated for him. It is mentioned in Ibn Hishām, that it was Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ who met Marḥab’s challenge.

‘Āmir رَضِيَ اللهُ عَنْهُ aimed a strike at Marḥab’s legs but missed and the sword hit his own knee which resulted in his martyrdom.



‘Alī رَضِيَ اللهُ عَنْهُ then went out to meet Marḥab and defeated him.

Marḥab’s brother Yāsir then came out, and Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ came forward to meet him. Zubayr رَضِيَ اللهُ عَنْهُ made sure that Yāsir met the same fate as his brother.

The Siege

The siege lasted for twenty days, and the fort finally fell to the Muslims at the hands of ‘Alī رَضِيَ اللهُ عَنْهُ.

Apart from the spoils of war, many captives were also taken.

Amongst the captives was Ṣafiyyah, the daughter of Ḥuyayy ibn Akḥṭab, the leader of the Banu al-Naḍīr. She was married to Kinānah ibn al-Rabi‘.



Figure 5 - The remains of a fort in Khaybar

The Fort of Al-Ṣa‘ab ibn Mu‘ādh

After Qamūṣ, the fort of Al-Ṣa‘ab ibn Mu‘ādh was captured. The fort had lots of grain, fat and other food stuffs which came into the hands of the Muslims.

In some narrations, it mentions that the Muslim army had been very short of provisions and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for them. The following day, Allāh سُبْحَانَهُ وَتَعَالَى gave them victory over this fort which replenished their supplies and gave them essential support for their expedition.



Figure 6 - The remains of a fort in Khaybar

The Fires

On this day, the incident mentioned in the following Ḥadīth occurred:

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ لَمَّا أَمَسُوا يَوْمَ فَتَحُوا خَيْبَرَ أَوْقَدُوا
النَّيِّرَانَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَى مَا أَوْقَدْتُمْ هَذِهِ
النَّيِّرَانَ " . قَالُوا الْحُومِ الْحُمْرِ الْإِنْسِيَّةِ .
قَالَ " أَهْرِيْقُوا مَا فِيهَا وَاكْسِرُوا قُدُورَهَا " .
فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ نُهْرِيْقُ مَا فِيهَا وَنَغْسِلُهَا .
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ ذَاكَ ⁴

Salamah ibn al-Akwa^ع رَضِيَ اللَّهُ عَنْهُ narrated, “In the evening of the day of the conquest of Khaybar, the army made fires (for cooking). The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘For what reason have you lit these fires?’ They said, ‘For cooking the meat of domestic donkeys.’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Throw away what is in them (the cooking pots) and break the pots.’ A man from the people got up and said, ‘Shall we throw away the contents of what is in them (the cooking pots) and then wash them?’ (Instead of breaking them) The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Yes, you can do either.’”

⁴ Ṣaḥīḥ al-Bukhārī 5497

The Fort of Qullah (Al-Zubayr)

The people of Khaybar then sought refuge in the fort of Qullah. This structure was also well fortified. The fort was situated on top of a mountain; hence it was called Qullah, which means summit or mountain top. Later, it would be called the fort of Al-Zubayr رَضِيَ اللَّهُ عَنْهُ, as it came into his share when the spoils of war were distributed.

The Muslims laid siege to the fort for three days. It just so happened that a Jew came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him that even if he laid siege to them for an entire month, it would not matter. They have a natural spring under their land, so they come out at night, collect the water, then return to their forts. If their water supply was stopped, the Muslims would be able to defeat them.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopped their water and the people in the fort had no choice but to come out and fight. A fierce confrontation took place in which ten of their men died as well as some of the Companions رَضِيَ اللَّهُ عَنْهُمْ. The fort was then captured.

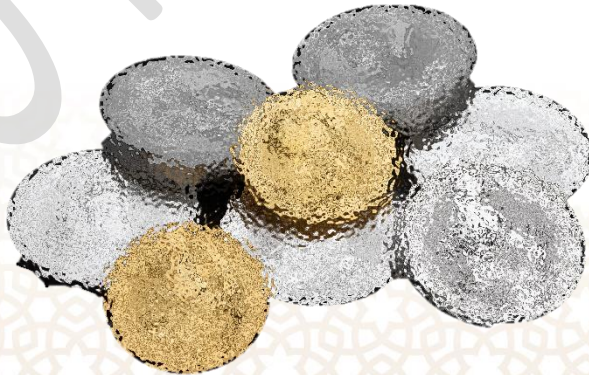


The Forts of Ubayy, Al-Waṭīḥ and Salālim

The next to fall, was the fort of Ubayy. Following this, Rasūlullāh ﷺ moved onto others. Once these had also been conquered, Rasūlullāh ﷺ finally made his way to the remaining forts of Waṭīḥ and Salālim. In other narrations, it also mentions the fort of Kaytabah.

The people who had run away from the surrounding areas arrived and fortified themselves inside. The Muslims laid siege to the forts, and after fourteen days, the Jews had no choice but to ask Rasūlullāh ﷺ to agree terms. Rasūlullāh ﷺ accepted their request.

The people of Khaybar sent Ibn Abū al-Ḥuqayq to discuss the terms of the treaty. Rasūlullāh ﷺ granted them terms on the condition that they would withdraw from Khaybar. They would also leave their gold, silver, and weapons. Rasūlullāh ﷺ warned them to refrain from hiding anything or break any of the terms. If they did then Allāh سُبْحَانَهُ وَتَعَالَى and Rasūlullāh ﷺ were free of any responsibility.



The Hidden Jewels

Even though a truce had been made, a leather bag belonging to Ḥuyayy ibn Akḥṭab, which contained all their jewellery went missing.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called Kinānah ibn al-Rabīʿ and his brothers and asked them where the bag had gone. They all replied that its contents had been spent towards the war effort.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ warned them that it would not be good for them if this bag was found. Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then called one of the Anṣār. He was instructed

to go to a certain place and dig out the

bag, which had been hidden in the roots of the tree.



The Companion رَضِيَ اللهُ عَنْهُ went and found the bag, exactly as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told him. The total amount of wealth in the bag had a value of around 10,000 dinārs (gold coins).

Due to this crime, the people who had lied about the bag paid the ultimate price. Among them was the husband of Ṣafiyyah رَضِيَ اللهُ عَنْهَا, Kinānah ibn al-Rabīʿ.

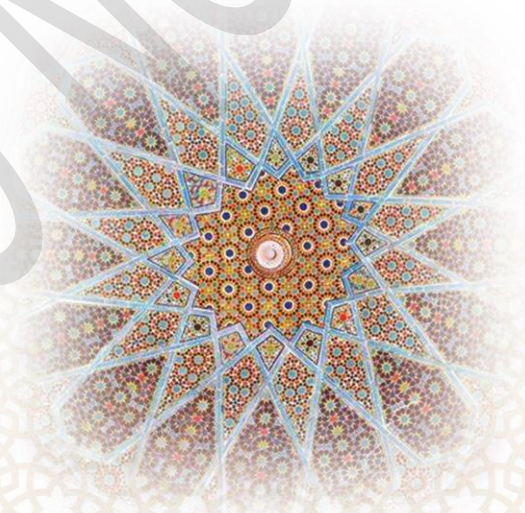
Kinānah ibn al-Rabīʿ had also killed Maḥmūd ibn Maslamah رَضِيَ اللهُ عَنْهُ the brother of Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ. Kinānah was handed over to Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ to pass sentence on him.

Fadak

When the people of Fadak found out that the people of Khaybar had come to terms with Rasūlullāh ﷺ, they also sent a request to him. Muḥayyasah ibn Mas‘ūd went to discuss the terms.

In Ibn Hishām, it mentions that Rasūlullāh ﷺ agreed similar terms with the people of Fadak as he had done with the people of Khaybar.

Fadak had been taken without any offensive, without the need for any force. Therefore, the wealth that was left behind was exclusively for Rasūlullāh ﷺ and he was free to do with it what he wished. Unlike the lands of Khaybar, the areas of Fadak were not distributed amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ who were in the army.



Şafiyyah رَضِيَ اللَّهُ عَنْهَا

When the captives were gathered, Şafiyyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Ḥuyayy ibn Akḥṭab and wife of Kinānah ibn Rabīʿ was also present. Ḥuyayy ibn Akḥṭab was from the descendants of Hārūn عَلَيْهِ السَّلَامُ.

Diḥyah رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he could be given a captive. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him a choice to pick whoever he wanted, so he chose Şafiyyah رَضِيَ اللَّهُ عَنْهَا.

The Companions رَضِيَ اللَّهُ عَنْهُمْ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Şafiyyah رَضِيَ اللَّهُ عَنْهَا was the daughter of the leader of Khaybar, so she would be more suitable for him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then took her back from Diḥyah رَضِيَ اللَّهُ عَنْهُ and gave him her cousin sister instead.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ freed Şafiyyah رَضِيَ اللَّهُ عَنْهَا and married her.

صفية

The Poisoned Goat

After the victory at Khaybar, Rasūlullāh ﷺ spent a few more days there. During his stay, Zaynab bint Ḥārith, the wife of Salām ibn Mushkim sent a roasted goat as a gift to Rasūlullāh ﷺ. Her plan was to poison Rasūlullāh ﷺ.

Zaynab bint Ḥārith had enquired, which part of the goat did Rasūlullāh ﷺ like the most? She was told it was the arm, so she put lots of poison in that part. She then poisoned the rest of the goat.

The goat was placed in front of Rasūlullāh ﷺ. As soon as Rasūlullāh ﷺ tasted it, he stopped and did not swallow the morsel. Bishr ibn al-Barā’ ibn Ma‘rūr رَضِيَ اللَّهُ عَنْهُ who was with Rasūlullāh ﷺ, ate and swallowed some of it.

Rasūlullāh ﷺ spat out the food and said the goat had been poisoned. Zaynab was called and asked about the goat. She admitted that it had been poisoned. She was then asked why she had poisoned it.

The reason she gave was that if Rasūlullāh ﷺ was a true Prophet, then Allāh سُبْحَانَهُ وَتَعَالَى would inform him (that the goat was poisoned) and if he was not, then the people would be relieved of him.



In a narration in Bayhaqī, it mentions that Zaynab bint Ḥārith رَضِيَ اللهُ عَنْهَا embraced Islām after this incident.

Bishr ibn al-Barā’ ibn Ma‘rūr رَضِيَ اللهُ عَنْهُ, who had eaten some of the poisoned meat, passed away as a result.

Due to this, Zaynab رَضِيَ اللهُ عَنْهَا was handed over to the family of Bishr رَضِيَ اللهُ عَنْهُ who then passed sentence on her.



The Agreement

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had agreed terms with the people of Khaybar. One of the conditions was that they were to leave their land. They came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and requested that they be allowed to stay and cultivate their land. In return, they would give half of the produce to him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ agreed to this.

Each year, when the time to harvest the crops arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would send ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ. He would divide the produce into two shares and then tell the people of Khaybar to take whichever share they wanted. This act really impressed the people of Khaybar.

It was in Khaybar that an agreement like this was first made in which the crops would be shared. Henceforth, the name attributed to such agreements was ‘Mukhābarah’.



The Names of the Martyrs of Gazwah Khaybar

There is a difference of opinions as to how many Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred during this battle. The enemy had 93 casualties.

Name	Muhājir/Anṣār
Aus ibn Ḥabīb رَضِيَ اللَّهُ عَنْهُ	Anṣār
Aus ibn Fadak رَضِيَ اللَّهُ عَنْهُ	Anṣār
Aus ibn ‘Ā’iz رَضِيَ اللَّهُ عَنْهُ	
Aslam رَضِيَ اللَّهُ عَنْهُ	
Thābit ibn Wāthila رَضِيَ اللَّهُ عَنْهُ	Anṣār
Ḥārith ibn Ḥāṭib رَضِيَ اللَّهُ عَنْهُ	Anṣār
Rifā’ ibn Sarḥ رَضِيَ اللَّهُ عَنْهُ	Anṣār
Rabī‘ah ibn Aktham رَضِيَ اللَّهُ عَنْهُ	Anṣār
Sulaym ibn Thābit رَضِيَ اللَّهُ عَنْهُ	
‘Āmir ibn al-Akwa‘ رَضِيَ اللَّهُ عَنْهُ	
‘Abdullāh ibn Abū Umayyah رَضِيَ اللَّهُ عَنْهُ	Banū Asad
‘Abdullāh ibn Hīb رَضِيَ اللَّهُ عَنْهُ	
‘Adiy ibn Murrah رَضِيَ اللَّهُ عَنْهُ	Anṣār
‘Arrah ibn Murrah رَضِيَ اللَّهُ عَنْهُ	Anṣār
‘Umārah ibn ‘Uqbah رَضِيَ اللَّهُ عَنْهُ	Anṣār
Abū Sufyān ibn Ḥārith ibn Qays رَضِيَ اللَّهُ عَنْهُ	Anṣār
‘Umayr ibn Thābit رَضِيَ اللَّهُ عَنْهُ	Anṣār
Mas‘ūd ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ	Anṣār
Maḥmūd ibn Maslamah رَضِيَ اللَّهُ عَنْهُ	Anṣār

Summary Gazwah Khaybar

Battle Number	23	
Name of the Battle	Khaybar	
Date of the Battle	7AH	Muḥarram
Reason for Expedition	After the treaty of Al-Ḥudaybiyah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to Khaybar	
Location	Khaybar	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Sibā‘ ibn ‘Arafāṭah رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	‘Alī رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Marḥab	
Number of Muslims	1400 or 1600	
Number of enemy forces or information about them	10,000	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	Close to 2 months	
Type of Battle	Siege	
Verses of Qur’ān narrated in relation to Expedition	Verse 27 from Sūrah al-Aḥzāb and a verse from Sūrah al-Faṭḥ	
Outcome of Battle	Victory for the Muslims and terms agreed with the people of Khaybar	

The Spoils of Khaybar

The bounty from Khaybar included oxen, camels, and some goods, but not much gold or silver. However, the greatest asset was the land, enriched with gardens and orchards.

Apart from the land, the rest of the spoils were divided amongst the Muslims. The land was only given to the Companions رَضِيَ اللهُ عَنْهُمْ who were present in Al-Ḥudaybiyah.

So how was this land divided?

This information can be found in a narration in Sunan Abū Dāwūd:

عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ عَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا ظَهَرَ عَلَى خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلَاثِينَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِائَةَ سَهْمٍ فَكَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِلْمُسْلِمِينَ النِّصْفُ مِنْ ذَلِكَ وَعَزَلَ النِّصْفَ الْبَاقِي لِمَنْ نَزَلَ بِهِ مِنْ الْوُفُودِ وَالْأُمُورِ وَنَوَائِبِ النَّاسِ⁵

⁵ Sunan Abū Dāwūd 3012

The Ḥadīth mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ divided the land into 36 lots. Each of the lots had 100 portions.

One half of the land was reserved for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims, and the other half was for the deputations that came to him, the emergent needs of the people and other matters.

In Sīrate Muṣṭafā, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took out one fifth first. The remainder was then divided into 36 lots, 18 of which were kept for the general use of the Muslims. The remaining lots were distributed amongst the Companions رَضِيَ اللهُ عَنْهُمْ who had taken part in Al-Ḥudaybiyah.

How were the Lots Divided?

There are differing narrations on how these 18 lots were divided. As mentioned earlier, each lot had 100 shares, so there were 1800 shares in total.

One narration mentions that there were 1400 soldiers of which 200 were cavalry. In addition to their own share, each horseman also received a double share in lieu of their horse. So that would make 1400 for the soldiers and 400 for the horses, totalling 1800 shares.

Another narration in Sunan Abū Dāwūd reports that there were 1500 soldiers in the army, including 300 cavalry. A single share was allocated to each infantryman and two for each cavalryman. totalling 1800 shares.



The Returning of the Lands to the Anṣār

When the Muhājirūn first arrived in Madīnah, the Anṣār gave them some land and orchards. The Muhājirūn would then work on this land, resulting in mutual benefit. After the conquest of Khaybar, the Muhājirūn were no longer in need of assistance, so they returned the lands back to the Anṣār.

Rasūlullāh ﷺ had been given some trees by the mother of Anas رَضِيَ اللهُ عَنْهُ, Umm Sulaym رَضِيَ اللهُ عَنْهَا which he, in turn, had given to Umm Ayman رَضِيَ اللهُ عَنْهَا. Umm Ayman رَضِيَ اللهُ عَنْهَا had looked after Rasūlullāh ﷺ when he was a child and was also the mother of Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ.

Umm Sulaym رَضِيَ اللهُ عَنْهَا also now asked Rasūlullāh ﷺ if he could return her trees. Umm Ayman رَضِيَ اللهُ عَنْهَا initially refused to give them back so Rasūlullāh ﷺ asked her to take some other trees in exchange for them. Eventually, Rasūlullāh ﷺ gave Umm Ayman رَضِيَ اللهُ عَنْهَا 10 trees in exchange for each of the trees of Umm Sulaym رَضِيَ اللهُ عَنْهَا.



The Return of the Migrants from Abyssinia

A group of Muslims had migrated to Abyssinia in the early days of Islām. When they found out that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had migrated to Madīnah, many of them left Abyssinia to join him in Madīnah.

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ arrived in Madīnah at the time the Muslims were preparing for Badr. The cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ja‘far رَضِيَ اللهُ عَنْهُ, arrived with some other Companions رَضِيَ اللهُ عَنْهُمْ on the day the conquest of Khaybar was completed.

Upon seeing Ja‘far رَضِيَ اللهُ عَنْهُ, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ embraced him and kissed him on his forehead. After a while, he said he didn’t know if he was happier due to the conquest of Khaybar or by the arrival of Ja‘far رَضِيَ اللهُ عَنْهُ.

عَنْ أَبِي مُوسَى قَالَ قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ
افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا وَلَمْ يَقْسِمِ لِأَحَدٍ لَمْ يَشْهَدْ الْفَتْحَ غَيْرَنَا⁶

Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ narrates, ‘We arrived in the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when Khaybar had been defeated. From the bounties, we were also given a share. Apart from us, no one else who had not been present at Khaybar was given a share.’

⁶ Ṣaḥīḥ al-Bukhārī 4233

Wādī al-Qurā & Taymā’

After 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.

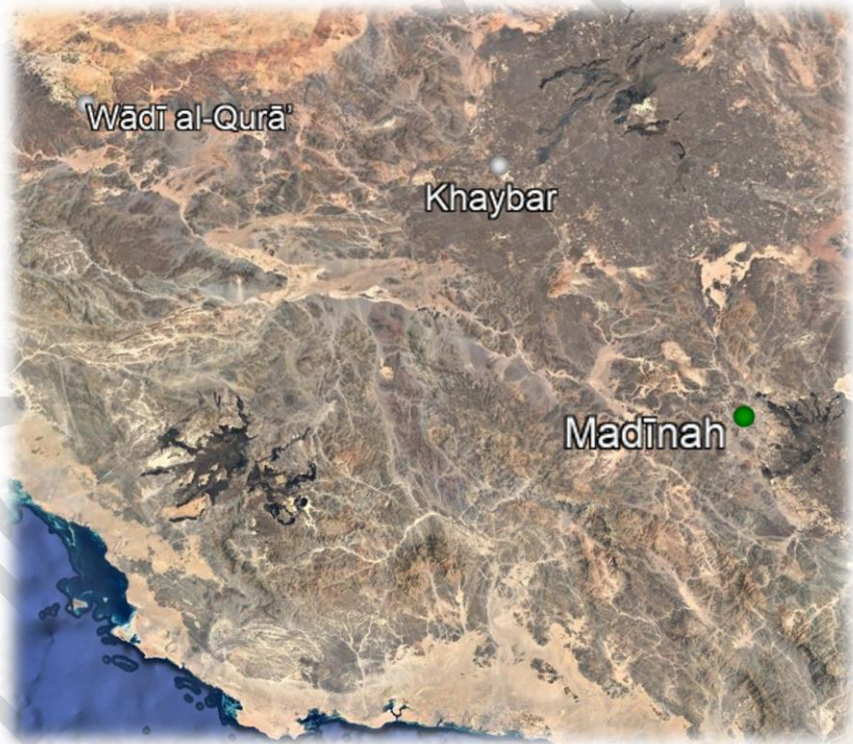


Figure 7 - Wādī al-Qurā

Laylatul Ta‘rīs

After 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 they will pray their Fajr Ṣalāh, so they could all sleep? Bilāl رَضِيَ اللهُ عَنْهُ replied that he would make sure they would 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.

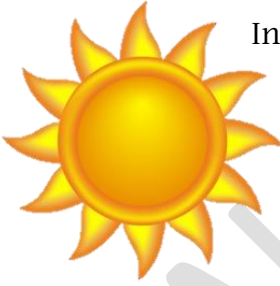
فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ " يَا بِلَالُ أَيْنَ مَا قُلْتَ ". قَالَ مَا أَلْقَيْتَ عَلَيَّ نَوْمَةً مِثْلَهَا قَطُّ. قَالَ " إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ يَا بِلَالُ فَمُ فَاذِّنْ بِالنَّاسِ بِالصَّلَاةِ ".
فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَتْ قَامَ فَصَلَّى⁷

⁷ 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 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 لِذِكْرِي⁸

‘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)

⁸ Ṣaḥīḥ Muslim 680a

The Compensatory ‘Umrah

In the 6th year of Hijri, the treaty of Al-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 ﷺ stayed in Madīnah and continued to dispatch expeditions. The month of Dhul Qa‘dah now arrived. Rasūlullāh ﷺ commanded the Companions رَضِيَ اللَّهُ عَنْهُمْ to get ready and perform the Qaḍā of the ‘Umrah which they couldn’t complete the previous year.

Rasūlullāh ﷺ also gave the command that none of the Companions رَضِيَ اللَّهُ عَنْهُمْ who were present at Al-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 ﷺ left with 2,000 Companions from Madīnah. They started to make their way towards Makkah with 70 camels, which were ‘hadī’ - sacrificial animals.

‘Uwayf ibn al-Aḍbaṭ al-Daylī was left in charge of affairs in Madīnah, by Rasūlullāh ﷺ.

The pilgrims reached Dhul Ḥulayfah and Rasūlullāh ﷺ entered into Iḥrām with his Companions. They recited the Ṭalbiyah whilst making their way towards the House of Allāh .سُبْحَانَكَ وَتَعَالَى

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

As part of the treaty of Al-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 ﷺ was left there to protect the weapons.



The Sacred Precinct

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ entered the blessed city of Makkah and 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.

The Couplets of ‘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 عَن 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 تنزيهه

‘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, He 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

When 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‘ān⁹, which overlooked the Ka‘bah.

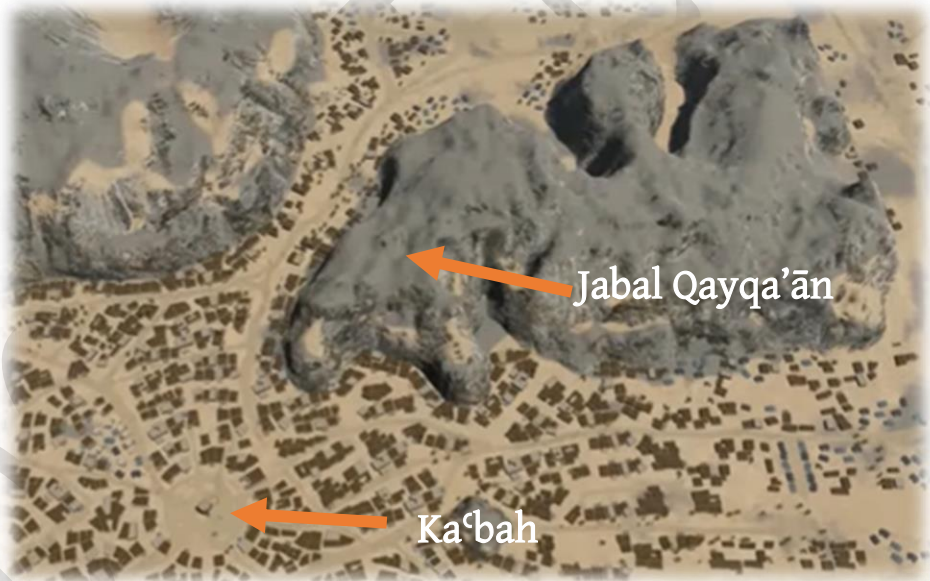


Figure 8 - Makkah (image courtesy of Binimad Al-Ateeqi (binimad.com))

⁹ 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.

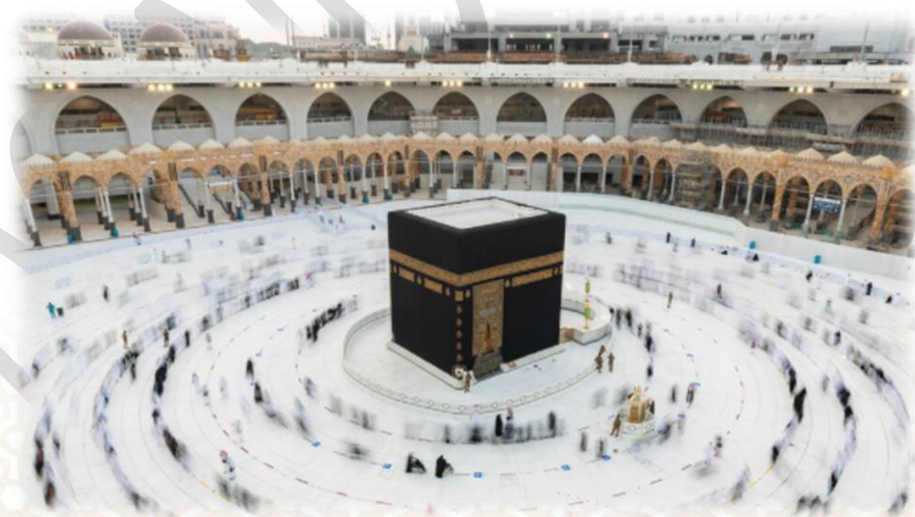


Figure 9 - Al-Masjid al-Ḥarām (image courtesy of Binimad Al-Ateeqi (binimad.com))

The Quraysh thought 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. This meant for the menfolk to march with their chest out and arms moving, like a wrestler entering the ring. When the Quraysh see this, they would realise the Muslims have not become weak.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ started to perform the Ṭawāf with Raml. They started the Ṭawāf 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 at a normal pace 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

After 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



Figure 10 - The Sa‘ī (image courtesy of Binimad Al-Ateeqi (binimad.com))

While the Muslims were performing 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

After 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.



The Marriage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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-Hāriṭh 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

After 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 left from there and made their way north towards Madīnah, entering the blessed city in the month of Dhul-Ḥijjah.



The Revelation

Allāh ﷻ Revealed the following Verse regarding the pilgrimage:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا
فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ¹⁰ ﴿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.”

¹⁰ Sūrah al-Faḥ 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 she was his uncle’s daughter and he had already picked her up. Ja‘far رَضِيَ اللَّهُ عَنْهُ said she was also his uncle’s daughter, and he was also married to her maternal aunt. Zayd رَضِيَ اللَّهُ عَنْهُ said that she was the daughter of his 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 جَعْفَرُ 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 فَأَقْضِي بِهَا لِجَعْفَرٍ تَكُونُ مَعَ
 خَالَتِهَا وَإِنَّمَا الْخَالَةُ أُمٌّ " ¹¹

‘Alī رَضِيَ اللَّهُ عَنْهُ narrates that Zayd ibn Ḥārithah 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 the mother.’ ‘Alī 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.’

¹¹ Sunan Abū Dāwūd 2278

The Sariyyah of Akhram ibn Abū al-‘Awjā’

رَضِيَ اللَّهُ عَنْهُ to the Banū Sulaym



In the month of Dhul-Ḥijjah, Akhram ibn Abū al-‘Awjā’ رَضِيَ اللَّهُ عَنْهُ was sent with some Companions رَضِيَ اللَّهُ عَنْهُمْ to the Banū Sulaym to 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 اللَّهُ عَنْهُمْ except Akhram رَضِيَ اللَّهُ عَنْهُ. They had left him, thinking he was dead.





Akhram رَضِيَ اللَّهُ 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 1st of Ṣafar.



Summary of Events in the 7th Year of Hijri

There was a total of 24 events in this year.

Month	Event
<p>Muḥarram</p> 	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned his daughter Zaynab رَضِيَ اللهُ عَنْهَا to her husband Abū al-‘Āṣ ibn al-Rabī‘ رَضِيَ اللهُ عَنْهُ.</p>
	<p>The Gazwah of Dhū Qarad took place.</p>
	<p>The Gazwah of Khaybar took place.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ chose Ṣafiyyah bint Ḥuyayy رَضِيَ اللهُ عَنْهَا from the captives of Khaybar. He freed her, then married her.</p>
	<p>The meat of a domesticated donkey became impermissible.</p>
<p>Ṣafar</p> 	<p>The Sariyyah of Ghālīb ibn ‘Abdullāh al-Laythī رَضِيَ اللهُ عَنْهُ was sent to the Banū ‘Abd ibn Tha‘labah.</p>

<p>Sha‘bān</p> 	<p>The Sariyyah of Abū Bakr رَضِيَ اللهُ عَنْهُ was sent to Najd.</p> <p>The Sariyyah of ‘Umar رَضِيَ اللهُ عَنْهُ was sent to Turabah.</p> <p>The Sariyyah of Bashīr ibn Sa‘ad رَضِيَ اللهُ عَنْهُ, the father of Nu‘mān ibn Bashīr al-Anṣārī رَضِيَ اللهُ عَنْهُ, was sent to the Banū Murrah on the boundary of Fadak.</p>
<p>Ramaḍān</p> 	<p>The Sariyyah of Ghālib ibn ‘Abdullāh Al-Laythī رَضِيَ اللهُ عَنْهُ was sent to Mayfa‘ah.</p>
<p>Shawwāl</p> 	<p>The Sariyyah of Bashīr ibn Sa‘ad رَضِيَ اللهُ عَنْهُ was sent to Yaman and Jabār.</p>
<p>Dhul Qa‘dah</p> 	<p>‘Umratul Qaḍā’ took place.</p> <p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Maymūnah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا.</p>

<p>Dhul Ḥijjah</p> 	<p>The Sariyyah of Ibn Abū al-‘Awjā’ as-Sulamī رَضِيَ اللهُ عَنْهُ was sent to the Banū Sulaym.</p>
<p>Other Events in this Year</p>	<p>On the way back from Khaybar, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Muḥayṣah ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ to Fadak, inviting them to Islām. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to terms with them on half of their produce.</p> <p>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.</p> <p>The Jews of Taymā’ found out what happened to their brothers in Khaybar, Fadak, and Wādī al-Qurā’, so they also agreed terms with</p>

	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and came with their wealth.</p>
	<p>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.</p>
	<p>Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ returned to Madīnah from Abyssinia, along with some other Companions رَضِيَ اللهُ عَنْهُمْ who had migrated there, including Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ.</p>
	<p>Abū Hurayrah رَضِيَ اللهُ عَنْهُ embraced Islām.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umm Ḥabībah رَضِيَ اللهُ عَنْهَا.</p>
	<p>The Sariyyah of Abān ibn Sa‘īd ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ was sent to Najd.</p>
	<p>In this year, ‘Imrān ibn Ḥuṣayn and his father رَضِيَ اللهُ عَنْهُمَا embraced Islām.</p>

Hātib ibn Abū Balta‘ah رَضِيَ اللَّهُ عَنْهُ returned from Egypt. Muqawqis, the leader of the Copts sent Rasūlullāh رَضِيَ اللَّهُ عَنْهُ some gifts, including 2 slave girls, Māriyah رَضِيَ اللَّهُ عَنْهَا and her sister Sirīn رَضِيَ اللَّهُ عَنْهَا who both embraced Islām. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took Māriyah رَضِيَ اللَّهُ عَنْهَا for himself and she gave birth to his son Ibrāhīm رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave Sirīn to Ḥassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ and she gave birth to his son ‘Abd al-Raḥmān.

The Sariyyah of Ghālib ibn ‘Abdullāh Al-Laythī رَضِيَ اللهُ عَنْهُ to Kadīd

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

The Companions رَضِيَ اللهُ 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 سُبْحَانَهُ وَتَعَالَى sent down heavy rain.

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



The Islām of Khālīd ibn al-Walīd, ‘Uthmān ibn Ṭalḥah and ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُمْ

It was during this time, many famous Companions رَضِيَ اللهُ عَنْهُمْ embraced Islām. This included the great general of Islām, Khālīd ibn al-Walīd and the intelligent ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُمَا.

There is a difference of opinion as to when they became Muslim. Some say it was in the 7th year of Hijri, after the battle of Khaybar, whilst others say it was in the month of Ṣafar in the 8th year of Hijri.

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

Khālīd ibn al-Walīd رَضِيَ اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ and came back, he had the feeling in his heart that all his effort has been to no avail and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be victorious.



During the time of Al-Ḥudaybiyah, Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was in the cavalry of the Qurayshi army and he saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at ‘Uṣfān. He was leading the

Companions رَضِيَ اللهُ عَنْهُمْ in Ṣalāt al-Khawf. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ made the intention that he would attack Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whilst 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 at that time, 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 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 Al-Ḥudaybiyah. At that time. Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ had left Makkah.



The Letter to Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ

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

After a while, Walīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ wrote a letter to his brother. The letter expressed his amazement that Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ was such an intelligent person, yet he still had not become familiar with the pure religion of Islām. Walīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ also mentioned that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had asked about him and he also had expressed amazement about how an intelligent person like Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ could still be unaware of Islām. Walīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ advised his brother, that it would be better if he joined the Muslims and helped the truth.



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

The Dream of Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ

Khālīd 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 said to himself that he had seen this dream to alert him.

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

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ met Ṣafwān ibn Ummayah and said to 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. The honour of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ thought to himself that this person’s 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 (who would later also embrace Islām) 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 prepared his camel. He thought he would go and see ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ, 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 was going anyway. He went to ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ and told him the same thing he had told Ṣafwān and Ikrimah. ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ accepted his advice and said he would also come to Madīnah.

‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ 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-Walīd رَضِيَ اللهُ عَنْهُ, then he in turn would wait for him.



The Journey to Madīnah

On the day they had chosen to travel, Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ met ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ 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 رَضِيَ اللهُ عَنْهُ. 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.

Khālīd 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 their arrival reached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became very happy and said that Makkah had thrown out its liver, meaning its loved ones.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ 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 extremely happy and waiting to meet him. They both went quickly and arrived in the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Meeting with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

Khālīd 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is Allāh’s Messenger.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.’

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى to forgive his sins, as he used to see him present in the places of battle against the truth.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الاسلام يهدم ما كان قبله

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

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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

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

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

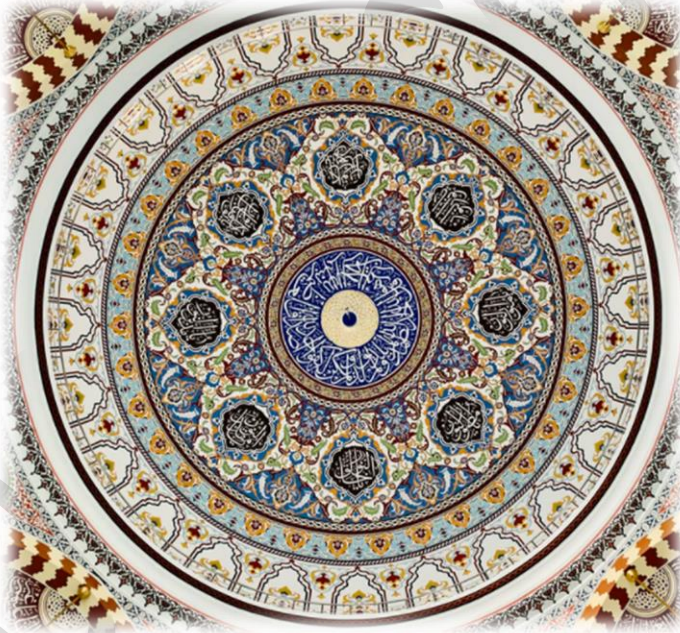
‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ mentions that first Khālīd ibn Al-Walīd رَضِيَ اللهُ عَنْهُ took a pledge, then ‘Uthmān ibn Ṭalḥah رَضِيَ اللهُ عَنْهُ, then he went forward.

At that moment his condition was such that he says:

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said indeed Islām erases those sins committed before it and Hijrah erases those sins before it.

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



The Battle of Mu’tah

After performing ‘Umrah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came back to Madīnah. He stayed there for the month of Dhul Ḥijjah. During this time, the polytheists supervised the Ḥajj in Makkah.

It was now the beginning of the 8th Year of Hijrah and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent the first four months in Madīnah. In the month of Jumādā al-Ūlā’, he sent a force towards Shām. The force would eventually meet the enemy in a place called Mu’tah, which was in the region of Balqā, close to the ‘Dead Sea’. You can see from the map below, the present-day location of Mu’tah in Jordan.



Figure 11 - Mu’tah

The Letter to Shuraḥbīl ibn ‘Amr Ghassānī

Rasūlullāh ﷺ had sent letters to the leaders and kings of the surrounding nations and empires. One of these letters was sent with Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ to Shuraḥbīl ibn ‘Amr Ghassānī. He was the deputy in charge of Shām on behalf of Hiraqla, the emperor of Rome.



Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ arrived at Mu’tah with the letter. Shuraḥbīl ordered him to be mercilessly killed. When Rasūlullāh ﷺ received news of this, he became very upset. Messengers from other leaders were supposed to be treated with respect. This act was extremely dishonourable and a heinous crime. Due to this, Rasūlullāh ﷺ sent an army of 3,000 Companions رَضِيَ اللَّهُ عَنْهُمْ towards Shām.

The Army

In Ṣaḥīḥ al-Bukhārī, in a Ḥadīth narrated by ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ, he mentions that Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was made the Commander of the army for the battle of Mu’tah.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ مَوْتَةَ زَيْدَ بْنَ حَارِثَةَ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنِ رَوَاحَةَ " ¹²

Rasūlullāh ﷺ said, ‘If Zayd رَضِيَ اللَّهُ عَنْهُ gets killed, then Ja‘far رَضِيَ اللَّهُ عَنْهُ (will become the Commander),
if he gets killed then ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ.’

This expedition was also known as ‘Jaysh al-Umarā’’, which means ‘Army of the leaders.’

The Advice

Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was given a white flag by Rasūlullāh ﷺ. He was then told to go to the locality where Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ had been martyred and invite the local people who lived there towards Islām. If they embraced, that would be good. Otherwise, he should supplicate to Allāh سُبْحَانَكَ وَتَعَالَى for help and assistance then confront them.

Rasūlullāh ﷺ accompanied the army until they reached Thanīyyat al-Wadā‘. He then stopped and advised the army as follows:

- **At all times remain God conscious and devout**
- **Look after your companions**

¹² Ṣaḥīḥ al-Bukhārī 4261

- In Allāh’s path, in His name, confront those who have denied the truth
- Do not abuse anyone’s trust or rebel
- Do not hurt any child, woman, or elderly person

When the army was about to leave, ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ started to weep. He was asked, what has caused him to cry. ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ replied:

أَمَا وَاللَّهِ مَا بِي حُبُّ الدُّنْيَا وَلَا صَبَابَةٌ بِكُمْ وَلَكِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ
يَذْكُرُ فِيهَا النَّارَ

‘Know this, by Allāh, I have no love for this world, and I am not distracted by yourselves.

But I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reciting a Verse from the book of Allāh in which the fire was mentioned:

¹³ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

“There is none among you who does not have to arrive at it (meaning the Şirāṭ, a bridge over Hell). This is undertaken by your Lord as an absolute decree, bound to be enforced.”

¹³ Sūrah Maryam Verse 71

فَلَسْتُ أَدْرِي كَيْفَ لِي بِالصَّدْرِ بَعْدَ الْوُرُودِ

I do not know how I will return after I pass over it.’

The Muslims then said:

صَحِبَكُمْ اللَّهُ وَدَفَعَ عَنْكُمْ وَرَدَّكُمْ إِلَيْنَا صَالِحِينَ

‘May Allāh ﷻ be with you and protect you and bring you back to us safely.’

‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ said some couplets asking for forgiveness from Allāh ﷻ and asking Him for martyrdom. He then went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and bade him farewell.

As the army started to march forward, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accompanied them until the time came for him to bid farewell.

‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ then said:

خَلَفَ السَّلَامُ عَلَى امْرِيٍّ وَدَعْتُهُ فِي التَّخْلِ خَيْرَ مُشِيْعٍ وَخَلِيلٍ

‘May peace remain on the one who I said goodbye to amid the palms, the best companion and friend.’



The Consultation

The Muslim army set out from Madīnah and started to make their way north. Shuraḥbīl found out the Muslim army were making their way towards Shām and prepared an army of more than 100,000. Hiraqla also arrived at Balqā’ to aid Shuraḥbīl with another 100,000 soldiers. The total size of the force facing the Muslims was 200,000!

The Muslim army reached a village called Ma‘ān and received news that 200,000 armed soldiers had gathered at Balqā’ lying in wait for them. The army stayed in Ma‘ān for 2 nights and discussed what their next steps should be. One opinion was to inform Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the situation and then wait for his command and reinforcements. To this ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ said:

يا قوم والله ان التي تكرهون التي خرجتم اياها تطلبون الشهادة
وما نقاتل الناس بعدد ولا قوة ولا كثرة ما نقاتلهم الا بهذا
الدين الذي اكرمنا الله به فانطلقوا فانما هي احدى الحسنين
اما ظهور و اما شهادة

‘O people, by Allāh, that matter which you find undesirable, is the martyrdom you have come out for. And we do not fight them because of strength or large numbers, we don’t fight them except for this religion which Allāh has honoured us with, so get

up and go, we will get one of the 2 bounties, either we will be victorious or gain martyrdom.’

The people said, ‘By Allāh, what ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ said is the truth.’ The Muslim army numbering only 3,000 then made their way towards Mu’tah to encounter the enemy numbering 200,000.



Figure 12 - Site of the Battle of Mu'tah

The Battle

Both armies faced each other on the battlefield. The Muslim army had Quṭbah ibn Qatādah رَضِيَ اللهُ عَنْهُ overlooking the right wing and ‘Ubāya ibn Mālīk رَضِيَ اللهُ عَنْهُ over the left.

The Martyrdom of Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ

Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ went forward with the standard of the Muslim army. The Roman army brought him down with their spears. As a result, he lost a lot of blood and attained martyrdom.



Figure 13 - The Tomb of Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ

The Martyrdom of Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ

After the demise of Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ, Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ took up the standard of the Muslim army and went forward fighting. He was surrounded by the enemy and his horse got injured. Ja‘far got off his horse and started to fight bravely. He would engage the enemy and recite the following couplets:

يَا حَبْدًا الْجَنَّةُ وَاقْتِرَابُهَا

How lovely is Jannah and its close places.

طَيِّبَةً وَبَارِدًا شَرَابُهَا

How pure and cool is its water.

وَالرُّومِ رُومٍ قَدَدْنَا عَذَابُهَا

And the punishment for the Romans has come near.

كَافِرَةٌ بَعِيدَةٌ أَنْسَابُهَا

The disbelievers and their lineage are so far from us.

عَلَيَّ إِذْ لَاقَيْتُهُمْ ضِرَابُهَا

It is incumbent upon me, that when I meet them, I strike them.

As Ja‘far رَضِيَ اللهُ عَنْهُ was confronting the enemy, his right hand got cut off. He then took the standard of the army and held it in his left hand. The left hand of Ja‘far رَضِيَ اللهُ عَنْهُ also now got cut off. He then held the standard to his chest. Ja‘far رَضِيَ اللهُ عَنْهُ continued fighting in this way until he was also martyred. In return for this, Allāh granted Ja‘far رَضِيَ اللهُ عَنْهُ two wings in Jannah, hence he was known as ‘Dhul Janāḥayn’.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ مُوتَةَ زَيْدُ بْنُ حَارِثَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنِ رَوَاحَةَ ". قَالَ عَبْدُ اللَّهِ كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَوَجَدْنَاهُ فِي الْقَتْلِ وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ¹⁴

‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ reports ‘I was with them in this battle (Mu’tah), and we searched for Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ (on the battlefield). We found him with the bodies of the martyrs, and we found more than 90 wounds on his body caused by stabs or shots (of arrows).’

¹⁴ Ṣaḥīḥ al-Bukhārī 4261



Figure 14 - The Tomb of Ja'far ibn Abū Ṭālib رضي الله عنه

The Martyrdom of ‘Abdullāh ibn Rawāḥah رضي الله عنه

After Ja'far رضي الله عنه was martyred, ‘Abdullāh ibn Rawāḥah رضي الله عنه picked up the standard of the Muslim army. He started to advance on his horse but sensed some hesitation, so he pressured himself to go forward. He recited some couplets addressing himself, then dismounted from his horse.

A cousin of ‘Abdullāh ibn Rawāḥah رضي الله عنه approached him and gave him a bone, telling him to strengthen himself with it, as he hadn't eaten for many days. He took the bone and sucked it only

once. He then threw it away and again addressed himself saying that people were fighting, and he busy with the world.

‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ took his sword and went forward into the battlefield. He fought bravely until he was also martyred. The standard for the army then fell from his hand.



Figure 15 - The Tomb of ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ

The Standard

Thābit ibn Aqram رَضِيَ اللهُ عَنْهُ now took the standard of the Muslim army in his hands. He called out to the Muslims and told them to agree on a leader amongst them. The people replied that he was their leader, and they were all happy with him. Thābit ibn Aqram رَضِيَ اللهُ عَنْهُ did not assume the leadership but took the standard and placed it in the hands of Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ. Thābit ibn Aqram رَضِيَ اللهُ عَنْهُ told Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ that he was familiar with the art of warfare.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ took a while to agree, but all the Muslims were united upon him being their leader. Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ took the standard, went forward, and fought with great bravery.

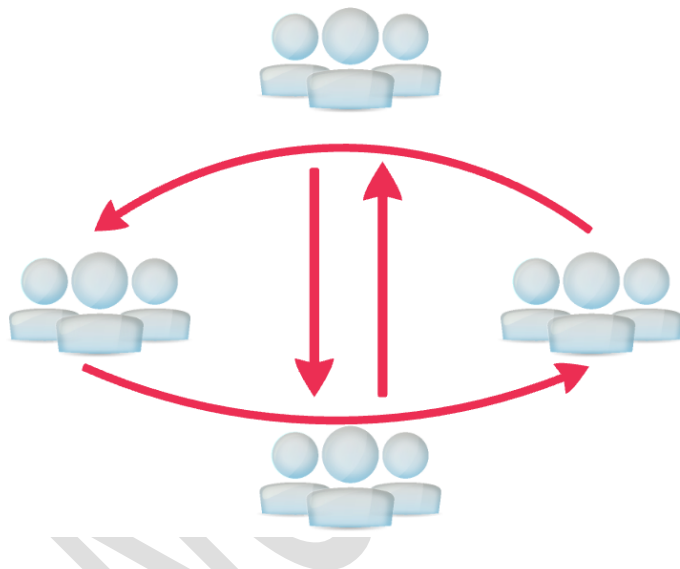
قَيْسٌ قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ يَقُولُ لَقَدْ دُقَّ فِي يَدِي يَوْمَ مُوتَةَ
تِسْعَةُ أَسْيَافٍ وَصَبْرَتْ فِي يَدِي صَفِيحَةٌ لِي يَمَانِيَّةٌ¹⁵

Qays رَضِيَ اللهُ عَنْهُ says he heard Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ saying, ‘On the day of Mu’tah, 9 swords broke in my hand and the only sword that was left was a Yemeni sword of mine.’

¹⁵ Ṣaḥīḥ al-Bukhārī 4266

The Strategy

The following day, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ changed the battle lines. He moved the forward line to the rear, the rear guard to the front and swapped the right and left flanks. When the enemy saw this, they thought new reinforcements had arrived.



Ibn Sa‘ad, Abū ‘Āmir رَضِيَ اللهُ عَنْهُ says when Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ attacked the Romans, he dealt such a defeat to them that he had never ever before seen a defeat like this.

Allāh تَعَالَى then gave Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ victory. When the Romans retreated, Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ decided not to pursue them. He took the army and returned to Madīnah.

The Names of the Martyrs of Mu’tah

There was a total of 12 Companions رَضِيَ اللهُ عَنْهُمْ who were martyred in this battle as follows:

Name	Muhājir/Anṣār
Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ	Muhājir
Ja‘far ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ	Muhājir
‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ	Anṣār
Mas‘ūd ibn al-Aswad رَضِيَ اللهُ عَنْهُ	Muhājir
Wahb ibn Sa‘ad رَضِيَ اللهُ عَنْهُ	Muhājir
‘Abbād ibn Qays رَضِيَ اللهُ عَنْهُ	
Al-Ḥārith ibn Nu‘mān رَضِيَ اللهُ عَنْهُ	
Surāqah ibn ‘Amr رَضِيَ اللهُ عَنْهُ	Anṣār
Abū Kulayb ibn ‘Amr ibn Zayd رَضِيَ اللهُ عَنْهُ	
Jābir ibn ‘Amr ibn Zayd رَضِيَ اللهُ عَنْهُ	
‘Amr ibn Sa‘ad ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	
‘Āmir ibn Sa‘ad ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	

News from Above

On the day of the battle of Mu’tah, when the leaders were falling, Allāh ﷻ showed Rasūlullāh ﷺ what was happening hundreds of miles away whilst he was in Madīnah.

Rasūlullāh ﷺ gathered the Companions رَضِيَ اللهُ عَنْهُمْ by announcing ‘Aṣṣalātu Jāmi‘ah.’ He then climbed upon the pulpit and related to the Companions رَضِيَ اللهُ عَنْهُمْ what was happening on the battlefield.

Rasūlullāh ﷺ said that Zayd رَضِيَ اللهُ عَنْهُ held the standard of Islām and fought bravely until he was martyred and entered Jannah. After Zayd رَضِيَ اللهُ عَنْهُ, Ja‘far رَضِيَ اللهُ عَنْهُ took up the standard and fought bravely until he was also martyred. Ja‘far رَضِيَ اللهُ عَنْهُ has entered Jannah and is flying with the Angels with two wings.



After this ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ took up the standard. Rasūlullāh ﷺ mentioned this, then remained quiet for a while. The Anṣār saw this and got worried and thought maybe ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ had done some action which has caused Rasūlullāh ﷺ to remain quiet.

After a while Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued and said, ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ also fought bravely until he was also martyred. All three of these have been lifted to Jannah and are sitting on golden thrones.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was saying these words whilst tears were flowing from his eyes. He then said, one of the swords from the swords of Allāh سُبْحَانَهُ وَتَعَالَى has taken up the standard and fought until Allāh سُبْحَانَهُ وَتَعَالَى granted the Muslims victory. This sword was none other than Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ.

In another narration, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘O Allāh, Khālid is a sword from one of your swords, You alone can help him’. From that day Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ became famous with the name ‘Sayfullāh’ (sword of Allāh).



The Household of Ja‘far رَضِيَ اللهُ عَنْهُ

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had finished relating the incident to the Companions رَضِيَ اللهُ عَنْهُمْ, he went to the house of Ja‘far رَضِيَ اللهُ عَنْهُ and called his children. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed his blessed hands over their heads whilst he was crying.

Asmā’ bint ‘Umayy رَضِيَ اللهُ عَنْهَا, the wife of Ja‘far رَضِيَ اللهُ عَنْهُ realised that something had happened. She asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ why he was crying and if he had received some news about Ja‘far رَضِيَ اللهُ عَنْهُ and his companions. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that Ja‘far رَضِيَ اللهُ عَنْهُ had been martyred that day. Asmā’ bint ‘Umayy رَضِيَ اللهُ عَنْهَا let out a scream and a number of women gathered around her.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to his own house and asked his family to cook food and send it for the family of Ja‘far رَضِيَ اللهُ عَنْهُ, as they were busy in their grief. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



himself was also greatly affected by this loss and remained in the Masjid for three days.

Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ brought the Muslim army back to Madīnah. When they were close by, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the other Companions رَضِيَ اللهُ عَنْهُمْ came out to meet them.

The Sariyyah of ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ to Dhāt al-Salāsīl

In the month of Jumādā al-Thāni in the 8th year of Hijrah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received news that a group from the Banū Quḍā‘ah was preparing to attack Madīnah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ with 330 Companions رَضِيَ اللَّهُ عَنْهُمْ in the direction of Dhāt al-Salāsīl. Dhāt al-Salāsīl was located behind Wādī al-Qurā’ and was 10 days journey from Madīnah. The small army comprised of 300-foot soldiers and 30 cavalry.



When the army arrived close to their destination, they found out the enemy had gathered a massive force to confront them. The army decided to momentarily halt their advance and Rāfi‘ ibn Mukīth رَضِيَ اللَّهُ عَنْهُ was sent to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ requesting reinforcements.

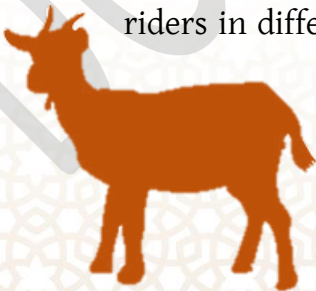
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted their request and sent Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ with 200 Companions رَضِيَ اللَّهُ عَنْهُمْ to go and help them. Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا were also in this contingent. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them advice to go and join ‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ and stressed the need for unity and harmony.

Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ reached there and the time for Ṣalāh arrived. Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ wanted to lead the Salāh but ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ reminded him that he was the leader of the army and Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ had come to help them.

Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ said that he was the leader of his group and ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ was the leader of his group. After a while, Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ said that when he was leaving, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given him advice that they should follow each other and not have any differences, therefore he would follow ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ. ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ then used to lead the Ṣalāh and Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ would join the other Companions رَضِيَ اللهُ عَنْهُمْ and read behind him.

The two contingents of the Muslim army now joined forces and attacked the Banū Quḍā‘ah. The enemy were in awe of the Muslim army and ran away, dispersing in different directions. News of the victory was sent with ‘Auf ibn Mālik رَضِيَ اللهُ عَنْهُ to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Madīnah.

‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ stayed there for a few days and sent out riders in different directions. They used to come back with camels and goats, which were then cooked and eaten by the Muslim army. After this, the Muslim force returned victorious to Madīnah.



The Sariyyah of Abū ‘Ubaydah ibn al-Jarrāh رَضِيَ اللَّهُ عَنْهُ to Juhaynah

In the month of Rajab, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū ‘Ubaydah ibn al-Jarrāh رَضِيَ اللَّهُ عَنْهُ at the head of 300 Companions رَضِيَ اللَّهُ عَنْهُمْ to Sayf al-Baḥr, towards the tribe of Juhaynah. ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ and Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ were also in this army.

Whilst the army was leaving, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them a bag of dates as provisions for the expedition. The Companions رَضِيَ اللَّهُ عَنْهُمْ ate the dates to sustain themselves and after this, they used to suck on the date stones and drink water.

When the date stones also ran out, they used to shake leaves from the trees, wet them with water and then eat them. By eating the leaves, the Companions رَضِيَ اللَّهُ عَنْهُمْ injured their mouths and lips. In one narration it mentions that they ate ‘khabṭ’ which means the desert bushes. Hence this expedition was also known as ‘Jaysh al-Khabṭ’.



The army reached the sea shore and were struggling with hunger when suddenly Allāh سُبْحَانَهُ وَتَعَالَى sent them some help. A large sea creature was thrown from the sea onto the shore. This fish was so large, that the Companions رَضِيَ اللَّهُ عَنْهُمْ ate from it for a month

according to some narrations. By eating the fish, they regained their strength and became well again. This fish was known as ‘Al-‘Anbar.’

Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ took one of the ribs of the fish and stood it up. He then saddled the largest animal and one of the tallest soldiers was asked to ride the animal under the rib. The Companion رَضِيَ اللَّهُ عَنْهُ did as he was told and managed to go under the rib without touching it. This showed how big the fish was.

During this expedition, there were no hostilities and the army arrived back in Madīnah. They told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the fish and he said this was sustenance from Allāh سُبْحَانَهُ وَتَعَالَى. He then asked, if there was any meat left from the fish, they should bring it to him. He was given some of the meat and he ate it.



Summary

It was now the 7th year of Hijri. The treaty of Al-Ḥudaybiyah had been agreed towards the end of the 6th year, so the Quraysh were no longer a threat to the Muslims.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now turned his attention to Khaybar. Khaybar was a Jewish stronghold north of Madīnah comprising of several forts. The people of Khaybar had been instrumental in encouraging the Quraysh to take up arms against the Muslims, which had resulted in the ‘Battle of the Confederates.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ordered by Allāh سُبْحَانَهُ وَتَعَالَى to go to Khaybar and had been promised victory. The Muslim army marched north, and one by one, conquered every fort. Having suffered defeat, the people of Khaybar requested terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

They had initially agreed to leave their land, but later asked if they could stay and cultivate it. In return they would give half the produce to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This proposal was accepted.

During this expedition, one of the captives was Ṣafīyyah رَضِيَ اللهُ عَنْهَا, the daughter of Ḥuḡayy ibn Akḥṭab, the leader of the Banū al-Naḍīr. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed her, then married her.

The general spoils were shared out amongst the Muslims, but the land was reserved for those Companions رَضِيَ اللهُ عَنْهُمْ who had been present in Al-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.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now consolidated his authority in the area. Having seen how the people of Khaybar had been defeated, the people of Fadak also asked for terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which were accepted.

The spoils from Fadak, had been gained without any confrontation. Therefore, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was free to do with them as he wished.

Allāh سُبحانه وتعالى had given the Muslims the first victory he had promised when Sūrah al-Faḥ was Revealed. At that time, the Companions رَضِيَ اللهُ عَنْهُمْ were downcast, thinking the terms of the treaty of Al-Ḥudaybiyah were favourable to the Quraysh. However, Allāh سُبحانه وتعالى had something much better planned for them.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now turned his attention to Wādī al-Qurā and Taymā'. Both areas subsequently came under control of the Muslims, in addition to Khaybar and Fadak.

On the way back to Madīnah, an interesting incident occurred. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ had stopped in the latter part of one night to take some rest. Bilāl رَضِيَ اللهُ عَنْهُ had volunteered to stay awake, so he could wake them all up when Fajr time approached. It so happened that Bilāl رَضِيَ اللهُ عَنْهُ also fell asleep

and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ woke up once the sun had risen. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed the Companions رَضِيَ اللهُ 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 7th year of Hijri. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to Makkah to perform the compensatory ‘Umrah with his Companions رَضِيَ اللهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the command to his Companions رَضِيَ اللهُ عَنْهُمْ to perform Raml when they do Ṭawāf and to also run between two points during 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 Walimah, 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. Khālīd 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 اللَّهُ عَنْهُ had already embraced and had looked for him when he had come for ‘Umrah with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ had left the city.

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

Mu’tah is the name of a place in modern day Jordan, close to the ‘Dead Sea’. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had sent Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ to Shurahbīl ibn ‘Amr Ghassānī with a letter inviting him to Islām. Ḥārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ had been killed and this was the reason Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent an army of 3,000 to this place.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ the leader of the army and had given instruction that if he falls, then Ja‘far ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ should become the leader, and if he also falls then ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ. If he also then falls, the army should select a leader from among themselves.

Shuraḥbīl gathered an army of 100,000 and Hiraqla also came to his aid with another 100,000. The Muslim army was against heavy odds, more than sixty enemy soldiers to one Muslim soldier. Both armies met in Mu’tah and the Companions رَضِيَ اللَّهُ عَنْهُمْ fought bravely. Zayd رَضِيَ اللَّهُ عَنْهُ advanced with the standard of the Muslim army in hand. He fought bravely until he was martyred. Ja‘far رَضِيَ اللَّهُ عَنْهُ then took up the standard and he was also martyred. ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ then took it up and was also martyred.

As per the instructions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Muslims then had to choose a leader. They rallied around Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ and made him their leader. He changed the formation of the army causing confusion in the ranks of the enemy force.

Allāh سُبْحَانَهُ وَتَعَالَى gave the Muslims victory and Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ led the army back to Madīnah.

Whilst the battle was ongoing, Allāh سُبْحَانَهُ وَتَعَالَى showed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what was happening, and he gathered the Companions رَضِيَ اللَّهُ عَنْهُمْ. He told them how all three of the leaders were martyred and entered Jannah.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to send out expeditions in different directions. Upon receiving news of an impending attack on Madīnah, ‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ was sent to Dhāt al-Salāsīl. When the Muslim army found out the enemy had amassed a large force, reinforcements were requested. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent

Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ with another contingent to support ‘Amr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ. The united Muslim army then launched an attack on the Banū Quḍā‘ah and were victorious.

Another expedition was sent under the leadership of Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ. The army ran out of provisions and survived by eating leaves off trees which had been soaked in water. Allāh سُبْحَانَهُ وَتَعَالَى provided a large fish for them as sustenance and the Companions رَضِيَ اللَّهُ عَنْهُمْ ate for many days from this fish. They even took some of the meat back with them to Madīnah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ate from it.

Very soon, the Quraysh would break the terms of the treaty of Al-Ḥudaybiyah resulting in the conquest of Makkah.

Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. The treaty of Al-Ḥudaybiyah had taken place in the 6th year after Hijrah. One of the terms agreed was for Rasūlullāh ﷺ to come back to Makkah the following year and perform ‘Umrah. The eleventh volume describes the return of Rasūlullāh ﷺ to Makkah and also the significant battles of Khaybar and Mu’tah.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information. We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

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