

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 9

The Battle of The Trench

Ebrahim Noor





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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  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







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## Introduction

The Quraysh had suffered a heavy defeat at Badr where many of their leaders had fallen, including Abū Jahl. The Quraysh vowed revenge and in the following year, they set out from Makkah, with an army three thousand strong and started to make their way north towards Madīnah.

The uncle of Rasūlullāh ﷺ, ‘Abbās رَضِيَ اللهُ عَنْهُ, sent a messenger to him, with news of the Qurayshi plan. When Rasūlullāh ﷺ received the message, he held a meeting with the Companions رَضِيَ اللهُ عَنْهُمْ to decide the best course of action. Some of the Companions رَضِيَ اللهُ عَنْهُمْ desired to confront the Quraysh from within Madīnah, whilst others including Ḥamzah رَضِيَ اللهُ عَنْهُ wanted to face them in the open battlefield.

Rasūlullāh ﷺ entered his quarters and came out donning two coats of armour. The decision had been made that the Quraysh would be met outside of the city.

Initially one thousand men marched out of Madīnah in the Muslim army. ‘Abdullāh ibn Ubay, the leader of the hypocrites, deserted the Muslim army along with three hundred of his companions. He had been against confronting the Quraysh openly and made an excuse to leave. Only seven hundred now remained in the Muslim army.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ positioned his troops so the mountain of Uḥud was behind them and the city of Madīnah ahead of them.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stationed fifty archers on a small mound to protect the rear of the Muslim army. They had been given instructions not to move from their position, no matter what they witnessed.

As per the Arab way, the battle commenced with a series of duels. Each time a Qurayshi would come forward, he was defeated. The Qurayshi standard fell time after time, only to be taken up by another who would again lose his duel. A total of twenty-two duels were won by the Muslims.

Waḥshī was an Abyssinian slave who had joined the Qurayshi army. His master had told him that he could earn his freedom by killing Ḥamzah رَضِيَ اللهُ عَنْهُ. Waḥshī accomplished his task by throwing a spear which martyred the beloved uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Muslims got the better of the Quraysh in the battlefield and they started to flee. The Companions رَضِيَ اللهُ عَنْهُمْ became busy collecting the spoils left behind. Many of the archers also wanted to join in, as they thought the battle had been won.

Forty of the archers deserted their position and left the mound. Khālīd ibn al-Walīd was in charge of one of the Qurayshi flanks. He saw this opportunity and launched a rear-guard action against



the Muslims. He circled the mound and attacked the Muslims from behind. During this manoeuvre, the Companions رَضِيَ اللَّهُ عَنْهُمْ who were left guarding the mound were all martyred.

There was now chaos and confusion amongst the Muslims ranks, which resulted in the front and back of the Muslim army coming together. This culminated in casualties.

Mus‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ was the standard bearer for the Muslim army. He fought valiantly and was martyred on this day. He resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so some people thought that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had lost his life.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also suffered many injuries and many Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred and injured trying to protect him.

False news of the death of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spread amongst the Muslims. However, when they saw he was still alive they rallied around to protect him.

The Muslims managed to make their way into one of the valleys of Uḥūd. The Quraysh were unaware of who had fallen from the Muslim army, so Abū Sufyān called out to see if Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was still alive. Initially his calls were left unanswered, but then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded ‘Umar رَضِيَ اللَّهُ عَنْهُ to reply. After hearing his answer, Abū Sufyān promised that they would

meet the Muslims again in Badr the following year. The Quraysh then left for Makkah.

The Quraysh had desecrated and mutilated the bodies of the martyrs including Hamzah رضي الله عنه. The martyrs were buried in the battlefield without the normal ritual bath given to the deceased. The state of the Muslims was such, that there was not enough shroud to cover the fallen properly. Some shared the same shroud, and some also shared the same grave.

A total of seventy Muslims had been martyred in the battle that day. This was 10% of the total size of the army and many more were injured.

The Quraysh had won the battle that day, but their victory was incomplete.



Figure 1 - The Graveyard of the Martyrs of Uhud

## Al-Rawḥā'

**A**fter the battle of Uḥud, on the 15<sup>th</sup> of Shawwāl in the 3<sup>rd</sup> year of Hijri, the Quraysh left Uḥud to return to Makkah. On the journey home, they reached Al-Rawḥā' in the evening where they stopped. Al-Rawḥā' is just over 40 miles to the southwest of Madīnah on the way to Badr.

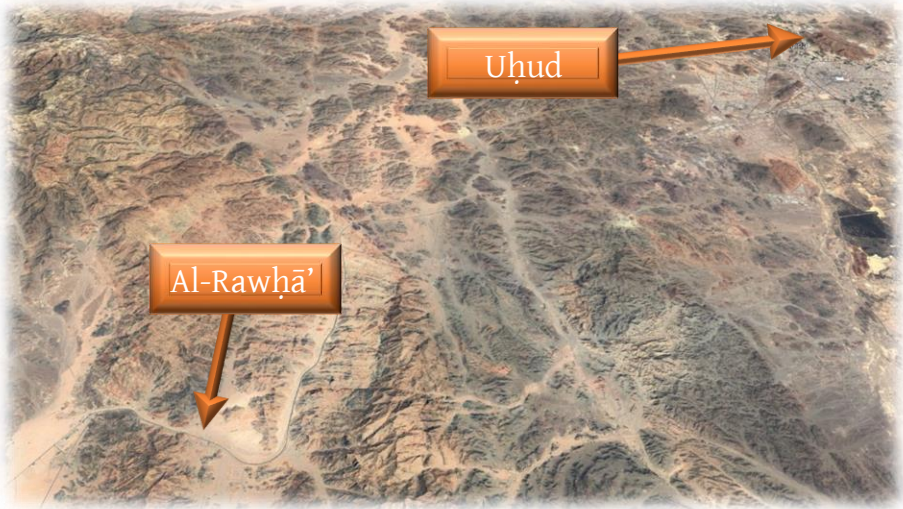


Figure 2 - Al-Rawḥā'

During the night, the Quraysh conversed between themselves. The thought crossed their mind, that they had left the job unfinished. Even though they had inflicted heavy losses upon the Muslims, it would be better if they returned and attacked Madīnah, as the Muslims were in no condition to fight. In this way, their victory would become complete.

Ṣafwān ibn Umayyah advised the Quraysh, that it would be better if they did not go to Madīnah but returned to Makkah. The

Companions of Muḥammad ﷺ were very passionate and it was possible that the Quraysh would not be successful if they attacked again.

Jibrīl عَلَيْهِ السَّلَامُ informed Rasūlullāh ﷺ about the Qurayshi plan the following morning. As soon as he heard the news, Rasūlullāh ﷺ sent Bilāl رَضِيَ اللَّهُ عَنْهُ to make an announcement in the whole of Madīnah. All those people who had taken part in the battle of Uḥud, were to get ready again to confront the Quraysh once more.

Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ came to Rasūlullāh ﷺ and said that his father had been martyred in the battle of Uḥud. He could not attend the battle of Uḥud as he was looking after his sisters. He now asked permission if he could join the expedition. Rasūlullāh ﷺ granted it.

The purpose of Rasūlullāh ﷺ getting ready to do battle once more, was to show the Quraysh that the Muslims had not become weak. They were injured and tired. They had rested for only one night, yet the Companions رَضِيَ اللَّهُ عَنْهُمْ answered the call of Rasūlullāh ﷺ without any hesitation.



## Gazwah Ḥamrā' al-Asad

What followed was the Gazwah of Ḥamrā al-Asad. On the 16<sup>th</sup> of Shawwāl, Rasūlullāh ﷺ left Madīnah and stopped at Ḥamrā' al-Asad, an area around 10 miles outside of Madīnah.

To the south west of Madīnah, lies the mountain Jabl Ḥamrā' al-Asad. It is just past Dhul Ḥulayfah as you can see on the map below. It was probably around this area where Rasūlullāh ﷺ stopped with the Muslim army.

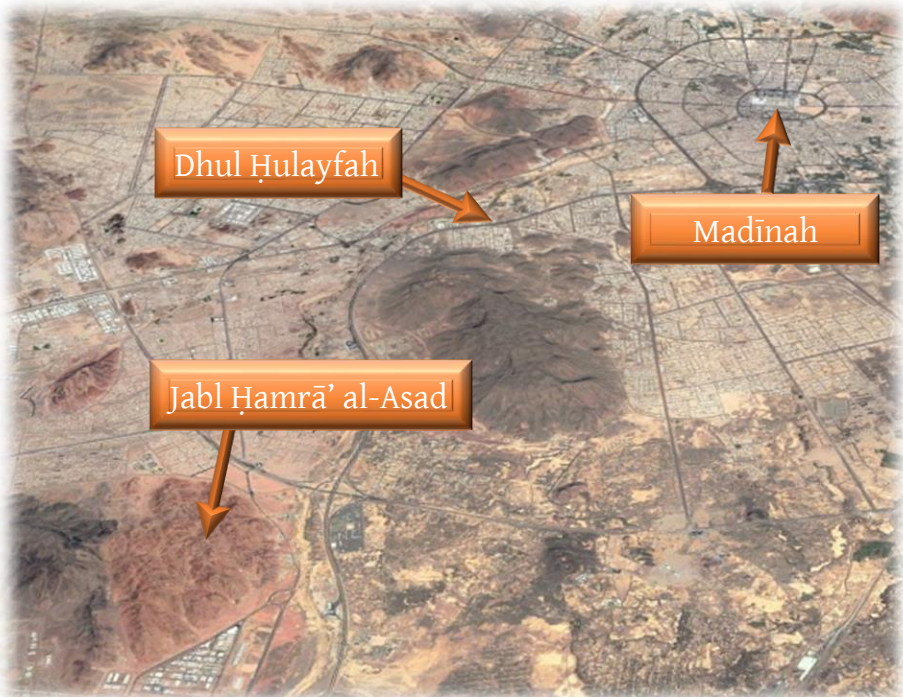


Figure 3 - Jabl Ḥamrā' al-Asad

## The Visit of Ma‘bad

Whilst Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was at Ḥamrā’ al-Asad, the leader of the Khuzā‘ah, Ma‘bad came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He had heard about the defeat and offered his condolences for those Companions رَضِيَ اللهُ عَنْهُمْ who were martyred in the battle.

Ma‘bad left Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then went to meet Abū Sufyān, the leader of the Quraysh. Abū Sufyān told Ma‘bad that he intended to attack Madīnah a second time. Ma‘bad told him, that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has come out with a large, excellent army to confront you. As soon as Abū Sufyān heard this, he left for Makkah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained at Ḥamrā’ al-Asad for three days and then on the day of Jumu‘ah, he returned to Madīnah.

## The Revelation Comes

With regards to this incident, Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following Verse:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ  
 الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾<sup>1</sup>

“Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward.”




<sup>1</sup> Sūrah Āl-‘Imrān Verse 172

## Summary of Gazwah Ḥamrā' al-Asad

Battle Number	12
Name of the Battle	Ḥamrā' al-Asad
Date of the Battle	3AH   Shawwāl
Reason for Expedition	Rasūlullāh ﷺ went out in anticipation of the Quraysh returning to Madīnah
Location	Ḥamrā' al-Asad
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	‘Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ
Standard Bearer for the Muslim Army	‘Alī ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ
Leader of the enemy forces	Abū Sufyān ibn Ḥarb
Number of Muslims	630
Number of enemy forces or information about them	2977
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	3 days
Type of Battle	Pursuit
Verses of Qur’ān narrated in relation to Expedition	Sūrah Āl-‘Imrān Verse 172
Outcome of Battle	No confrontation occurred, as the Quraysh returned to Makkah

## Summary of Events in the 3<sup>rd</sup> Year of Hijri

There was a total of 13 events in this year.

Month	Event
Muḥarram 	The Gazwah of Dhū Amr took place in Najd.
Rabīʿ al-Awwal 	<p>The threat of Kaʿab ibn al-Ashraf was put to an end, once and for all.</p> <p>The marriage of ʿUthmān ibn ʿAffān رَضِيَ اللهُ عَنْهُ and Umm Kulthūm رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was arranged. He had been previously married to her sister, Ruqayyah رَضِيَ اللهُ عَنْهَا, who had passed away.</p>
Rabīʿ al-Thānī 	The Gazwah of Buḥrān took place in Al-Furūʿ.



<p>Jumādā' al-Ākhirah</p> <p>جُمَادَى الْآخِرَةِ</p>	<p>Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ was sent on an expedition to Al-Qaradah, where the party managed to take some wealth and cattle belonging to the Quraysh.</p>
<p>Sha‘bān</p> <p>شَعْبَانَ</p>	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, the daughter of ‘Umar رَضِيَ اللَّهُ عَنْهُ.</p>
<p>Ramaḍān</p> <p>رَمَضَانَ</p>	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا, who was also known as Umm al-Masākīn.</p> <p>The grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ, was born.</p>
<p>Shawwāl</p> <p>شَوَّالَ</p>	<p>The Gazwah of Uḥud took place.</p> <p>The Gazwah of Ḥamrā’ al-Asad took place, but there was no confrontation with the Quraysh.</p>

Other Events in this Year	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا by the command of Allāh سُبْحَانَهُ وَتَعَالَى
	The Verse on Ḥijāb was Revealed.
	Alcohol was also prohibited <sup>2</sup> (Ibn Ishāq writes this was in the following year during the Gazwah of Banū al-Naḍīr).



<sup>2</sup> For further information see the booklet [The-Prohibition-of-Alcohol-in-Islam-1.pdf](#) ([islamicportal.co.uk](http://islamicportal.co.uk))

## The Sariyyah of Abū Salamah رَضِيَ اللهُ عَنْهُ

In the beginning of the 4<sup>th</sup> Year of Hijrah, on the 1<sup>st</sup> of Muḥarram, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news that the sons of Khuwaylid, Ṭulayḥah and Salamah were gathering a force to fight against him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Salamah and ‘Abdullāh ibn ‘Abd al-Asad رَضِيَ اللهُ عَنْهُمَا with 250 Muhājirūn and Anṣār to encounter them.

As soon as the tribes found out the Muslims were coming, they dispersed immediately. They left behind lots of camels and goats which came into the hands of the Muslim army. The Muslims then took the spoils back to Madīnah.

Upon reaching Madinah, as per the normal process, one fifth was taken out for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the rest was distributed amongst the Companions رَضِيَ اللهُ عَنْهُمْ. Each person received seven camels and goats each.



## The Sariyyah of ‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ

**O**n the 5<sup>th</sup> of Muḥarram, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news that Khālid ibn Sufyān Huzalī Liḥyānī was gathering an army to fight the Muslims. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ to deal with him.

‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ reached Khālid ibn Sufyān and put an end to him. He then took the head of Khālid ibn Sufyān and hid in a cave to escape from the people who were now looking for him.

A spider came and spun a web over the mouth of the cave. The search party arrived at the cave, but when they saw the web, they turned back thinking no one could possibly be inside. After they left, ‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ came out of the cave.



‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ now had to get back to Madīnah, so he travelled at night and hid during the day. In this way, he returned to Madīnah on the 23<sup>rd</sup> of Muḥarram and presented the head of Khālid ibn Sufyān in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became very happy and gave a staff to ‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told him to hold this staff and walk in Jannah, as the person who walks in

Jannah with a staff will be very rare. Rasūlullāh ﷺ also said that this was a symbol between both of them on the Day of Judgement.

‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ looked after this staff his whole life and whilst he was dying, he made a bequest that this staff be placed inside his shroud when he is buried. After he passed away, the staff was buried with him according to his instructions.

In a narration from Mu‘jam Ṭabrāni, we learn that Khālid ibn Sufyān was a very rude person. Mūsā’ ibn ‘Aqabah رَضِيَ اللَّهُ عَنْهُ says that people claimed that Rasūlullāh ﷺ had informed them of the demise of Khālid ibn Sufyān, even before ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ arrived in Madīnah.



## The Incident of Al-Rajī‘

In the month of Ṣafar, a delegation from the tribes of ‘Aḍal and Al-Qārah came to Madīnah and presented themselves to Rasūlullāh ﷺ. They said that their tribes had embraced Islām and asked Rasūlullāh ﷺ if he could send some Companions رَضِيَ اللَّهُ عَنْهُمْ to teach them the Qur’ān and the rules of Islām.

Rasūlullāh ﷺ agreed to their request and sent ten Companions رَضِيَ اللَّهُ عَنْهُمْ with them. According to another opinion, six Companions رَضِيَ اللَّهُ عَنْهُمْ were sent. Some of them were:

- ‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ
- Marthad ibn Abū Murthad al-Ghanawī رَضِيَ اللَّهُ عَنْهُ
- ‘Abdullāh ibn Ṭāriq رَضِيَ اللَّهُ عَنْهُ
- Khubayb ibn ‘Adīy رَضِيَ اللَّهُ عَنْهُ
- Zayd ibn al-Dathinna رَضِيَ اللَّهُ عَنْهُ
- Khālid ibn al-Bukayr Dathinna al-Laythī رَضِيَ اللَّهُ عَنْهُ

Either ‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ or Marthad رَضِيَ اللَّهُ عَنْهُ was appointed as their leader.

## The Betrayal

The party reached Al-Rajīʿ, which was a watering place of the tribe of Hudhayl, located between Makkah and ʿAsfān. The Companions رَضِيَ اللَّهُ عَنْهُمْ were then betrayed by the people who had asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for assistance.

The Banū Laḥyān had been lying in wait and were signalled by the traitors. There were two hundred people in the enemy, of which one hundred were archers.

The Banū Laḥyān started to follow the Muslims and when they got close, ʿĀṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ and the other Companions رَضِيَ اللَّهُ عَنْهُمْ climbed upon a hill. The Banū Laḥyān told the Muslims to come down from the hill. If they did, then they would grant them security.

ʿĀṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ said that he would never come down in the security of a disbeliever and made the following supplication:

اللهم اخبر عنا رسولك

‘O Allāh, inform Your Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about us.’

In another narration, it mentions that Allāh سُبْحَانَهُ وَتَعَالَى accepted his supplication and through divine inspiration informed Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ immediately. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ found out, he in turn informed the Companions رَضِيَ اللَّهُ عَنْهُمْ.

‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ and the other Companions رَضِيَ اللَّهُ عَنْهُمْ fought bravely and after a while, some of them were martyred. According to some narrations which puts the number of Companions رَضِيَ اللَّهُ عَنْهُمْ in the party at ten, seven of them were martyred. Ibn Hishām mentions ‘Āṣim, Marthad and Khālid رَضِيَ اللَّهُ عَنْهُمْ were among them.

### The Supplication of ‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ

Another supplication ‘Āṣim رَضِيَ اللَّهُ عَنْهُ made, was to ask Allāh سُبْحَانَهُ وَتَعَالَى to protect his body from the polytheists. Ibn Hishām mentions when ‘Āṣim رَضِيَ اللَّهُ عَنْهُ was martyred, the enemy wanted to take his head and sell it to Sulāfa bint Sa‘d ibn Shuhayd. ‘Āṣim رَضِيَ اللَّهُ عَنْهُ had put an end to two of her sons in the battle of Uḥud and she had taken a vow that if she came in possession of his head, she would drink wine from it.

When the enemy tried to get to the body of ‘Āṣim رَضِيَ اللَّهُ عَنْهُ, some bees prevented them from doing so. The enemy said they would wait until night-time when the bees go away and will try to get to his body again. Allāh سُبْحَانَهُ وَتَعَالَى then sent a flood in the valley and the body of ‘Āṣim رَضِيَ اللَّهُ عَنْهُ was taken away. In this way Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of ‘Āṣim رَضِيَ اللَّهُ عَنْهُ.





## The Captives

The remaining three were ‘Abdullāh ibn Ṭāriq, Khubayb ibn ‘Adīy and Zayd ibn Dathinna رَضِيَ اللَّهُ عَنْهُمُ. They all came down to the guarantee of security from the enemy.

As soon as they descended, the enemy started to bind their arms and legs. ‘Abdullāh ibn Ṭāriq رَضِيَ اللَّهُ عَنْهُ said this was the first betrayal and they have started by breaking their oath. He did not know what they would do next, so he refused to go with them. The polytheists then also made him a martyr.

According to another opinion, he had broken free from his bonds and drew his sword. The enemy moved away from him and used stones to kill him. This happened when they were in a place called Al-Ẓahrān and this is where he was buried.

Khubayb ibn ‘Adīy and Zayd ibn Dathinna رَضِيَ اللَّهُ عَنْهُمَا were taken to Makkah and sold to some people from the Quraysh.



### The Martyrdom of Zayd ibn Dathinna رَضِيَ اللَّهُ عَنْهُ

Şafwān ibn Umayyah, whose father Umayyah ibn Khalaf had been killed in Badr, purchased Zayd رَضِيَ اللَّهُ عَنْهُ to kill in exchange for his father.

In the battle of Badr, Khubayb رَضِيَ اللَّهُ عَنْهُ had killed Ḥārith ibn ʿĀmir, so he was purchased by his sons.

Şafwān did not waste any time in killing his prisoner. He sent his slave Nişās with Zayd رَضِيَ اللَّهُ عَنْهُ to Tanʿīm. Tanʿīm is an area 4 miles to the north west of Al-Masjid al-Ḥarām and is outside the Ḥaram boundary. A group of Quraysh also gathered there to look at the spectacle, including Abū Sufyān ibn Ḥarb.

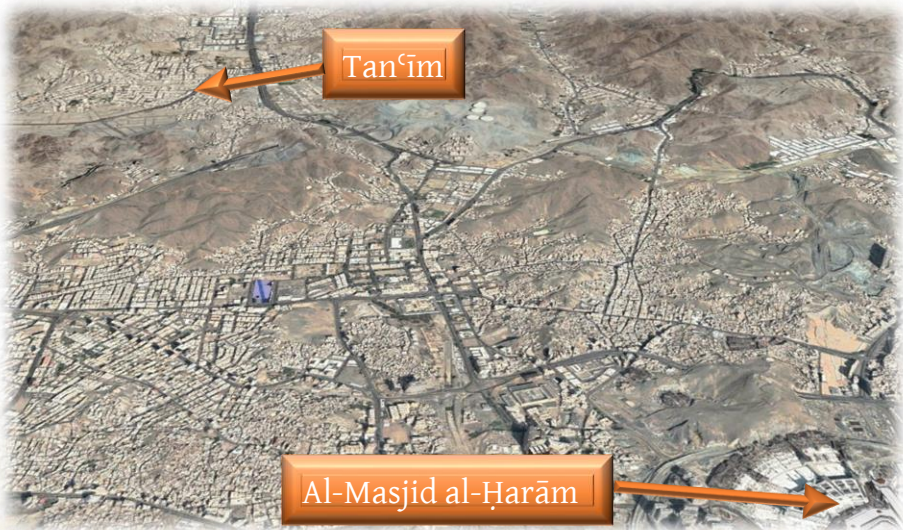


Figure 4 - Tanʿīm

Zayd رَضِيَ اللَّهُ عَنْهُ was brought forward for execution. Abū Sufyān addressed him and said, ‘I am asking you a question on which I want you to take an oath on Allāh سُبْحَانَهُ وَتَعَالَى. Would you prefer that we leave you and put Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in your place so you can live comfortably in your home?’

Zayd رَضِيَ اللَّهُ عَنْهُ said, ‘I swear by Allāh سُبْحَانَهُ وَتَعَالَى, I wouldn’t prefer even if a thorn pricked the feet of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I stayed at home.’

Abu Sufyān said, ‘I swear by Allāh, I have never seen anyone who has this level of love, sincerity, friendship and self-sacrifice, like the way the Companions of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have for him.’

After a while, Niṣṭās killed Zayd رَضِيَ اللَّهُ عَنْهُ as he had been ordered. Niṣṭās would later embrace Islām.



## The Martyrdom of Khubayb رَضِيَ اللَّهُ عَنْهُ

Khubayb رَضِيَ اللَّهُ عَنْهُ stayed as a prisoner during the sacred months. When the people intended to do away with him, Khubayb رَضِيَ اللَّهُ عَنْهُ asked Ḥārith's daughter Zaynab, for a razor to clean himself.

Zaynab gave him the razor and got busy with her work. After a short while, she saw her small child was sitting on the lap of Khubayb رَضِيَ اللَّهُ عَنْهُ and he had the razor in his hand. As soon as she saw this, she became frightened.

Khubayb رَضِيَ اللَّهُ عَنْهُ looked at her and said, 'Did you think that I would kill this child? Never! Inshā'Allāh, I will never do such an action. We do not break promises.'

Zaynab says, that she had never seen a prisoner better than Khubayb رَضِيَ اللَّهُ عَنْهُ. She had seen him eat from bunches of grapes when, at that time, there was no sign of any fruit in Makkah. He had been bound in fetters so he could not have got them himself. This sustenance was given to him by Allāh سُبْحَانَهُ وَتَعَالَى.



### The Prayer before Execution

When the time came to execute Khubayb رَضِيَ اللهُ عَنْهُ, they took him outside the Ḥaram to Tan‘īm. Khubayb رَضِيَ اللهُ عَنْهُ asked them to give him enough time so he could perform two Rak‘āh Ṣalāh. The people gave him permission and he prayed.

Khubayb رَضِيَ اللهُ عَنْهُ turned to the polytheists and informed them that he did not lengthen his Ṣalāh due to fear of death. He then raised his hands and supplicated to Allāh سُبْحَانَهُ وَتَعَالَى against them. After a while Khubayb رَضِيَ اللهُ عَنْهُ was hung up and crucified.

From that day on, it became a tradition for a person who was to be executed, to perform two Rak‘āh Ṣalāh.

According to one narration, when Khubayb رَضِيَ اللهُ عَنْهُ was martyred, his face was in the direction of Qiblah. When the disbelievers tried to turn his face away, it would miraculously turn towards the Qiblah again. They kept on trying to turn his face and eventually they gave up.



The body of Khubayb رَضِيَ اللهُ عَنْهُ was left on a cross for forty days in Tan‘īm. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sent two of his Companions, Zubayr and Miqdād رَضِيَ اللهُ عَنْهُمَا, to Makkah to retrieve his body from

the cross. When they arrived in Tan‘īm, there were forty guards lying around the area of the cross. When Zubayr and Miqdād رَضِيَ اللهُ عَنْهُمَا saw their opportunity, they brought down the body of Khubayb رَضِيَ اللهُ عَنْهُ, loaded it onto their horse, and escaped. Even though it had been forty days, the body of Khubayb رَضِيَ اللهُ عَنْهُ was still fresh.

When the guards realised the body of Khubayb رَضِيَ اللهُ عَنْهُ was missing, they went about in search of it and found the two Companions رَضِيَ اللهُ عَنْهُمَا. Zubayr رَضِيَ اللهُ عَنْهُ, gently lowered the body of Khubayb رَضِيَ اللهُ عَنْهُ and Allāh سُبْحَانَهُ وَتَعَالَى caused the ground to open and swallow up his body. That is why Khubayb رَضِيَ اللهُ عَنْهُ is known as ‘Balī al-Ard’, the one swallowed by the earth.



## The Names of the Martyrs of Al-Rajī<sup>c</sup>

Name	Muhājir/Anṣār
Marthad al-Ghanawīy رَضِيَ اللهُ عَنْهُ	Muhājir
Khubayb ibn ‘Adiy رَضِيَ اللهُ عَنْهُ	Anṣār
‘Āṣim ibn Thābit رَضِيَ اللهُ عَنْهُ	Anṣār
‘Abdullāh ibn Ṭāriq رَضِيَ اللهُ عَنْهُ	
Zayd ibn Dathinna رَضِيَ اللهُ عَنْهُ	Anṣār
Zayd ibn Muzayyin رَضِيَ اللهُ عَنْهُ	Anṣār
Mugīṭh ibn ‘Ubayd رَضِيَ اللهُ عَنْهُ	
Khālīd ibn Bukayr رَضِيَ اللهُ عَنْهُ	

## Bi'r Ma'ūnah

In the month of Ṣafar, Abū Barā' -'Āmir ibn Mālik, came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and presented him with a gift. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ refused to accept it and invited him towards Islām instead.

Abū Barā' neither accepted the invitation, nor did he reject it. He said to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that if he sends some of his Companions رَضِيَ اللهُ عَنْهُمْ to the people of Najd to call them to Islām, he was hopeful they would embrace. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ expressed his reservation about sending his Companions رَضِيَ اللهُ عَنْهُمْ because he felt a threat from the people of Najd. Abū Barā' said that he would guarantee their safety.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sent seventy Companions رَضِيَ اللهُ عَنْهُمْ who were known as Qurrā', meaning reciters. In other narrations, it mentions there were forty-one Companions رَضِيَ اللهُ عَنْهُمْ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed Al-Mundhir ibn 'Amr رَضِيَ اللهُ عَنْهُ as the leader of the group. Some of the other Companions رَضِيَ اللهُ عَنْهُمْ in the group were:

- Al-Ḥārith ibn al-Ṣimma رَضِيَ اللهُ عَنْهُ
- Ḥarām ibn Milḥān رَضِيَ اللهُ عَنْهُ
- 'Urwah ibn 'Asmā' رَضِيَ اللهُ عَنْهُ



- ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ (he had accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his migration from Makkah to Madīnah)

This group of Companions رَضِيَ اللَّهُ عَنْهُمْ was very special. They used to collect sticks during the day and sell them in the evening so they could bring food for the Aṣḥāb al-Ṣuffah, the poor Companions رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who had a special place to reside inside Al-Masjid al-Nabawī. At night-time, they used to spend a portion of it studying the Qur’ān and another standing in Qiyām al-Layl and Tahajjud, the optional night prayer.

### The Journey

The group of Companions رَضِيَ اللَّهُ عَنْهُمْ left Madīnah and travelled to Bi’r Ma‘ūnah where they stopped to rest. Bi’r Ma‘ūnah was a place located between Makkah and ‘Asfān. The tribes of Huzayl, Banū ‘Āmir and Banū Sulaym used to reside near this area.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given a letter to Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ, the uncle of Anas رَضِيَ اللَّهُ عَنْهُ. It was addressed to ‘Āmir ibn Ṭufayl, the nephew of Abū Barā’, who was a leader of the Banū ‘Āmir.

When the party reached Bi’r Ma‘ūnah, Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ went to deliver the letter to ‘Āmir ibn Ṭufayl as per the instructions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Even before he read the

letter, ‘Āmir ibn Ṭufayl made a signal to a person to kill Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ.

The man struck Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ with a spear from behind, which passed right through him. At this time, Ḥarām ibn Milḥān رَضِيَ اللَّهُ عَنْهُ said:

الله اكبر فزت ورب الكعبة

‘Allāhu Akbar, I swear by the Lord of the Ka‘bah,  
I have become successful.’

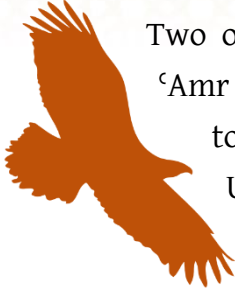
### ‘Āmir ibn Ṭufayl

‘Āmir ibn Ṭufayl now tried to encourage the Banū ‘Āmir to attack the rest of the Companions رَضِيَ اللَّهُ عَنْهُمْ who were in the party. They refused to do so, as his uncle Abū Barā’ had guaranteed their safety.

‘Āmir ibn Ṭufayl then went to the Banū Sulaym for help. The tribes of ‘Uṣayyah, Ri‘l and Dhakwān agreed to help him. They surrounded the rest of the Companions رَضِيَ اللَّهُ عَنْهُمْ and attacked them. The Companions رَضِيَ اللَّهُ عَنْهُمْ fought valiantly until all but one who were present at the time, were martyred.

## The Survivors

Only three Companions رَضِيَ اللَّهُ عَنْهُمْ had survived. One was Ka‘ab ibn Zayd Anṣārī رَضِيَ اللَّهُ عَنْهُ. The enemy thought he was dead, so they had left him, but he was still alive. He regained consciousness and stayed alive until the battle of the trench where he was martyred.



Two other Companions, Munzir ibn Muḥammad and ‘Amr ibn Umayyah Ḍamrī رَضِيَ اللَّهُ عَنْهُمَا, had taken their goats to graze. They had seen vultures circling in the sky. Upon seeing this sight, they got worried and thought something had happened.

They made their way back and saw their companions had all been martyred. Munzir ibn Muḥammad and ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُمَا had to now decide what to do. ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ said that they should go to Madīnah and tell Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what had happened. Munzir رَضِيَ اللَّهُ عَنْهُ said that the news will reach them, why should they leave the chance for martyrdom?

The two Companions رَضِيَ اللَّهُ عَنْهُمَا went and fought until Munzir رَضِيَ اللَّهُ عَنْهُ became martyred. ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ was captured and taken to Āmir ibn Ṭufayl.

Āmir ibn Ṭufayl cut off the hair of ‘Amr رَضِيَ اللَّهُ عَنْهُ and said that his mother had made an oath that she would free one slave, therefore he was freeing him as part of her oath.

### ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ

In this incident, ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ, the freed slave of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, was also martyred. He had accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ on their migration from Makkah to Madīnah. A narration from Ṣaḥīḥ al-Bukhārī describes the events after his demise.

فَقُتِلَ عَامِرُ بْنُ فُهَيْرَةَ يَوْمَ بَيْرِ مَعُونَةَ. وَعَنْ أَبِي أُسَامَةَ قَالَ قَالَ  
هَيْشَامُ بْنُ عُرْوَةَ فَأَخْبَرَنِي أَبِي قَالَ لَمَّا قُتِلَ الَّذِينَ بِيْرِ مَعُونَةَ وَأَسِرَ  
عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ لَهُ عَامِرُ بْنُ الطُّفَيْلِ مَنْ هَذَا فَأَشَارَ  
إِلَى قَتِيلٍ فَقَالَ لَهُ عَمْرُو بْنُ أُمَيَّةَ هَذَا عَامِرُ بْنُ فُهَيْرَةَ.  
فَقَالَ لَقَدْ رَأَيْتُهُ بَعْدَ مَا قُتِلَ رُفِعَ إِلَى السَّمَاءِ حَتَّى إِنِّي لَأَنْظُرُ إِلَى  
السَّمَاءِ بَيْنَهُ وَبَيْنَ الْأَرْضِ ثُمَّ وُضِعَ<sup>3</sup>

“‘Āmir ibn Fuhayrah was martyred on the day of Bi’r Ma‘ūnah. Abū Usāmah narrates from Hishām ibn ‘Urwah that his father informed him, when the people in Bi’r Ma‘ūnah were killed and ‘Amr ibn Umayyah al-Ḍamrī had been taken prisoner, ‘Āmir ibn Ṭufayl asked him who is this, and he pointed to one of the fallen. ‘Amr ibn Umayyah said it was ‘Āmir ibn Fuhayrah. ‘Āmir ibn

<sup>3</sup> Ṣaḥīḥ al-Bukhārī 4093

Tufayl said that he had seen him, after he was martyred raised towards the skies until he saw him between the skies and the earth. Then he was put down on the earth.'

Jabbār ibn Salmā who had killed 'Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ, says, when he struck the decisive blow, 'Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ said the words, 'I swear by Allāh سُبْحَانَهُ وَتَعَالَى, I have reached.'

Jabbār ibn Salmā says that he was astonished by these words and thought to himself, what does he mean when he said these words? He mentioned this to Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ who explained that this meant he had reached Jannah. Upon hearing this, Jabbār ibn Salmā رَضِيَ اللهُ عَنْهُ embraced Islām.

According to other narrations, the body of 'Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ could not be located. It was assumed he had been concealed by the Angels.



## The News Reaches Rasūlullāh ﷺ

When Rasūlullāh ﷺ heard about this incident, he became very upset. For one month, every morning he performed the Qunūt and supplicated against the transgressors.

Rasūlullāh ﷺ told the Companions رَضِيَ اللَّهُ عَنْهُمْ that their friends had become martyred, and they had asked Allāh سُبْحَانَهُ وَتَعَالَى to inform him, that we have met our Lord and we are pleased with Him, and our Lord is pleased with us.

## ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ

It was now the month of Rabī‘ al-Awwal in the 4<sup>th</sup> year of Hijrah. ‘Amr ibn Umayyah رَضِيَ اللَّهُ عَنْهُ was returning to Madīnah from the incident at Bi’r Ma‘ūnah when he met two people from the Banū ‘Āmir. They reached a place called Qanāt and stopped to rest in a garden.

‘Amr رَضِيَ اللَّهُ عَنْهُ was aware that the leader of their tribe, ‘Āmir ibn Ṭufayl had been responsible for the martyrdom of his companions. ‘Amr رَضِيَ اللَّهُ عَنْهُ thought he could not take revenge on all of them, but he could at least exact some form on these two. Whilst the two people from the Banū ‘Āmir were sleeping, ‘Amr رَضِيَ اللَّهُ عَنْهُ put an end to them.

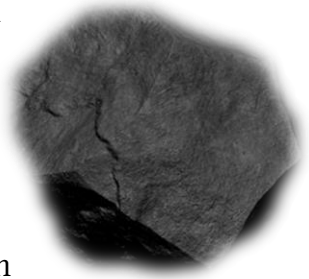
Rasūlullāh ﷺ had a truce with the Banū ‘Āmir but ‘Amr رَضِيَ اللَّهُ عَنْهُ was not aware of this. When ‘Amr رَضِيَ اللَّهُ عَنْهُ reached Madīnah



## Gazwah Banū al-Naḍīr

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ set off with some of his Companions رَضِيَ اللهُ عَنْهُمْ to the Banū al-Naḍīr to seek assistance in the payment of the blood money to the Banū ‘Āmir. Abū Bakr, ‘Umar, ‘Uthmān, Zubayr, Ṭalḥah, ‘Abd al-Raḥmān ibn ‘Awf, Sa‘ad ibn Mu‘ādh, Usayd ibn Ḥuḍayr and Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُمْ were among those who accompanied him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived at the locality of the Banū al-Naḍīr and sat in the shade of a wall. The Banū al-Naḍīr presented themselves with the utmost respect and agreed to pay their share of the blood money. However, they had other things on their mind. They hatched a plan that a person would stand on the roof of a house and throw down a boulder to crush Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. According to some opinions, the name of the person who volunteered to carry out this heinous act was ‘Amr ibn Jihāsh ibn Ka‘ab.



Salām ibn Mashkam advised them not to do this. He said that the Lord of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will inform him and this is breaking the truce. And this is exactly what happened.

Jibrīl عَلَيْهِ السَّلَامُ arrived and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the plot. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up immediately and left. The way Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left appeared as if he had the



intention of coming back, therefore the Companions رَضِيَ اللَّهُ عَنْهُمْ waited for him. When he did not return, they also made their way back. When they met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he informed them of the betrayal and ordered an expedition against them.

### The Treachery of the Banū al-Naḍīr

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللَّهُ عَنْهُمْ made their way towards the locality of the Banū al-Naḍīr. ‘Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ was left in charge of Madīnah.

The Muslim army reached the locality of the Banū al-Naḍīr and surrounded the area. The Banū al-Naḍīr, went inside their forts and locked their doors. They were proud of their well-fortified residences. The leader of the hypocrites, ‘Abdullāh ibn Ubay told the Banū al-Naḍīr, that he would support them along with the other hypocrites and this increased their arrogance even further. However, none of them had the courage to go against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Further acts of treachery from the Banū al-Naḍīr followed. They sent a message to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking him to bring three people with him and they would send three of their scholars to have a discussion. If their scholars embraced Islām, then they would all embrace as well.

The real intentions of the Banū al-Naḍīr could not have been further than what they had proposed. They had briefed their

scholars that they should take daggers with them, concealing them in their clothes and as soon as they get an opportunity, assassinate Rasūlullāh ﷺ.

Rasūlullāh ﷺ was informed of this treachery as well before the meeting. Due to these repeated actions, Rasūlullāh ﷺ ordered the attack on the Banū al-Naḍīr.

## The Siege

The Muslim army laid siege to the forts of the Banū al-Naḍīr for fifteen days. Rasūlullāh ﷺ ordered that the trees in their orchards and crops be cut down and burnt.

The Banū al-Naḍīr eventually relented and wanted to come to an agreement with Rasūlullāh ﷺ.

Rasūlullāh ﷺ gave them ten days to leave Madīnah. He told them that they were free to take their families wherever they wanted. Whatever goods they could carry on their camels and animals, could also be taken.



The Banū al-Naḍīr took as much wealth with them as they could. Due to their greed, some of them even went as far as removing their doors and door frames and took them as well.

Many of them went to Khaybar, including their leader Ḥuyayy ibn Akḥṭab. Others went to Shām and settled there.

### The Spoils

Rasūlullāh ﷺ shared out the remaining wealth between the Muhājirūn so it would be easier for the Anṣār who had been looking after them. The Anṣār did not feel that hosting the Muhājirūn was a burden, rather it gave them comfort.

Rasūlullāh ﷺ gathered the Anṣār and spoke to them. After praising Allāh ﷻ, he mentioned the favours that had been granted upon them (the Muhājirūn) and told them if they wished, he could share the wealth between them and the Muhājirūn equally, or he could give it just to the Muhājirūn, so they could leave the houses of the Anṣār.

Sa‘ad ibn ‘Ubādah and Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُمَا who were leaders of the Anṣār said they were happy for Rasūlullāh ﷺ to give the wealth just to the Muhājirūn. However, they were still welcome to stay in their houses and share in their food and drink as they had been doing so.

Another narration mentions the Anṣār told Rasūlullāh ﷺ to just share out the wealth within the Muhājirūn. If there was anything in their wealth or possessions, Rasūlullāh ﷺ could also give it to them however he wished, they were happy

with it. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this, he became pleased and supplicated for them.

Allāh سُبْحَانَهُ وَتَعَالَى sent down Sūrah al-Ḥashr regarding this expedition. ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, the cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, would refer to this Sūrah as the Sūrah of the Banū al-Naḍīr. In this Sūrah, Allāh سُبْحَانَهُ وَتَعَالَى discusses what should be done with that property which has been left by non-Muslims and then possessed by the Muslim state without any fighting. This is referred to as ‘Fay’.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ  
أُولَئِكَ هُمُ الصَّادِقُونَ<sup>4</sup>

“(And Fay’ is especially) for the poor emigrants who were expelled from their homes and properties, while they were seeking Allāh’s grace and pleasure, and were helping (the religion of) Allāh and His Messenger. They are the truthful.”

<sup>4</sup> Sūrah al-Ḥashr Verse 8

## Summary of Gazwah Banū al-Naḍīr

Battle Number	13	
Name of the Battle	Banū al-Naḍīr	
Date of the Battle	4AH	Rabīʿ al-Awwal
Reason for Expedition	The Banū al-Naḍīr broke their treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when they planned to kill him	
Location	Madīnah	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Salām ibn Mashkam	
Number of Muslims	200	
Number of enemy forces or information about them	200	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	15 days	
Type of Battle	Siege	
Verses of Qurʾān narrated in relation to Expedition	Sūrah al-Ḥashr	
Outcome of Battle	The Banū al-Naḍīr were exiled from Madīnah	

## Gazwah Dhāt al-Riqāʿ

**A**fter the Gazwah of Banū al-Naḍīr, Rasūlullāh ﷺ stayed in Madīnah from Rabīʿ al-Awwal to the beginning of Jumādā' al-Ūlā'

Rasūlullāh ﷺ then received news that the tribes of Banū Maḥārib and Banū Thāʿlabah were forming an army to confront the Muslims.

Rasūlullāh ﷺ took four hundred Companions رَضِيَ اللَّهُ عَنْهُمْ and went towards Najd. When the army reached there, some people from the tribe of Ghaṭfān were present, however, no confrontation took place.

During this campaign, Rasūlullāh ﷺ led the Companions رَضِيَ اللَّهُ عَنْهُمْ in Ṣalāt al-Khawf, the Prayer of fear.

The question could be asked, why was this battle called Gazwah Dhāt al-Riqāʿ? The Ḥadīth below has one of the explanations.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ  
 بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ  
 خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ وَخُنُّ سَيْتُهُ نَفَرٍ

بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقَبْتُ أَقْدَامَنَا وَنَقَبَتْ قَدَمَايَ وَسَقَطَتْ  
أظْفَارِي، وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرْقَ، فَسَمِيَتْ غَزْوَةٌ ذَاتِ  
الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرْقِ عَلَى أَرْجُلِنَا<sup>5</sup>

Abū Mūsā' رَضِيَ اللَّهُ عَنْهُ narrated, “We went out in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a Gazwah and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin, and my nail dropped. And we used to wrap our feet with pieces of cloth, and for this reason, the Gazwah was named Dhāt al-Riqā‘, as we wrapped our feet with rags.”

Ibn Sa‘ad mentions that Dhāt al-Riqā‘ was the name of a mountain where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed during this expedition. There were black, white, and red patches on the mountain.



<sup>5</sup> Ṣaḥīḥ al-Bukhārī 4128

## Summary of Gazwah Dhāt al-Riqā’

Battle Number	14 <sup>6</sup>	
Name of the Battle	Dhāt al-Riqā’	
Date of the Battle	4AH	Jumādā’ al-Ūlā’
Reason for Expedition	The tribes of Banū Maḥārib and Banū Thā’labah were forming an army to attack the Muslims	
Location	Dhāt al-Riqā’	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Unknown	
Standard Bearer for the Muslim Army	Unknown	
Leader of the enemy forces	Unknown	
Number of Muslims	400	
Number of enemy forces or information about them	Unknown	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	Unknown	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	Unknown	
Outcome of Battle	No confrontation took place	

<sup>6</sup> In Al-Aṭlas Tārikhī p205, this battle took place in Rabī’ al-Thānī in 7AH, battle number 23



## The Ploy of Abū Sufyān

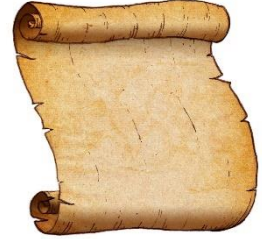
**D**uring the culmination of the battle of Uḥud, Abū Sufyān had promised that the Quraysh would meet the Muslims again at Badr the following year. Badr was the location of the first confrontation between the Muslims and the Quraysh. Abū Sufyān had not been present at that battle as he was with a caravan trying to avoid being intercepted by the Muslims. The battle of Badr had been a rout and the Quraysh had been defeated with many of their famous leaders falling on that day.

Abū Sufyān had made the promise to meet the Muslims, but deep inside, he did not want to go. He had to think of a ploy through which he could save himself from shame and dishonour. He wished that Rasūlullāh ﷺ would also not go to Badr, so he could then lay the blame on the Muslims.



## The False Message

There was a man by the name of Nu‘aym ibn Mas‘ūd, who happened to be going to Madīnah. Abū Sufyān told him to relay a message to the Muslims that the Quraysh are raising a big strong army and it would be better for them if they did not go to Badr to confront them. The purpose of this message was to scare the Muslims to prevent them from leaving Madīnah.



Abū Sufyān paid Nu‘aym ibn Mas‘ūd to send the message and Nu‘aym made his way north to Madīnah. As per the instructions of Abū Sufyān, he passed the message to the Muslims. When the Muslims heard the news, it had the opposite effect than expected. Rather than getting scared, they were now even more eager to confront the Quraysh. The Muslims recited:

حسبنا الله ونعم الوكيل

“Allāh is sufficient for us, and He is the best Disposer of affairs.”

The Muslim army left Madīnah for Badr to fulfil the promise made to Abū Sufyān the previous year within the mountains of Uḥud.

## Gazwah Badr al-Maw‘id

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had stayed in Madīnah after the previous expedition, Gazwah Dhāt al-Riqā‘ until the end of Rajab. He then left in the month of Sha‘bān with fifteen hundred Companions رَضِيَ اللهُ عَنْهُمْ and they made their way south to the market place of Badr. The Muslim army reached Badr and waited eagerly for the Quraysh.

Abū Sufyān had also left Makkah with the Qurayshi army, but they could not sum up the courage to fight the Muslim army. They reached a place called Murr al-Ẓahrān and returned. Other opinions say that they reached ‘Uṣfān and then made an about turn.

The excuse used was that this was a year of famine and not a year to fight. If it was a fertile year, then the animals would be able to feed and the army would be able to drink their milk, however this would not be possible in this dry year.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ waited in Badr for eight days and when there was no sign of the Qurayshi army, he returned to Madīnah with his Companions رَضِيَ اللهُ عَنْهُمْ.

According to other reports, a large market used to take place at Badr, so the Muslims traded for three days and made large profits. This was unexpected as they had expected confrontation but instead, they returned to Madīnah with the blessings from their financial activities.



Figure 6 - Badr

## The Revelation

Upon this incident, the following Verses were revealed:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا

مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ

جَمَعُوا لَكُمْ فَأَخْشَوْهُمْ فزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

الْوَكِيلُ ﴿١٧٣﴾ فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّسَهُمْ سُوءٌ وَاتَّبَعُوا

رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ وَ

فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾<sup>7</sup>

“Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward. Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [merely] increased them in faith, and they said, ‘Sufficient for us is Allāh, and [He is] the best Disposer of affairs.’ So they returned with favour from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.”




<sup>7</sup> Sūrah Āl-‘Imrān Verses 172-175




## Summary of Gazwah Badr al-Mawʿid

Battle Number	15	
Name of the Battle	Badr al-Mawʿid	
Date of the Battle	4AH	Dhul Qaʿdah
Reason for Expedition	The Muslims went to meet the Quraysh as per Abū Sufyān's promise the previous year in Uḥud	
Location	Badr	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	ʿAbdullāh ibn Abū Rawāḥah رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	1500	
Number of enemy forces or information about them	2000	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	More than 8 days	
Type of Battle	Defensive	
Verses of Qurʾān narrated in relation to Expedition	Sūrah Āl-ʿImrān Verses 172-175	
Outcome of Battle	The Muslims arrived at Badr, but the Quraysh did not turn up	

## Summary of Events in the 4<sup>th</sup> Year of Hijri

There was a total of 11 events in this year.

Month	Event
Muḥarram 	Abū Salamah رَضِيَ اللهُ عَنْهُ led an expedition to Ṭulayḥah al-Asadī, where they managed to gather spoils and also take captives.
	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Abdullāh ibn Unays رَضِيَ اللهُ عَنْهُ to put an end to Khālid ibn Sufyān. He was successful in his mission and returned safely to Madīnah.
Ṣafar 	An expedition was sent to Rajī‘.
	The incident of Bi’r Ma‘ūnah took place.
Rabī‘ al-Awwal 	The Banū al-Naḍīr broke their treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Muslims laid siege to their forts and they were eventually exiled.

<p>Jumādā' al-Ūlā'</p> 	<p>The grandson of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh ibn ‘Uthmān ibn ‘Affān, passed away aged 6. He was the son of Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.</p>
	<p>Abū Salamah, ‘Abdullāh ibn ‘Abd al-Asad al-Makhzūmī رَضِيَ اللهُ عَنْهُ, the milk brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.</p>
<p>Sha‘bān</p> 	<p>The Gazwah of Badr al-Maw‘id took place.</p> <p>Ḥussain ibn ‘Alī رَضِيَ اللهُ عَنْهُ was born, the son of Fāṭimah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.</p>
<p>Shawwāl</p> 	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umm Salamah bint Abū Umayyah رَضِيَ اللهُ عَنْهَا.</p>
<p>Other Events in this Year</p>	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ to learn the book of the Jews, and he did so in fifteen days</p>



## Gazwah Dūmah al-Jandal

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent the rest of the 4<sup>th</sup> year in Madīnah. In the 5<sup>th</sup> year, in the month of Rabīʿ al-Awwal, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news that the people of Dūmah al-Jandal wanted to attack Madīnah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took one thousand Companions رَضِيَ اللهُ عَنْهُمْ and left Madīnah on the 25<sup>th</sup> of that month. Dūmah al-Jandal was over 350 miles north of Madīnah.



Figure 7 - Dūmah al-Jandal

As soon as the people of Dūmah al-Jandal found out the Muslim army was coming, they dispersed. There was no confrontation and the Muslims returned to Madīnah, entering the city on the 20<sup>th</sup> of Rabīʿ al-Thānī. The expedition lasted just under a month.

## Summary of Gazwah Dūmah al-Jandal

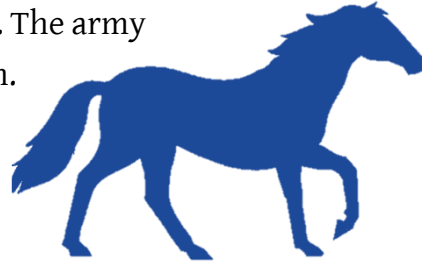
Battle Number	16	
Name of the Battle	Dūmah al-Jandal	
Date of the Battle	5AH	Rabīʿ al-Awwal
Reason for Expedition	The Muslims received news that the Arabs of the north were preparing an army to attack the Muslims	
Location	Dūmah al-Jandal	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Sabāʿ ibn ʿUrfuṭah رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army		
Leader of the enemy forces	Akīdar ibn ʿAbd al-Malik	
Number of Muslims	1000	
Number of enemy forces or information about them	The tribe of Dūmah al-Jandal	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	Around a month	
Type of Battle	Attack	
Verses of Qurʾān narrated in relation to Expedition		
Outcome of Battle	No confrontation occurred; Muslims returned to Madīnah	

## Gazwah Banū al-Muṣṭaliq

**R**asūlullāh ﷺ received news that Al-Ḥārith ibn Abū Ḍirār, the leader of the Banū al-Muṣṭaliq, was gathering a sizeable army in order to attack the Muslims.

Rasūlullāh ﷺ sent Buraydah ibn al-Ḥusayb Aslamī رَضِيَ اللَّهُ عَنْهُ to see if this news was true. Buraydah رَضِيَ اللَّهُ عَنْهُ returned and confirmed that the news was indeed correct. Rasūlullāh ﷺ then ordered the Companions رَضِيَ اللَّهُ عَنْهُمْ to prepare for battle and they got ready right away.

In the month of Sha‘bān, Rasūlullāh ﷺ left Madīnah with seven hundred Companions رَضِيَ اللَّهُ عَنْهُمْ. The army also had thirty horses with them. Ten belonged to the Muhājirūn and twenty to the Anṣār.



Due to the possibility of obtaining spoils, a large group of hypocrites also joined the army. These people had never taken part in any expedition before.

Rasūlullāh ﷺ left Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ in charge in Madīnah. From the wives of Rasūlullāh ﷺ, ‘Ā’ishah and Umm Salamah رَضِيَ اللَّهُ عَنْهُمَا accompanied him on this expedition.

## Al-Muraysīḥ

The Muslim army proceeded quickly and headed to one of the watering holes of the Banū al-Muṣṭaliq called Al-Muraysīḥ. The map below shows its approximate location, which is just under 200 miles south of Madīnah, close to the sea shore.



Figure 8 - Al-Muraysīḥ

The Muslim army caught the Banū al-Muṣṭaliq by surprise whilst they were watering their animals. In the encounter, ten people from the Banū al-Muṣṭaliq fell.

A total of 2,000 camels and 5,000 goats were taken as spoils. A total of 200 households of the Banū al-Muṣṭaliq were also taken captive by the Muslims.



### Juwayriyah رَضِيَ اللَّهُ عَنْهَا

One of the captives was Juwayriyah, the daughter of Al-Ḥārith ibn Abū Ḍirār, the leader of the Banū al-Muṣṭaliq. When the spoils of war were distributed amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ, she came into the share of Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ.

Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ made Juwayriyah into a Mukātibah.<sup>8</sup>

Juwayriyah came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, ‘Do you know that I am Juwayriyah. I am the daughter of the leader of the Banū al-Muṣṭaliq, Al-Ḥārith ibn Abū Ḍirār. During the distribution, I was given to Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ in his share and he has made me into a Mukātibah. I have come to you to seek help in paying the Kitābat (which was the money needed to gain her freedom).’

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<sup>8</sup> A Mukātib is that slave who could earn their freedom after earning a certain amount of money.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that he would tell her something which was even better than that. If she preferred, he would pay the money, make her free and then marry her.

Juwayriyah agreed to this proposal from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

### The Decision

Al-Ḥārith ibn Abū Ḍirār came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that he was the leader of the Banū al-Muṣṭaliq and his daughter could not stay as a servant. He requested that she be freed.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Wouldn’t it be better if we left this decision to Juwayriyah herself?’ Al-Ḥārith ibn Abū Ḍirār went to his daughter Juwayriyah and told her that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has left the decision to her.

Juwayriyah رَضِيَ اللهُ عَنْهَا said, ‘I choose Allāh and his Messenger.’

# جويرية بنت الحارث

## The Ransom

In another narration by ‘Abdullāh ibn Ziyād رَضِيَ اللهُ عَنْهُ, he mentions that Al-Ḥārith ibn Abū Ḍirār came to Madīnah with many camels to ransom his daughter. Two of these camels were very precious, so he hid them outside the city with the intention of collecting them on his way back.



He arrived in Madīnah and presented the rest of the camels to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that this was the ransom for his daughter Juwayriyah رَضِيَ اللهُ عَنْهَا.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him about the camels which he had hidden before he entered the city. Upon hearing this, Al-Ḥārith ibn Abū Ḍirār said:

اشهد انك رسول الله

‘I bear witness, verily you are the Messenger of Allāh.’

No one had knowledge of these camels except Allāh سُبْحَانَهُ وَتَعَالَى. Therefore, Allāh سُبْحَانَهُ وَتَعَالَى must have informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## The Freeing of the Slaves

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Juwayriyah رَضِيَ اللهُ عَنْهَا. When the Companions رَضِيَ اللهُ عَنْهُمْ found out about the marriage, they freed all the people who had been captured from the Banū al-Muṣṭaliq.

The reason behind this decision was that these people were now related to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through his marriage to Juwayriyah رَضِيَ اللهُ عَنْهَا.

فَتَسَامَعَ تَعْنِي النَّاسَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ  
تَزَوَّجَ جُوَيْرِيَةَ فَأَرْسَلُوا مَا فِي أَيْدِيهِمْ مِنَ السَّبْيِ فَأَعْتَقُوهُمْ وَقَالُوا  
أَصْهَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَهَةً عَلَى قَوْمِهَا مِنْهَا أُعْتِقَ فِي سَبَبِهَا  
مِائَةَ أَهْلِ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ<sup>9</sup>

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates, ‘When the people heard that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Juwayriyah رَضِيَ اللهُ عَنْهَا, they released the captives they had in their possession and freed them saying, they are the in-laws of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We didn’t see any woman who was more of a blessing for her people than Juwayriyah رَضِيَ اللهُ عَنْهَا. One hundred households from the Banū al-Muṣṭaliq were freed on account of her.’

<sup>9</sup> Sunan Abū Dāwūd 3931



## The Incident of Slander

**O**n the way back from the Gazwah of Banū al-Muṣṭaliq, an incident occurred concerning ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. This incident is explained in detail in a Ḥadīth in Ṣaḥīḥ al-Bukhārī narrated by ‘Ā’ishah رَضِيَ اللهُ عَنْهَا herself.<sup>10</sup>

She mentions that she had drawn the lot to travel with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the commandment of Ḥijāb (veiling), had been Revealed. She was travelling in a howdah, which is a seat used to sit upon a camel’s back. The howdah was concealed, so you could not see who was inside. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was also young (around 13 years of age) and light in weight, so the people carrying the howdah would probably not know if she was actually inside or not.

The army had been camped and it was announced they were going to depart. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا got up and went away from the camp to answer the call of nature.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا came back to her animal after she had finished and when she put her hand to her chest, she found that her necklace was missing. The necklace was made from Zafār beads.



<sup>10</sup> Ṣaḥīḥ al-Bukhārī 4750

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا went back to look for the necklace and by the time she came back, the army had left. The people who were carrying her howdah had lifted it up without realising she was not inside.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا went back to the place where she was staying thinking they will soon realise she is missing and come back for her. She then fell asleep.

### Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ

Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ would remain behind the army and collect any items which had been left behind.

He reached the place where ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was in the morning and saw someone sleeping. He had seen ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا before the commandment of veiling, so he knew who she was. As soon as he recognised her, he said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

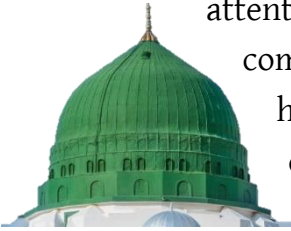
When ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا heard these words, she woke up and immediately covered her face.

Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ put his camel down and drew back. ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا climbed upon the camel, then Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ took its reigns. He led the camel until they reached the army at midday. No conversation took place between them at all, apart from the words he uttered when he saw her.

## The False Information

When Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللهُ عَنْهُ arrived with ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, some people from among the hypocrites started to spread false information. The chief instigator was ‘Abdullāh ibn Ubay ibn Salūl, the leader of the hypocrites.

The Muslim army arrived in Madīnah and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا fell ill. She remained unwell for an entire month and was unaware of the false rumours which were circulating. She did however recognize that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not giving her the normal attention he used to when she was unwell. He would come and ask members of the household about her health and then leave. He would not ask her directly; therefore, this raised some doubts within her and increased her anguish.



On one occasion she went with Umm Miṣṭah رَضِيَ اللهُ عَنْهَا to Al-Manāṣi‘, which was the place where they used to go to answer the call of nature. In those days, there were no places within the houses where a person could go to relieve themselves.

On the way back, Umm Miṣṭah رَضِيَ اللهُ عَنْهَا stumbled over her robe and said an unpleasant word about her son Miṣṭah رَضِيَ اللهُ عَنْهُ. Upon hearing this, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا asked her how she could say such a thing about a person who was present in the battle of Badr.

Umm Miṣṭah رَضِيَ اللهُ عَنْهَا then asked ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, had she not heard what he had been saying. She then related what the people had been saying about her and this further increased her illness.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا wanted to know more about this news so she asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for permission to go to her parents’ house, which he granted.

When ‘Ā’ishah رَضِيَ اللهُ عَنْهَا arrived at the house of her parents, she asked her mother, Umm Rūmān رَضِيَ اللهُ عَنْهَا, about these rumours. Her mother told her not to worry about them and from this she gathered that people had been saying things.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا also asked if her father, Abū Bakr رَضِيَ اللهُ عَنْهُ knew about these rumours. Umm Rūmān رَضِيَ اللهُ عَنْهَا said he knew about them. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا started to cry and her agony could be heard.

Abū Bakr رَضِيَ اللهُ عَنْهُ had been reciting the Qur’ān in the upper section of their house. Upon hearing the cry of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, he came down and asked what was happening.



Umm Rūmān رَضِيَ اللهُ عَنْهَا told Abū Bakr رَضِيَ اللهُ عَنْهُ that ‘Ā’ishah رَضِيَ اللهُ عَنْهَا now knew about the rumours. Upon hearing this, Abū Bakr رَضِيَ اللهُ عَنْهُ could not hold back his tears.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا now started to shiver and her mother Umm Rūmān رَضِيَ اللهُ عَنْهَا covered her with all the sheets she had in the house. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا spent the whole night crying; her tears did not stop for even a single moment.

## The Consultation

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not received any Revelation regarding this issue so he called ‘Alī and Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُمَا for consultation.

Usāmah رَضِيَ اللهُ عَنْهُ said there was no questioning the chastity and purity of the family members of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was more apparent than the sun. There was no need to consult on this matter. However, if Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted an opinion then it would be:

وما نعلم الا خيراً

‘We do not know anything except good  
(about the family members and wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’

‘Alī رَضِيَ اللهُ عَنْهُ advised that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ should question the maid servant of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, Barīrah رَضِيَ اللهُ عَنْهَا, who would tell the truth. The reason for saying this was that the servants were more aware of what happens within the households than the men. ‘Alī رَضِيَ اللهُ عَنْهُ knew that she would be exonerated very soon by Allāh

سُبْحَانَهُ وَتَعَالَى but meanwhile, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could ask Barīrah رَضِيَ اللهُ عَنْهَا.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called Barīrah رَضِيَ اللهُ عَنْهَا and asked her whether she testified he was the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. She replied in the affirmative. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told her that he was going to ask her something and she must answer truthfully and not hide anything from him. Barīrah رَضِيَ اللهُ عَنْهَا assured Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that she would do so.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked Barīrah رَضِيَ اللهُ عَنْهَا if she ever saw anything which aroused suspicion? This question was related to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Barīrah رَضِيَ اللهُ عَنْهَا took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said she had never seen anything from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا which could be considered as a fault or blameworthy except that she is a young girl. She falls asleep, leaving the dough of her family exposed, so the young goats would come and eat it.



## The Speech of Rasūlullāh ﷺ

After hearing the response of Barīrah رَضِيَ اللَّهُ عَنْهَا, Rasūlullāh ﷺ entered the Masjid and climbed upon the pulpit. He gave a speech and complained about the person who had caused his family much harm through these slanderous accusations. Rasūlullāh ﷺ asked the Companions رَضِيَ اللَّهُ عَنْهُمْ for assistance against him.

Rasūlullāh ﷺ said that he knew nothing but good about his family and they have blamed a man about whom he knew nothing but good (meaning Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ). He never entered his house except with Rasūlullāh ﷺ.

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ, from the tribe of Aws, stood up and said he would assist him, whether this person was from the Aws or the Khazraj. When he said this, Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ who was a leader from the Khazraj, got up and said that Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ would not kill the person. If the accused were from his tribe, then they would be the ones to pass sentence.

Upon hearing this, the cousin brother of Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ, Usayd ibn Huḍayr رَضِيَ اللَّهُ عَنْهُ got up and accused Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ of arguing on behalf of the hypocrites.

The Aws and Khazraj now started to argue until Rasūlullāh ﷺ descended from the pulpit and calmed the situation down.

## The Visit of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

‘Ā’ishah رَضِيَ اللهُ عَنْهَا had cried on that day as well. Her tears had not ceased, even for a short while. She spent the night crying, and, in the morning, her parents came and sat by her.



She was with her parents when a woman from the Anṣār asked permission to enter. She was granted permission, and the woman came and sat with her. The Anṣāri woman also started to weep with ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.

Suddenly, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived at their house, gave Salām and sat down close to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not sat with her since what had been said and he had not received any Revelation with regards to this issue for an entire month.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised Allāh سُبْحَانَهُ وَتَعَالَى and then addressed ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He said that he had heard such and such news about her. If she was innocent then Allāh سُبْحَانَهُ وَتَعَالَى will declare her innocent, however if she has committed wrong then she should ask Allāh سُبْحَانَهُ وَتَعَالَى for forgiveness and repent to Him. For when a slave confesses their sin and repents, Allāh سُبْحَانَهُ وَتَعَالَى accepts their repentance.



### The Reply of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had finished addressing ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, her crying stopped until she did not even shed a drop. She asked her father Abū Bakr رَضِيَ اللهُ عَنْهُ to reply to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on her behalf. He said that he did not know what to say to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She then asked her mother to answer Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on her behalf. She also said she did not know what to say to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا then replied herself. She said that she was a girl of young age and did not have a lot of knowledge of the Qur’ān. She told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about what he had heard and that Allāh سُبْحَانَهُ وَتَعَالَى knew she was innocent. She mentioned the Verses in the Qur’ān which were related to Ya‘qūb عَلَيْهِ السَّلَامُ, the father of Yūsuf عَلَيْهِ السَّلَامُ:

**فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ <sup>11</sup>**

“So, patience is best. It is Allāh whose help is sought against what you describe.”

After she said these words, she went and lay on her bed.

<sup>11</sup> Sūrah Yūsuf Verse 18

## The Declaration of Innocence

‘Ā’ishah رَضِيَ اللهُ عَنْهَا said, she knew Allāh سُبْحَانَهُ وَتَعَالَى would prove her to be innocent and she thought that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would see a dream declaring her innocence. She did not realize that Allāh سُبْحَانَهُ وَتَعَالَى would send down Revelation in this matter.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still there with the people of her household when the Revelation started to descend. The days were cold but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to sweat. His perspiration dropped off his body like pearls due to the weight of the Revelation.

When the Revelation stopped, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ smiled and the first words he said were, ‘O ‘Ā’ishah, Allāh has declared your innocence.’

Allāh سُبْحَانَهُ وَتَعَالَى had revealed 10 Verses from Sūrah al-Nūr declaring the innocence and chastity of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ  
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي  
تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾<sup>12</sup>

<sup>12</sup> Sūrah al-Nūr Verse 11

“Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you. Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment.” (11)

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا  
هَذَا إِفْكٌ مُّبِينٌ ﴿١١﴾

“Why - when you (O believers) heard of it - did the believing men and the believing women not think well about their own selves, and (why did they not) say, ‘This is a manifest lie.’” (12)

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ  
عِنْدَ اللَّهِ هُمُ الْكٰذِبُونَ ﴿١٢﴾

“Why did they (the accusers) not bring four witnesses to prove this? So, as they did not bring the witnesses, they are the liars in the sight of Allāh.” (13)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا  
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾

“Had it not been for the grace of Allāh upon you, and His mercy in this world and in the Hereafter, a severe punishment would have reached you for what you indulged in.” (14)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ  
عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

“When you were welcoming it with your tongues and were saying with your mouths something of which you had no knowledge, and were taking it as a trivial matter, while in the sight of Allāh it was grave.” (15)

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ  
هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

“And why, when you heard of it, did you not say, ‘It is not for us to speak about this. Pure are You (O Allāh). This is a terrible calumny’.” (16)

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

“Allāh admonishes you never to repeat something like this, if you are believers.” (17)

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

“Allāh makes the signs clear to you, and Allāh is All-Knowing, All-Wise.” (18)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

“Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter. Allāh knows, and you do not know.” (19)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ ﴿٢٠﴾

“Had it not been for the grace of Allāh upon you, and His mercy, and that Allāh is Very-Kind, Very-Merciful (you would have been destroyed).” (20)



## The People are Informed

Rasūlullāh ﷺ left the house of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and went to the Masjid. He delivered a sermon to the congregation and related the Verses which had been Revealed declaring the innocence of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

Allāh سُبْحَانَهُ وَتَعَالَى had declared her innocence with divine Revelation. These Verses will be read and heard by one and all, until the end of days. Whether this is in Ṣalāh, during the recitation of the Qur’ān or even just listening to them.

Those people who had been involved in spreading the rumours, were then sentenced by Rasūlullāh ﷺ.



## Summary of Gazwah Banū al-Muṣṭaliq

Battle Number	17	
Name of the Battle	Banū al-Muṣṭaliq	
Date of the Battle	5AH	Sha‘bān
Reason for Expedition	The Muslims received news that the Banū al-Muṣṭaliq were gathering a force to attack Madīnah	
Location	Al-Muraysī‘	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Zayd ibn Ḥarithah رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	Abū Bakr & Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُمَا	
Leader of the enemy forces	Al-Ḥārith ibn Abū Ḍirār	
Number of Muslims	700	
Number of enemy forces or information about them	Banū al-Muṣṭaliq	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	Close to a month	
Type of Battle	Attack	
Verses of Qur’ān narrated in relation to Expedition	Verses from Sūrah al-Nūr & Sūrah al-Munāfiqūn	
Outcome of Battle	The Muslims were victorious, all captives were freed	

## The Command of Tayammum

**F**rom some narrations we are informed that on the same return journey from Gazwah Banū al-Muṣṭaliq, ‘Ā’ishah رَضِيَ اللهُ عَنْهَا lost her necklace once again. In another narration, it mentions that she lost her necklace on a different occasion. Whilst searching for the necklace, the whole party had stopped. The morning arrived and there was no water.

Allāh سُبْحَانَهُ وَتَعَالَى then sent down the Verses of Tayammum. The Companions رَضِيَ اللهُ عَنْهُمْ performed Tayammum and recited their morning Prayer. They were all extremely happy.

Abū Bakr رَضِيَ اللهُ عَنْهُ was especially happy and addressed his daughter ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, saying the following words:

انك لمباركة انك لمباركة انك لمباركة

‘Indeed, you are blessed, indeed you are blessed,  
Indeed, you are blessed.’



## Special Qualities of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا

**I**mām Baghawī رَحِمَهُ اللهُ, in the commentary of the Verses in Sūrah al-Nūr, mentions that there are some special qualities which ‘Ā’ishah رَضِيَ اللهُ عَنْهَا was blessed with. These qualities were exclusive to her and were not bestowed to any of the other wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. These are as follows:

- ❖ In various Aḥādīth, it is mentioned that Jibrīl عَلَيْهِ السَّلَامُ came with an image of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا on a silk cloth and presented it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying this was his wife in this world and the hereafter.
- ❖ She was the only wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had not been married before. All the other wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been married previously and either been widowed or divorced.
- ❖ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent his final days with ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. He passed away in her house whilst he lay in her lap.
- ❖ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was buried in the place he passed away, in the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا.
- ❖ Revelation would come to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whilst he would be lying next to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, covered in the same

sheet. This would not happen with any other wife of Rasūlullāh ﷺ.

- ❖ News of her innocence came in the form of divine Revelation from Allāh ﷻ.
- ❖ She is the daughter of a Khalīfah (Abū Bakr رَضِيَ اللَّهُ عَنْهُ) and is a ‘Ṣiddīqah’. Allāh ﷻ had promised forgiveness and bountiful sustenance for them during their lifetimes. (Maẓharī).

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was known as a generous, pious, and humble person. She fasted for many days and performed Ḥajj every year. She would also free slaves like her father, Abū Bakr رَضِيَ اللَّهُ عَنْهُ used to do. She is also known as one of the Companions رَضِيَ اللَّهُ عَنْهُمْ who narrated the most Aḥādīth. In Rawḍatuṣ Ṣāliḥin, it is mentioned that she has narrated 2210 Aḥādīth, out of which 174 can be found in both Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا was blessed with a deep understanding of our religion. Many of the Companions رَضِيَ اللَّهُ عَنْهُمْ used to seek advice from her.



عَنْ أَبِي مُوسَى قَالَ مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ حَدِيثٌ قَطُّ

فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا<sup>13</sup>

Abū Mūsā' رَضِيَ اللَّهُ عَنْهُ narrates, “Never was a Ḥadīth unclear to us, the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and we asked ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, except that we found some knowledge concerning it with her.”

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا passed away during the latter of days of the Khilāfah of Amīr Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, in the year 58 Hijrah. She was 63 years old at the time. She was buried in Baqī‘ in the evening, as per her bequest.

During her lifetime, she was able to benefit many people, informing us of the habits and behaviour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the members of his household. Even today, her many narrations are read and taught daily in our Madāris. May Allāh سُبْحَانَهُ وَتَعَالَى enable us to protect the honour of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, appreciate her contribution to Islām, and may Allāh سُبْحَانَهُ وَتَعَالَى grant her the highest status in Jannah.

<sup>13</sup> Jāmi‘ al-Tirmidhī 3883

## The Prelude to ‘The Battle of the Trench’

**T**he battle of Badr had taken place in the 2<sup>nd</sup> year after Hijrah, and the battle of Uḥud in the 3<sup>rd</sup> year. In the 4<sup>th</sup> year, no confrontation took place between the Muslims and the Quraysh at Badr, as had been agreed at the end of Uḥud. That year, the Quraysh did not have the appetite for battle and returned to Makkah soon after they set off.

It had now been 2 years since the Muslims and Quraysh had last met in the shadow of mount Uḥud. The Quraysh had won the day, but the Muslims had since increased in strength. The Quraysh would now once again try to defeat the Muslims once and for all. This time, they would be supported by many other tribes, hence it was called the ‘Battle of the Confederates’. Another name for this confrontation was the ‘Battle of the Trench’.

There is a difference of opinion as to when this battle took place. According to some scholars it happened in the 4<sup>th</sup> year after Hijrah, but the accepted opinion is that it occurred in the 5<sup>th</sup> year, in the month of Shawwāl.



## The Confederates

The Banū al-Naḍīr were one of the three Jewish tribes who had lived in Madīnah. When Rasūlullāh ﷺ arrived in the blessed city, he had made a truce with all of them, to ensure they could all live together in peace and harmony.

On one occasion, Rasūlullāh ﷺ had gone to the locality of the Banū al-Naḍīr to ask for assistance in the payment of blood money, which was to be made to the Banū ‘Āmir. During this visit, the Banū al-Naḍīr conspired to kill Rasūlullāh ﷺ and he was informed of their plan by Jibrīl عَلَيْهِ السَّلَامُ.

Rasūlullāh ﷺ laid siege to the Banū al-Naḍīr and they were eventually exiled from Madīnah due to breaking their truce with the Muslims.

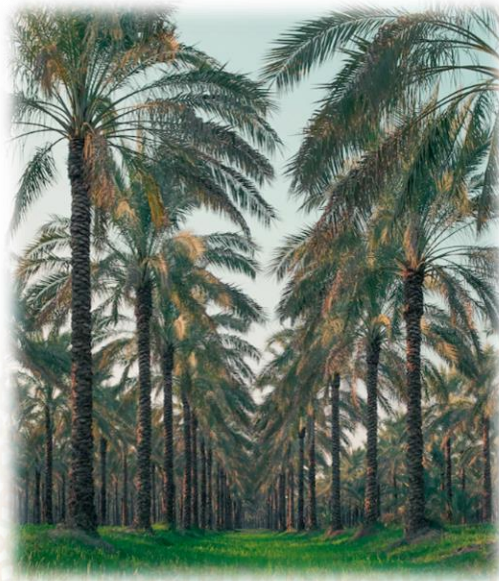
Some of the leaders of the Banū al-Naḍīr now went to Makkah to encourage the Quraysh to fight the Muslims. Among them were Salām ibn Abū al-Ḥuqayq, Kinānah ibn Abū al-Ḥuqayq and Ḥuyayy ibn Akḥṭab. They were accompanied by Hawdhah ibn Qays and Abū ‘Ammār from the Banū Wā’il. They told the Quraysh that they should attack Rasūlullāh ﷺ and they would support them right until the end. The Quraysh agreed to their suggestion.



The party then left for the Banū Ghaṭfān, to try and get their support. One of the Jewish leaders, Kinānah, offered the Banū Ghaṭfān half of their total date produce from the orchards of Khaybar if they joined the attack. Upon hearing this their leader, ‘Uyaynah ibn Hiṣn, agreed to join the confederates.

The Quraysh set out with Abū Sufyān as the commander in chief. The Banū Ghaṭfān were under the leadership of ‘Uyaynah ibn Hiṣn from the Banū Fazārah, Al-Ḥārith ibn ‘Awf from the Banū Murrah, and Mis‘ar ibn Rukhaylah from the Ashja‘.

The Quraysh travelled north in the direction of Madīnah once again. A force, ten thousand strong, had been put together to try and put an end to the Muslims once and for all.



## The Trench

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news of the impending attack and he called his Companions رَضِيَ اللهُ عَنْهُمْ to decide what course of action to take. How should they confront this massive force of ten thousand?

Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ was a Companion who had come from Persia. He suggested that a trench be dug around the city. The Muslims would be able to stay safe behind the trench and confront the confederates in that manner. The Muslims were outnumbered more than 3 to 1, so it would not be advisable to confront the enemy in an open battlefield.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ acted upon the advice of Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ and it was decided that a trench should be dug. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself decided the location of the trench and drew a line.

The digging of the trench was shared out, so 10 people were assigned to dig 10 gaz. A gaz was a measure at that time, approximately 25 to 37 inches, so about a yard. So, 10 yards of the trench had to be dug between 10 people.



The trenches were dug very deep. The preferred opinion is that it took a total of 6 days to dig the trench; other reports say it took 20 days.

### The Natural Fortifications

Madīnah was surrounded on three sides by woods and mountains, so no large group or army would be able to attack them from these directions. To the east was Ḥurratul Wāqim, to the south was Ḥurratul Junūbiyyah and to the west was Ḥurratul Wabrah.

Jabal Īr was also to the south and Jabal Salaᶜ to the north west. All of these were natural fortifications. The only option available to an enemy, would be to come from the north.





## The Location of the Trench

Rasūlullāh ﷺ commanded that the trench be dug to the north. You can see from the brown line, the approximate location of the Trench.

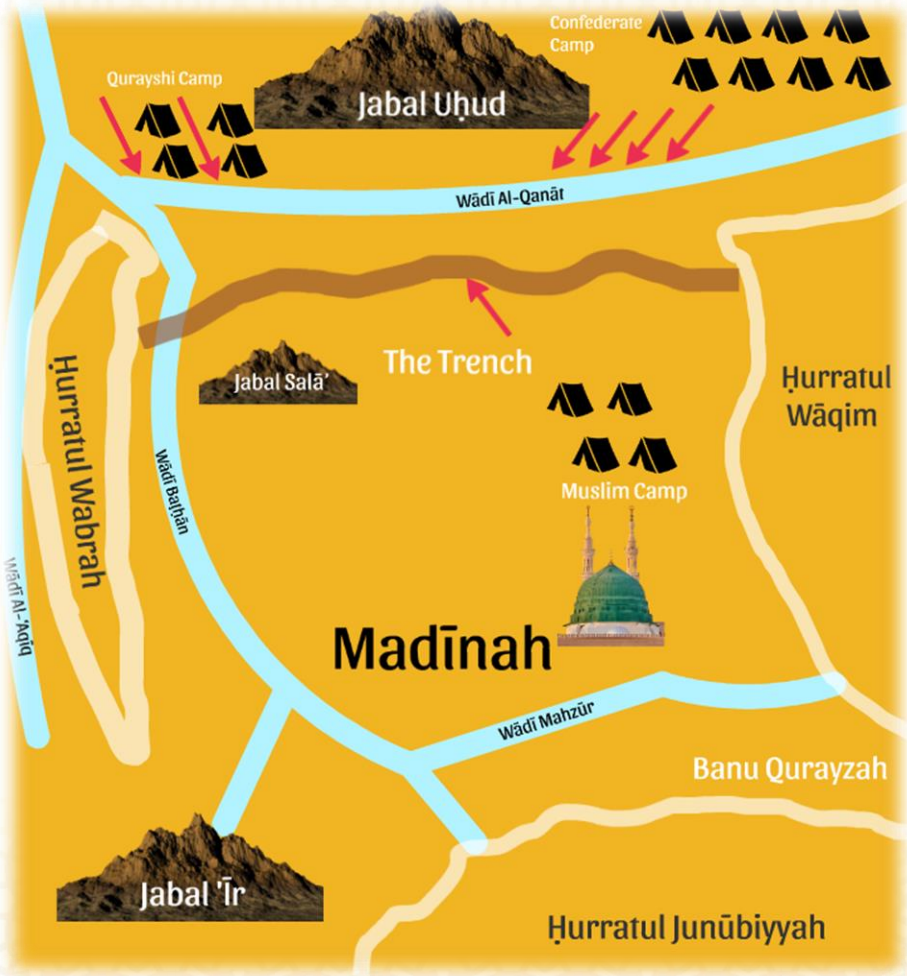


Figure 9 - The location of the trench

### Present Day Location of the Trench

If we look at a present-day map of Madīnah, you can see Jabal Uḥud to the north and Jabal Salaḥ to the north west of Al Masjid al-Nabawī.

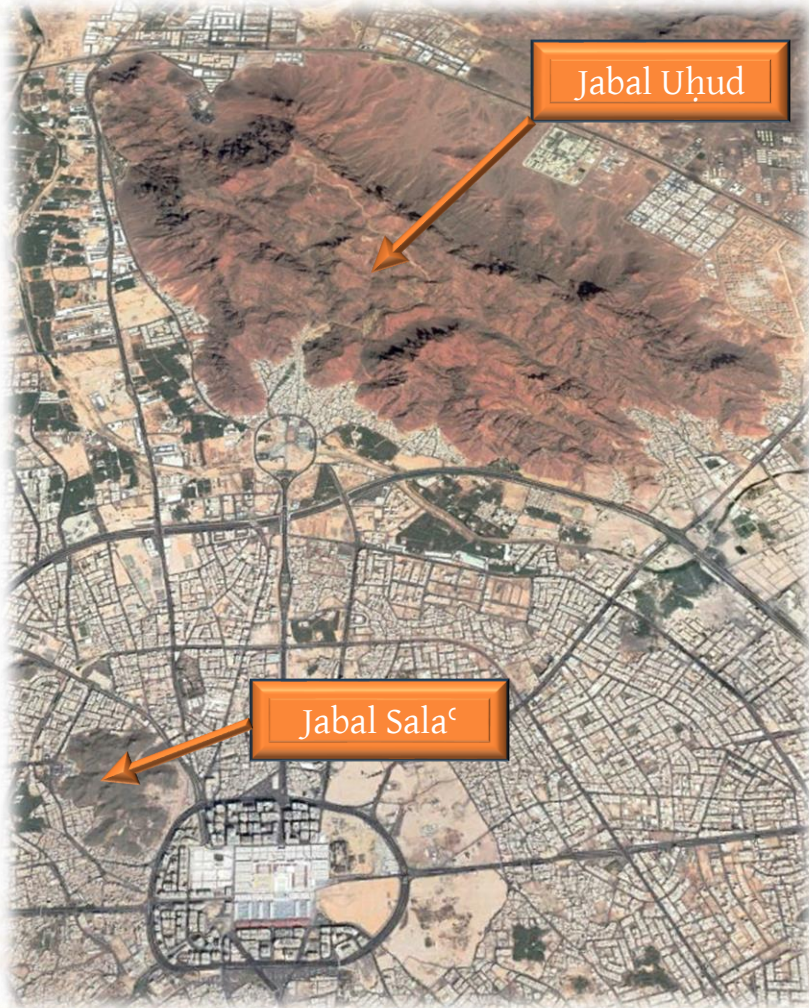


Figure 10 - Madīnah

## The Seven Masājid

Seven Masājid were built on the western side of Jabal Salaḥ, showing the location of part of the trench.



Figure 11 - The Seven Masājid

These were called:

- Masjid al-Faṭḥ
- Masjid Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ
- Masjid Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ
- Masjid ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ
- Masjid Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ
- Masjid ‘Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ
- Masjid Fāṭimah az-Zahrā’ رَضِيَ اللهُ عَنْهَا

### Jāmi‘ al-Khandaq & The Seven Masājid

If you go there today, a new Masjid has now been built in the place of some of the Masājid called Jāmi‘ al-Khandaq, which you can see in the picture below. The Masjid and surrounding area are also known as ‘Al-Masājid al-Sab‘ah’, the seven Masājid.



Figure 12 - Jāmi‘ al-Khandaq

The locations of the remaining Masājid can be seen below:

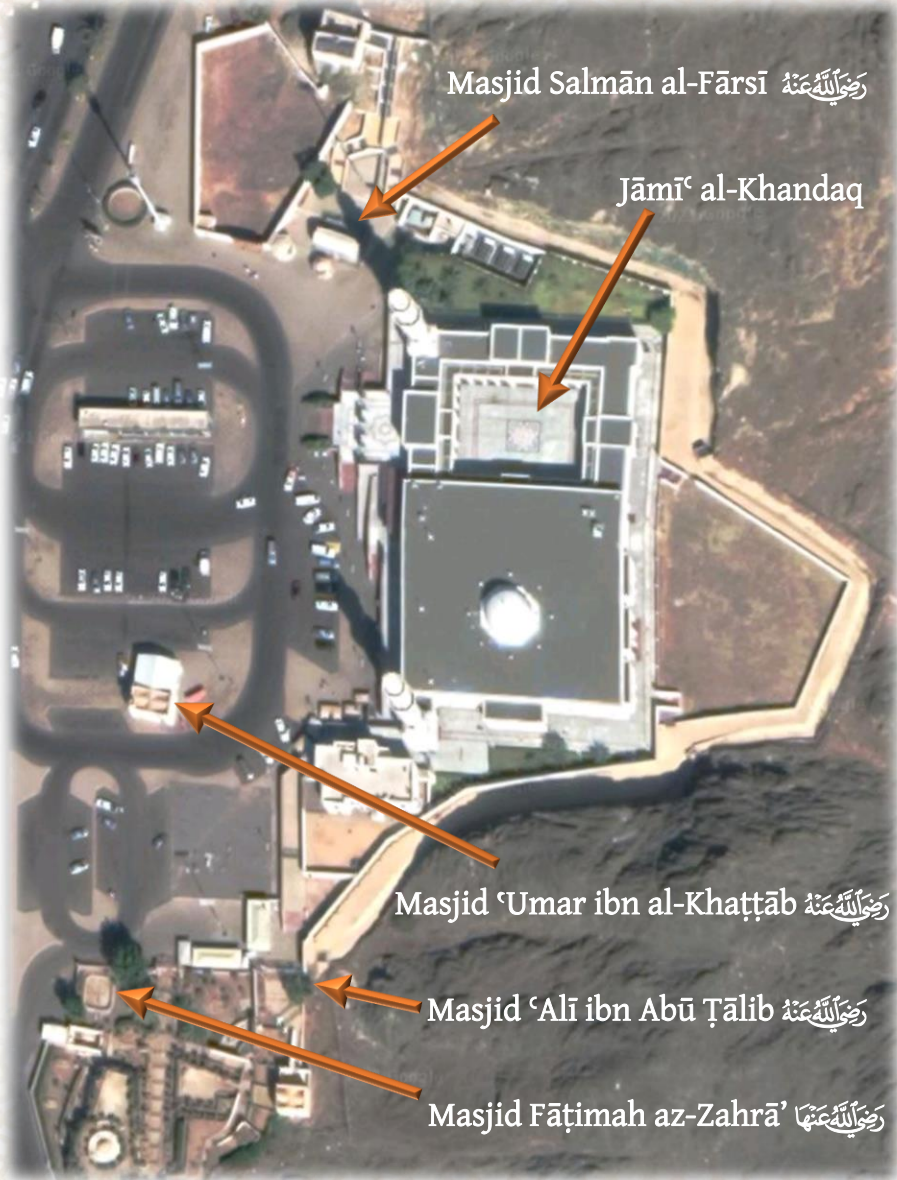


Figure 13 - Present day locations of Masājid

## The Size of the Trench

**T**he purpose of the trench was to ensure the enemy was not able to breach it, and attack the Muslims on the other side. It had to be large enough, to be fit for purpose.

The trench was dug 3 metres deep, with the base being 4.5 metres wide. The width at the top of the trench was between 6.5 and 7 metres. The dirt, which was dug up from the trench, was then piled up on the side of the Muslim army, at a height of 1.8m. If the enemy tried to breach the trench, not only would they have to drop down 3 metres into the trench, but they would also have to climb another 3 metres to get back to ground level and would then be faced with another wall of nearly 2 metres, which is around 15 feet in total! Stones were also piled up behind the dirt wall, to use as projectiles against the enemy.

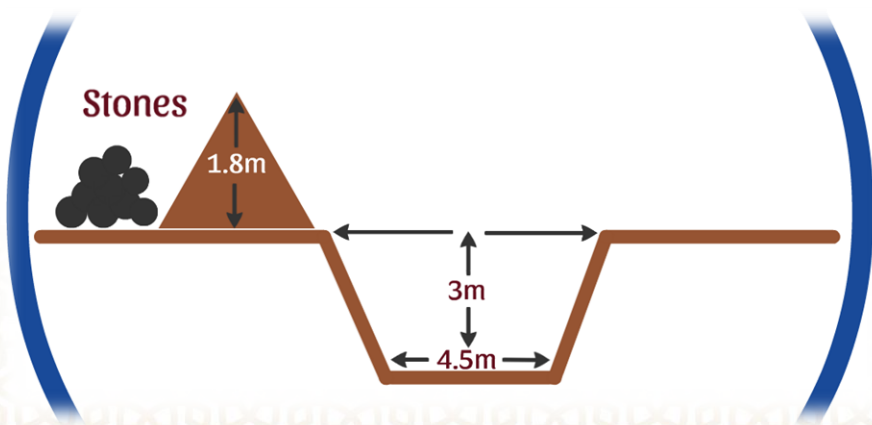


Figure 14 - The trench

## The Digging of the Trench

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ helped in digging the trenches and was the first to begin. He would recite the following words:

بِسْمِ اللّٰهِ وَبِهِ دِينِنَا

‘We start in the name of Allāh.’

وَلَوْ عَبَدْنَا غَيْرَهُ شَقِينَا

‘And if we worship other than him, then we are very unfortunate.’

حَبْذَا رَبًّا وَحَبْذَا دِينًا

‘How good is our Lord and how good is our religion.’

Even though there were strong winds and the Companions رَضِيَ اللهُ عَنْهُمْ had gone many days without food, they carried on working and digging fervently.

## The Miracles

Ibn Hishām mentions a couple of incidents where Allāh ﷻ provided the Companions رَضِيَ اللَّهُ عَنْهُمْ with provisions.

On one occasion, the daughter of Bashīr ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ was sent by her mother to give some dates to her father and her uncle, ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ. As she went looking for them, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her what she had. She told him that she had some dates, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her to give them to him.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked for a sheet, which was brought and spread before him. He threw the dates on the sheet and called the Companions رَضِيَ اللَّهُ عَنْهُمْ to come and eat. They ate till they could eat no more and the dates still remained.



On another occasion, Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ decided to invite Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for some food. He had a small sheep which he roasted and told his wife to grind some barley and prepare bread.

Jābir رَضِيَ اللَّهُ عَنْهُ then went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and invited him to his home. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:



" يَا أَهْلَ الْخَنْدَقِ إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيِّ هَلًا بِكُمْ " <sup>14</sup>

“O people of the trench, indeed Jābir has prepared ‘Su’r’, so come along.”

Jābir رَضِيَ اللَّهُ عَنْهُ got worried as he had only roasted a small sheep. How could this little food feed all of them?

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat down and supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to bless the food. He then ate with his Companions رَضِيَ اللَّهُ عَنْهُمْ who were with him at the time. Once they had finished, another group came and ate. Once they had finished, another group came and ate. This continued until all the Companions رَضِيَ اللَّهُ عَنْهُمْ had eaten.



<sup>14</sup> Ṣaḥīḥ al-Bukhārī 3070

## The Boulder

Jābir رَضِيَ اللهُ عَنْهُ mentions, while they were digging, they came across a large boulder. They told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about this, so he told them to wait, and he would come down into the trench himself.

At that time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had tied a stone to his stomach due to hunger and Jābir رَضِيَ اللهُ عَنْهُ mentions that they had not tasted anything for three days, meaning they had not had any food for three days. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took hold of a pickaxe and struck the boulder. The boulder then turned into sand.

In the Musnad of Imām Aḥmad and Sunan an-Nasa’ī, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘Bismillāh’ and struck the boulder and one third of it broke.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said ‘Allāhu Akbar, I have been given the keys to Shām (Syria). By Allāh I can see the red palaces with my eyes at this moment in time.’



When he struck it the second time, the second third of the boulder broke and he said, ‘Allāhu Akbar, I have been given the keys of

Persia. By Allāh I can see the white palaces of Madyan (Midian) with my eyes at this moment in time.'

Saying Bismillāh, he struck it a third time and the rest of the boulder also broke. Rasūlullāh ﷺ said 'Allāhu Akbar, I have been given the keys of Yemen. By Allāh I can see the doors of Ṣan'ā' with my eyes at this moment in time.'

Another narration mentions, that the first time Rasūlullāh ﷺ struck the boulder, there was a flash of lighting through which the palaces of Shām (Syria) became illuminated.

Rasūlullāh ﷺ said the Takbīr and so did the Companions رَضِيَ اللَّهُ عَنْهُمْ. Rasūlullāh ﷺ then said that Jibrīl عَلَيْهِ السَّلَام has informed him that his ummah will conquer these places.



Figure 15 - The Arab lands

## The Confederates Arrive

The Muslims finished digging the trench and the 10,000 strong army of the confederates arrived in Madīnah. They camped near the foot of mount Uḥud, north of Madīnah.

Rasūlullāh ﷺ went with 3,000 Companions رَضِيَ اللَّهُ عَنْهُمْ and stopped at Salaḥ. The trench was in between both armies. The Muslim women and children were told to protect themselves inside one of the forts in Madīnah.

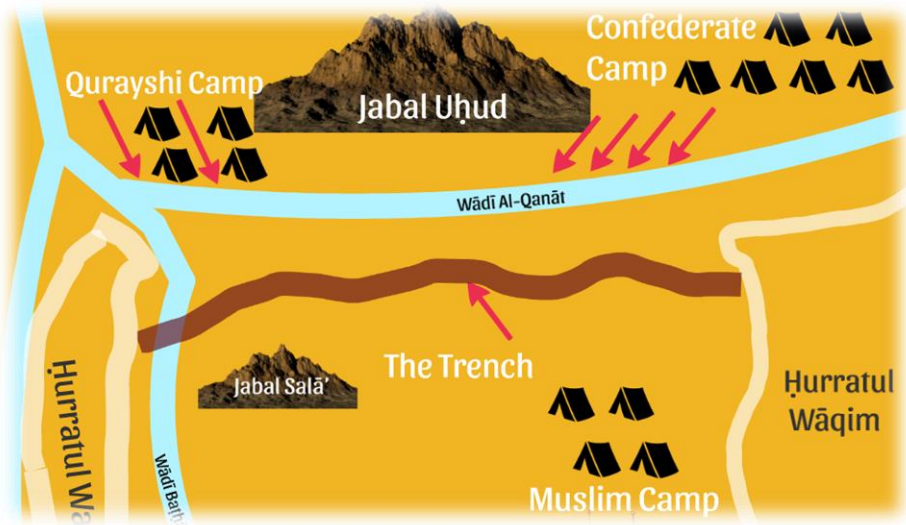


Figure 16 - The camps

The Quraysh were camped to the north west and the tribes of Ghaṭfān, Murrah, Asad, Ashjaḥ, Fazārah and Sulaym were to the north east as can be seen above.

## The Banū Qurayzah

**T**he Banū Qurayzah were the remaining Jewish tribe in Madīnah. Up until this point, the Banū Qurayzah had remained separate from the confederates. There was already a treaty in place between the Banū Qurayzah and Rasūlullāh ﷺ.

The Banū al-Naḍīr had been expelled from Madīnah for breaking their treaty with the Muslims, and their leaders had already been instrumental in gathering the forces to confront the Muslims. Ḥuyayy ibn Akhṭab, had tried his utmost best to get the Banū Qurayzah to join the Confederates, to the extent that he personally went to Kaʿab ibn Asad, the leader of the Banū Qurayzah.

When Kaʿab ibn Asad saw Ḥuyayy coming, he closed the doors to his fort. Ḥuyayy called him to open the door. Kaʿab replied, that he had made an oath with Muḥammad ﷺ and he would never break it. Ḥuyayy kept on insisting until he managed to convince Kaʿab to break his oath.

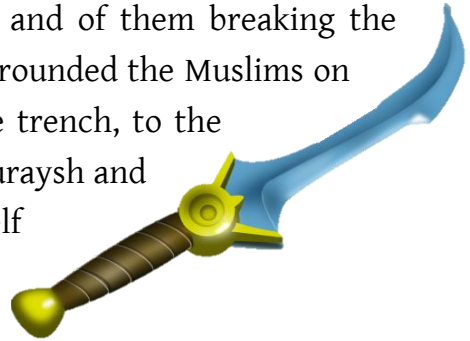


## The Broken Oath

When Rasūlullāh ﷺ found out about the Banū Qurayzah breaking the oath, he sent Sa‘ad ibn Mu‘ādh, Sa‘ad ibn ‘Ubādah, ‘Abdullāh ibn Rawāḥah and Khawwāt ibn Jubayr رَضِيَ اللَّهُ عَنْهُمْ to confirm the news. All these Companions رَضِيَ اللَّهُ عَنْهُمْ were from the Anṣār.

They went to Ka‘ab ibn Asad and reminded him of the treaty. Ka‘ab ibn Asad said, ‘What treaty are you talking about, and who is Muḥammad ﷺ? I have no treaty with him.’ They came back and informed Rasūlullāh ﷺ of this treachery.

Rasūlullāh ﷺ became upset when he heard about the betrayal of the Banū Qurayzah and of them breaking the treaty. The enemy had now surrounded the Muslims on all sides. On the outside of the trench, to the north, were the armies of the Quraysh and their allies. Within Madīnah itself were the Banū Qurayzah.



The nights were harsh, and in the daytime, the Muslims were starving. These were testing times when hypocrisy and sincerity were being differentiated. The hypocrites also started to make excuses. They said that the walls of their houses were not secure, and they had to protect their women and children so wanted permission to do so.

Allāh سُبْحَانَهُ وَتَعَالَى mentioned this situation in Sūrah al-Aḥzāb:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ  
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِأَلَلِهِ الظُّنُونَا ﴿١٠﴾  
هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾<sup>15</sup>

“(Recall) When they came upon you from above you and from below you, and when the eyes were distracted, and the hearts reached the throats, and you were thinking about Allāh, all sorts of thoughts. (10)

At that occasion, the believers were put to a trial and were shaken with a violent convulsion. (11)”

### The Banū Ghaṭfān

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had seen that the Banū Qurayzah and the hypocrites had broken their oaths. This siege had caused a lot of difficulty and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to find a way to reduce the enemies’ strength.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ proposed a treaty with ‘Uyaynah ibn Hiṣn and Ḥārith ibn ‘Awf, who were the leaders of the Banū Ghaṭfān. This would involve giving them one third of the date produce

<sup>15</sup> Sūrah al-Aḥzāb Verses 10-11

from the orchards of Madīnah and in turn they would not support Abū Sufyān, and there would be some relief from the siege.

Rasūlullāh ﷺ told Sa‘ad ibn Mu‘ādh and Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُمَا about his plan. They asked Rasūlullāh ﷺ whether Allāh سُبْحَانَهُ وَتَعَالَى had commanded this? If he had, then they would carry out his command. Or was it the doing of Rasūlullāh ﷺ because he was concerned about them?



Rasūlullāh ﷺ replied, that Allāh سُبْحَانَهُ وَتَعَالَى had not commanded this, rather he had proposed this because the confederates had come together to attack them. By doing this, Rasūlullāh ﷺ wanted to break the strength they had due to this unity.

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ said words to the effect that Islām had given them honour and it was impossible for them to give them (the Banū Ghaṭfān) their wealth. There was no need to give them their wealth; they would only give them their swords. They could do what they wish.

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ then took the proposed agreement and removed all the words which had been written.



## The Skirmishes

The armies were positioned on either side of the trench. This type of warfare had never been seen before in the Arab world, so the Quraysh were struggling to breach the trench to attack the Muslims.

Two weeks passed like this with no open confrontation. Each side would shoot arrows at each other, but the Quraysh could not find a way across.

## The Challenge

The Quraysh kept on trying to find ways to cross the trench. Finally, some of the cavalry of the Quraysh, including, ‘Ikrimah ibn Abū Jahl set out to confront the Muslims. When they reached the trench, they said, by Allāh, this type of treachery was not in the Arabs before.

There was one place where the trench was not as wide, so they managed to get across and challenged the Muslims to fight.



‘Amr ibn ‘Abd Wudd was one of the Qurayshi warriors. He had sustained injuries during the Battle of Badr and was covered in armour from head to toe. He called out, ‘Is there anyone to challenge me?’

‘Alī رَضِيَ اللَّهُ عَنْهُ came forward to accept his challenge. He said, ‘O ‘Amr, I am calling you towards Allāh and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and invite you towards Islām.’ ‘Amr said, ‘I have no need for this.’ ‘Alī رَضِيَ اللَّهُ عَنْهُ then said, ‘I am inviting you to then fight.’ ‘Amr then said to ‘Alī رَضِيَ اللَّهُ عَنْهُ that he was too young, and to send someone who is older to fight him as he did not want to kill him.

‘Alī رَضِيَ اللَّهُ عَنْهُ replied that he would prefer to kill him. Upon hearing this ‘Amr got off his horse and came forward and attacked ‘Alī رَضِيَ اللَّهُ عَنْهُ. ‘Alī رَضِيَ اللَّهُ عَنْهُ defended himself with his shield against the blow but sustained a wound to his forehead. ‘Alī رَضِيَ اللَّهُ عَنْهُ then attacked ‘Amr and put an end to him.

‘Alī رَضِيَ اللَّهُ عَنْهُ cried the Takbīr so the Companions رَضِيَ اللَّهُ عَنْهُمْ realised he had triumphed.



## Nawfal ibn ‘Abdullāh

Nawfal ibn ‘Abdullāh also came forward with the intention of putting an end to Rasūlullāh ﷺ. He came charging on his horse and tried to jump over the trench. Rather than breach it, he fell in the trench and broke his neck. This injury proved fatal.

The polytheists offered Rasūlullāh ﷺ 10,000 dirhams to hand back his corpse to them. Rasūlullāh ﷺ said his corpse was unclean and so was his ransom.



They had no need for this ransom and no need for his corpse. Without any return, the Muslims handed back the corpse of Nawfal ibn ‘Abdullāh.

## Nu‘aym ibn Mas‘ūd Ashja‘ī رَضِيَ اللَّهُ عَنْهُ

Nu‘aym ibn Mas‘ūd Ashja‘ī رَضِيَ اللَّهُ عَنْهُ, one of the nobles of the Banū Ghaṭfān, came to see Rasūlullāh ﷺ. He told Rasūlullāh ﷺ that he had embraced Islām, but his people were unaware of this.

Nu‘aym ibn Mas‘ūd Ashja‘ī رَضِيَ اللَّهُ عَنْهُ had come up with a plan to try and break the siege and asked permission from Rasūlullāh ﷺ if he could implement it. Rasūlullāh ﷺ granted his request.

## The Plan

Nu‘aym رَضِيَ اللهُ عَنْهُ first went to the Banū Qurayzah, the Jewish tribe, who had broken their treaty with the Muslims, and still lived in Madīnah. They were unaware of the reversion of Nu‘aym رَضِيَ اللهُ عَنْهُ to Islām, so trusted his counsel.

Nu‘aym رَضِيَ اللهُ عَنْهُ told the Banū Qurayzah, that if the Quraysh and Banū Ghaṭfān fail to defeat the Muslims, they would return to Makkah. This would then leave the Banū Qurayzah exposed to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims. Therefore, if they are asked by the Quraysh to attack the Muslims, they should refuse unless they are given some hostages from the leading men of their tribes. These hostages would serve as a guarantee that the Quraysh and Banū Ghaṭfān would not leave until they had defeated the Muslims. Once the Muslims had been defeated, the hostages could be returned.

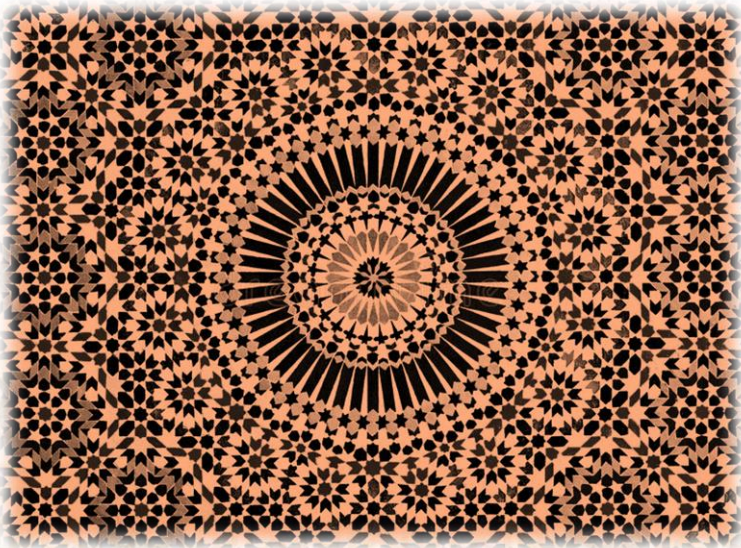
The Banū Qurayzah accepted the advice of Nu‘aym رَضِيَ اللهُ عَنْهُ and promised not to tell anyone that it was him who had advised them.

Nu‘aym رَضِيَ اللهُ عَنْهُ then went to the Quraysh and spoke to Abū Sufyān. Nu‘aym رَضِيَ اللهُ عَنْهُ told Abū Sufyān that he had some very important information. He would tell him what this information was on the condition that he would not tell anyone that it was him who had told him. Abū Sufyān agreed to this.

Nu‘aym رَضِيَ اللهُ عَنْهُ said that the Banū Qurayzah told him they now regretted breaking their treaty with Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Furthermore, they have told Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they will take some of the leading men of the Quraysh and Banū Ghaṭfān and give them to him. They will also fight alongside him with those left behind from the enemy. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has agreed to this.

If the Banū Qurayzah ask you for any men, do not give them at any cost. Nu‘aym رَضِيَ اللهُ عَنْهُ then went to the other clans of the Banū Ghaṭfān and told them what he had told Abū Sufyān about the Banū Qurayzah.



## The Test of Loyalty

The leaders of the Quraysh and the Banū Ghaṭfān wanted to see if the information from Nu‘aym رَضِيَ اللهُ عَنْهُ was true. They sent ‘Ikrimah, the son of Abū Jahl, with a message to the Banū Qurayzah. The message was to inform them to get ready to fight on the following day.



Upon receiving the instructions, the Banū Qurayzah replied the following day was their Sabbath. They would also not fight against Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ unless they were given some men from the Quraysh and Banū Ghaṭfān as hostages who they could hold as security until the Muslims were defeated. The Banū Qurayzah said that they feared, if the battle goes against them and the Quraysh and Banū Ghaṭfān go back home, they would be left to face Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ alone.

When the reply reached the leaders of the Quraysh and the Banū Ghaṭfān, they said that Nu‘aym رَضِيَ اللهُ عَنْهُ had told them the truth. They sent a message back to the Banū Qurayzah to say they would not send them a single man and in turn the Banū Qurayzah said they would not fight with them against the Muslims.

The plan had worked, and a wedge was now driven between the two parties. The seeds of mistrust had been sown between the

Quraysh and Banū Ghaṭfān on one side and the Banū Qurayẓah on the other.

حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا الْقَزَارِيُّ وَعَبْدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ  
سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ دَعَا رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ  
" اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ  
اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ " <sup>16</sup>

‘Abdullāh ibn Abū Auf رَضِيَ اللَّهُ عَنْهُ said that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated to Allāh against the confederates and said, ‘O Allāh, Revealer of the Book, swift caller to account, defeat the confederates, O Allāh, defeat them and shake them.’



<sup>16</sup> Ṣaḥīḥ al-Bukhārī 6392

## The Revelation

Allāh ﷻ answered the supplication of Rasūlullāh ﷺ and sent a severe wind upon the camps of the confederates. This wind caused their tents to rip up from the ground. The dust blew into the eyes of the enemy so they could not see. They were in total disarray and utter confusion.

Allāh ﷻ Revealed this Verse in relation to this event:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ  
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا  
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا<sup>17</sup>

“O you who believe, remember Allāh’s favour to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, and the forces (of Angels) you did not see.  
Allāh is watchful of whatever you do.”

<sup>17</sup> Sūrah al-Aḥzāb Verse 9



### The Bravery of Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ

Ḥudhayfah ibn al-Yamān رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the order to go and see what the Quraysh were doing. He said that he might get caught. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that he would not get captured and then made the following supplication for Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ:

اللهم احفظه من بين يديه ومن خلفه وعن يمينه وعن شماله  
و من فوقه و من تحته

‘O Allāh, protect him from the front, and from behind and from the right and from the left and from above him and from below him.’

### The Camp

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this supplication, all fear left Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ. When he started to leave for the Qurayshi camp, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him not to do anything which was unneeded.

Upon reaching the enemy camp, Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ saw that the wind was so severe, nothing was staying in its place. It was also so dark, that nothing could be seen. He then heard Abū Sufyān telling the Quraysh that this was not a place to stay, and their animals had died. The Banū Qurayzah had left their side and this

wind has made them suffer. It was difficult to get around and it would be best if they returned at once. Upon saying this Abū Sufyān got on his camel.

Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ says that at that time the thought occurred to him that he should shoot Abū Sufyān with an arrow, but then he remembered that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had warned him against doing anything unwarranted.

Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ then returned to the Muslims. The confederates abandoned their camp, and the siege was finally broken.



حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ

حَدَّثَنَا إِسْرَائِيلُ سَمِعْتُ أَبَا إِسْحَاقَ

يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يَقُولُ

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

حِينَ أَجَلَى الْأَحْزَابُ عَنْهُ

" الْآنَ نَعْزُوهُمْ وَلَا يَعْزُونَنَا نَحْنُ نَسِيرُ إِلَيْهِمْ " <sup>18</sup>

Sulaymān ibn Şurad رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'From now on we will go to attack them, and they will not come to attack us, we will go to them.'

This meant the disbelievers had now become so weak, they could no longer take any steps to attack the Muslims, with the Muslims having to defend themselves. The opposite had now happened. Islām had now gained enough strength, to take the fight to them.

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<sup>18</sup> Şahīḥ al-Bukhārī 4110

## The Siege Ends

When the morning arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah with these words on his lips.

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ  
صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“None has the right to be worshipped except Allāh alone, Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e., Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the clans (of infidels).”

According to the most preferred opinion, the siege of Madīnah lasted for fifteen days. Another opinion was that it lasted twenty-four days.

Three people had died from the polytheists, including Naufal ibn ‘Abdullāh and ‘Amr ibn ‘Abd Wudd.

## The Names of Martyrs of Gazwah Khandaq

Name	Muhājir/Anṣār
Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ	Anṣār
Anas ibn Aws رَضِيَ اللهُ عَنْهُ	Anṣār
‘Abdullāh ibn Sahl رَضِيَ اللهُ عَنْهُ	Anṣār
Ṭufayl ibn Nu‘mān رَضِيَ اللهُ عَنْهُ	Anṣār
Th‘labah ibn Ghanam رَضِيَ اللهُ عَنْهُ	Anṣār
Ka‘ab ibn Zayd رَضِيَ اللهُ عَنْهُ	Anṣār

Two others have also been mentioned as follows:

- Qays ibn Zayd رَضِيَ اللهُ عَنْهُ
- ‘Abdullāh ibn Abū Khālid رَضِيَ اللهُ عَنْهُ



Figure 17 - The Cemetery of the Martyrs, of the Battle of the Trench

## Summary of Gazwah al-Aḥzāb

Battle Number	18
Name of the Battle	Al-Aḥzāb (Confederates) or ‘The Battle of the Trench’
Date of the Battle	5AH   Shawwāl
Reason for Expedition	A confederation of Arab tribes came together to attack Madīnah
Location	Madīnah
Representative of Rasūlullāh صلى الله عليه وسلم in charge of affairs in Madīnah	Ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ
Standard Bearer for the Muslim Army	Zayd ibn Ḥārithah & Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُمَا
Leader of the enemy forces	Abū Sufyān ibn Ḥarb
Number of Muslims	3,000
Number of enemy forces or information about them	10,000
Number of nights Rasūlullāh صلى الله عليه وسلم spent outside of Madīnah for Expedition	6 days digging trench, followed by siege lasting 15 days
Type of Battle	Defence
Verses of Qur’ān narrated in relation to Expedition	Verses from Sūrah al-Aḥzāb
Outcome of Battle	The confederates abandoned the siege

## The Aftermath of the Battle

**A**fter the ‘Battle of the Trench’ was over, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Fajr Ṣalāh and returned to Madīnah. The Muslims came back and put away their weapons.

When the time for Ḍuhr arrived, Jibrīl عَلَيْهِ السَّلَامُ came on the back of a mule, wearing a turban. According to one narration, Jibrīl عَلَيْهِ السَّلَامُ came to the place where the Janāzah Ṣalāh used to be read and stopped there.



Jibrīl عَلَيْهِ السَّلَامُ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he had removed his weapons. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative, meaning yes. Jibrīl عَلَيْهِ السَّلَامُ informed him that the Angels have not yet put down their weapons nor have they returned. Allāh سُبْحَانَهُ وَتَعَالَى has ordered Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go to the Banū Qurayḏah and he was also going to them.

What followed was the Gazwah of Banū Qurayḏah

## The Banū Qurayzah

The Banū Qurayzah lived in a locality to the south east of Al-Masjid al-Nabawī. The other two Jewish tribes, the Banū al-Naḍīr and Banū Qaynuqā' had already been exiled by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for breaking their treaty with the Muslims.



Figure 18 -Banū Qurayzah

Anas رَضِيَ اللهُ عَنْهُ reports that there was a treaty between the Muslims and the Banū Qurayzah. When the Quraysh had come with 10,000 people to attack Madīnah, the Banū Qurayzah broke the truce and joined ranks with the Quraysh. When Allāh سُبْحَانَهُ وَتَعَالَى defeated the confederates, the Banū Qurayzah, locked themselves inside their forts.

Jibrīl عَلَيْهِ السَّلَامُ came with a large group of Angels to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that he must immediately go to the Banū Qurayzah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that his Companions were



exhausted. Jibrīl عَلَيْهِ السَّلَامُ said do not think about that, just leave. He then left with the group of Angels towards the Banū Qurayzah.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ  
كَأَنِّي أَنْظُرُ إِلَى الْعُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنَمٍ  
مَوْكِبَ جِبْرِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ سَارَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِلَى بَنِي قُرَيْظَةَ<sup>19</sup>

Anas رَضِيَ اللَّهُ عَنْهُ said, “It is as if I am seeing the dust rising in the streets of Banū Ghanm because of the marching of Jibrīl عَلَيْهِ السَّلَامُ with his regiment, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to the Banū Qurayzah”



<sup>19</sup> Ṣaḥīḥ al-Bukhārī 4118

## The Announcement

Jibrīl عَلَيْهِ السَّلَام went to the Banū Qurayzah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the command to his Companions رَضِيَ اللَّهُ عَنْهُمْ that no person should read ‘Aṣr Ṣalāh, except when they are at the locality of the Banū Qurayzah.

When the time arrived for ‘Aṣr, the Companions رَضِيَ اللَّهُ عَنْهُمْ were still on their way to the locality, which resulted in a difference of opinion between them. Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ said they would only read ‘Aṣr when they get to the Banū Qurayzah and the others said they should read it now. The reason being that the aim of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to persuade them to hurry to the locality.



When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard of this, he did not express any displeasure at either party, as both of their intentions were sincere.

رَضِيَ اللَّهُ عَنْهُ ‘Alī

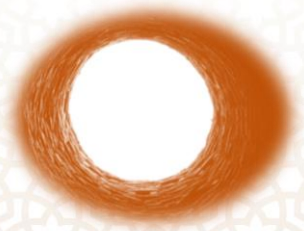
Ibn Hishām mentions, that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left ‘Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ in charge in Madīnah and sent ‘Alī رَضِيَ اللَّهُ عَنْهُ with the standard of Islām to the Banū Qurayzah.

When ‘Alī رَضِيَ اللَّهُ عَنْهُ was close to the forts of the Banū Qurayzah, he heard them saying offensive words against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

‘Alī رَضِيَ اللَّهُ عَنْهُ turned back until he saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him that he should not go close, so he does not have to listen to their offensive words. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him why; did he think their words would cause him harm? ‘Alī رَضِيَ اللَّهُ عَنْهُ replied in the affirmative. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said if they saw him, they would not say anything.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by a group of his Companions رَضِيَ اللَّهُ عَنْهُمْ and asked them if they had seen anyone pass by? They said they had seen Dihyah al-Kalbī رَضِيَ اللَّهُ عَنْهُ go past on a white mule, with a saddle. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed them it was Jibrīl عَلَيْهِ السَّلَام who has been sent to the Banū Qurayzah to shake their fortresses and put awe inside their hearts.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached the Banū Qurayzah, he stopped at one of their wells on the edge of their land, which was called Bi’r Anā. Ibn Hishām has mentioned it was called Bi’r Annā.



## The Siege

The Muslims laid siege to the forts of the Banū Qurayḥah for 25 days. Allāh ﷻ instilled awe and fear into their hearts and the siege caused them great difficulty.

The leader of the Banū Qurayḥah was Ka‘ab ibn Asad. He gathered his people and presented three choices to them. He told them to choose whichever one they preferred so they could be relieved of this problem.

Ka‘ab ibn Asad presented the first choice. He said they must bring faith with this person meaning Rasūlullāh ﷺ and become his followers. It had been quite apparent that he was a divine Messenger and the same person whose attributes could be found in the Torah. If they brought faith, then their lives, wealth, children, and wives would be protected.



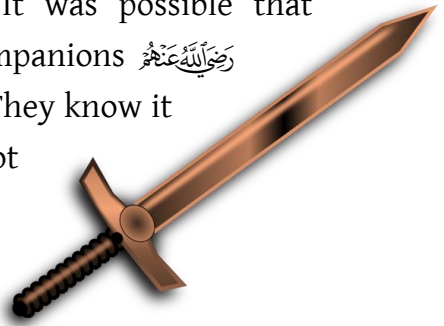
The Banū Qurayḥah said they would not accept this. They would never leave their religion.

Ka‘ab ibn Asad, then presented the second choice. He told them to put an end to their own women and children. They would then have no worries when they go against Rasūlullāh ﷻ. They

could fight with all their might against him. If they lose, then they will have no worries about their women and children. And if they win, then there are lots of women and they could have more children.

The Banū Qurayzah said, what enjoyment would there be to life, if they put an end to their women and children for no justifiable reason. This choice was also rejected.

Ka‘ab then presented the final choice. He told them that night was the night of the Sabbath. It was possible that Muḥammad ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ would let down their guard today. They know it is the Sabbath and think they will not be attacked due to this. They could take advantage of this situation and attack them suddenly with all their might.



The Banū Qurayzah said to Ka‘ab, that he knew their predecessors were punished because they did not respect the Sabbath and he was commanding them to do this!

After listening to all three choices, the Banū Qurayzah did not accept any of them. They now had to find a different way to get out of their predicament.

### Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Abū Lubābah ibn ‘Abd al-Mundhir رَضِيَ اللَّهُ عَنْهُ had a special relationship with the Banū Qurayzah. Therefore, they thought he could assist them in this difficult time. They asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to send him to them so they could discuss matters with him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave Abū Lubābah رَضِيَ اللَّهُ عَنْهُ permission to go and speak to them.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ reached the locality of the Banū Qurayzah and when they saw him, they gathered around. The women and children started to cry, and he was filled with emotion. The Banū Qurayzah asked him if they should accept the decision of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Abū Lubābah رَضِيَ اللَّهُ عَنْهُ said yes, but he made a gesture towards his neck indicating that the intention of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to put an end to matters.

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ had not even moved from his place when the thought came to his mind that he had betrayed the trust of Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He immediately went to Al-Masjid al-Nabawī and tied himself to one of the pillars.



Figure 19 - The pillar of Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

Abū Lubābah رَضِيَ اللَّهُ عَنْهُ made an oath that he would not move from that place until Allāh سُبْحَانَهُ وَتَعَالَى accepts his repentance. He also made an oath with Allāh سُبْحَانَهُ وَتَعَالَى that he would never step foot in the locality of Banū Qurayzah ever again and he would never look at the place in which the trust of Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger had been abused.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard about this, he said if Abū Lubābah رَضِيَ اللَّهُ عَنْهُ had come straight to him, he would have asked forgiveness for him. But now he has done this, he would not release him until Allāh سُبْحَانَهُ وَتَعَالَى accepts his repentance.

## Mediation

After some time, the Banū Qurayzah agreed that they would do whatever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ decides. The Muslims in Madīnah were from the two tribes of Aws and Khazraj. The tribe of Khazraj had special ties to the Banū al-Naḍīr, which was one of the former Jewish tribes that used to reside in Madīnah. The tribe of Aws had special ties with the people from the Banū Qurayzah. The people from Aws requested that the people from Banū Qurayzah are dealt with in the same way as the Banū al-Naḍīr had been dealt with.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked the people of Aws, if they would be happy if a person from amongst them made this decision? They said whatever decision Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ makes, they would accept it.

## The Decision

Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ had been injured in the battle of the trench. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a tent made for him inside Al-Masjid al-Nabawī so he could be looked after closely. A messenger was sent to call him.

Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ arrived on the back of a donkey. As he approached, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the people to stand up in honour of their leader. He was taken down from the animal and then seated.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ that these people, meaning the people of Aws, have left the decision in your hands i.e., what sentence should be given to the people of the Banū Qurayzah.

Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ said, ‘I make the decision that all the people who could fight, meaning the adult males, are executed, the women and children are made captives, and all of the wealth be taken and distributed amongst the Muslims.’

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this, he said that the decision had been given according to the command of Allāh سُبْحَانَهُ وَتَعَالَى.

The decision had been made according to the Torah itself, which was the book which the Banū Qurayzah followed.



In Deuteronomy (this is the 5<sup>th</sup> book in the Torah), chapter 20, you will find the following passage.

10. When you draw near to a city to fight against it, offer terms of peace to it.
11. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labour for you and shall serve you.
12. But if it makes no peace with you, but makes war against you, then you shall besiege it.
13. And when the Lord your God gives it into your hand, you shall put all its males to the sword,
14. But the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the Lord your God has given you.<sup>20</sup>



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<sup>20</sup> Bible – English Standard Version - <https://www.bible.com/en-GB>

## The Supplication

Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said:

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ  
 قَوْمٍ كَذَبُوا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجُوهُ  
 اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَإِنْ كَانَ بَقِيَ  
 مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ  
 وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَأَفْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا <sup>21</sup>

“O Allāh, you know that there is nothing more beloved to me than to fight in Your cause with those people who rejected Your Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and expelled him (from Makkah). O Allāh, I think that You have stopped fighting between us and them (the Quraysh). If there is still any fight remaining with the Quraysh, then keep me alive so I can fight against them in Your path, and if You have stopped the fighting, then make this wound flow and make it a means of my martyrdom.”

<sup>21</sup> Ṣaḥīḥ al-Bukhārī 4122

## The Death of Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ

As soon as Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ finished his supplication, his wound started to bleed, and he passed away.

عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ

سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

" اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ " <sup>22</sup>

Jābir رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,  
“The Throne of Allāh سُبْحَانَهُ وَتَعَالَى shook when  
Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ passed away.”

In another narration, it was said that all the doors of the Heavens were opened for him, and the Angels of the skies were delighted when his soul was raised. 70,000 Angels came down from the Heavens to participate in his Funeral Prayer and his grave would give out the fragrance of musk.



<sup>22</sup> Ṣaḥīḥ al-Bukhārī 3083

## The Sentence

According to the decision made by Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ, the Banū Qurayzah were captured and brought back to Madīnah. Among the captives were their leader, Ka‘ab ibn Asad, and Ḥuyayy ibn Akhṭab who had convinced Ka‘ab to betray Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and break the treaty.

The sentence was passed on all the mature males. There was also one woman by the name of Bunānah, who had caused the martyrdom of Khallād ibn Suwaid رَضِيَ اللَّهُ عَنْهُ by dropping a mill stone upon him. She shared the same fate as the men.

The remaining women and children were sent to Syria and Najd to be sold. The proceeds from this were used to purchase horses and arms. The goods and possessions which had been taken from the Banū Qurayzah were shared out amongst the Muslims. The expedition against the Banū Qurayzah now came to an end.

## The Names of Martyrs of Gazwah Banū Qurayzah

Name	Muhājir/Anṣār
Khallād ibn Suwaid رَضِيَ اللَّهُ عَنْهُ	Anṣār
Sinān ibn Muḥṣin رَضِيَ اللَّهُ عَنْهُ	Anṣār

## Summary of Gazwah Banū Qurayḥah

Battle Number	19	
Name of the Battle	Banū Qurayḥah	
Date of the Battle	5AH	Shawwāl
Reason for Expedition	The Banū Qurayḥah had broken their treaty with the Muslims during the ‘Battle of the Confederates (Trench)’	
Location	Madīnah	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	‘Abdullāh Ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	‘Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Ka‘ab ibn Asad	
Number of Muslims	3,000	
Number of enemy forces or information about them	700	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	Expedition took place inside Madīnah, with a siege lasting for 25 days	
Type of Battle	Siege	
Verses of Qur’ān narrated in relation to Expedition	2 Verses from Sūrah al-Aḥzāb	
Outcome of Battle	The Banū Qurayḥah were captured and sentenced	

## The Repentance of Abū Lubābah رَضِيَ اللَّهُ عَنْهُ

**A** bū Lubābah رَضِيَ اللَّهُ عَنْهُ had tied himself to a pillar in Al-Masjid al-Nabawī because he thought his actions had betrayed the trust of Allāh تَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He remained tied to the pillar and would only be released to read Ṣalāh or answer the call of nature. He would neither eat nor drink. He would say that he would continue to do this until he died or Allāh تَعَالَى accepted his repentance.

Six days later, at the time of dawn, his repentance was accepted when divine Revelation descended. At the time, Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in the house of Umm Salamah رَضِيَ اللَّهُ عَنْهَا. Umm Salamah رَضِيَ اللَّهُ عَنْهَا took permission from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave Abū Lubābah رَضِيَ اللَّهُ عَنْهُ the good news. The Muslims ran to him so they could untie him; however, he said that he had taken an oath that until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ unties him with his own hands, he will remain tied.



When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came for Fajr Ṣalāh, he untied Abū Lubābah رَضِيَ اللَّهُ عَنْهُ with his own hands.

## The Revelations

Allāh ﷻ Revealed the following Verse in relation to Abū Lubābah رَضِيَ اللَّهُ عَنْهُ:

يَا أَيُّهَا الَّذِينَ آمَنُوا  
لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
وَتَخُونُوا أَمْنِيكُمْ وَأَنْتُمْ تَعْلَمُونَ<sup>23</sup>

“O you who believe, do not betray the trust of Allāh and the Messenger, and do not betray your mutual trusts, while you know.”

And with regards his forgiveness, the following was Revealed:

وَأُخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا  
وَأُخْرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ<sup>24</sup>

“And there are others who admitted their sins while they had mixed a good deed with an evil one. It is likely that Allāh will relent towards them.

Surely, Allāh is Most-Forgiving, Very-Merciful.”

<sup>23</sup> Sūrah al-Anfāl Verse 27

<sup>24</sup> Sūrah at-Tawbah Verse 102

## Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا

In the 5<sup>th</sup> year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا. She was the daughter of Umaymah, the daughter of ‘Abd al-Muṭṭalib, therefore, she was also the paternal cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Before Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا married Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she was married to Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ, the freed slave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Her marriage to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ caused a lot of controversy at the time.

Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا came from a very noble lineage, the same lineage as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whereas Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ was originally a slave who was given to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by his wife Khadijah رَضِيَ اللهُ عَنْهَا.

In Arab custom, for a noble woman such as Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا to marry a freed slave was not normal and this type of marriage was considered dishonourable.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ initially sent a proposal to her on behalf of Zayd رَضِيَ اللهُ عَنْهُ, Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا and her brother ‘Abdullāh ibn Jaḥsh رَضِيَ اللهُ عَنْهُ refused it immediately.





Upon this, the following Verse was Revealed from Sūrah al-Aḥzāb:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ  
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا<sup>25</sup>

“It is not open for a believing man or a believing woman, once Allāh and His Messenger have decided a thing, that they should have a choice about their matter; and whoever disobeys Allāh and His Messenger, he indeed gets off the track, falling into an open error.”

The believing man in this Verse referred to ‘Abdullāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ and the believing woman was none other than Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا.

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<sup>25</sup> Sūrah al-Aḥzāb Verse 36

## The Marriage of Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا and Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ

**A**fter this Verse was Revealed, ‘Abdullāh ibn Jaḥsh رَضِيَ اللهُ عَنْهُ and Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا both agreed to the marriage. The Nikāḥ between Zayd رَضِيَ اللهُ عَنْهُ and Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا took place in accordance with the command from Allāh سُبْحَانَهُ وَتَعَالَى.

Even though the marriage had taken place, all was not well between the couple. They had come from opposite backgrounds, different parts of society. This incompatibility caused them to argue.

Zayd رَضِيَ اللهُ عَنْهُ used to go to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and complain, telling him that he wanted to leave her. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would advise him not to do that, as he had married her upon his advice. If he left her, then this would be a cause for regret and shame for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ within his family.



A point to add here is that in the Arab culture, to marry the ex-wife of a person who was not your real son but a person who you had called or made your adopted son was considered a shameful act.

Allāh سُبْحَانَهُ وَتَعَالَى had decided that this incorrect custom should be corrected by the actions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed by Revelation, that after Zayd رَضِيَ اللهُ عَنْهُ divorces Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا, he would then marry her. People will then realise that the rulings for a person who you have made your adopted son, are not the same as the rulings for a person who is your biological son.

Even though Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had received the message from Allāh سُبْحَانَهُ وَتَعَالَى, due to the fear of taunts, he had not told anyone and kept this information inside his own heart, hidden from everyone else. He knew that this news from Allāh سُبْحَانَهُ وَتَعَالَى was completely true and correct, and it would become apparent by itself in its own time.



## The Divorce

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept this information to himself and as per the commands of Shari‘ah, he kept advising Zayd رَضِيَ اللهُ عَنْهُ to not divorce his wife. Our Shari‘ah tells us we must do all we can to keep marriages intact and for both partners to have patience; therefore, we should always give advice that will keep two people together.

One day Zayd رَضِيَ اللهُ عَنْهُ came and told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he has divorced Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained quiet.

## The Proposal

Anas رَضِيَ اللهُ عَنْهُ reports that when the ‘iddah of Zaynab رَضِيَ اللهُ عَنْهَا was over, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave Zayd رَضِيَ اللهُ عَنْهُ the command to send his marriage proposal to her. People would see that whatever is going to happen, has happened with the agreement of Zayd رَضِيَ اللهُ عَنْهُ.

Zayd رَضِيَ اللهُ عَنْهُ took the proposal of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to her house. He turned and stood with his back towards the door. Even though the command for Ḥijāb had not yet been Revealed, this was a sign of his extreme modesty and piety.

Zayd رَضِيَ اللهُ عَنْهُ said, ‘O Zaynab, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has sent me with his proposal of marriage to you’. Zaynab رَضِيَ اللهُ عَنْهَا replied that at

this moment in time she cannot say anything until she seeks advice from her Lord; in other words, perform Istikhārah.

Zaynab رَضِيَ اللَّهُ عَنْهَا sat in the place in her house which was reserved for praying and performed Istikhārah. She did not ask any of the creation for advice but went straight to Allāh سُبْحَانَهُ وَتَعَالَى to ask for good as He is the Guardian of the faithful.

Due to this, in the presence of his special Angels, Allāh سُبْحَانَهُ وَتَعَالَى conducted the Nikāḥ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا in the Heavens. The announcement was made in the Heavens, but now this news needed to reach the world, so Allāh سُبْحَانَهُ وَتَعَالَى sent down Jibrīl عَلَيْهِ السَّلَامُ with Revelation. Allāh سُبْحَانَهُ وَتَعَالَى says:

26 فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا

“So, when Zaid رَضِيَ اللَّهُ عَنْهُ finished his desire for her,  
We gave her into your marriage.”



<sup>26</sup> Sūrah al-Aḥzāb Verse 37

## The Marriage of Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In one narration, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا when the Revelation came. When it was completed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ smiled and turned to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and said, ‘Who will go and give Zaynab the good news?’ and he recited Verse 37 from Sūrah al-Aḥzāb till the end.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا says when this Verse was recited to me, I thought that Zaynab رَضِيَ اللهُ عَنْهَا was already beautiful, but she will also now be proud of the fact that Allāh سُبْحَانَهُ وَتَعَالَى conducted her Nikāḥ in the Heavens.

From this narration we can see that before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to her house, he had sent a messenger to tell her the news that Allāh سُبْحَانَهُ وَتَعَالَى has Revealed these Verses in relation to her. When she received the news, she fell in prostration in thanks to Allāh سُبْحَانَهُ وَتَعَالَى.

Now that Zaynab رَضِيَ اللهُ عَنْهَا had been informed she was the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he entered her house without permission. He asked her, what is your name? Her real name had in fact been Barraḥ, so she said, ‘My name is Barraḥ’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave her the name Zaynab instead of Barraḥ.

After this news reached the people, the hypocrites raised their voices and said that the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on one side tells us that marrying the wives of your sons is impermissible, but on the other side he has married his own son's wife.

Allāh سُبْحَانَهُ وَتَعَالَى then sent down the following Revelation.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ  
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا<sup>27</sup>

“Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is not a father of any of your men, but he is a Messenger of Allāh and the last of the Prophets.  
And Allāh has the Knowledge of everything.”

From this Verse it was clear, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not any man's father, so he was not the father of Zayd رَضِيَ اللهُ عَنْهُ. Zayd رَضِيَ اللهُ عَنْهُ was not his real son, so there were no restrictions in marrying the ex-wife of Zayd رَضِيَ اللهُ عَنْهُ.

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<sup>27</sup> Sūrah al-Aḥzāb Verse 40

## The Command for Ḥijāb

According to some reports, the marriage between Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Zaynab رَضِيَ اللهُ عَنْهَا took place in the 4<sup>th</sup> year of Hijri. According to others, it was the 5<sup>th</sup> year. At that time Zaynab رَضِيَ اللهُ عَنْهَا was 35 years old.

The dowry was set at 400 dirhams. According to Ibn Ishāq, the Nikāḥ was conducted by the brother of Zaynab رَضِيَ اللهُ عَنْهَا, Abū Aḥmad ibn Jahsh رَضِيَ اللهُ عَنْهُ; however, we have heard previously that Allāh سُبْحَانَهُ وَتَعَالَى carried out their Nikāḥ in the Heavens. It could be that later, the Nikāḥ was also done in this world. Allāh سُبْحَانَهُ وَتَعَالَى knows best.

As this union had been chosen by Allāh سُبْحَانَهُ وَتَعَالَى, who conducted the Nikah Himself in the company of chosen Angels, and Revelation had also been sent down in relation to it, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ paid careful attention to the Walimah invitation.

A goat was slaughtered, and the people were called. They were fed meat and bread until they were full. The people ate and left, but there were three men who were still sat conversing with one another. Due to the modesty of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he did not say anything; however, he got up and went into the house of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا where she congratulated Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One after another, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited all his wives who congratulated him.



Allāh **سُبْحَانَهُ وَتَعَالَى** then sent down the following Revelation which is known as the Verse of Hijāb:

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى  
طَعَامٍ غَيْرٍ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ  
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ  
إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ  
وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ  
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ  
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ<sup>28</sup>

“O you who believe, do not enter the houses of the Prophet, unless you are permitted for a meal, not (so early as) to wait for its preparation. But when you are invited, go inside. Then, once you have had the meal, just disperse, and (do) not (sit for long) being keen for a chat. This (conduct of yours) hurts the Prophet, but he feels shy of (telling) you (about it), but Allāh is not shy of the truth. And when you ask any thing from them (the blessed wives of the Prophet), ask them from behind a curtain. That is better for the purity of your hearts and their hearts.”

<sup>28</sup> Sūrah al-Aḥzāb Verse 53

## Summary

The 4<sup>th</sup> of Hijrah contained two events in which the Muslims were heavily betrayed. In the month of Ṣafar, the tribes of ‘Aḍal and Al-Qārah came to Madīnah and said they had embraced Islām. A request was made to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to send some of his Companions رَضِيَ اللهُ عَنْهُمْ so they could teach them about Islām. Either six or ten Companions رَضِيَ اللهُ عَنْهُمْ were sent with them.

On the journey they were betrayed and the majority of them were martyred including ‘Āṣim ibn Thābit رَضِيَ اللهُ عَنْهُ. The remaining two, Khubayb ibn ‘Adīy and Zayd ibn Dathinna رَضِيَ اللهُ عَنْهُمَا were sent to Makkah, where they were put to death.

In the same month, Abū Barā’ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked if he could send some of his Companions رَضِيَ اللهُ عَنْهُمْ to Najd, as he hoped they would embrace Islām. Seventy Companions رَضِيَ اللهُ عَنْهُمْ were sent with Al-Mundhir ibn ‘Amr رَضِيَ اللهُ عَنْهُ appointed as their leader. The group also included ‘Āmir ibn Fuhayrah who had accompanied Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his migration.

The group were travelling and stopped to rest at Bi’r Ma‘ūnah. ‘Āmir ibn Ṭufayl, who was a leader of the Banū ‘Āmir attacked the Muslims with assistance from some other tribes. All of them were martyred except two. Ka‘ab ibn Zayd Anṣārī رَضِيَ اللهُ عَنْهُ had been lying

unconscious on the battlefield so the enemy though he was dead. Āmir ibn Ṭufayl رَضِيَ اللَّهُ عَنْهُ was captured by the enemy but later freed.

The Banū al-Naḍīr were one of three Jewish tribes residing in Madīnah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had gone to them to seek assistance in the payment of blood money. Whilst he was there, the Banū al-Naḍīr conspired to kill him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed of this by Jibrīl عَلَيْهِ السَّلَامُ and left the area.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed the Companions رَضِيَ اللَّهُ عَنْهُمْ of the treachery and marched to the locality of the Banū al-Naḍīr. The Muslims laid siege to their forts and finally they relented. The tribe was exiled from Madīnah but were allowed to take with them, whatever they could carry. The rest of the spoils were then shared out amongst the Muhājirūn.

After the battel of Uḥud, the Quraysh had promised to meet the Muslims the following year at Badr. In the month of Sha‘bān, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left Madīnah with fifteen hundred Companions رَضِيَ اللَّهُ عَنْهُمْ towards Badr. The Quraysh also left Makkah; however, they turned back making an excuse that it was a year of famine and not a year to fight. The Muslims reached Badr but there was no sign of the Quraysh. The Muslims traded for a number of days then returned to Madīnah.

During this year, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also married Juwayriyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Al-Hārith ibn Abū Dirār, the leader of the

Banū al-Muṣṭaliq. She had been captured during a campaign against her tribe along with 200 households. When Rasūlullāh ﷺ married her, all of them were set free.

On the return journey from the Banū al-Muṣṭaliq, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا who had been accompanying Rasūlullāh ﷺ, was accidentally left behind. The army had moved on without realising she was not in her carriage.

Ṣafwān ibn al-Mu‘aṭṭal رَضِيَ اللَّهُ عَنْهُ would be the last to leave from the army. He would collect anything they had left behind. He noticed ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and took her back to the army. The hypocrites now started to spread false rumours.

When they arrived in Madīnah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا fell ill. She was initially unaware of the rumours and when she found out, she became very upset. Since her illness, she had stayed with her parents. Allāh سُبْحَانَهُ وَتَعَالَى declared her innocence through divine Revelation and Rasūlullāh ﷺ himself gave her the good news.

The Banū al-Naḍīr had been expelled from Madīnah. They now went to Makkah to incite the Quraysh to fight the Muslims once more. They also went to the Banū Ghaṭfān with the promise of giving them half their produce from the date orchards in Khaybar. The Banū Ghaṭfān also agreed to join the army. A force 10,000 strong left Makkah with Abū Sufyān in the lead.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard the news, he gathered his Companions رَضِيَ اللهُ عَنْهُمْ to discuss how to confront this huge army. Salmān al-Fārsī رَضِيَ اللهُ عَنْهُ was a Companion who had come from Persia. He suggested a trench be dug on the side of Madīnah which was vulnerable to attack. They could then defend Madīnah without open confrontation. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approved of this advice and a deep trench was dug 3 metres deep.

When the confederates arrived, they could not breach the trench. Something like this had never been seen before in the Arab lands. Both armies were either side of the trench.

The Banū Qurayzah were the only remaining Jewish tribe in Madīnah. They also now betrayed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so the threat to the Muslims was from all sides.

Nu‘aym ibn Mas‘ūd Ashja‘ī رَضِيَ اللهُ عَنْهُ was from the Banū Ghaṭfān and he had secretly become Muslim. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him permission to try and break the alliance between the confederates and the Banū Qurayzah. He successfully drove a wedge between the two, with each side feeling they had been betrayed by the other.

Allāh سُبْحَانَهُ وَتَعَالَى now sent a fierce wind causing havoc in the confederate camp. The Quraysh and their allies had been unable to find a way past the trench and decided to leave. This would be the last time the Quraysh would march on Madīnah.

During the battle, the Banū Qurayzah had broken their treaty with Rasūlullāh ﷺ and sided with the confederates. Jibrīl عَلَيْهِ السَّلَام now came to Rasūlullāh ﷺ and informed him that Allāh سُبحَانَهُ وَتَعَالَى has commanded him to go to the Banū Qurayzah. Once more, Rasūlullāh ﷺ gathered his troops and they made their way to the locality of the Banū Qurayzah. The Muslim army laid siege to their forts for 25 days.

After tiring of the siege, the Banū Qurayzah agreed that they would do whatever Rasūlullāh ﷺ decides. Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ was a leader of the Aws who had special relations with the Banū Qurayzah. He was given the task of passing judgment on them. He came and passed judgment as per the laws in the Torah, which was the book followed by the Banū Qurayzah and this ended the Gazwah of the Banū Qurayzah.



Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. Rasūlullāh ﷺ and the Companions رَضِيَ اللهُ عَنْهُمْ had won a decisive victory at Badr, whilst the Quraysh gained the upper hand at Uḥud. The ninth volume discusses the events of the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> years of Hijri. During this time, the Quraysh mustered a force of confederates, ten thousand strong and marched on Madīnah. This was known as, ‘The Battle of the Trench.’

“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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