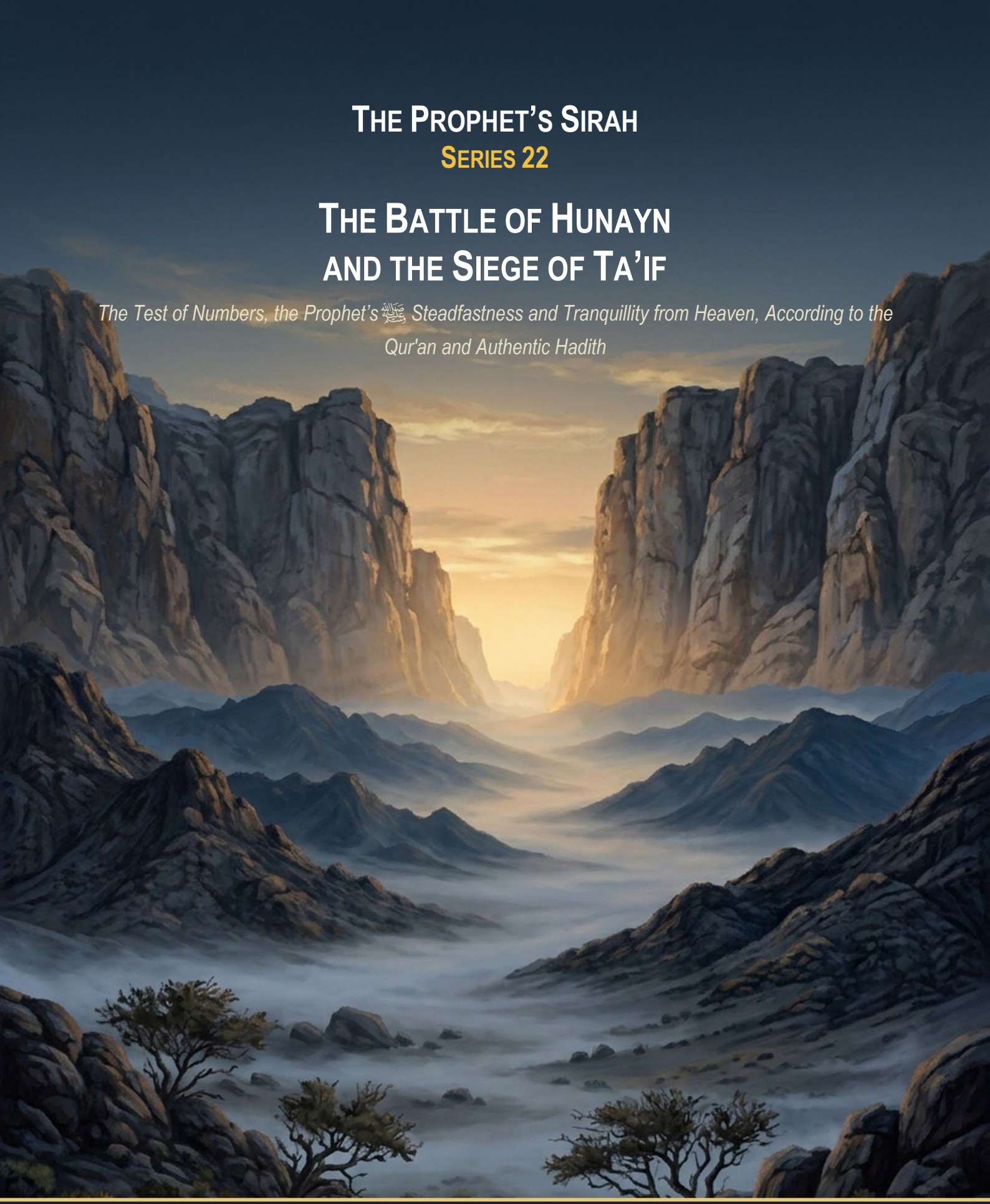
THE PROPHET'S SIRAH

SERIES 22

THE BATTLE OF HUNAYN AND THE SIEGE OF TA'IF

The Test of Numbers, the Prophet's ﷺ Steadfastness and Tranquillity from Heaven, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains

This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 22

THE BATTLE OF HUNAYN AND THE SIEGE OF TA'IF

The Test of Numbers, the Prophet's ﷺ Steadfastness and Tranquillity from Heaven, According to the Qur'an and Authentic Hadith

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ

"Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers."

SURAH AT-TAUBAH 9:26

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who sent down His tranquillity upon His Messenger and the believers, and sent down soldiers unseen. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who stood firm on his mule when many turned back, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twenty-second book of The Prophet's Sirah tells of the Battle of Hunayn and the siege of Ta'if: an army impressed by its own numbers, the steadfastness of the Messenger of Allah ﷺ and a handful of Companions, al-'Abbas's call, a handful of dust, and a prayer for the people of Ta'if. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a narrow valley between steep rocky slopes** at dawn, with **thick mist** filling the valley floor. A few **desert shrubs** grow among the rocks, and in the distance rise **tall mountain cliffs**, and **soft dawn light** is beginning to break through the mist.

The valley recalls **Wadi Hunayn**, where the Muslim army was met by a rain of arrows from the hillsides in the darkness before dawn (Sahih al-Bukhari 2864). The mist recalls the confusion and fear of that moment, while the light breaking through it recalls **the tranquillity (sakinah)** that Allah sent down upon His Messenger and the believers (At-Tawbah 9:26). The distant mountains recall Ta'if in the highlands.

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

THE BATTLE OF HUNAYN AND THE SIEGE OF TA'IF — *Introduction*
1. AFTER THE CONQUEST OF MAKKAH — *Figure; sirah books*
2. MALIK IBN 'AWF AND DURAYD'S ADVICE — *Sirah books*
3. SAFWAN'S BORROWED ARMOUR — *Sunan Abi Dawud 3562; sirah books*
4. THE TREE OF DHAT ANWAT — *Jami' at-Tirmidhi 2180; Al-A'raf 7:138*
5. THE TEST OF NUMBERS — *At-Tawbah 9:25; Al-Baqarah 2:249*
6. AMBUSH IN THE VALLEY — *Sahih al-Bukhari 2864; figure*
7. WHY DID THE ARMY RETREAT? — *Table; Al 'Imran 3:155*
8. "I AM THE PROPHET, NO LIE" — *Sahih al-Bukhari 2864*
9. THE CALL TO THE PEOPLE OF THE SAMURAH — *Sahih Muslim 1775*
10. A HANDFUL OF DUST — *Sahih Muslim 1777; Al-Anfal 8:17*
11. TRANQUILLITY AND UNSEEN SOLDIERS — *At-Tawbah 9:26; figure*
12. THREE VERSES ON HUNAYN — *At-Tawbah 9:25–27, 9:40*
13. THE HONESTY OF SALAMAH IBN AL-AKWA' — *Sahih Muslim 1777*
14. ABU SUFYAN IBN AL-HARITH: A LOYAL COUSIN — *Sahih Muslim 1775*
15. UMM SULAYM AND HER DAGGER — *Sahih Muslim 1809*
16. ABU QATADAH AND THE SLAIN ENEMY'S SPOILS — *Sahih al-Bukhari 3142*
17. WOMEN AND HIRED MEN ARE NOT KILLED — *Sunan Abi Dawud 2669*
18. AWTAS AND THE PRAYER FOR ABU 'AMIR — *Sahih al-Bukhari 4323*
19. DURAYD IBN AS-SIMMAH: THE OLD WARRIOR — *Sahih al-Bukhari 4323; sirah books*
20. TA'IF TEN YEARS EARLIER — *Sahih al-Bukhari 3231*
21. THE SIEGE OF TA'IF — *Sahih al-Bukhari 4325*
22. A LEADER'S SMILE — *Sahih al-Bukhari 4325*
23. THOSE WHO CAME DOWN FROM THE FORT — *Sahih al-Bukhari 4326; sirah books*
24. "O ALLAH, GUIDE THAQIF" — *Jami' at-Tirmidhi 3942; sirah books*
25. CAPTIVES AND SPOILS — *Sahih Muslim 1059; sirah books*
26. A MOTHER SEARCHING FOR HER CHILD — *Sahih al-Bukhari 5999*
27. TRUST IN THE SPOILS OF WAR — *Sahih al-Bukhari 3073; Sunan Abi Dawud 2694*
28. ASH-SHAYMA': A FOSTER SISTER — *Sirah books*
29. BADR AND HUNAYN — *Table*
30. SOURCES OF THE STORY — *Table*
31. LESSONS AND CONCLUSION
REFERENCES
SUPPORT & DONATIONS

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BATTLE OF HUNAYN AND THE SIEGE OF TA'IF

Books 20 and 21 told of ***the Conquest of Makkah*** — the greatest victory of the sirah, almost without bloodshed. But that victory was soon tested. Only a few weeks later, the largest Muslim army ever assembled ***nearly lost*** in a narrow valley called ***Hunayn***.

This Book 22 tells of ***the Battle of Hunayn*** and ***the siege of Ta'if***: how admiration for their own numbers led to an initial defeat, how the Messenger of Allah ﷺ stood firm when many retreated, how al-'Abbas's call brought the Companions back, and how Allah sent down ***tranquillity and unseen soldiers***. It is also the story of Ta'if — the city that had stoned the Messenger of Allah ﷺ ten years earlier.

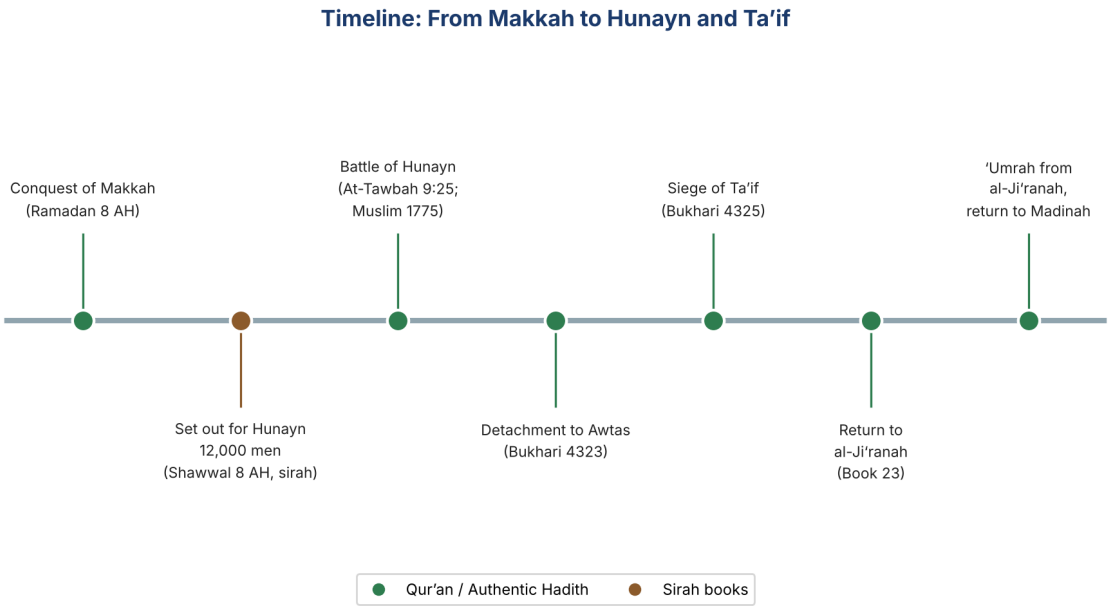


Figure 1: Timeline from Makkah to Hunayn and Ta'if.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah — such as Durayd ibn as-Simmah's advice, the size of the armies and the story of ash-Shayma' — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AFTER THE CONQUEST OF MAKKAH

The opening of Makkah shook all of Arabia. Most tribes waited to see which way the wind would blow. But two great tribes south and east of Makkah made a different decision: ***Hawazin*** and ***Thaqif***.

Hawazin was a large confederation of Bedouin tribes famed for their archery. In one of its branches, Banu Sa'd, the Messenger of Allah ﷺ had been nursed by Halimah as-Sa'diyyah as a child. ***Thaqif*** were the people of ***Ta'if***, a fortified city in the fertile highlands, a rival of Makkah in trade and prestige, and keepers of the idol ***al-Lat***.

For these two tribes, the fall of Makkah was not a signal to surrender, but ***a threat*** to be confronted at once. They said: "Muhammad has finished with his people; next he will come to us. Better that we strike first." So they gathered a great army.

The lesson: ***victory is not the end of trials***. After one success comes another test — sometimes heavier. The believer does not rest in victory, but keeps preparing and trusting in Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MALIK IBN 'AWF AND DURAYD'S ADVICE

The army of Hawazin was led by a young man of about thirty, ***Malik ibn 'Awf an-Nasri***. He made an extraordinary decision:

> **SIRAH NOTE: WOMEN, CHILDREN AND HERDS ON THE BATTLEFIELD**
>
> The sirah authors relate that Malik ibn 'Awf ordered that ***women, children, camels and sheep*** be brought to the battlefield and placed behind the army. His reasoning: every man would then fight to defend his family and property, and not flee.
>
> In the army was an old, blind warrior, ***Durayd ibn as-Simmah***, famed for his experience of war. When he heard the sound of camels, sheep and crying children, he asked why, then said: ***"A shepherd! Can anything stop a man who is routed? If you win, only men with their swords and spears will be of use; if you lose, you are disgraced in your family and wealth."*** Malik rejected his advice.
>
> This story is ***a sirah report***. Authentic Hadith (Sahih Muslim 1059 and Sahih al-Bukhari 4337) confirm that Hawazin came with their women, children and livestock.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.

Durayd's advice proved right. Malik's decision, born of ***pride and haste***, ended with all of Hawazin's families and wealth falling into the Muslims' hands. Yet Malik ibn 'Awf's story did not end there — he later embraced Islam and was reappointed chief of his people (Book 23).

The lesson: a good leader ***listens to experienced counsel***, even from a frail old man. The Messenger of Allah ﷺ himself constantly consulted his Companions, and Allah commanded him: "And consult them in the matter" (Al 'Imran 3:159).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SAFWAN'S BORROWED ARMOUR

The Messenger of Allah ﷺ quickly prepared to face Hawazin. He set out from Makkah with the ten thousand who had come with him from Madinah, plus some two thousand Makkans — most of them newly Muslim, and some not yet Muslim at all. According to the sirah books, they numbered ***twelve thousand***.

To equip the army, the Messenger of Allah ﷺ borrowed ***coats of armour*** from ***Safwan ibn Umayyah***, who had not yet embraced Islam. Safwan asked: "Is this a seizure, O Muhammad?" He replied: ***"No, a loan that is guaranteed (to be returned)."*** (Sunan Abi Dawud 3562, graded sahih by al-Albani)

See ***the justice of the Messenger of Allah*** ﷺ, even as a victorious leader. He could have taken the weapons by force, but he borrowed them lawfully, guaranteeing their return, from a man not yet Muslim. This Hadith became ***the basis of the law of loans ('ariyah)*** in fiqh: a borrowed item must be cared for and returned.

The Messenger of Allah ﷺ also appointed ***'Attab ibn Usayd*** as governor of Makkah during his absence (according to the sirah books). A young Qurashi newly Muslim was given a great trust — a sign of confidence in the newly Muslim people of Makkah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TREE OF DHAT ANWAT

On the way, a small incident occurred that holds a great lesson about ***tawhid***. Many in the army had only just left disbelief, and traces of pre-Islamic thinking still lingered in their hearts. Abu Waqid al-Laythi رضى الله عنه relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 2180

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا خَرَجَ إِلَى خَيْبَرَ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم «سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى : (اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ) وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ».

TRANSLATION:

Abu Waqid al-Laythi رضى الله عنه narrated that when the Messenger of Allah ﷺ went out (this manuscript reads: to Khaybar; other narrations: to Hunayn), he passed by a tree of the idolaters called ***Dhat Anwat***, on which they hung their weapons. They (some Companions) said: "O Messenger of Allah, make for us a Dhat Anwat as they have a Dhat Anwat." The Prophet ﷺ said: **"Subhan Allah! This is like what the people of Musa said: 'Make for us a god just as they have gods.' By the One in whose hand is my soul, you will surely follow the ways of those who came before you."**

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Sa'id ibn 'Abd ar-Rahman al-Makhzumi, from Sufyan ibn 'Uyaynah, from Ibn Shihab az-Zuhri, from Sinan ibn Abi Sinan, from Abu Waqid al-Laythi رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Chapters on Trials, Chapter: You Will Follow the Ways of Those Before You, Hadith No. 2180; also Ahmad No. 21897 (with the wording "to Hunayn").

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; also narrated by Ahmad and graded sahih by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:2180

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ likened that request to the request of the Children of Israel to the Prophet Musa عَلَيْهِ السَّلَامُ: ***"O Moses, make for us a god just as they have gods"*** (Al-A'raf 7:138) — Tafsir Ibn Kathir 7:138.

They did not ask to worship the tree; they only wanted a tree from which to ***seek blessing*** by hanging their weapons on it. Yet the Messenger of Allah ﷺ declared that ***their words were the same as the words of the Children of Israel***. This shows how firmly Islam closes the doors that can lead to idolatry, however small they may seem.

This Hadith also contains a warning: ***"You will surely follow the ways of those who came before you."*** Scholars take it as a reminder for Muslims to beware of practices resembling superstition — such as seeking blessing from trees, stones or graves in ways not prescribed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE TEST OF NUMBERS

For the first time, the Muslims went out to war with an army ***far larger*** than the enemy's. At Badr they had been only 313; at Uhud about 700; at al-Khandaq 3,000. Now they were twelve thousand. Pride began to creep into some hearts.

> **SIRAH NOTE: "WE WILL NOT BE DEFEATED TODAY FOR LACK OF NUMBERS"**
>
> Some sirah books relate that a man in the army said: ***"We will not be defeated today for lack of numbers."*** These words grieved the Messenger of Allah ﷺ.
>
> This report is ***mentioned by sirah authors and exegetes***, but its chain is debated. What is certain is that the Qur'an itself says they were ***"pleased with their great number"***.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.

Allah says: ***"Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all"*** (At-Taubah 9:25) — Tafsir Ibn Kathir 9:25.

This verse recalls a principle Allah established long ago: ***"How many a small company has overcome a large company by permission of Allah"*** (Al-Baqarah 2:249) — Tafsir Ibn Kathir 2:249.

Hunayn teaches that ***victory comes from Allah, not from numbers***. Great numbers, full equipment and careful planning are only means; if the heart relies on them rather than on Allah, they ***"avail nothing at all"***. This lesson applies to our lives: wealth, knowledge and position do not guarantee success without Allah's help.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AMBUSH IN THE VALLEY

The Muslim army entered ***Wadi Hunayn*** in the darkness before dawn. The valley was narrow, surrounded by slopes and gullies. Malik ibn 'Awf had placed Hawazin's archers behind the rocks and on those slopes, waiting. Al-Bara' ibn 'Azib رضى الله عنهما recounts what happened:

HADITH — SAHIH AL-BUKHARI, NO. 2864

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ،. قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ ـ رضى الله عنهما ـ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ قَالَ لَكِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَفِرَّ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاةً، وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزَمُوا، فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَاسْتَقْبَلُونَا بِالسِّهَامِ، فَأَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَفِرَّ، فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ «أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ».

TRANSLATION:

Abu Ishaq said: A man asked al-Bara' ibn 'Azib رضى الله عنهما: "Did you flee from the Messenger of Allah ﷺ on the day of Hunayn?" He said: "But ***the Messenger of Allah ﷺ did not flee***. Hawazin were a people of archers. When we met them we charged at them and they were routed. Then the Muslims turned to the spoils, and they met us with arrows. As for the Messenger of Allah ﷺ, he did not flee. I saw him on his white mule, with Abu Sufyan (ibn al-Harith) holding its bridle, while the Prophet ﷺ was saying: ***"I am the Prophet, no lie; I am the son of 'Abd al-Muttalib."***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Sahl ibn Yusuf, from Shu'bah ibn al-Hajjaj, from Abu Ishaq as-Sabi'i, from al-Bara' ibn 'Azib رضى الله عنهما.

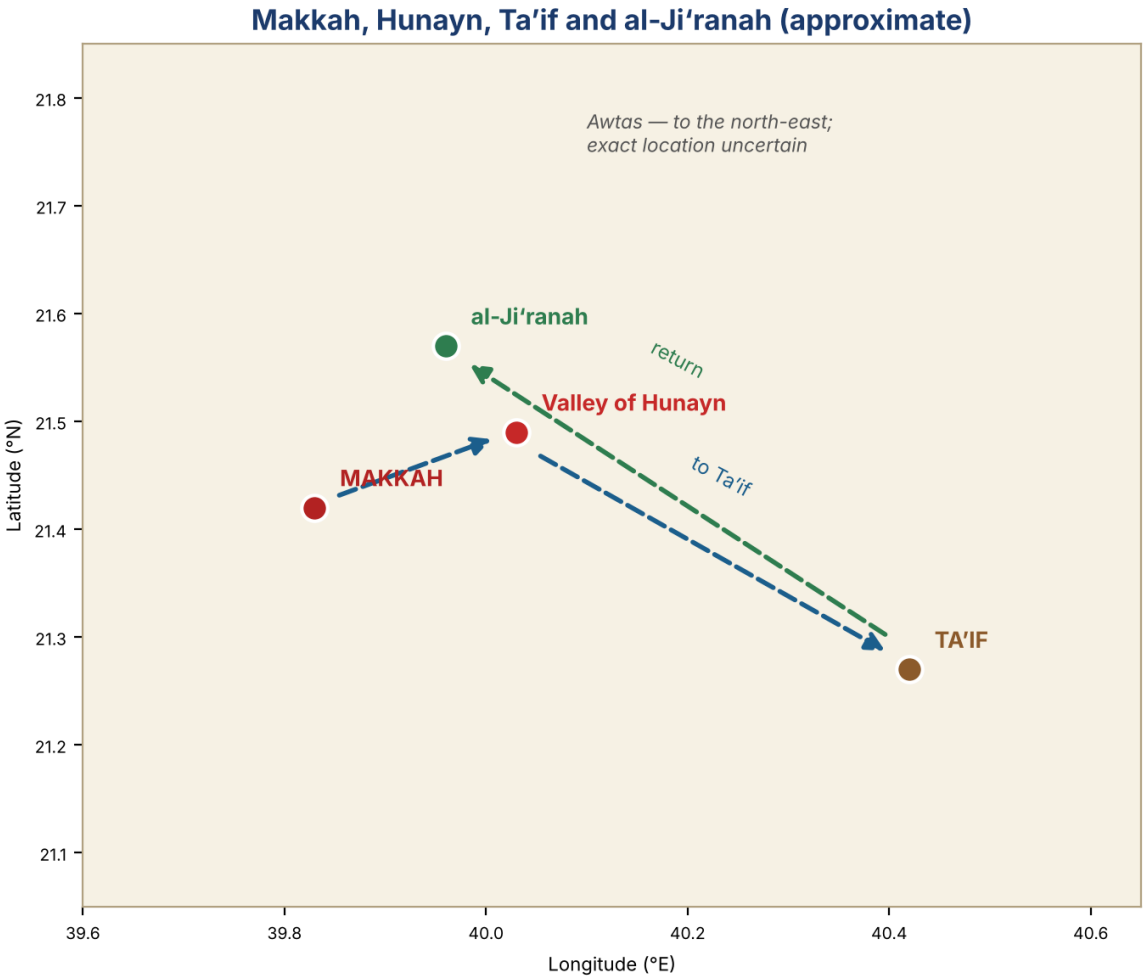
REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: Leading Another's Mount in Battle, Hadith No. 2864; also Nos. 2930, 4315–4317 and Muslim No. 1776.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2864

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH



Positions are approximate; Hunayn lies roughly 25–30 km east of Makkah.

Figure 2: Makkah, Hunayn, Ta'if and al-Ji'ranah (approximate).

Al-Bara' honestly explains the cause of the initial defeat: the Muslims were at first successful, but ***they turned to the spoils*** before the enemy was truly beaten, and were met by a rain of arrows. It recalls the archers' mistake at Uhud (Book 10), when they left the hill for the spoils.

The camels panicked and wheeled about, the front ranks — many of them newly Muslim Makkans — fell back in panic, and confusion spread through the whole army. In an instant, the army of twelve thousand broke apart. This is the moment the Qur'an describes: ***"the earth was confining for you with its vastness; then you turned back, fleeing"*** (At-Tawbah 9:25).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHY DID THE ARMY RETREAT?

How could the very army that opened Makkah without resistance break apart in an instant at Hunayn? Scholars of sirah and tafsir mention several causes, most of which are stated or indicated in the Qur'an and authentic Hadith.

CAUSE	EXPLANATION
Admiring their numbers	Stated clearly in At-Tawbah 9:25
Rushing for the spoils	Mentioned by al-Bara' (Bukhari 2864)
Ambush in a narrow valley	Hawazin's archers on the slopes
The darkness before dawn	The army entered before light (sirah books)
A mixed army	Many newly Muslim (Muslim 1809)
The enemy's archery	"Hawazin were a people of archers" (Bukhari 2864)

Notice that ***the main cause*** named by the Qur'an is not the enemy's strength, not the darkness, and not the terrain — but ***the state of the heart***: admiration of one's own numbers. The other causes were only the means by which that test came about.

The same had happened at Uhud, and Allah says of those who turned back then: ***"it was Satan who caused them to slip because of some [blame] they had earned"*** (Al 'Imran 3:155) — Tafsir Ibn Kathir 3:155.

That verse continues: ***"But Allah has already forgiven them"***. The initial defeat was not the end; it was ***a lesson***. Allah let them taste the consequence of a fault of the heart, then helped them when they returned to Him. So too in our lives: failure is often the most effective teacher.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"I AM THE PROPHET, NO LIE"

In the midst of that chaos was a sight the Companions never forgot: the Messenger of Allah ﷺ ***stayed in his place***, on his white mule, even spurring it ***towards the enemy***, calling out:

"I am the Prophet, no lie; I am the son of 'Abd al-Muttalib."

Why did he ride ***a mule***, not a swift horse? Scholars explain: a mule is not a mount for fleeing or for a swift charge. By choosing a mule, he showed that ***he had no intention of fleeing***. And by loudly proclaiming his name and lineage in the middle of the field, he made himself ***a clear target*** — so that the retreating army would know where their leader was, and return to him.

The words "I am the Prophet, no lie" also mean: ***Allah's promise to me is true***, and Allah will not abandon His Messenger. Al-Bara' said in another narration: "By Allah, when the fighting grew fierce we would shield ourselves behind him, and the bravest among us was the one who stood level with him" (Sahih Muslim 1776).

This is ***true courage***: not the absence of fear, but trust in Allah that overcomes fear. A leader is tested not when everyone follows him, but when everyone leaves him.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CALL TO THE PEOPLE OF THE SAMURAH

The Messenger of Allah ﷺ was not entirely alone. A few Companions and family members stayed by his side. His uncle ***al-'Abbas*** رضى الله عنه held the mule's bridle. Al-'Abbas himself recounts what happened next:

HADITH — SAHIH MUSLIM, NO. 1775

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ قَالَ عَبَّاسٌ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَلَمْ نُفَارِقْهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نُفَاثَةَ الْجُذَامِيُّ فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ قَالَ عَبَّاسٌ وَ أَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَكُفُّهَا إِرَادَةَ أَنْ لاَ تُسْرِعَ وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «أَىْ عَبَّاسُ نَادِ أَصْحَابَ السَّمُرَةِ». فَقَالَ عَبَّاسٌ وَكَانَ رَجُلاً صَيِّتًا فَقُلْتُ بِأَعْلَى صَوْتِي أَيْنَ أَصْحَابُ السَّمُرَةِ قَالَ فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقَرِ عَلَى أَوْلاَدِهَا. فَقَالُوا يَا لَبَّيْكَ يَا لَبَّيْكَ - قَالَ - فَاقْتَتَلُوا وَالْكُفَّارَ وَالدَّعْوَةُ فِي الأَنْصَارِ يَقُولُونَ يَا مَعْشَرَ الأَنْصَارِ يَا مَعْشَرَ الأَنْصَارِ قَالَ ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَقَالُوا يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «هَذَا حِينَ حَمِيَ الْوَطِيسُ». قَالَ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَصَيَاتٍ فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ ثُمَّ قَالَ «انْهَزَمُوا وَرَبِّ مُحَمَّدٍ». قَالَ فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى - قَالَ - فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَمَاهُمْ بِحَصَيَاتِهِ فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلاً وَأَمْرَهُمْ مُدْبِرًا.

TRANSLATION:

Kathir ibn 'Abbas said: Al-'Abbas رضى الله عنه said: I was present with the Messenger of Allah ﷺ on the day of Hunayn. Abu Sufyan ibn al-Harith ibn 'Abd al-Muttalib and I ***stayed close to the Messenger of Allah ﷺ and did not leave him***. The Messenger of Allah ﷺ was on a white mule given to him by Farwah ibn Nufathah al-Judhami. When the Muslims and the disbelievers met, the Muslims turned back in retreat. Then the Messenger of Allah ﷺ began spurring his mule ***towards the disbelievers***. Al-'Abbas said: I was holding the bridle of the mule of the Messenger of Allah ﷺ, holding it back so that it would not go too fast, and Abu Sufyan was holding the stirrup of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: **"O 'Abbas, call the people of the Samurah tree (those who pledged under it)."** Al-'Abbas — a man with a loud voice — said: So I called out at the top of my voice: "Where are the people of the Samurah?" By Allah, ***their turning back when they heard my voice was like the turning of cows to their calves***. They said: "At your service, at your service!" Then they fought the disbelievers. The call to the Ansar was: "O Ansar! O Ansar!" Then the call was narrowed to Banu al-Harith ibn al-Khazraj: "O Banu al-Harith ibn al-Khazraj!" The Messenger of Allah ﷺ, on his mule, looked at their fighting as one stretching his neck, and said: ***"Now the oven is blazing (the battle is at its height)."*** Then the Messenger of Allah ﷺ took some pebbles and threw them at the faces of the disbelievers, then said: **"They are defeated, by the Lord of Muhammad!"** Al-'Abbas said: I went to look, and the fighting seemed as it had been. By Allah, no sooner had he thrown his pebbles at them than I kept seeing their edge blunted and their affair turning back.

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu at-Tahir Ahmad ibn 'Amr ibn Sarh, from 'Abdullah ibn Wahb, from Yunus ibn Yazid al-Ayli, from Ibn Shihab az-Zuhri, from Kathir ibn 'Abbas ibn 'Abd al-Muttalib, from al-'Abbas ibn 'Abd al-Muttalib رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Battle of Hunayn, Hadith No. 1775.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1775a

LESSONS FROM THIS HADITH

Who were ***the people of the Samurah***? They were the Companions who pledged to the Messenger of Allah ﷺ beneath the samurah tree at Hudaybiyah — ***the Pledge of Ridwan*** (Book 15) — promising not to flee. The Messenger of Allah ﷺ chose that call because it reminded them of ***their promise to Allah***. And they came back as cows return to their calves — full of love and in haste.

The call was then directed to ***the Ansar***, and finally to ***Banu al-Harith ibn al-Khazraj***. The increasingly specific call touched each group's sense of responsibility. In chaos, a general call is easily ignored; a call by one's own clan's name touches the heart.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A HANDFUL OF DUST

When the Companions returned and the fighting reached its height, the Messenger of Allah ﷺ did something that recalled the Battle of Badr. Salamah ibn al-Akwa' رضى الله عنه relates:

HADITH — SAHIH MUSLIM, NO. 1777

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي قَالَ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُنَيْنًا فَلَمَّا وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ فَأَعْلُو ثَنِيَّةً فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ فَأَرْمِيهِ بِسَهْمٍ فَتَوَارَى عَنِّي فَمَا دَرَيْتُ مَا صَنَعَ وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَى فَالْتَقَوْا هُمْ وَصَحَابَةُ النَّبِيِّ صلى الله عليه وسلم فَوَلَّى صَحَابَةُ النَّبِيِّ صلى الله عليه وسلم وَأَرْجِعُ مُنْهَزِمًا وَعَلَىَّ بُرْدَتَانِ مُتَّزِرًا بِإِحْدَاهُمَا مُرْتَدِيًا بِالأُخْرَى فَاسْتَطْلَقَ إِزَارِي فَجَمَعْتُهُمَا جَمِيعًا وَمَرَرْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مُنْهَزِمًا وَهُوَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «لَقَدْ رَأَى ابْنُ الأَكْوَعِ فَزَعًا». فَلَمَّا غَشُوا رَسُولَ اللَّهِ صلى الله عليه وسلم نَزَلَ عَنِ الْبَغْلَةِ ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الأَرْضِ ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ فَقَالَ «شَاهَتِ الْوُجُوهُ». فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا إِلاَّ مَلأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ فَوَلَّوْا مُدْبِرِينَ فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ وَقَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ.

TRANSLATION:

Iyas ibn Salamah narrated from his father (Salamah ibn al-Akwa' رضى الله عنه), who said: We fought alongside the Messenger of Allah ﷺ at Hunayn. When we faced the enemy, I advanced and climbed a small hill. A man from the enemy came at me; I shot an arrow at him and he disappeared from me, and I did not know what became of him. I looked at the people, and suddenly they appeared from another hill and clashed with the Companions of the Prophet ﷺ, and the Companions of the Prophet ﷺ turned back. I too came back retreating, wearing two garments, one as a lower wrap and the other over my shoulders. My lower wrap came loose, so I gathered both together. I passed the Messenger of Allah ﷺ while retreating, and he was on his grey mule. The Messenger of Allah ﷺ said: **"Ibn al-Akwa' has seen something frightening."** When they closed in on the Messenger of Allah ﷺ, he got down from the mule, then ***took a handful of dust from the ground***, faced them with it and said: ***"May the faces be disfigured!"*** And there was not a single one of them

whom Allah created but his eyes were filled with dust from that handful. They turned and fled, and Allah, Mighty and Majestic, defeated them, and the Messenger of Allah ﷺ divided their spoils among the Muslims.

CHAIN OF NARRATION: Narrated by Imam Muslim: from Zuhayr ibn Harb, from 'Umar ibn Yunus al-Hanafi, from 'Ikrimah ibn 'Ammar, from Iyas ibn Salamah, from his father Salamah ibn al-Akwa' رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Battle of Hunayn, Hadith No. 1777.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1777

LESSONS FROM THIS HADITH

The same had happened at Badr, and Allah says about it: ***"And you threw not, [O Muhammad], when you threw, but it was Allah who threw"*** (Al-Anfal 8:17) — Tafsir Ibn Kathir 8:17.

A handful of dust could not reach the eyes of thousands by ordinary human strength. It was ***a miracle***: the Messenger of Allah ﷺ performed a small act, and Allah brought about the result. This is a lesson for us: ***do what you are able to***, however small it seems, and leave the outcome to Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TRANQUILLITY AND UNSEEN SOLDIERS

The Qur'an explains what truly lay behind the victory of Hunayn. After the verse mentioning admiration of numbers and the initial rout, Allah says:

"Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see" (At-Taubah 9:26) — Tafsir Ibn Kathir 9:26.

Notice the order of the verse: ***tranquillity (sakinah) came down first upon the Messenger of Allah*** ﷺ,

then upon the believers. He was calm when everyone panicked, and that calm spread to the Companions who returned. Only then came ***the unseen soldiers*** — the angels. Victory began within the heart.

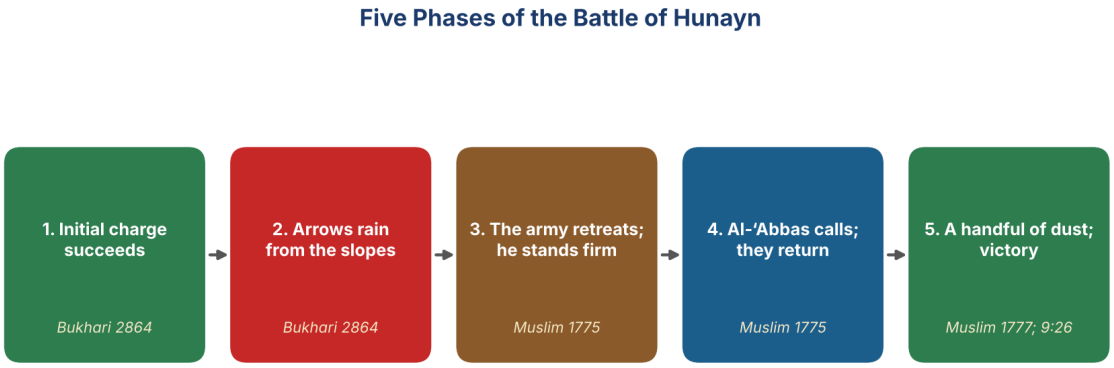


Figure 3: Five phases of the Battle of Hunayn.

The following verse opens a door of hope: ***"Then Allah will accept repentance after that for whom He wills"*** (At-Tawbah 9:27). Many of those who fought the Muslims at Hunayn later embraced Islam — including Malik ibn 'Awf himself. Allah did not close His door even to yesterday's enemy.

For us today, ***sakinah*** is the gift most needed in times of trial: in loss, illness or failure. That tranquillity does not come from outward circumstances, but from our bond with Allah — through prayer, remembrance and trust.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THREE VERSES ON HUNAYN

Surat at-Tawbah is among the last surahs revealed, and it names Hunayn. Three consecutive verses (9:25–27) sum up the whole story briefly yet profoundly. Let us reflect on each part.

"Allah has already given you victory in many regions." The verse begins by recalling blessings: Badr, al-Khandaq, Khaybar, Makkah — all victories from Allah. Ibn Kathir explains that this verse reminds the Muslims that ***those victories came from Allah***, not from their numbers or equipment.

"…and the earth was confining for you with its vastness." This image is exact: Wadi Hunayn was a broad valley, but in their fear it felt narrow, as if there were nowhere to flee. So it is when a person's heart relies on other than Allah — the wide world feels narrow.

"Then Allah sent down His tranquillity upon His Messenger." The same word — sakinah — is used for the event in the Cave of Thawr during the Hijrah: ***"And Allah sent down his tranquillity upon him and supported him with angels you did not see"*** (At-Tawbah 9:40) — Tafsir Ibn Kathir 9:40.

In the cave, the Messenger of Allah ﷺ was alone with Abu Bakr; at Hunayn, he was surrounded by a handful of Companions amid a retreating army. In both cases, ***tranquillity and unseen soldiers*** came down from Allah. It shows that Allah's help does not depend on numbers — whether two men in a cave or twelve thousand in a valley.

And the third verse closes the story with mercy: ***"Then Allah will accept repentance after that for whom He wills"*** (At-Tawbah 9:27) — Tafsir Ibn Kathir 9:27.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HONESTY OF SALAMAH IBN AL-AKWA'

The Hadith of Salamah ibn al-Akwa' contains something remarkable: ***an honest confession*** by a Companion of his own weakness. Salamah was among the bravest Companions — at Dhu Qarad he chased raiders alone on foot and shot them with arrows. Yet of Hunayn he says plainly: ***"I came back retreating"***, and even recounts how his lower garment came loose.

The Messenger of Allah ﷺ saw him and said: ***"Ibn al-Akwa' has seen something frightening."*** He did not scold or shame him, but ***understood*** that the fear had a cause. This is a leader's compassion towards a follower who faltered in a critical moment.

Honesty like this is ***the foundation of trust in the Companions' narrations***. They did not hide their own weaknesses to appear great. If they were honest about their own faults, we can be all the more confident of their honesty in narrating the words of the Messenger of Allah ﷺ. Hadith scholars cite this among the signs of the Companions' ***'adalah*** (uprightness and integrity).

The lesson for us: ***admitting a mistake is not weakness***. The one brave enough to admit his faults is the one most able to improve himself.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU SUFYAN IBN AL-HARITH: A LOYAL COUSIN

In both the Hadith of al-Bara' and of al-'Abbas, one name appears at the side of the Messenger of Allah ﷺ: ***Abu Sufyan ibn al-Harith ibn 'Abd al-Muttalib*** رضى الله عنه — holding the bridle and stirrup of his mule when many retreated.

Who was he? He was ***the Prophet's ﷺ cousin*** and foster-brother, who for twenty years had opposed him and mocked him in verse. Only a few weeks earlier, at Niq al-'Uqab, he had come seeking forgiveness with the words of Yusuf's brothers (Book 20). Now, at the most critical moment, he ***did not move a single step*** from his side.

> **SIRAH NOTE: THE PROPHET'S ﷺ PRAISE**
>
> The sirah authors relate that Abu Sufyan ibn al-Harith was so ashamed of his past that ***he never raised his gaze*** to the face of the Messenger of Allah ﷺ out of shyness. The Messenger of Allah ﷺ loved him dearly, and it is reported that he said he would be among the people of Paradise. As death approached, he told his family: "Do not weep for me; by Allah, I have not committed a sin since I embraced Islam."
>
> These details are ***from the sirah books and biographies of the Companions***; his steadfastness at Hunayn is authentic in Sahih al-Bukhari and Sahih Muslim.
>
> **REFERENCES:**
> Ibn Hajar, al-Isabah — biography of Abu Sufyan ibn al-Harith.

The lesson: ***the past does not determine the future***. The man who opposed the longest became among the most loyal. True repentance transforms a person from within, and loyalty is proven at the hardest moment.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

UMM SULAYM AND HER DAGGER

Hunayn also witnessed a woman's courage. Anas ibn Malik رضى الله عنه tells of his own mother, ***Umm Sulaym*** رضى الله عنها:

HADITH — SAHIH MUSLIM, NO. 1809

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَرًا فَكَانَ مَعَهَا فَرَآهَا أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ أُمُّ سُلَيْمٍ مَعَهَا خِنْجَرٌ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم «مَا هَذَا الْخِنْجَرُ». قَالَتِ اتَّخَذْتُهُ إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ. فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضْحَكُ قَالَتْ يَا رَسُولَ اللَّهِ اقْتُلْ مَنْ بَعْدَنَا مِنَ الطُّلَقَاءِ انْهَزَمُوا بِكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «يَا أُمَّ سُلَيْمٍ إِنَّ اللَّهَ قَدْ كَفَى وَأَحْسَنَ». وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا إِسْحَاقُ بْنُ، عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ حَدِيثِ ثَابِتٍ.

TRANSLATION:

Anas رضى الله عنه narrated that ***Umm Sulaym took a dagger on the day of Hunayn***, and kept it with her. Abu Talhah saw her and said: "O Messenger of Allah, here is Umm Sulaym with a dagger." The Messenger of Allah ﷺ asked her: **"What is this dagger for?"** She said: "I took it so that if any idolater comes near me, I will rip open his belly with it." ***And the Messenger of Allah ﷺ began to laugh.*** She said: "O Messenger of Allah, kill those after us among the tulaqa' (the newly freed Makkans) who fled from you." The Messenger of Allah ﷺ said: ***"O Umm Sulaym, Allah has sufficed and done well."*** (Imam Muslim also narrated it through another chain from Anas with the same meaning.)

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Yazid ibn Harun, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: Women Taking Part in Campaigns with Men, Hadith No. 1809.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1809a

LESSONS FROM THIS HADITH

The women Companions took part in campaigns ***to give water, treat the wounded and support the army***. Umm Sulaym went further: she was ready ***to defend herself*** if attacked. In the chaos of Hunayn, when many men retreated, such a woman's courage became an example.

Umm Sulaym was a remarkable woman in Islamic history. It was she who gave her son ***Anas*** to serve the Messenger of Allah ﷺ as a child, and her ***dowry*** when she married Abu Talhah was Abu Talhah's own Islam. The Prophet's ﷺ laughter at her answer shows his ***appreciation and warmth*** towards her spirit.

Note too the Prophet's ﷺ answer when Umm Sulaym asked that those who fled be punished: ***"Allah has sufficed and done well."*** He did not punish those who retreated in panic, since Allah had granted victory. Forgiveness and patience towards new Muslims came before punishment.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABU QATADAH AND THE SLAIN ENEMY'S SPOILS

Also on the day of Hunayn, the Messenger of Allah ﷺ established a new ruling in war. ***Abu Qatadah al-Ansari*** رضى الله عنه, the Prophet's ﷺ famous horseman, recounts his experience:

HADITH — SAHIH AL-BUKHARI, NO. 3142

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ، فَاسْتَدَرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ». فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ» فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ الثَّالِثَةَ مِثْلَهُ فَقَالَ رَجُلٌ صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلَبُهُ عِنْدِي فَأَرْضِهِ عَنِّي. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ ـ رضى الله عنه لاَهَا اللَّهِ إِذًا يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم يُعْطِيكَ سَلَبَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم «صَدَقَ». فَأَعْطَاهُ فَبِعْتُ الدِّرْعَ، فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ.

TRANSLATION:

Abu Qatadah رضى الله عنه said: We went out with the Messenger of Allah ﷺ in the year of Hunayn. When we met (the enemy), the Muslims ***wheeled about (in retreat)***. I saw a man of the idolaters on top of a Muslim. I circled round until I came at him from behind and struck him with the sword on the sinew of his shoulder. He turned on me and squeezed me so hard that I felt the smell of death, then death overtook him and he let me go. I caught up with 'Umar ibn al-Khattab and asked: "What is wrong with the people?" He said: ***"It is Allah's decree."*** Then the people came back, and the Prophet ﷺ sat and said: **"Whoever has killed an enemy and has proof of it, his belongings (salab) are his."** I stood and said: "Who will bear witness for me?" then sat down. He said the same again, and I stood and said: "Who will bear witness for me?" then sat down. Then he said it a third time. A man said: "He has spoken the truth, O Messenger of Allah, and the belongings are

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

with me, so satisfy him on my behalf." Abu Bakr as-Siddiq رضى الله عنه said: ***"No, by Allah! He would never deliberately take from one of Allah's lions who fights for Allah and His Messenger ﷺ and give you his spoils."*** The Prophet ﷺ said: **"He has spoken the truth."** So he gave them to me. I sold the armour and with it bought an orchard among Banu Salimah. ***It was the first property I acquired in Islam.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Maslamah al-Qa'nabi, from Malik ibn Anas, from Yahya ibn Sa'id al-Ansari, from 'Umar ibn Kathir ibn Aflah, from Abu Muhammad Nafi', freedman of Abu Qatadah, from Abu Qatadah al-Ansari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Chapter: Not Taking the Fifth from Slain Enemies' Belongings, Hadith No. 3142; also No. 4321 and Muslim No. 1751.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3142

LESSONS FROM THIS HADITH

This story teaches ***justice in distributing rights***: each is given his due based on evidence. It also shows Abu Bakr's courage in ***defending another's right***, and the openness of the Messenger of Allah ﷺ in accepting his Companion's view. Abu Qatadah later sold those belongings and bought an orchard — ***the first property*** he owned in Islam.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WOMEN AND HIRED MEN ARE NOT KILLED

Even in the heat of war, the Messenger of Allah ﷺ did not allow his army to transgress. ***Rabah ibn ar-Rabi'*** رضى الله عنه narrated that in one campaign, people gathered around something. The Messenger of Allah ﷺ sent someone to look; he returned and said: "A woman has been killed." He said: ***"This woman was not one who fought."*** Then he sent someone to ***Khalid ibn al-Walid***, who led the vanguard: ***"Tell Khalid: Do not kill women and do not kill hired men ('asif)."*** (Sunan Abi Dawud 2669, graded sahih by al-Albani)

The sirah authors mention that this took place at Hunayn, and Khalid ibn al-Walid did lead the vanguard in that battle. This Hadith reaffirms the principle discussed in Book 20: ***non-combatant civilians may not be killed***, including women, children and hired labourers who merely tend livestock or goods.

Note the Prophet's ﷺ reasoning: ***"This woman was not one who fought."*** The criterion in Islam is not a person's religion or tribe, but ***whether they fight us or not***. This principle preceded modern international humanitarian law by more than a thousand years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AWTAS AND THE PRAYER FOR ABU 'AMIR

After the defeat at Hunayn, the Hawazin army split into three: some fled to ***Ta'if***, some to ***Nakhlah***, and some to ***Awtas***. The Messenger of Allah ﷺ sent detachments after them. Abu Musa al-Ash'ari رضى الله عنه recounts what happened to the detachment sent to Awtas:

HADITH — SAHIH AL-BUKHARI, NO. 4323

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ لَمَّا فَرَغَ النَّبِيُّ صلى الله عليه وسلم مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ، فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. قَالَ أَبُو مُوسَى وَبَعَثَنِي مَعَ أَبِي عَامِرٍ فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ يَا عَمِّ مَنْ رَمَاكَ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ ذَاكَ قَاتِلِي الَّذِي رَمَانِي. فَقَصَدْتُ لَهُ فَلَحِقْتُهُ فَلَمَّا رَآنِي وَلَّى فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ أَلاَ تَسْتَحِي، أَلاَ تَثْبُتُ. فَكَفَّ فَاخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ ثُمَّ قُلْتُ لأَبِي عَامِرٍ قَتَلَ اللَّهُ صَاحِبَكَ. قَالَ فَانْزِعْ هَذَا السَّهْمَ فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ. قَالَ يَا ابْنَ أَخِي أَقْرِئِ النَّبِيَّ صلى الله عليه وسلم السَّلاَمَ، وَقُلْ لَهُ اسْتَغْفِرْ لِي. وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكَثَ يَسِيرًا ثُمَّ مَاتَ، فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقَالَ قُلْ لَهُ اسْتَغْفِرْ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ». وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ ثُمَّ قَالَ «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ وَلِي فَاسْتَغْفِرْ. فَقَالَ «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيمًا». قَالَ أَبُو بُرْدَةَ إِحْدَاهُمَا لأَبِي عَامِرٍ وَالأُخْرَى لأَبِي مُوسَى.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه said: When the Prophet ﷺ had finished with Hunayn, he sent ***Abu 'Amir*** at the head of an army to ***Awtas***. He met Durayd ibn as-Simmah; Durayd was killed and Allah defeated his companions. Abu Musa said: He sent me with Abu 'Amir. Abu 'Amir was shot in his knee — a man of Banu Jusham shot him with an arrow which lodged in his knee. I went to him and said: "O uncle, who shot you?" He pointed and said: "That is my killer, the one who shot me." I went after him; when he saw me he turned and fled. I followed him saying: "Are you not ashamed? Will you not stand firm?" He stopped, and we

exchanged two sword blows, and I killed him. I said to Abu 'Amir: "Allah has killed the one who shot you." He said: "Pull out this arrow." I pulled it out, and fluid flowed from it. He said: ***"O my nephew, convey my greetings to the Prophet ﷺ and tell him: Ask forgiveness for me."*** Abu 'Amir appointed me in his place over the men. He lingered a little while, then died. I returned and went in to the Prophet ﷺ in his house. He was lying on a bed woven of ropes with a mattress on it, and ***the weave of the bed had left marks on his back and sides***. I told him our news and the news of Abu 'Amir, and his message: "Tell him: Ask forgiveness for me." He called for water, performed ablution, then raised his hands and said: **"O Allah, forgive 'Ubayd Abu 'Amir."** I saw the whiteness of his armpits. Then he said: **"O Allah, place him on the Day of Resurrection above many of Your creation among people."** I said: "And for me, ask forgiveness." He said: **"O Allah, forgive 'Abdullah ibn Qays his sin, and admit him on the Day of Resurrection to an honourable place."** Abu Burdah said: One of the two prayers was for Abu 'Amir and the other for Abu Musa.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu Usamah Hammad ibn Usamah, from Burayd ibn 'Abdullah, from Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Expedition of Awtas, Hadith No. 4323; also Muslim No. 2498.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4323

LESSONS FROM THIS HADITH

This Hadith contains several moving images. First, ***Abu 'Amir's last request***: he asked not for wealth or praise, but only for ***a prayer of forgiveness*** from the Messenger of Allah ﷺ. Second, ***the simplicity of the Prophet's ﷺ life***: the leader of all Arabia slept on a bed of woven rope that left marks on his back.

Third, ***the way the Messenger of Allah ﷺ prayed***: he first performed ablution, then ***raised both hands*** so high that the whiteness of his armpits showed — a sign of earnestness in prayer. And fourth, ***Abu Musa's quick thinking***: he did not miss the chance to ask a prayer for himself too. We too should earnestly seek the prayers of righteous people, and pray for our brothers who have passed on.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DURAYD IBN AS-SIMMAH: THE OLD WARRIOR

Abu Musa's Hadith mentions briefly that at Awtas, ***"Durayd ibn as-Simmah was killed"***. Who was he, and why is his name remembered?

SIRAH NOTE: AN OLD WARRIOR OF BANU JUSHAM

Durayd ibn as-Simmah was ***a famous Arab poet and warrior*** of the pre-Islamic era, from the tribe of Banu Jusham (Hawazin). At the time of Hunayn he was very old — some reports put his age at over a hundred — and blind. He was carried to the battlefield in a litter solely for ***his experience and counsel***.

After Hawazin's defeat, a young Muslim named ***Rabi'ah ibn Rufay'*** came upon him and killed him. It is related that Durayd said to him: "Go back to your mother and tell her you killed Durayd ibn as-Simmah." When Rabi'ah told his mother, she said: "By Allah, he once freed three of your mothers (grandmothers) from captivity."

This story is ***a sirah report***; Durayd's death at Awtas is authentic in Sahih al-Bukhari 4323.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Kathir, al-Bidayah wa an-Nihayah — the story of Durayd ibn as-Simmah.

Durayd's story holds two contrasting lessons. First, ***wisdom without faith does not save***: Durayd saw Malik's error clearly, yet he himself died in disbelief after living over a hundred years. A long life and wide experience are of no use if they do not lead to Allah.

Second, ***good deeds are remembered even from an enemy***: Rabi'ah's mother acknowledged Durayd's kindness in freeing the women of her people. Islam teaches us to be fair in judging people, including acknowledging an enemy's good. Allah says: "Do not let the hatred of a people prevent you from being just" (Al-Ma'idah 5:8).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TA'IF TEN YEARS EARLIER

The remnants of Hawazin with Malik ibn 'Awf took refuge in the fortified city of ***Ta'if***. The Messenger of Allah ﷺ marched there. For him, Ta'if was no strange city — it held one of the bitterest memories of his life.

'A'ishah رضى الله عنها once asked the Messenger of Allah ﷺ about the hardest day of his life. His answer takes us back to Ta'if:

HADITH — SAHIH AL-BUKHARI, NO. 3231

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ صلى الله عليه وسلم هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ قَالَ «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ، فَقَالَ ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمِ الأَخْشَبَيْنِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا».

TRANSLATION:

'A'ishah رضى الله عنها, wife of the Prophet ﷺ, asked the Prophet ﷺ: "Have you ever had a day harder than the day of Uhud?" He said: **"I suffered from your people what I suffered, and the hardest I suffered from them was the day of al-'Aqabah, when I presented myself to Ibn 'Abd Yalil ibn 'Abd Kulal, and he did not respond to what I wanted. I went away deeply distressed, walking without direction, and did not come to myself until I was at Qarn ath-Tha'alib. I raised my head, and there was a cloud shading me. I looked, and in it was Jibril. He called me and said: Allah has heard what your people said to you and how they answered you, and He has sent you the angel of the mountains for you to command him as you wish concerning them. The angel of the mountains called me, greeted me, then said: O Muhammad, it is as you wish; if you wish, I will bring the two mountains (al-Akhshabayn) down upon**

them." The Prophet ﷺ said: "Rather, I hope that Allah will bring forth from their descendants those who worship Allah alone, associating nothing with Him."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from 'Abdullah ibn Wahb, from Yunus ibn Yazid al-Ayli, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Creation, Chapter: When One of You Says Amin, Hadith No. 3231; also No. 7389 and Muslim No. 1795.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3231

LESSONS FROM THIS HADITH

That event took place some ***ten years earlier***, in the Year of Sorrow (Book 5). Now he returned to Ta'if not as a rejected preacher, but as the leader of a great army. Would he take revenge? The following chapters answer — and the answer was the same as ten years before: ***hope, not revenge***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SIEGE OF TA'IF

Ta'if was a city surrounded by ***strong walls and forts***, with food supplies for a long time. Its people, Thaqif, were renowned archers. The Muslims besieged the city, and according to the sirah books, they used ***the manjaniq (catapult)*** and ***the dabbabah (wooden siege shelter)*** for the first time in Islamic history. But the forts of Ta'if could not be breached, and many Companions were wounded by arrows from the walls.

The length of the siege is reported differently: the sirah books mention about twenty days, while in one narration of Sahih Muslim, Anas رضى الله عنه mentions forty nights (Sahih Muslim 1059). Finally the Messenger of Allah ﷺ made a decision. 'Abdullah ibn 'Umar رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4325

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ لَمَّا حَاصَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا قَالَ «إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ». فَثَقُلَ عَلَيْهِمْ وَقَالُوا نَذْهَبُ وَلاَ نَفْتَحُهُ ـ وَقَالَ مَرَّةً نَقْفُلُ ـ فَقَالَ «اغْدُوا عَلَى الْقِتَالِ». فَغَدَوْا فَأَصَابَهُمْ جِرَاحٌ فَقَالَ «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ». فَأَعْجَبَهُمْ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم، وَقَالَ سُفْيَانُ مَرَّةً فَتَبَسَّمَ. قَالَ قَالَ الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ الْخَبَرَ كُلَّهُ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: When the Messenger of Allah ﷺ besieged Ta'if and gained nothing from them, he said: **"We are returning, if Allah wills."** It weighed heavily on them, and they said: "Shall we go without conquering it?" He said: **"Go out to fight in the morning."** They went out in the morning and many were wounded. He said: **"We are returning tomorrow, if Allah wills."** This pleased them, ***and the Prophet ﷺ laughed*** (in another narration from Sufyan: smiled).

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Abu al-'Abbas ash-Sha'ir al-A'ma, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Expedition of Ta'if, Hadith No. 4325; also Nos. 6086, 7480 and Muslim No. 1778.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4325

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH

The decision to ***withdraw*** from Ta'if was not a defeat, but ***wisdom***. The Messenger of Allah ﷺ saw that continuing the siege would only add casualties without result, while Ta'if would come to Islam on its own in time. And that is exactly what happened: a year later, Thaqif sent a delegation to Madinah and embraced Islam (Book 26).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A LEADER'S SMILE

Ibn 'Umar's Hadith about the siege of Ta'if holds a subtle lesson in leadership. When the Messenger of Allah ﷺ first proposed returning, the Companions ***found it hard*** — they wanted to keep fighting and open Ta'if. The Messenger of Allah ﷺ did not force them. He said: "Go out to fight in the morning."

They fought, and ***many were wounded***. Having tasted the hardship themselves, when he said again, "We are returning tomorrow, in sha Allah," they accepted it gladly. ***Then the Messenger of Allah ﷺ laughed.*** He laughed at the change in their hearts — from reluctance to gladness at the very same decision.

The lesson for every leader, parent and teacher: sometimes ***people need to experience things themselves*** before they can accept a decision. The Messenger of Allah ﷺ gave the Companions room to try, without scolding or belittling them. And he met the situation with ***a smile***, not frustration.

Note too his words: ***"in sha Allah"***. Even as the leader making the decision, he always tied his plans to Allah's will. This is the etiquette Allah taught in Surat al-Kahf 18:23–24.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THOSE WHO CAME DOWN FROM THE FORT

During the siege, the Messenger of Allah ﷺ proclaimed: any ***slave*** inside Ta'if who came down to the Muslims would be ***free***. Several slaves answered the call and came down from the fort.

One of them was ***Nufay' ibn al-Harith***, who came down from the fort of Ta'if using ***a pulley (bakrah)***, and was thereafter known as ***Abu Bakrah***. Sahih al-Bukhari mentions him as "the one who climbed (down) the fort of Ta'if" and came to the Prophet ﷺ (Sahih al-Bukhari 4326). He later became a Companion who narrated many Hadith.

SIRAH NOTE: FREEDOM FOR THE SLAVES

The sirah authors relate that some ***twenty-three slaves*** came down from Ta'if. The Messenger of Allah ﷺ freed them all, and entrusted each to a Companion to support and teach the religion. When Thaqif later embraced Islam, they asked for the slaves back, but the Messenger of Allah ﷺ refused: ***"They are those whom Allah has freed."***

These numbers and details are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, al-Isabah — biography of Abu Bakrah Nufay' ibn al-Harith.

This event shows that Islam ***opened the door to freedom*** even in the midst of war. A slave who came down from a fort by a pulley became a Companion of the Messenger of Allah ﷺ, a narrator of Hadith, and his name endures in history. Islam judges people by their faith, not their social status.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

"O ALLAH, GUIDE THAQIF"

Many Companions were wounded by Thaqif's arrows from the walls of Ta'if. Some asked the Messenger of Allah ﷺ to pray against Thaqif. What was his answer?

SIRAH NOTE: "O ALLAH, GUIDE THAQIF"

Jabir رضى الله عنه narrated that the Companions said: "O Messenger of Allah, the arrows of Thaqif have burned (wounded) us, so pray against them." He prayed: ***"O Allah, guide Thaqif."*** (Jami' at-Tirmidhi 3942)

Imam at-Tirmidhi graded it ***hasan sahih gharib***, but some scholars, including Shaykh al-Albani, graded its chain ***weak*** because Abu az-Zubayr narrated it with 'an'anah. So it is placed in this Note. Yet its meaning agrees with the authentic Hadith about Ta'if (Sahih al-Bukhari 3231) and his prayer for the tribe of Daws: "O Allah, guide Daws" (Sahih al-Bukhari 2937).

REFERENCES:
al-Albani, Da'if Sunan at-Tirmidhi.

Whether with this wording or not, the Prophet's ﷺ ***attitude*** towards Ta'if is clear in the authentic Hadith: he never prayed for their destruction, but ***hoped for their guidance*** and that of their descendants. And that hope was fulfilled: Thaqif embraced Islam soon after, and when many Arab tribes apostatised after the Prophet's ﷺ passing, ***Thaqif remained firm in Islam***.

The lesson: when hurt, ***pray for guidance, not destruction***. Those who hurt us today may become our brothers in faith tomorrow.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CAPTIVES AND SPOILS

Malik ibn 'Awf's decision to bring families and wealth to the battlefield ended in disaster for Hawazin. All their ***women, children and livestock*** fell into the Muslims' hands. Anas رضى الله عنه narrated that Hawazin came with their children, women, camels and sheep, arranged in ranks to display their great numbers (Sahih Muslim 1059).

> **SIRAH NOTE: THE NUMBERS OF CAPTIVES AND SPOILS**
>
> The sirah books state that the captives numbered about ***six thousand***, with ***twenty-four thousand camels***, more than ***forty thousand sheep***, and ***four thousand uqiyah of silver***. All were gathered and kept at ***al-Ji'ranah***, a place between Makkah and Ta'if.
>
> These figures are ***sirah reports*** (among others from al-Waqidi and Ibn Sa'd), and may be estimates.
>
> **REFERENCES:**
>
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.
>
> al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra.

What did the Messenger of Allah ﷺ do with such vast wealth? He ***delayed its distribution*** for some days, hoping Hawazin would come in repentance so that their families could be returned. The story of the distribution at al-Ji'ranah — including the gifts to the Qurashi nobles, the disappointment of some Ansar, and the Prophet's ﷺ sermon that made them weep — will be told in ***Book 23***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A MOTHER SEARCHING FOR HER CHILD

Amid the thousands of Hawazin captives, a small scene took place that the Messenger of Allah ﷺ turned into a great lesson about ***Allah's mercy***. 'Umar ibn al-Khattab رضى الله عنه relates that captives were brought to the Prophet ﷺ. Suddenly a woman among them was ***searching***, her breasts full of milk. Whenever she found an infant among the captives, she took it, pressed it to her and nursed it.

The Prophet ﷺ asked the Companions: ***"Do you think this woman would throw her child into the fire?"*** They said: "No, by Allah, not while she is able not to." He said: ***"Allah is more merciful to His servants than this woman is to her child."*** (Sahih al-Bukhari 5999)

Ibn Hajar in Fath al-Bari mentions that the captives in this Hadith were ***the captives of Hawazin*** after Hunayn. Picture the scene: after a fierce battle, amid grief and loss, the Messenger of Allah ﷺ ***noticed a mother searching for her child*** — and made it a way to introduce his Companions to Allah's boundless love.

The lesson: ***Allah's mercy is wider than a mother's love***. A mother who lost her child would nurse any infant she found; how then is Allah towards His servant who returns to Him? Never despair of Allah's mercy, however far we have strayed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TRUST IN THE SPOILS OF WAR

The spoils of Hunayn were vast — perhaps the greatest the Muslims had yet gained. Great wealth brings a great test: ***the temptation to take something before it is divided***, which Islam calls ***ghulul*** (embezzling from the spoils).

The Messenger of Allah ﷺ gave a very severe warning about ghulul. Abu Hurairah رضى الله عنه narrated that he stood and addressed them, mentioned ghulul and stressed its gravity, then said he did not wish to see anyone come on the Day of Resurrection ***carrying on his neck*** a camel, horse or sheep he had taken by fraud, saying: "O Messenger of Allah, help me!" He would answer: ***"I have no power to help you at all; I conveyed (the message) to you."*** (Sahih al-Bukhari 3073)

SIRAH NOTE: A SINGLE CAMEL HAIR

'Amr ibn Shu'ayb narrated from his father, from his grandfather, that after Hunayn the Messenger of Allah ﷺ took ***a single hair*** from a camel's hump and said: ***"O people, I have no share in these spoils of yours — not even as much as this hair — except the fifth, and the fifth is returned to you. So return even thread and needle."*** (Sunan Abi Dawud 2694)

This Hadith is graded ***hasan*** by al-Albani; so it is placed in this Note.

REFERENCES:
al-Albani, Sahih Sunan Abi Dawud.

See ***the trustworthiness of the Messenger of Allah*** ﷺ. A leader with authority over thousands of camels and sheep declared that he himself had no right to even a single hair, except the share Allah had set — and even that was spent on the community. Whoever holds public wealth in trust — in a company, mosque, association or government — should remember the single camel hair of Hunayn.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ASH-SHAYMA': A FOSTER SISTER

Among the captives of Hawazin was an old woman who claimed something astonishing: she was ***a foster sister*** of the Messenger of Allah ﷺ.

SIRAH NOTE: THE SPREAD CLOAK

The sirah authors relate that ***ash-Shayma' bint al-Harith***, daughter of Halimah as-Sa'diyyah, was brought as a captive and treated roughly. She said: "I am your companion's foster sister." When brought to the Messenger of Allah ﷺ, she showed ***a bite mark*** on her back — the mark of his bite as a child when she carried him.

The Messenger of Allah ﷺ recognised her, then ***spread out his cloak*** and seated her on it. He gave her a choice: to stay with him in honour, or return to her people with gifts. She chose to return, and he gave her many gifts.

This story is ***a sirah report*** (among others from Ibn Ishaq and al-Bayhaqi) and its chain ***is debated***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expeditions of Hunayn and Ta'if; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Bayhaqi, Dala'il an-Nubuwwah.

Though the chain of this story is debated, it agrees with the Prophet's ﷺ established character: he ***greatly honoured his foster family***. Authentic Hadith state that fosterage makes unlawful what blood kinship makes unlawful (Sahih al-Bukhari 2645) — a very close bond in Islam.

The lesson: ***never forget those who once did us good***, even in childhood, even long ago. The Messenger of Allah ﷺ, as supreme leader of Arabia, still spread his cloak for a foster sister from a poor Bedouin village.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BADR AND HUNAYN

The Qur'an names Hunayn, just as it names Badr. Comparing these two battles gives a very clear lesson about ***the source of victory***:

BADR (2 AH)	HUNAYN (8 AH)
313 men, ill-equipped	12,000 men, fully armed
Felt weak, relied on Allah	Impressed by their own numbers
Victorious from the start	Defeated at first, victorious later
He prayed earnestly	He stood firm on his mule
A handful of sand thrown (Al-Anfal 8:17)	A handful of dust thrown (Muslim 1777)
Angels sent down (Al-Anfal 8:9)	Unseen soldiers (At-Tawbah 9:26)
Ramadan, the 17th	Shawwal, after the Conquest of Makkah

Both battles teach the same truth from two directions: ***few numbers do not prevent victory when relying on Allah***, and ***great numbers do not guarantee victory when relying on oneself***. At Badr, the Muslims learned trust in weakness; at Hunayn, they learned humility in strength.

In our lives there are "Badr" moments — when we are weak and rely only on Allah — and "Hunayn" moments — when we are strong and easily forget Him. The second kind of test is often the more dangerous.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SOURCES OF THE STORY

The story of Hunayn and Ta'if is narrated through the Qur'an, authentic Hadith and the books of sirah. The following table distinguishes the certain from the reported:

EVENT	SOURCE AND GRADE
Admiring numbers; sakinah	At-Tawbah 9:25–26
Dhat Anwat	Jami‘ at-Tirmidhi 2180 (sahih)
"I am the Prophet, no lie"	Sahih al-Bukhari 2864
Al-'Abbas's call; the throw	Sahih Muslim 1775, 1777
Awtas and the prayer for Abu 'Amir	Sahih al-Bukhari 4323
The siege of Ta'if	Sahih al-Bukhari 4325; Muslim 1059
Durayd ibn as-Simmah's advice	Sirah books
"O Allah, guide Thaqif"	At-Tirmidhi 3942; chain debated
Numbers of captives and spoils	Sirah books
The story of ash-Shayma'	Sirah books; chain debated

The main framework of the story — admiration of numbers, the ambush, the Prophet's ﷺ steadfastness, al-'Abbas's call, victory by Allah's help, and the siege of Ta'if — ***is established by the Qur'an and authentic Hadith***. Other details we convey honestly as sirah reports.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

Hunayn and Ta'if are a story of ***testing after victory***. After the Conquest of Makkah, the Muslims were tested not with weakness, but with strength — and that lesson was preserved in the Qur'an for the whole community until the Day of Resurrection.

LESSON	FROM HUNAYN AND TA'IF
Victory is from Allah	Great numbers "availed nothing"
Guarding pure tawhid	Dhat Anwat: closing the door to shirk
A leader's courage	"I am the Prophet, no lie"
Keeping one's pledge to Allah	The people of the Samurah return
Tranquillity from heaven	Sakinah upon the Messenger and believers
Honesty about weakness	Salamah ibn al-Akwa'
Ethics of war	Women and hired men not killed
Wisdom in withdrawing	Leaving Ta'if with a smile
Praying for guidance	Hope for Ta'if, not revenge

HUNAYN IN OUR LIVES

Each of us will pass through our own "Hunayn" — a moment when everything seems to collapse even though we felt strong. At that time, remember that Allah says: ***"For indeed, with hardship [will be] ease"*** (Ash-Sharh 94:5) — Tafsir Ibn Kathir 94:5.

Return to our pledge with Allah, as the people of the Samurah returned when called. Stand firm like the Messenger of Allah ﷺ on his mule. And ask Allah for ***sakinah*** — for victory begins with a tranquil heart.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 23 — The Spoils of Hunayn and the Ansar***: the distribution at al-Ji'ranah, gifts to soften hearts, Hawazin's repentance and the return of their families, and the Prophet's ﷺ sermon to the Ansar that made them weep until their beards were wet. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Al-Baqarah 2:249; Al-A'raf 7:138; Al-Anfal 8:17; At-Tawbah 9:25–27; Ash-Sharh 94:5). https://tafsir.app/ibn-katheer/9/25

HADITH

Sahih al-Bukhari 2645, 2864, 2937, 3073, 3142, 3231, 4323, 4325, 4326, 4337, 5999. https://sunnah.com/bukhari

Sahih Muslim 1059, 1775, 1776, 1777, 1809. https://sunnah.com/muslim

Jami' at-Tirmidhi 2180, 3942; Sunan Abi Dawud 2669, 2694, 3562. https://sunnah.com

BOOKS OF SIRAH AND COMMENTARY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapters on Hunayn and Ta'if.

al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra; al-Bayhaqi, Dala'il an-Nubuwwah.

Ibn Kathir, al-Bidayah wa an-Nihayah — the Battle of Hunayn; Ibn al-Qayyim, Zad al-Ma'ad.

Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari — Book of al-Maghazi; al-Isabah fi Tamyiz as-Sahabah. An-Nawawi, Sharh Sahih Muslim — Book of Jihad.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum (The Sealed Nectar) — chapter on the Battle of Hunayn.

GENERAL HISTORY

Wikipedia, "Battle of Hunayn". https://en.wikipedia.org/wiki/Battle_of_Hunayn

Wikipedia, "Siege of Ta'if". https://en.wikipedia.org/wiki/Siege_of_Ta%27if

Wikipedia, "Hawazin". https://en.wikipedia.org/wiki/Hawazin

Wikipedia, "Banu Thaqif". https://en.wikipedia.org/wiki/Banu_Thaqif

Wikipedia, "Malik ibn Awf". https://en.wikipedia.org/wiki/Malik_ibn_Awf

Wikipedia, "Abu Sufyan ibn al-Harith". https://en.wikipedia.org/wiki/Abu_Sufyan_ibn_al-Harith

Wikipedia, "Umm Sulaym bint Milhan". https://en.wikipedia.org/wiki/Umm_Sulaym_bint_Milhan

Wikipedia, "Abu Bakra". https://en.wikipedia.org/wiki/Abu_Bakra

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

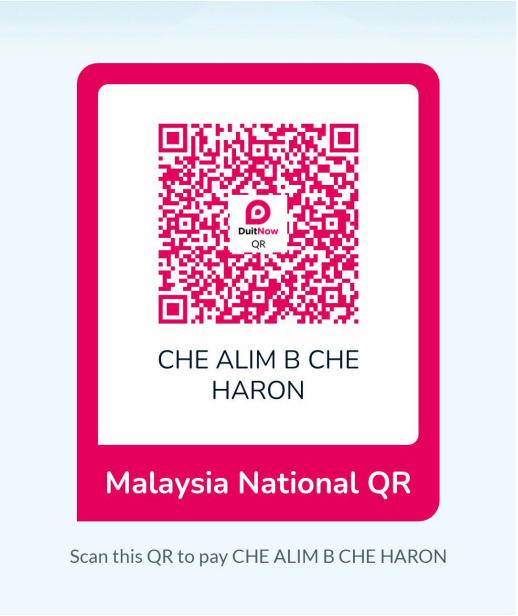
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims