THE PROPHET'S SIRAH

SERIES 16

THE BATTLE OF KHAYBAR

The Near Victory and the Banner for 'Ali, According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأۡخُذُونَهَا فَعَجَّلَ لَكُمۡ هَٰذِهِۦ وَكَفَّ أَيۡدِيَ ٱلنَّاسِ عَنكُمۡ وَلِتَكُونَ ءَايَةً لِّلۡمُؤۡمِنِينَ وَيَهۡدِيَكُمۡ صِرَٰطًا مُّسۡتَقِيمًا

"Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path."

SURAH AL-FATH 48:20

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ACKNOWLEDGEMENT

All praise is due to Allah, who fulfilled His promise to the people of the Pledge of Ridwan with a near victory, and who made the guidance of one person worth more than red camels. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, 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 sixteenth book of The Prophet's Sirah tells of the Battle of Khaybar: a fortified oasis north of Madinah, the banner given to 'Ali, the return of Ja'far from Abyssinia, and the poisoned meat whose effect he felt until the end of his life. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a heavy wooden gate** in **a black basalt fortress**, standing wide open in **a golden morning**. Before it spread **lush date-palm orchards** with **clear water channels** flowing among the trees, and behind it rise **hills of black lava rock**.

The open gate recalls the Prophet's ﷺ words: "Tomorrow I will give this banner to a man through whose hands Allah will grant victory" (Sahih al-Bukhari 4210). The basalt and lava hills recall Harrat Khaybar, the volcanic field where the town of Khaybar lies, while the palm groves and water channels are the wealth of Khaybar later worked under a half-harvest agreement (Sahih al-Bukhari 2285). The morning light recalls his words: "Evil is the morning of those who were warned" (Sahih al-Bukhari 4197).

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

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CONTENTS

THE BATTLE OF KHAYBAR — *Introduction*
1. KHAYBAR: A FORTIFIED TOWN IN AN OASIS — *Sirah books*
2. THE PROMISED NEAR VICTORY — *Al-Fath 48:18–21*
3. THE NIGHT MARCH AND 'AMIR'S VERSES — *Sahih al-Bukhari 4196*
4. "KHAYBAR IS RUINED!" — *Sahih al-Bukhari 4197*
5. FORTRESS AFTER FORTRESS — *Figure; sirah books*
6. A BANNER FOR ONE MAN — *Sahih al-Bukhari 4210*
7. BETTER THAN RED CAMELS — *Sahih al-Bukhari 4210*
8. MARHAB AND THE QAMUS FORTRESS — *Sahih Muslim 1807; sirah books*
9. DEEDS ARE BY THEIR ENDINGS — *Sahih al-Bukhari 4202*
10. THE CLOAK THAT BURNS — *Sahih al-Bukhari 4234; Ali 'Imran 3:161*
11. THE MEAT OF DOMESTIC DONKEYS — *Sahih al-Bukhari 4217*
12. THE HALF-HARVEST AGREEMENT — *Sahih al-Bukhari 2285*
13. SAFIYYAH: FROM CAPTIVE TO MOTHER OF THE BELIEVERS — *Sahih al-Bukhari 5086*
14. JA'FAR AND THE PEOPLE OF THE SHIP — *Sahih al-Bukhari 4230*
15. ABU HURAYRAH ARRIVES AT KHAYBAR — *Sahih al-Bukhari 4237*
16. THE POISONED SHEEP — *Sahih al-Bukhari 3169*
17. THE POISON'S EFFECT TO THE END OF HIS LIFE — *Sahih al-Bukhari 4428*
18. FADAK AND FAY' PROPERTY — *Al-Hashr 59:6–7*
19. DIVIDING THE SPOILS — *Al-Anfal 8:41*
20. NO COMPULSION IN RELIGION — *Al-Baqarah 2:256*
21. SOURCES OF THE KHAYBAR STORIES — *Figure; table*
22. THE JOURNEY HOME FROM KHAYBAR — *Sahih al-Bukhari 4205, 2889; Sahih Muslim 680*
23. RULINGS FROM KHAYBAR — *Sahih al-Bukhari 4216, 853, 2201; Sahih Muslim 1406, 1591*
24. THE PEOPLE OF THE BATTLE OF KHAYBAR — *Tables; Sahih Muslim 1807*
25. KHAYBAR THEN AND NOW — *Geography and archaeology*
26. TIMELINE OF THE BATTLE OF KHAYBAR — *Table; Sahih al-Bukhari 2338*
27. FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF KHAYBAR — *12 questions*
28. LESSONS AND CONCLUSION
REFERENCES
SUPPORT & DONATIONS

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.

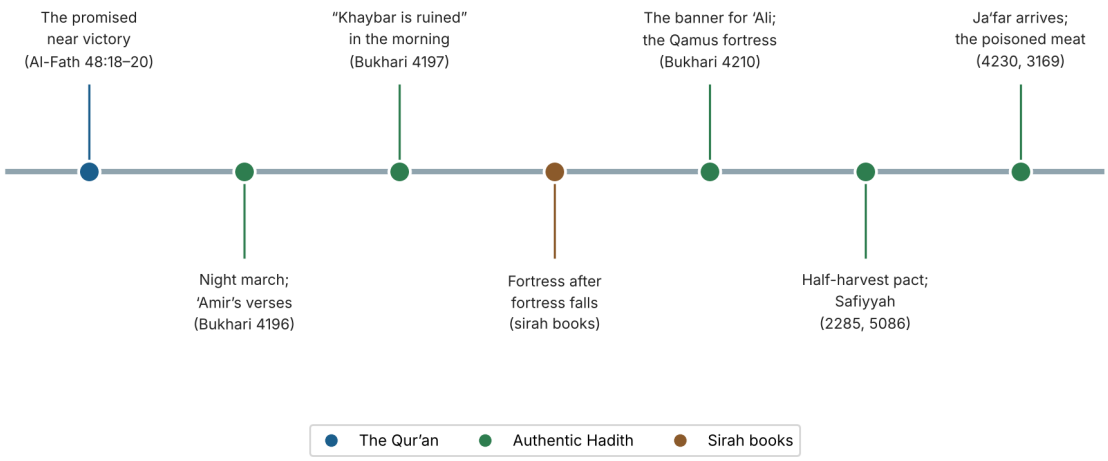
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THE BATTLE OF KHAYBAR

The fifteenth book of The Prophet's Sirah ended with Surat al-Fath promising the people of the Pledge of Ridwan ***"an imminent conquest"*** (48:18). That promise did not wait long. About ***two months*** after returning from Hudaybiyah, in ***Muharram of 7 AH***, the Messenger of Allah ﷺ marched north towards ***Khaybar***.

Khaybar was a fertile, heavily fortified oasis town, the refuge of the Banu an-Nadir leaders expelled from Madinah (Book 11) and the hub of those who rallied the Confederates (Book 12). The Battle of Khaybar ended the threat from the north, and from it came well-known stories: ***the banner given to 'Ali***, the return of ***Ja'far*** from Abyssinia, and ***the poisoned meat***.

Timeline of the Battle of Khaybar (Muharram 7 AH)



Well known as Muharram 7 AH (May 628 CE), about two months after Hudaybiyah.

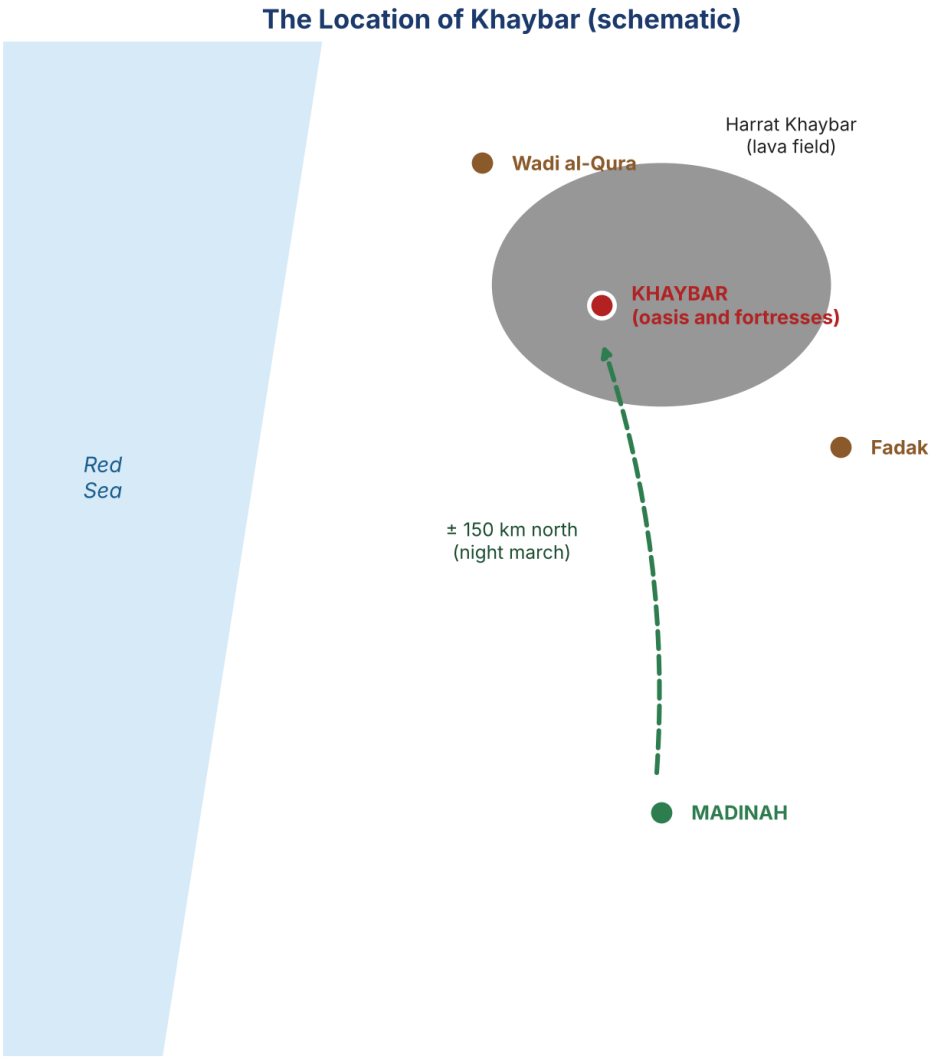
Figure 1: Timeline of the Battle of Khaybar.

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 is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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KHAYBAR: A FORTIFIED TOWN IN AN OASIS

Khaybar lies about ***150 km*** north of Madinah. It was an oasis famed for its vast ***palm groves*** and many ***springs*** — among the most fertile farmland in the Hijaz. Its people built strong stone ***fortresses*** on the hills, and stored supplies for long periods.



Schematic only. Khaybar lies about 150 km north of Madinah, at the edge of Harrat Khaybar — one of the largest volcanic fields in Arabia.

Figure 2: The location of Khaybar north of Madinah (schematic).

SCIENCE NOTE: AN OASIS IN A VOLCANIC FIELD

Khaybar lies at the edge of ***Harrat Khaybar***, one of the largest ***volcanic fields*** in Arabia, covering about 14,000 km² with hundreds of cones and basalt lava flows (Wikipedia, "Harrat Khaybar"). Fractured, porous basalt lets ***rainwater seep*** underground and be stored as groundwater, emerging again as ***springs*** at the foot of the lava field.

This was the secret of Khaybar's fertility: land that looks barren and black on the surface stores water within. Allah says of the water He stores in the earth: "And We have sent down rain from the sky in a

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measured amount and settled it in the earth" (Al-Mu'minun 23:18). The lesson: Khaybar's wealth was ***a blessing from Allah***, later entrusted to the Muslims.

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THE PROMISED NEAR VICTORY

On the way back from Hudaybiyah, Allah promised a reward to those who pledged: ***"so He sent down tranquillity upon them and rewarded them with an imminent conquest"***Tafsir Ibn Kathir 48:18.

"Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory]"Tafsir Ibn Kathir 48:20.

Ibn Kathir and the exegetes explain that ***"the imminent conquest"*** and ***"the hastened spoils"*** are ***Khaybar***. The sirah books say the Messenger of Allah ﷺ took only ***the people of Hudaybiyah*** to Khaybar, and its wealth was divided specifically among them — fulfilling Allah's promise.

PROMISE IN SURAT AL-FATH	ITS FULFILMENT
"An imminent conquest" (48:18)	Khaybar conquered two months later
"Much booty" (48:19–20)	The orchards and land of Khaybar
"He withheld the hands of people" (48:20)	Ghatafan could not aid Khaybar (sirah books)
"Others you could not yet take" (48:21)	Makkah and lands opened later

The lesson: ***Allah's promise is always kept***. Those who patiently accepted Hudaybiyah's hard terms now received victory and ample provision.

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ONLY THE PEOPLE OF HUDAYBIYAH

The sirah books say that before setting out, some who had not joined Hudaybiyah — including Arab tribes who had held back — wanted to come along hoping for spoils. Allah had foretold this in Surat al-Fath: "Those who remained behind will say when you set out to take the spoils: 'Let us follow you'" (Al-Fath 48:15).

The Messenger of Allah ﷺ took only those who had ***striven sincerely*** at Hudaybiyah. The lesson: reward goes to those who stood firm in ***hardship***, not only when there is gain.

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THE NIGHT MARCH AND 'AMIR'S VERSES

The Muslim army marched by night. Salamah ibn al-Akwa' رضى الله عنه relates that someone said to ***'Amir ibn al-Akwa'***, his uncle: "Won't you chant something for us?" 'Amir was a poet, so he dismounted and chanted verses to the camels: ***"O Allah, were it not for You, we would not have been guided, nor given charity, nor prayed…"*** (Sahih al-Bukhari 4196).

The Messenger of Allah ﷺ asked: "Who is this camel-driver?" They said: "'Amir ibn al-Akwa'." He said: ***"May Allah have mercy on him."*** A Companion said: "It is sure (martyrdom) for him, O Prophet of Allah; if only you had let us enjoy his company longer." The Companions understood that this prayer for mercy meant 'Amir would be martyred (Sahih al-Bukhari 4196).

SIRAH NOTE: THE SWORD THAT REBOUNDED

In the fighting at Khaybar, 'Amir's sword was short; as he struck a Jewish fighter, ***the tip rebounded and struck his own knee***, and he died. Some said his deeds were wasted since he was killed by his own weapon. Salamah came to the Messenger of Allah ﷺ grieving, and he said: ***"Whoever said that has lied. He has two rewards"*** — joining two fingers together (Sahih al-Bukhari 4196).

REFERENCES:

Sahih al-Bukhari 4196; Sahih Muslim 1802. https://sunnah.com/bukhari:4196

The lesson: do not be quick ***to judge someone's deeds*** by the manner of his death. Allah judges intention and deeds, and the Messenger of Allah ﷺ defended the honour of his departed Companion.

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"KHAYBAR IS RUINED!"

The Messenger of Allah ﷺ reached Khaybar at night, but he did not attack in the dark. Anas ibn Malik رضى الله عنه relates what happened in the morning:

HADITH — SAHIH AL-BUKHARI, NO. 4197

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى خَيْبَرَ لَيْلاً، وَكَانَ إِذَا أَتَى قَوْمًا بِلَيْلٍ لَمْ يُغِرْ بِهِمْ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ خَرَجَتِ الْيَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.

TRANSLATION:

Anas رضى الله عنه narrated that **the Messenger of Allah ﷺ reached Khaybar at night. Whenever he reached a people at night, he would not attack them until morning.** In the morning, the Jews came out with their spades and baskets. When they saw him, they said: "Muhammad, by Allah! Muhammad and his army (al-khamis)!" The Prophet ﷺ said: ***"Khaybar is ruined! When we descend upon the courtyard of a people, evil is the morning of those who were warned."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Humayd at-Tawil, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4197; also Nos. 371, 4200; and Sahih Muslim No. 1365.

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:4197

In another narration Anas says that before attacking, the Messenger of Allah ﷺ ***waited for the time of dawn***; if he heard the call to prayer he held back, and if not he attacked (Sahih al-Bukhari 610). The adhan was a sign that a people were Muslim.

ETIQUETTE OF WAR	IN THIS HADITH
No night attacks	Waiting for morning so matters are clear
Watching for signs of Islam	Listening for the adhan before acting (Bukhari 610)
A warning already given	"Evil is the morning of those who were warned"
Takbir	"Allahu Akbar, Khaybar is ruined" (Bukhari 371)

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His words ***"evil is the morning of those who were warned"*** are taken from the Qur'an (As-Saffat 37:177). The lesson: Islam did not strike without warning, and ***guarded the lives*** of any who may have embraced Islam.

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TAKBIR: ALLAHU AKBAR

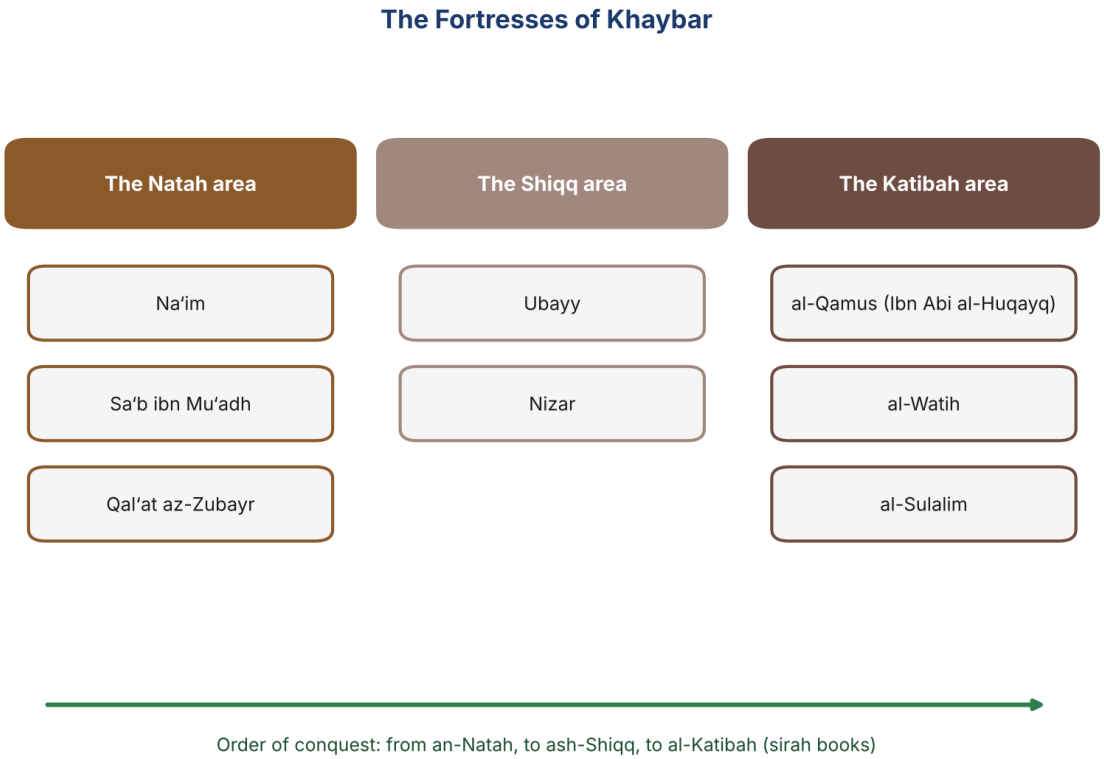
In another narration of Anas, the Messenger of Allah ﷺ began with ***"Allahu Akbar"*** before saying "Khaybar is ruined" (Sahih al-Bukhari 371). The takbir is a reminder that ***Allah is greater*** than the strongest fortress and the largest army.

The lesson: a believer begins every great effort by ***remembering Allah's greatness***, so that his heart neither fears the size of the challenge nor grows proud of his own strength.

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FORTRESS AFTER FORTRESS

Khaybar was not one fortress but ***a cluster of fortresses*** spread over several areas. The sirah books say the Muslims took them one by one over some ***twenty nights*** or more.



Names and grouping per the sirah books (Ibn Ishaq, al-Waqidi); numbers and names vary slightly between reports.

Figure 3: The fortresses of Khaybar per the sirah books.

SIRAH NOTE: THE STRENGTH OF THE TWO SIDES

The sirah books estimate the Muslim army at about ***1,400 men*** — the people of Hudaybiyah — with about 200 horses. Khaybar's people were estimated at some ***10,000*** fighters. The tribe of ***Ghatafan***, Khaybar's ally, set out to help but turned back, fearing for their own homes.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; al-Waqidi, al-Maghazi; Wikipedia, "Battle of Khaybar".
https://en.wikipedia.org/wiki/Battle_of_Khaybar

The siege was hard (Chapter 11). Strong fortresses like ***Na'im*** and ***al-Qamus*** held out for days. The lesson: even a promised victory requires ***patience and effort***.

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A BANNER FOR ONE MAN

One of the strongest fortresses held out for days. Then the Messenger of Allah ﷺ spoke words that kept every Companion awake that night with hope. Sahl ibn Sa'd رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4210

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ لأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلاً، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ. قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ فَأَرْسِلُوا إِلَيْهِ. فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

TRANSLATION:

Sahl ibn Sa'd رضى الله عنه narrated that the Messenger of Allah ﷺ said on the day of Khaybar: **"Tomorrow I will give this banner to a man through whose hands Allah will grant victory; he loves Allah and His Messenger, and Allah and His Messenger love him."** The people spent the night discussing who would be given it. In the morning they all came to the Messenger of Allah ﷺ, each hoping to be given it. He asked: "Where is 'Ali ibn Abi Talib?" They said: "He has sore eyes, O Messenger of Allah." He said: "Send for him." He was brought, and ***the Messenger of Allah ﷺ spat into his eyes and prayed for him, and he was cured as if he had never been in pain.*** He gave him the banner. 'Ali said: "O Messenger of Allah, shall I fight them until they are like us?" He said: **"Go calmly until you reach their courtyard, then invite them to Islam and tell them what is due from them of Allah's right.** *By Allah, that Allah should guide one man through you is better for you than red camels.*"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Ya'qub ibn 'Abd ar-Rahman, from Abu Hazim, from Sahl ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4210; also Nos. 2942, 3701; and Sahih Muslim No. 2406.

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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:4210

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"HE LOVES ALLAH AND HIS MESSENGER"

The Companions all hoped for the banner, not out of desire for office, but because of ***the quality promised***: being loved by Allah and His Messenger. 'Umar رضى الله عنه said: "I never desired leadership except on that day" (Sahih Muslim 2405).

The miracle of 'Ali's eyes — healed at once by the Prophet's ﷺ spittle and prayer — was witnessed by the whole army. The lesson: ***love of Allah and His Messenger*** was the highest rank the Companions longed for, above wealth and status.

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'ALI WITH SORE EYES

Salamah ibn al-Akwa' رضى الله عنه adds a detail showing 'Ali's spirit: though his eyes were sore, he ***refused to stay behind*** the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 4209

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، رضى الله عنه قَالَ كَانَ عَلِيٌّ ـ رضى الله عنه ـ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَيْبَرَ، وَكَانَ رَمِدًا فَقَالَ أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ صلى الله عليه وسلم فَلَحِقَ، فَلَمَّا بِتْنَا اللَّيْلَةَ الَّتِي فُتِحَتْ قَالَ لأُعْطِيَنَّ الرَّايَةَ غَدًا ـ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَدًا ـ رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، يُفْتَحُ عَلَيْهِ. فَنَحْنُ نَرْجُوهَا فَقِيلَ هَذَا عَلِيٌّ، فَأَعْطَاهُ فَفُتِحَ عَلَيْهِ.

TRANSLATION:

Salamah رضى الله عنه said: **'Ali رضى الله عنه stayed behind the Prophet ﷺ on the way to Khaybar because of sore eyes. He said: "Shall I stay behind the Prophet ﷺ?" So he caught up.** On the night before Khaybar was conquered, he said: "Tomorrow I will give the banner — or: tomorrow a man will take the banner — whom Allah and His Messenger love; victory will be granted through him." We all hoped for it. Then it was said: "Here is 'Ali." ***He gave him the banner, and victory was granted through him.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Maslamah, from Hatim ibn Isma'il, from Yazid ibn Abi 'Ubayd, from Salamah ibn al-Akwa' رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4209; also Nos. 2975, 3702; and Sahih Muslim No. 2407.

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:4209

The lesson: 'Ali did not use illness as an excuse to stay behind, and Allah gave him the honour everyone longed for. Sometimes ***earnestness in hardship*** opens doors of honour no one expects.

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BETTER THAN RED CAMELS

Notice 'Ali's question and the Prophet's ﷺ answer in Sahl ibn Sa'd's Hadith. 'Ali asked: "Shall I fight them until they are like us?" He did not answer with orders of war but with ***orders of da'wah***: "Invite them to Islam… ***By Allah, that Allah should guide one man through you is better for you than red camels.***"

Red camels were the most prized possession of the Arabs then — like a luxury car in our time. The Messenger of Allah ﷺ taught that ***the guidance of one person*** is worth more than the costliest wealth.

INSTRUCTIONS TO 'ALI	PRINCIPLE
"Go calmly"	No rashness or haste
"Until you reach their courtyard"	Meet them face to face
"Invite them to Islam"	Da'wah before battle
"Tell them Allah's right"	Clear explanation
"Better than red camels"	The aim is guidance, not wealth

The lesson: the aim of jihad in Islam is ***to open the way to guidance***, not to seize wealth or take revenge. Every Muslim, in any career, can earn these "red camels" by being the means for someone to know Allah.

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MARHAB AND THE QAMUS FORTRESS

The fortress of ***al-Qamus***, belonging to the family of Ibn Abi al-Huqayq, was among the strongest at Khaybar. A famous Jewish champion, ***Marhab***, came out challenging anyone to single combat while chanting verses in praise of himself.

Imam Muslim narrates in the long Hadith of Salamah ibn al-Akwa' رضى الله عنه that 'Ali answered the challenge chanting: ***"I am the one whom my mother named Haydarah (the lion)…"*** Then 'Ali struck Marhab's head and killed him, and ***victory was granted through his hands*** (Sahih Muslim 1807).

SIRAH NOTE: THE STORY OF THE FORTRESS GATE

Some sirah books relate that 'Ali lifted ***the fortress gate*** of Khaybar and used it as a shield, and that afterwards several men could not lift it. This story is popular, but ***its chain is weak*** according to hadith scholars such as adh-Dhahabi and Ibn Hajar. It is mentioned here so readers know its status, not as a certain report.

What is ***authentic*** is: 'Ali received the banner, his eyes were healed, he killed Marhab, and the fortress was opened through his hands (Bukhari 4210; Muslim 1807).

REFERENCES:

Sahih Muslim 1807; Ibn Hajar, Fath al-Bari; adh-Dhahabi, Mizan al-I'tidal. https://sunnah.com/muslim:1807

The lesson: the Companions' heroism is remarkable enough in authentic reports; we ***need not add*** weak reports to honour them.

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DEEDS ARE BY THEIR ENDINGS

At Khaybar there was also a deeply sobering event about ***intention and the end of one's deeds***. Sahl ibn Sa'd as-Sa'idi رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4202

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فَاذَّةً إِلاَّ اتَّبَعَهَا، يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا صَاحِبُهُ. قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ ـ قَالَ ـ فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ سَيْفَهُ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَالَ وَمَا ذَاكَ. قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهْوَ مِنْ أَهْلِ الْجَنَّةِ.

TRANSLATION:

Sahl ibn Sa'd as-Sa'idi رضى الله عنه narrated that the Messenger of Allah ﷺ and the idolaters met and fought.

Among the Prophet's ﷺ Companions was a man who would not let any straggling enemy go without pursuing and striking him with his sword. People said: "No one among us has done as well today as so-and-so." The Messenger of Allah ﷺ said: "Indeed, he is of the people of the Fire." A man said: "I will follow him." He went with him… then the man was badly wounded, and ***could not bear it***, and hastened his own death with his sword. The man who followed him came to the Messenger of Allah ﷺ and said: "I bear witness that you are the Messenger of Allah." The Messenger of Allah ﷺ then said: ***"A man may do the***

deeds of the people of Paradise as it appears to people, while he is of the people of the Fire; and a man may do the deeds of the people of the Fire as it appears to people, while he is of the people of Paradise."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Ya'qub ibn 'Abd ar-Rahman, from Abu Hazim, from Sahl ibn Sa'd as-Sa'idi رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4202; also Nos. 2898, 6493; and Sahih Muslim No. 112.

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:4202

The man fought so fiercely that everyone praised him. But the Messenger of Allah ﷺ, through revelation, knew ***what was hidden***: he could not bear the pain of his wound and ended his own life — a grave sin in Islam. Scholars note that other narrations say he fought out of ***tribal zeal***, not for Allah.

The Messenger of Allah ﷺ also said: ***"Deeds are only by their endings."*** (Sahih al-Bukhari 6607). We do not know how we will end, so we always pray that Allah ***keeps our hearts firm*** on His religion.

Islam regards life as ***a trust from Allah***, and forbids anyone to harm themselves: "And do not kill yourselves" (An-Nisa' 4:29). Pain and trials, however heavy, are met with patience and by seeking help. The lesson: ***do not be deceived by appearances***, and keep renewing one's intention for Allah.

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THE PRAYER FOR A FIRM HEART

Since the ending of one's deeds is unknown, the Messenger of Allah ﷺ himself always prayed: ***"Ya Muqallibal qulub, thabbit qalbi 'ala dinik"*** — "O Turner of hearts, keep my heart firm on Your religion." (Jami' at-Tirmidhi 2140, graded hasan).

If the Messenger of Allah ﷺ, protected from sin, asked for a firm heart, we need it all the more. The lesson: never ***feel secure*** in the deeds already done; keep praying and acting to the end of life.

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THE CLOAK THAT BURNS

After victory came a new test: ***the spoils of war***. Islam requires that spoils be gathered and divided fairly; no one may take even a little before the division. Abu Hurayrah رضى الله عنه relates a sobering event:

HADITH — SAHIH AL-BUKHARI, NO. 4234

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ حَدَّثَنِي ثَوْرٌ، قَالَ حَدَّثَنِي سَالِمٌ، مَوْلَى ابْنِ مُطِيعٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ افْتَتَحْنَا خَيْبَرَ، وَلَمْ نَغْنَمْ ذَهَبًا وَلاَ فِضَّةً، إِنَّمَا غَنِمْنَا الْبَقَرَ وَالإِبِلَ وَالْمَتَاعَ وَالْحَوَائِطَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى وَادِي الْقُرَى، وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضِّبَابِ، فَبَيْنَمَا هُوَ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ، فَقَالَ النَّاسُ هَنِيئًا لَهُ الشَّهَادَةُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا. فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ صلى الله عليه وسلم بِشِرَاكٍ أَوْ بِشِرَاكَيْنِ، فَقَالَ هَذَا شَىْءٌ كُنْتُ أَصَبْتُهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **We conquered Khaybar and took no gold or silver as spoils; we took only cattle, camels, goods and orchards.** Then we went with the Messenger of Allah ﷺ to Wadi al-Qura. With him was a slave called Mid'am. While he was unloading the Prophet's ﷺ saddle, a stray arrow came and struck him. People said: "Congratulations to him on martyrdom!" The Messenger of Allah ﷺ said: ***"No! By Him in whose hand is my soul, the cloak he took on the day of Khaybar from the spoils before they were divided is burning upon him as fire."*** When a man heard that, he brought a shoelace or two and said: "This is something I took." The Messenger of Allah ﷺ said: ***"A shoelace or two of fire."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Mu'awiyah ibn 'Amr, from Abu Ishaq al-Fazari, from Malik ibn Anas, from Thawr ibn Zayd, from Salim, client of Ibn Muti', from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4234; also No. 6707; and Sahih Muslim No. 115.

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

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Source: https://sunnah.com/bukhari:4234

The Qur'an gives a stern warning about betraying the spoils (ghulul): ***"And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection"***Tafsir Ibn Kathir 3:161.

Imagine: a servant killed while serving the Messenger of Allah ﷺ — whom people thought a martyr — yet ***one cloak*** taken unlawfully became fire upon him. Even ***a shoelace*** was called "of fire".

The lesson today: ***public property*** — company funds, government allocations, mosque funds — is a very weighty trust. Taking even a little of it without right falls under ghulul, threatened with fire.

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GHULUL IN OUR TIME

The Messenger of Allah ﷺ said: ***"Whoever of you we appoint to a task and he conceals from us a needle or something smaller, that is ghulul (betrayal) which he will bring on the Day of Resurrection."*** (Sahih Muslim 1833).

Today ghulul can take the form of ***bribery, false claims, misused funds*** and using office property for private gain. The lesson: nothing is "too small" in a trust — a needle, a shoelace or a sheet of office paper.

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THE MEAT OF DOMESTIC DONKEYS

In the hunger of the siege, the Companions slaughtered ***domestic donkeys*** and cooked them. Then came a prohibition from the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 4217

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما narrated that **the Messenger of Allah ﷺ forbade, on the day of Khaybar, (eating) the meat of domestic donkeys.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Muqatil, from 'Abdullah ibn al-Mubarak, from 'Ubaydullah ibn 'Umar, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of Khaybar, Hadith No. 4217; also Nos. 4218–4227; and Sahih Muslim No. 1407.

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:4217

In another narration the Messenger of Allah ﷺ ordered that ***the pots boiling with donkey meat be overturned***, saying it was "rijs" (impure) (Sahih al-Bukhari 4198–4199). The Companions obeyed at once, though they were hungry and the meat nearly cooked.

RULINGS FROM KHAYBAR	EXPLANATION
Domestic donkey meat	Forbidden to eat (Bukhari 4217; Muslim 1407)
Wild donkey (onager)	Lawful, as game
Horse meat	Permitted (Bukhari 4219)
Fanged beasts of prey	Forbidden to eat (Muslim 1934)

The lesson: ***prompt obedience*** even in hunger and hardship. The Companions did not ask "why"; they overturned the pots. The wisdom of a prohibition is sometimes understood later, but obedience does not wait for understanding.

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THE HALF-HARVEST AGREEMENT

After Khaybar was taken, its land belonged to the Muslims. But the Messenger of Allah ﷺ did not expel its people. He made a wise ***economic agreement***:

HADITH — SAHIH AL-BUKHARI, NO. 2285

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا، وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ الْمَزَارِعَ كَانَتْ تُكْرَى عَلَى شَىْءٍ سَمَّاهُ نَافِعٌ لاَ أَحْفَظُهُ. وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. وَقَالَ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ حَتَّى أَجْلاَهُمْ عُمَرُ.

TRANSLATION:

'Abdullah (ibn 'Umar) رضى الله عنهما said: **The Messenger of Allah ﷺ gave (the land of) Khaybar to (its people) to work and cultivate it, and they would have half of what it produced.** Ibn 'Umar related that farmland used to be rented for something Nafi' named (the narrator did not remember it), and Rafi' ibn Khadij related that the Prophet ﷺ forbade renting farmland (in a certain way). 'Ubaydullah said from Nafi', from Ibn 'Umar: ***(They remained so) until 'Umar expelled them.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Juwayriyah ibn Asma', from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما; also Rafi' ibn Khadij; and 'Ubaydullah ibn 'Umar, from Nafi', from Ibn 'Umar.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hiring, Hadith No. 2285; also Nos. 2329, 2338; and Sahih Muslim No. 1551.

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:2285

This agreement is known as ***musaqah*** (for trees) and ***muzara'ah*** (for crops): the landowner hands land to the cultivator, and the yield is shared in half. The people of Khaybar were skilled at tending their palms, while the Muslims were occupied with da'wah and defence.

BENEFITS OF THE AGREEMENT	EXPLANATION
People stayed on their land	They kept their homes and livelihood
Skills put to use	Skilled farmers kept tending the orchards
Fair sharing	Half to the cultivators, half to the Muslims
A basis of transactional fiqh	Evidence for musaqah and muzara'ah

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SIRAH NOTE: THE ASSESSMENT OF 'ABDULLAH IBN RAWAHAH

Imam Malik and others relate that ***'Abdullah ibn Rawahah*** رضى الله عنه was sent each season to estimate Khaybar's date harvest. The people of Khaybar tried to bribe him with their women's jewellery so he would go easy, and he said: ***"By Allah, I have come from the creature I love most, and you are the creatures I dislike most; yet neither my dislike of you nor my love for him will drive me to be unjust to you."*** They said: "By this (justice) the heavens and the earth stand."

REFERENCES:
Muwatta' of Imam Malik, Book of Musaqah; Musnad Ahmad.

The lesson: justice in dealings applies to ***all people***, Muslim or not. The agreement lasted until the time of 'Umar رضى الله عنه, who later relocated them (Sahih al-Bukhari 2285).

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THE PRINCIPLE OF SHARING IN ISLAMIC ECONOMICS

The Khaybar agreement became a basis for the concept of ***profit-and-risk sharing*** in Islamic economics. In musaqah and muzara'ah, the landowner and the cultivator ***share the risk***: if the harvest is large, both gain; if small, both receive little.

The same principle is used today in ***Islamic finance***, such as mudarabah and musharakah, which distinguishes it from interest-based lending. The lesson: economic justice is when ***profit and loss are shared together***.

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SAFIYYAH: FROM CAPTIVE TO MOTHER OF THE BELIEVERS

Among the captives of Khaybar was ***Safiyyah bint Huyayy ibn Akhtab***, daughter of the chief of Banu an-Nadir. Her father had been killed in the events of Banu Qurayzah (Book 13), and her husband at Khaybar. The Messenger of Allah ﷺ gave her a choice, and she chose Islam. Anas ibn Malik رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 5086

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، وَشُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that **the Messenger of Allah ﷺ freed Safiyyah, and made her freedom her dower.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Hammad ibn Zayd, from Thabit al-Bunani and Shu'ayb ibn al-Habhab, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage, Chapter on Making a Slave Woman's Freedom Her Dower, Hadith No. 5086; also Nos. 371, 4200; and Sahih Muslim No. 1365.

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:5086

The Messenger of Allah ﷺ did not make Safiyyah a slave, but ***freed her*** and married her with that freedom as her dower. She became one of the ***Mothers of the Believers***. This honoured her and restored her standing as the daughter of her people's chief.

When Safiyyah wept because Hafsah called her "daughter of a Jew", the Messenger of Allah ﷺ comforted her: ***"You are the daughter of a prophet (Harun عَلَيْهِ السَّلَام), your uncle is a prophet (Musa عَلَيْهِ السَّلَام), and you are the wife of a prophet. So in what does she boast over you?"*** (Jami' at-Tirmidhi 3894, graded sahih by al-Albani).

The lesson: the Messenger of Allah ﷺ ***honoured*** a woman who had lost everything, and ***did not allow*** anyone to belittle a person for their lineage.

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A KNEE FOR SAFIYYAH

Anas رضى الله عنه narrates that on the way back from Khaybar, the Messenger of Allah ﷺ prepared a seat for Safiyyah behind him on the camel, then ***he sat beside his camel and set his knee***, and Safiyyah placed her foot on his knee to mount (Sahih al-Bukhari 4211).

The leader of a state lowered his knee for his wife, who had just lost her family. The lesson: ***gentleness and respect*** towards one's wife is the Sunnah of the Messenger of Allah ﷺ, not a sign of weakness.

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JA'FAR AND THE PEOPLE OF THE SHIP

The day Khaybar was taken grew happier with the arrival of a long-awaited group. ***Ja'far ibn Abi Talib*** رضى الله عنه and the Companions who had emigrated to ***Abyssinia*** more than ten years before (Book 3) at last arrived, together with Abu Musa al-Ash'ari and his people from Yemen. Abu Musa رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4230

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - رضى الله عنه - قَالَ بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا، وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالآخَرُ أَبُو رُهْمٍ - إِمَّا قَالَ بِضْعٌ وَإِمَّا قَالَ - فِي ثَلاَثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ، وَكَانَ أُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لأَهْلِ السَّفِينَةِ - سَبَقْنَاكُمْ بِالْهِجْرَةِ، وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهْىَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ مَنْ هَذِهِ قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ الْحَبَشِيَّةُ هَذِهِ الْبَحْرِيَّةُ هَذِهِ قَالَتْ أَسْمَاءُ نَعَمْ. قَالَ سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْكُمْ. فَغَضِبَتْ وَقَالَتْ كَلاَّ وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ، وَكُنَّا فِي دَارٍ أَوْ فِي أَرْضِ الْبُعَدَاءِ الْبُغَضَاءِ بِالْحَبَشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ صلى الله عليه وسلم وَايْمُ اللَّهِ، لاَ أَطْعَمُ طَعَامًا، وَلاَ أَشْرَبُ شَرَابًا حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَأَذْكُرُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم وَأَسْأَلُهُ، وَاللَّهِ لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَيْهِ.

TRANSLATION:

Abu Musa رضى الله عنه said: **News of the Prophet's ﷺ emigration reached us while we were in Yemen.**

So we set out to emigrate to him — I and two brothers of mine… with fifty-odd men of my people. We boarded a ship, and it carried us to the Negus in Abyssinia. There we met Ja'far ibn Abi Talib and

stayed with him, until we all came (to Madinah) and met the Prophet ﷺ when he conquered Khaybar.

Some people said to us (the people of the ship): "We preceded you in hijrah." Asma' bint 'Umays, who came with us, visited Hafsah. 'Umar came in and said: "We preceded you in hijrah, so we have more right to the Messenger of Allah ﷺ than you." Asma' grew angry and said: ***"No, by Allah! You were with the Messenger of Allah ﷺ; he fed your hungry and taught your ignorant, while we were in a far-off, hostile land in Abyssinia — and all that for Allah and His Messenger ﷺ."*** She swore she would tell the Prophet ﷺ without lying, deviating or adding anything.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu 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 on the Campaign of Khaybar, Hadith No. 4230–4231; and Sahih Muslim Nos. 2502–2503.

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:4230

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"YOU HAVE TWO HIJRAHS"

Asma' bint 'Umays told the Messenger of Allah ﷺ what 'Umar had said. He said: ***"He has no more right to me than you. He and his companions have one hijrah, but you — O people of the ship — have two hijrahs."*** Asma' said: Abu Musa and the people of the ship came to me in groups asking about this Hadith; ***nothing in the world made them happier*** than his words (Sahih al-Bukhari 4231).

SIRAH NOTE: "I DO NOT KNOW WHICH GLADDENS ME MORE"

The sirah books relate that when Ja'far arrived, the Messenger of Allah ﷺ embraced him and kissed his forehead, saying: "I do not know which gladdens me more: the conquest of Khaybar or the arrival of Ja'far." This report is graded ***hasan by some scholars***, and is well known in the sirah books.

REFERENCES:

al-Hakim, al-Mustadrak; at-Tabarani; Ibn Hisham, as-Sirah an-Nabawiyyah.

The lesson: the patience of the Abyssinian emigrants — years in a foreign land, far from the Messenger of Allah ﷺ — ***was not wasted***. Allah and His Messenger value sacrifices people do not see. Asma's words also show ***a woman's courage*** in defending the truth honestly.

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ABU HURAYRAH ARRIVES AT KHAYBAR

Another who arrived at Khaybar was a man of the tribe of Daws in Yemen who later became ***the most prolific narrator of Hadith*** in Islamic history: ***Abu Hurayrah*** رضى الله عنه. He himself said: ***"I came to the Messenger of Allah ﷺ at Khaybar after they had conquered it."*** (Sahih al-Bukhari 4237).

Abu Hurayrah was with the Messenger of Allah ﷺ for only about ***four years***, yet he narrated over ***5,000 Hadith***. He explained his secret: "People say Abu Hurayrah narrates a lot… Our brothers of the Muhajirun were busy trading in the markets, and our brothers of the Ansar busy with their property, while Abu Hurayrah ***stayed with the Messenger of Allah ﷺ*** on an empty stomach" (Sahih al-Bukhari 118).

The lesson: ***a short time*** can yield great knowledge if used wholeheartedly. Much of the Hadith we learn today reached us through this man who arrived at Khaybar.

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A PRAYER FOR ABU HURAYRAH'S MOTHER

Abu Hurayrah's mother had not yet embraced Islam. One day she said something hurtful about the Messenger of Allah ﷺ, and Abu Hurayrah came weeping and asked him to pray for her. The Messenger of Allah ﷺ prayed: ***"O Allah, guide the mother of Abu Hurayrah."*** When Abu Hurayrah returned home, his mother had bathed and pronounced the two testimonies of faith (Sahih Muslim 2491).

The lesson: ***devotion to parents*** includes praying for their guidance with patience and love, even when they hurt us.

THE POISONED SHEEP

After Khaybar was taken, there was an attempt on the Prophet's ﷺ life. A Jewish woman, ***Zaynab bint al-Harith*** (per the sirah books), gave him a roasted sheep that had been poisoned. Abu Hurayrah رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 3169

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم شَاةٌ فِيهَا سُمٌّ فَقَالَ النَّبِيُّ صلى الله عليه وسلم اجْمَعُوا إِلَىَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُودَ. فَجُمِعُوا لَهُ فَقَالَ إِنِّي سَائِلُكُمْ عَنْ شَىْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ. فَقَالُوا نَعَمْ. قَالَ لَهُمُ النَّبِيُّ صلى الله عليه وسلم مَنْ أَبُوكُمْ. قَالُوا فُلاَنٌ. فَقَالَ كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلاَنٌ. قَالُوا صَدَقْتَ. قَالَ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُ عَنْهُ فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا. فَقَالَ لَهُمْ مَنْ أَهْلُ النَّارِ. قَالُوا نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَنَا فِيهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم اخْسَئُوا فِيهَا، وَاللَّهِ لاَ نَخْلُفُكُمْ فِيهَا أَبَدًا ـ ثُمَّ قَالَ ـ هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَىْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ. فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ. قَالَ هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا. قَالُوا نَعَمْ. قَالَ مَا حَمَلَكُمْ عَلَى ذَلِكَ. قَالُوا أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **When Khaybar was conquered, a (roasted) sheep containing poison was given as a gift to the Prophet ﷺ.** The Prophet ﷺ said: "Gather to me the Jews who are here." They were gathered, and he asked them several questions, and finally asked: ***"Did you put poison in this sheep?"*** They said: "Yes." He asked: "What made you do that?" They said: ***"We wanted, if you were a liar, to be rid of you; and if you were a prophet, it would not harm you."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from al-Layth ibn Sa'd, from Sa'id al-Maqburi, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah and Truces, Hadith No. 3169; also Nos. 4249, 5777.

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:3169

Their answer was startling: the poison was ***a test of prophethood***. If he were truly a prophet, the poison would not harm him. In another narration Anas says the woman was brought to him and said: "I wanted to kill you." He said: "Allah will not give you power over me." The Companions asked: "Shall we kill her?" He said: ***"No."*** (Sahih al-Bukhari 2617).

SIRAH NOTE: BISHR IBN AL-BARA'

The sirah books say a Companion, ***Bishr ibn al-Bara' ibn Ma'rur***, also ate the meat and died from it. Some reports say the woman was later subject to ***qisas*** for Bishr's death. Scholars reconcile these reports: he did not punish her for what she did to him personally, but the penalty was for Bishr's life.

REFERENCES:

Sunan Abi Dawud 4509–4512; Ibn Hajar, Fath al-Bari. https://sunnah.com/abudawud:4512

The lesson: the Messenger of Allah ﷺ ***forgave*** wrongs against himself, even an attempt on his life. Yet the rights of others were still upheld.

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THE POISON'S EFFECT TO THE END OF HIS LIFE

The Messenger of Allah ﷺ only chewed a little of the meat, then spat it out. Yet its effect remained in his body. Nearly four years later, in the illness that led to his death, 'A'ishah رضى الله عنها heard him say:

"O 'A'ishah, I still feel the pain of the food I ate at Khaybar. Now is the time I feel my aorta (al-abhar) being cut off by that poison." (Sahih al-Bukhari 4428).

Scholars, such as Ibn Mas'ud رضى الله عنه, mention that the Messenger of Allah ﷺ died ***a martyr***, from the effect of that poison. Allah joined for him the honour of prophethood and the honour of martyrdom.

POINT	EXPLANATION
Miracle	The meat "told" him it was poisoned (Abu Dawud's narration)
Protection	Allah gave the woman no power to kill him
Long-term effect	Pain felt until the end of his life (4428)
Honour	He died a martyr (view of some scholars)

The lesson: the Messenger of Allah ﷺ was also ***human***, feeling pain and bearing the effect of a trial for years, yet he kept conveying the message with patience to the end of his life.

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FADAK AND FAY' PROPERTY

When news of Khaybar's fall spread, the people of ***Fadak***, a nearby oasis, ***surrendered without fighting*** and sought peace on terms of half their land's yield (sirah books). Property gained without fighting is called ***fay'***, and its ruling differs from the spoils of war:

"And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler"Tafsir Ibn Kathir 59:7.

The verse states the wisdom plainly: ***"so that it will not be a perpetual distribution among the rich from among you"***. Fay' property met the needs of the Prophet's ﷺ household and the rest went to ***the public good*** — the poor, orphans and travellers.

The lesson: Islam laid down ***principles of economic justice*** from the start — wealth must not pile up among a few rich people, but must flow to those in need.

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DIVIDING THE SPOILS

The spoils of Khaybar were divided by the ruling revealed after Badr: ***"And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger"***Tafsir Ibn Kathir 8:41.

One fifth (***khumus***) is for Allah, His Messenger and those named in the verse, while four fifths are divided among the army. Ibn 'Umar رضى الله عنهما narrates that on the day of Khaybar, the Messenger of Allah ﷺ gave ***two shares for a horse*** and ***one share for its rider*** (Sahih al-Bukhari 4228).

Khaybar's land was divided in two: half for public needs and guests, and half divided among ***the people of Hudaybiyah*** (Sunan Abi Dawud 3010). The impact was great: the Muhajirun, once dependent on the Ansar, now had their own income. 'A'ishah رضى الله عنها said: ***"When Khaybar was conquered, we said: now we will eat our fill of dates."*** (Sahih al-Bukhari 4242).

The lesson: ***a fair system of distribution*** — soldiers, horses, the public good and the weak — ensured that victory benefited the whole community, not a few.

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NO COMPULSION IN RELIGION

After the victory, the Messenger of Allah ﷺ ***did not force*** the people of Khaybar to embrace Islam. They kept their religion, worked their land, and lived under the agreement. This carried out Allah's word:

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong"Tafsir Ibn Kathir 2:256.

The Prophet's ﷺ instruction to 'Ali — ***"invite them to Islam"*** — was an invitation, not compulsion. The Battle of Khaybar was to end ***a military threat*** to Madinah, not to force anyone to change religion. Those who chose Islam, like Safiyyah, chose it freely.

The lesson: justice, kept agreements and ***freedom of religion*** — this is the face of Islam after victory, as shown at Khaybar.

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"WE NEVER ATE OUR FILL UNTIL KHAYBAR"

'Abdullah ibn 'Umar رضى الله عنهما said: ***"We never ate our fill until we conquered Khaybar."*** (Sahih al-Bukhari 4243). For years the Companions lived in hardship — stones tied to bellies at the Trench (Book 12), hunger at Hudaybiyah — until Allah opened provision through Khaybar.

The lesson: "Indeed, with hardship comes ease" (Ash-Sharh 94:6). Patience in hardship is finally ***rewarded with ease***, and ease in turn is tested by ***gratitude and trust***.

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THE END OF THE KHAYBAR AGREEMENT

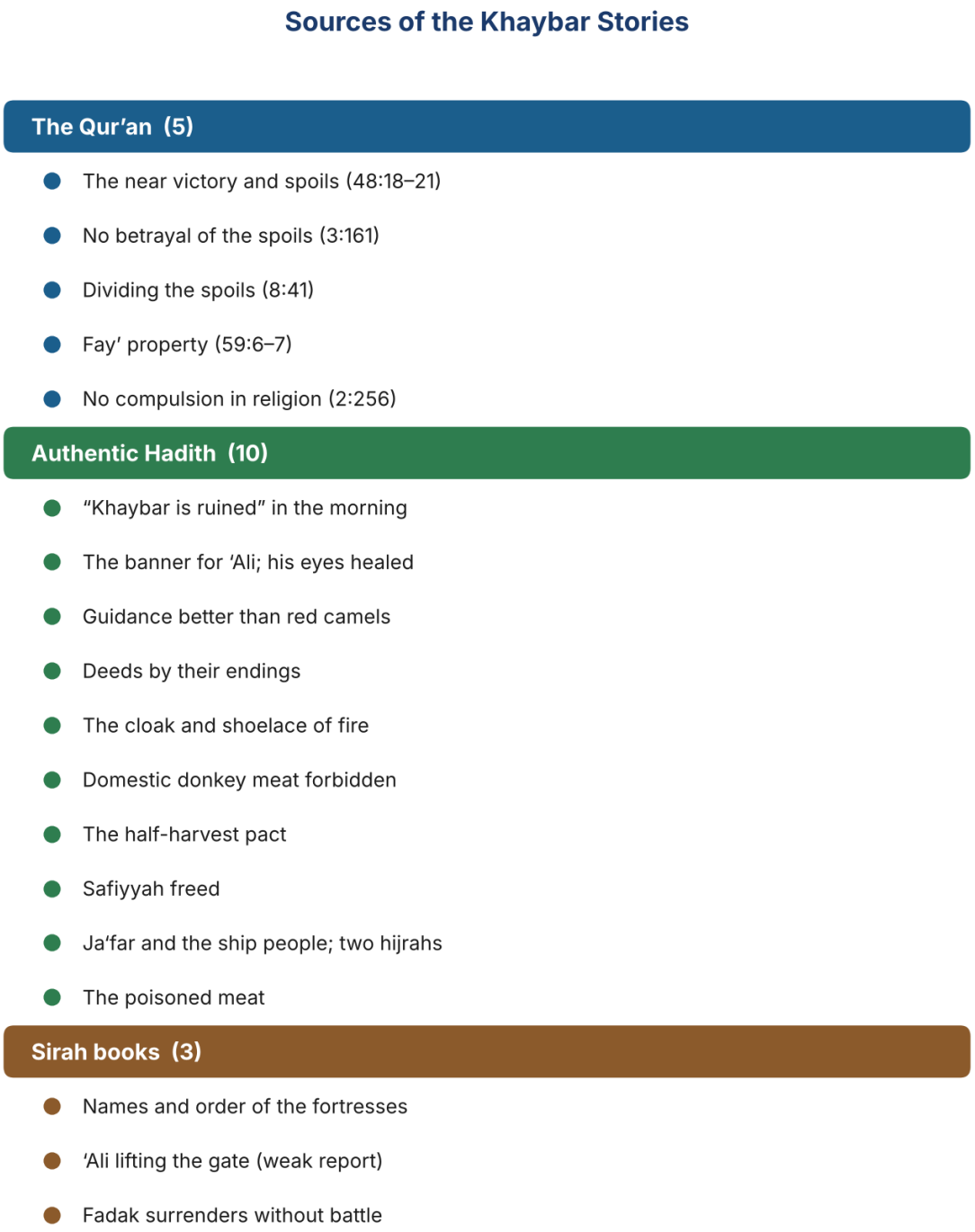
The half-harvest agreement continued throughout the time of the Messenger of Allah ﷺ and Abu Bakr رضى الله عنه. In the time of 'Umar رضى الله عنه, several incidents occurred, including an assault on 'Abdullah ibn 'Umar at Khaybar that dislocated his hands and feet. 'Umar then relocated them, based on the original agreement that "we let you stay as long as Allah wills" (Sahih al-Bukhari 2730).

'Umar رضى الله عنه gave them ***the value of their fruit*** in money, camels and goods (Sahih al-Bukhari 2730). The lesson: even when an agreement is ended, ***the property rights*** of the other party are still paid in full and fairly.

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SOURCES OF THE KHAYBAR STORIES

The story of Khaybar reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 4: The status of sources for the Khaybar stories in this eBook.

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STORY	SOURCE AND STATUS
The near victory; ghulul; khumus; fay'; no compulsion	The Qur'an (48:18–21; 3:161; 8:41; 59:6–7; 2:256) — certain
"Khaybar is ruined"; banner; 'Ali; endings; cloak; donkeys	Sahih al-Bukhari 4196–4234 — sahih
Half-harvest; Safiyyah; Ja'far; Abu Hurayrah; poison	Sahih al-Bukhari 2285, 5086, 4230–4237, 3169, 4428 — sahih
Marhab killed by 'Ali	Sahih Muslim 1807 — sahih
"Daughter of a prophet"; Ibn Rawahah's assessment	Jami' at-Tirmidhi 3894; Muwatta' Malik — sahih/hasan
Fortress names; army size; Fadak; the gate	Sirah books — well known; the gate story weak

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

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THE JOURNEY HOME FROM KHAYBAR

The earlier chapters told of the battle, the agreement and the events at Khaybar itself. This chapter follows the Messenger of Allah ﷺ and his Companions after Khaybar was conquered, until they saw Mount Uhud again. Along this journey there are several small lessons narrated authentically, about remembrance of Allah, prayer and love of one's homeland.

"YOU ARE NOT CALLING ONE WHO IS DEAF"

HADITH: LOWERING THE VOICE IN TAKBIR

Abu Musa al-Ash'ari رضى الله عنه narrates that when the Messenger of Allah ﷺ set out for Khaybar, the people climbed a valley and raised their voices in takbir: "Allahu Akbar, Allahu Akbar, la ilaha illallah." The Messenger of Allah ﷺ said: "Be gentle with yourselves. You are not calling one who is deaf or absent. You are calling One who is All-Hearing and Near, and He is with you." Then he taught Abu Musa the words «la hawla wa la quwwata illa billah», and called them one of the treasures of Paradise.

Grade: SAHIH — Sahih al-Bukhari 4205.

This Hadith teaches the etiquette of remembrance: Allah is near and All-Hearing, so there is no need to shout. It also shows that in the middle of a military campaign, the Messenger of Allah ﷺ still taught his Companions matters of the heart.

THE NIGHT THEY SLEPT UNTIL SUNRISE

HADITH: THE MISSED FAJR PRAYER

Abu Hurayrah رضى الله عنه narrates that when the Messenger of Allah ﷺ was returning from the expedition of Khaybar, he travelled by night until drowsiness overcame him, and he stopped to rest. He told Bilal: "Keep watch over the night for us." Bilal prayed as much as was decreed for him, then leaned against his camel facing the direction of dawn, and fell asleep. None of them woke, not even the Messenger of Allah ﷺ, until the sunlight struck them. He ordered them to move away from that place, then made wudu', told Bilal to call the iqamah, and led them in the Fajr prayer. After the prayer he said: "Whoever forgets a prayer, let him pray it when he remembers it," and recited: "And establish prayer for My remembrance" (Taha 20:14).

Grade: SAHIH — Sahih Muslim 680.

The scholars call this event «Laylat al-Ta'ris», the night of the rest stop. From it they take the ruling that a prayer missed through sleep or forgetfulness must be made up as soon as one remembers it. It also

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shows that falling asleep unintentionally is not a sin, for the Messenger of Allah ﷺ himself experienced it in order to teach the Ummah.

WADI AL-QURA AND TAYMA'

On the way home, the Messenger of Allah ﷺ stopped at Wadi al-Qura. It was there that the slave named Mid'am was killed by an arrow, and the Prophet spoke of the cloak he had taken from the spoils (chapter 10). The sirah books mention that the people of Wadi al-Qura were subdued and given an agreement like that of Khaybar, while the people of Tayma' asked for peace without fighting and kept their property by paying jizyah (Ibn Hisham; al-Waqidi). These details are from the sirah books, not from authentic Hadith.

"THIS IS A MOUNTAIN THAT LOVES US"

HADITH: UHUD AND THE SANCTUARY OF MADINAH

Anas ibn Malik رضى الله عنه, who went out to Khaybar to serve the Messenger of Allah ﷺ, narrates that when the Prophet was returning and Mount Uhud came into view, he said: "This is a mountain that loves us and we love it." Then he pointed towards Madinah and prayed: "O Allah, I make the area between its two lava fields a sanctuary, just as Ibrahim made Makkah a sanctuary."

Grade: SAHIH — Sahih al-Bukhari 2889.

Uhud is where 70 Companions fell as martyrs (Series 10). Yet the Messenger of Allah ﷺ did not see it as a mountain of sorrow, but as a mountain that is loved. Love for a place full of memories of struggle is part of the natural disposition that Islam acknowledges.

STAGE	EVENT	SOURCE
Setting out for Khaybar	Takbir with lowered voices; «la hawla wa la quwwata illa billah»	Sahih al-Bukhari 4205
Wadi al-Qura	Mid'am killed; the cloak from the spoils	Sahih al-Bukhari 4234; sirah books
Tayma'	Peace without fighting	Sirah books
During the night march	Slept until sunrise; the prayer made up	Sahih Muslim 680
Seeing Uhud	"A mountain that loves us"; Madinah a sanctuary	Sahih al-Bukhari 2889

LESSONS

The journey home from Khaybar teaches that victory did not make the Messenger of Allah ﷺ neglect education. Remembrance was taught with etiquette, the mistake of oversleeping became a lesson in law,

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and the bitter memory of Uhud was turned into love. A successful Muslim stays humble, guards his prayer and values the places of his struggle.

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RULINGS FROM KHAYBAR

Khaybar was not only a battlefield; it was also where several rulings were given that are practised to this day. Chapters 11 and 12 discussed the meat of domestic donkeys and the half-harvest agreement. This chapter gathers other rulings narrated authentically as given on the day of Khaybar or connected with it.

THE PROHIBITION OF MUT'AH MARRIAGE

HADITH: THE PROHIBITION ON THE DAY OF KHAYBAR

'Ali ibn Abi Talib رضى الله عنه narrates that the Messenger of Allah ﷺ forbade mut'ah marriage with women on the day of Khaybar, and forbade eating the meat of domestic donkeys.

Grade: SAHIH — Sahih al-Bukhari 4216; also Sahih Muslim 1407.

Mut'ah marriage is a marriage for a set period for a set payment, which ends by itself when the period expires. It had been permitted in the early days of Islam in certain circumstances, and was then prohibited. In the narration of Sabrah al-Juhani, the Messenger of Allah ﷺ said that Allah had prohibited it «until the Day of Resurrection» (Sahih Muslim 1406). This is the position of Ahl al-Sunnah wa al-Jama'ah: mut'ah marriage is prohibited forever.

The scholars discuss when it was prohibited, because Sabrah's narration mentions the Conquest of Makkah, while 'Ali's narration mentions Khaybar. Some scholars hold that it was prohibited at Khaybar, then briefly permitted at the Conquest of Makkah, and then prohibited forever. Others hold that the mention of «the day of Khaybar» in 'Ali's narration refers only to the prohibition of donkey meat (Ibn Hajar, Fath al-Bari). This difference is about timing, not about the ruling; the ruling remains prohibition.

GARLIC AND THE MOSQUE

HADITH: "LET HIM NOT COME NEAR OUR MOSQUE"

Ibn 'Umar رضى الله عنهما narrates that the Prophet ﷺ said during the expedition of Khaybar: "Whoever eats from this plant — meaning garlic — let him not come near our mosque."

Grade: SAHIH — Sahih al-Bukhari 853; also Sahih Muslim 561.

Garlic is not prohibited to eat. What is forbidden is coming to the mosque with a smell that bothers other people and the angels. The scholars apply the same ruling by analogy to every foul smell that harms the congregation, such as the smell of cigarettes.

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THE NECKLACE OF GOLD AND BEADS

HADITH: THE NECKLACE BOUGHT FOR TWELVE DINARS

Fadalah ibn 'Ubayd رضى الله عنه said: On the day of Khaybar I bought a necklace for twelve dinars. It had gold and beads in it. I separated them, and found that its gold was worth more than twelve dinars. I mentioned this to the Prophet ﷺ, and he said: "It may not be sold until it is separated."

Grade: SAHIH — Sahih Muslim 1591.

This Hadith is the basis for the ruling that exchanging gold for gold must be equal in weight. If an item mixed with gold is sold for gold, its gold portion must be known, so that riba does not occur.

JANIB DATES AND JAM' DATES

HADITH: "DO NOT DO THAT"

Abu Sa'id al-Khudri and Abu Hurayrah رضى الله عنهما narrate that the Messenger of Allah ﷺ appointed a man over Khaybar, and he brought fine janib dates. The Prophet asked: "Are all the dates of Khaybar like this?" He said: "No, by Allah. We exchange one sa' of these for two sa', and two for three." He said: "Do not do that. Sell the mixed dates for dirhams, then buy janib dates with those dirhams."

Grade: SAHIH — Sahih al-Bukhari 2201, 2202; also Sahih al-Bukhari 4244–4245.

Exchanging ribawi goods of the same kind, such as dates for dates, must be in equal amounts and on the spot, even if the quality differs. The Messenger of Allah ﷺ did not merely forbid; he showed the lawful way, which is to sell first for money and then buy.

SUMMARY OF RULINGS

RULING	EVIDENCE	NOTE
Mut'ah marriage is prohibited	Sahih al-Bukhari 4216; Sahih Muslim 1406, 1407	Prohibited until the Day of Resurrection
Meat of domestic donkeys is prohibited	Sahih al-Bukhari 4216, 4217	Chapter 11
Not coming to the mosque after eating garlic	Sahih al-Bukhari 853	The food itself is not prohibited
Gold for gold must be equal in weight	Sahih Muslim 1591	A basis of the rulings on riba
Dates for dates must be equal in measure	Sahih al-Bukhari 2201–2202	Sell for money, then buy

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RULING	EVIDENCE	NOTE
Musaqah and muzara'ah (sharing the harvest)	Sahih al-Bukhari 2285	Chapter 12
The share of the cavalry	Sahih al-Bukhari 4228	Chapter 19

LESSONS

The rulings of Khaybar cover marriage, food, the etiquette of the mosque and trade. This shows that the Shari'ah of Islam is not separate from daily life, even on the battlefield. A Muslim learns that halal and haram touch every one of his affairs, and that the Messenger of Allah ﷺ always opened a lawful way when he closed an unlawful one.

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THE PEOPLE OF THE BATTLE OF KHAYBAR

The following tables gather the main people in the story of Khaybar, their tribes and their roles. Information taken from the sirah books is clearly marked.

THE MUSLIMS

PERSON	TRIBE	ROLE	SOURCE
‘Ali ibn Abi Talib	Quraysh (Banu Hashim)	Bearer of the banner; opened the fortress	Sahih al-Bukhari 4210
‘Amir ibn al-Akwa‘	Aslam	Recited verses on the march; fell at Khaybar	Sahih al-Bukhari 4196
Salamah ibn al-Akwa‘	Aslam	Narrator of the story of ‘Amir’s verses and Marhab	Sahih Muslim 1807
Mahmud ibn Maslamah	Aws	Fell as a martyr at Khaybar	Sirah books
Muhammad ibn Maslamah	Aws	Mahmud’s brother; according to Ibn Ishaq he killed Marhab	Sirah books
Ja‘far ibn Abi Talib	Quraysh (Banu Hashim)	Arrived from Abyssinia with the people of the ship	Sahih al-Bukhari 4230
Asma’ bint ‘Umays	Khath‘am	Ja‘far’s wife; “two hijrahs”	Sahih al-Bukhari 4230
Abu Musa al-Ash‘ari	Al-Ash‘ariyyun (Yemen)	One of the people of the ship; narrator of the takbir story	Sahih al-Bukhari 4205, 4230
Abu Hurayrah	Daws	Arrived after Khaybar was conquered	Sahih al-Bukhari 4237
‘Abdullah ibn Rawahah	Khazraj	Estimated the date harvest of Khaybar	Muwatta’ Malik
Bishr ibn al-Bara’ ibn Ma‘rur	Khazraj (Banu Salimah)	Died after eating the poisoned meat	Sirah books
Anas ibn Malik	Khazraj (Banu al-Najjar)	Servant of the Messenger ﷺ; narrator of many Khaybar stories	Sahih al-Bukhari 2889

THE PEOPLE OF KHAYBAR

PERSON	ORIGIN	ROLE	SOURCE
Marhab	Jews of Khaybar	Champion of the fortress; killed in single combat	Sahih Muslim 1807
Safiyyah bint Huyayy	Banu al-Nadir	A captive who was freed; Mother of the Believers	Sahih al-Bukhari 5086

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PERSON	ORIGIN	ROLE	SOURCE
Kinanah ibn al-Rabi‘	Banu al-Nadir	Safiyyah's husband; killed at Khaybar	Sirah books
Zaynab bint al-Harith	Jews of Khaybar	The woman who gave the poisoned sheep	Sahih al-Bukhari 2617; name from the sirah books
Sallam ibn Mishkam	Banu al-Nadir	Zaynab's husband; one of the leaders of Khaybar	Sirah books

SIRAH NOTE: WHO KILLED MARHAB?

Sahih Muslim 1807, from Salamah ibn al-Akwa‘, states clearly that it was ‘Ali ibn Abi Talib رضى الله عنه who struck Marhab's head. Ibn Ishaq, however, narrates that Muhammad ibn Maslamah killed him, in retaliation for the death of his brother Mahmud. The scholars give precedence to the narration of Sahih Muslim because its chain is stronger (Ibn Hajar, Fath al-Bari; al-Rahiq al-Makhtum).

LESSONS

The Companions present at Khaybar came from many tribes: Quraysh, Aws, Khazraj, Aslam, Daws, Khath‘am and al-Ash‘ariyyun from Yemen. Islam gathered them into a single rank. On the other side, Safiyyah, once a captive, became a Mother of the Believers. The stories of these people show that honour is measured by faith and deeds, not lineage.

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KHAYBAR THEN AND NOW

Khaybar lies about 150 km north of Madinah, in the Madinah region of Saudi Arabia (Wikipedia, "Khaybar"). It is an oasis surrounded by a volcanic lava field called Harrat Khaybar. Abundant groundwater made it a fertile date garden, and this is why it was a rich agricultural centre in the time of the Messenger of Allah ﷺ (chapter 1).

ARCHAEOLOGICAL DISCOVERIES

A French–Saudi archaeological study led by Guillaume Charloux found a stone wall about 14.5 km long that once surrounded the oasis of Khaybar, built in the Bronze Age, about 4,000 years ago. The same team found a small town called al-Natah inside the oasis, with about 50 houses and up to 500 inhabitants, which was occupied around 2400 BCE and abandoned about a thousand years later. The study was published in the journal PLOS ONE in 2024 (ScienceAlert, "Ancient Town From 4,000 Years Ago Found Hidden in Saudi Arabian Oasis"; Arab News).

These finds are far older than the time of the Messenger of Allah ﷺ, about 2,700 years before the Battle of Khaybar. They are not the fortresses described in chapter 5. But they show that Khaybar has been an inhabited and fortified oasis since ancient times, and that the tradition of building walls and fortresses there is very old.

THE FORTRESSES IN THE TIME OF THE MESSENGER ﷺ

The sirah books give the names of fortresses such as Na'im, al-Qamus, al-Watih and al-Sulalim (chapter 5). Today there is an old fort on a hill in Khaybar that local people call Marhab's Fort. However, the structure visible now has gone through many repairs over the centuries, and it cannot be confirmed that it is the original building from the time of the Messenger of Allah ﷺ. This eBook therefore does not fix the exact location of each fortress.

ITEM	DESCRIPTION	STATUS
Location	About 150 km north of Madinah	Present-day geography
Landform	An oasis in the Harrat Khaybar lava field	Geology
Bronze Age wall	About 14.5 km, around 4,000 years ago	Archaeological study, 2024
The town of al-Natah	Around 2400 BCE; about 500 inhabitants	PLOS ONE, 2024
Names of the fortresses	Na'im, al-Qamus, al-Watih, al-Sulalim	Sirah books
Marhab's Fort today	An old hilltop fort; much repaired	Original structure cannot be confirmed

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LESSONS

A 14.5 km wall and strong fortresses could not hold back Allah's decree. The Qur'an reminds us of those who thought their fortresses would protect them from Allah (Al-Hashr 59:2). Archaeological discoveries remind us that civilisations come and go; what remains is only the deeds that Allah accepts.

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TIMELINE OF THE BATTLE OF KHAYBAR

The following table arranges the events of Khaybar in order. Dates from the sirah books are approximate, because the scholars differ over some of them.

TIME	EVENT	SOURCE
Dhul Qa'dah 6 AH	The Treaty of Hudaybiyah; Al-Fath promises a near victory	Al-Fath 48:18–20
Dhul Hijjah 6 AH	The Messenger ﷺ returns to Madinah and stays a few weeks	Sirah books
Muharram 7 AH	Sets out for Khaybar with the people of Hudaybiyah	Ibn Ishaq; the majority view
On the march	'Amir ibn al-Akwa''s verses; takbir with lowered voices	Sahih al-Bukhari 4196, 4205
The first morning	"Khaybar is ruined!"	Sahih al-Bukhari 4197
Several days	The fortresses besieged and opened one by one	Sirah books
The day of the banner	The banner given to 'Ali; Marhab killed	Sahih al-Bukhari 4210; Sahih Muslim 1807
After the victory	Prohibition of donkey meat and mut'ah marriage	Sahih al-Bukhari 4216
After the victory	The half-harvest agreement	Sahih al-Bukhari 2285
After the victory	Safiyyah freed and married	Sahih al-Bukhari 5086
After the victory	Ja'far and the people of the ship arrive; Abu Hurayrah arrives	Sahih al-Bukhari 4230, 4237
After the victory	The attempt to poison him with mutton	Sahih al-Bukhari 2617, 3169
After the victory	Fadak surrenders without fighting	Sirah books; Al-Hashr 59:6
The journey home	Wadi al-Qura; Tayma' makes peace	Sahih al-Bukhari 4234; sirah books
The journey home	Slept until sunrise; Fajr made up	Sahih Muslim 680
Arrival in Madinah	"This is a mountain that loves us"	Sahih al-Bukhari 2889
Every season	'Abdullah ibn Rawahah estimates the date harvest	Muwatta' Malik
11 AH	The Messenger ﷺ mentions the effect of the Khaybar poison in his final illness	Sahih al-Bukhari 4428
The time of 'Umar	The people of Khaybar moved to Tayma' and Ariha	Sahih al-Bukhari 2338, 2730

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LESSONS

This timeline shows how Allah's promise in Surah Al-Fath was fulfilled only a few weeks after Hudaybiyah. It also shows that the effects of an event can last long: the Khaybar poison was felt until the end of the Messenger's ﷺ life, and the Khaybar agreement continued until the time of 'Umar رضى الله عنه.

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FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF KHAYBAR

1. WHEN DID THE BATTLE OF KHAYBAR TAKE PLACE?

According to Ibn Ishaq and most sirah writers, in Muharram of 7 AH, a few weeks after returning from Hudaybiyah. Imam Malik held that it took place in 6 AH. Ibn Hajar explains that this difference arises from how the start of the Hijri year is counted (Fath al-Bari).

2. WHY WERE ONLY THE PEOPLE OF HUDAYBIYAH TAKEN TO KHAYBAR?

Because Allah promised the spoils of Khaybar to them (Al-Fath 48:15, 20). Those who had stayed behind from Hudaybiyah were not allowed to come (Series 15, chapter 24). The people of the ship from Abyssinia were given a share as an honour.

3. WHO KILLED MARHAB?

Sahih Muslim 1807 names ʻAli ibn Abi Talib رضى الله عنه. Ibn Ishaq names Muhammad ibn Maslamah.

The scholars give precedence to the narration of Sahih Muslim (chapter 24).

4. IS IT TRUE THAT ʻALI LIFTED A FORTRESS GATE THAT DOZENS OF MEN COULD NOT LIFT?

This story is well known in the sirah books, but its chain is weak according to the Hadith critics. The courage and virtue of ʻAli رضى الله عنه are already established by the authentic Hadith of the banner (chapter 6) and the duel with Marhab, without needing to rely on a weak narration.

5. WHAT IS THE RULING ON MUTʻAH MARRIAGE?

It is prohibited until the Day of Resurrection according to Ahl al-Sunnah wa al-Jamaʻah, based on Sahih al-Bukhari 4216 and Sahih Muslim 1406 (chapter 23).

6. WHY WERE THE PEOPLE OF KHAYBAR ALLOWED TO STAY?

Because the Muslims did not yet have enough manpower to work those vast gardens, while the people of Khaybar were experts in date farming. The agreement stated that they could stay as long as the Muslims permitted (Sahih al-Bukhari 2338; chapter 12).

7. DID THE KHAYBAR POISON CAUSE THE DEATH OF THE MESSENGER OF ALLAH ﷺ?

In his final illness, he told ʻA'ishah that he still felt the pain of the food he had eaten at Khaybar (Sahih al-Bukhari 4428). Some scholars understood from this that Allah combined for him the honour of prophethood and martyrdom. Yet his death was still by Allah's decree, at the appointed term.

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8. DID THE PEOPLE OF THE SHIP FROM ABYSSINIA RECEIVE A SHARE OF THE SPOILS?

Yes. Abu Musa al-Ash'ari رضى الله عنه mentions that the Messenger of Allah ﷺ gave them a share, while he gave no share to anyone else who was absent from the conquest of Khaybar (Sahih al-Bukhari 3136).

9. IS GARLIC PROHIBITED?

No. What is forbidden is coming to the mosque with its smell (Sahih al-Bukhari 853; chapter 23).

10. WHY DID THE MESSENGER OF ALLAH ﷺ FORBID EXCHANGING ONE SA' OF GOOD DATES FOR TWO SA' OF ORDINARY DATES?

Because dates are a ribawi item; exchanging them for dates must be in equal measure. He showed the lawful way: sell for money, then buy (Sahih al-Bukhari 2201).

11. WHAT IS THE DIFFERENCE BETWEEN KHAYBAR AND FADAK?

Khaybar was conquered by fighting, so its property was ghanimah, divided according to Al-Anfal 8:41. Fadak surrendered without fighting, so its property was fay', governed by Al-Hashr 59:6–7 (chapters 18 and 19).

12. WHAT DOES KHAYBAR TEACH US TODAY?

Allah's promise is surely fulfilled for those who are patient. Victory must go hand in hand with trustworthiness, justice and obedience to the law, including in matters that seem small, such as a single shoelace, the smell of garlic in the mosque and the way dates are exchanged.

LESSONS

These questions show that the story of Khaybar must be read by distinguishing between the Qur'an, authentic Hadith, the reports of the sirah books and the views of the scholars. In this way we take lessons that are certain and do not depend on weak stories.

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LESSONS AND CONCLUSION

The Battle of Khaybar was ***the fulfilment of Allah's promise*** to the people of Hudaybiyah. Those who patiently accepted hard terms now received victory and ample provision. Yet behind the victory, Khaybar also taught about intention, trust, obedience and justice.

LESSON	FROM KHAYBAR
Allah's promise kept	The near victory (48:18)
Guidance is most precious	"Better than red camels"
Love of Allah and His Messenger	The quality of the banner-bearer
Deeds by their endings	Do not be deceived by appearances
Trust in public property	The cloak and shoelace of fire
Prompt obedience	The pots of donkey meat overturned
Justice in dealings	Half-harvest; Ibn Rawahah refused bribes
Honouring the vulnerable	Safiyyah freed and honoured
Sacrifice valued	Two hijrahs for the ship people

KHAYBAR IN OUR LIVES

Each of us has "fortresses" to open — laziness, greed, selfishness. Khaybar teaches us to strive patiently, ***keep trusts*** even in small things like a shoelace, ***be just*** to all, and make people's guidance a higher aim than wealth.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 17*** — the events after Khaybar. And Allah knows best.

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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."

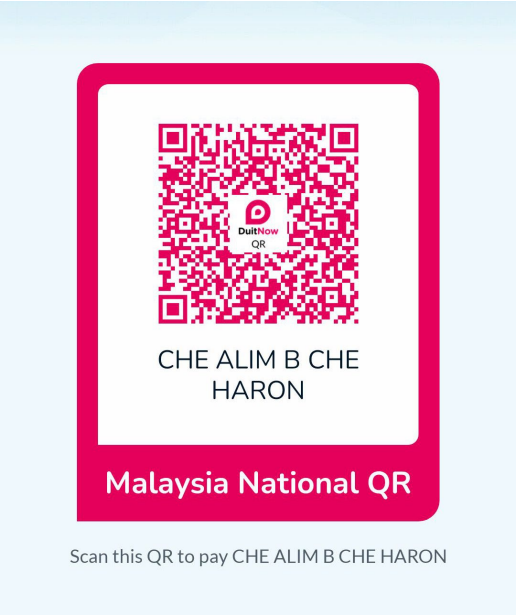
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GRADE: SAHIH — contained in Sahih Muslim.

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

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