THE PROPHET'S SIRAH — COMPLETE COLLECTION

VOLUME 3

From Hudaybiyah to the Conquest of Makkah

Series 15–21



Hj Che Alim Hj Che Haron

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE PROPHET'S SIRAH — COMPLETE COLLECTION

VOLUME 3

FROM HUDAYBIYAH TO THE CONQUEST OF MAKKAH

Series 15–21: From the Treaty of Hudaybiyah to the Conquest of Makkah, According to the Qur'an and Authentic Hadith

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest."

SURAH AL-FATH 48:18

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent us a Messenger from among ourselves, to whom our hardship is grievous and who is deeply concerned for our good. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions, who witnessed his life and then preserved it and passed it on to us with complete trustworthiness.

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 book gathers Series 15 to 21 of The Prophet's Sirah into one volume: the Treaty of Hudaybiyah and the Pledge of Ridwan, the Battle of Khaybar, the letters of the Messenger of Allah ﷺ to the kings, the Compensatory Umrah, the Battle of Mu'tah, and the Conquest of Makkah. The references of every series are kept. May this book bring us closer to the Messenger of Allah ﷺ, and be a continuing charity for all who help, read and share it.

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ABOUT THE COVER OF THIS BOOK

This book's cover does not depict any human being or animal. It shows a wide desert plain as the sun sits low on the horizon: scattered acacia trees, an old well in the middle of the plain, and a range of mountains in the distance bathed in golden light.

The tree and the well recall Hudaybiyah: beneath a tree the Companions pledged allegiance to the Messenger of Allah ﷺ in the Pledge of Ridwan, and at the well of Hudaybiyah water overflowed through his blessing. Allah called that peace, which at first seemed so hard, a clear victory, and it opened the way until Makkah was conquered without great bloodshed.

The dark blue band at the bottom, framed by fine gold lines, is where the author's name appears. The titles on all five volumes of this collection share the same style, size and gold colour, so that the five books look like one set when placed together.

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PART ONE

The Treaty of Hudaybiyah

The Prophet's Sirah — Series 15

The Pledge of Ridwan and the Clear Victory, According to the Qur'an and Authentic Hadith

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THE TREATY OF HUDAYBIYAH

Six years after the hijrah, the Muhajirun still longed for Makkah and the Ka'bah. They had been through Badr, Uhud, the Trench and many trials (Books 9–14). In ***Dhu al-Qa'dah of 6 AH***, the Messenger of Allah ﷺ set out with some ***one thousand four hundred*** Companions — not to fight, but ***to perform 'umrah***.

Quraysh blocked them at ***al-Hudaybiyah***, at the edge of the Haram. From that standoff came a peace treaty whose terms seemed ***unfavourable*** to the Muslims — so much that 'Umar رضى الله عنه himself was distressed. Yet on the way home, Allah revealed ***Surat al-Fath*** and named that treaty ***"a clear victory"***.

This story is narrated in great detail by al-Miswar ibn Makhramah and Marwan in one of the longest Hadith in Sahih al-Bukhari (Sahih al-Bukhari 2731). It teaches us about ***patience, obedience, the wisdom of negotiation***, and how what looks like defeat can become victory.

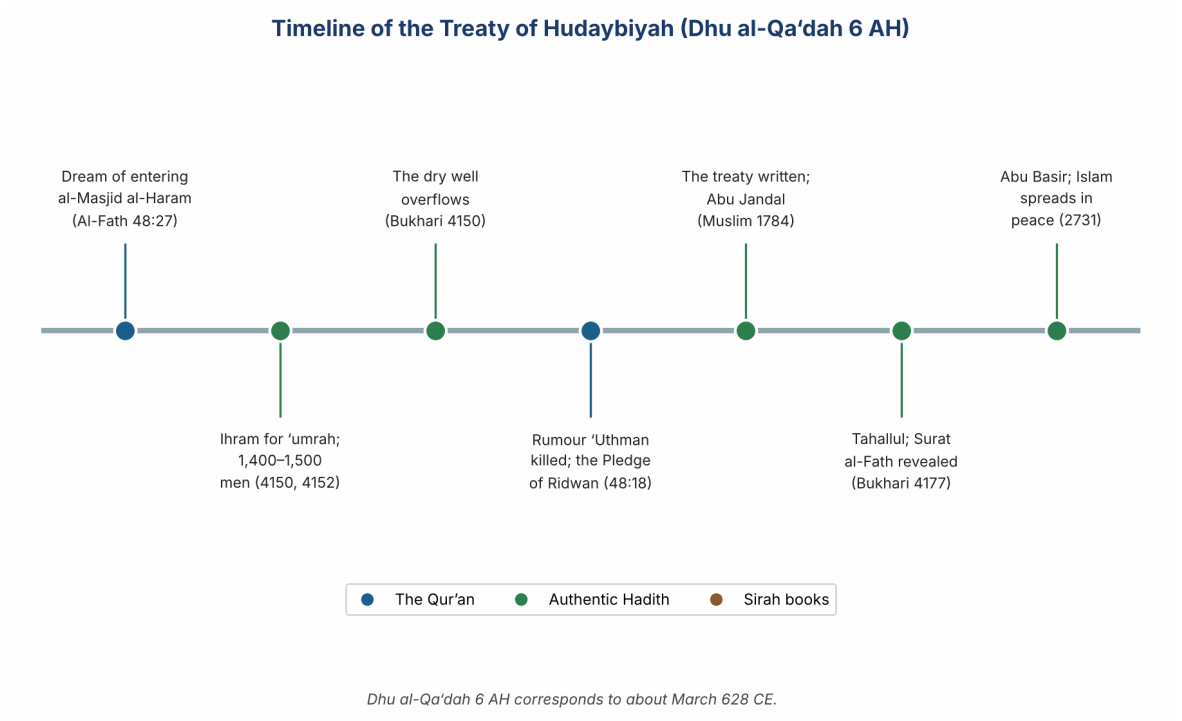


Figure 1: Timeline of the Treaty of Hudaybiyah.

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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THE PROPHET'S ﷺ DREAM

This journey began with a ***dream***. The Messenger of Allah ﷺ dreamt that he and his Companions entered al-Masjid al-Haram in safety, shaving and shortening their hair. The dreams of prophets are ***revelation***, so the Companions rejoiced and prepared to set out. Allah later mentioned the dream in Surat al-Fath:

"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety"Tafsir Ibn Kathir 48:27.

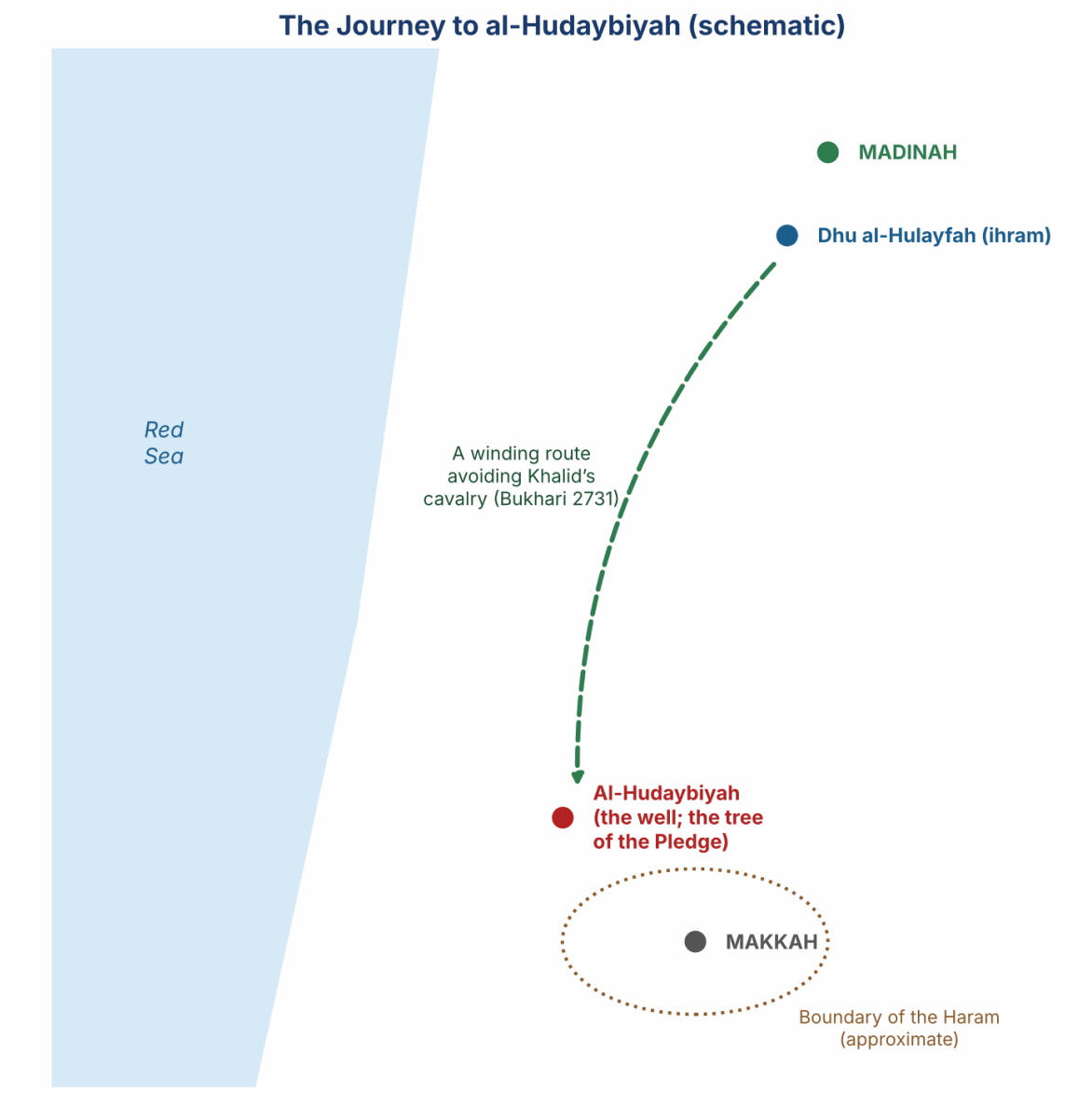
Yet the dream ***did not name the year***. The Companions assumed it would happen that very year, so when they were blocked, many were disappointed. Ibn Kathir explains that Allah delayed it ***one year***, and it truly came to pass in 'Umrat al-Qada' in 7 AH.

The lesson: Allah's promise is ***surely true***, but its timing follows Allah's knowledge, not our assumptions. Disappointment often arises when we set a time for a promise whose time Allah Himself did not fix.

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SETTING OUT FOR 'UMRAH

The Messenger of Allah ﷺ left Madinah in Dhu al-Qa'dah — one of the ***sacred months*** honoured by the Arabs, when fighting was forbidden. At ***Dhu al-Hulayfah***, he and his Companions entered ihram for 'umrah, and he marked and garlanded the ***sacrificial animals (hady)*** as a sign that they came to worship (Sahih al-Bukhari 2731).



Schematic only. Al-Hudaybiyah lies at the edge of the Haram, about 20 km from Makkah; today it is known as ash-Shumaysi.

Figure 2: The journey from Madinah to al-Hudaybiyah (schematic).

SIGN	MESSAGE TO QURAYSH
A sacred month (Dhu al-Qa'dah)	We have not come to fight

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SIGN	MESSAGE TO QURAYSH
Ihram garments	We come as pilgrims
Garlanded sacrificial animals	We come to honour the Ka'bah
Only sheathed swords	Only a traveller's arms (sirah books)

The Hadith of Jabir and al-Bara' give their number as ***one thousand four hundred*** or ***one thousand five hundred*** (Chapter 4). The lesson: the Messenger of Allah ﷺ ***began peacefully***, and made his intention clear by plain actions, leaving no excuse for attack.

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THE SACRED MONTHS

Allah says: "Indeed, the number of months with Allah is twelve months… of these, ***four are sacred***" (At-Tawbah 9:36). These four are ***Dhu al-Qa'dah, Dhu al-Hijjah, Muharram and Rajab***. Even the Arabs of the Jahiliyyah honoured these months and stopped fighting in them.

By choosing Dhu al-Qa'dah, the Messenger of Allah ﷺ placed Quraysh in a ***dilemma***: if they barred unarmed pilgrims in a sacred month, they would look unjust in the eyes of the Arab tribes. The lesson: ***choosing the right time*** is part of wisdom.

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AL-QASWA' KNEELS

Reaching ***'Usfan***, he learned that Quraysh were ready to block him, and that ***Khalid ibn al-Walid*** (not yet Muslim) was waiting at al-Ghamim with cavalry. The Messenger of Allah ﷺ chose ***another route***, a hard one through the hills, so as not to clash with them (Sahih al-Bukhari 2731).

When they reached the pass descending towards Makkah, his camel ***al-Qaswa'*** suddenly ***knelt*** and would not rise. People said: "Al-Qaswa' is being stubborn!" He said: ***"Al-Qaswa' is not stubborn, nor is that her nature; she has been held back by the One who held back the elephant (from Makkah)."*** Then he said: ***"By Him in whose hand is my soul, they will not ask me for any plan that honours the sanctities of Allah but I will grant it to them."*** (Sahih al-Bukhari 2731).

"The One who held back the elephant" refers to ***Abrahah's elephant army***, held back from entering Makkah in the year of his birth (Surat al-Fil). The Messenger of Allah ﷺ understood that Allah ***did not want blood shed*** in the Haram at that time.

The lesson: a leader reads ***the signs*** and chooses the path farthest from bloodshed. His readiness to accept ***any plan that honours Allah's sanctities*** became the basis of the treaty that followed.

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THE ELEPHANT THAT WAS HELD BACK

His words "held back by the One who held back the elephant" recall ***the Year of the Elephant***. Allah says: "Have you not considered how your Lord dealt with the companions of the elephant?" (Al-Fil 105:1). Abrahah came with an elephant to destroy the Ka'bah, but the elephant would not move towards Makkah, and Allah destroyed his army.

Both events show that Allah ***guards the sanctity of the Haram***. Yet this time the purpose was different: Allah held back the Prophet's ﷺ camel not to destroy anyone, but to ***prevent bloodshed*** and open the way to peace.

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THE OVERFLOWING WELL OF HUDAYBIYAH

The Messenger of Allah ﷺ halted at the far end of the valley of al-Hudaybiyah, at a well with very little water. With thousands of men and camels, it soon ran dry. Al-Bara' ibn 'Azib رضى الله عنه relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4150

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ تَعُدُّونَ أَنْتُمُ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَةِ. كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ فَنَزَحْنَاهَا، فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا، ثُمَّ صَبَّهُ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا أَصْدَرَتْنَا مَا شِئْنَا نَحْنُ وَرِكَابُنَا.

TRANSLATION:

Al-Bara' رضى الله عنه said: **"You count the victory (al-fath) as the conquest of Makkah — and the conquest of Makkah was indeed a victory — but we count the victory as the Pledge of Ridwan on the day of al-Hudaybiyah.** We were with the Prophet ﷺ ***one thousand four hundred*** strong. Al-Hudaybiyah was a well; we drew from it until not a drop was left. This reached the Prophet ﷺ, and he came and sat at its edge. He asked for a vessel of water, made ablution, rinsed his mouth and supplicated, then poured it into the well. We left it a short while, ***then it gave us to drink as much as we wished, we and our mounts.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4150; also No. 3577.

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:4150

Notice how this Hadith opens: al-Bara' says that for the Companions the ***true victory*** was the Pledge of Ridwan at Hudaybiyah, not the conquest of Makkah. We will return to these words in Chapter 19.

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WATER FROM BETWEEN HIS FINGERS

Jabir ibn 'Abdullah رضى الله عنهما relates another water miracle on the same day:

HADITH — SAHIH AL-BUKHARI, NO. 4152

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ يَدَيْهِ رَكْوَةٌ، فَتَوَضَّأَ مِنْهَا، ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا لَكُمْ. قَالُوا يَا رَسُولَ اللَّهِ لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ، وَلاَ نَشْرَبُ إِلاَّ مَا فِي رَكْوَتِكَ. قَالَ فَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فِي الرَّكْوَةِ، فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، قَالَ فَشَرِبْنَا وَتَوَضَّأْنَا. فَقُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

TRANSLATION:

Jabir رضى الله عنه said: **The people were thirsty on the day of al-Hudaybiyah. Before the Messenger of Allah ﷺ was a small water vessel (rakwah), and he made ablution from it. The people came towards him.** He asked: "What is the matter with you?" They said: "O Messenger of Allah, we have no water to make ablution or drink except what is in your vessel." ***The Prophet ﷺ put his hand in the vessel, and water began gushing from between his fingers like springs.*** So we drank and made ablution. (Salim said:) I asked Jabir: "How many were you that day?" He said: "Had we been a hundred thousand, it would have sufficed us. We were ***one thousand five hundred***."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yusuf ibn 'Isa, from Ibn Fudayl, from Husayn ibn 'Abd ar-Rahman, from Salim ibn Abi al-Ja'd, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4152; also No. 3576; and Sahih Muslim No. 1856.

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:4152

MIRACLE	DESCRIPTION
The overflowing well	His ablution water and supplication poured into a dry well (4150)
Water from his fingers	Water gushed from his fingers like springs (4152)
Numbers	1,400–1,500 men drank and made ablution

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MIRACLE	DESCRIPTION
Witnesses	Al-Bara' and Jabir — both present

The lesson: before the great test of the treaty, Allah ***strengthened the Companions' faith*** with miracles they witnessed themselves. A heart that has seen Allah's help finds patience easier when tested.

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THE ENVOYS OF QURAYSH

Quraysh sent several envoys to learn the Muslims' purpose. The first was ***Budayl ibn Warqa'*** of Khuza'ah. The Messenger of Allah ﷺ told him: ***"We have not come to fight anyone; we have come to perform 'umrah. War has weakened Quraysh… If they wish, I am ready to agree a period of truce with them."*** (Sahih al-Bukhari 2731).

Then came ***'Urwah ibn Mas'ud ath-Thaqafi***. He watched the Companions closely, then returned and told Quraysh: ***"O my people, by Allah, I have visited kings — Caesar, Chosroes and the Negus — but I have never seen a king honoured by his followers as the Companions of Muhammad honour Muhammad."*** He described how they vied for his ablution water, lowered their voices before him, and did not stare at him out of respect (Sahih al-Bukhari 2731).

ENVOY	OUTCOME
Budayl ibn Warqa'	Conveyed the offer of peace to Quraysh
'Urwah ibn Mas'ud	Amazed by the Companions' love; advised Quraysh to accept
A man of Banu Kinanah	Saw the garlanded animals: "They must not be barred!"
Mikraz ibn Hafs	Described by him as "a wicked man"

The lesson: the Companions' ***conduct and love*** for the Messenger of Allah ﷺ were the most effective da'wah. Enemy envoys went home in admiration, not anger.

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TRUE LOVE

What 'Urwah ibn Mas'ud saw was not mere etiquette, but ***faith***. The Messenger of Allah ﷺ said: ***"None of you truly believes until I am dearer to him than his father, his child and all people."*** (Sahih al-Bukhari 15).

The Companions' love was then tested at Hudaybiyah: would they obey even when his decision went against their feelings? The lesson: true love for the Messenger of Allah ﷺ is proven by ***obedience***, not by outward respect alone.

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'UTHMAN GOES TO MAKKAH

The Messenger of Allah ﷺ then sent ***'Uthman ibn 'Affan*** رضى الله عنه to Makkah to explain their purpose, for 'Uthman had a strong family in Makkah who could protect him.

SIRAH NOTE: AN ALARMING RUMOUR

The sirah books say Quraysh offered to let 'Uthman circle the Ka'bah, but he refused: ***"I will not circle it until the Messenger of Allah ﷺ circles it."*** Quraysh held him longer than expected, and ***a rumour spread that 'Uthman had been killed***.

Killing an envoy was a grave betrayal by Arab custom. So the Messenger of Allah ﷺ called the Companions to pledge allegiance (Chapter 7).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn Kathir, al-Bidayah wan-Nihayah.

Authentic Hadith records a very great honour for 'Uthman. 'Abdullah ibn 'Umar رضى الله عنهما explained that 'Uthman missed the Pledge of Ridwan because he had been sent to Makkah, and so: ***"The Messenger of Allah ﷺ said with his right hand: 'This is the hand of 'Uthman', and struck it upon his (other) hand, saying: 'This is for 'Uthman.'"*** (Sahih al-Bukhari 3698).

The lesson: 'Uthman ***did not seize a personal chance*** to circle the Ka'bah ahead of the Messenger of Allah ﷺ. And the Messenger of Allah ﷺ ***guarded the right*** of a Companion absent on duty — his own hand became 'Uthman's hand.

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THE PLEDGE OF RIDWAN

When the rumour about ‘Uthman arrived, the Messenger of Allah ﷺ sat beneath ***a tree*** and called the Companions to pledge allegiance. They came streaming in. What was the pledge? Salamah ibn al-Akwa‘ رضى الله عنه, one of those who pledged, answers briefly:

HADITH — SAHIH AL-BUKHARI, NO. 4169

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ قُلْتُ لِسَلَمَةَ بْنِ الأَكْوَعِ عَلَى أَيِّ شَىْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ. قَالَ عَلَى الْمَوْتِ.

TRANSLATION:

Yazid ibn Abi ‘Ubayd said: **I asked Salamah ibn al-Akwa‘: “On what did you pledge allegiance to the Messenger of Allah ﷺ on the day of al-Hudaybiyah?”** He said: ***“On death.”***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa‘id, 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 al-Hudaybiyah, Hadith No. 4169; also No. 2960; and Sahih Muslim No. 1860.

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:4169

In another narration Jabir رضى الله عنه said they pledged ***not to flee*** (Sahih Muslim 1856). Both mean the same: loyalty to the last drop of blood. They came in ihram with sheathed swords, yet were ready to die for the truth.

Allah raised that pledge to a very high rank: ***“Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands”*** Tafsir Ibn Kathir 48:10.

The lesson: true loyalty is tested in ***danger***, not in ease. And every pledge to the Messenger of Allah ﷺ is in truth ***a pledge to Allah***.

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SALAMAH PLEDGED THREE TIMES

In Imam Muslim's long narration, Salamah ibn al-Akwa' رضى الله عنه relates that he pledged among the first. When the middle of the crowd came, the Messenger of Allah ﷺ said: "Pledge, O Salamah." He said: "I have pledged, O Messenger of Allah." He said: "And again." Then at the end he asked him to pledge ***a third time*** (Sahih Muslim 1807).

The scholars explain that the Messenger of Allah ﷺ wished to ***honour*** Salamah for his courage and speed in battle. The lesson: a good leader ***recognises the strengths*** of each follower and values them.

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"THE BEST OF THE PEOPLE OF THE EARTH"

The Messenger of Allah ﷺ gave those who pledged beneath the tree a praise beyond compare. Jabir ibn 'Abdullah رضى الله عنهما narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4154

حَدَّثَنَا عَلِيٌّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ. وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ، وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابَعَهُ الأَعْمَشُ سَمِعَ سَالِمًا سَمِعَ جَابِرًا أَلْفًا وَأَرْبَعَمِائَةٍ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: The Messenger of Allah ﷺ said to us on the day of al-Hudaybiyah:

"You are the best of the people of the earth." We were one thousand four hundred. **"If I could still see today, I would show you the place of the tree."** Al-A'mash corroborated it: he heard Salim, who heard Jabir — one thousand four hundred.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn al-Madini, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdullah رضى الله عنهما; corroborated by al-A'mash, from Salim, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4154; and Sahih Muslim No. 1856.

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:4154

Jabir narrated this Hadith in old age after he had gone blind, saying: "If I could still see, I would show you the place of the tree." More than that, the Messenger of Allah ﷺ gave assurance about their Hereafter:

HADITH — SAHIH MUSLIM, NO. 2496

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ عِنْدَ حَفْصَةَ لاَ يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ. الَّذِينَ بَايَعُوا تَحْتَهَا. قَالَتْ بَلَى يَا رَسُولَ اللَّهِ. فَانْتَهَرَهَا فَقَالَتْ حَفْصَةُ { وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا} فَقَالَ

النَّبِيَّ صلى الله عليه وسلم قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا}

TRANSLATION:

Umm Mubashshir رضى الله عنها heard the Prophet ﷺ say in the presence of Hafsah: ***"None of the people of the tree who pledged beneath it will enter the Fire, in sha Allah."*** Hafsah said: "Yes (they might), O Messenger of Allah." He rebuked her. Hafsah recited: "And there is none of you except he will come to it" (Maryam 19:71). The Prophet ﷺ said: ***"Allah, Mighty and Majestic, has said: 'Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.'"*** (Maryam 19:72).

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harun ibn 'Abdullah, from Hajjaj ibn Muhammad, from Ibn Jurayj, from Abu az-Zubayr, from Jabir ibn 'Abdullah, from Umm Mubashshir رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Virtues of the Companions, Chapter on the Virtues of the People of the Tree, Hadith No. 2496.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2496

Notice the exchange between the Messenger of Allah ﷺ and Hafsah رضى الله عنها: Hafsah was not objecting, but ***asking to understand*** from a verse of the Qur'an, and he answered with the Qur'an too. This is the etiquette of discussion in knowledge.

The lesson: the Companions of the Pledge of Ridwan hold a very high station. To revile them is to revile those praised by the Messenger of Allah ﷺ and with whom Allah is pleased (Chapter 9).

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ALLAH WAS PLEASED BENEATH THE TREE

Allah Himself recorded His pleasure with them in a verse that will be recited until the Day of Resurrection: ***"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree"***Tafsir Ibn Kathir 48:18.

Because of this verse the pledge is called ***Bay'at ar-Ridwan*** — the Pledge of Good Pleasure. The verse names four gifts to them:

GIFT	IN VERSE 48:18
Allah's pleasure	"Allah was pleased with the believers"
Allah knew their hearts	"…He knew what was in their hearts"
Tranquillity	"He sent down tranquillity upon them"
A near victory	"…an imminent conquest" (Khaybar)

The word ***sakinah*** (tranquillity) recurs several times in Surat al-Fath (48:4, 18, 26). When the Companions' hearts were stirred by the treaty's terms, Allah sent down tranquillity so they stayed obedient. The lesson: peace of heart is ***a gift from Allah***, not human effort alone.

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THE TREE THAT WAS FORGOTTEN

The tree of the Pledge of Ridwan is mentioned in the Qur'an. Yet Allah in His wisdom caused it to be ***forgotten***, so that the Companions themselves could not find it. Tariq ibn 'Abd ar-Rahman relates:

HADITH — SAHIH AL-BUKHARI, NO. 4163

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ انْطَلَقْتُ حَاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ قُلْتُ مَا هَذَا الْمَسْجِدُ قَالُوا هَذِهِ الشَّجَرَةُ، حَيْثُ بَايَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْعَةَ الرِّضْوَانِ. فَأَتَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَأَخْبَرْتُهُ فَقَالَ سَعِيدٌ حَدَّثَنِي أَبِي أَنَّهُ كَانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ، قَالَ فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقْبِلِ نَسِينَاهَا، فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ سَعِيدٌ إِنَّ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم لَمْ يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ.

TRANSLATION:

Tariq ibn 'Abd ar-Rahman said: **I set out for Hajj and passed by some people praying. I asked: "What mosque is this?" They said: "This is the tree where the Messenger of Allah ﷺ received the Pledge of Ridwan."** I went to Sa'id ibn al-Musayyib and told him. Sa'id said: My father told me that he was among those who pledged to the Messenger of Allah ﷺ under the tree. He said: ***"When we went out the following year, we had forgotten it and could not find it."*** Sa'id said: ***"The Companions of Muhammad ﷺ themselves did not know it, yet you know it! So you know better?"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from 'Ubaydullah ibn Musa, from Isra'il, from Tariq ibn 'Abd ar-Rahman, from Sa'id ibn al-Musayyib, from his father al-Musayyib ibn Hazn رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4163; also Nos. 4162–4165; and Sahih Muslim No. 1859.

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:4163

Sa'id ibn al-Musayyib, among the most learned of the Successors, gently rebuked those who claimed to know the spot: how can you know, when ***the very Companions who pledged beneath it*** did not?

SIRAH NOTE: 'UMAR AND THE TREE

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Ibn Sa'd relates that in the time of 'Umar رضى الله عنه, people began coming to pray at a tree thought to be the tree of the Pledge, so 'Umar ***ordered it cut down***, fearing it would become a place of veneration. The report is well known, but its chain ***is discussed*** by scholars (Ibn Hajar mentions it in Fath al-Bari).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, Fath al-Bari — commentary on Hadith 4163.
https://sunnah.com/bukhari:4163

The lesson: Islam ***guards the purity of tawhid***. What is honoured is the event and Allah's pleasure, not the trunk of a tree. The wisdom in its being forgotten is that no one should make it an object of veneration.

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SUHAYL IBN 'AMR ARRIVES

At last 'Uthman returned safely, and Quraysh sent ***Suhayl ibn 'Amr***, one of their orators, to negotiate. When the Messenger of Allah ﷺ saw him coming, he said hopefully: ***"Your affair has been made easy (sahula)."*** — a play on the meaning of Suhayl's name (Sahih al-Bukhari 2731).

The Messenger of Allah ﷺ ***loved good names and good omens*** (tafa'ul), and forbade superstitious pessimism (tatayyur). The arrival of a negotiator named "Suhayl" (easy) was taken as a sign the matter would be eased.

SIRAH NOTE: WHO WAS SUHAYL IBN 'AMR?

Suhayl was a Qurashi chief and an eloquent orator. He was captured at Badr (Book 9). The sirah books say he embraced Islam on the day of the Conquest of Makkah and became a good Muslim. After the Prophet's ﷺ death, when many in Makkah nearly apostatised, ***Suhayl stood and spoke*** to strengthen their faith. He later fell as a martyr in the campaigns in Syria.

REFERENCES:

Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah; Wikipedia, "Suhayl ibn Amr". https://en.wikipedia.org/wiki/Suhayl_ibn_Amr

The lesson: today's opponent may be tomorrow's ***brother in faith***. The man who stubbornly refused "Messenger of Allah" in this treaty later became a defender of Islam in Makkah.

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WRITING THE TREATY

Negotiations began, and ***'Ali ibn Abi Talib*** رضى الله عنه was called to write. From the very first line Suhayl objected. Anas رضى الله عنه relates:

HADITH — SAHIH MUSLIM, NO. 1784

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ قُرَيْشًا، صَالَحُوا النَّبِيَّ صلى الله عليه وسلم فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ سُهَيْلٌ أَمَّا بِاسْمِ اللَّهِ فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَكِنِ اكْتُبْ مَا نَعْرِفُ بِاسْمِكَ اللَّهُمَّ فَقَالَ اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ. قَالُوا لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لاَتَّبَعْنَاكَ وَلَكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ. فَاشْتَرَطُوا عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَنَكْتُبُ هَذَا قَالَ نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا.

TRANSLATION:

Anas رضى الله عنه narrated that **Quraysh made peace with the Prophet ﷺ, and among them was Suhayl ibn 'Amr. The Prophet ﷺ said to 'Ali: "Write: Bismillahir-Rahmanir-Rahim."** Suhayl said: "As for Bismillah, we do not know what Bismillahir-Rahmanir-Rahim is; write what we know: Bismika Allahumma (In Your name, O Allah)." He said: "Write: From Muhammad, the Messenger of Allah." They said: "Had we known you were the Messenger of Allah, we would have followed you; write your name and your father's name." The Prophet ﷺ said: ***"Write: From Muhammad ibn 'Abdullah."*** They stipulated to the Prophet ﷺ: **whoever of you comes to us, we will not return him to you; and whoever of us comes to you, you must return him to us.** The Companions said: "O Messenger of Allah, shall we write this?" He said: ***"Yes. Whoever of us goes to them, Allah has sent him far away; and whoever of them comes to us, Allah will make for him relief and a way out."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from 'Affan ibn Muslim, 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 on the Truce of al-Hudaybiyah, Hadith No. 1784.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

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Source: https://sunnah.com/muslim:1784

In al-Bara's narration, 'Ali refused out of reverence to erase the words ***"Messenger of Allah"***, so the Messenger of Allah ﷺ asked to be shown the place and ***erased it with his own hand*** (Sahih al-Bukhari 2699).

SUHAYL'S OBJECTION	THE PROPHET'S ﷺ RESPONSE
Did not recognise "ar-Rahman ar-Rahim"	Accepted "Bismika Allahumma"
Did not accept "Messenger of Allah"	Accepted "Muhammad ibn 'Abdullah"
'Ali refused to erase	He erased it himself
Principle unchanged	"By Allah, I am the Messenger of Allah even if you deny me"

The Messenger of Allah ﷺ ***was flexible in form*** but ***firm in substance***. "Bismika Allahumma" still invokes Allah; "Muhammad ibn 'Abdullah" is still true. He sacrificed no belief, only gave up a demand for wording, so that peace might be reached.

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THE UNLETTERED PROPHET

Al-Bara's narration says the Messenger of Allah ﷺ asked to be shown where "Messenger of Allah" was written so he could erase it — for he ***did not read or write*** (ummi). Allah describes him as "the Messenger, the unlettered Prophet" (Al-A'raf 7:157). This is proof that the Qur'an ***is not his composition***, for one who did not read could not produce such a book.

At that time 'Ali was the scribe. The lesson: the Messenger of Allah ﷺ ***respected the skills*** of his Companions and entrusted tasks to the qualified, while he himself led the negotiation.

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THE TERMS OF THE TREATY

The terms finally agreed seemed ***one-sided***. The Companions felt deeply aggrieved. Yet history proved that every term ended in Islam's favour:

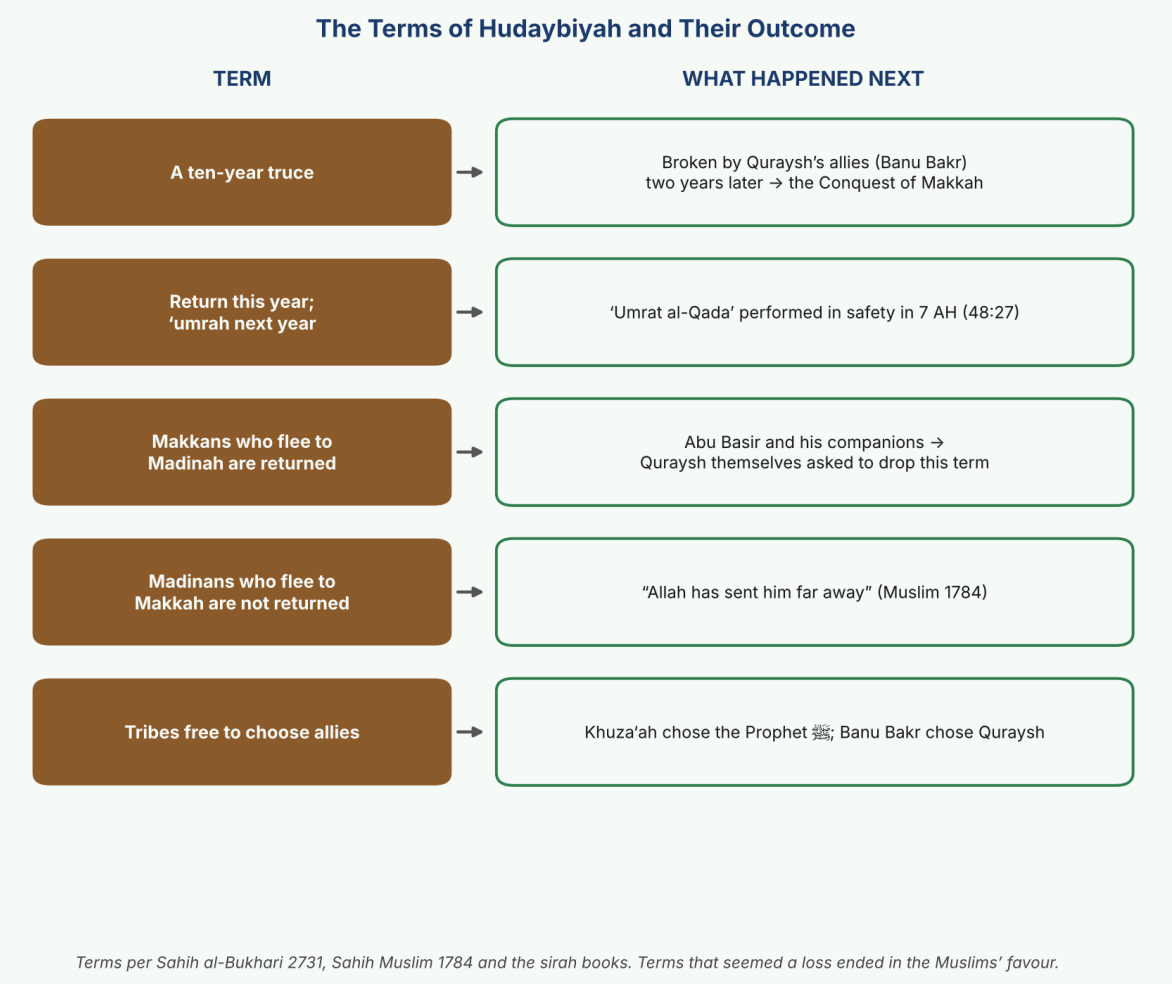


Figure 3: The terms of the Treaty of Hudaybiyah and their outcome.

The hardest term was: ***Makkans who fled to Madinah must be returned***, but not the reverse. The Messenger of Allah ﷺ explained the wisdom: whoever flees to disbelief, Allah has sent him away; and whoever comes to Islam, ***Allah will give him a way out*** (Sahih Muslim 1784, Chapter 12).

The ***ten-year*** truce opened the door to da'wah. Az-Zuhri said: no victory in Islam before it was greater than Hudaybiyah, for when fighting stopped and people met in safety, ***they talked about Islam***, and no one of sense heard of it but embraced it (reported by Ibn Ishaq).

The lesson: do not judge a decision by ***first sight*** alone. Sometimes a term that looks like a loss holds a victory we cannot yet see.

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ABU JANDAL IN CHAINS

While the treaty was being written and ***not yet sealed***, a heartbreaking event took place. ***Abu Jandal***, Suhayl ibn 'Amr's own son, who had embraced Islam and been chained by his family, came stumbling in his fetters and threw himself among the Muslims (Sahih al-Bukhari 2731).

Suhayl said: ***"O Muhammad, this is the first one I demand you return."*** The Messenger of Allah ﷺ tried to negotiate: "We have not finished writing the treaty." Suhayl insisted: "Then I will make no peace with you on anything." Abu Jandal cried out: ***"O Muslims, will I be returned to the idolaters when I have come as a Muslim? Do you not see what I have suffered?"*** — for he had been severely tortured for Allah's sake (Sahih al-Bukhari 2731).

> **SIRAH NOTE: WORDS TO ABU JANDAL**
>
> The sirah books relate that the Messenger of Allah ﷺ told him: ***"O Abu Jandal, be patient and hope for reward, for Allah will make for you and the weak ones with you relief and a way out. We have made a covenant with them, and we will not betray them."***
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; Musnad Ahmad.

The lesson: ***keeping one's word*** is a principle not sacrificed even in the most painful situation. And Abu Jandal's patience was not in vain — Allah opened a way out for him before long (Chapter 20).

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'UMAR'S DISTRESS

The episode of Abu Jandal and the treaty's terms left ***'Umar ibn al-Khattab*** رضى الله عنه deeply distressed. Sahl ibn Hunayf رضى الله عنه later related this to the people at Siffin, as a lesson that they should ***suspect their own opinions***:

HADITH — SAHIH AL-BUKHARI, NO. 3182

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ حَدَّثَنِي أَبُو وَائِلٍ، قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ، وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ بَلَى. فَقَالَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ بَلَى. قَالَ فَعَلَى مَا نُعْطِي الدَّنِيَّةَ فِي دِينِنَا أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا. فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، أَوَفَتْحٌ هُوَ قَالَ نَعَمْ.

TRANSLATION:

Abu Wa'il said: We were at Siffin, and Sahl ibn Hunayf stood and said: **"O people, suspect your own opinions! We were with the Messenger of Allah ﷺ on the day of al-Hudaybiyah, and had we seen a need to fight, we would have fought.** 'Umar ibn al-Khattab came and said: 'O Messenger of Allah, are we not on the truth and they on falsehood?' He said: 'Yes.' He said: 'Are not our dead in Paradise and theirs in the Fire?' He said: 'Yes.' He said: 'Then why should we accept humiliation in our religion, and return before Allah has judged between us and them?' He said: ***'O Ibn al-Khattab, I am the Messenger of Allah, and Allah will never abandon me.'*** 'Umar went to Abu Bakr and said the same, and Abu Bakr replied: ***'He is the Messenger of Allah, and Allah will never abandon him.'*** Then Surat al-Fath was revealed, and the Messenger of Allah ﷺ recited it to 'Umar to the end. 'Umar said: 'O Messenger of Allah, is it a victory?' He said: ***'Yes.'***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Yahya ibn Adam, from Yazid ibn 'Abd al-'Aziz, from his father 'Abd al-'Aziz ibn Siyah, from Habib ibn Abi Thabit, from Abu Wa'il, from Sahl ibn Hunayf رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah and Truces, Hadith No. 3182; also No. 4844; and Sahih Muslim No. 1785.

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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:3182

Notice that ***Abu Bakr's*** answer matched the Prophet's ﷺ word for word, though he had not heard it. This is why Abu Bakr is called ***as-Siddiq***: his heart was in step with the Prophet's ﷺ.

'Umar later regretted his words. In another narration he said: ***"So I did many deeds (in expiation) for that"*** — giving charity, fasting, praying and freeing slaves (Sahih al-Bukhari 2731).

The lesson: ***sincere zeal*** must bow to ***revelation***. Our opinion, however well-meant, can be mistaken; so measure it against the guidance of Allah and His Messenger.

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A HEART IN STEP

The Messenger of Allah ﷺ once said: ***"Were I to take a khalil (closest friend) other than my Lord, I would take Abu Bakr."*** (Sahih al-Bukhari 3656). At Hudaybiyah this standing shone: while 'Umar was in turmoil, Abu Bakr was calm, for his certainty in the Messenger of Allah ﷺ did not depend on what the eye could see.

The lesson: firm faith is faith that ***does not waver*** when the decision of Allah and His Messenger seems to contradict our logic. Abu Bakr affirmed the Isra' without doubt (Book 6), and affirmed Hudaybiyah the same way.

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UMM SALAMAH'S ADVICE

Once the treaty was sealed, the Messenger of Allah ﷺ ordered the Companions: ***"Get up, sacrifice your animals, then shave."*** But ***not one of them rose***, though he repeated it three times. They were not rebellious, but stunned and grieved, perhaps still hoping revelation would change things (Sahih al-Bukhari 2731).

He went in to his wife ***Umm Salamah*** رضى الله عنها and told her what had happened. Umm Salamah gave very wise advice: ***"O Prophet of Allah, do you want that? Go out and do not say a word to anyone until you have sacrificed your camel and called your barber to shave your head."*** (Sahih al-Bukhari 2731).

He did so. When the Companions saw him sacrifice and shave, ***they rose and sacrificed***, and began shaving one another, so grieved that they almost hurt each other (Sahih al-Bukhari 2731).

UMM SALAMAH'S ADVICE	ITS WISDOM
"Go out"	The leader steps forward, not waits
"Do not say a word"	Example is stronger than repeated orders
"Sacrifice and shave"	A decisive act ends hopes of reversing the decision
The Prophet ﷺ accepted	He heeded a woman's counsel

The lesson: ***example*** is more effective than words. And the Messenger of Allah ﷺ valued ***his wife's counsel*** — Umm Salamah's advice saved the Companions from disobedience.

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TAHALLUL: SACRIFICE AND SHAVING

The Companions had entered ihram but were ***prevented*** from reaching the Ka'bah. What was their ruling? Allah had made it clear in the Qur'an:

"And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals"Tafsir Ibn Kathir 2:196.

This ruling is known as ***ihsar*** — being prevented from completing Hajj or 'umrah. The prevented person sacrifices an animal where he is stopped, then shaves or trims, and leaves ihram. The scholars took this ruling directly from the events of Hudaybiyah.

The Messenger of Allah ﷺ prayed: ***"O Allah, have mercy on those who shave."*** They asked: "And those who trim, O Messenger of Allah?" He repeated it, then the third or fourth time said: "And those who trim." (Sahih al-Bukhari 1727). Some sirah reports say this prayer was made at Hudaybiyah.

RULINGS FROM HUDAYBIYAH	EXPLANATION
Ihsar	Prevented from completing 'umrah → sacrifice and leave ihram
Shaving is better	A prayer for mercy three times for those who shave
Shared sacrifice	One camel or cow for seven people (Sahih Muslim 1318)
Making up the 'umrah	The 'umrah performed the following year

Jabir رضى الله عنه said: ***"We sacrificed with the Messenger of Allah ﷺ in the year of al-Hudaybiyah a camel for seven and a cow for seven."*** (Sahih Muslim 1318). The lesson: the Shari'ah ***makes things easy***, and every trial brings rulings that benefit the ummah to this day.

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SURAT AL-FATH IS REVEALED

On the way back to Madinah, with heavy hearts, Allah revealed what changed everything. 'Umar رضى الله عنه, still anxious about himself, relates:

HADITH — SAHIH AL-BUKHARI, NO. 4177

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ، وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ وَقَالَ عُمَرُ بْنُ الْخَطَّابِ ثَكِلَتْكَ أُمُّكَ يَا عُمَرُ، نَزَرْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ، كُلُّ ذَلِكَ لاَ يُجِيبُكَ. قَالَ عُمَرُ فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي ـ قَالَ ـ فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ. وَجِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ فَقَالَ لَقَدْ أُنْزِلَتْ عَلَىَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}.

TRANSLATION:

Aslam narrated that **the Messenger of Allah ﷺ was travelling on one of his journeys, and 'Umar ibn al-Khattab was riding with him at night. 'Umar asked him something, but he did not answer; he asked again, he did not answer; he asked again, he did not answer.** 'Umar said (to himself): "May your mother lose you, 'Umar! You pressed the Messenger of Allah ﷺ three times, and each time he did not answer you."

'Umar said: I urged my camel ahead of the Muslims, fearing that Qur'an would be revealed about me. Soon I heard someone calling me… I came to the Messenger of Allah ﷺ and greeted him, and he said: ***"Tonight a surah has been revealed to me that is dearer to me than everything the sun rises upon."*** Then he recited: ***"Indeed, We have given you a clear conquest."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik ibn Anas, from Zayd ibn Aslam, from his father Aslam, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Campaign of al-Hudaybiyah, Hadith No. 4177; also Nos. 4833 and 5012.

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:4177

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"Indeed, We have given you, [O Muhammad], a clear conquest"Tafsir Ibn Kathir 48:1.

Notice 'Umar's state: he ***feared*** a verse would come down rebuking him for pressing the Messenger of Allah ﷺ. But what came down was ***good news***. The Messenger of Allah ﷺ described this surah as dearer than ***everything the sun rises upon*** — the whole world.

VERSE OF SURAT AL-FATH	LINK TO HUDAYBIYAH
48:1–3	A clear conquest; forgiveness; mighty help
48:4	Tranquillity sent into believers' hearts
48:10, 18	The Pledge of Ridwan; Allah's pleasure
48:24–26	Allah held back both sides; Jahili zeal
48:27	The true vision will come to pass
48:29	The Companions like a plant growing strong

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THE PARABLE OF THE PLANT

Surat al-Fath ends with a beautiful parable of the Companions: ***"as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks"*** (Al-Fath 48:29). The verse says this description is found in ***the Gospel***.

The Companions at Hudaybiyah were like ***a small shoot***: 1,400 men barred from the Ka'bah. Yet from that shoot grew the firm and wondrous tree of Islam. The lesson: do not belittle a small beginning if it is planted sincerely.

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WAS IT A VICTORY?

The Companions still wondered: how could this treaty be ***a victory***? Anas ibn Malik رضى الله عنه explains the verse:

HADITH — SAHIH AL-BUKHARI, NO. 4172

حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} قَالَ الْحُدَيْبِيَةُ. قَالَ أَصْحَابُهُ هَنِيئًا مَرِيئًا فَمَا لَنَا فَأَنْزَلَ اللَّهُ {لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ} قَالَ شُعْبَةُ فَقَدِمْتُ الْكُوفَةَ فَحَدَّثْتُ بِهَذَا كُلِّهِ عَنْ قَتَادَةَ ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ أَمَّا {إِنَّا فَتَحْنَا لَكَ} فَعَنْ أَنَسٍ، وَأَمَّا هَنِيئًا مَرِيئًا فَعَنْ عِكْرِمَةَ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said of the verse ***"Indeed, We have given you a clear conquest"***: **"(It means) al-Hudaybiyah."** His Companions said: "Congratulations and well done (to you); but what is there for us?" Then Allah revealed: ***"That He may admit the believing men and the believing women to gardens..."*** Shu'bah said: the part "Inna fatahna laka" is from Anas, while the part "congratulations and well done" is from 'Ikrimah.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Ishaq, from 'Uthman ibn 'Umar, from Shu'bah, from Qatadah, 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 al-Hudaybiyah, Hadith No. 4172; also No. 4834.

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:4172

Al-Bara' ibn 'Azib رضى الله عنه said: ***"You count the victory as the conquest of Makkah... but we count the victory as the Pledge of Ridwan on the day of al-Hudaybiyah."*** (Sahih al-Bukhari 4150, Chapter 4). For those who witnessed it, Hudaybiyah was the ***gateway*** to every victory after it.

PROOF OF VICTORY	EXPLANATION
Recognition	Quraysh negotiated with Madinah as an equal party
Safety for da'wah	People met and discussed Islam without fear
Growth of Muslims	1,400 at Hudaybiyah → ~10,000 at the Conquest two years later (sirah books)

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PROOF OF VICTORY	EXPLANATION
Leaders embrace Islam	Khalid ibn al-Walid and 'Amr ibn al-'As embraced Islam (8 AH)
Letters to kings	He sent letters of invitation to Caesar, Chosroes and others

The lesson: ***victory does not always come by the sword***. Sometimes the greatest victory is a peace that opens people's hearts to the truth.

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LETTERS TO THE KINGS

The peace after Hudaybiyah let the Messenger of Allah ﷺ ***send letters of invitation*** to great rulers. An early Hadith of Sahih al-Bukhari tells of ***Heraclius***, the Roman emperor, questioning Abu Sufyan about the Messenger of Allah ﷺ while Abu Sufyan was in Syria ***"during the period of truce"*** between Quraysh and the Prophet ﷺ (Sahih al-Bukhari 7).

Without the Treaty of Hudaybiyah, Abu Sufyan's trading journey to Syria and his conversation with Heraclius might never have happened. The lesson: ***peace opens doors to da'wah*** that war cannot open.

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ABU BASIR: THE PROMISED WAY OUT

Soon after returning to Madinah, a Muslim from Makkah named ***Abu Basir*** fled to the Messenger of Allah ﷺ. Quraysh sent two men to claim him, and the Messenger of Allah ﷺ, ***keeping the treaty***, handed him over (Sahih al-Bukhari 2731).

On the way, Abu Basir escaped and returned to Madinah. The Messenger of Allah ﷺ said, in a veiled way: ***"Woe to his mother! He would kindle a war if he had others with him."*** Abu Basir understood he would be returned again, so he went to ***the seashore*** at Sayf al-Bahr. Abu Jandal then escaped and joined him, followed by many other Makkan Muslims, until they became a band that ***cut off Quraysh's trade caravans*** to Syria (Sahih al-Bukhari 2731).

At last ***Quraysh themselves*** wrote to the Messenger of Allah ﷺ, appealing by Allah and kinship that he take them into Madinah: "Whoever comes to you is safe." ***The hardest term was dropped by those who had demanded it.*** Then Allah revealed verses 48:24–26 (Sahih al-Bukhari 2731).

This was the ***"relief and way out"*** promised by the Messenger of Allah ﷺ in Sahih Muslim 1784. The lesson: patience and ***keeping one's word*** finally bore a solution, without the Muslims breaking the treaty even once.

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THE WOMEN WHO EMIGRATED

The treaty spoke of ***men*** fleeing Makkah being returned. When Muslim women emigrated to Madinah, Allah revealed a specific ruling for them:

"O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers"Tafsir Ibn Kathir 60:10.

Among the women who emigrated was ***Umm Kulthum bint 'Uqbah ibn Abi Mu'ayt***. Her family came to claim her, but the Messenger of Allah ﷺ did not return her after this verse came down (Sahih al-Bukhari 2711–2712). The scholars explain that the treaty's wording referred to ***men***, and women were more exposed to harm if returned.

The lesson: Islam ***protects women*** who choose faith, and respects their choice. The test of faith in this verse also shows decisions were made ***justly and carefully***, not blindly.

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FROM HUDAYBIYAH TO THE CONQUEST OF MAKKAH

The ten-year truce lasted only about ***two years***. The sirah books say Banu Bakr, allies of Quraysh, attacked Khuza'ah, allies of the Messenger of Allah ﷺ, with weapons and men from Quraysh. The treaty was ***broken by Quraysh***, not by the Muslims.

That breach led to ***the Conquest of Makkah*** in 8 AH, achieved almost without bloodshed. The lesson: the side that keeps its word is finally ***given victory by Allah***, while the side that betrays harms only itself (Al-Fath 48:10).

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THE ART OF NEGOTIATION

Hudaybiyah is the finest example of carrying out Allah's command about peace: ***"And if they incline to peace, then incline to it [also] and rely upon Allah"***Tafsir Ibn Kathir 8:61.

SOCIAL SCIENCE NOTE: PRINCIPLED NEGOTIATION

The Harvard Negotiation Project introduced ***principled negotiation*** in the famous book ***"Getting to Yes"*** (Fisher, Ury & Patton). Among its key principles: ***separate the people from the problem***, ***focus on interests, not positions***, and ***invent options for mutual gain*** (Harvard PON).

MODERN NEGOTIATION PRINCIPLE	AT HUDAYBIYAH
Focus on interests	The real interest was peace and da'wah, not the words "Messenger of Allah"
Separate people from the problem	"Your affair has been made easy" — treating Suhayl well
Know your best alternative	Ready to fight (the Pledge), yet choosing peace
Take the long view	A 10-year truce → great growth of Muslims

More than 1,400 years before modern negotiation theory, the Messenger of Allah ﷺ practised these principles — with one addition not found in the textbooks: ***reliance on Allah***. The lesson: true strength in negotiation is ***clarity of purpose*** and ***patience***, not winning every word.

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HUDAYBIYAH AT HOME AND AT WORK

The principles of Hudaybiyah can be lived every day. At ***home***, we sometimes need to give way on small things to protect a greater harmony. At ***work***, we must distinguish principles that cannot be compromised from technical matters that can be negotiated.

The Messenger of Allah ﷺ also heeded ***his wife's*** counsel at a moment of deadlock (Chapter 16). The lesson: good negotiation begins at home — by ***listening, being patient and looking far ahead***.

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SOURCES OF THE HUDAYBIYAH STORIES

The story of Hudaybiyah 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 Hudaybiyah stories in this eBook.

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STORY	SOURCE AND STATUS
The dream; pledge; pleasure; tranquillity; tahallul; women emigrants	The Qur'an (2:196; 48; 60:10) — certain
The journey; al-Qaswa'; envoys; Abu Jandal; Umm Salamah; Abu Basir	Sahih al-Bukhari 2731 — sahih
The well; water from fingers; pledge unto death; 1,400; the tree; al-Fath	Sahih al-Bukhari 4150–4177, 3182, 3698 — sahih
Writing the treaty; people of the tree; shared sacrifice	Sahih Muslim 1784, 2496, 1318 — sahih
'Uthman rumour (details); 'Umar cutting the tree; az-Zuhri's words	Sirah books (Ibn Ishaq, Ibn Sa'd) — well known, chains vary

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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THOSE WHO STAYED BEHIND AND THOSE WHO WERE HIDDEN

Chapter 18 explained the main verses of Surah Al-Fath: the clear victory, tranquillity, the Pledge of Ridwan, the true dream and the parable of the plant. Yet the surah also mentions two other groups that are seldom discussed. The first are the Bedouins who refused to set out with the Messenger of Allah ﷺ.

The second are the hidden believers in Makkah, who were one of the reasons Allah held back fighting on that day.

VERSE	BRIEF MEANING	LESSON
48:11	The Bedouins who stayed behind make excuses: their wealth and families kept them busy; they ask for forgiveness	The tongue says what is not in the heart
48:12	They thought the Messenger ﷺ and the believers would never return to their families	An evil assumption about Allah's promise
48:15	When the Muslims go to take spoils, they want to come along; Allah refuses them	Wanting the reward without the sacrifice
48:16	They will be called to fight a people of great might; if they obey, they will be rewarded	The door of repentance is still open
48:17	There is no blame on the blind, the lame or the sick	A genuine excuse is accepted
48:20–21	Allah promises abundant spoils, and others not yet within reach	A promise fulfilled in stages
48:24	Allah held back the hands of both sides in the valley of Makkah	Peace was Allah's decision
48:25	Were it not for believing men and women in Makkah whom you did not know…	Protecting the blood of the believers

THE EXCUSES OF THOSE WHO STAYED BEHIND

When the Messenger of Allah ﷺ called people to set out for 'umrah, some Bedouin tribes around Madinah refused to come. They thought the Muslims would be destroyed by Quraysh. Allah exposed what was in their hearts: "They say with their tongues what is not in their hearts" (Al-Fath 48:11). The exegetes name several tribes in this context, but that does not mean every member of those tribes stayed behind, for many Companions from the Bedouin tribes were present at Hudaybiyah (Tafsir Ibn Kathir 48:11).

When the time came to take the spoils of Khaybar, this group wanted to join. Allah commanded the Messenger of Allah ﷺ to refuse them (Al-Fath 48:15), because the spoils of Khaybar were promised specifically to the people of Hudaybiyah. Yet Allah did not close the door: they would be called to fight "a people of great might", and if they obeyed, Allah would give them a good reward (Al-Fath 48:16). The exegetes differ over who that people were: some say Hawazin and Thaqif, some say Banu Hanifah, and some say Persia and Rome (Ibn Kathir). This is a discussion among the exegetes, not a decisive text.

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THE HIDDEN BELIEVERS IN MAKKAH

Verse 25 explains one of the wisdoms behind Allah holding back the fighting. In Makkah at that time there were believing men and women who concealed their faith. Had fighting broken out, the Muslims might have killed them unknowingly, and then suffered regret and shame. Allah says that had they been separated, He would have punished the disbelievers with a painful punishment (Al-Fath 48:25; Tafsir Ibn Kathir 48:25).

Abu Jandal (chapter 14) and Abu Basir (chapter 20) are examples of oppressed Muslims in Makkah. Many more remain unknown by name. Allah protected their blood through peace.

LESSONS

These verses teach two things. First, excuses that sound sweet on the tongue cannot deceive Allah; what counts is the readiness to sacrifice when it is needed. Second, a decision that looks weak may be protecting the lives of people we do not know. Allah sees what we do not see.

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CONSULTATION AND RULINGS FROM HUDAYBIYAH

Hudaybiyah is not only the story of a treaty. It is also a source of rulings that the jurists discuss to this day. This chapter brings together two events not yet covered, the consultation before reaching Hudaybiyah and the story of Ka'b ibn 'Ujrah, and then summarises the rulings that are traced back to this event.

CONSULTING BEFORE DECIDING

HADITH: "GIVE ME YOUR ADVICE"

Al-Miswar ibn Makhramah and Marwan narrate that when the Messenger of Allah ﷺ reached Ghadir al-Ashtat, his scout came with news that Quraysh had gathered forces to bar him from the Ka'bah. He said: "Give me your advice, O people." Abu Bakr رضى الله عنه said: "O Messenger of Allah, you came out to visit this House, not to kill or fight anyone. So go on towards it; whoever bars us from it, we will fight him." He said: "Go on, in the name of Allah."

Grade: SAHIH — Sahih al-Bukhari 4178, 4179.

The Messenger of Allah ﷺ received revelation, yet he still asked his Companions for their opinion. Abu Bakr answered by recalling the original purpose of the journey: 'umrah, not war. This advice matched what happened later, when he chose the path of peace. Together with Umm Salamah's advice (chapter 16), Hudaybiyah witnessed two consultations that set the course of events.

KA'B IBN 'UJRAH AND THE FIDYAH FOR SHAVING

HADITH: THE LICE ON KA'B'S HEAD

Ka'b ibn 'Ujrah رضى الله عنه narrates that he was with the Messenger of Allah ﷺ at Hudaybiyah in a state of ihram, and lice were falling from his head. The Prophet asked whether the lice were hurting him, and told him to shave. Then the verse was revealed: "Whoever among you is ill or has an ailment of the head (may shave), and must then offer a ransom of fasting, charity or a sacrifice."

Grade: SAHIH — Sahih al-Bukhari 4159; also Sahih al-Bukhari 1814; the verse Al-Baqarah 2:196.

In other narrations of the same Hadith, the Messenger of Allah ﷺ explained the three options of fidyah: fasting three days, feeding six poor people, or sacrificing a sheep (Sahih al-Bukhari 1814). An ordinary Companion with a minor ailment became the reason for a ruling practised by millions of Hajj and 'umrah pilgrims to this day.

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RULINGS TRACED BACK TO HUDAYBIYAH

RULING	EVIDENCE FROM HUDAYBIYAH	NOTE
Consulting before a major decision	Sahih al-Bukhari 4178–4179; Umm Salamah's advice	This chapter and chapter 16
Fidyah for shaving due to an excuse while in ihram	Al-Baqarah 2:196; Sahih al-Bukhari 4159	Fasting, charity or a sacrifice
Ihsar: leaving ihram when prevented	Al-Baqarah 2:196	Chapter 17
Sharing a camel or cow for sacrifice	Sahih Muslim 1318	Chapter 17
A peace treaty with non-Muslims	Al-Anfal 8:61; Sahih al-Bukhari 2731	Permitted when there is a benefit
Keeping one's word even when it is hard	Abu Jandal and Abu Basir returned	Chapters 14 and 20
A condition cannot make the forbidden lawful	Believing women were not returned (Al-Mumtahanah 60:10)	Chapter 21
Length of a truce	A ten-year truce (sirah books)	The jurists' views differ

On the length of a truce, some jurists, among them Imam al-Shafi'i, took the ten-year period at Hudaybiyah as the maximum. Other jurists held that the length depends on the benefit of the Muslims. This is a matter of ijtihad, and the books of fiqh discuss it at length.

LESSONS

Hudaybiyah teaches that the rulings of Islam arise from real life: a Companion who was ill, a group of pilgrims who were barred, and a difficult treaty. The Shari'ah comes to make things easy, not to burden. And even the noblest leader still asks the opinion of those around him.

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THE PEOPLE OF THE TREATY OF HUDAYBIYAH

The Hadith of Hudaybiyah mentions many people from many tribes. The tables below list them with their tribe, role and source. Each person's tribe has been checked again; information found only in the sirah books is clearly marked.

THE MUSLIMS

PERSON	TRIBE	ROLE	SOURCE
Abu Bakr al-Siddiq	Quraysh (Banu Taym)	Gave his opinion in the consultation; calmed 'Umar	Bukhari 4178, 2731
'Umar ibn al-Khattab	Quraysh (Banu 'Adi)	Distressed by the terms, then regretted it	Bukhari 2731, 3182
'Uthman ibn 'Affan	Quraysh (Banu Umayyah)	Envoy to Makkah; his pledge given by the Messenger's ﷺ hand	Bukhari 3698
'Ali ibn Abi Talib	Quraysh (Banu Hashim)	Scribe of the treaty	Muslim 1784; Bukhari 2699
Umm Salamah	Quraysh (Banu Makhzum)	Advised the Prophet to sacrifice and shave	Bukhari 2731
Al-Mughirah ibn Shu'bah	Thaqif	Stood guarding the Messenger ﷺ with a sword while 'Urwah negotiated	Bukhari 2731
Salamah ibn al-Akwa'	Aslam	Pledged three times	Bukhari 4169; Muslim 1807
Ma'qil ibn Yasar	Muzaynah	Held a branch of the tree above the Messenger's ﷺ head during the pledge	Muslim 1858
Jabir ibn 'Abdullah	Ansar, Khazraj (Banu Salimah)	Narrator of the 1,400 figure and "the best of the people of the earth"	Bukhari 4154
Al-Bara' ibn 'Azib	Ansar, Aws (Banu Harithah)	Narrator of the overflowing well	Bukhari 4150
Ka'b ibn 'Ujrah	Bali, allies of the Ansar	The reason the ruling of fidyah for shaving was revealed	Bukhari 4159
Abu Jandal ibn Suhayl	Quraysh (Banu 'Amir ibn Lu'ayy)	Returned in chains	Bukhari 2731
Abu Basir	Bukhari: "a man of Quraysh"; sirah books: 'Utbah ibn Asid al-Thaqafi, an ally of Banu Zuhrah	Opened a way out for the oppressed Muslims	Bukhari 2731; sirah books

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PERSON	TRIBE	ROLE	SOURCE
Al-Jadd ibn Qays	Ansar (Banu Salimah)	The only one who did not pledge; hid under the belly of his camel	Muslim 1856

QURAYSH AND THEIR ALLIES

PERSON	TRIBE	ROLE	SOURCE
Suhayl ibn 'Amr	Quraysh (Banu 'Amir ibn Lu'ayy)	Negotiator for Quraysh; accepted Islam at the Conquest of Makkah	Bukhari 2731; biographical works
Budayl ibn Warqa'	Khuza'ah	The first envoy; conveyed the offer of peace	Bukhari 2731
'Urwah ibn Mas'ud	Thaqif	Amazed by the Companions' love	Bukhari 2731
A man from Banu Kinanah	Kinanah; the sirah books name him al-Hulays ibn 'Alqamah, chief of the Ahabish	Saw the garlanded sacrificial animals and advised Quraysh	Bukhari 2731; sirah books
Mikraz ibn Hafs	Quraysh (Banu 'Amir ibn Lu'ayy)	Described by the Prophet as a wicked man	Bukhari 2731
Khalid ibn al-Walid	Quraysh (Banu Makhzum)	Led the cavalry at al-Ghamim; accepted Islam in 8 AH	Bukhari 2731

SIRAH NOTE: WHO WENT DOWN INTO THE WELL?

The authentic Hadith mentions that the Messenger of Allah ﷺ took out an arrow and told them to place it in the well, and the water gushed out (Sahih al-Bukhari 2731). The Hadith does not name who went down. Ibn Ishaq says it was Najiyah ibn Jundub al-Aslami, and another report gives a different name. The sirah books also mention Khirash ibn Umayyah al-Khuza'i as an early envoy to Makkah before 'Uthman. Both of these details come from the sirah books.

References: Ibn Hisham, al-Sirah al-Nabawiyyah; Ibn Hajar, Fath al-Bari (Hadith No. 2731).

LESSONS

Hudaybiyah gathered people from Quraysh, the Ansar, Thaqif, Aslam, Muzaynah and many more, all united under one tree. On the opposing side, many later accepted Islam: Suhayl, Khalid and 'Urwah. Al-Jadd ibn Qays, meanwhile, is a reminder that being present at a great event does not guarantee a pure heart.

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PLACES ON THE ROAD TO HUDAYBIYAH

The journey from Madinah to Hudaybiyah passed several places mentioned in the Hadith and the sirah books. The table below lists them in the order of the journey. The exact location of some places cannot be determined, so distances are given only where a clear modern source exists.

PLACE	EVENT	SOURCE
Madinah	The Messenger of Allah ﷺ set out for 'umrah in Dhul Qa'dah	Bukhari 1778
Dhul Hulayfah	Entered ihram; the sacrificial animals were marked and garlanded	Bukhari 4178
Ghadir al-Ashtat (near 'Usfan)	The scout brought news; the Messenger of Allah ﷺ consulted	Bukhari 4178
Al-Ghamim	Khalid ibn al-Walid waited with cavalry; the Prophet took another route	Bukhari 2731
Thaniyyah (a mountain pass towards Makkah)	Al-Qaswa' knelt	Bukhari 2731; the sirah books name it Thaniyyat al-Murar
Al-Hudaybiyah	The well overflowed; negotiations; the Pledge of Ridwan; the treaty	Bukhari 2731, 4150
On the way home	Surah Al-Fath was revealed	Bukhari 4177

AL-HUDAYBIYAH TODAY

Al-Hudaybiyah lies on the western edge of the Haram of Makkah. Discover Makkah, published by the Makkah authorities, says it is about 20 km from Makkah and still preserves traces of the old well (Discover Makkah: Al-Hudaybiyah). Arab News mentions a mosque near al-Shumaysi, about 20 km from Makkah on the old road to Jeddah (Arab News).

Remember that the tree of the Pledge of Ridwan cannot be identified; even the Companions who pledged did not know its place the following year (Sahih al-Bukhari 4163; chapter 10). So any claim that a particular spot is the location of that tree cannot be confirmed.

LESSONS

These places bear witness that the Messenger of Allah ﷺ chose the hard road to avoid bloodshed. What endures is not a tree or a stone, but the lessons: patience, obedience and the pleasure of Allah.

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TIMELINE OF THE TREATY OF HUDAYBIYAH

Figure 1 gave a brief timeline. The table below details it with the source of each event. The authentic Hadith states that the 'umrah of al-Hudaybiyah took place in Dhul Qa'dah (Sahih al-Bukhari 1778); more detailed dates come from the sirah books.

No.	Event	Source
1	The Messenger of Allah ﷺ dreams of entering al-Masjid al-Haram in safety	Al-Fath 48:27
2	Dhul Qa'dah 6 AH: sets out from Madinah for 'umrah with about 1,400 Companions	Bukhari 1778, 4154
3	Dhul Hulayfah: enters ihram and garlands the sacrificial animals	Bukhari 4178
4	Ghadir al-Ashtat: news of Quraysh; consultation with the Companions	Bukhari 4178–4179
5	Avoids Khalid's force at al-Ghamim; al-Qaswa' kneels	Bukhari 2731
6	Al-Hudaybiyah: the dry well overflows	Bukhari 4150, 2731
7	The envoys of Quraysh: Budayl, 'Urwah, the man of Kinanah, Mikraz	Bukhari 2731
8	'Uthman sent to Makkah; rumour that he was killed	Bukhari 3698; sirah books
9	The Pledge of Ridwan beneath the tree	Bukhari 4169; Al-Fath 48:18
10	Suhayl ibn 'Amr arrives; the treaty is written by 'Ali	Bukhari 2731; Muslim 1784
11	Abu Jandal returned in chains	Bukhari 2731
12	Tahallul: sacrifice and shaving; Ka'b ibn 'Ujrah's fidyah	Bukhari 2731, 4159
13	The journey home: Surah Al-Fath is revealed	Bukhari 4177
14	In Madinah: Abu Basir; the women emigrate	Bukhari 2731, 2711–2712; Al-Mumtahanah 60:10
15	Muharram 7 AH: Khaybar, "a near victory"	Al-Fath 48:18; sirah books
16	Dhul Qa'dah 7 AH: the 'umrah performed again ('Umrat al-Qada')	Bukhari 1778
17	8 AH: Banu Bakr, allies of Quraysh, attack Khuza'ah; the treaty is void	Sirah books
18	Ramadan 8 AH: the Conquest of Makkah	Sirah books

How long the Muslims stayed at Hudaybiyah is not stated in the authentic Hadith cited in this eBook. The sirah books mention several weeks, with differing figures.

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LESSONS

This timeline shows how Allah's promise was fulfilled one step at a time: Khaybar a few months later, the 'umrah a year later, and Makkah two years later. All that was needed was patience and obedience along the way.

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FREQUENTLY ASKED QUESTIONS ABOUT THE TREATY OF HUDAYBIYAH

1. HOW MANY COMPANIONS WERE AT HUDAYBIYAH?

The authentic narrations give three figures. 'Abdullah ibn Abi Awfa says 1,300 (Sahih al-Bukhari 4155). Jabir and al-Bara' say 1,400 (Sahih al-Bukhari 4154, 4150). In another narration from Jabir, the figure is 1,500 (Sahih al-Bukhari 4153). The scholars, among them Ibn Hajar in Fath al-Bari, reconcile these narrations by stating that the number was more than 1,400; each narrator gave his own count.

2. WHY DID THE MESSENGER OF ALLAH ﷺ CONSULT WHEN HE RECEIVED REVELATION?

To teach the Ummah and to honour the Companions. He said at Ghadir al-Ashtat: "Give me your advice, O people" (Sahih al-Bukhari 4178). Allah also commanded him to consult the Companions (Ali 'Imran 3:159).

3. DID THE MESSENGER OF ALLAH ﷺ ACCEPT THOSE TERMS ON HIS OWN OPINION?

When 'Umar asked, he said: "I am the Messenger of Allah, I do not disobey Him, and He is my helper" (Sahih al-Bukhari 2731). The scholars understand from these words that he acted on Allah's guidance.

4. WHO ARE "THE BEDOUINS WHO STAYED BEHIND" IN AL-FATH 48:11?

They were some of the Bedouin tribes around Madinah who refused to set out because they thought the Muslims would perish. The exegetes name several tribes, but many Companions from the same tribes were present at Hudaybiyah. So the verse judges the attitude of individuals, not whole tribes (chapter 24).

5. WHY DID ALLAH NOT PERMIT FIGHTING IN MAKKAH AT THAT TIME?

Among the wisdoms mentioned in the Qur'an: there were believing men and women hidden in Makkah, and fighting could have caused them to be killed unknowingly (Al-Fath 48:25). Allah also held back the hands of both sides (Al-Fath 48:24).

6. DID EVERYONE PRESENT GIVE THE PLEDGE?

Jabir رضى الله عنه says they all pledged except al-Jadd ibn Qays al-Ansari, who hid under the belly of his camel (Sahih Muslim 1856). 'Uthman was absent because he had been sent to Makkah, so the Messenger of Allah ﷺ pledged on his behalf with his own hand (Sahih al-Bukhari 3698).

7. WHAT IS THE RULING FOR A PILGRIM IN IHRAM WHO MUST SHAVE BECAUSE OF AN EXCUSE?

He may shave and must pay fidyah: fasting three days, feeding six poor people, or sacrificing a sheep. This ruling was revealed because of Ka'b ibn 'Ujrah at Hudaybiyah (Al-Baqarah 2:196; Sahih al-Bukhari 1814).

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8. WAS THE MOSQUE AT HUDAYBIYAH BUILT ON THE SITE OF THE TREE OF THE PLEDGE?

The site of the tree is unknown, even to the Companions who pledged beneath it (Sahih al-Bukhari 4163). The mosque in that area marks the area of the event, not a certain location of the tree.

9. HOW LONG WAS THE TRUCE AND WHY DID IT END?

The sirah books mention a truce of ten years. It lasted only about two years, when Banu Bakr, allies of Quraysh, attacked Khuza'ah, allies of the Messenger of Allah ﷺ, with help from Quraysh. That breach led to the Conquest of Makkah (chapter 21).

10. WHY WAS ABU BAKR CALM WHILE 'UMAR WAS DISTRESSED?

Both were sincere. 'Umar was distressed out of zeal for the religion, while Abu Bakr was calm because of his certainty in the Messenger of Allah ﷺ, so that his answer was the same as the Prophet's (Sahih al-Bukhari 2731). 'Umar himself later regretted it and increased his good deeds (chapter 15).

11. WHAT IS MEANT BY "A NEAR VICTORY" (48:18) AND "ABUNDANT SPOILS" (48:20)?

Ibn Kathir says they refer to Khaybar, which was conquered a few months after Hudaybiyah (Tafsir Ibn Kathir 48:18). The story of Khaybar will be told in Series 16, in sha' Allah.

12. WHAT DOES HUDAYBIYAH TEACH US TODAY?

Hudaybiyah teaches us to consult before deciding, to be flexible in form but firm in principle, to keep our word even when it is hard, and to think well of Allah's decree. "Perhaps you dislike something while it is good for you" (Al-Baqarah 2:216).

LESSONS

These questions show that Hudaybiyah is rich in knowledge: tafsir, fiqh, history and character. By distinguishing the texts of the Qur'an and authentic Hadith from the reports of the sirah books and the views of the scholars, we can understand this event accurately and take its lessons with confidence.

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LESSONS AND CONCLUSION

The Treaty of Hudaybiyah proves that ***human sight is limited***, while Allah's knowledge encompasses all. What looked like defeat that day was the door to the greatest victory in Islamic history.

Allah says: ***"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not"***Tafsir Ibn Kathir 2:216.

LESSON	FROM HUDAYBIYAH
Allah's promise is sure; its time is His	The dream fulfilled a year later (48:27)
Prefer peace	"I will grant any plan that honours Allah's sanctities"
Flexible in form, firm in principle	Bismika Allahumma; Muhammad ibn 'Abdullah
Keep your word	Abu Jandal and Abu Basir returned
Suspect your own opinion	'Umar's distress and regret
Example over words	Umm Salamah's advice
With hardship comes ease	A hard term → a way out (Abu Basir)
Victory without the sword	"A clear conquest" (48:1)

HUDAYBIYAH IN OUR LIVES

In life we too face our own "Hudaybiyah" — decisions we must accept though our hearts are unsatisfied, agreements that seem a loss, or plans that are delayed. This story teaches us to ***be patient, keep our word, be generous of heart***, and trust that Allah is preparing ***"a near victory"*** we cannot yet see.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 16*** — the events after Hudaybiyah. And Allah knows best.

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PART TWO

The Battle of Khaybar

The Prophet's Sirah — Series 16

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

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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***.

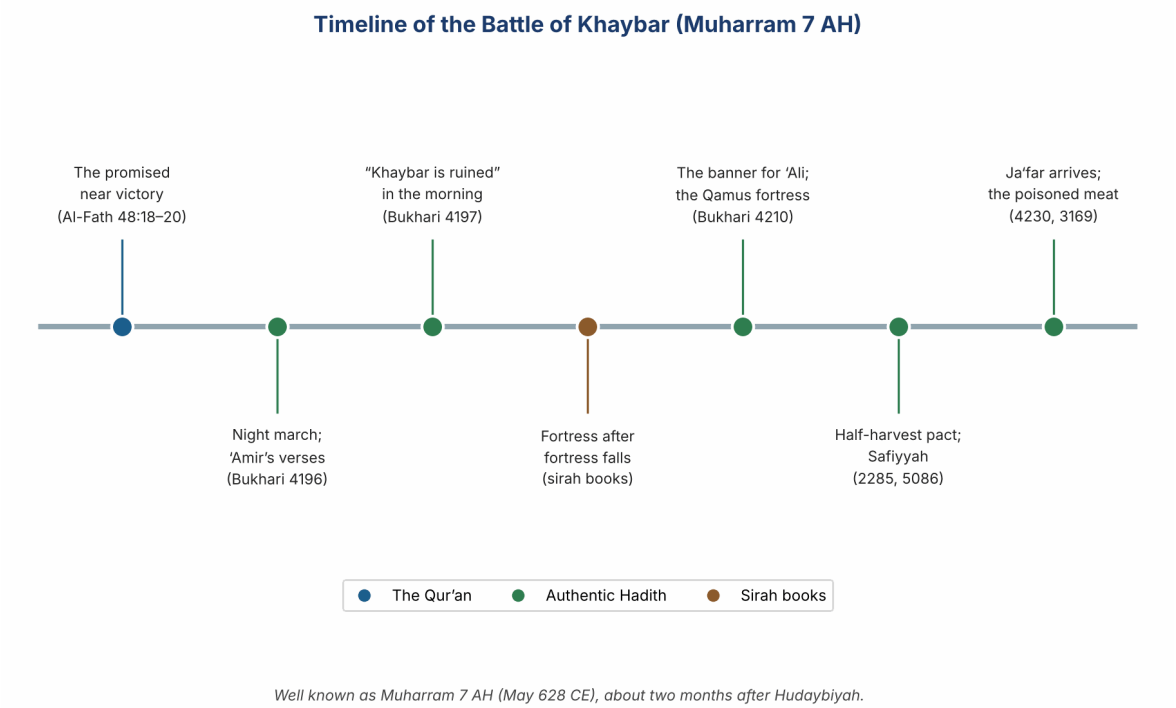


Figure 1: Timeline of the Battle of Khaybar.

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.

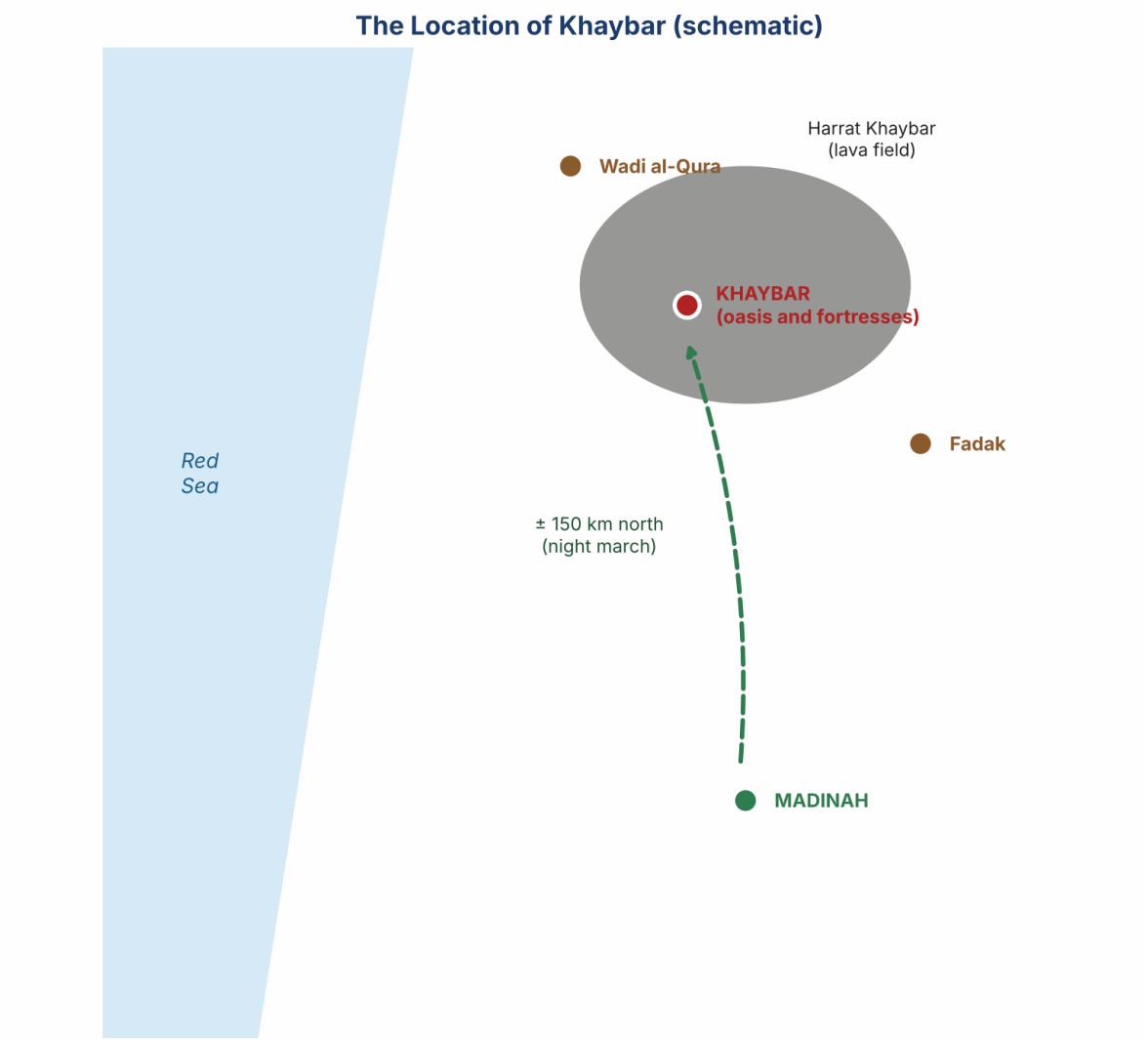


Figure 2: The location of Khaybar north of Madinah (schematic).

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:

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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.

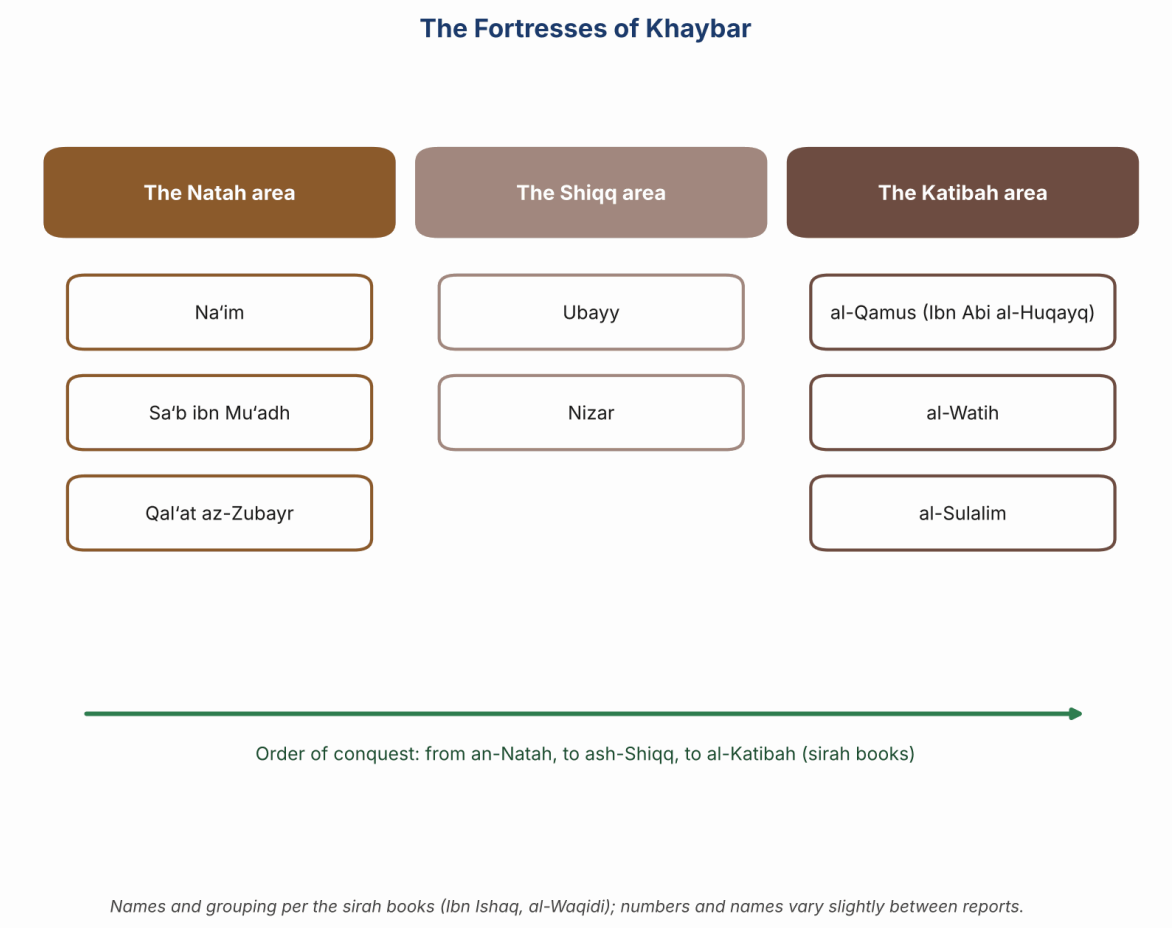


Figure 3: The fortresses of Khaybar per the sirah books.

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

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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

"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.

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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

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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 ‘Ali 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 ‘ALI 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 ‘Ali 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 MUT‘AH MARRIAGE?

It is prohibited until the Day of Resurrection according to Ahl al-Sunnah wa al-Jama‘ah, 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 ‘A’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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PART THREE

Letters to the Kings

The Prophet's Sirah — Series 17

The Seal of Muhammad Rasulullah and the Call to Caesar, Chosroes and the Negus, According to the Qur'an and Authentic Hadith

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LETTERS TO THE KINGS

The sixteenth book of The Prophet's Sirah told of the Battle of Khaybar, when the threat from the north was ended. Now, with ***the Hudaybiyah truce*** guarding the south and Khaybar secure in the north, the Messenger of Allah ﷺ entered a new phase of da'wah: carrying the call of Islam ***beyond the Arabian Peninsula***, to the kings and rulers of the world.

He had ***a silver ring*** engraved "Muhammad Rasulullah" made to seal his letters, then sent Companions to ***Heraclius*** the Roman emperor, ***Chosroes*** the Persian emperor, ***the Negus*** of Abyssinia, ***al-Muqawqis*** the ruler of Egypt, and the Arab kings. Each king responded differently — some with respect, one by tearing the letter, and some with faith. This eBook tells those stories on the basis of the Qur'an and authentic Hadith.

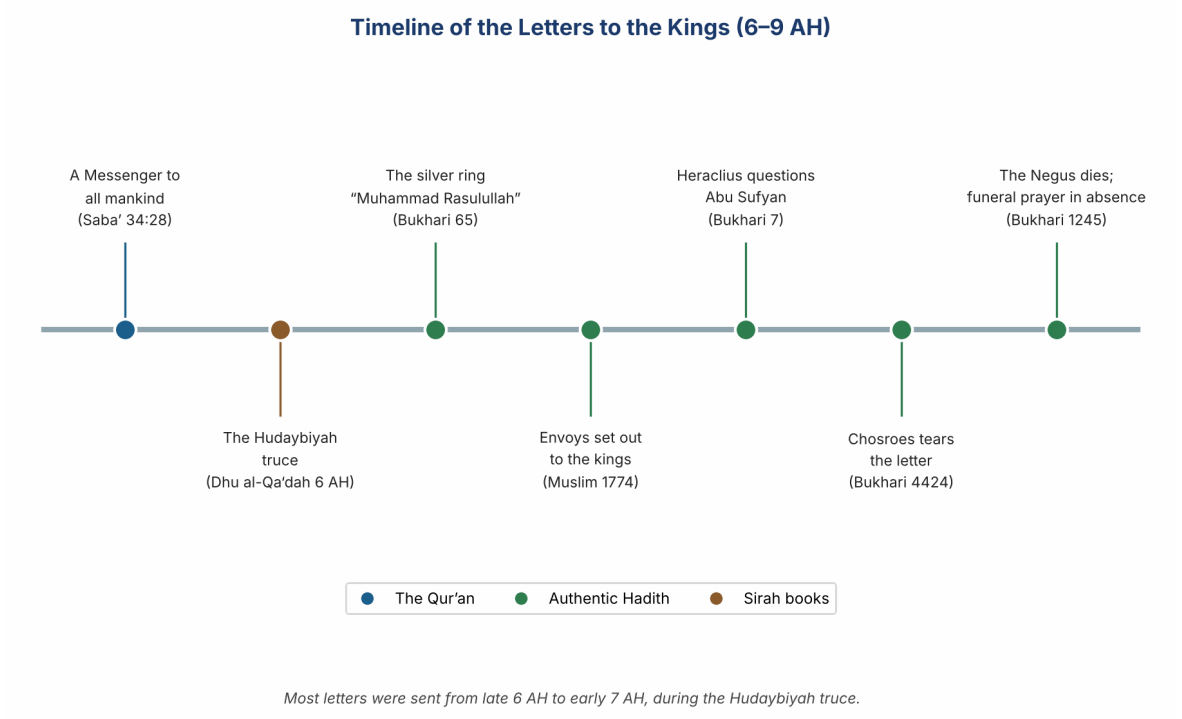


Figure 1: Timeline of the letters to the kings.

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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AFTER HUDAYBIYAH: THE DOOR OF DA'WAH OPENS

The Treaty of Hudaybiyah in ***Dhu al-Qa'dah 6 AH*** first looked like a setback, yet Allah called it ***"a clear conquest"*** (Al-Fath 48:1). One reason it was a victory was ***peace***: for the ten years agreed, people could travel, trade and talk without fear of war. In that peace, da'wah spread quickly.

Imam az-Zuhri said, as quoted by Ibn Hisham, that ***no victory in Islam was greater*** before Hudaybiyah, because when war stopped, people met one another and discussed Islam, and many embraced it in the two years that followed — more than had embraced it before.

SIRAH NOTE: WHEN THE LETTERS WERE SENT

Ibn Sa'd in ***at-Tabaqat al-Kubra*** relates that after returning from Hudaybiyah at ***the end of 6 AH***, the Messenger of Allah ﷺ sent letters to the kings, and in ***Muharram 7 AH*** six envoys set out on the same day.

Some other letters, such as to the kings of Oman, were sent later, in 8 AH.

These dates are ***sirah-book information***. What is certain from authentic Hadith is that the letter to Heraclius was sent during ***the truce*** between the Messenger of Allah ﷺ and Quraysh (Sahih al-Bukhari 7).

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Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 7. https://sunnah.com/bukhari:7

The lesson: ***peace opens the way for da'wah***. Islam did not spread by the sword, but because people were given the chance to listen, think and choose. When the road opened, the Messenger of Allah ﷺ at once used it to carry the message to those farthest away.

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A MESSENGER TO ALL MANKIND

Why did the Messenger of Allah ﷺ write to the kings of Rome and Persia, when earlier prophets were sent only to their own peoples? The answer is in the Qur'an:

"And We have not sent you except comprehensively to mankind"Tafsir Ibn Kathir 34:28.

Allah also commanded him to declare: ***"O mankind, indeed I am the Messenger of Allah to you all"***Tafsir Ibn Kathir 7:158.

The Messenger of Allah ﷺ himself named this distinction as one of ***five things*** not given to any prophet before him:

HADITH — SAHIH AL-BUKHARI, NO. 335

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا هُشَيْمٌ، ح قَالَ وَحَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ، قَالَ أَخْبَرَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا سَيَّارٌ، قَالَ حَدَّثَنَا يَزِيدُ ـ هُوَ ابْنُ صُهَيْبٍ الْفَقِيرُ ـ قَالَ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ وَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما narrated that the Prophet ﷺ said: **"I have been given five things which were not given to anyone before me: I have been helped by awe (in the hearts of the enemy) at a distance of a month's journey; the earth has been made for me a place of prayer and a means of purification, so whoever of my nation is overtaken by the time of prayer, let him pray; the spoils of war have been made lawful for me and were not lawful for anyone before me; I have been given intercession;** *and every prophet used to be sent to his own people only, whereas I have been sent to all of mankind.***"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Sinan, from Hushaym; and from Sa'id ibn an-Nadr, from Hushaym, from Sayyar, from Yazid al-Faqir, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tayammum, Hadith No. 335; also No. 438; and Sahih Muslim No. 521.

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:335

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LESSONS FROM THIS HADITH

This Hadith shows why the letters to the kings were ***part of the prophetic mission***, not merely a political strategy. Musa عَلَيْهِ السَّلَامُ was sent to the Children of Israel and Pharaoh, 'Isa عَلَيْهِ السَّلَامُ to the Children of Israel, Hud عَلَيْهِ السَّلَامُ to the people of 'Ad — but Muhammad ﷺ was sent to ***every human being***, wherever they are, until the Day of Judgement.

So when circumstances allowed, he did not wait for the kings to come to Madinah. He ***sent the call to them***, in a language they understood and with the courtesy they respected.

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FIVE DISTINCTIONS OF THE MESSENGER OF ALLAH ﷺ

DISTINCTION	ITS MEANING
Helped by awe a month's distance away	Enemies feared before meeting
The earth a mosque and purifier	Prayer anywhere; tayammum
Spoils made lawful	A mercy for this nation
Intercession	The great intercession on the Day of Gathering
Sent to all mankind	The basis of the letters to the kings

The second distinction — ***the earth made a mosque*** — is closely linked to the universal message. A religion sent to all mankind needs worship that can be done ***anywhere***: in a Roman palace, an Arabian desert, an Abyssinian forest, or the islands of the Malay archipelago. A Muslim needs no temple or special place to pray.

The lesson: Islam is not the religion of one race. Muslims in South-East Asia today are ***the fruit of this universal message*** — a call that began with letters to kings, then was carried by traders and preachers to every corner of the world.

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A MERCY TO THE WORLDS

Allah describes the sending of Muhammad ﷺ in one phrase that embraces everything: ***"And We have not sent you, [O Muhammad], except as a mercy to the worlds"***Tafsir Ibn Kathir 21:107.

The letters to the kings were ***a mercy***, not a threat. He invited them to ***safety***, promised a ***double*** reward to People of the Book who believed, and reminded them that if they turned away, they would bear the sin of the subjects held back from the truth because of them. This is the advice of one who cares, not the command of a conqueror.

MERCY FOR KING AND SUBJECT

The kings of that age held absolute power over their subjects' religion. If the king accepted the truth, the people were free to follow; if he refused, they were often prevented. That is why the Messenger of Allah ﷺ ***began with the kings***: opening the door at the top so the truth could reach those below.

This mercy is also seen in ***how*** the letters were written: brief, clear, opening with the Basmalah, respecting the recipient's title, and offering safety. No insults, no threats of war. This is da'wah born of a heart compassionate towards people.

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THE SILVER RING "MUHAMMAD RASULULLAH"

Before the letters were sent, a small matter showed the ***wisdom*** of the Messenger of Allah ﷺ in understanding people's customs. Anas ibn Malik رضى الله عنه, his servant, relates:

HADITH — SAHIH AL-BUKHARI, NO. 65

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَتَبَ النَّبِيُّ صلى الله عليه وسلم كِتَابًا ـ أَوْ أَرَادَ أَنْ يَكْتُبَ ـ فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ. فَقُلْتُ لِقَتَادَةَ مَنْ قَالَ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَنَسٌ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: **The Prophet ﷺ wrote a letter — or intended to write — and it was said to him: "They (the kings) do not read a letter unless it is sealed." So he had a ring made of silver engraved with:** *"Muhammad Rasulullah."* **It is as if I can still see its whiteness on his hand.** Shu'bah said: I asked Qatadah: "Who said its engraving was 'Muhammad Rasulullah'?" He said: "Anas."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Muqatil, from 'Abdullah ibn al-Mubarak, from Shu'bah, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 65; also Nos. 2938, 5872; and Sahih Muslim No. 2092.

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:65

LESSONS FROM THIS HADITH

The kings of that time ***would not read an unsealed letter***, since a letter without a seal was thought unofficial or possibly forged. The Messenger of Allah ﷺ did not dismiss this custom as trivial; he ***adapted*** to it so that his letters would be received and read. A custom that does not conflict with the Shari'ah may be honoured for the good of da'wah.

The ring's engraving was full of meaning too: ***"Muhammad Rasulullah"*** — not a royal title, not a tribal name, but the declaration that he was ***the Messenger of Allah***. Every sealed letter carried this message before it was read: the sender was not a king demanding obedience, but a messenger conveying a message.

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Anas said, ***"It is as if I can still see its whiteness on his hand."*** This memory of a faithful servant shows how the Companions observed and remembered every detail of the Prophet's ﷺ life, and conveyed it to us faithfully.

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AN ENGRAVING IN THREE LINES

Anas رضى الله عنه also described ***the layout of the engraving***, when he himself was sent to Bahrain in the caliphate of Abu Bakr رضى الله عنه:

HADITH — SAHIH AL-BUKHARI, NO. 3106

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمَّا اسْتُخْلِفَ بَعَثَهُ إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ مُحَمَّدٌ سَطْرٌ، وَرَسُولُ سَطْرٌ، وَاللَّهِ سَطْرٌ.

TRANSLATION:

Anas رضى الله عنه narrated that **when Abu Bakr رضى الله عنه became caliph, he sent him to Bahrain and wrote this letter for him and sealed it. The engraving of the ring was in three lines: "Muhammad" one line, "Rasul" one line, and "Allah" one line.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Abdullah al-Ansari, from his father 'Abdullah ibn al-Muthanna, from Thumamah ibn 'Abdullah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth (Fard al-Khumus), Hadith No. 3106; also No. 5878.

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:3106

Scholars explain that the three lines were read ***from bottom to top***: "Allah" on the top line, then "Rasul", then "Muhammad" — as a courtesy placing the name of Allah highest. Ibn Hajar mentions this view in ***Fath al-Bari***, noting that the authentic report only mentions three lines without fixing the reading direction.

The same ring was used by Abu Bakr, then 'Umar, then 'Uthman رضى الله عنه, until it ***fell into the well of Aris*** in 'Uthman's time and was never found (Sahih al-Bukhari 5879). The lesson: the Prophet's ﷺ seal continued its work — ***conveying a trust*** — after his passing, in the caliphs' letters on zakat and governance.

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LETTERS TO EVERY RULER

How many kings received the Prophet's ﷺ letters? Anas ibn Malik رضى الله عنه gives an overview that shows ***the breadth*** of his call:

HADITH — SAHIH MUSLIM, NO. 1774

حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم.

TRANSLATION:

Anas رضى الله عنه narrated that **the Prophet of Allah ﷺ wrote to Chosroes, to Caesar, to the Negus and to every ruler holding power, inviting them to Allah the Exalted.** ***And this Negus was not the Negus over whom the Prophet ﷺ prayed the funeral prayer.***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yusuf ibn Hammad al-Ma'ni, from 'Abd al-A'la, from Sa'id ibn Abi 'Arubah, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter on the Letters of the Prophet ﷺ to the Disbelieving Kings, Hadith No. 1774.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1774

LESSONS FROM THIS HADITH

The phrase ***"to every ruler holding power"*** shows the letters were not two or three, but reached ***the great powers of the world*** — Rome and Persia — as well as the smaller rulers around Arabia. No one was considered too great or too small to be invited.

This Hadith also states that the ***Negus*** who received this letter ***was not the Negus*** over whom the Prophet ﷺ prayed the funeral prayer. This important detail is discussed in the chapter "The Other Negus".

The lesson: da'wah is ***every person's right***. The powerful must be invited, and the weak must be reached. The Messenger of Allah ﷺ did not choose who deserved the truth; he conveyed it to all, and guidance is in Allah's hand.

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THE UNLETTERED PROPHET WRITES TO KINGS

The Messenger of Allah ﷺ did not read or write. Allah says: ***"And you did not recite before it any scripture, nor did you inscribe one with your right hand"***Tafsir Ibn Kathir 29:48.

Yet it was this ***unlettered*** Prophet who sent official letters to emperors whose palaces were full of scribes and philosophers. He ***dictated*** the content, and literate Companions wrote it down. The sirah books name among his scribes Zayd ibn Thabit, 'Ali ibn Abi Talib and Mu'awiyah ibn Abi Sufyan رضى الله عنه.

This quality of "the unlettered prophet" is itself one of the signs mentioned in earlier scriptures: ***"the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel"***Tafsir Ibn Kathir 7:157.

That is why Heraclius, learned in the earlier scriptures, questioned Abu Sufyan so carefully: he was ***looking for signs*** he already knew. The letters were not mere paper; they were ***a proof*** reaching those able to recognise the truth.

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SIX ENVOYS, SIX DIRECTIONS

Who carried the letters? The sirah books name envoys chosen with care — each suited to the land he was sent to: some ***eloquent***, some who ***had traded*** in that land, and some ***brave*** enough to face proud kings.

The Envoys and the Kings' Responses

Envoy	Recipient	Response
Dihyah al-Kalbi	Heraclius, Caesar of Rome	Respectful; did not believe
'Abdullah ibn Hudhafah	Chosroes of Persia	Tore the letter
'Amr ibn Umayyah ad-Damri	The Negus, Abyssinia	Believed (Ashamah)
Hatib ibn Abi Balta'ah	al-Muqawqis, Egypt	Respectful; sent gifts
Shuja' ibn Wahb	al-Harith al-Ghassani	Refused and threatened
Salit ibn 'Amr	Hawdhah, al-Yamamah	Demanded a share of power
al-'Ala' al-Hadrami	al-Mundhir ibn Sawa, Bahrain	Believed
'Amr ibn al-'As	Jayfar and 'Abd, Oman	Believed

Envoy names and responses per the sirah books (Ibn Sa'd, Ibn Hisham, Zad al-Ma'ad). The letters to Chosroes and Caesar are also in Sahih al-Bukhari 7 and 4424.

Figure 2: The envoys, the recipients and their responses (per the sirah books).

SIRAH NOTE: THE ENVOYS OF THE MESSENGER OF ALLAH ﷺ

Ibn Sa'd and Ibn Hisham mention: ***Dihyah al-Kalbi*** to Heraclius; ***'Abdullah ibn Hudhafah as-Sahmi*** to Chosroes; ***'Amr ibn Umayyah ad-Damri*** to the Negus; ***Hatib ibn Abi Balta'ah*** to al-Muqawqis; ***Shuja' ibn Wahb al-Asadi*** to al-Harith al-Ghassani; and ***Salit ibn 'Amr al-'Amiri*** to Hawdhah ibn 'Ali in al-Yamamah.

Two names are confirmed by authentic Hadith: ***Dihyah*** took the letter to the governor of Busra, who passed it to Heraclius (Bukhari 7), and ***'Abdullah ibn Hudhafah*** took the letter to Chosroes (Bukhari 4424). The other names are well-known ***sirah-book information***.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hisham, as-Sirah an-Nabawiyyah; Ibn al-Qayyim, Zad al-Ma'ad.

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WHERE DID THE LETTERS GO?

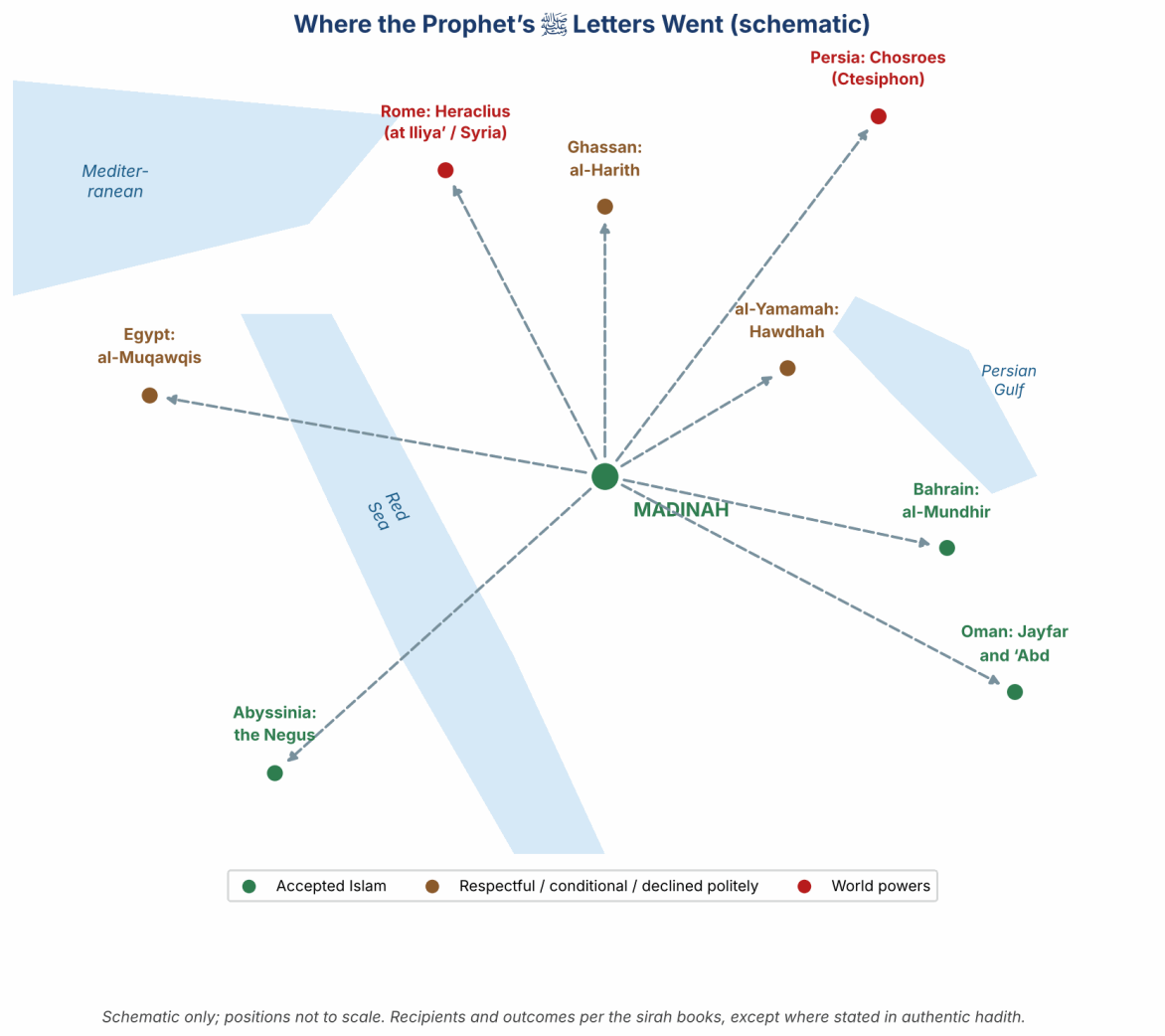


Figure 3: The directions of the Prophet's ﷺ letters from Madinah (schematic).

From Madinah the letters went ***north*** (Rome and Ghassan), ***north-east*** (Persia), ***west*** (Egypt), ***south*** across the Red Sea (Abyssinia) and ***east*** (al-Yamamah, Bahrain, Oman). The lesson: the Messenger of Allah ﷺ ***chose the right messenger*** — one who understood the language and culture of those invited.

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HERACLIUS AND THE VICTORY OF ROME

To understand where Heraclius was when the Prophet's ﷺ letter arrived, we must go back to ***a prophecy of the Qur'an***. Some years before the Hijrah, Persia had defeated Rome and seized Syria, Jerusalem and Egypt. The idolaters of Makkah rejoiced, since fire-worshipping Persia was closer to them. Then Allah revealed:

"The Byzantines have been defeated"Tafsir Ibn Kathir 30:2.

"But they, after their defeat, will overcome"Tafsir Ibn Kathir 30:3.

"Within three to nine years"Tafsir Ibn Kathir 30:4.

The prophecy came true. Heraclius counter-attacked and ***defeated Persia*** around 627–628 CE, coinciding with the Hudaybiyah period. Imam al-Bukhari narrates that when Allah drove the Persian army away from him, ***Heraclius walked on foot from Hims to Iliya'*** (Jerusalem) in thanksgiving (Sahih al-Bukhari 2941). It was in Iliya' that the Prophet's ﷺ letter reached him.

HISTORY NOTE: THE ROMAN–PERSIAN WAR

The war between the Eastern Roman (Byzantine) Empire and Sasanian Persia in 602–628 CE was among the longest in the history of both empires. It ended with Heraclius' victory and a peace in 628 CE (Wikipedia, "Byzantine–Sasanian War of 602–628"). The war exhausted both great powers — and within less than ten years, both faced the armies of Islam.

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ABU SUFYAN IN THE COURT OF HERACLIUS

When the Prophet's ﷺ letter reached Iliya', Heraclius wanted to know who had sent it. As it happened — by Allah's decree — a Qurayshi trading caravan was in Syria, led by ***Abu Sufyan ibn Harb***, then the chief enemy of the Messenger of Allah ﷺ. The story was told by Abu Sufyan himself, years later after he had embraced Islam, to Ibn 'Abbas رضى الله عنهما:

HADITH — SAHIH AL-BUKHARI, NO. 7

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ ـ وَكَانُوا تُجَّارًا بِالشَّأْمِ ـ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عُظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا بِتَرْجُمَانِهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. فَقَالَ أَدْنُوهُ مِنِّي، وَقَرِّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِتَرْجُمَانِهِ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَوَاللَّهِ لَوْلاَ الْحَيَاءُ مِنْ أَنْ يَأْثُرُوا عَلَىَّ كَذِبًا لَكَذَبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ كَيْفَ نَسَبُهُ فِيكُمْ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لاَ. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ لاَ. قَالَ فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ فَقُلْتُ بَلْ ضُعَفَاؤُهُمْ. قَالَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ قُلْتُ بَلْ يَزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لاَ. قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لاَ. قَالَ فَهَلْ يَغْدِرُ قُلْتُ لاَ، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لاَ نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قُلْتُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ مَاذَا يَأْمُرُكُمْ قُلْتُ يَقُولُ اعْبُدُوا اللَّهَ وَحْدَهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ. فَقَالَ لِلتَّرْجُمَانِ قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ،

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فَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَأْتَسِي بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لاَ، قُلْتُ فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ فَذَكَرْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ، وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ. فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي بَعَثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ وَ{يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} قَالَ أَبُو سُفْيَانَ فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الأَصْوَاتُ وَأُخْرِجْنَا، فَقُلْتُ لأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلاَمَ.

TRANSLATION:

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'Abdullah ibn 'Abbas رضى الله عنهما narrated that Abu Sufyan ibn Harb told him: **Heraclius summoned him with a caravan of Quraysh — they were traders in Syria — during the truce between the Messenger of Allah ﷺ and Abu Sufyan and the disbelievers of Quraysh.** Heraclius called them into his court, surrounded by the Roman nobles, and asked: "Which of you is closest in lineage to this man who claims to be a prophet?" Abu Sufyan replied: "I am." Heraclius placed his companions behind him so they would deny him if he lied. Abu Sufyan said: ***"By Allah, had I not been ashamed of being called a liar, I would have lied about him."*** Heraclius asked about his lineage (noble), whether anyone before him had made such a claim (no), whether any of his ancestors was a king (no), who followed him (the weak), whether they were increasing (increasing), whether anyone apostatised out of displeasure (no), whether he had ever lied before (no), whether he broke promises (no), whether they fought him (yes, with victory alternating), and what he commanded: **"Worship Allah alone, associate nothing with Him, abandon what your forefathers said; and he commands us to pray, to speak the truth, to be chaste and to keep the ties of kinship."** Heraclius then explained each answer and said: ***"If what you say is true, he will soon possess the very ground beneath these two feet of mine… Were I with him, I would wash his feet."*** Then he read the letter of the Messenger of Allah ﷺ: **"In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the servant of Allah and His Messenger, to Heraclius, the great one of the Romans. Peace be upon whoever follows the guidance. To proceed: I invite you with the call of Islam.** *Embrace Islam and you will be safe*, **and Allah will give you your reward twice. If you turn away, you will bear the sin of your subjects (al-arisiyyin). 'O People of the Book, come to a word that is equitable between us and you…' (Al 'Imran 3:64)."** Abu Sufyan said: When he finished reading, voices rose and we were turned out. I said to my companions: "The affair of Ibn Abi Kabshah (Muhammad) has grown great; even the king of Banu al-Asfar (the Romans) fears him." ***I remained certain that he would prevail, until Allah brought Islam into my heart.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from az-Zuhri, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, from 'Abdullah ibn 'Abbas, from Abu Sufyan ibn Harb رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 7 (quoted up to the words of Abu Sufyan); also Nos. 2941, 4553; and Sahih Muslim No. 1773.

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:7

LESSONS FROM THIS HADITH

This is ***the seventh Hadith*** of Sahih al-Bukhari, placed by Imam al-Bukhari in the Book of the Beginning of Revelation. It is an extraordinary witness: ***an enemy's testimony*** to the truthfulness of the Messenger of Allah ﷺ, before an emperor, when that enemy was not yet a believer and dearly wished to discredit him.

Abu Sufyan admitted that ***shame at being called a liar*** kept him from lying. For the Arabs, lying was a great disgrace. So his answers, though from an enemy's mouth, became ***honest evidence*** of the Prophet's ﷺ qualities.

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ABU SUFYAN: FROM ENEMY TO COMPANION

Abu Sufyan's last words in this Hadith are deeply moving: ***"I remained certain that he would prevail, until Allah brought Islam into my heart."*** That certainty began in Heraclius' court, but Islam entered his heart only about ***two years later***, at the conquest of Makkah in 8 AH (Sahih al-Bukhari 4280).

On the day Makkah was opened, the Messenger of Allah ﷺ honoured him, saying: ***"Whoever enters the house of Abu Sufyan is safe"*** (Sahih Muslim 1780). The man who had led Quraysh against him at Uhud and the Confederates finally became a Companion, and his sons Yazid and Mu'awiyah fought to open Syria — Heraclius' own land.

The lesson: ***never despair*** of anyone's guidance. Today's enemy may be tomorrow's companion, and an honest testimony today may be the seed of faith that grows later.

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THE TEN QUESTIONS OF HERACLIUS

Heraclius was not only an emperor; he was also ***learned in the earlier scriptures***. His questions were carefully designed to test the signs of prophethood he knew. After hearing Abu Sufyan's answers, Heraclius himself explained the purpose of each question:

QUESTION AND ABU SUFYAN'S ANSWER	HERACLIUS' EXPLANATION
His lineage? — Noble	Messengers are sent from the noble lineage of their people
Did anyone before him claim this? — No	If so, he might be imitating someone
Was any ancestor a king? — No	If so, he might be seeking his father's kingdom
Did he ever lie? — No	One who never lies to people would not lie about Allah
Who follows him? — The weak	The weak are the followers of messengers
Increasing or decreasing? — Increasing	So is faith until it is complete
Does anyone apostatise from displeasure? — No	So is faith when its sweetness enters the heart
Does he betray? — No	So are messengers; they do not betray
Have you fought him? — Yes, by turns	So are messengers tested, then the outcome is theirs
What does he command? — Tawhid, prayer, truth, chastity, kinship	If true, he will rule where my feet stand

Heraclius' explanation is narrated in the full wording of the same Hadith (Sahih al-Bukhari 7). See how ***logical*** the test was: a liar seeking power would come from a royal family, would lie, would betray, and his followers would leave him once they knew him. None of that ***was true*** of the Messenger of Allah ﷺ.

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THE SWEETNESS OF FAITH

One of Heraclius' most beautiful remarks was: ***"So is faith when its delight mixes with the hearts."*** One who has tasted the sweetness of faith will not abandon it out of displeasure, even under torture. This was seen in Bilal, the family of Yasir, and the weak Companions in Makkah.

The Messenger of Allah ﷺ himself explained three things that bring ***the sweetness of faith***: that Allah and His Messenger are dearer than anything else; loving a person only for Allah's sake; and hating to return to disbelief as one hates being thrown into fire (Sahih al-Bukhari 16).

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"EMBRACE ISLAM AND YOU WILL BE SAFE"

The Prophet's ﷺ letter to Heraclius is a model ***letter of da'wah***. It is brief, yet every phrase has a purpose.

Let us look at its structure:

PART OF THE LETTER	ITS MEANING
Bismillahir-Rahmanir-Rahim	Beginning with the name of Allah
From Muhammad, servant of Allah and His Messenger	"Servant" first: humility and tawhid
To Heraclius, the great one of the Romans	Respecting the recipient's position
Peace upon whoever follows guidance	A greeting fitting for a non-Muslim
Embrace Islam and you will be safe	A clear call and a promise of safety
Allah will reward you twice	Faith in 'Isa عَلَيْهِ السَّلَامُ and Muhammad ﷺ
The sin of your subjects (al-arisiyyin)	A leader's responsibility for his people
Al 'Imran 3:64	Common ground with the People of the Book

The letter closes with the verse inviting the People of the Book to common ground: ***"O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah"***Tafsir Ibn Kathir 3:64.

The Messenger of Allah ﷺ did not begin with differences, but with ***common ground***: Heraclius was a Christian who believed in God and the prophets. Wise da'wah ***builds on what is agreed***, then clarifies what is disputed.

A DOUBLE REWARD

The promise of ***"a double reward"*** is explained in another Hadith: three people get two rewards, among them ***a person of the Scripture who believed in his prophet, then believed in Muhammad***ﷺ (Sahih al-Bukhari 97). Islam does not cancel the People of the Book's faith in their prophets, but completes it.

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HERACLIUS AND HIS THRONE

What did Heraclius decide? The full wording of Sahih al-Bukhari 7 continues the story through the report of ***Ibn an-Natur***, governor of Iliya', quoted by Imam az-Zuhri. Heraclius went to ***Hims*** and invited the Roman nobles into one of his palaces. He ordered the doors shut, then said: ***"O Romans, do you want success, guidance, and for your kingdom to remain? Then pledge allegiance to this Prophet."***

The nobles ***bolted*** towards the doors like wild donkeys, but found them locked. When Heraclius saw their aversion and despaired of their faith, he said: ***"Bring them back to me."*** Then he said: ***"I said what I said just now to test the firmness of your attachment to your religion, and I have seen it."*** They prostrated to him and were pleased with him (Sahih al-Bukhari 7).

SIRAH NOTE: THE STATUS OF IBN AN-NATUR'S REPORT

The last part of this Hadith is not a saying of the Prophet ﷺ, but ***a historical report*** narrated by az-Zuhri from Ibn an-Natur, a Christian notable in Syria. Imam al-Bukhari included it as the continuation of the story. Ibn Hajar in ***Fath al-Bari*** explains that az-Zuhri heard it after Ibn an-Natur had become Muslim, or through a trusted intermediary.

Scholars ***differ*** on whether Heraclius believed in secret. What appears from this report is that he ***put his throne first***, and the Hadith closes with: "That was the last of Heraclius' affair." The matter of his heart is left to Allah.

REFERENCES:

Sahih al-Bukhari 7; Ibn Hajar, Fath al-Bari, Book of the Beginning of Revelation. https://sunnah.com/bukhari:7

The lesson is profound: ***knowing the truth is not the same as accepting it***. Heraclius recognised the signs of prophethood, even saying he would wash the Prophet's ﷺ feet, but ***love of power*** held him back. Abu Sufyan, then an enemy, finally said: ***"Allah brought Islam into my heart."*** Guidance is Allah's gift to whom He wills.

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CHOSROES TEARS THE LETTER

If Heraclius received the letter with respect, ***Chosroes*** the Persian emperor did the opposite. The Chosroes of that time was ***Khosrow II (Parviz)***, ruler of an empire centuries old who regarded himself as almost divine. Ibn 'Abbas رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4424

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ عَبْدِ اللَّهِ بْنِ حُذَافَةَ السَّهْمِيِّ، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ ـ فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ ـ فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that **the Messenger of Allah ﷺ sent his letter to Chosroes with 'Abdullah ibn Hudhafah as-Sahmi, and ordered him to hand it to the governor of Bahrain. The governor of Bahrain handed it to Chosroes. When Chosroes read it, he tore it up.** (Ibn Shihab said: I think Ibn al-Musayyib said:) ***So the Messenger of Allah ﷺ invoked Allah that they be torn into pieces completely.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Ibrahim, from Ya'qub ibn Ibrahim, from his father Ibrahim ibn Sa'd, from Salih ibn Kaysan, from Ibn Shihab az-Zuhri, from 'Ubaydullah ibn 'Abdullah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Letter of the Prophet ﷺ to Chosroes and Caesar, Hadith No. 4424; also Nos. 64, 2939, 7264.

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:4424

LESSONS FROM THIS HADITH

Chosroes ***tore up*** the Prophet's ﷺ letter in anger — the sirah books say he was furious that the Prophet's ﷺ name was written before his own. To an arrogant emperor, a letter from a man of the Arabian desert was an insult.

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The Messenger of Allah ﷺ did not respond by sending an army. He ***prayed to Allah*** that their kingdom be torn apart as the letter had been torn. That prayer was answered in an astonishing way, as the following chapters show.

The lesson: ***arrogance in rejecting the truth*** brings ruin. Allah says of the arrogant: "I will turn away from My signs those who are arrogant upon the earth without right" (Al-A'raf 7:146). Heraclius at least listened; Chosroes would not listen at all.

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BADHAN IN YEMEN AND THE DEATH OF CHOSROES

The story after the letter was torn is not in the authentic Hadith we have quoted, but it is widely reported in the books of sirah and history. We mention it with its status made clear:

> **SIRAH NOTE: BADHAN, GOVERNOR OF YEMEN**
>
> Ibn Sa'd and at-Tabari relate that Chosroes ordered ***Badhan***, his governor in Yemen, to send two men to bring the Messenger of Allah ﷺ to him. When they reached Madinah, the Prophet ﷺ asked them to wait, then told them: ***"My Lord has killed your master tonight; his son Shiroyah has killed him."***
>
> The two envoys returned and told Badhan. Soon a letter arrived from Shiroyah confirming his father's death. Then ***Badhan and the Persians in Yemen embraced Islam***. This report is well known in the sirah books; some of its chains are mursal (missing the Companion link).
>
> **REFERENCES:**
> Ibn Sa'd, at-Tabaqat al-Kubra; at-Tabari, The History of the Prophets and Kings; Ibn Kathir, al-Bidayah wan-Nihayah.

HISTORY NOTE: THE FALL OF KHOSROW II

Non-Muslim historical sources also record that ***Khosrow II was overthrown by his son Kavad II (Shiroyah)*** in February 628 CE and killed days later (Wikipedia, "Khosrow II"). After that, within four years, Persia was ruled by ***more than ten kings and queens*** in succession — the kingdom was truly "torn apart".

The Messenger of Allah ﷺ also said, on hearing that Persia had crowned Chosroes' daughter: ***"A people who entrust their affairs to a woman will not succeed"*** (Sahih al-Bukhari 4425) — a Hadith showing he followed events in Persia closely. Scholars discuss its meaning in the context of the supreme leadership of a state.

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"THERE WILL BE NO CHOSROES AFTER HIM"

The Messenger of Allah ﷺ did not only pray; he also ***foretold the future*** of both great empires with remarkable certainty:

HADITH — SAHIH AL-BUKHARI, NO. 3121

حَدَّثَنَا إِسْحَاقُ، سَمِعَ جَرِيرًا، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ.

TRANSLATION:

Jabir ibn Samurah رضى الله عنه said: The Messenger of Allah ﷺ said: **"When Chosroes perishes, there will be no Chosroes after him; and when Caesar perishes, there will be no Caesar after him.** *By Him in Whose Hand is my soul, their treasures will surely be spent in the path of Allah.*"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Ibrahim, from Jarir ibn 'Abd al-Hamid, from 'Abd al-Malik ibn 'Umayr, from Jabir ibn Samurah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth (Fard al-Khumus), Hadith No. 3121; also Nos. 3618–3619; and Sahih Muslim No. 2919.

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:3121

LESSONS FROM THIS HADITH

When these words were spoken, Rome and Persia were ***the two greatest powers in the world***, while the Muslims were a small community in Madinah. Yet within less than twenty years, this prophecy came true.

EVENT	YEAR
Battle of al-Qadisiyyah; the Persian army defeated	15 AH / 636 CE
Al-Mada'in (Chosroes' capital) opened	16 AH / 637 CE
Battle of Nahawand, "the victory of victories"	21 AH / 642 CE
Yazdegerd III, the last Chosroes, killed	31 AH / 651 CE
Battle of Yarmuk; Rome leaves Syria	15 AH / 636 CE

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'Adi ibn Hatim رضى الله عنه, who heard the Prophet's ﷺ prophecy about Chosroes' treasures, later said: ***"I was among those who opened the treasures of Chosroes ibn Hurmuz"*** (Sahih al-Bukhari 3595). Those treasures were spent in the path of Allah in the time of 'Umar رضى الله عنه.

What of Caesar? The title of Roman Caesar continued in Constantinople for centuries. Imam ash-Shafi'i, as quoted by an-Nawawi in ***Sharh Sahih Muslim***, explained the meaning: ***no more Chosroes in Iraq and no more Caesar in Syria*** — and so it happened. After Yarmuk, Heraclius left Syria for ever.

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PROPHECY AS PROOF OF PROPHETHOOD

Imagine the leader of a small state that had just been besieged by the Confederates, swearing with certainty that ***the treasures of the two greatest empires in the world*** would be spent by his followers in the path of Allah. No political analyst of that time would have expected it. Yet it happened exactly as foretold, and was witnessed by Companions still alive.

This is the fulfilment of Allah's promise: ***"It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion"***Tafsir Ibn Kathir 48:28.

The lesson: the Prophet's ﷺ prophecies that came true are ***proofs of prophethood*** that history can check. They also teach that ***material power does not last***; empires that seem invincible can fall when Allah wills.

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THE NEGUS: A KING WHO WRONGED NO ONE

If Chosroes tore the letter, ***the Negus*** of Abyssinia (Ethiopia) gave the noblest response. This Negus, named ***Ashamah***, was no stranger to the Muslims. About fifteen years earlier, he had ***protected the Companions*** who emigrated to Abyssinia from the persecution of Quraysh.

The Messenger of Allah ﷺ chose Abyssinia as the first place of emigration because there was ***a king who wronged no one***, as the sirah books say. When Quraysh sent 'Amr ibn al-'As to demand the Companions' return, Ja'far ibn Abi Talib recited Surat Maryam, and the Negus wept until his beard was wet, saying that what 'Isa عَلَيْهِ السَّلَامُ and Muhammad ﷺ brought ***came from the same source***.

Some exegetes, as Ibn Kathir mentions, connect this verse with the Negus and the priests of Abyssinia: ***"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears"***Tafsir Ibn Kathir 5:83.

SIRAH NOTE: THE LETTER TO THE NEGUS

Ibn Sa'd relates that the Prophet's ﷺ letter to the Negus was carried by ***'Amr ibn Umayyah ad-Damri***. The Negus received it with respect, placed it on his eyes, came down from his throne, and ***declared his Islam***.

The Negus also acted for the Prophet ﷺ in ***the marriage contract with Umm Habibah*** bint Abi Sufyan, who was in Abyssinia, paying her dowry on his behalf (Sunan Abi Dawud 2107, graded sahih by al-Albani). He also sent Ja'far and the Companions home by ship, and they arrived at Khaybar (Book 16).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Sunan Abi Dawud 2107. https://sunnah.com/abudawud:2107

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A FUNERAL PRAYER FOR A KING

The Negus Ashamah died in ***9 AH*** according to the sirah books. He never met the Messenger of Allah ﷺ; he lived thousands of kilometres away, across the Red Sea. Yet Allah informed His Messenger of his death ***on that very day***. Abu Hurayrah رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 1245

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that **the Messenger of Allah ﷺ announced the death of the Negus on the day he died. He went out to the prayer ground, arranged the rows with them, and said takbir four times.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Hadith No. 1245; also Nos. 1333, 3880; and Sahih Muslim No. 951.

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:1245

Jabir ibn 'Abdullah رضى الله عنهما narrates the Prophet's ﷺ words that day, including the Negus' ***real name***:

HADITH — SAHIH AL-BUKHARI, NO. 3877

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ـ رضى الله عنه ـ قَالَ النَّبِيُّ صلى الله عليه وسلم حِينَ مَاتَ النَّجَاشِيُّ مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ.

TRANSLATION:

Jabir رضى الله عنه said: The Prophet ﷺ said when the Negus died: ***"Today a righteous man has died. So stand up and pray over your brother, Ashamah."***

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu ar-Rabi' az-Zahrani, from Sufyan ibn 'Uyaynah, from Ibn Jurayj, from 'Ata' ibn Abi Rabah, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter on the Death of the Negus, Hadith No. 3877; and Sahih Muslim No. 952.

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:3877

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ called him ***"your brother"*** and ***"a righteous man"***. In another narration he said: ***"Seek forgiveness for your brother"*** (Sahih al-Bukhari 3880). An Abyssinian king who never saw him became a brother to the Companions in Madinah — ***Islamic brotherhood*** transcends race, colour and borders.

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THE FUNERAL PRAYER IN ABSENCE

This event is the evidence for ***the funeral prayer in absence*** — the funeral prayer over a Muslim who died elsewhere. Shafi'i and Hanbali scholars generally permit it, while some scholars limit it to situations like the Negus', where ***no one had prayed over him*** in his land. Ibn al-Qayyim in ***Zad al-Ma'ad*** inclines to the second view.

The Messenger of Allah ﷺ ***went out to the prayer ground***, arranged the rows, and said takbir four times — just as in an ordinary funeral prayer. This shows how high the Negus stood with him, and how he valued ***the service of one who protected the Muslims*** when they were weakest.

Ibn Kathir mentions reports that this verse was revealed concerning the Negus, when some questioned praying over an Abyssinian king: ***"And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you"***Tafsir Ibn Kathir 3:199.

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THE OTHER NEGUS

We return to a phrase in the Hadith of Anas رضى الله عنه (Sahih Muslim 1774): ***"And this Negus was not the Negus over whom the Prophet ﷺ prayed."*** What does it mean?

Scholars explain that the Messenger of Allah ﷺ wrote to ***two Neguses***. The first was ***Ashamah***, who believed and was prayed over. After Ashamah died, the Prophet ﷺ wrote to ***his successor***, inviting him to Islam — and this is the letter Anas meant in Muslim's narration, since it is mentioned with the letters to kings who had not yet believed. Ibn al-Qayyim and Ibn Hajar mention this explanation.

The sirah books do not record that the second Negus embraced Islam. This detail shows ***the precision of the Hadith narrators***: Anas did not let readers confuse two kings with the same title. The lesson: ***accuracy in narration*** is part of the trust of knowledge.

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AL-MUQAWQIS, THE RULER OF EGYPT

Egypt at that time was under Roman rule, and its ruler in Alexandria was called ***al-Muqawqis***. The story of the letter to him is not in Sahih al-Bukhari or Muslim, but is widely reported in the sirah books:

SIRAH NOTE: HATIB IBN ABI BALTA'AH IN ALEXANDRIA

Ibn Sa'd and Ibn 'Abd al-Hakam relate that ***Hatib ibn Abi Balta'ah*** carried the Prophet's ﷺ letter to al-Muqawqis. Al-Muqawqis received it with respect, kept it in an ivory casket, and replied courteously: he acknowledged that a prophet was yet to appear, but ***did not embrace Islam***.

He sent ***gifts*** to the Messenger of Allah ﷺ, among them two slave women, ***Mariyah*** and her sister ***Sirin***, garments, and a white mule later named ***Duldul***. Mariyah the Copt became the mother of ***Ibrahim***, the Prophet's ﷺ son. Historians differ over the real identity of al-Muqawqis.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn 'Abd al-Hakam, Futuh Misr; Ibn al-Qayyim, Zad al-Ma'ad.
Wikipedia, "Muqawqis". https://en.wikipedia.org/wiki/Muqawqis

The existence of ***Ibrahim***, the Prophet's ﷺ son by Mariyah, is confirmed by authentic Hadith. When Ibrahim died in infancy, the Messenger of Allah ﷺ shed tears and said: ***"The eyes weep, the heart grieves, and we say only what pleases our Lord. Indeed, we are saddened by your parting, O Ibrahim"*** (Sahih al-Bukhari 1303).

The Messenger of Allah ﷺ also counselled about Egypt: ***"You will conquer Egypt… so treat its people well, for they have a right of protection and kinship"*** (Sahih Muslim 2543). Scholars explain that "kinship" refers to ***Hajar***, mother of Isma'il عَلَيْهِ السَّلَامُ, and ***Mariyah***, mother of Ibrahim — both from Egypt.

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THE ARAB KINGS: GHASSAN, YAMAMAH, BAHRAIN AND OMAN

Besides the great powers, the Messenger of Allah ﷺ also wrote to ***the Arab kings and rulers*** on the borders of the Peninsula. Their responses varied, and these stories come from ***the sirah books***:

RULER AND ENVOY	RESPONSE (SIRAH BOOKS)
al-Harith ibn Abi Shimr al-Ghassani (Syria) — Shuja' ibn Wahb	Angry, threw the letter, threatened to attack Madinah
Hawdhah ibn 'Ali al-Hanafi (al-Yamamah) — Salit ibn 'Amr	Asked for a share of power; refused; he died soon after
al-Mundhir ibn Sawa (Bahrain) — al-'Ala' al-Hadrami	Embraced Islam with many of his people
Jayfar and 'Abd ibn al-Julanda (Oman) — 'Amr ibn al-'As	Embraced Islam after discussion; 8 AH

SIRAH NOTE: HAWDHAH AND THE DEMAND FOR POWER

Ibn Sa'd relates that Hawdhah, ruler of al-Yamamah, replied asking for ***a share of power*** if he followed. The Messenger of Allah ﷺ refused, because this matter was ***not a bargain over power***. Hawdhah died soon after. Al-Yamamah later became the home of Musaylimah the Liar.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn al-Qayyim, Zad al-Ma'ad.

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BAHRAIN AND THE LETTER OF ZAKAT

The people of Bahrain who embraced Islam later received letters on ***the rulings of zakat***. Anas رضى الله عنه, sent by Abu Bakr to Bahrain, carried a letter sealed with the Prophet's ﷺ ring (Sahih al-Bukhari 3106), and its contents on the zakat rates for camels, sheep and silver are narrated in Sahih al-Bukhari 1454. Letters of da'wah became letters of ***administration and law***.

The lesson: people's response to da'wah ***does not depend on the strength of their state***. The small kings of Bahrain and Oman believed, while the great emperors refused. Guidance is not measured by power, but by ***the heart's readiness*** to accept the truth.

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THUMAMAH IBN UTHAL: A CHIEF WON BY CHARACTER

The story of ***Thumamah ibn Uthal***, chief of al-Yamamah, shows another way of inviting leaders: not by letter, but by ***character***. Abu Hurayrah رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4372

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ. فَقَالَ عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْغَدُ ثُمَّ قَالَ لَهُ مَا عِنْدَكَ يَا ثُمَامَةُ. قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ. فَقَالَ عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ أَطْلِقُوا ثُمَامَةَ، فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ صَبَوْتَ. قَالَ لاَ، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلاَ وَاللَّهِ لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ صلى الله عليه وسلم.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: **The Prophet ﷺ sent some horsemen towards Najd, and they brought back a man of Banu Hanifah called Thumamah ibn Uthal, the chief of the people of al-Yamamah. They tied him to one of the pillars of the mosque.** The Prophet ﷺ came out to him and asked: "What do you have, O Thumamah?" He said: "I have good, O Muhammad. If you kill me, you kill one whose blood will be avenged; if you do good, you do good to one who is grateful; if you want wealth, ask." He asked him again on the second and third days, then said: ***"Release Thumamah."*** Thumamah went to a palm grove nearby, bathed, then entered the mosque and testified the two testimonies, saying: ***"O Muhammad, by Allah, there***

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was no face on earth more hateful to me than yours, and now your face has become the dearest of all faces to me…" When he reached Makkah, someone said: "Have you turned apostate?" He said: "No, but I have embraced Islam with Muhammad, the Messenger of Allah ﷺ. ***By Allah, not a single grain of wheat will reach you from al-Yamamah until the Prophet ﷺ permits it.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from al-Layth ibn Sa'd, from Sa'id ibn Abi Sa'id al-Maqburi, 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 Delegation of Banu Hanifah and the Hadith of Thumamah ibn Uthal, Hadith No. 4372; and Sahih Muslim No. 1764.

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:4372

LESSONS FROM THIS HADITH

Thumamah was captured and tied in the mosque for three days. There he ***saw for himself*** the Muslims' life: their prayer, their manners, and the Prophet's ﷺ treatment of him. Then he was ***released unconditionally***. That generosity bound his heart more strongly than the rope had bound him.

Note his words: the face, religion and land he ***hated most*** became those he ***loved most***. This is the power of character in da'wah. Thumamah then stopped the wheat supply from al-Yamamah to Makkah, until Quraysh appealed to the Messenger of Allah ﷺ — and according to the sirah books, he asked Thumamah to allow the supply again, out of ***compassion*** for the people of Makkah though they were enemies.

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THE TREATMENT OF CAPTIVES

The Qur'an praises those who are kind to captives: ***"And they give food in spite of love for it to the needy, the orphan, and the captive"***Tafsir Ibn Kathir 76:8.

Thumamah was a captive and an enemy, yet he was fed, not tortured, and asked courteously each day. The Messenger of Allah ﷺ did not force him to embrace Islam; he ***set him free***, and only once free did Thumamah choose Islam willingly. This is proof that ***there is no compulsion in religion***.

The lesson: the most effective da'wah sometimes needs no words. ***Generosity*** to the helpless, even to an enemy, can open the most tightly closed heart.

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INVITE WITH WISDOM

All the Prophet's ﷺ letters and envoys followed one method laid down by Allah: ***"Invite to the way of your Lord with wisdom and good instruction"***Tafsir Ibn Kathir 16:125.

And Allah defines the limit of a caller's duty: ***"but if they turn away - then upon you is only the [duty of] notification"***Tafsir Ibn Kathir 3:20.

These verses explain why the Messenger of Allah ﷺ compelled no one. His duty was ***to convey clearly***; guidance belongs to Allah. Chosroes tore the letter, Heraclius chose his throne, al-Muqawqis sent gifts — and the Messenger of Allah ﷺ did not wage war to force them to believe.

At the same time, Allah commanded that the message be conveyed ***in full***: ***"O Messenger, announce that which has been revealed to you from your Lord"***Tafsir Ibn Kathir 5:67.

ELEMENT OF WISDOM	EXAMPLE IN THE LETTERS
Understanding custom	A seal because kings read only sealed letters
Choosing the messenger	Dihyah to Rome; Hatib to Egypt
Starting from common ground	Verse 3:64 to the People of the Book
Respecting titles	"Great one of the Romans", "great one of the Copts"
Brief and clear	"Embrace Islam and you will be safe"
No compulsion	No war because a letter was refused

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GENTLE WORDS TO RULERS

The manners of inviting rulers were taught by Allah to Musa and Harun عَلَيْهِ السَّلَامُ: ***"Go, both of you, to Pharaoh. Indeed, he has transgressed"***Tafsir Ibn Kathir 20:43.

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]"Tafsir Ibn Kathir 20:44.

If Pharaoh — who claimed to be a god — had to be addressed with ***gentle speech***, then other kings even more so. The Prophet's ﷺ letters followed this manner: no insults, no contempt, only a clear call and respect for position.

The lesson for us: advising leaders, superiors or anyone in power must be done with ***wisdom and courtesy***. Truth delivered harshly is often rejected because of its manner, not its content.

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SOURCES OF THE STORY OF THE LETTERS

The story of the letters to the kings 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***:

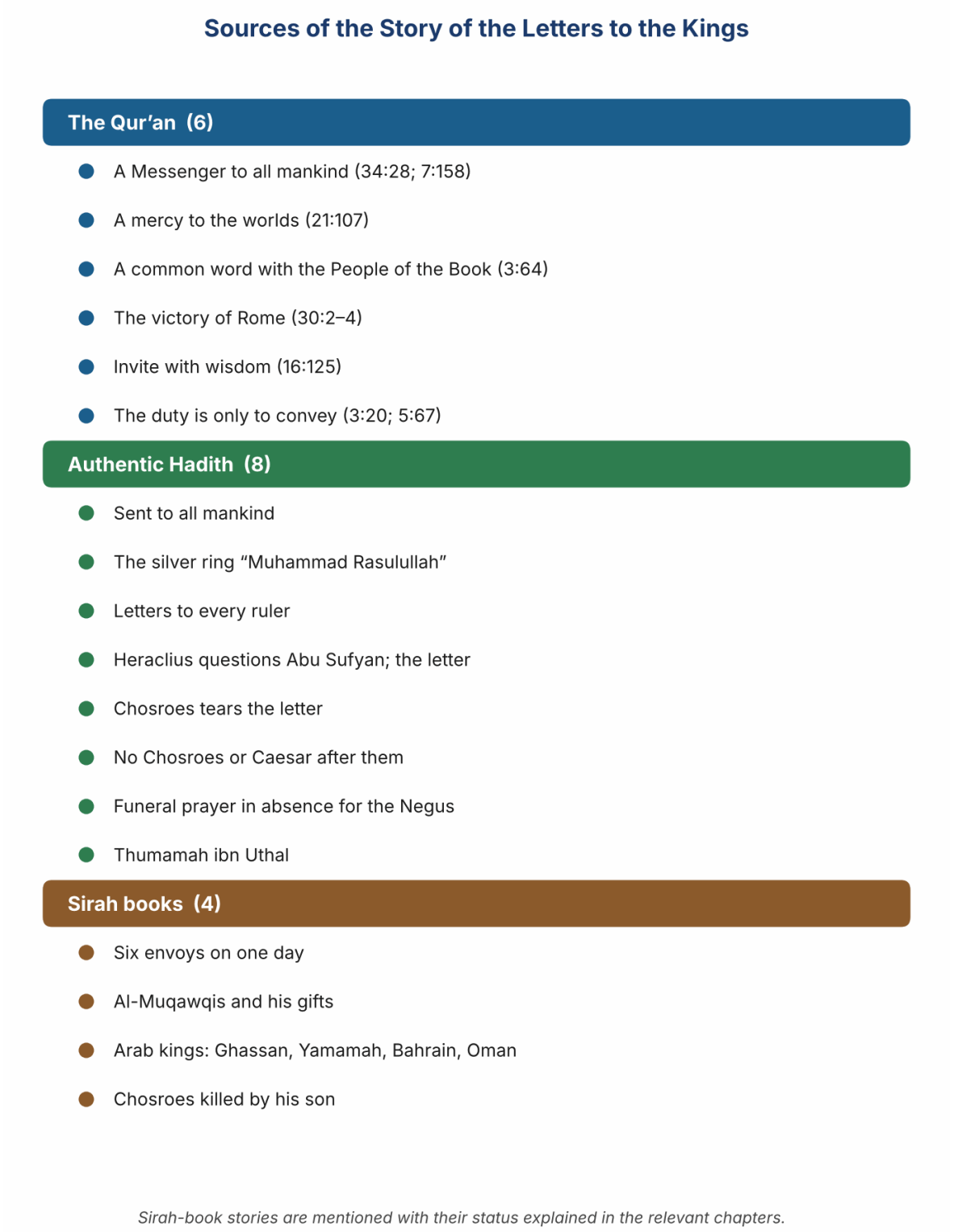


Figure 4: The status of sources for the story of the letters in this eBook.

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STORY	SOURCE AND STATUS
Messenger to all; mercy; common word; Rome; wisdom	The Qur'an (34:28; 7:158; 21:107; 3:64; 30:2–4; 16:125) — certain
Five distinctions; ring; Heraclius; Chosroes	Sahih al-Bukhari 335, 65, 3106, 7, 4424, 3121 — sahih
Letters to every ruler; the other Negus	Sahih Muslim 1774 — sahih
Prayer in absence; Thumamah	Sahih al-Bukhari 1245, 3877, 4372 — sahih
Umm Habibah's marriage via the Negus	Sunan Abi Dawud 2107 — sahih
Envoy names; Badhan; al-Muqawqis; Arab kings	Sirah books — well known; some mursal

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 ENVOYS OF THE MESSENGER OF ALLAH ﷺ: WHO WERE THEY?

Chapter 6 listed the names of the envoys and the directions they travelled. This chapter gets to know them more closely: which tribes they came from, what their merits were, and how their lives ended. The choice of envoys was not by chance; each one brought something suited to the land he was sent to.

ENVOY	TRIBE	SENT TO	OTHER INFORMATION
Dihyah ibn Khalifah al-Kalbi	Kalb (Quda'ah)	Heraclius, via the governor of Busra	Confirmed by Sahih al-Bukhari 7; known for his handsome face
'Abdullah ibn Hudhafah as-Sahmi	Quraysh, Banu Sahm	Chosroes, via the governor of Bahrain	Confirmed by Sahih al-Bukhari 4424; had emigrated to Abyssinia
'Amr ibn Umayyah ad-Damri	Banu Damrah (Kinanah)	The Negus	Sirah books
Hatib ibn Abi Balta'ah	Originally from Lakhm; ally of Banu Asad ibn 'Abd al-'Uzza (Quraysh)	Al-Muqawqis	A veteran of Badr; sirah books
Shuja' ibn Wahb al-Asadi	Banu Asad ibn Khuzaymah; ally of Banu 'Abd Shams	Al-Harith al-Ghassani	A veteran of Badr; sirah books
Salit ibn 'Amr al-'Amiri	Quraysh, Banu 'Amir ibn Lu'ayy	Hawdhah ibn 'Ali (al-Yamamah)	Had emigrated to Abyssinia; sirah books
Al-'Ala' ibn al-Hadrami	From Hadramawt; ally of Banu Umayyah	Al-Mundhir ibn Sawa (Bahrain)	Later governor of Bahrain; sirah books
'Amr ibn al-'As	Quraysh, Banu Sahm	Jayfar and 'Abd (Oman)	Embraced Islam in 8 AH; later conquered Egypt

The first two names are confirmed by authentic Hadith; the rest is well-known information from the sirah books (Ibn Sa'd, al-Tabaqat al-Kubra; Ibn Hisham; Ibn al-Qayyim, Zad al-Ma'ad). The tribe of each envoy is taken from the biographical works such as al-Isabah by Ibn Hajar.

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DIHYAH AL-KALBI: A FACE THE COMPANIONS KNEW

HADITH: JIBRIL IN THE FORM OF A MAN

Umm Salamah رضى الله عنها narrates that Jibril came to the Prophet ﷺ while she was with him. Jibril spoke with him and then left. The Prophet ﷺ asked Umm Salamah: "Who was this?" She replied: "This is Dihyah."

Umm Salamah said that she thought he was none other than Dihyah, until she heard the Prophet's ﷺ sermon telling of Jibril.

Grade: SAHIH — Sahih al-Bukhari 3634.

This Hadith shows that Dihyah's appearance was well known in Madinah. He was also from the tribe of Kalb, who lived in the north close to Syria, and he used to trade there. An envoy of fine appearance, eloquent and familiar with the land of Rome, was the right choice to stand before an emperor.

'ABDULLAH IBN HUDHAFAH: A COMPANION WHO DARED TO ASK

HADITH: "YOUR FATHER IS HUDHAFAH"

Anas ibn Malik رضى الله عنه narrates that one day the Messenger of Allah ﷺ gave a sermon and said: "Ask me." 'Abdullah ibn Hudhafah stood up and asked: "Who is my father?" He replied: "Your father is Hudhafah."

Grade: SAHIH — Sahih al-Bukhari 93.

Ibn Hajar explains in Fath al-Bari that 'Abdullah asked because some people questioned his lineage; the answer of the Messenger of Allah ﷺ settled his heart in front of everyone. It was this Companion, unafraid to ask, who later stood before Chosroes, the proudest emperor of his age.

SIRAH NOTE: 'ABDULLAH IBN HUDHAFAH CAPTURED BY THE ROMANS

History books such as Tarikh Dimashq by Ibn 'Asakir relate that in the time of the Caliph 'Umar رضى الله عنه, 'Abdullah ibn Hudhafah was captured by the Roman army. The Roman king threatened him to make him leave Islam, but he refused. Finally the king said he would free him if 'Abdullah kissed his head. 'Abdullah agreed on condition that all the Muslim captives were freed with him, and the king did so. When the story reached 'Umar, he said that every Muslim ought to kiss the head of 'Abdullah, and he was the first to do it.

This story is from the history books and its chain is discussed by the scholars; it is not found in the books of authentic Hadith.

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ENVOYS ARE NOT KILLED

HADITH: THE IMMUNITY OF ENVOYS

Nu'aym ibn Mas'ud al-Ashja'i رضى الله عنه narrates that two envoys of Musaylimah came bearing his letter.

The Messenger of Allah ﷺ asked them: "What do you two say?" They replied: "We say as he says." He said:

"By Allah, were it not that envoys are not killed, I would have struck off your heads."

Grade: Declared sahih by al-Hakim (al-Mustadrak) — Sunan Abi Dawud 2761.

This principle, known today as diplomatic immunity, was practised by the Messenger of Allah ﷺ even towards the envoys of a false prophet. His own envoys, however, were not always given the same treatment; the sirah books mention that al-Harith ibn 'Umayr al-Azdi, his envoy, was killed by Shurahbil ibn 'Amr al-Ghassani, and this became the cause of the Battle of Mu'tah (Series 19).

The Messenger of Allah ﷺ also honoured the delegations who came to Madinah. Among his last instructions was: "Give gifts to the delegations as I used to give them" (Sahih al-Bukhari 3053).

LESSONS

Each envoy was chosen for his strengths: Dihyah knew Syria, 'Abdullah ibn Hudhafah was brave, Hatib spoke wisely, and 'Amr ibn al-'As was a shrewd negotiator. In da'wah and in any task, the right person must be put in the right place. An envoy also carries the dignity of the one who sent him; so the character of the messenger matters as much as the message.

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GIFTS FROM THE RULERS

Chapter 17 mentioned the gifts of al-Muqawqis, including Mariyah the Copt and the mule Duldul, according to the sirah books. This chapter gathers other gifts from non-Muslim rulers narrated in authentic Hadith, together with the ruling on accepting gifts from them.

HADITH: A WHITE MULE FROM THE KING OF AYLAH

Abu Humayd as-Sa'idi رضى الله عنه said: We went out with the Prophet ﷺ on the expedition of Tabuk, and the king of Aylah gave the Prophet ﷺ a white mule and clothed him in a cloak. He wrote for him a treaty confirming his rule over his land.

Grade: SAHIH — Sahih al-Bukhari 3161.

HADITH: A SILK ROBE FROM UKAYDIR

Anas ibn Malik رضى الله عنه narrates that a robe of thick silk was given to the Prophet ﷺ, while he used to forbid silk (for men). The people admired it. He said: "By the One in whose hand is the soul of Muhammad, the handkerchiefs of Sa'd ibn Mu'adh in Paradise are better than this." The same narration mentions that Ukaydir, the ruler of Dumah, was the one who gave it.

Grade: SAHIH — Sahih al-Bukhari 2615; also 2616.

HADITH: A GIFT REFUSED

'Iyad ibn Himar رضى الله عنه gave a camel to the Prophet ﷺ. He asked: "Have you embraced Islam?" He replied: "No." He said: "I have been forbidden to accept gifts from the polytheists."

Grade: HASAN SAHIH according to al-Albani — Sunan Abi Dawud 3057; also Jami' al-Tirmidhi 1577.

RECONCILING THESE NARRATIONS

Imam al-Bukhari named a chapter in his Sahih «Accepting gifts from the polytheists», and placed in it the Hadith of the king of Aylah and of Ukaydir. Ibn Hajar mentions in Fath al-Bari several ways the scholars reconciled the Hadith of accepting and refusing: a gift is accepted when it brings benefit, such as softening hearts and strengthening ties; and it is refused when it is feared to create a sense of obligation that holds one back from the truth, or when the giver is at war with the Muslims. Some scholars hold that the prohibition in the Hadith of 'Iyad came earlier, and was later lifted.

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GIFT	GIVER	SOURCE AND STATUS
A white mule and a cloak	The king of Aylah (Tabuk, 9 AH)	Sahih al-Bukhari 3161 — sahih
A robe of thick silk	Ukaydir, ruler of Dumah	Sahih al-Bukhari 2615 — sahih
Mariyah, Sirin, clothing, the mule Duldul	Al-Muqawqis, Egypt	Sirah books — well known
A camel (refused)	'Iyad ibn Himar before Islam	Sunan Abi Dawud 3057 — hasan sahih

LESSONS

Islam does not close the door to good relations with non-Muslims. The Messenger of Allah ﷺ accepted gifts from kings, replied with treaties, and honoured envoys. Yet a gift cannot buy principle: when a gift is used to tie hearts away from the truth, it is refused. Even an admired silk robe became only a reminder of the greater blessings of Paradise.

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THE SCRIBES AND THE LANGUAGE OF THE LETTERS

The Messenger of Allah ﷺ was the unlettered Prophet (chapter 5), yet he built an organised office of correspondence: there were scribes of revelation, scribes of letters, scribes of treaties, and translators. This chapter looks at the people behind the pen.

HADITH: ZAYD IBN THABIT LEARNS THE SCRIPT OF THE JEWS

Zayd ibn Thabit رضى الله عنه said: The Messenger of Allah ﷺ ordered me to learn the writing of the Jews for him. He said: "By Allah, I do not trust the Jews with my letters." Not half a month had passed before I had mastered it. After that, when he wrote to the Jews, I wrote to them, and when they wrote to him, I read their letters to him.

Grade: HASAN — Jami' al-Tirmidhi 2715. Imam al-Bukhari also mentions its meaning without a full chain (ta'liq) in the Book of Judgements, in the chapter on translators for judges.

In half a month, a young man of the Ansar mastered the writing of a foreign language for the sake of da'wah and the security of the state. It was this diligence of Zayd that later made him the trusted one to compile the Qur'an in the time of Abu Bakr رضى الله عنه.

THE TRANSLATOR IN THE COURT OF HERACLIUS

The letters of the Messenger of Allah ﷺ were written in Arabic. In the court of Heraclius, the dialogue with Abu Sufyan took place through a translator: Heraclius called his translator, and every question and answer passed through him (Sahih al-Bukhari 7). This shows that both sides respected each other's language, and the message still arrived accurately.

THE SCRIBES OF THE MESSENGER OF ALLAH ﷺ

SCRIBE	NARRATED TASK	SOURCE
Zayd ibn Thabit	Revelation; letters to the Jews	Jami' al-Tirmidhi 2715; Sahih al-Bukhari 4986
'Ali ibn Abi Talib	Wrote the Treaty of Hudaybiyah	Sahih al-Bukhari 2699 (Series 15)
Mu'awiyah ibn Abi Sufyan	Scribe after embracing Islam	Sahih Muslim 2501
Ubayy ibn Ka'b	Revelation	Sirah books
'Abdullah ibn al-Arqam	Letters to kings and rulers	Sirah books

In the Hadith of Sahih Muslim 2501, Abu Sufyan asked for three things after embracing Islam, among them that his son Mu'awiyah be made a scribe for the Messenger of Allah ﷺ, and he granted it. A fuller

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list of scribes is found in the sirah books, such as Zad al-Ma'ad by Ibn al-Qayyim, which mentions more than twenty names.

LESSONS

Universal da'wah needs skills: writing, reading and understanding the languages of others. The Messenger of Allah ﷺ did not leave important matters dependent on people who could not be trusted; he trained his own people. For the Ummah today, learning languages and communication skills is part of the trust of conveying Islam.

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MANUSCRIPTS OF THE LETTERS FOUND TODAY

Many readers ask: do the original letters of the Messenger of Allah ﷺ still exist? Several manuscripts attributed to his letters are indeed displayed today. However, their authenticity is disputed, and this eBook mentions them with caution.

> **HISTORICAL NOTE: THE LETTER TO AL-MUQAWQIS**
>
> According to modern historical accounts, a parchment containing the letter to al-Muqawqis was found in 1858 CE in an old Christian monastery at Akhmim, Egypt, among Coptic books. It was taken by a French orientalist and later bought by Sultan Abdülmecid I. Today it is kept in the Topkapı Palace Museum, Istanbul, in the section of sacred relics.
>
> References: Wikipedia, "Al-Muqawqis"; Wikipedia, "Seal of Muhammad".

Besides this, manuscripts attributed to the letters to al-Mundhir ibn Sawa in Bahrain and to the Negus have been published in modern studies, and a letter attributed to the kings of Oman is displayed in the National Museum of Oman, which considers it to have been written in 8 AH.

MANUSCRIPT	LOCATION TODAY	STATUS
Letter to al-Muqawqis	Topkapı Palace Museum, Istanbul	Disputed
Letter to al-Mundhir ibn Sawa	Published in modern studies	Disputed
Letter to the Negus	Published in modern studies	Disputed
Letter to the kings of Oman	National Museum of Oman	Disputed
Letter to Chosroes	Torn up by Chosroes (Sahih al-Bukhari 4424)	—

THE VIEWS OF RESEARCHERS

Some Muslim researchers, such as Dr. Muhammad Hamidullah, studied these manuscripts and held that some of them may be authentic, comparing their writing, material and content with the sirah reports. Some modern historians, on the other hand, doubt their authenticity, because the history of how the manuscripts were passed on is unclear and such writing could be imitated by later people.

Some mention that the seal on the Topkapı manuscript is arranged in three lines, resembling the description of the ring of the Messenger of Allah ﷺ in Sahih al-Bukhari 3106 (chapter 4). But this resemblance alone does not prove authenticity, because the description of the ring is well known and could be imitated. Therefore this eBook does not affirm the authenticity of any manuscript.

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LESSONS

Our belief in the letters of the Messenger of Allah ﷺ does not depend on a piece of parchment in a museum. We know of them through authentic Hadith narrated with connected chains, such as Sahih al-Bukhari 7 and Sahih Muslim 1774. Manuscripts may add interest and appreciation, but what preserves the religion is the chain of narration and knowledge, not relics.

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TIMELINE OF THE LETTERS TO THE KINGS

This table arranges the events of this series and their outcomes. Dates from the sirah books are estimates, and the sources differ.

TIME	EVENT	SOURCE
Dhul-Qa'dah 6 AH	Treaty of Hudaybiyah; the truce begins	Sahih al-Bukhari 2731
Late 6 AH	The silver ring «Muhammad Rasulullah» is made	Sahih al-Bukhari 65; timing from the sirah books
Muharram 7 AH	Six envoys set out on the same day	Ibn Sa'd
7 AH	Abu Sufyan questioned by Heraclius at Iliya'	Sahih al-Bukhari 7
7 AH	Chosroes tears the letter; the supplication of the Messenger of Allah ﷺ	Sahih al-Bukhari 4424
7 AH	The Negus Ashamah receives the letter; marriage of Umm Habibah	Sunan Abi Dawud 2107; sirah books
7 AH	Hatib in Alexandria; the gifts of al-Muqawqis	Sirah books
7 AH	Al-Harith al-Ghassani angered; Hawdhah asks for power	Sirah books
8 AH	Al-Mundhir in Bahrain and the kings of Oman embrace Islam	Sirah books
Ramadan 8 AH	Abu Sufyan embraces Islam at the Conquest of Makkah	Sahih al-Bukhari 4280
Rajab 9 AH	The king of Aylah and Ukaydir give gifts during Tabuk	Sahih al-Bukhari 3161, 2615
9 AH	The Negus Ashamah dies; the funeral prayer in absentia	Sahih al-Bukhari 1245, 3877
10 AH	The envoys of Musaylimah are not killed	Sunan Abi Dawud 2761
15–16 AH	Yarmuk and al-Mada'in; the treasures of Chosroes opened	History; Sahih al-Bukhari 3121, 3595
1858 CE	The manuscript of the letter to al-Muqawqis found at Akhmim	Modern history

One matter discussed by researchers: non-Muslim historical sources state that Khusraw II was deposed in February 628 CE, that is, before Muharram 7 AH by the usual reckoning. Some researchers hold that the letter to Chosroes was sent earlier than the other six envoys, or that the dates of the sirah books are estimates. The authentic Hadith themselves do not mention the date.

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LESSONS

In about three years, from Hudaybiyah to Tabuk, the call of Islam reached Rome, Persia, Abyssinia, Egypt and the whole Arabian Peninsula. When an effort is made with planning, sincerity and patience, its result can go beyond human expectation.

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FREQUENTLY ASKED QUESTIONS ABOUT THE LETTERS TO THE KINGS

1. HOW MANY RULERS RECEIVED A LETTER FROM THE MESSENGER OF ALLAH ﷺ?

Authentic Hadith mention that he wrote to Chosroes, Caesar, the Negus and «every tyrant ruler» (Sahih Muslim 1774). The sirah books name at least eight rulers (chapters 6 and 22).

2. IN WHAT LANGUAGE WERE THE LETTERS WRITTEN?

In Arabic. Heraclius spoke with Abu Sufyan through a translator (Sahih al-Bukhari 7; chapter 24).

3. WHY WAS THE RING OF SILVER, NOT GOLD?

Because gold is forbidden for Muslim men to wear. The Messenger of Allah ﷺ once wore a gold ring before it was forbidden, then threw it away and wore a silver ring (Sahih al-Bukhari 5865, 5866).

4. DID HERACLIUS EMBRACE ISLAM?

The scholars differ. What appears from Sahih al-Bukhari 7 is that he put his throne first, and the matter of his heart is left to Allah (chapter 11).

5. IS THE NEGUS WHOSE FUNERAL PRAYER WAS OFFERED THE SAME NEGUS WHO RECEIVED THE LETTER IN SAHIH MUSLIM 1774?

No. Anas stated clearly that the Negus in that Hadith was not the Negus over whom the funeral prayer was offered. The one prayed over was Ashamah (Sahih al-Bukhari 3877; chapter 16).

6. DID THE MESSENGER OF ALLAH ﷺ FIGHT THE KINGS WHO REJECTED THE LETTERS?

Not for rejecting a letter alone. Chosroes tore up the letter and he only supplicated. The war with Rome at Mu'tah happened after his envoy was killed, according to the sirah books (chapter 22; Series 19).

7. MAY A MUSLIM ACCEPT A GIFT FROM A NON-MUSLIM?

Yes, just as the Messenger of Allah ﷺ accepted the gifts of the king of Aylah and Ukaydir (Sahih al-Bukhari 3161). It is refused when it is feared to bring harm to the religion (chapter 23).

8. WHO ARE «AL-ARISIYYIN» IN THE LETTER TO HERACLIUS?

Ibn Hajar explains in Fath al-Bari that it means the peasants and common people. Heraclius would bear their sin if he kept them from the truth (chapter 10).

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9. IS THE LETTER IN THE TOPKAPI MUSEUM AUTHENTIC?

It is disputed among researchers. This eBook does not affirm it, and holds to the authentic narrations (chapter 25).

10. WHY DID ABU SUFYAN NOT LIE BEFORE HERACLIUS?

He himself admitted that he was ashamed lest his companions report that he had lied (Sahih al-Bukhari 7). For the Arabs, lying was a great disgrace.

11. WHY IS THE PROPHECY «THERE WILL BE NO CHOSROES AFTER HIM» IMPORTANT?

Because it was spoken when the Muslims were still few, and it came true in less than twenty years. It is a proof of prophethood that history can verify (Sahih al-Bukhari 3121; chapter 14).

12. HOW DO WE PRACTISE THE LESSONS OF THESE LETTERS TODAY?

By conveying Islam briefly and clearly, in a language that is understood, with respect for the position of the one invited, and with character that becomes a living «letter» to people (chapters 20 and 28).

LESSONS

These questions show the importance of distinguishing between the Qur'an, authentic Hadith, the reports of the sirah books, modern historical study and the views of scholars. In this way we take lessons that are certain, and put every piece of information in its proper place.

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LESSONS AND CONCLUSION

The letters to the kings were the moment Islam ***stepped out*** of Arabia onto the world stage. With a few sheets sealed "Muhammad Rasulullah", the call of tawhid reached the palaces of Rome, Persia, Abyssinia and Egypt.

LESSON	FROM THE LETTERS TO THE KINGS
A message for all mankind	"I have been sent to all of mankind"
Da'wah with wisdom	The seal, suitable envoys, verse 3:64
Honesty attested by an enemy	Abu Sufyan's answers to Heraclius
Knowledge without acceptance	Heraclius chose his throne
Arrogance destroys	Chosroes and his kingdom torn apart
Brotherhood without borders	"Pray over your brother, Ashamah"
Character wins hearts	Thumamah freed, then believed
The duty is only to convey	No compulsion; guidance is Allah's

THE LETTERS IN OUR LIVES

Today we do not write to emperors, but each of us can be a "messenger" in our own way — through ***character*** at work, ***honesty*** in dealings, and ***kind words*** to neighbours of other faiths. Like the Prophet's ﷺ letters, our da'wah should be brief, clear, respectful and born of compassion.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 18*** — the events after the letters to the kings. And Allah knows best.

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PART FOUR

The Compensatory Umrah

The Prophet's Sirah — Series 18

The Vision Fulfilled and Three Days in Makkah, According to the Qur'an and Authentic Hadith

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THE COMPENSATORY UMRAH

The fifteenth book of The Prophet's Sirah told how the Messenger of Allah ﷺ and 1,400 Companions were ***prevented*** from entering Makkah at Hudaybiyah, and left their ihram there with heavy hearts. One of the treaty's terms was that the Muslims would return home that year, and ***come back to perform umrah the following year***.

This book tells of ***the Compensatory Umrah ('Umrah al-Qada')*** — the umrah performed in Dhu al-Qa'dah 7 AH, exactly a year later. The Prophet's ﷺ vision of entering the Sacred Mosque came true; the Muslims performed tawaf with ***ramal*** before the eyes of Quraysh; 'Abdullah ibn Rawahah recited verses; an orphan, Hamzah's daughter, found a home; and the Messenger of Allah ﷺ married ***Maymunah***.

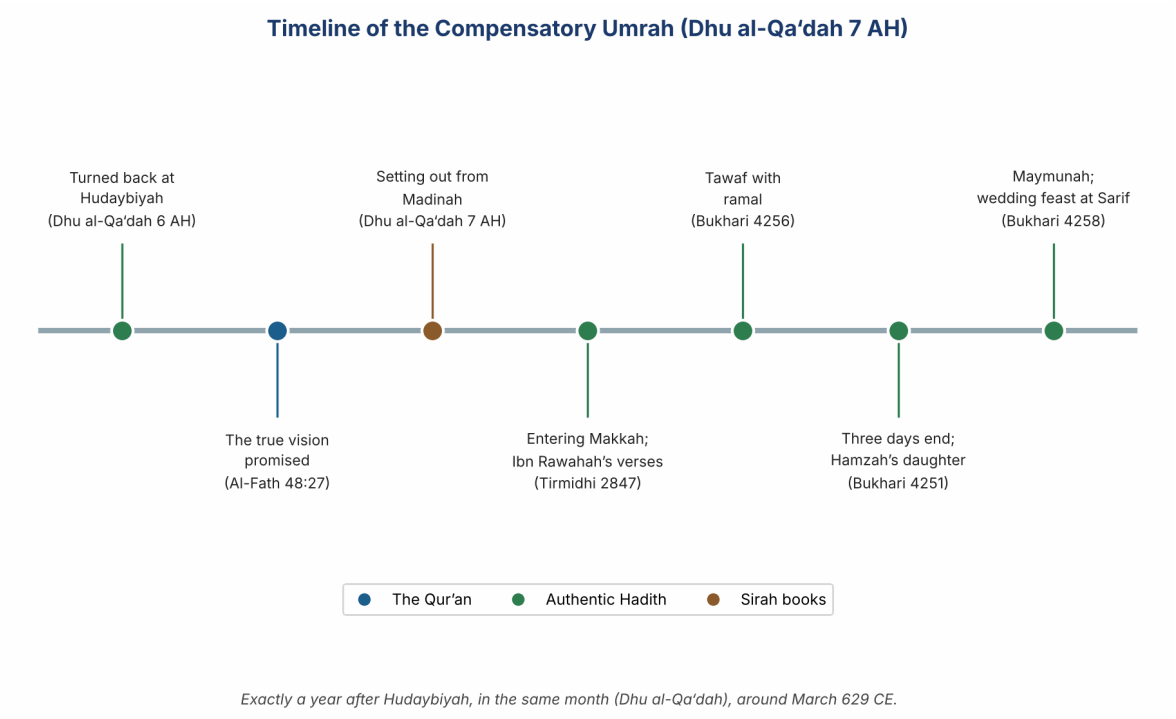


Figure 1: Timeline of the Compensatory Umrah.

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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A YEAR AFTER HUDAYBIYAH

'Abdullah ibn 'Umar رضى الله عنهما, who took part in both events, summarises the story of Hudaybiyah and the following year's umrah in one concise Hadith:

HADITH — SAHIH AL-BUKHARI, NO. 4252

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا سُرَيْجٌ، حَدَّثَنَا فُلَيْحٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مُعْتَمِرًا، فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَنَحَرَ هَدْيَهُ، وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَةِ، وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلاَ يَحْمِلَ سِلاَحًا عَلَيْهِمْ إِلاَّ سُيُوفًا، وَلاَ يُقِيمَ بِهَا إِلاَّ مَا أَحَبُّوا، فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ، فَدَخَلَهَا كَمَا كَانَ صَالَحَهُمْ، فَلَمَّا أَنْ أَقَامَ بِهَا ثَلاَثًا أَمَرُوهُ أَنْ يَخْرُجَ، فَخَرَجَ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما narrated that **the Messenger of Allah ﷺ set out to perform umrah, but the disbelievers of Quraysh came between him and the House. He slaughtered his sacrificial animals and shaved his head at Hudaybiyah, and made peace with them on condition that he would perform umrah the following year, carry no weapons against them except swords, and stay in Makkah only as long as they agreed. *So he performed umrah the following year and entered Makkah as had been agreed with them.*** When he had stayed there three days, they told him to leave, and he left.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Rafi', from Surayj ibn an-Nu'man, from Fulayh ibn Sulayman; and from Muhammad ibn al-Husayn ibn Ibrahim, from his father al-Husayn ibn Ibrahim, from Fulayh ibn Sulayman, 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 Compensatory Umrah, Hadith No. 4252; also No. 2701.

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:4252

LESSONS FROM THIS HADITH

This Hadith shows two things. First, the Messenger of Allah ﷺ ***kept every term*** of the treaty: carrying no weapons except sheathed swords, and leaving exactly after three days when asked. Second, Quraysh were now obliged to ***allow*** the Muslims in — something they had fiercely refused a year earlier.

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The Companions who grieved at Hudaybiyah now saw ***the wisdom of their patience***. 'Umar رضى الله عنه had asked: "Did you not tell us that we would come to the House and circle it?" The Messenger of Allah ﷺ replied: ***"Did I tell you we would come this year?… You will surely come to it and circle it"*** (Sahih al-Bukhari 2731). That promise was now fulfilled.

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A YEAR FULL OF EVENTS

EVENT	TIME (APPROX.)
The Treaty of Hudaybiyah	Dhu al-Qa'dah 6 AH
Surat al-Fath revealed	On the way home
Letters to the kings	Late 6 AH – early 7 AH
The Battle of Khaybar	Muharram 7 AH
Ja'far and the ship people return	When Khaybar was opened
The Compensatory Umrah	Dhu al-Qa'dah 7 AH

Within a year, the Muslims' situation ***changed completely***. Those who had gone home from Hudaybiyah with heavy hearts now returned as a nation that had opened Khaybar, invited the world's kings, and grown in number. Books 15, 16 and 17 of The Prophet's Sirah tell these events in detail.

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THE TRUE VISION

On the way back from Hudaybiyah, Allah revealed the verse confirming His Messenger's vision: ***"Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety"***Tafsir Ibn Kathir 48:27.

This verse contains remarkably precise details: ***"with your heads shaved and [hair] shortened, not fearing [anyone]."*** This is exactly what happened in the Compensatory Umrah: they entered the Sacred Mosque, performed tawaf and sa'i, then ***left ihram*** by shaving or shortening, in safety for three days.

The verse also says: ***"He knew what you did not know and has arranged before that a conquest near [at hand]."*** Ibn Kathir explains that the near conquest was ***the Treaty of Hudaybiyah and Khaybar***. The one-year delay was not a defeat; it opened the way to victory after victory.

THE DREAMS OF PROPHETS ARE REVELATION

'A'ishah رضى الله عنها relates that revelation began for the Messenger of Allah ﷺ with ***true dreams***; he saw nothing in a dream but that it came true like the light of dawn (Sahih al-Bukhari 3). So the Companions were certain the vision was true — the only question was ***when***.

The lesson: ***Allah's promise is always fulfilled***, but at the time He decrees. We often want immediate results, while Allah knows the wisdom behind a delay.

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THE FOUR UMRAHS OF THE PROPHET ﷺ

How many times did the Messenger of Allah ﷺ perform umrah in his life? Anas ibn Malik رضى الله عنه answers, and his answer places the Compensatory Umrah in a wider sequence:

HADITH — SAHIH AL-BUKHARI, NO. 1778

حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، سَأَلْتُ أَنَسًا ـ رضى الله عنه ـ كَمِ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم قَالَ أَرْبَعٌ عُمْرَةُ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَالَحَهُمْ، وَعُمْرَةُ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ أُرَاهُ حُنَيْنٍ. قُلْتُ كَمْ حَجَّ قَالَ وَاحِدَةً.

TRANSLATION:

Qatadah said: I asked Anas رضى الله عنه: "How many times did the Prophet ﷺ perform umrah?" He said:

"Four: the umrah of Hudaybiyah in Dhu al-Qa'dah, when the idolaters turned him back; *the umrah of the following year in Dhu al-Qa'dah, when he had made peace with them***; and the umrah of al-Ji'ranah when he distributed the spoils — I think of Hunayn."** I asked: "How many times did he perform Hajj?" He said: **"Once."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hassan ibn Hassan, from Hammam ibn Yahya, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Umrah, Chapter on How Many Times the Prophet ﷺ Performed Umrah, Hadith No. 1778; also Nos. 1779–1780, 4148; and Sahih Muslim No. 1253.

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:1778

LESSONS FROM THIS HADITH

UMRAH	YEAR AND NOTE
1. The Hudaybiyah umrah	Dhu al-Qa'dah 6 AH — prevented; left ihram at Hudaybiyah
2. The Compensatory Umrah	Dhu al-Qa'dah 7 AH — performed over three days
3. The al-Ji'ranah umrah	Dhu al-Qa'dah 8 AH — after Hunayn
4. Umrah with the Hajj	Dhu al-Hijjah 10 AH — the Farewell Hajj

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Scholars count ***the Hudaybiyah umrah as one umrah*** although it was not completed, since the reward of their intention and effort was recorded. This shows that Allah weighs ***intention and effort***, not only results.

Interestingly, ***all*** of the Prophet's ﷺ separate umrahs were in ***Dhu al-Qa'dah***, one of the sacred months.

In the Jahiliyyah, Quraysh considered umrah in the months of Hajj to be wrong; the Messenger of Allah ﷺ undid that belief by his practice.

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UMRAH AND HAJJ: SIMILARITIES AND DIFFERENCES

MATTER	UMRAH AND HAJJ
Time	Umrah: all year; Hajj: the Hajj months only
Shared pillars	Ihram, tawaf, sa'i, shaving or shortening
Extra in Hajj	Standing at 'Arafah, nights at Muzdalifah and Mina, stoning
Ruling	Hajj obligatory once in a lifetime; umrah obligatory or emphasised sunnah (differing views)

Umrah is often called ***"the lesser Hajj"***. It can be done at any time of year, which allowed the Messenger of Allah ﷺ to return in Dhu al-Qa'dah without waiting for the Hajj season. Its ruling is debated: the Shafi'i and Hanbali schools make it obligatory once in a lifetime, while the Maliki and Hanafi schools regard it as an emphasised sunnah.

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THE SACRED MONTH FOR THE SACRED MONTH

Ibn Kathir and other exegetes cite reports from Ibn ‘Abbas and others that this verse relates to the Compensatory Umrah: ***“[Fighting in] the sacred month is for [aggression committed in] the sacred month”***Tafsir Ibn Kathir 2:194.

That is: in Dhu al-Qa‘dah 6 AH, Quraysh ***blocked*** the Muslims from the House in a sacred month. So Allah compensated with Dhu al-Qa‘dah of the following year, when the Muslims ***entered*** Makkah. A sacred month for a sacred month — the blocked umrah ***replaced*** by a complete one.

SIRAH NOTE: THE NAMES OF THIS UMRAH

This umrah has several names: ***‘Umrat al-Qada’*** (the umrah of agreement or compensation), ***‘Umrat al-Qadiyyah*** (the umrah of the settlement), ***‘Umrat al-Qisas*** (the umrah of requital, referring to verse 2:194), and ***‘Umrat as-Sulh*** (the umrah of peace). The word “qada’” in al-Bara’s Hadith refers to the written ***agreement***: “This is what Muhammad has agreed (qada) to.”

Scholars differ on whether this umrah was ***a required make-up*** for the blocked Hudaybiyah umrah, or a new umrah. Ibn al-Qayyim in ***Zad al-Ma‘ad*** inclines to the view that it was called “qada’” because of ***the agreement***, not because a make-up was required.

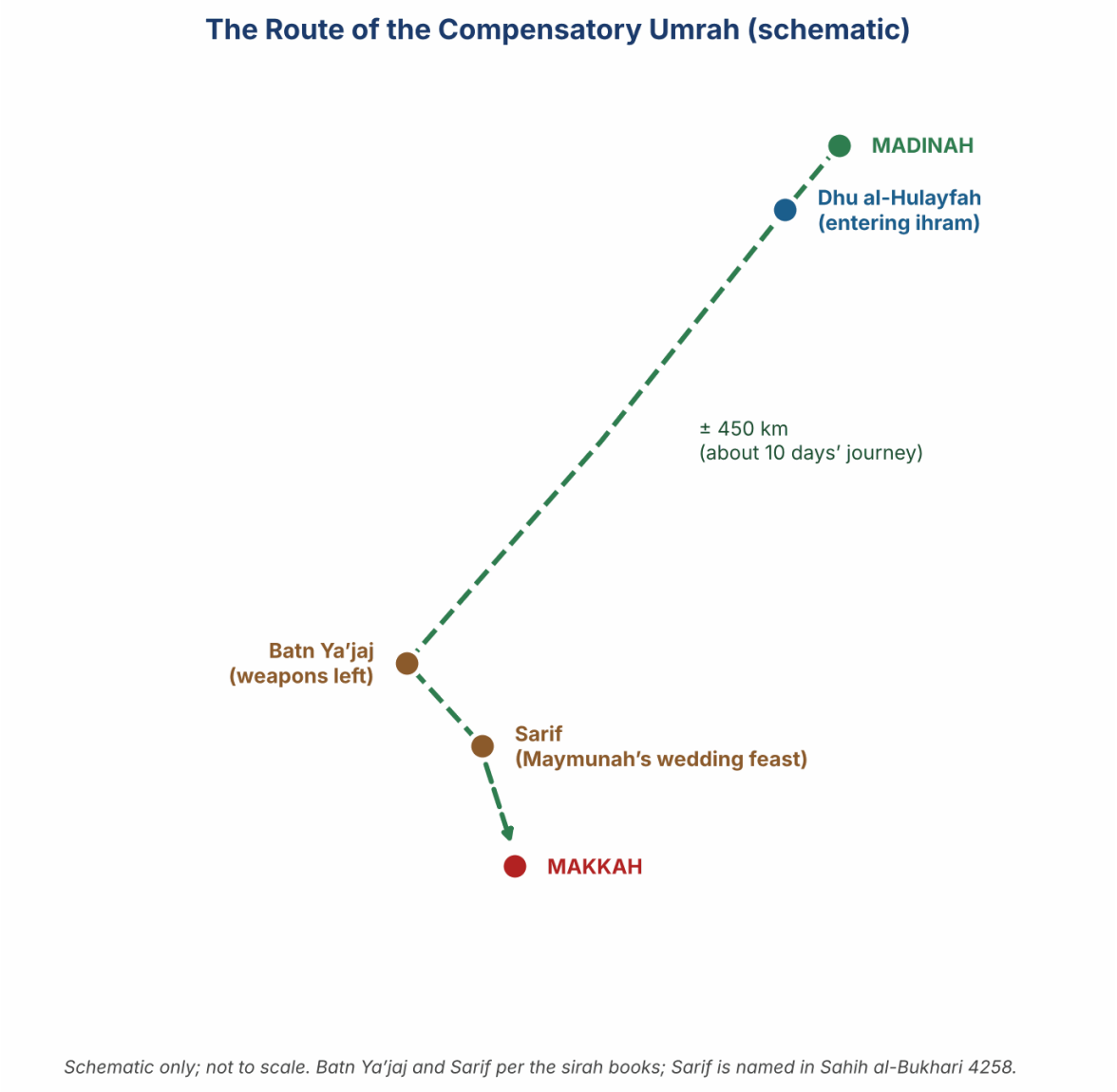
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THE JOURNEY FROM MADINAH

In Dhu al-Qa'dah 7 AH, the Messenger of Allah ﷺ set out from Madinah with the Companions, including those who had been at Hudaybiyah. They entered ihram at ***Dhu al-Hulayfah***, the miqat of the people of Madinah, then moved south towards Makkah.



Schematic only; not to scale. Batn Ya'jaj and Sarif per the sirah books; Sarif is named in Sahih al-Bukhari 4258.

Figure 2: The route of the Compensatory Umrah (schematic).

SIRAH NOTE: THE PARTY AND THE WEAPONS

Ibn Sa'd and al-Waqidi relate that the party numbered about ***2,000***, bringing ***60 sacrificial camels***. Fearing that Quraysh might betray the treaty, the Messenger of Allah ﷺ brought weapons, then ***left them at Batn Ya'jaj***, near the Sanctuary, guarded by about 200 Companions. The party entered Makkah with ***sheathed swords*** only, keeping the treaty's terms.

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These numbers and place names are ***sirah-book information***. What is authentic is the condition "no weapons except swords" (Sahih al-Bukhari 4252) and "except swords in their sheaths" (Sahih al-Bukhari 4251).

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi; Ibn al-Qayyim, Zad al-Ma'ad.

The lesson: ***keep your word while staying alert***. The Messenger of Allah ﷺ did not break the terms, yet did not ignore the possibility of betrayal. Trustworthiness and prudence go together.

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IBN RAWAHAH'S VERSES AT THE GATE OF MAKKAH

The long-awaited moment arrived. The Messenger of Allah ﷺ entered Makkah on his camel, surrounded by Companions reciting the talbiyah. Before him walked a famous poet of the Ansar, ***'Abdullah ibn Rawahah*** رضى الله عنه. Anas رضى الله عنه relates:

HADITH — JAMI' AL-TIRMIDHI, NO. 2847

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ يَا ابْنَ رَوَاحَةَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي حَرَمِ اللَّهِ تَقُولُ الشِّعْرَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم خَلِّ عَنْهُ يَا عُمَرُ فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ.

TRANSLATION:

Anas رضى الله عنه narrated that **the Prophet ﷺ entered Makkah in the Compensatory Umrah, with 'Abdullah ibn Rawahah walking before him reciting: *"Clear the way, O sons of the disbelievers, from his path; today we strike you for its revelation (the Qur'an)…"*** 'Umar said to him: "O Ibn Rawahah, before the Messenger of Allah ﷺ and in the Sanctuary of Allah you recite poetry?" The Prophet ﷺ said: ***"Leave him, O 'Umar, for it strikes them faster than the shooting of arrows."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Mansur, from 'Abd ar-Razzaq, from Ja'far ibn Sulayman, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Manners, Chapter on Reciting Poetry, Hadith No. 2847; also Sunan an-Nasa'i No. 2873.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih gharib; graded sahih by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:2847

LESSONS FROM THIS HADITH

'Umar رضى الله عنه worried that poetry was unfitting in the Sanctuary and before the Messenger of Allah ﷺ. But he allowed it, because those verses ***defended the truth*** and shook the enemy's spirit — "faster than arrows". Good poetry is ***a weapon of words*** in da'wah.

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SIRAH NOTE: IBN RAWAHAH OR KA'B IBN MALIK?

Imam at-Tirmidhi mentions after this Hadith a view that the poet was ***Ka'b ibn Malik***, on the grounds that Ibn Rawahah had been martyred at Mu'tah. Ibn Hajar in ***Fath al-Bari*** explains that this reasoning is ***mistaken***, since the Battle of Mu'tah took place ***after*** the Compensatory Umrah (Jumada al-Ula 8 AH). So the report naming Ibn Rawahah is correct.

REFERENCES:

Jami' at-Tirmidhi 2847; Ibn Hajar, Fath al-Bari, Book of al-Maghazi. https://sunnah.com/tirmidhi:2847

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POETRY IN ISLAM

Islam does not reject poetry absolutely. The Messenger of Allah ﷺ said: ***"Indeed, some poetry is wisdom"*** (Sahih al-Bukhari 6145). He also told his poet, Hassan ibn Thabit رضى الله عنه: ***"Answer them in verse, and Jibril is with you"*** (Sahih al-Bukhari 3213).

The measure of poetry in Islam is ***its content***: verse containing truth, wisdom and defence of the faith is praiseworthy; verse containing lies, insults and sin is blameworthy. Today, good ***nasheed, verse and poetry*** can be an effective means of da'wah, like Ibn Rawahah's verses at the gate of Makkah.

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SHIELDING THE MESSENGER ﷺ

Despite the treaty, the Companions were not careless. 'Abdullah ibn Abi Awfa رضى الله عنه relates how they ***surrounded*** the Messenger of Allah ﷺ during tawaf and sa'i:

HADITH — SAHIH AL-BUKHARI, NO. 4255

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى، يَقُولُ لَمَّا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَتَرْنَاهُ مِنْ غِلْمَانِ الْمُشْرِكِينَ وَمِنْهُمْ، أَنْ يُؤْذُوا رَسُولَ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Isma'il ibn Abi Khalid heard Ibn Abi Awfa رضى الله عنه say: ***"When the Messenger of Allah ﷺ performed umrah, we shielded him from the youths of the idolaters and from them, lest they harm the Messenger of Allah ﷺ."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah al-Madini, from Sufyan ibn 'Uyaynah, from Isma'il ibn Abi Khalid, from 'Abdullah ibn Abi Awfa رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4255; also Nos. 1600, 1791.

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:4255

Makkah was still under the idolaters, and some of their youths might try to throw stones or hurt him. The Companions became ***a living shield***, showing how they loved and protected the Messenger of Allah ﷺ.

The lesson: ***love for the Messenger ﷺ*** is not only words, but sacrifice and protection.

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"WEAKENED BY THE FEVER OF YATHRIB"

The idolaters of Makkah did not confront the Muslims; they ***went up into the hills*** around Makkah, especially Qu'ayqi'an to the north, to watch. They spread word that the Muslims were ***weak***. Ibn 'Abbas رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4256

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ ـ هُوَ ابْنُ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَهُمْ حُمَّى يَثْرِبَ. وَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ. وَزَادَ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم لِعَامِهِ الَّذِي اسْتَأْمَنَ قَالَ ارْمُلُوا لِيَرَى الْمُشْرِكُونَ قُوَّتَهُمْ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: **The Messenger of Allah ﷺ and his Companions arrived, and the idolaters said: "There is coming to you a group weakened by the fever of Yathrib."** ***So the Prophet ﷺ ordered them to walk briskly (ramal) in the first three circuits, and to walk normally between the two corners.*** Nothing prevented him from ordering them to walk briskly in all the circuits except mercy for them. In the narration of Hammad ibn Salamah: When the Prophet ﷺ arrived in the year he was granted safety, he said: **"Walk briskly, so that the idolaters may see your strength,"** while the idolaters were towards the hill of Qu'ayqi'an.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما; and the addition of Hammad ibn Salamah from Ayyub with the same chain.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4256; also No. 1602; and Sahih Muslim No. 1266.

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:4256

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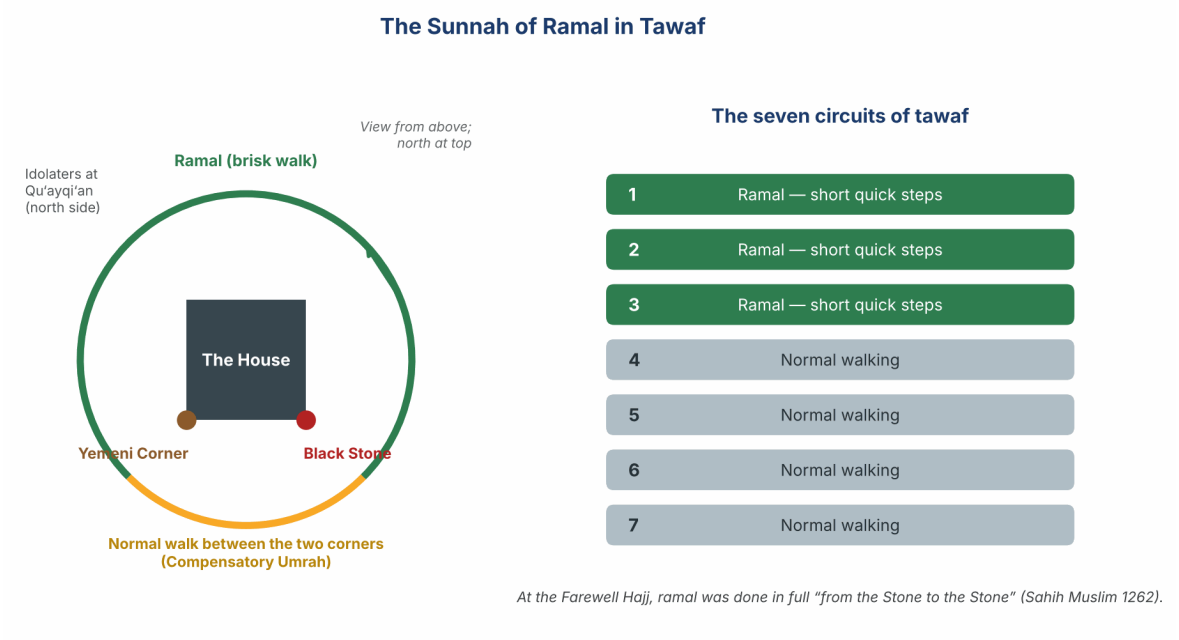


Figure 3: The sunnah of ramal in tawaf.

The fever of Yathrib was real. 'A'ishah رضى الله عنها narrates that when the Emigrants reached Madinah, Abu Bakr and Bilal رضى الله عنهما fell ill with fever, and the Messenger of Allah ﷺ prayed: ***"O Allah, make us love Madinah as we love Makkah or more, and move its fever to al-Juhfah"*** (Sahih al-Bukhari 1889). Quraysh assumed the Muslims were still weak — but they were wrong.

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MADINAH: FROM FEVER TO BLESSING

The Prophet's ﷺ prayer for Madinah was answered. He also prayed: ***"O Allah, place in Madinah twice the blessing You placed in Makkah"*** (Sahih al-Bukhari 1885). The city once known for its fever became a city ***beloved*** by every Muslim.

Quraysh's taunt about "the fever of Yathrib" was answered with ***ramal***: quick, energetic steps. The lesson: a past weakness is no reason to remain weak. With prayer, patience and effort, ***weakness can turn into strength***.

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THE SUNNAH OF RAMAL TO THIS DAY

The Messenger of Allah ﷺ also ***walked briskly*** during sa'i between Safa and Marwah. Ibn 'Abbas رضى الله عنهما explains the purpose briefly:

HADITH — SAHIH AL-BUKHARI, NO. 4257

حَدَّثَنِي مُحَمَّدٌ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ إِنَّمَا سَعَى النَّبِيُّ صلى الله عليه وسلم بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ walked briskly around the House and between Safa and Marwah only to show the idolaters his strength."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Salam, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Ata' ibn Abi Rabah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4257; also No. 1649; and Sahih Muslim No. 1266.

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:4257

LESSONS FROM THIS HADITH

Ramal was originally meant to ***show strength*** to the enemy. The Messenger of Allah ﷺ also told the Companions to walk normally between the Yemeni Corner and the Black Stone — the side ***not seen*** by the idolaters on Qu'ayqi'an — as ***mercy*** to the tired.

When the original reason was gone, was ramal still prescribed? 'Umar رضى الله عنه said: ***"Why should we do ramal? We only showed it to the idolaters, and Allah has destroyed them."*** Then he said: ***"It is something the Prophet ﷺ did, so we do not like to abandon it"*** (Sahih al-Bukhari 1605). Indeed at the Farewell Hajj, when Makkah had been opened, the Messenger of Allah ﷺ did ramal ***fully from the Stone to the Stone*** in the first three circuits (Sahih Muslim 1262).

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RAMAL: A BRIEF GUIDE TODAY

MATTER	RULING AND METHOD
Who	Men only; women do not do ramal
When	A tawaf followed by sa'i: the umrah tawaf and arrival tawaf
Circuits	The first three; the other four normal walking
Method	Short quick steps, chest forward, without jumping
Crowding	If crowded, no need to force it; nearness to the Ka'bah not required

This guide summarises the majority view in the books of manasik fiqh. The lesson: we follow the Prophet's ﷺ sunnah even when its original reason is gone, because it ***reminds us*** of the struggle of the first generation — and because ***following him is worship***.

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SAFA AND MARWAH

After tawaf, the Messenger of Allah ﷺ and the Companions performed sa'i between Safa and Marwah, as Allah says: ***"Indeed, as-Safa and al-Marwah are among the symbols of Allah"***Tafsir Ibn Kathir 2:158.

Why does the verse say "there is no blame" in walking between them? 'A'ishah رضى الله عنها explained that some of the Ansar ***felt uneasy*** about sa'i between Safa and Marwah because in the Jahiliyyah there were idols on both hills. So Allah revealed this verse to remove their doubt, and the Messenger of Allah ﷺ ***established*** sa'i between them (Sahih al-Bukhari 1643).

THE FOOTSTEPS OF A MOTHER

Sa'i reminds us of ***Hajar***, mother of Isma'il عَلَيْهِ السَّلَامُ, who ran between Safa and Marwah seven times seeking water for her son, until Allah brought forth the water of Zamzam. Ibn 'Abbas رضى الله عنهما narrates this from the Messenger of Allah ﷺ, who said: ***"That is the sa'i of people between them"*** (Sahih al-Bukhari 3364).

In the Compensatory Umrah, the Muslims ran in Hajar's footsteps — a weak mother who trusted in Allah — to show ***strength*** to the idolaters. True strength comes from ***trust in Allah***, not from numbers or weapons.

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'UMAR AND THE BLACK STONE

Every circuit of tawaf begins and ends at ***the Black Stone***. The Messenger of Allah ﷺ kissed it or pointed to it. Years later, 'Umar ibn al-Khattab رضى الله عنه explained firmly ***why*** a Muslim does so:

HADITH — SAHIH AL-BUKHARI, NO. 1597

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ ـ رضى الله عنه ـ أَنَّهُ جَاءَ إِلَى الْحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ.

TRANSLATION:

'Abis ibn Rabi'ah narrated that **'Umar رضى الله عنه came to the Black Stone and kissed it, and said: *"I know that you are only a stone that can neither harm nor benefit. Had I not seen the Prophet ﷺ kiss you, I would not have kissed you."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from al-A'mash, from Ibrahim an-Nakha'i, from 'Abis ibn Rabi'ah, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hajj, Chapter on the Black Stone, Hadith No. 1597; and Sahih Muslim No. 1270.

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:1597

LESSONS FROM THIS HADITH

'Umar's words are a profound ***lesson in tawhid***. The Arabs of the Jahiliyyah worshipped stones; 'Umar himself once had. Now he declared that the Black Stone ***neither benefits nor harms***. He kissed it solely ***to follow the Messenger of Allah ﷺ***, not because of any power in the stone.

This is the difference between worship and superstition: worship is ***obedience to Allah's command and His Messenger's sunnah***, while superstition is believing in a power within objects. The Muslims performing tawaf in the Compensatory Umrah did something ***outwardly similar*** to Quraysh, but ***entirely different in reality***: they worshipped the Lord of the House, not its stones.

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THE HOUSE: THE FIRST FOR MANKIND

Allah explains the standing of the House they visited: ***"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds"***Tafsir Ibn Kathir 3:96.

"In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe"Tafsir Ibn Kathir 3:97.

The House was built by Ibrahim and Isma'il عَلَيْهِ السَّلَامُ for ***the worship of Allah alone***. Yet during the Compensatory Umrah, it was still surrounded by ***hundreds of idols*** of Quraysh. The Messenger of Allah ﷺ circled the house of tawhid surrounded by idolatry — and did not touch those idols, because it was ***not yet the time*** and the treaty had to be honoured.

About ***a year later***, at the conquest of Makkah, the Messenger of Allah ﷺ entered the Sacred Mosque and toppled the 360 idols around the Ka'bah, reciting: ***"Truth has come and falsehood has departed"*** (Sahih al-Bukhari 4287). The Compensatory Umrah was ***the step before*** that victory.

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THE STATION OF IBRAHIM

After tawaf, it is sunnah to pray two rak'ahs behind the Station of Ibrahim, as Allah says: ***"And take, [O believers], from the standing place of Abraham a place of prayer"***Tafsir Ibn Kathir 2:125.

'Umar رضى الله عنه said: ***"I agreed with my Lord in three things"***, the first being his suggestion that the Station of Ibrahim be taken as a place of prayer, whereupon this verse was revealed (Sahih al-Bukhari 402). The Station of Ibrahim is the stone on which Ibrahim عَلَيْهِ السَّلَامُ stood while building the Ka'bah — ***a prophet's trace*** reminding everyone who circles of the origins of tawhid in that place.

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ONLY THREE DAYS

The Muslims stayed in Makkah ***three days*** as agreed. During those three days, the people of Makkah saw for themselves the ***character*** of the Muslims: congregational prayer, cleanliness, calm and affection among them. When the term ended, Quraysh sent word to ʻAli رضى الله عنه asking them to leave (Sahih al-Bukhari 4251), and the Messenger of Allah ﷺ ***left at once*** (Sahih al-Bukhari 4252).

Allah commanded the Muslims to keep treaties as long as the other side kept them: ***"So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]"***Tafsir Ibn Kathir 9:7.

SIRAH NOTE: THE PROPHET'S ﷺ REQUEST TO STAY LONGER

Ibn Ishaq and al-Waqidi relate that on the fourth day, Huwaytib ibn ʻAbd al-ʻUzza and Suhayl ibn ʻAmr came asking him to leave. The Messenger of Allah ﷺ offered to ***hold the wedding feast*** for Maymunah in Makkah and invite them to eat. They refused: ***"We have no need of your food; leave our land."*** The Messenger of Allah ﷺ left without objection.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; al-Waqidi, al-Maghazi.

The lesson: ***keep your word even with an enemy***. The Messenger of Allah ﷺ had the strength to stay, but chose honesty. This later distinguished him from Quraysh, who ***broke*** the Hudaybiyah treaty by attacking Khuzaʻah — the cause of the conquest of Makkah.

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HAMZAH'S DAUGHTER: "O UNCLE!"

As the Muslim party left Makkah, a deeply moving event took place. A little girl — ***the daughter of Hamzah ibn 'Abd al-Muttalib*** رضى الله عنه, the Prophet's ﷺ uncle martyred at Uhud — ran after them. Al-Bara' ibn 'Azib رضى الله عنه relates:

HADITH — SAHIH AL-BUKHARI, NO. 4251

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَمَّا اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاَثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا لاَ نُقِرُّ بِهَذَا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ شَيْئًا، وَلَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. ثُمَّ قَالَ لِعَلِيٍّ امْحُ رَسُولَ اللَّهِ. قَالَ عَلِيٌّ لاَ وَاللَّهِ لاَ أَمْحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكِتَابَ، وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ هَذَا مَا قَاضَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لاَ يُدْخِلُ مَكَّةَ السِّلاَحَ، إِلاَّ السَّيْفَ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ، إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وَأَنْ لاَ يَمْنَعَ مِنْ أَصْحَابِهِ أَحَدًا، إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الأَجَلُ أَتَوْا عَلِيًّا فَقَالُوا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا، فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي يَا عَمِّ يَا عَمِّ. فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ دُونَكِ ابْنَةَ عَمِّكِ. حَمَلَتْهَا فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. قَالَ عَلِيٌّ أَنَا أَخَذْتُهَا وَهْىَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ ابْنَةُ أَخِي. فَقَضَى بِهَا النَّبِيُّ صلى الله عليه وسلم لِخَالَتِهَا وَقَالَ الْخَالَةُ بِمَنْزِلَةِ الأُمِّ. وَقَالَ لِعَلِيٍّ أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَقَالَ لِجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَخُلُقِي. وَقَالَ لِزَيْدٍ أَنْتَ أَخُونَا وَمَوْلاَنَا. وَقَالَ عَلِيٌّ أَلاَ تَتَزَوَّجُ بِنْتَ حَمْزَةَ. قَالَ إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.

TRANSLATION:

Al-Bara' رضى الله عنه narrated the story of the treaty (told in Book 15), then said: **When he had entered Makkah and the term (of three days) had passed, they came to 'Ali and said: "Tell your companion to leave us; the term is over." So the Prophet ﷺ left, and the daughter of Hamzah followed him calling:**

"O uncle! O uncle!" 'Ali took her by the hand and said to Fatimah: "Take your cousin." Then 'Ali, Zayd and Ja'far disputed over her. 'Ali said: "I took her, and she is my cousin." Ja'far said: "She is my cousin, and her maternal aunt is my wife." Zayd said: "She is my brother's daughter." **The Prophet ﷺ ruled that she go to her maternal aunt, and said:** *"The maternal aunt is in the position of the mother."* ***He said to 'Ali:*** "You are from me and I am from you." ***To Ja'far:*** "You resemble me in looks and character." ***To Zayd:*** "You are our brother and our mawla." **'Ali asked: "Will you not marry the daughter of Hamzah?" He said:** "She is the daughter of my brother by suckling."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il ibn Yunus, from Abu Ishaq as-Sabi'i, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4251; also No. 2699.

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:4251

LESSONS FROM THIS HADITH

Imagine an orphan living in Makkah among the idolaters, her father martyred four years earlier. When she saw her family come, she ran calling ***"O uncle! O uncle!"*** — perhaps calling the Messenger of Allah ﷺ, her father's nephew. She wanted ***to go with*** those who loved her.

SIRAH NOTE: WHO WAS HAMZAH'S DAUGHTER?

Ibn Hajar in ***Fath al-Bari*** mentions that her name was ***'Umarah***, with other reports saying Amamah or Fatimah. Her mother was ***Salma bint 'Umays***, sister of ***Asma' bint 'Umays***, wife of Ja'far ibn Abi Talib. That is why Ja'far said: "Her maternal aunt is my wife."

REFERENCES:

Ibn Hajar, Fath al-Bari, Book of al-Maghazi, Chapter on the Compensatory Umrah. https://sunnah.com/bukhari:4251

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HAMZAH: THE MARTYRED FATHER

The little girl's father, ***Hamzah ibn 'Abd al-Muttalib*** رضى الله عنه, was the Prophet's ﷺ uncle, called ***"the Lion of Allah"***. He was martyred at Uhud in 3 AH, killed by Wahshi with a spear, as Wahshi himself related after embracing Islam (Sahih al-Bukhari 4072).

The Messenger of Allah ﷺ called Hamzah ***"the master of the martyrs"*** in a narration of al-Hakim, graded sahih by al-Albani (as-Silsilah as-Sahihah 374). So caring for Hamzah's daughter was ***honouring the sacrifice*** of a martyr. The Companions competed not only out of pity, but out of ***gratitude for*** her father's service.

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"THE MATERNAL AUNT IS LIKE THE MOTHER"

Three noble men competed to ***care for*** an orphan — not competing for wealth, but for responsibility. Each put forward his claim:

CLAIMANT	HIS CLAIM
'Ali ibn Abi Talib	She is my cousin; I took her first
Ja'far ibn Abi Talib	She is my cousin; her maternal aunt is my wife
Zayd ibn Harithah	She is my niece (Hamzah was my brother in Islam)

The Messenger of Allah ﷺ ruled with a principle that became the basis of ***the law of custody (hadanah)*** in Islamic jurisprudence: ***"The maternal aunt is in the position of the mother."*** Since the child's mother was absent, her maternal aunt Asma' bint 'Umays had the better right to raise her — and Asma' was Ja'far's wife.

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CUSTODY: A CHILD'S RIGHT TO LOVE

Scholars explain that in the custody of young children, ***women*** come first because of their tenderness and patience. The Messenger of Allah ﷺ said to a divorced mother: ***"You have more right to him as long as you do not remarry"*** (Sunan Abi Dawud 2276, hasan). After the mother, the maternal aunt is among those with the strongest right.

The aim of custody law is ***the child's welfare***, not adults' interests. The Messenger of Allah ﷺ did not give the child to 'Ali though he took her, nor to Zayd though he was Hamzah's brother in Islam. He chose ***the most suitable home*** for an orphan girl — her maternal aunt's home.

The lesson for us: ***orphans*** in our families and communities should be sought after to be cared for, not neglected. The Messenger of Allah ﷺ said: ***"I and the one who cares for an orphan will be in Paradise like this"***, pointing with his index and middle fingers (Sahih al-Bukhari 5304).

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THREE PRAISES FOR THREE COMPANIONS

Although the ruling went to Ja'far, the Messenger of Allah ﷺ did not let 'Ali and Zayd go away disappointed. He praised ***each one*** with words that became their honour for all time:

COMPANION	THE PROPHET'S ﷺ PRAISE
'Ali	"You are from me and I am from you"
Ja'far	"You resemble me in looks and character"
Zayd	"You are our brother and our mawla"

This is ***wise leadership***: making a just decision, then tending the hearts of those who did not get their wish with sincere praise. The decision did not break brotherhood. The Companions went home with hearts closer, not further apart.

Not long after, Ja'far and Zayd رضى الله عنهما were both ***martyred at Mu'tah*** (Jumada al-Ula 8 AH), and 'Ali رضى الله عنه later became the fourth caliph. The Prophet's ﷺ praise that day became ***a sweet last memory*** for some of them.

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A BROTHER BY NURSING

'Ali رضى الله عنه then suggested that the Messenger of Allah ﷺ ***marry*** Hamzah's daughter when she grew up. He replied: ***"She is the daughter of my brother by nursing."*** Hamzah رضى الله عنه was not only the Prophet's ﷺ uncle but also his ***foster brother*** — both had been nursed by Thuwaybah, a slave woman of Abu Lahab.

The Qur'an lists those prohibited in marriage, including through nursing: ***"your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing"***Tafsir Ibn Kathir 4:23.

Ibn 'Abbas رضى الله عنهما narrates that the Messenger of Allah ﷺ said of Hamzah's daughter: ***"She is not lawful for me. What is forbidden by lineage is forbidden by nursing. She is the daughter of my brother by nursing"*** (Sahih al-Bukhari 2645).

SCIENCE NOTE: BREAST MILK AND FAMILY BONDS

Islam makes ***nursing*** a family bond that prohibits marriage. Modern science has found that breast milk is not merely food: it contains ***living cells*** — including immune cells and ***stem cells*** — and antibodies that support the development of the infant's immune system (Witkowska-Zimny & Kaminska-El-Hassan, 2017, Cellular & Molecular Biology Letters). Breast milk truly ***builds the body*** of the nursing child — in keeping with the wisdom of the law that treats it like a blood tie.

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MAYMUNAH BINT AL-HARITH

During the Compensatory Umrah journey, the Messenger of Allah ﷺ married ***Maymunah bint al-Harith al-Hilaliyyah*** رضى الله عنها. She was a widow living in Makkah, sister of ***Umm al-Fadl***, wife of the Prophet's ﷺ uncle al-'Abbas. Ibn 'Abbas رضى الله عنهما, her own nephew, narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4258

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم مَيْمُونَةَ وَهْوَ مُحْرِمٌ، وَبَنَى بِهَا وَهْوَ حَلاَلٌ وَمَاتَتْ بِسَرِفَ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ married Maymunah while he was in ihram, and consummated the marriage when he was out of ihram; and Maymunah died at Sarif."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa ibn Isma'il, from Wuhayb ibn Khalid, from Ayyub as-Sakhtiyani, from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Compensatory Umrah, Hadith No. 4258; also No. 4259 (Ibn Ishaq's addition: "in the Compensatory Umrah"), 1837, 5114.

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:4258

LESSONS FROM THIS HADITH

Imam al-Bukhari placed this Hadith in the Chapter on the Compensatory Umrah, and in Ibn Ishaq's narration that he quotes: ***"The Prophet ﷺ married Maymunah in the Compensatory Umrah"*** (Sahih al-Bukhari 4259). Maymunah was ***the last wife*** the Messenger of Allah ﷺ married, according to the sirah scholars.

SIRAH NOTE: MAYMUNAH'S FAMILY

The sirah books mention Maymunah's wide family ties: her sisters included ***Umm al-Fadl*** (wife of al-'Abbas), ***Lubabah as-Sughra*** (mother of Khalid ibn al-Walid), and her maternal half-sisters ***Asma' bint 'Umays*** and ***Salma bint 'Umays***. So she was the aunt of Ibn 'Abbas and of ***Khalid ibn al-Walid***. Her original name was ***Barrah***, and the Messenger of Allah ﷺ changed it to Maymunah, meaning "the blessed one".

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This marriage ***drew*** the Messenger of Allah ﷺ closer to great families of Quraysh and Banu Hilal, and according to some sirah writers, it was among the things that softened Khalid ibn al-Walid's heart towards Islam.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah.
Wikipedia, "Maymunah bint al-Harith". https://en.wikipedia.org/wiki/Maymunah_bint_al-Harith

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THE MOTHERS OF THE BELIEVERS

With this marriage, Maymunah became one of the mothers of the believers: ***"and his wives are [in the position of] their mothers"***Tafsir Ibn Kathir 33:6.

The wives of the Messenger of Allah ﷺ were ***teachers of the nation***. Many rulings on home life, hygiene and the Prophet's ﷺ worship at home reach us through them. Maymunah herself narrated the Prophet's ﷺ ***ritual bath*** in detail: he made wudu' as for prayer except his feet, washed his private parts and any impurity, poured water over his whole body, then moved aside and washed his feet (Sahih al-Bukhari 249).

The lesson: the Prophet's ﷺ marriages had ***purposes of da'wah and education***. Through Maymunah, knowledge of his private life was preserved and passed on to later generations, including her nephew Ibn 'Abbas, who became a great scholar of this nation.

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IN IHRAM OR AFTER?

Ibn 'Abbas's narration says the Messenger of Allah ﷺ married ***while in ihram***. Yet Maymunah herself — the one who knew her own marriage best — narrated something different:

HADITH — SAHIH MUSLIM, NO. 1411

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزَوَّجَهَا وَهُوَ حَلاَلٌ قَالَ وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

TRANSLATION:

Yazid ibn al-Asamm said: Maymunah bint al-Harith رضى الله عنها told me ***that the Messenger of Allah ﷺ married her when he was not in ihram.*** Yazid said: **She was my maternal aunt and the maternal aunt of Ibn 'Abbas.**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Yahya ibn Adam, from Jarir ibn Hazim, from Abu Fazarah, from Yazid ibn al-Asamm, from Maymunah bint al-Harith رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Marriage, Chapter on the Prohibition of Marriage for One in Ihram, Hadith No. 1411.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1411

LESSONS FROM THIS HADITH

Scholars have carefully reconciled these two narrations. ***The majority*** (the Maliki, Shafi'i and Hanbali schools) take Maymunah's narration that he married ***when out of ihram***, for several reasons:

THE MAJORITY'S ARGUMENT	EXPLANATION
The person concerned	Maymunah herself narrated it
The marriage messenger	Abu Rafi' said he was the go-between, and he was out of ihram (Tirmidhi 841)
A clear prohibition	"One in ihram may not marry nor give in marriage" (Muslim 1409)
Ibn 'Abbas's age	He was young then, about ten years old

The Hanafi school takes Ibn 'Abbas's narration and permits the marriage contract in ihram. This difference is an example of ***respected scholarly disagreement***, born of careful study of narrations, not desire. What all agree on: ***marital relations*** in ihram are forbidden.

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The lesson: when authentic narrations seem to differ, scholars ***do not easily reject one***, but weigh who knew best, the context, and other evidence. We respect every view grounded in knowledge.

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THE WEDDING FEAST AT SARIF

Quraysh refused the Prophet's ﷺ offer to hold the wedding feast in Makkah. So the Muslim party left, and the Messenger of Allah ﷺ ***consummated the marriage with Maymunah*** at a place called ***Sarif***, about ten miles north of Makkah.

SIRAH NOTE: BEGINNING AND END AT SARIF

The sirah books relate that ***Abu Rafi'***, the Prophet's ﷺ freedman, was left behind to bring Maymunah out of Makkah to Sarif, and there he consummated the marriage.

Ibn 'Abbas said in an authentic Hadith: ***"And Maymunah died at Sarif"*** (Sahih al-Bukhari 4258). According to historians, Maymunah died around ***51 AH*** and was buried at Sarif — ***at the very place*** where she began her life as Mother of the Believers. Yazid ibn al-Asamm, her nephew, mentioned that she was buried where her wedding tent had been pitched.

REFERENCES:

Sahih al-Bukhari 4258; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, al-Isabah. https://sunnah.com/bukhari:4258

Maymunah was known as a woman ***of piety who kept the ties of kinship***. 'A'ishah رضى الله عنها said of her, as Ibn Sa'd narrates: ***"She was among the most God-fearing of us and the most devoted to the ties of kinship."*** She narrated many Hadith, especially about the home life and worship of the Messenger of Allah ﷺ.

The lesson: though rebuffed by Quraysh, the Messenger of Allah ﷺ still ***honoured his wife*** with a wedding feast elsewhere. Others' rejection does not diminish a lawful joy.

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AFTER THE UMRAH: KHALID AND 'AMR EMBRACE ISLAM

The Compensatory Umrah left a deep impression on the people of Makkah. They saw the Muslims who had been driven out now return with ***strength, order and noble character***. A few months later, in ***Safar 8 AH***, three leading men of Quraysh came to Madinah to embrace Islam.

SIRAH NOTE: KHALID, 'AMR AND 'UTHMAN IBN TALHAH

The sirah books mention that Khalid's brother, ***al-Walid ibn al-Walid***, who was Muslim and joined the Compensatory Umrah, wrote to Khalid because the Messenger of Allah ﷺ had asked about him: "Where is Khalid? A man like him cannot remain ignorant of Islam." That letter moved Khalid's heart.

Khalid ibn al-Walid, ***'Amr ibn al-'As*** and ***'Uthman ibn Talhah*** (keeper of the Ka'bah's key) then met on the road and came together to Madinah. The Messenger of Allah ﷺ welcomed them gladly. This report is well known in the sirah books (al-Waqidi, Ibn Sa'd).

REFERENCES:
al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wan-Nihayah.

'Amr ibn al-'As's conversion is narrated in authentic Hadith. When he stretched out his hand to pledge, he drew it back and asked as a condition that his sins be forgiven. The Messenger of Allah ﷺ said: ***"Do you not know that Islam wipes out what came before it, emigration wipes out what came before it, and Hajj wipes out what came before it?"*** (Sahih Muslim 121).

Khalid was later called ***"Sayfullah" — the Sword of Allah*** — by the Messenger of Allah ﷺ at the Battle of Mu'tah (Sahih al-Bukhari 4262). The lesson: the ***character and steadfastness*** of Muslims in worship can be the most effective da'wah to the fiercest enemy.

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UMRAH IN OUR LIVES

Allah commands: ***"And complete the Hajj and 'umrah for Allah"*** Tafsir Ibn Kathir 2:196.

The phrase ***"for Allah"*** is the key. The Companions blocked at Hudaybiyah did not give up; they returned a year later to ***complete*** their umrah for Allah. The Messenger of Allah ﷺ explained its reward: ***"An umrah to the next umrah is an expiation for what is between them, and an accepted Hajj has no reward but Paradise"*** (Sahih al-Bukhari 1773).

RITE OF UMRAH	LINK TO THE COMPENSATORY UMRAH
Ihram at the miqat	Ihram at Dhu al-Hulayfah
Talbiyah	Entering Makkah with talbiyah and Ibn Rawahah's verses
Seven circuits of tawaf	Ramal in the first three
Sa'i Safa–Marwah	Brisk walking to show strength
Shaving or shortening	"Heads shaved and hair shortened" (48:27)

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FOR THOSE WHO HAVE NOT YET HAD THE CHANCE

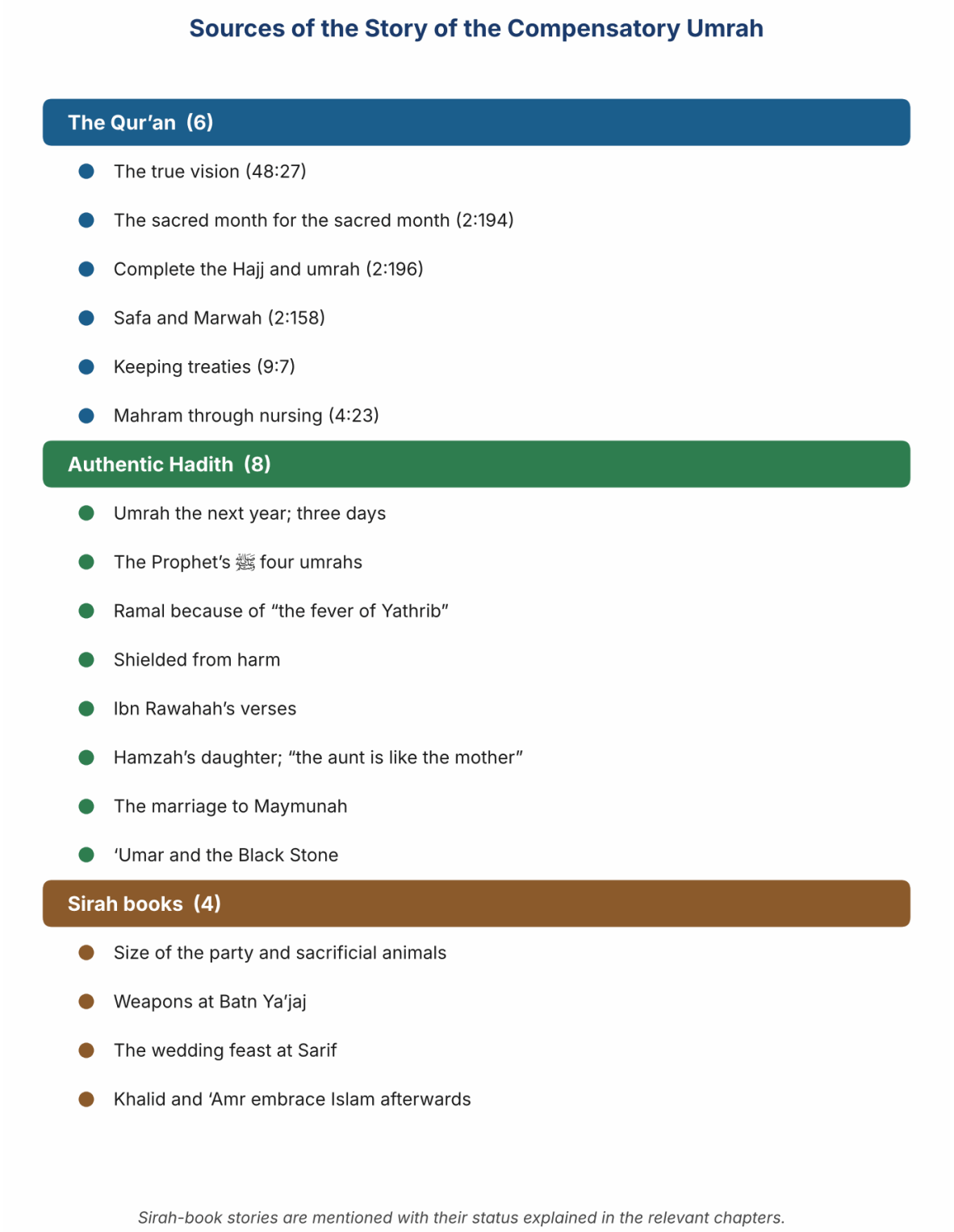
Many Muslims in the Malay world save for years to perform umrah, and some are ***delayed*** by health, finances or waiting lists. The story of Hudaybiyah and the Compensatory Umrah gives hope: ***a sincere intention is recorded with Allah***, even if its fulfilment is delayed. The Companions who were blocked were still rewarded, and Allah opened the way in His time.

For those who have performed it, the Compensatory Umrah is a reminder that umrah is not tourism, but ***a journey of obedience***: following the sunnah in every step, keeping good conduct in the Sanctuary, and returning a better person — just as the Companions returned and left a deep impression on the people of Makkah.

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SOURCES OF THE STORY

The story of the Compensatory Umrah 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 story of the Compensatory Umrah in this eBook.

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STORY	SOURCE AND STATUS
Vision; sacred month; Safa–Marwah; treaty; nursing	The Qur'an (48:27; 2:194; 2:158; 9:7; 4:23) — certain
Three days; four umrahs; ramal; shielding	Sahih al-Bukhari 4252, 1778, 4256, 4257, 4255 — sahih
Hamzah's daughter; Maymunah; the Black Stone	Sahih al-Bukhari 4251, 4258, 1597; Sahih Muslim 1411 — sahih
Ibn Rawahah's verses	Jami' at-Tirmidhi 2847 — hasan sahih
Party size; Batn Ya'jaj; wedding feast; Khalid	Sirah books — well known

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 QUR'ANIC VERSES BEHIND THE COMPENSATORY UMRAH

The earlier chapters discussed the Qur'anic verses one by one, following the order of the story. This chapter gathers them all in one table, so that the reader can see how the Qur'an accompanied every step of these events: from the dream in Madinah to leaving Makkah after three days.

VERSE	SUMMARY	LINK TO THE COMPENSATORY UMRAH
Al-Fath 48:27	The Messenger's vision fulfilled: entering the Sacred Mosque in safety, heads shaved or hair shortened	The promise fulfilled (chapter 2)
Al-Baqarah 2:194	The sacred month for the sacred month; for violated sanctities there is just retribution	Dhu al-Qa'dah 7 AH in place of Dhu al-Qa'dah 6 AH (chapter 4)
Al-Baqarah 2:196	Complete the hajj and umrah for Allah; the ruling on one who is prevented	Hudaybiyah and the umrah of the following year (chapters 20 and 24)
Al-Baqarah 2:158	Safa and Marwah are among the symbols of Allah	Sa'y in this umrah (chapter 9)
Al-Baqarah 2:125	Take the Station of Ibrahim as a place of prayer	Prayer behind the Station after tawaf (chapter 11)
Al 'Imran 3:96–97	The first House for mankind; whoever enters it is safe	The longed-for House (chapter 11)
At-Tawbah 9:7	So long as they are upright with you, be upright with them	Leaving exactly after three days (chapter 12)
An-Nisa' 4:23	Women forbidden in marriage, including through nursing	Hamzah's daughter (chapter 15)
Al-Hajj 22:25	Censure of those who bar people from the Sacred Mosque	Background: Quraysh's blockade a year earlier
Al-Baqarah 2:217	Barring from the way of Allah and the Sacred Mosque is a greater sin	Background: Quraysh's blockade a year earlier
Al-Fath 48:25	They are the ones who disbelieved and barred you from the Sacred Mosque	Hudaybiyah (Series 15)

THE SACRED MOSQUE IS FOR ALL PEOPLE

Allah says of the Sacred Mosque: "which We made for all people — equal are the resident therein and the visitor from outside" (Al-Hajj 22:25). In 6 AH Quraysh behaved as if they owned the House of Allah and could bar whomever they wished. The Compensatory Umrah restored the truth of this verse: the House belongs to Allah, and His servants have the right to come to it.

Ibn Kathir explains in his tafsir that this verse censures those who bar people from the Sacred Mosque, and affirms that residents and visitors have equal rights to worship there. This lesson endures to this day: pilgrims from all over the world — from Kelantan to Morocco — stand side by side before the Ka'bah.

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LESSONS

The Qur'an does not merely tell the story of events; it guides the ummah through them: giving hope before they happen, laying down rulings as they happen, and explaining the wisdom afterwards. Reading the sirah together with the Qur'an makes the story living and guided.

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THE PEOPLE OF THE COMPENSATORY UMRAH

Many names appear in the story of the Compensatory Umrah. The table below gathers them, with their tribes and the sources of the information. Names mentioned in authentic Hadith are distinguished from names found only in the sirah books.

PERSON	TRIBE	ROLE IN THE EVENTS	SOURCE
ʻAbdullah ibn Rawahah	Khazraj (Ansar)	Recited poetry at the gate of Makkah	Jamiʻ at-Tirmidhi 2847
ʻAbdullah ibn Abi Awfa	Aslam	Among those who shielded the Messenger of Allah ﷺ from the polytheists during tawaf	Sahih al-Bukhari 4255
ʻAli ibn Abi Talib	Quraysh, Banu Hashim	Took Hamzah's daughter; wrote the Treaty of Hudaybiyah	Sahih al-Bukhari 4251
Jaʻfar ibn Abi Talib	Quraysh, Banu Hashim	Given custody of Hamzah's daughter	Sahih al-Bukhari 4251
Zayd ibn Harithah	Kalb (Qudaʻah); mawla of the Messenger of Allah ﷺ	Claimed custody of Hamzah's daughter	Sahih al-Bukhari 4251
Hamzah's daughter (ʻUmarah)	Quraysh, Banu Hashim	The orphan who called out "O Uncle!"	Sahih al-Bukhari 4251; name: Fath al-Bari
Asma' bint ʻUmays	Khathʻam	Wife of Jaʻfar; maternal aunt of Hamzah's daughter	Sahih al-Bukhari 4251; tarajim books
Maymunah bint al-Harith	Banu Hilal ibn ʻAmir	Married by the Messenger of Allah ﷺ on this journey	Sahih al-Bukhari 4258
Abu Rafiʻ	Mawla of the Messenger of Allah ﷺ	Go-between in the marriage of Maymunah	Jamiʻ at-Tirmidhi 841
Ibn ʻAbbas	Quraysh, Banu Hashim	Maymunah's nephew; narrator of the ramal and marriage reports	Sahih al-Bukhari 4256, 4258
ʻUmar ibn al-Khattab	Quraysh, Banu ʻAdi	"You are only a stone" at the Black Stone	Sahih al-Bukhari 1597
Suhayl ibn ʻAmr and Huwaytib ibn ʻAbd al-ʻUzza	Quraysh, Banu ʻAmir ibn Luʼayy	Came to ask the Muslims to leave after three days	Their names: sirah books (Ibn Ishaq); the event: Sahih al-Bukhari 4251
Muhammad ibn Maslamah	Aws (Ansar)	Led the cavalry ahead of the party	Sirah books (al-Waqidi)

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IBN ABI AWFA: A HUMAN SHIELD AROUND THE MESSENGER OF ALLAH ﷺ

HADITH: WE SHIELDED THE MESSENGER OF ALLAH ﷺ

'Abdullah ibn Abi Awfa رضى الله عنه said that when the Messenger of Allah ﷺ performed umrah, the Companions shielded him from the polytheists and their youths, so that they would not harm him.

Grade: AUTHENTIC — Sahih al-Bukhari 4255, in the Chapter on the Compensatory Umrah.

Even with a treaty and a guarantee of safety, the Companions were not careless. They surrounded the Messenger of Allah ﷺ during tawaf, because Makkah was still in the hands of the polytheists and some of them might act foolishly. This joins two things: keeping the covenant perfectly, and being wisely on guard.

LESSONS

Every person in this table had a role — poet, protector, guardian of an orphan, go-between, narrator. The Compensatory Umrah succeeded because each person did his part. So it is with a family, a mosque or a community: success comes when each person carries his role sincerely.

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WHEN WORSHIP IS BLOCKED: IHSAR AND CONDITIONAL IHRAM

Hudaybiyah and the Compensatory Umrah gave rise to an important chapter in the fiqh of hajj and umrah: the chapter of ihsar — the state of someone who has entered ihram but is prevented from completing the rite. Allah says: "But if you are prevented, then offer whatever sacrificial animal is easily obtainable" (Al-Baqarah 2:196).

This chapter is very close to the lives of Muslims today. Many pilgrims from the Malay world have been prevented — by a refused visa, illness during the journey, an accident, or border closures such as those during the COVID-19 pandemic.

THE SUNNAH OF THE MESSENGER OF ALLAH ﷺ AS A GUIDE

HADITH: "IS NOT THE SUNNAH OF THE MESSENGER OF ALLAH ﷺ ENOUGH FOR YOU?"

Salim ibn 'Abdullah narrated that 'Abdullah ibn 'Umar رضى الله عنهما said: "Is not the Sunnah of the Messenger of Allah ﷺ enough for you? If one of you is prevented from hajj, let him circle the House and go between Safa and Marwah (if he can reach it), then come out of ihram from everything, until he performs hajj the following year, and offers a sacrifice, or fasts if he does not find one."

Grade: AUTHENTIC — Sahih al-Bukhari 1810, in the Book of al-Muhsar.

HADITH: A BROKEN BONE OR LAMENESS

Al-Hajjaj ibn 'Amr al-Ansari رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever breaks a bone or becomes lame has come out of ihram, and he must perform hajj the following year."

Grade: AUTHENTIC according to al-Albani — Sunan Abi Dawud 1862.

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ENTERING IHRAM WITH A CONDITION

HADITH: DUBA'AH BINT AZ-ZUBAYR

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ came to Duba'ah bint az-Zubayr and asked: "Do you wish to perform hajj?" She replied: "By Allah, I am unwell." He said: "Perform hajj and make a condition. Say: O Allah, my place of release is wherever You detain me."

Duba'ah was the daughter of az-Zubayr ibn 'Abd al-Muttalib, a cousin of the Messenger of Allah ﷺ, and the wife of al-Miqdad ibn al-Aswad.

Grade: AUTHENTIC — Sahih al-Bukhari 5089; also Sahih Muslim 1207.

This Hadith is the basis of the practice of «ishtirat» — making a condition when making the intention of ihram. One who is ill or fears being prevented may say when making the intention: "Allahumma mahilli haythu habastani" (O Allah, my place of release is wherever You detain me). If he is in fact prevented, he comes out of ihram without a sacrifice according to the view that accepts ishtirat.

SUMMARY OF THE JURISTS' VIEWS

QUESTION	VIEWS	EVIDENCE / NOTE
What counts as ihsar?	The majority: being blocked by an enemy. The Hanafi school: includes illness and other causes. The Shafi'i school: illness does not count as ihsar unless a condition was made	2:196; Hudaybiyah; the Hadith of Duba'ah
Slaughtering the sacrifice (hady)	Obligatory according to the majority before coming out of ihram	"then offer whatever sacrificial animal is easily obtainable" (2:196)
Place of slaughter	Shafi'i school: where one was prevented, as at Hudaybiyah. Hanafi school: within the Sanctuary	The Prophet's ﷺ practice at Hudaybiyah
Is a make-up (qada') due?	Shafi'i and Maliki schools: not due if the rite was voluntary; the obligatory hajj of Islam remains due. Hanafi school: a make-up is due	Books of fiqh; Fath al-Bari, Book of al-Muhsar
Ishtirat (conditional ihram)	Accepted by the Shafi'i and Hanbali schools; not given effect by the Hanafi and Maliki schools	Sahih al-Bukhari 5089; Sahih Muslim 1207

This table is a general summary from works of comparative fiqh such as Bidayat al-Mujtahid by Ibn Rushd and al-Mughni by Ibn Qudamah. For an actual case, pilgrims should refer to a mutawwif, a hajj guide or a recognised mufti.

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LESSONS

Islam does not burden its servants beyond their ability. One who sets out sincerely and is prevented does not lose his reward; he comes out of ihram in the prescribed way and waits for the next opportunity — just as the Companions waited a year and then returned to perform the Compensatory Umrah.

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THE HOUSE OF MAYMUNAH: THE SCHOOL OF IBN 'ABBAS

The marriage of the Messenger of Allah ﷺ to Maymunah رضى الله عنها on the journey of the Compensatory Umrah (chapter 16) opened a great door of knowledge. Maymunah was the maternal aunt of 'Abdullah ibn 'Abbas رضى الله عنهما. The young man of Banu Hashim was free to enter his aunt's house — which was also the house of the Messenger of Allah ﷺ — and there he watched, asked and learned.

A NIGHT IN HIS AUNT'S HOUSE

HADITH: IBN 'ABBAS SPENDS THE NIGHT IN MAYMUNAH'S HOUSE

'Abdullah ibn 'Abbas رضى الله عنهما related that he spent the night in the house of Maymunah, the wife of the Prophet ﷺ and his maternal aunt. The Messenger of Allah ﷺ slept, then woke in the middle of the night, wiped the traces of sleep from his face, recited the last ten verses of Surah Al 'Imran, made wudu', and stood to pray. Ibn 'Abbas got up and stood on his left; he took him by the ear and moved him to his right.

Grade: AUTHENTIC — Sahih al-Bukhari 183; also Sahih Muslim 763.

From this one night the scholars derived many rulings: a single follower stands on the right of the imam, it is sunnah to recite the end of Surah Al 'Imran on waking at night, and the manner of the Messenger's ﷺ night prayer. A child who watched carefully became a source of knowledge for the ummah through the ages.

THE SUPPLICATION THAT MADE THE "INTERPRETER OF THE QUR'AN"

HADITH: "O ALLAH, TEACH HIM THE BOOK"

Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ embraced me and said: "O Allah, teach him the Book (the Qur'an)."

Grade: AUTHENTIC — Sahih al-Bukhari 75. In another narration he supplicated: "O Allah, give him understanding of the religion" (Sahih al-Bukhari 143).

This supplication was answered. Ibn 'Abbas was later called "Turjuman al-Qur'an" (the interpreter of the Qur'an) and "Hibr al-Ummah" (the scholar of the ummah). His tafsir became a main reference for the commentators to this day. Part of his knowledge began in the house of his aunt, Maymunah.

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MAYMUNAH'S WISDOM: A CUP OF MILK ON THE DAY OF 'ARAFAH

HADITH: WAS HE FASTING ON THE DAY OF 'ARAFAH?

Maymunah رضى الله عنها narrated that the people were in doubt whether the Prophet ﷺ was fasting on the day of 'Arafah. So she sent him a cup of milk while he was standing at 'Arafah, and he drank it while the people watched.

Grade: AUTHENTIC — Sahih al-Bukhari 1989; also Sahih Muslim 1124.

Maymunah did not argue or ask aloud; she settled the people's doubt with one wise act. From this Hadith the scholars took the ruling that it is not recommended for a pilgrim standing at 'Arafah to fast, so that he has strength for supplication.

A GUARDIAN OF KNOWLEDGE TO THE END OF HER LIFE

Tarajim works such as al-Isabah by Ibn Hajar and Siyar A'lam an-Nubala' by adh-Dhahabi mention that Maymunah narrated a number of Hadith, among them the manner of the Messenger's ﷺ ghusl (Sahih al-Bukhari 249; chapter 16). Her other nephew, Yazid ibn al-Asamm, also narrated from her, including the Hadith about her own marriage (Sahih Muslim 1411; chapter 17).

Maymunah died at Sarif — the same place where she married the Messenger of Allah ﷺ — as Ibn 'Abbas mentioned (Sahih al-Bukhari 4258). The year of her death differs in the tarajim books; the well-known view is 51 AH.

LESSONS

The home is the first school. A home filled with worship and knowledge raises a learned generation. Parents, grandparents, aunts and uncles can all be teachers to the children of the family — like Maymunah to Ibn 'Abbas.

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TIMELINE: FROM HUDAYBIYAH TO MU'TAH

The table below places the Compensatory Umrah within a wider chain of events. Dates not mentioned in authentic Hadith are taken from the sirah books (Ibn Ishaq, al-Waqidi, Ibn Sa'd) and are approximate.

TIME (APPROX.)	EVENT	SOURCE
Dhu al-Qa'dah 6 AH	The Muslims are blocked at Hudaybiyah; the treaty is signed	Sahih al-Bukhari 2731
On the way home	Surah Al-Fath is revealed, confirming the vision of the Messenger of Allah ﷺ	Al-Fath 48:27
Late 6 AH – early 7 AH	The letters to the kings	Series 17
Muharram 7 AH	The Battle of Khaybar; Ja'far and the people of the ships return from Abyssinia	Series 16
Dhu al-Qa'dah 7 AH	The party leaves Madinah for the Compensatory Umrah	Sahih al-Bukhari 4252; sirah books
Dhu al-Qa'dah 7 AH	Weapons left at Batn Ya'jaj; the party enters Makkah with talbiyah and poetry	Jami' at-Tirmidhi 2847; sirah books
First day in Makkah	Tawaf with ramal and idtiba'; sa'y; shaving	Sahih al-Bukhari 4256, 4257
Three days in Makkah	The Muslims stay in Makkah; marriage to Maymunah	Sahih al-Bukhari 4252, 4258
After three days	Quraysh ask them to leave; Hamzah's daughter follows the party	Sahih al-Bukhari 4251
On the way home	The wedding feast and the marriage completed at Sarif	Sahih al-Bukhari 4258; sirah books
Dhu al-Hijjah 7 AH	The party returns to Madinah	Sirah books
Safar 8 AH	Khalid ibn al-Walid, 'Amr ibn al-'As and 'Uthman ibn Talhah embrace Islam	Sahih Muslim 121; sirah books
Jumada al-Ula 8 AH	The Battle of Mu'tah; Zayd and Ja'far martyred; Khalid called the Sword of Allah	Sahih al-Bukhari 4262; Series 19
Ramadan 8 AH	The Conquest of Makkah	Sahih al-Bukhari 4287; Series 20

LESSONS

In less than two years, the situation changed from being blocked at Hudaybiyah to opening Makkah. The Compensatory Umrah sits in the middle of that journey — a sign that great change often comes in stages, through patience and obedience.

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FREQUENTLY ASKED QUESTIONS ABOUT THE COMPENSATORY UMRAH

1. WHY IS THIS UMRAH CALLED "AL-QADA'"?

Because it was performed on the basis of the agreement (qadiyyah) in the Treaty of Hudaybiyah. It is also known as 'Umrat al-Qadiyyah, al-Qisas and as-Sulh (chapter 4). Al-Bukhari names his chapter "'Umrat al-Qada'".

2. HOW MANY TOOK PART IN THIS UMRAH?

The sirah books mention about 2,000 people, including those who had been at Hudaybiyah and others (chapter 5). This figure comes from the sirah books, not authentic Hadith.

3. WHY DID THE COMPANIONS PERFORM RAMAL?

To show strength to the polytheists who thought they had been weakened by the fever of Yathrib (Sahih al-Bukhari 4256; chapters 7–8).

4. IS RAMAL STILL RECOMMENDED TODAY?

Yes, for men in the first tawaf of umrah or hajj, in the first three circuits. The Messenger of Allah ﷺ also did it in the Farewell Hajj even though Makkah had been opened (Sahih Muslim 1262; chapter 8). Ramal is not recommended for women.

5. DID THE MESSENGER OF ALLAH ﷺ MARRY MAYMUNAH WHILE IN IHRAM?

Ibn 'Abbas said yes, while Maymunah herself and Abu Rafi' said he had already come out of ihram. The majority of scholars give precedence to Maymunah's narration, since she knew her own affair best (Sahih Muslim 1411; Jami' at-Tirmidhi 841; chapter 17).

6. WHO WAS GIVEN CUSTODY OF HAMZAH'S DAUGHTER?

Ja'far, because his wife Asma' bint 'Umays was the child's maternal aunt. The Messenger of Allah ﷺ said: "The maternal aunt is in the position of the mother" (Sahih al-Bukhari 4251; chapter 14).

7. WHY DID THE MESSENGER OF ALLAH ﷺ NOT MARRY HAMZAH'S DAUGHTER?

Because Hamzah was his brother by nursing, so his daughter was a niece by nursing whom he could not marry (Sahih al-Bukhari 2645; chapter 15).

8. WHY DID THE MUSLIMS LEAVE AFTER THREE DAYS EVEN THOUGH THEY WERE STRONG?

Because that was the condition of the treaty. The Messenger of Allah ﷺ kept his word perfectly (Sahih al-Bukhari 4252; chapter 12), and keeping one's word is part of faith.

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9. WHAT IS THE RULING ON SOMEONE PREVENTED FROM COMPLETING UMRAH TODAY?

He comes out of ihram by offering a sacrifice and shaving or shortening, with details according to the school. If he made a condition when entering ihram, he comes out of ihram without a sacrifice according to the schools that accept ishtirat (chapter 24).

10. DID KHALID IBN AL-WALID WITNESS THE COMPENSATORY UMRAH?

The sirah books mention that Khalid left Makkah because he did not want to see the Muslims, and his brother al-Walid ibn al-Walid later wrote him a letter. He embraced Islam a few months later (chapter 19). This is a report of the sirah books.

11. WHO WAS 'ABDULLAH IBN RAWAHAH?

A Companion of the Ansar from Khazraj, a poet of the Messenger of Allah ﷺ, and one of the leaders (naqib) at the Pledge of 'Aqabah. He was martyred at Mu'tah as the third commander, a few months after reciting his verses in Makkah (chapter 6; Series 19).

12. WHAT IS THE MAIN LESSON OF THE COMPENSATORY UMRAH FOR US?

Allah's promise is certain; patience bears fruit; keeping one's word even when it is hard; guarding worship according to the sunnah; and good character is the most effective da'wah (chapter 28).

LESSONS

These questions show the importance of distinguishing between the Qur'an, authentic Hadith, the reports of the sirah books and the views of the jurists. In this way we take lessons that are certain and respect valid differences of opinion.

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LESSONS AND CONCLUSION

The Compensatory Umrah was ***the fulfilment of promises*** — Allah's promise in His Messenger's vision, and the Prophet's ﷺ promise to Quraysh in the Hudaybiyah treaty. In three short days, it taught patience, strength, obedience, justice and compassion.

LESSON	FROM THE COMPENSATORY UMRAH
Allah's promise is sure	The true vision fulfilled a year later
Patience bears fruit	Those blocked at Hudaybiyah now entered safely
Keeping one's word	Leaving exactly after three days
The nation's strength	Ramal in answer to "the fever of Yathrib"
Pure tawhid	'Umar: "You are only a stone"
Love for orphans	Three Companions vying to care for Hamzah's daughter
Justice and wisdom	"The aunt is like the mother" and three praises
Character as da'wah	Khalid and 'Amr embrace Islam afterwards

THE COMPENSATORY UMRAH IN OUR LIVES

Each of us has a "Hudaybiyah" — a delayed dream, an unanswered prayer, a blocked plan. The Compensatory Umrah teaches us ***not to despair***, to keep our promises even when hard, and to trust that Allah will open the door at the best time.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 19*** — the events after the Compensatory Umrah. And Allah knows best.

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Sahih al-Bukhari 75 (the supplication for Ibn 'Abbas). https://sunnah.com/bukhari:75

Sahih al-Bukhari 143 (the supplication "give him understanding of the religion"). https://sunnah.com/bukhari:143

Sahih al-Bukhari 1989 (Maymunah and the cup of milk on the day of 'Arafah). https://sunnah.com/bukhari:1989

Wikipedia, "Maymunah bint al-Harith". https://en.wikipedia.org/wiki/Maymunah_bint_al-Harith

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PART FIVE

The Battle of Mu'tah

The Prophet's Sirah — Series 19

Three Commanders, One Banner and the Sword of Allah, According to the Qur'an and Authentic Hadith

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THE BATTLE OF MU'TAH

The eighteenth book of The Prophet's Sirah told of the Compensatory Umrah: the Muslims entered Makkah in safety, performed tawaf with ramal, and returned to Madinah with tranquil hearts. But that calm did not last. A few months later, in ***Jumada al-Ula 8 AH***, a force of ***three thousand men*** left Madinah for the north — to the land of Sham, a province of the Eastern Roman (Byzantine) Empire.

This book tells of ***the Battle of Mu'tah*** — the first time a Muslim army faced the great world power of the age. The Messenger of Allah ﷺ appointed ***three commanders at once***; all three were martyred one after another; then the banner was taken by ***Khalid ibn al-Walid***, who had embraced Islam only months earlier, and Allah saved the army through him. In Madinah, the Messenger of Allah ﷺ described what had happened ***before the news arrived***, with tears in his eyes.

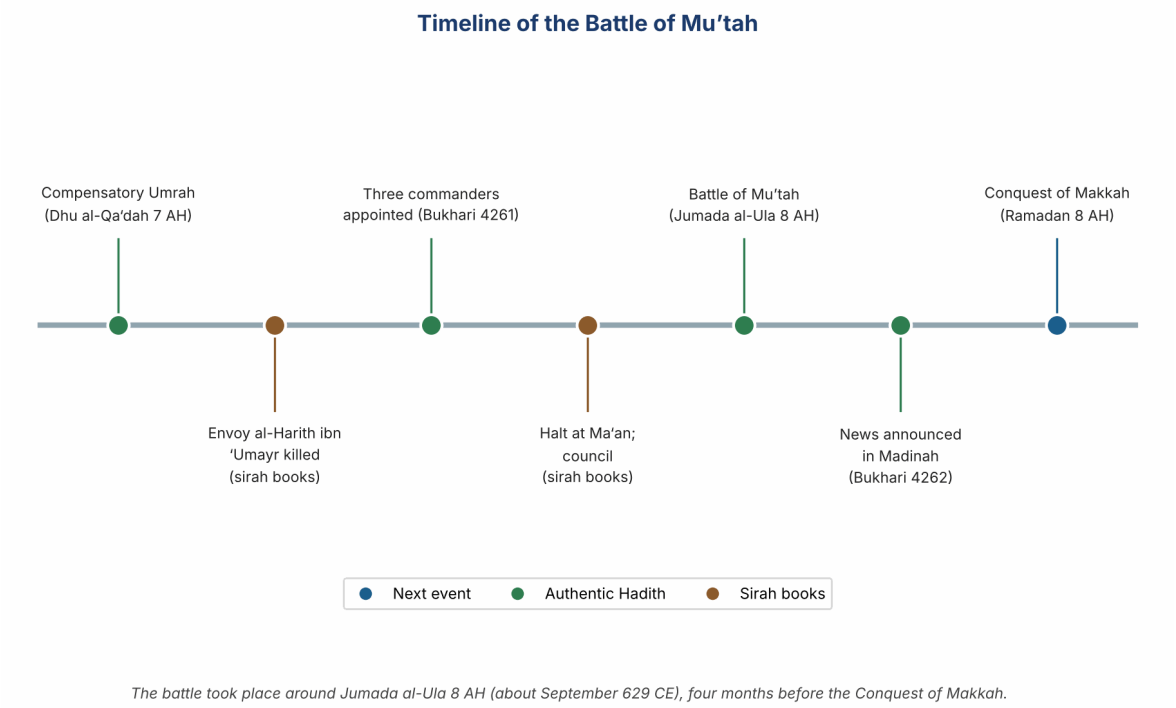


Figure 1: Timeline of the Battle of Mu'tah.

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 the size of the enemy army, speeches and poems — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain.

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AFTER THE COMPENSATORY UMRAH

After the Treaty of Hudaybiyah, the Messenger of Allah ﷺ sent letters of invitation to kings and rulers around Arabia, as told in Book 17. Some received the envoys with respect; others refused. But killing an envoy was ***an extremely grave violation*** by the custom of every nation at the time.

SIRAH NOTE: THE ENVOY WHO WAS KILLED

According to Ibn Sa'd and al-Waqidi, the Messenger of Allah ﷺ sent ***al-Harith ibn 'Umayr al-Azdi*** with a letter to the ruler of Bosra. At Mu'tah he was seized by ***Shurahbil ibn 'Amr al-Ghassani***, an Arab Ghassanid official subject to Rome, and killed. He was the only envoy of the Messenger of Allah ﷺ ever to be killed, and this is given as the main reason for sending the army to Mu'tah.

This story is ***sirah-book information***; no authentic Hadith names the envoy. Yet modern historians also record that an envoy of the Prophet ﷺ was executed on Shurahbil's orders.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; al-Waqidi, al-Maghazi.
Wikipedia, "Shurahbil ibn Amr". https://en.wikipedia.org/wiki/Shurahbil_ibn_Amr

The lesson: Islam ***honours envoys*** and demands justice when their rights are violated. The Messenger of Allah ﷺ himself never killed an envoy, even when the envoy brought hurtful words.

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THREE COMMANDERS IN ONE APPOINTMENT

The Messenger of Allah ﷺ prepared an army and did something ***never done before***: he appointed not one, but three commanders in succession. 'Abdullah ibn 'Umar رضى الله عنهما, who took part in the battle, narrates:

HADITH — SAHIH AL-BUKHARI, NO. 4261

أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَمَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ. قَالَ عَبْدُ اللَّهِ كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمْيَةٍ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ appointed Zayd ibn Harithah as commander in the expedition of Mu'tah, and the Messenger of Allah ﷺ said: **"If Zayd is killed, then Ja'far; and if Ja'far is killed, then 'Abdullah ibn Rawahah."** 'Abdullah (ibn 'Umar) said: I was among them in that expedition. We searched for Ja'far ibn Abi Talib and found him among the slain, ***and we found on his body more than ninety stab and arrow wounds.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Bakr, from al-Mughirah ibn 'Abd ar-Rahman, from 'Abdullah ibn Sa'id, 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 Expedition of Mu'tah in the Land of Sham, Hadith No. 4261.

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:4261

LESSONS FROM THIS HADITH

This successive appointment shows ***careful planning***. An army that loses its commander mid-battle can fall into chaos; with a clear order, every soldier knows whom to follow. It also shows that the Messenger of Allah ﷺ ***expected fierce fighting***.

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Sirah scholars mention that some Companions understood this appointment as ***a sign*** that all three would fall — and so it happened. Ibn 'Umar himself saw Ja'far's body with more than ninety wounds. This Hadith is also fiqh evidence that ***a leader may appoint conditional successors***: "If so-and-so is killed, then so-and-so".

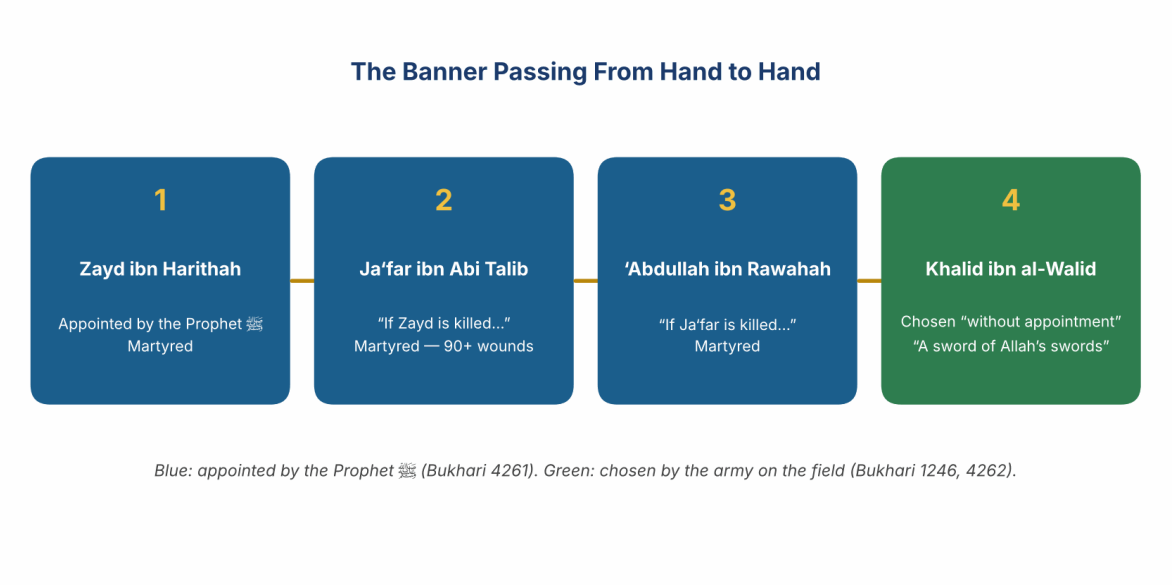


Figure 2: The banner passing from hand to hand at Mu'tah.

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ZAYD IBN HARITHAH: FIT TO LEAD

The first commander was ***Zayd ibn Harithah*** رضى الله عنه — the former slave given by Khadijah to the Messenger of Allah ﷺ, who chose to stay with him rather than return to his own family. He is the only Companion ***named explicitly in the Qur'an***:

"So when Zayd had no longer any need for her" (Al-Ahzab 33:37) — Tafsir Ibn Kathir 33:37.

Appointing a former slave as commander over an army that included nobles of Quraysh and the Ansar was ***a great lesson in equality*** in Islam. A person's measure is piety and competence, not lineage. When some people questioned the leadership of his son, Usamah, the Messenger of Allah ﷺ defended them both:

HADITH — SAHIH AL-BUKHARI, NO. 3730

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللَّهِ، إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما said: The Prophet ﷺ sent out a force and appointed Usamah ibn Zayd as its commander, and some people criticised his leadership. The Prophet ﷺ said: **"If you criticise his leadership, you used to criticise the leadership of his father before.** *By Allah, he (Zayd) was truly fit for leadership*, **and he was among the most beloved of people to me; and this one (Usamah) is among the most beloved of people to me after him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khalid ibn Makhlad, from Sulayman ibn Bilal, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter on the Virtues of Zayd ibn Harithah, Hadith No. 3730.

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:3730

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LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ swore that Zayd was ***"truly fit for leadership"***. This praise came from the one who knew his Companions best. At Mu'tah, Zayd proved it: he held the banner in the front line until he fell, ***never retreating*** though facing a far larger army.

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JA'FAR IBN ABI TALIB: FRIEND OF THE POOR

The second commander was ***Ja'far ibn Abi Talib*** رضى الله عنه, the Prophet's ﷺ cousin and 'Ali's elder brother. He led the Muslims who emigrated to Abyssinia, addressed King an-Najashi with verses from Surah Maryam, and had only returned to Madinah when Khaybar was opened — about a year before Mu'tah. The Messenger of Allah ﷺ once told him: ***"You resemble me in appearance and character"*** (Sahih al-Bukhari 2699).

Despite his noble lineage, Ja'far was known for ***his love for the poor***. Abu Hurayrah رضى الله عنه, who once went so hungry that he pressed his stomach against stones, recounts:

HADITH — SAHIH AL-BUKHARI, NO. 3708

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ النَّاسَ، كَانُوا يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ. وَإِنِّي كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشِبَعِ بَطْنِي، حَتَّى لاَ آكُلُ الخَمِيرَ، وَلاَ أَلْبَسُ الحَبِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَكُنْتُ أُلْصِقُ بَطْنِي بِالحَصْبَاءِ مِنَ الجُوعِ، وَإِنْ كُنْتُ لأَسْتَقْرِئُ الرَّجُلَ الآيَةَ هِيَ مَعِي كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي، وَكَانَ أَخْيَرَ النَّاسِ لِلْمِسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ، حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ، فَنَشُقُّهَا فَنَلْعَقُ مَا فِيهَا.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: People used to say, "Abu Hurayrah narrates too much." In truth, I stayed constantly with the Messenger of Allah ﷺ for no more than what filled my stomach, so that I ate no leavened bread, wore no striped garments, and had no man or woman to serve me. I used to press my stomach against the pebbles out of hunger, and I would ask a man to recite a verse to me — though I already knew it — so that he would take me home and feed me. ***And the best of people to the poor was Ja'far ibn Abi Talib.*** He would take us home and feed us whatever was in his house, so much so that he would bring out to us an empty butter skin, which we would split open and lick whatever was in it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Bakr, from Muhammad ibn Ibrahim ibn Dinar al-Juhani, from Ibn Abi Dhi'b, from Sa'id al-Maqburi, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter on the Virtues of Ja'far ibn Abi Talib, Hadith No. 3708.

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:3708

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LESSONS FROM THIS HADITH

Ja'far would take the poor home and feed them ***whatever there was***, so that even an empty butter skin was split open so they could lick what remained. Such generosity is not born of wealth but of ***a generous heart***. Scholars mention that for this quality Ja'far was called ***Abu al-Masakin*** — the father of the poor.

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'ABDULLAH IBN RAWAHAH: TEARS BEFORE DEPARTURE

The third commander was ***'Abdullah ibn Rawahah*** رضى الله عنه, an Ansari of Khazraj, one of the chiefs at the Pledge of 'Aqabah, and the poet whose verses rang out at the gate of Makkah during the Compensatory Umrah (Book 18). As the army was about to depart, people bade them farewell and prayed for their safe return. Ibn Rawahah wept.

> **SIRAH NOTE: WHY DID IBN RAWAHAH WEEP?**
>
> According to Ibn Ishaq, when asked why he wept, Ibn Rawahah replied that he did not weep out of love for the world, but because he remembered Allah's words about the Fire: "And there is none of you except he will come to it" (Maryam 19:71). "I do not know how I will come out of it once I have come to it." Then he recited verses asking for ***forgiveness and martyrdom***.
>
> This report is ***sirah-book information*** (Ibn Ishaq, without a connected chain). Yet its meaning agrees with the fear of Allah well known in Ibn Rawahah.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

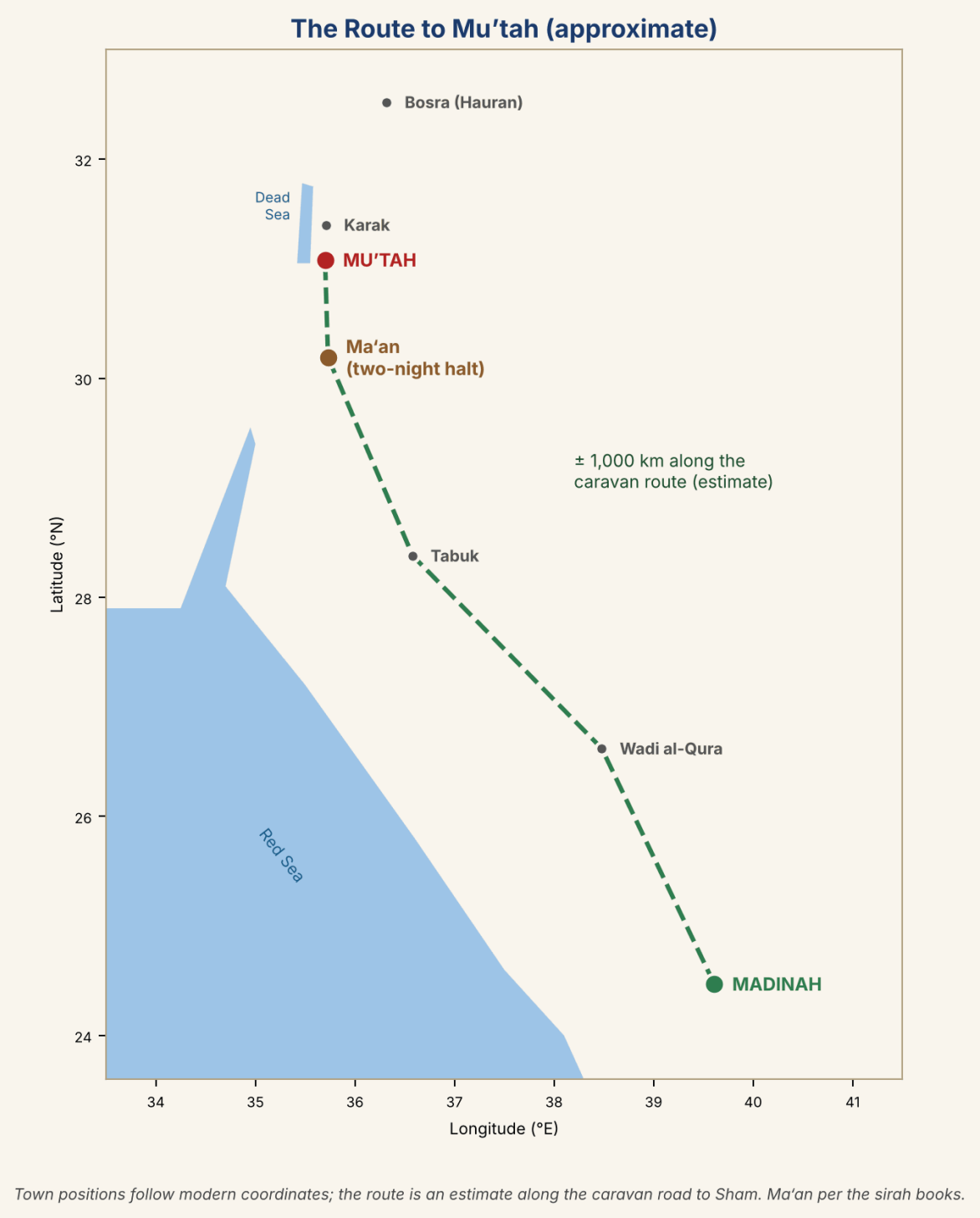
The verse that frightened him was: ***"And there is none of you except he will come to it"***. Ibn Kathir explains the scholars' views on "coming to it" here — that is, passing over the bridge above the Fire — Tafsir Ibn Kathir 19:71.

The lesson: a believer goes out to strive ***not because he is sure of his own purity***, but because he hopes for Allah's mercy while fearing His punishment. That is the balance between ***khawf*** (fear) and ***raja'*** (hope).

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THE JOURNEY TO THE LAND OF SHAM

The army of three thousand moved north along the caravan road to Sham — through Wadi al-Qura and the Tabuk region, up to ***Ma'an*** in today's southern Jordan. Mu'tah lies on the highland plateau east of the Dead Sea, near the town of ***Karak***.



Town positions follow modern coordinates; the route is an estimate along the caravan road to Sham. Ma'an per the sirah books.

Figure 3: The route to Mu'tah (approximate).

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SIRAH NOTE: SEEING THE ARMY OFF

According to the sirah books, the Messenger of Allah ﷺ escorted the army out of Madinah as far as a place known as ***Thaniyyat al-Wada'***, and instructed them to fear Allah, not to betray, not to kill children, women, the elderly or monks in their places of worship, and not to cut down trees or demolish buildings.

Such rules of conduct in war are ***established in general*** in authentic Hadith — among them the prohibition of killing women and children (Sahih al-Bukhari 3015) and the instructions to commanders (Sahih Muslim 1731) — though the specific wording on the day of Mu'tah is a sirah report.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Waqidi, al-Maghazi.

The distance from Madinah to Mu'tah is roughly ***a thousand kilometres*** along the caravan route — weeks of travel under the desert sun. This army did not set out for plunder, but to ***seek justice*** for an envoy's blood and to defend the honour of the call to Islam.

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THE COUNCIL AT MA'AN

On reaching Ma'an, the Muslim army received startling news: the Byzantine army, with its Arab allies, had gathered in numbers ***far larger*** than expected.

SIRAH NOTE: A TWO-NIGHT COUNCIL

Ibn Ishaq relates that Heraclius was at Ma'ab in the Balqa' with ***100,000*** Byzantine troops, joined by ***100,000*** more from Arab tribes such as Lakhm, Judham, Bahra' and Bali. The Companions held council at Ma'an for two nights: some suggested writing to the Messenger of Allah ﷺ to request reinforcements or orders.

Then 'Abdullah ibn Rawahah spoke: ***"O my people, by Allah, what you now dislike is the very thing you came out seeking — martyrdom. We do not fight people by our numbers, strength or multitude; we fight them with this religion with which Allah has honoured us. So go forward! It is one of two good things: victory or martyrdom."*** The people said: "By Allah, Ibn Rawahah has spoken the truth," and they advanced.

The figure of 200,000 is Ibn Ishaq's (al-Waqidi says 100,000), and ***is considered exaggerated*** by many modern historians. Ibn Rawahah's speech is also a sirah report.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Battle of Mu'tah". https://en.wikipedia.org/wiki/Battle_of_Mu%27tah

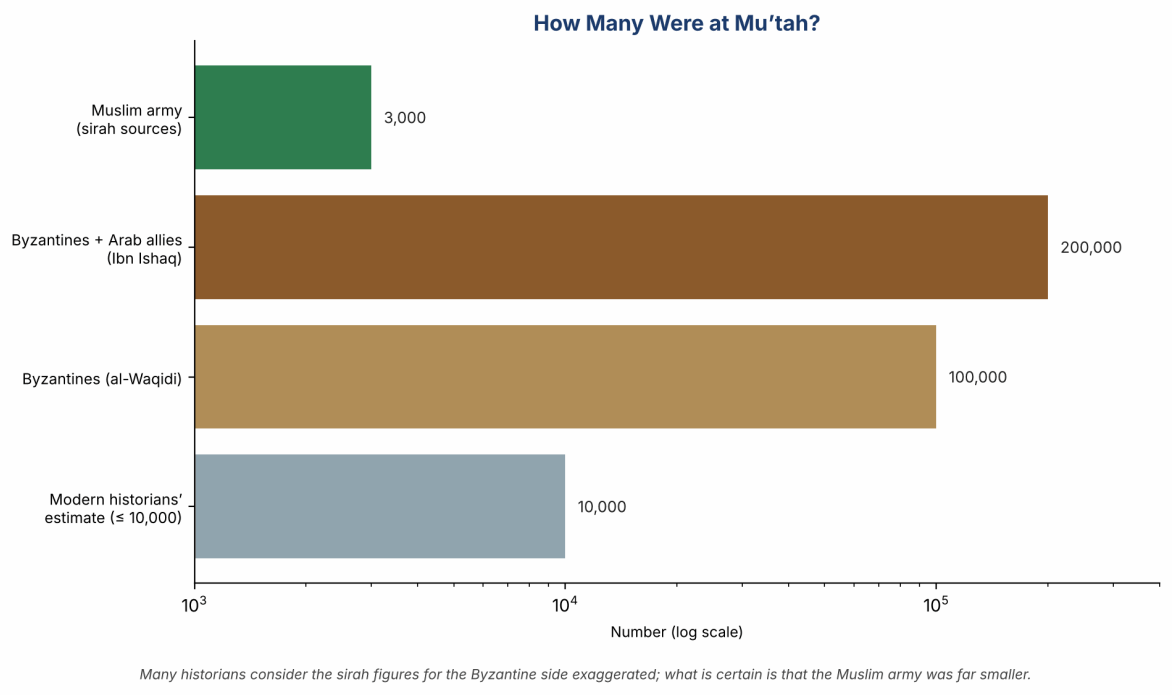


Figure 4: Army sizes at Mu'tah according to different sources.

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Whatever the true figures, one thing is agreed: the Muslim army was ***far smaller***, far from its base, and facing the trained army of an empire. The decision to advance was a decision of ***faith***, not merely worldly calculation.

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"HOW MANY A SMALL COMPANY…"

Ibn Rawahah's words recall the army of Talut (Saul) facing Jalut (Goliath). Those certain of meeting Allah said: ***"How many a small company has overcome a large company by permission of Allah"*** (Al-Baqarah 2:249) — Tafsir Ibn Kathir 2:249.

Ibn Kathir explains that victory does not depend on numbers and equipment, but on ***Allah's help*** and ***patience***. The verse does not tell Muslims to act recklessly without calculation; it affirms that once duty is clear, the enemy's numbers should not shake a believing heart.

Allah also teaches the etiquette of meeting the enemy: ***"stand firm and remember Allah much"*** (Al-Anfal 8:45) — Tafsir Ibn Kathir 8:45.

And the next verse: ***"do not dispute and [thus] lose courage and [then] your strength would depart"*** (Al-Anfal 8:46) — Tafsir Ibn Kathir 8:46.

At Ma'an the Companions differed in opinion, but ***did not split***. After the council, they united behind their leaders' decision. This is the practice of Surat al-Anfal: discuss freely, then obey and stand firm once the decision is made.

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JA'FAR: FIFTY WOUNDS IN FRONT

The two armies met at Mu'tah. ***Zayd ibn Harithah*** held the banner of the Messenger of Allah ﷺ and fought in the front line until spears pierced his body, and he fell a martyr. The banner was at once taken up by ***Ja'far ibn Abi Talib***, as had been ordained.

After the battle, 'Abdullah ibn 'Umar رضى الله عنهما stood beside Ja'far's body and counted his wounds. In Hadith No. 4261 he mentions ***more than ninety*** stab and arrow wounds; in the following narration he mentions fifty — with one deeply meaningful detail:

HADITH — SAHIH AL-BUKHARI, NO. 4260

حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي هِلاَلٍ، قَالَ وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّهُ، وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهْوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ. يَعْنِي فِي ظَهْرِهِ.

TRANSLATION:

Nafi' narrated that Ibn 'Umar رضى الله عنهما told him that he stood over Ja'far that day when he had been killed:

"I counted on him fifty stab and sword wounds; *not one of them was in his back.***"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn 'Isa, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Sa'id ibn Abi Hilal; and he said: and Nafi' told me, 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 Expedition of Mu'tah in the Land of Sham, Hadith No. 4260.

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:4260

LESSONS FROM THIS HADITH

"Not one of them was in his back." All of Ja'far's wounds were on the front of his body — a sign that he ***never turned his back*** on the enemy. Ibn Hajar in Fath al-Bari explains that the difference in numbers (fifty and over ninety) may be because the first counted only stab and sword wounds, while the second also counted arrow wounds — or each counted different parts of the body.

SIRAH NOTE: JA'FAR AND HIS HORSE

Abu Dawud narrates (No. 2573) from a man of Banu Murrah who witnessed Mu'tah: ***"By Allah, it is as if I can see Ja'far jumping down from his reddish horse and hamstringing it, then fighting until he was killed."*** This act shows his resolve not to retreat.

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Abu Dawud himself said this narration is "not strong", while Shaykh al-Albani graded it ***hasan***. The sirah books also mention that Ja'far held the banner in his right hand until it was cut off, then in his left until it was cut off, then embraced it with both arms — details ***not found in authentic Hadith***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Hajar al-'Asqalani, Fath al-Bari — Book of al-Maghazi, Chapter on Mu'tah.

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THE ONE WITH TWO WINGS

Ja'far fell as a young man, leaving his wife, ***Asma' bint 'Umays***, and small children born in Abyssinia. But Allah replaced what was lost with lasting honour. The Companions knew the title given to him:

HADITH — SAHIH AL-BUKHARI, NO. 4264

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ كَانَ ابْنُ عُمَرَ إِذَا حَيَّا ابْنَ جَعْفَرٍ قَالَ السَّلاَمُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ.

TRANSLATION:

'Amir (ash-Sha'bi) said: Whenever Ibn 'Umar رضى الله عنهما greeted the son of Ja'far, he would say:

"Assalāmu 'alaika yā ibna dhil-janāḥayn — Peace be upon you, O son of the one with two wings."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Abi Bakr al-Muqaddami, from 'Umar ibn 'Ali al-Muqaddami, from Isma'il ibn Abi Khalid, from 'Amir ash-Sha'bi, 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 Expedition of Mu'tah in the Land of Sham, Hadith No. 4264; also No. 3709 (Chapter on the Virtues of Ja'far ibn Abi Talib).

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:4264

LESSONS FROM THIS HADITH

Dhul-janāḥayn — the one with two wings. Ibn Hajar explains in Fath al-Bari that this title refers to narrations that Allah replaced Ja'far's two hands, severed at Mu'tah, with ***two wings*** with which he flies with the angels in Paradise. Ibn 'Umar رضى الله عنهما greeted his son, 'Abdullah ibn Ja'far, with this title in honour of his father.

SIRAH NOTE: NARRATIONS ABOUT JA'FAR'S WINGS

Several narrations state that the Messenger of Allah ﷺ saw Ja'far flying in Paradise with the angels on two wings, among them in Jami' at-Tirmidhi (No. 3763) and by al-Hakim and at-Tabarani. Their chains are discussed by the Hadith scholars, but given their many routes, some scholars such as Ibn Hajar regard them as mutually strengthening.

What is ***certainly authentic*** is Ibn 'Umar's practice in Sahih al-Bukhari of calling Ja'far's son "son of the one with two wings" — showing that this title was well known among the Companions.

REFERENCES:

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Ibn Hajar al-'Asqalani, Fath al-Bari, Chapter on the Virtues of Ja'far; al-Isabah.

The lesson: the hands that once fed the poor, and later held the banner until they were severed, were replaced by Allah with ***wings in Paradise***. What is sacrificed for Allah is never lost; it is ***moved*** to a more lasting place.

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IBN RAWAHAH: "O MY SOUL…"

After Ja'far fell, the banner was taken by ***'Abdullah ibn Rawahah***. The authentic Hadith say briefly: "then Ibn Rawahah took it and was struck down" (Sahih al-Bukhari 4262). The sirah books describe his final moments in detail.

SIRAH NOTE: "O MY SOUL…"

Ibn Ishaq relates that Ibn Rawahah took the banner while on his horse, and ***felt a moment of hesitation***. So he addressed his own soul in verse, meaning: ***"I swear, O my soul, you shall go down (to fight) — willingly or unwillingly. The people have raised their cry and readied for battle; why do I see you averse to Paradise?"*** Then he dismounted and fought until he was martyred.

These verses are ***a sirah report*** without a connected chain. Yet they portray something deeply human: a great Companion ***struggling against fear within himself***, and winning.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Rawahah was the poet whose verses stirred others at the gate of Makkah. At Mu'tah, he used verse ***to stir himself***. This is the subtlest jihad: ***jihad an-nafs*** — compelling oneself to do what pleases Allah even when the heart is heavy.

The Messenger of Allah ﷺ said of self-restraint: ***"The strong man is not the one who wrestles well, but the strong man is the one who controls himself when angry"*** (Sahih al-Bukhari 6114). Mastering fear on the battlefield is the same strength.

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A SWORD FROM THE SWORDS OF ALLAH

The three appointed commanders had fallen. The Messenger of Allah ﷺ had named no fourth. At that critical moment, the army chose ***Khalid ibn al-Walid*** — the man who at Uhud had led Quraysh's cavalry charge against the Muslims, and who had embraced Islam only months before Mu'tah.

HADITH — SAHIH AL-BUKHARI, NO. 1246

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ ـ وَإِنَّ عَيْنَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَتَذْرِفَانِ ـ ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Prophet ﷺ said: **"Zayd took the banner and was struck down, then Ja'far took it and was struck down, then 'Abdullah ibn Rawahah took it and was struck down"** — and the eyes of the Messenger of Allah ﷺ were shedding tears — **"then Khalid ibn al-Walid took it** *without having been appointed*, **and victory was granted to him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith ibn Sa'id, from Ayyub as-Sakhtiyani, from Humayd ibn Hilal, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter: A Man Who Personally Informs the Family of the Deceased, Hadith No. 1246.

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:1246

LESSONS FROM THIS HADITH

"Without having been appointed" (*min ghayri imrah*) — Khalid was not appointed by the Messenger of Allah ﷺ, but chosen by the Companions on the field. Ibn Hajar mentions that this Hadith is evidence that when appointed leaders are gone and the situation is urgent, ***the community may choose a leader*** for the common good, and the Prophet ﷺ endorsed it.

SIRAH NOTE: HOW WAS KHALID CHOSEN?

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Ibn Ishaq relates that after Ibn Rawahah fell, the banner was taken by ***Thabit ibn Aqram*** (of Bali, an ally of Banu 'Ajlan), who called out: "O Muslims, agree on one man among you!" They said: "You." He said: "I will not." So they agreed on Khalid ibn al-Walid.

These details are ***a sirah report***; what is authentic is that Khalid took the banner "without having been appointed" and victory was granted to him.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Note the attitude of Thabit ibn Aqram: he held the banner, yet ***did not grasp for the post***. He handed it to one more skilled in the art of war. This is the etiquette of leadership in Islam: office is a trust, not a source of pride.

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NINE BROKEN SWORDS

How fierce was the fighting under Khalid's command? He himself describes it in one short sentence that says everything:

HADITH — SAHIH AL-BUKHARI, NO. 4265

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَةٌ.

TRANSLATION:

Qays ibn Abi Hazim said: I heard Khalid ibn al-Walid رضى الله عنه say: **"Nine swords broke in my hand on the day of Mu'tah; nothing remained in my hand except a broad Yemeni blade."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Sufyan ath-Thawri, from Isma'il ibn Abi Khalid, from Qays ibn Abi Hazim, from Khalid ibn al-Walid رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4265; also No. 4266.

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:4265

LESSONS FROM THIS HADITH

Nine swords broke in one man's hand in a single day. Only a broad Yemeni blade (*safihah yamaniyyah*) held. Ibn Hajar explains that this shows ***how fierce the fighting was*** and how many enemies Khalid himself faced.

SIRAH NOTE: KHALID'S STRATEGY

According to al-Waqidi and some historians, Khalid fought until evening, then that night ***reorganised the ranks***: the right wing swapped with the left, the front line with the rear, and some troops were ordered to raise dust from behind. When morning came, the Byzantines saw new faces and thought reinforcements had arrived from Madinah. They were unnerved, and Khalid managed to ***withdraw the Muslim army safely***.

These strategic details are ***sirah-book information*** and are not mentioned in authentic Hadith. Historians differ on the details, but agree that Khalid saved most of the army.

REFERENCES:

al-Waqidi, al-Maghazi; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Khalid ibn al-Walid". https://en.wikipedia.org/wiki/Khalid_ibn_al-Walid

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At Uhud, Khalid used his military genius ***against*** the Muslims. At Mu'tah, the same genius was used ***to save*** them. Islam does not discard a person's talents; it ***redirects*** them to good. The Messenger of Allah ﷺ said: "The best of you in the Jahiliyyah are the best of you in Islam, when they gain understanding" (Sahih al-Bukhari 3493).

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NEWS BEFORE THE NEWS

While the battle raged in the land of Sham, over a thousand kilometres away, the Messenger of Allah ﷺ was in Madinah. No swift horse, no messenger, no means of communication. Yet he went up and told the people what was happening:

HADITH — SAHIH AL-BUKHARI, NO. 4262

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ، قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ـ وَعَيْنَاهُ تَذْرِفَانِ ـ حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ announced the deaths of Zayd, Ja'far and Ibn Rawahah to the people ***before the news about them had arrived***. He said: **"Zayd took the banner and was struck down; then Ja'far took it and was struck down; then Ibn Rawahah took it and was struck down"** — and his eyes were shedding tears — **"until the banner was taken by** *a sword from among the swords of Allah*, **and Allah granted them victory."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Waqid, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Humayd ibn Hilal, 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 Expedition of Mu'tah in the Land of Sham, Hadith No. 4262; also Nos. 1246, 2798, 3063 and 3757.

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:4262

LESSONS FROM THIS HADITH

This Hadith contains a clear ***miracle***: the Messenger of Allah ﷺ announced the deaths of the three commanders in the exact order, and the victory through Khalid, ***before*** the news arrived. Scholars count it among the signs of prophethood (*dala'il an-nubuwwah*), since such knowledge was only possible through revelation.

This Hadith also gave Khalid a lasting title: ***"a sword from among the swords of Allah"*** (*sayfun min suyufillah*). The title *Sayfullah* was born at Mu'tah — in Khalid's first battle as a Muslim.

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Note also the state of the Messenger of Allah ﷺ as he gave the news: ***"and his eyes were shedding tears."*** The strongest leader of the nation was also the most tender-hearted towards his Companions.

This was not the only time. When the Negus (an-Najashi) died in Abyssinia, the Prophet ﷺ announced his death to the people ***on the very day he died***, went out to the prayer place, lined them up and led the funeral prayer for him in his absence (Sahih al-Bukhari 1245). Both events show that the Prophet's ﷺ knowledge of distant matters came from Allah, not from human means.

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A REINFORCEMENT SOLDIER AND OBEDIENCE TO LEADERS

Among the army at Mu'tah was a man from Yemen who came as a ***madadi*** (reinforcement). 'Awf ibn Malik رضى الله عنه relates in the narration of Abu Dawud (No. 2719, graded sahih by al-Albani) that this man had only a sword. He made a shield from the skin of a slaughtered camel. In the battle, a Byzantine soldier on a reddish horse, with a saddle and weapons decorated with gold, attacked the Muslims fiercely; the madadi hid behind a rock, hamstrung his horse, and killed him.

Khalid, as commander, took the slain enemy's belongings (*salab*), considering them too much. Imam Muslim narrates what happened next:

HADITH — SAHIH MUSLIM, NO. 1753

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلاً مِنَ الْعَدُوِّ فَأَرَادَ سَلَبَهُ فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ وَكَانَ وَالِيًا عَلَيْهِمْ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم عَوْفُ بْنُ مَالِكٍ فَأَخْبَرَهُ فَقَالَ لِخَالِدٍ مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ. قَالَ اسْتَكْثَرْتُهُ يَا رَسُولَ اللَّهِ. قَالَ ادْفَعْهُ إِلَيْهِ. فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ ثُمَّ قَالَ هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَغْضَبَ فَقَالَ لاَ تُعْطِهِ يَا خَالِدُ لاَ تُعْطِهِ يَا خَالِدُ هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلاً أَوْ غَنَمًا فَرَعَاهَا ثُمَّ تَحَيَّنَ سَقْيَهَا فَأَوْرَدَهَا حَوْضًا فَشَرِعَتْ فِيهِ فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدَرَهُ فَصَفْوُهُ لَكُمْ وَكَدَرُهُ عَلَيْهِمْ.

TRANSLATION:

'Awf ibn Malik رضى الله عنه said: A man from Himyar killed one of the enemy and wanted to take his belongings (*salab*), but Khalid ibn al-Walid, who was in command over them, withheld it from him. 'Awf ibn Malik came to the Messenger of Allah ﷺ and told him. He said to Khalid: "What prevented you from giving him the salab?"

Khalid said: "I thought it too much, O Messenger of Allah." He said: "Hand it over to him." Then Khalid passed by 'Awf, who tugged at his cloak and said: "Did I not get for you what I mentioned to you from the Messenger of Allah ﷺ?" The Messenger of Allah ﷺ heard him and became angry, and said: **"Do not give it to him, O Khalid! Do not give it to him, O Khalid!** *Will you not leave my commanders alone?* **The likeness of you and them is that of a man who was given camels or sheep to tend. He grazed them, then waited for the time to water them and brought them to a pool. They drank its clear water and left its murky water. So its clear water is for you, and its murky water is upon them."**

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu at-Tahir Ahmad ibn ʻAmr ibn Sarh, from ʻAbdullah ibn Wahb, from Muʻawiyah ibn Salih, from ʻAbd ar-Rahman ibn Jubayr ibn Nufayr, from his father Jubayr ibn Nufayr, from ʻAwf ibn Malik al-Ashjaʻi رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Killer Is Entitled to the Belongings of the Slain, Hadith No. 1753a. In the narration of Abu Dawud (No. 2719), ʻAwf states that this happened in the expedition of Mu'tah.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1753a

LESSONS FROM THIS HADITH

This Hadith teaches two balanced lessons. ***First***, a soldier's right is protected: the Messenger of Allah ﷺ ordered Khalid to return the salab. ***Second***, when ʻAwf used that ruling to humiliate Khalid in public, the Messenger of Allah ﷺ ***withdrew it*** and said: "Will you not leave my commanders alone?"

The parable of the pool in this Hadith is beautiful: the people get ***the clear water*** (the good), while the leaders bear ***the murky water*** (burden and blame). So let the people not add mockery to their leaders' burden. Correcting is allowed, but with courtesy; claiming one's right is allowed, but without destroying dignity.

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THE TEARS OF THE MESSENGER ﷺ

At last the news officially reached Madinah. 'Aishah رضى الله عنها describes the scene in the house of the Messenger of Allah ﷺ at that time:

HADITH — SAHIH AL-BUKHARI, NO. 4263

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ، قَالَتْ سَمِعْتُ عَائِشَةَ ـ رضى الله عنها ـ تَقُولُ لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ ـ رضى الله عنهم ـ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْرَفُ فِيهِ الْحُزْنُ ـ قَالَتْ عَائِشَةُ ـ وَأَنَا أَطَّلِعُ مِنْ صَائِرِ الْبَابِ ـ تَعْنِي مِنْ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ فَقَالَ أَىْ رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ قَالَ وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ قَالَ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ قَدْ نَهَيْتُهُنَّ. وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ قَالَ فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ وَاللَّهِ لَقَدْ غَلَبْنَنَا. فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ قَالَتْ عَائِشَةُ فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ.

TRANSLATION:

'Amrah said: I heard 'Aishah رضى الله عنها say: When the news came of the killing of Ibn Harithah, Ja'far ibn Abi Talib and 'Abdullah ibn Rawahah رضى الله عنهم, ***the Messenger of Allah ﷺ sat down, and grief could be seen on him.*** 'Aishah said: I was looking through a gap in the door. A man came to him and said: "O Messenger of Allah, the women of Ja'far…" and he mentioned their weeping. He told him to forbid them. The man went, then came back and said: "I forbade them," and mentioned that they did not obey him. He told him again. He went, then came back and said: "By Allah, they have overcome us." She said that the Messenger of Allah ﷺ said: **"Then throw dust into their mouths."** 'Aishah said: I said (to the man): "May Allah humble you! By Allah, you neither did (as you were told), nor did you spare the Messenger of Allah ﷺ the trouble."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from 'Abd al-Wahhab ath-Thaqafi, from Yahya ibn Sa'id al-Ansari, from 'Amrah bint 'Abd ar-Rahman, from 'Aishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Expedition of Mu'tah in the Land of Sham, Hadith No. 4263; also No. 1299.

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:4263

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LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ ***sat with grief visible on his face***. Sadness is not a sign of weak faith; it is a sign of a living heart. Imam al-Bukhari places the same Hadith in the Book of Funerals under the chapter: "Whoever sits with grief showing on him when struck by calamity" (No. 1299).

But he ***forbade wailing*** (*niyahah*) — crying out, lamenting and listing the dead person's qualities excessively. Scholars explain that the instruction "throw dust into their mouths" is an expression showing ***how severe the prohibition*** of wailing is, not an order to be carried out literally. Weeping with tears is allowed; wailing is not.

The Qur'an teaches the right response to calamity: ***"Indeed we belong to Allah, and indeed to Him we will return"*** (Al-Baqarah 2:156) — Tafsir Ibn Kathir 2:156.

And their reward: ***"Those are the ones upon whom are blessings from their Lord and mercy"*** (Al-Baqarah 2:157) — Tafsir Ibn Kathir 2:157.

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FOOD FOR THE FAMILY OF JA'FAR

In Ja'far's house, Asma' bint 'Umays received the news of her husband's death with her small children. The Messenger of Allah ﷺ did not merely offer condolences; he gave ***practical instructions*** to his own family:

HADITH — JAMI' AL-TIRMIDHI, NO. 998

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صلى الله عليه وسلم اصْنَعُوا لأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ.

TRANSLATION:

'Abdullah ibn Ja'far رضى الله عنهما said: When the news of Ja'far's death came, the Prophet ﷺ said: **"Prepare food for the family of Ja'far,** *for something has come upon them that keeps them occupied.*"

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani' and 'Ali ibn Hujr, from Sufyan ibn 'Uyaynah, from Ja'far ibn Khalid, from his father Khalid ibn Sarah, from 'Abdullah ibn Ja'far رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Funerals, Chapter: Food Prepared for the Family of the Deceased, Hadith No. 998; also Abu Dawud No. 3132.

GRADE: HASAN — Imam at-Tirmidhi graded it hasan; also narrated by Abu Dawud (No. 3132) and graded hasan by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:998

LESSONS FROM THIS HADITH

This is the ***sunnah*** of condolence: neighbours and relatives prepare food for the bereaved family, since they are occupied with their loss and cannot cook. Imam at-Tirmidhi notes that some scholars recommended this, and it is the view of Imam ash-Shafi'i. The opposite practice — burdening the bereaved family with feeding guests — runs against the spirit of this Hadith.

'Abdullah ibn Ja'far also relates in the narration of Abu Dawud (No. 4192, graded sahih by al-Albani) that the Messenger of Allah ﷺ gave Ja'far's family ***three days***, then came to them and said: ***"Do not weep for my brother after today."*** He asked for Ja'far's children to be brought to him — "we were brought to him like little chicks" — then called a barber and had their heads shaved.

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"RATHER, THEY ARE ALIVE"

What became of Zayd, Ja'far, Ibn Rawahah and the other Companions who fell at Mu'tah? The Qur'an answers decisively:

SURAH AL 'IMRAN 3:169–171

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾

They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.

Translation: Sahih International — quran.com/3:169-171

The Companions themselves asked about the meaning of this verse. 'Abdullah ibn Mas'ud رضى الله عنه narrates the answer of the Messenger of Allah ﷺ:

HADITH — SAHIH MUSLIM, NO. 1887

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَسْبَاطٌ، وَأَبُو مُعَاوِيَةَ قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْنَا عَبْدَ اللَّهِ عَنْ هَذِهِ الآيَةِ، { وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ

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أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلاَعَةً فَقَالَ هَلْ تَشْتَهُونَ شَيْئًا قَالُوا أَىَّ شَىْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا فَفَعَلَ ذَلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى. فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا.

TRANSLATION:

Masruq said: We asked ‘Abdullah (ibn Mas‘ud) about this verse: *“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision”* (Al ‘Imran 3:169). He said: We asked about that (the Messenger of Allah ﷺ), and he said: **“Their souls are inside green birds, which have lamps hanging from the Throne. They roam freely in Paradise wherever they wish, then return to those lamps.** Their Lord looked at them and said: ‘Do you desire anything?’ They said: ‘What more could we desire, when we roam freely in Paradise wherever we wish?’ He did this to them three times. When they saw that they would not be left without asking, they said: ***‘O Lord, we wish that You would return our souls to our bodies so that we may be killed in Your cause once again.’*** When He saw that they had no need, they were left.”

CHAIN OF NARRATION: Narrated by Imam Muslim through several chains: from Yahya ibn Yahya and Abu Bakr ibn Abi Shaybah, from Abu Mu‘awiyah; and from Ishaq ibn Ibrahim, from Jarir ibn ‘Abd al-Hamid and ‘Isa ibn Yunus, from al-A‘mash; and from Muhammad ibn ‘Abdillah ibn Numayr, from Asbat ibn Muhammad and Abu Mu‘awiyah, from al-A‘mash, from ‘Abdullah ibn Murrah, from Masruq ibn al-Ajda‘, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Leadership (al-Imarah), Chapter: The Souls of the Martyrs Are in Paradise, Hadith No. 1887.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1887

LESSONS FROM THIS HADITH

The life of the martyrs is ***a special life of the barzakh***, different from worldly life and different from that of the ordinary dead. Ibn Kathir explains that the souls of believers in general are in Paradise, but the souls of the martyrs are honoured by ***dwelling within green birds*** and roaming freely in Paradise.

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THE WISH OF THE MARTYRS

In the Hadith of Ibn Mas'ud, the martyrs ask to be returned to the world so as to ***be killed once again*** in Allah's cause. Anas ibn Malik رضى الله عنه narrates a similar saying:

HADITH — SAHIH AL-BUKHARI, NO. 2817

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَىْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Prophet ﷺ said: **"No one who enters Paradise would love to return to the world, even if he had everything on earth,** *except the martyr*; **he wishes to return to the world and be killed ten times, because of the honour he sees."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar (Muhammad ibn Ja'far), from Shu'bah ibn al-Hajjaj, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: The Wish of the Mujahid to Return to the World, Hadith No. 2817.

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:2817

LESSONS FROM THIS HADITH

The people of Paradise do not wish to return to the world even if given all it contains — ***except the martyr***, because of the honour he sees. This explains the courage of the Companions at Mu'tah: they saw death in Allah's cause not as loss, but as ***the door to honour***.

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SURAH AL-AHZAB 33:23

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ
وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Translation: Sahih International — quran.com/33:23

This verse describes the Companions of Mu'tah precisely: Zayd, Ja'far and Ibn Rawahah ***fulfilled their vow***, while Khalid and the others ***awaited their turn*** — and "they did not alter [their commitment] by any alteration".

Note: The Hadith on the virtue of martyrdom refer to legitimate jihad under legitimate authority, with the intention of raising the word of Allah and following the rules of conduct set by the Shari'ah. They can never be used to justify violence against civilians or individual acts that violate Islamic law.

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VICTORY OR WITHDRAWAL?

Was Mu'tah a victory or a defeat? Historians have debated this question since early times. The Messenger of Allah ﷺ himself said: ***"until Allah granted them victory"*** (Sahih al-Bukhari 4262) and ***"and victory was granted to him"*** (Sahih al-Bukhari 1246).

VIEW	ARGUMENT
Victory (fath)	The Prophet's ﷺ words; a small army survived a great empire
A successful withdrawal	Khalid saved the army without enemy pursuit
Victory in part of the field	Some reports say the enemy also withdrew
Defeat (Byzantine sources)	Byzantine sources regard it as their victory

SIRAH NOTE: "O YOU WHO FLED!"

Ibn Ishaq relates that when the army returned to Madinah, some people threw dust at them, saying: "O you who fled (*furrar*), you fled in Allah's cause!" And the Messenger of Allah ﷺ said: ***"They are not those who fled, but those who will return to the attack (kurrar), if Allah wills."***

This report is ***sirah-book information*** with a disputed chain. It is often cited to show that a wise withdrawal is not fleeing from the field, in line with Allah's words in Al-Anfal 8:16, which exempts one who withdraws "as a strategy of war".

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Expedition of Mu'tah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Wikipedia, "Battle of Mu'tah". https://en.wikipedia.org/wiki/Battle_of_Mu%27tah

Whatever one's view of the battle's result, Mu'tah's impact was great. The Arab tribes of the north began to see the Muslims as ***a respected power***, since three thousand had dared to face Rome. Four months later, Makkah was opened; and a few years after that, Khalid himself led the Muslim army at Yarmuk, which ended Byzantine rule in Sham.

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USAMAH: THE INHERITED BANNER

Zayd ibn Harithah fell at Mu'tah, but his story did not end there. His son, ***Usamah ibn Zayd*** رضى الله عنهما, grew up in the house of the Messenger of Allah ﷺ and was called ***"the beloved, son of the beloved"*** (*al-hibb ibn al-hibb*). About three years after Mu'tah, in the last days of his life, the Messenger of Allah ﷺ prepared a force for the land of Sham and appointed Usamah — still very young — as its commander.

Some people questioned that appointment, just as they had once questioned Zayd's leadership. We read the Prophet's ﷺ reply in chapter three: ***"By Allah, he (Zayd) was truly fit for leadership… and this one (Usamah) is among the most beloved of people to me after him"*** (Sahih al-Bukhari 3730; see also No. 4469).

SIRAH NOTE: USAMAH'S FORCE TO THE LAND OF MU'TAH

According to Ibn Sa'd and the sirah books, the Messenger of Allah ﷺ ordered Usamah to lead the army as far as the region of ***al-Balqa'*** — the area where his father had fallen at Mu'tah. The force was delayed when the Messenger of Allah ﷺ fell ill and passed away; then Abu Bakr رضى الله عنه dispatched it as the first act of his caliphate, though some Companions suggested postponing it.

The details of the destination and these events are ***sirah-book information***; what is authentic is Usamah's appointment and the Prophet's ﷺ defence of him.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wa an-Nihayah.
Wikipedia, "Usama ibn Zayd". https://en.wikipedia.org/wiki/Usama_ibn_Zayd

The lesson: a father's sacrifice is ***never in vain***. The banner that fell from Zayd's hand at Mu'tah was raised again by his son. The Messenger of Allah ﷺ taught the nation to honour the families of martyrs and to give chances to capable young people, however young they may be.

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MU'TAH TODAY

Today, Mu'tah is a town in the ***Karak governorate of Jordan***, and its name lives on in ***Mu'tah University***. Nearby, in the al-Mazar area, there is a complex of tombs and a mosque attributed to the martyrs of Mu'tah — including Ja'far ibn Abi Talib, Zayd ibn Harithah and 'Abdullah ibn Rawahah.

SIRAH NOTE: THE MAUSOLEUMS AT AL-MAZAR

According to historical sources, the original mausoleums were built in the 13th century CE on the orders of the Mamluk Sultan ***Baybars***, rebuilt in the 1930s, and the present complex was built in 1997. Zayd ibn Harithah's tomb is in the same enclosure as Ja'far's, while 'Abdullah ibn Rawahah's tomb lies nearby.

Visiting graves is a sunnah to remember the Hereafter and to pray for the dead. Yet scholars remind us that visits should follow the etiquette taught by the Messenger of Allah ﷺ — greeting them and praying for them — ***without asking anything of those in the graves***.

REFERENCES:

Wikipedia, "Mausoleum of Ja'far ibn Abi Talib". https://en.wikipedia.org/wiki/Mausoleum_of_Ja%27far_ibn_Abi_Talib
Wikipedia, "Mausoleum of Abdullah ibn Rawahah". https://en.wikipedia.org/wiki/Mausoleum_of_Abdullah_ibn_Rawahah

The etiquette of visiting graves was taught by the Messenger of Allah ﷺ himself: ***"Peace be upon you, O people of the abode of the believers and Muslims; and we, if Allah wills, shall join you. I ask Allah for well-being for us and for you"*** (Sahih Muslim 975).

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SOURCES OF THE STORY

As in previous books, the story of Mu'tah here is built first on ***authentic Hadith***, then completed with ***sirah-book reports*** that are clearly marked.

EVENT	SOURCE
Appointment of three commanders	Sahih al-Bukhari 4261
Ja'far's wounds in front	Sahih al-Bukhari 4260, 4261
The title "one with two wings"	Sahih al-Bukhari 4264, 3709
Khalid took the banner unappointed	Sahih al-Bukhari 1246
Nine swords broken	Sahih al-Bukhari 4265, 4266
News announced before it arrived	Sahih al-Bukhari 4262
The madadi and the salab	Sahih Muslim 1753; Abu Dawud 2719
The Prophet's ﷺ grief; wailing forbidden	Sahih al-Bukhari 4263, 1299
Food for Ja'far's family	Jami' at-Tirmidhi 998 (hasan)
Envoy killed; enemy numbers; speech at Ma'an	Sirah books (Ibn Ishaq, al-Waqidi)
Ibn Rawahah's verses; Khalid's strategy; "kurrar"	Sirah books

This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports. Sirah-book reports are presented to complete the historical picture, with their status stated.

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THE EXPEDITION OF DHAT AS-SALASIL: AFTER MU'TAH

The Battle of Mu'tah did not end with the army's return to Madinah. The Arab tribes in the north of the Peninsula — especially the tribes of Quda'ah living on the borders of Sham and allied with Rome — now looked at the Muslims with new eyes. Some of them were reported to be gathering to attack Madinah. About a month after Mu'tah, the Messenger of Allah ﷺ sent a force towards them, known as the Expedition of Dhat as-Salasil.

SIRAH NOTE: THE FORCE OF 'AMR IBN AL-'AS

According to Ibn Ishaq, Ibn Sa'd and al-Waqidi, this expedition took place in Jumada al-Akhirah 8 AH. The Messenger of Allah ﷺ appointed 'Amr ibn al-'As — who had embraced Islam only a few months earlier — as commander of about three hundred men. The name Dhat as-Salasil is linked to a spring called as-Salsal in the land of Judham, beyond Wadi al-Qura.

The sirah books mention that 'Amr was chosen because his paternal grandmother came from the tribe of Bali, one of the tribes of Quda'ah — so that this family tie might soften their hearts. When 'Amr found the enemy more numerous, he asked for help, and the Messenger of Allah ﷺ sent Abu 'Ubaydah ibn al-Jarrah with about two hundred men, including Abu Bakr and 'Umar رضى الله عنهما.

These details of date, numbers and place names come from the sirah books. What is authentic is that 'Amr ibn al-'As commanded the army of Dhat as-Salasil (Sahih al-Bukhari 4358).

References: Ibn Hisham, as-Sirah an-Nabawiyyah — the Campaign of Dhat as-Salasil; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hajar, Fath al-Bari, Chapter on the Campaign of Dhat as-Salasil.

WHO LEADS WHOM?

When Abu 'Ubaydah arrived, a question arose: who would lead the prayer and command the force? According to the sirah books, 'Amr said that he was the commander, since Abu 'Ubaydah had come as reinforcement to him. Abu 'Ubaydah — a Companion known for his gentleness — accepted, saying that the Messenger of Allah ﷺ had told them not to disagree. So 'Amr led the prayer, and behind him stood Abu Bakr, 'Umar and Abu 'Ubaydah.

This story is a report of the sirah books, but its meaning agrees with the authentic Hadith on obeying an appointed leader. It also teaches that leadership in a particular matter is given to the one best suited to that matter — even when those standing behind him are greater in rank and in their precedence in Islam.

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"WHOM DO YOU LOVE MOST?"

HADITH: 'AMR'S QUESTION AFTER DHAT AS-SALASIL

Abu 'Uthman an-Nahdi narrated that the Messenger of Allah ﷺ sent 'Amr ibn al-'As as commander of the army of Dhat as-Salasil. 'Amr said: I came to him and asked: "Who is the most beloved of people to you?" He said: "'A'ishah." I asked: "And among men?" He said: "Her father." I asked: "Then who?" He said: "'Umar." Then he named several other men. So I fell silent, fearing that he would put me last.

Grade: SAHIH — Sahih al-Bukhari 4358, in the Chapter on the Campaign of Dhat as-Salasil; also Sahih al-Bukhari 3662.

'Amr had just been appointed commander, with Abu Bakr and 'Umar under him. Perhaps it crossed his mind that he held a special rank. The answer of the Messenger of Allah ﷺ put everything in its place: being appointed to lead one force is not the same as one's place in the heart of the Messenger of Allah ﷺ and with Allah. 'Amr's honesty in telling this story himself — including his embarrassment — shows the sincerity of the Companions in conveying Hadith.

TAYAMMUM ON A BITTERLY COLD NIGHT

HADITH: "DO NOT KILL YOURSELVES"

'Amr ibn al-'As رضى الله عنه said: I had a wet dream on a bitterly cold night during the campaign of Dhat as-Salasil. I feared that if I bathed I would perish. So I performed tayammum, then led my companions in the Fajr prayer. They mentioned this to the Prophet ﷺ, and he asked: "O 'Amr, did you lead your companions in prayer while in a state of major impurity?" I told him what had prevented me from bathing, and said: I heard Allah say: "And do not kill yourselves. Indeed, Allah is ever Merciful to you" (An-Nisa' 4:29). The Messenger of Allah ﷺ laughed and said nothing.

Grade: SAHIH according to al-Albani — Sunan Abi Dawud 334, in the Book of Purification.

The scholars regard the laughter and silence of the Messenger of Allah ﷺ as taqrir — tacit approval that 'Amr's ijtihad was correct. This Hadith is evidence that one who fears clear harm from using extremely cold water, and has no means of warming it, may perform tayammum. It also shows that a Companion who had only recently embraced Islam already understood the Qur'an and used it in ijtihad.

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SIRAH NOTE: THE BAN ON LIGHTING FIRES

The sirah books mention that 'Amr forbade the army from lighting fires at night, and after the victory he did not allow them to pursue the enemy. When the Messenger of Allah ﷺ asked him, he explained that he feared the enemy would see how few they were, and feared that enemy troops might be hiding to ambush them. The Messenger of Allah ﷺ praised his planning.

This story is narrated in the sirah books and some Hadith collections with chains that are discussed by scholars. It is presented as a picture of 'Amr's military wisdom, not as an authentic Hadith.

LESSONS

After Mu'tah, the Messenger of Allah ﷺ did not leave the northern frontier exposed. He sent a force led by the one best suited, sent help when it was asked for, and taught that office is not the measure of honour. Islam also does not burden people beyond their ability: in circumstances that endanger life, there are concessions that Allah has provided.

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THE ARMY OF AL-KHABAT AND THE GREAT FISH ON THE SHORE

Another expedition that some sirah writers place in the same period is the Expedition of Sif al-Bahr (the sea shore), better known as Jaysh al-Khabat — "the Army of the Khabat Leaves". Its story is narrated with an authentic chain by Jabir ibn 'Abdullah رضى الله عنهما, who took part in it.

HADITH: THE ARMY THAT ATE LEAVES

Jabir ibn 'Abdullah رضى الله عنهما said: The Prophet ﷺ sent three hundred riders under the command of Abu 'Ubaydah ibn al-Jarrah to watch a caravan of Quraysh. We stayed on the shore for half a month, and we were struck by such severe hunger that we ate the leaves of the khabat tree. That is why this force was called Jaysh al-Khabat. Then the sea cast up for us an animal called al-'Anbar. We ate from it for half a month and anointed our bodies with its fat until our bodies regained their strength.

Grade: SAHIH — Sahih al-Bukhari 4361, in the Chapter on the Campaign of Sif al-Bahr.

HADITH: "EAT THE PROVISION THAT ALLAH BROUGHT OUT FOR YOU"

In another narration from Jabir, Abu 'Ubaydah took one of the animal's bones, and a rider passed beneath it. When they returned to Madinah and told the Prophet ﷺ, he said: "Eat — it is provision that Allah brought out for you; and feed us if you have any of it with you." Some of them gave him a little, and he ate it.

Grade: SAHIH — Sahih al-Bukhari 4362.

SIRAH NOTE: WHEN DID THIS HAPPEN?

Ibn Sa'd and some sirah writers place this expedition in Rajab 8 AH, that is, after Mu'tah and Dhat as-Salasil. However, Ibn Hajar explains in Fath al-Bari that the purpose of this force — watching a caravan of Quraysh — indicates that it took place before the Treaty of Hudaybiyah, since after that treaty the caravans of Quraysh were safe and were not interfered with.

This eBook mentions it here because some sirah books place it after Mu'tah, and because its lessons are closely tied to the forces sent out in this period. The actual date is disputed.

ABU 'UBAYDAH: A LEADER WHO WENT HUNGRY WITH HIS ARMY

This story shows Abu 'Ubaydah as a leader who shared hardship with his troops. Other narrations from Jabir mention that the force's food supplies were pooled and distributed little by little, until each man received only one date a day. The leader did not eat more than those under him. This is why the Messenger of Allah ﷺ called Abu 'Ubaydah "Amin al-Ummah" — the most trustworthy of this ummah.

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PROVISION FROM THE SEA

Allah says, meaning: lawful to you is the game of the sea and its food, as provision for you and for travellers (Al-Ma'idah 5:96). The Messenger of Allah ﷺ also said of the sea: "Its water is pure and its dead are lawful" (Sunan Abi Dawud 83, sahih according to al-Albani; also Jami' at-Tirmidhi 69).

The Companions hesitated at first because the animal was found dead. Abu 'Ubaydah first said "carrion", then reasoned that they were envoys of the Messenger of Allah ﷺ in a state of necessity. When they returned, the Messenger of Allah ﷺ not only permitted it but ate from it himself — showing that it was lawful absolutely, not merely out of necessity. The majority of scholars hold that dead sea creatures are lawful; the Hanafi school has its own details regarding fish found dead and floating.

LESSONS

Hunger severe enough to eat leaves did not shake the obedience of this force. Allah then sent provision from where they did not expect. A trustworthy leader shares hardship, and the provision Allah gives is shared together — until it reached the plate of the Messenger of Allah ﷺ in Madinah.

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THE PEOPLE OF THE BATTLE OF MU'TAH

The earlier chapters detailed the stories of the three commanders and Khalid ibn al-Walid. The table below gathers the other people mentioned in the story of Mu'tah and the events around it, with their tribes and the sources of the information. Names mentioned in authentic Hadith are distinguished from names found only in the sirah books.

PERSON	TRIBE	ROLE	SOURCE
Zayd ibn Harithah	Kalb (Quda'ah); mawla of the Messenger of Allah ﷺ	First commander; martyred	Sahih al-Bukhari 4261
Ja'far ibn Abi Talib	Quraysh, Banu Hashim; cousin of the Messenger of Allah ﷺ	Second commander; "the one with two wings"	Sahih al-Bukhari 4261, 4264
'Abdullah ibn Rawahah	Khazraj (Ansar)	Third commander; poet	Sahih al-Bukhari 4261
Khalid ibn al-Walid	Quraysh, Banu Makhzum	Took the banner without appointment; "a sword of Allah"	Sahih al-Bukhari 4262, 4265
Thabit ibn Aqram	Bali (Quda'ah); ally of Banu 'Ajlan of the Ansar	Held the banner briefly and called for a leader to be chosen	Sirah books (Ibn Ishaq)
'Abdullah ibn 'Umar	Quraysh, Banu 'Adi	Took part in the battle; counted Ja'far's wounds	Sahih al-Bukhari 4260, 4261
'Awf ibn Malik al-Ashja'i	Ashja' (Ghatafan)	Witnessed the story of the reinforcement soldier and the spoils	Sahih Muslim 1753; Abu Dawud 2719
The reinforcement soldier (madadi)	Himyar (Yemen)	Killed a Roman horseman and claimed his spoils	Sahih Muslim 1753
Asma' bint 'Umays	Khath'am	Wife of Ja'far; received the news of his martyrdom	Tarajim books; Abu Dawud 4192
'Abdullah ibn Ja'far	Quraysh, Banu Hashim	Son of Ja'far; narrator of the condolence story	Jami' at-Tirmidhi 998; Abu Dawud 4192
Usamah ibn Zayd	Kalb (Quda'ah)	Son of Zayd; later appointed to the land of Sham	Sahih al-Bukhari 3730, 4469
Al-Harith ibn 'Umayr al-Azdi	Azd	Envoy of the Messenger of Allah ﷺ who was killed	Sirah books (Ibn Sa'd, al-Waqidi)
Shurahbil ibn 'Amr al-Ghassani	Ghassan	Arab official under Rome who killed the envoy	Sirah books

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PERSON	TRIBE	ROLE	SOURCE
Qutbah ibn Qatadah al-'Udhri	'Udhrah (Quda'ah)	Led the right flank; killed Malik ibn Zafilah, leader of Rome's Arab allies	Sirah books (Ibn Ishaq)
'Amr ibn al-'As	Quraysh, Banu Sahm	Commander of Dhat as-Salasil a month after Mu'tah	Sahih al-Bukhari 4358
Abu 'Ubaydah ibn al-Jarrah	Quraysh, Banu al-Harith ibn Fihr	Brought reinforcements to Dhat as-Salasil; commander of Jaysh al-Khabat	Sahih al-Bukhari 4361; sirah books

INTERESTING FAMILY TIES

Several family ties between these people are worth noting. Ja'far was the elder brother of 'Ali ibn Abi Talib; both were cousins of the Messenger of Allah ﷺ, since their father, Abu Talib, was his uncle. Zayd ibn Harithah was the adopted son of the Messenger of Allah ﷺ before adoption was abolished, and Usamah was Zayd's son. Khalid ibn al-Walid's mother, Lubabah as-Sughra bint al-Harith, was the sister of Maymunah bint al-Harith — so Maymunah, the wife of the Messenger of Allah ﷺ whom he married during the Compensatory Umrah, was Khalid's maternal aunt.

Asma' bint 'Umays, for her part, was Maymunah's half-sister through their mother. After Ja'far was martyred, Asma' married Abu Bakr as-Siddiq رضى الله عنه, and after Abu Bakr died, 'Ali ibn Abi Talib رضى الله عنه — according to tarajim books such as al-Isabah by Ibn Hajar.

SIRAH NOTE: THE MARTYRS OF MU'TAH

The sirah books put the number of Muslim martyrs at Mu'tah at about eight to twelve — four from the Muhajirun and the rest from the Ansar. Ibn Hisham lists their names, among them Zayd ibn Harithah, Ja'far ibn Abi Talib, 'Abdullah ibn Rawahah, Mas'ud ibn al-Aswad and Wahb ibn Sa'd ibn Abi Sarh. The full list differs from one source to another.

This small number of martyrs, compared with the size of the enemy army, is among the arguments of historians that Khalid succeeded in saving the army.

References: Ibn Hisham, as-Sirah an-Nabawiyyah — chapter on the martyrs of Mu'tah; Wikipedia, "Battle of Mu'tah".

LESSONS

At Mu'tah there stood together a former slave from Kalb, nobles of Banu Hashim, a poet of the Ansar, a commander of Makhzum who had newly embraced Islam, and a reinforcement soldier from Yemen who

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carried only a sword. Islam united them under one banner. Their honour lay not in their tribes, but in their faith and sacrifice.

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RULINGS FROM MU'TAH AND THE EXPEDITIONS AFTER IT

The Battle of Mu'tah and the forces sent out after it left many rulings of fiqh that the scholars discuss in the books of Hadith and fiqh. The table below summarises the most important, with their evidence and the chapter of this eBook where each is discussed.

RULING	EVIDENCE	CHAPTER
A leader may appoint successors conditionally	Sahih al-Bukhari 4261	2
When no appointed leader remains, the group may choose a leader for the common good	Sahih al-Bukhari 1246	12
Withdrawal as a tactic of war is not fleeing the battlefield	Al-Anfal 8:15–16	20, 27
The spoils of a slain enemy (salab) belong to the one who killed him, and the leader must be respected	Sahih Muslim 1753	15
Ordinary announcement of a death (na'y) is permitted; wailing (niyahah) is forbidden	Sahih al-Bukhari 1246, 4263	14, 16
It is recommended to prepare food for the family of the deceased	Jami' at-Tirmidhi 998; Abu Dawud 3132	17
Mourning for anyone other than a husband does not exceed three days	Sunan Abi Dawud 4192; Sahih al-Bukhari 1280	17
Tayammum because of extreme cold that endangers life	Sunan Abi Dawud 334; An-Nisa' 4:29	24
Dead sea creatures are lawful	Al-Ma'idah 5:96; Sahih al-Bukhari 4362; Abu Dawud 83	25
A leader shares provisions with his troops in hardship	Sahih al-Bukhari 4361 and its narrations	25

WITHDRAWING OR FLEEING?

Allah says, meaning: O you who believe, when you meet the disbelievers advancing, do not turn your backs to them; and whoever turns his back to them on that day — unless swerving as a strategy of war or joining another company — has certainly returned with anger from Allah (Al-Anfal 8:15–16).

Ibn Kathir explains in his tafsir that the exception in this verse covers one who withdraws to regroup or to join another company of Muslims. This is what Khalid did at Mu'tah: he did not flee, but saved the army and brought it back to Madinah — the centre of the Muslim forces. The words of the Messenger of Allah ﷺ, "until Allah granted them victory" (Sahih al-Bukhari 4262), close the door on any accusation that they fled.

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NA'Y THAT IS PERMITTED AND NA'Y THAT IS FORBIDDEN

The Messenger of Allah ﷺ himself announced the deaths of Zayd, Ja'far and Ibn Rawahah to the people from the pulpit. Imam al-Bukhari placed this Hadith in the Book of Funerals under the chapter on one who announces a death to the family of the deceased (No. 1246). The scholars explain that announcing a death for the funeral prayer, condolence and supplication is permitted. What is forbidden is the na'y of the Jahiliyyah — announcing a death with shrieking, wailing and boasting about the deceased.

The table above is a general summary. The details of each ruling and the differences between the schools can be found in the commentaries on Hadith such as Fath al-Bari by Ibn Hajar and Sharh Sahih Muslim by an-Nawawi.

LESSONS

The sirah is not only a story to remember, but a source of rulings to put into practice. One battle fought far away in the land of Sham produced guidance on leadership, war, condolence, purification and food — which we still practise to this day.

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TIMELINE: FROM MU'TAH TO THE CONQUEST OF MAKKAH

The table below arranges the events around the Battle of Mu'tah in order of time. Most of these dates come from the sirah books and are approximate; some are disputed.

DATE (APPROXIMATE)	EVENT	SOURCE
Early 8 AH	Khalid ibn al-Walid, 'Amr ibn al-'As and 'Uthman ibn Talhah embrace Islam	Sirah books; Sahih Muslim 121 ('Amr's Islam)
Before Jumada al-Ula 8 AH	Al-Harith ibn 'Umayr al-Azdi is killed by Shurahbil al-Ghassani	Sirah books (Ibn Sa'd)
Jumada al-Ula 8 AH	An army of three thousand sets out from Madinah; three commanders appointed	Sahih al-Bukhari 4261; sirah books
Jumada al-Ula 8 AH	Two nights of council at Ma'an	Sirah books (Ibn Ishaq)
Jumada al-Ula 8 AH (around September 629 CE)	The battle at Mu'tah; the three commanders martyred; Khalid takes the banner	Sahih al-Bukhari 1246, 4262
The same day	The Messenger of Allah ﷺ announces the events in Madinah before the news arrives	Sahih al-Bukhari 4262
After the news arrives	Food for the family of Ja'far; the prohibition of wailing	Jami' at-Tirmidhi 998; Sahih al-Bukhari 4263
Three days later	The Messenger of Allah ﷺ visits Ja'far's children and shaves their heads	Sunan Abi Dawud 4192
Return to Madinah	Some call the army "those who fled" (furrar); the Messenger of Allah ﷺ calls them "those who will return to fight" (kurrar)	Sirah books (chain disputed)
Jumada al-Akhirah 8 AH	The Expedition of Dhat as-Salasil under 'Amr ibn al-'As	Sahih al-Bukhari 4358; sirah books
Rajab 8 AH (disputed)	Jaysh al-Khabat under Abu 'Ubaydah, according to Ibn Sa'd	Sahih al-Bukhari 4361; Fath al-Bari
Sha'ban 8 AH	Banu Bakr, allies of Quraysh, attack Khuza'ah — the Treaty of Hudaybiyah is broken	Sirah books (Series 20)
Ramadan 8 AH	The Conquest of Makkah	Series 20 and 21
Safar 11 AH	Usamah ibn Zayd appointed to lead an army to al-Balqa'	Sahih al-Bukhari 4469; sirah books
15 AH (636 CE)	The Battle of Yarmuk; Sham is opened — Khalid among the leading commanders	General history

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LESSONS

This timeline shows how full the year 8 AH was. In less than a year the Muslims faced Rome, sent several forces to the north, and then opened Makkah. Mu'tah was not an end; it was the beginning of great change in the Arabian Peninsula and the land of Sham.

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FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF MU'TAH

1. WHERE IS MU'TAH?

Mu'tah is a town on the high plateau east of the Dead Sea, in the Karak Governorate of today's Jordan. It is roughly a thousand kilometres from Madinah by the caravan route (chapters 6 and 22; Wikipedia, "Mu'tah").

2. WHY IS IT CALLED A "GHAZWAH" WHEN THE MESSENGER OF ALLAH ﷺ DID NOT TAKE PART?

Usually a battle in which the Messenger of Allah ﷺ took part himself is called a ghazwah, while a force he did not accompany is called a sariyyah or ba'th. However, Imam al-Bukhari named his chapter "The Campaign (Ghazwah) of Mu'tah" because of the size of the force and the importance of the event. The sirah scholars use both terms.

3. HOW LARGE WERE THE TWO ARMIES?

The Muslim army numbered about three thousand according to the sirah books. The enemy is said to have numbered 100,000 by al-Waqidi and 200,000 by Ibn Ishaq. These figures are reports of the sirah books without connected chains, and many modern historians consider them far too large. What is certain is that the Muslim army was much smaller (chapter 7).

4. HOW MANY WERE MARTYRED?

The sirah books mention about eight to twelve, including the three commanders. This small number shows Khalid's success in saving the army (chapter 26).

5. WHY DID THE MESSENGER OF ALLAH ﷺ APPOINT THREE COMMANDERS AT ONCE?

To make sure the force would not fall into disarray if a commander fell. This Hadith is also evidence for the permissibility of conditional appointment (Sahih al-Bukhari 4261; chapter 2).

6. WHY WAS KHALID NOT APPOINTED BY THE MESSENGER OF ALLAH ﷺ?

Khalid had embraced Islam only a few months earlier. He was chosen by the army on the battlefield after all three commanders had fallen, and the Messenger of Allah ﷺ recognised that choice by calling him "a sword from the swords of Allah" (Sahih al-Bukhari 4262; chapters 12 and 14).

7. IS THE STORY OF JA'FAR'S HANDS BEING CUT OFF AUTHENTIC?

The detail of Ja'far holding the banner in his right hand until it was cut off, then in his left, is a report of the sirah books. What is authentic is that all his wounds were in front (Sahih al-Bukhari 4260) and the title "the one with two wings" used by Ibn 'Umar (Sahih al-Bukhari 4264; chapters 9 and 10).

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8. WAS MU'TAH A DEFEAT?

The Messenger of Allah ﷺ said "until Allah granted them victory" (Sahih al-Bukhari 4262). Historians differ on whether it was a victory, a successful withdrawal or a draw. Some Byzantine sources regard it as a Roman victory and name their commander Theodore (chapter 20; Wikipedia, "Battle of Mu'tah").

9. IS WITHDRAWING FROM THE BATTLEFIELD A MAJOR SIN?

Fleeing the battlefield is a major sin, but Allah makes an exception for one who withdraws as a strategy of war or to join another company (Al-Anfal 8:15–16; chapter 27).

10. MAY WE ANNOUNCE SOMEONE'S DEATH?

Yes, for the funeral prayer, condolence and supplication, just as the Messenger of Allah ﷺ announced the deaths of the martyrs of Mu'tah. What is forbidden is wailing and the ways of the Jahiliyyah (Sahih al-Bukhari 1246, 4263; chapter 27).

11. MAY ONE PERFORM TAYAMMUM BECAUSE THE WATER IS TOO COLD?

The Hadith of 'Amr ibn al-'As is evidence that one who genuinely fears harm from using cold water, and has no means of warming it, may perform tayammum (Sunan Abi Dawud 334; chapter 24). The details of its conditions are discussed in the books of fiqh, and it does not apply to mere laziness or discomfort.

12. WHAT IS THE LINK BETWEEN MU'TAH AND THE OPENING OF SHAM?

Mu'tah was the first clash between the Muslim army and Rome. About three years later the Messenger of Allah ﷺ appointed Usamah to lead an army to al-Balqa' (chapter 21), and some years after that Khalid himself was among the leading commanders at the Battle of Yarmuk, which opened the land of Sham.

LESSONS

These questions remind us to distinguish between the Qur'an, authentic Hadith, the reports of the sirah books and the opinions of historians. In this way we take certain lessons from Mu'tah and are broad-minded about matters on which there is disagreement.

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LESSONS AND CONCLUSION

The Battle of Mu'tah is a story of ***loyalty to the last drop of blood***. Three commanders fell one after another without turning back, and a new Muslim became "the sword of Allah" who saved the army.

LESSON	FROM THE BATTLE OF MU'TAH
Careful planning	Three commanders appointed in succession
Equality in Islam	A former slave leading nobles
Courage and steadfastness	All Ja'far's wounds were in front
Struggle against the self	Ibn Rawahah urging himself forward
Talent redirected to good	Khalid: from Uhud to Mu'tah
Respecting leaders	"Will you not leave my commanders alone?"
Grief without wailing	The Prophet's ﷺ tears; wailing forbidden
Caring for the bereaved	Food for Ja'far's family; the orphans

MU'TAH IN OUR LIVES

We may not hold a banner on a battlefield, but each of us holds ***a trust*** — in our families, work and communities. Mu'tah teaches us to hold it firmly, to hand it to the more capable when the time comes, and ***not to turn our backs*** when trials come.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 20*** — the beginning of ***the Conquest of Makkah***: how Quraysh broke the Treaty of Hudaybiyah, and how the Messenger of Allah ﷺ prepared the largest army Arabia had yet seen. And Allah knows best.

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PART SIX

The Conquest of Makkah (Part 1)

The Prophet's Sirah — Series 20

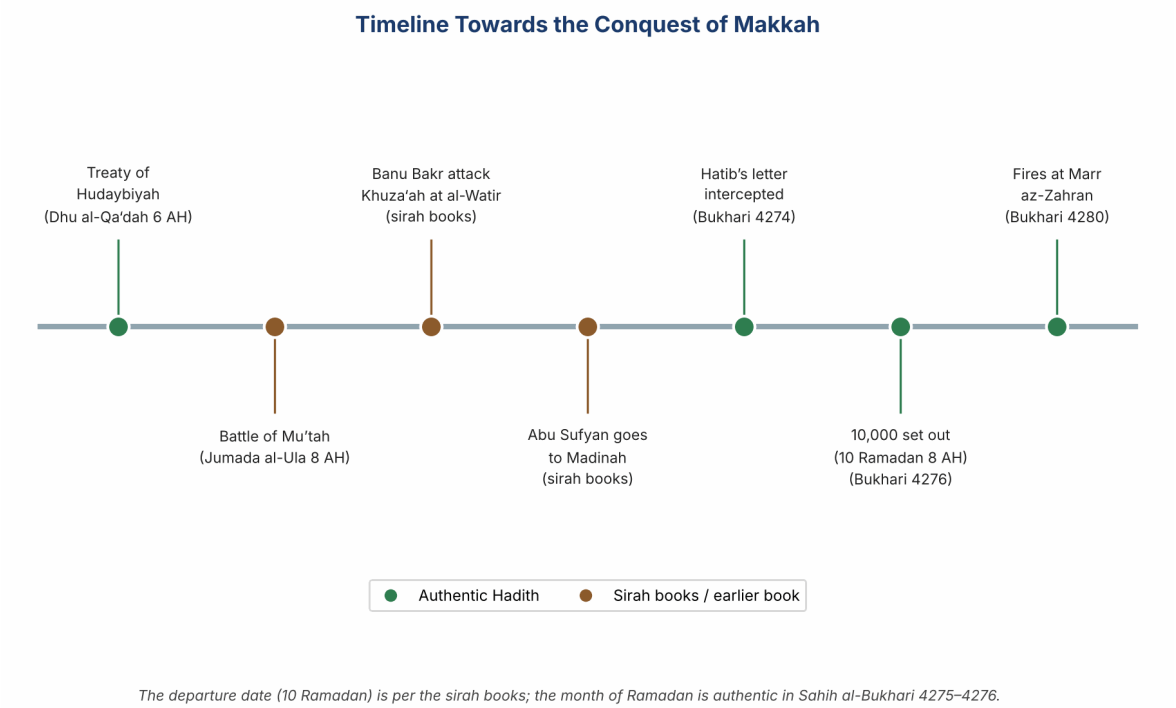
A Broken Treaty, Hatib's Letter and the Fires at Marr az-Zahran, According to the Qur'an and Authentic Hadith

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THE CONQUEST OF MAKKAH (PART 1)

The fifteenth book of The Prophet's Sirah told of ***the Treaty of Hudaybiyah*** — a ten-year truce between the Muslims and Quraysh. Allah called it ***"a clear conquest"*** (Al-Fath 48:1). Two years later, the wisdom of that name became plain: the treaty was broken by Quraysh's own side, and the gate of Makkah was flung wide open.

The story of ***the Conquest of Makkah*** — the opening of the city — is too great for one book. This Book 20 is ***Part 1***: how the treaty was broken, how the Messenger of Allah ﷺ prepared his army in secret, the story of Hatib ibn Abi Balta'ah's letter, the march of ten thousand in Ramadan, and the night at Marr az-Zahran when Abu Sufyan embraced Islam. ***Part 2*** (Book 21) will tell of the day of the opening itself.



The departure date (10 Ramadan) is per the sirah books; the month of Ramadan is authentic in Sahih al-Bukhari 4275–4276.

Figure 1: Timeline towards the Conquest of Makkah.

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 details of the attack at al-Watir, 'Amr ibn Salim's verses and Abu Sufyan's conversations in Madinah — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain.

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TWO YEARS AFTER HUDAYBIYAH

The Treaty of Hudaybiyah had several terms. One of the most important — though it seemed small at the time — was the freedom of the Arab tribes ***to choose an alliance*** with either side. A tribe allied with one side was counted as part of that side under the treaty.

SIRAH NOTE: THE ALLIANCE CLAUSE OF THE HUDAYBIYAH TREATY

Ibn Ishaq relates that among the treaty's contents was: ***"Whoever wishes to enter into the bond and covenant of Muhammad may do so; and whoever wishes to enter into the bond and covenant of Quraysh may do so."*** The tribe of ***Khuza'ah*** declared its alliance with the Messenger of Allah ﷺ, while ***Banu Bakr*** allied themselves with Quraysh.

The wording of this clause is ***a sirah report***; the authentic Hadith on Hudaybiyah (among them Sahih al-Bukhari 2731) detail other terms, such as the truce and the return of those who came from Makkah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

For almost two years, the treaty brought ***a peace*** never felt before. People could travel back and forth, talk and listen to the Qur'an without fear. Imam az-Zuhri said that there was no victory in Islam before Hudaybiyah greater than it, for in those two years as many people embraced Islam as before, or more. The proof: 1,400 at Hudaybiyah, ***10,000*** at the Conquest of Makkah.

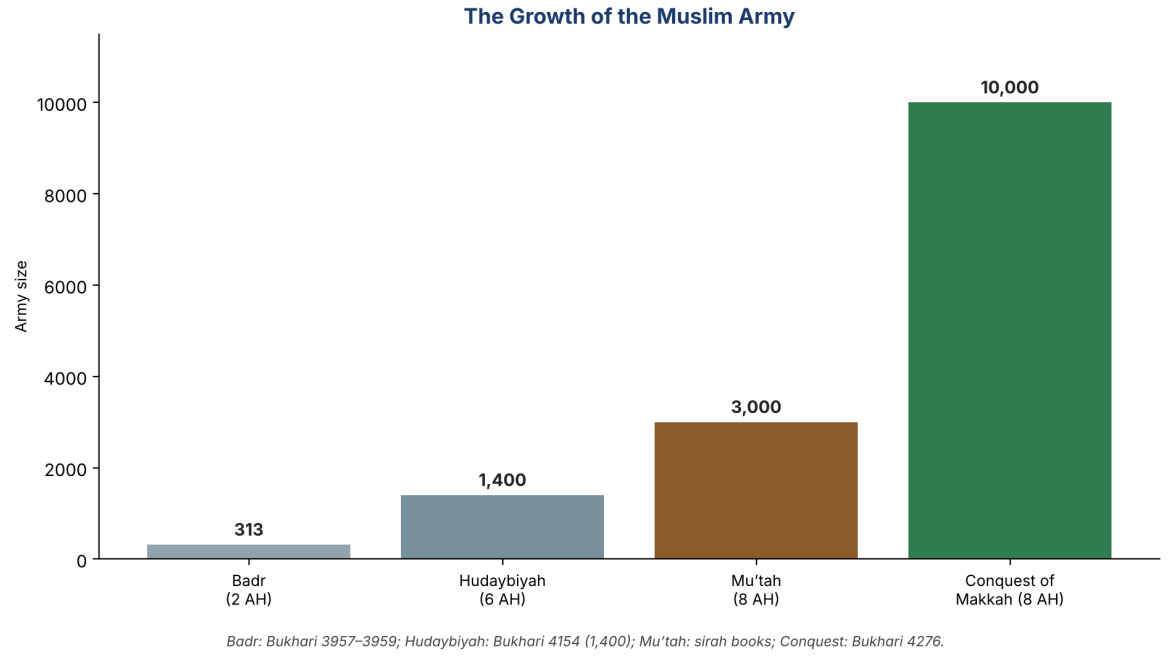


Figure 2: The growth of the Muslim army from Badr to the Conquest of Makkah.

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ABU SUFYAN BEFORE HERACLIUS

During the Hudaybiyah truce, Abu Sufyan ibn Harb travelled to Syria to trade with a caravan of Quraysh. There an event took place that Imam al-Bukhari recorded among the first Hadith of his Sahih: Abu Sufyan was summoned before ***Heraclius***, the Roman Emperor, at Iliya' (Jerusalem), to be questioned about the Prophet who had appeared in Arabia (Sahih al-Bukhari 7). The story of the Prophet's ﷺ letter to Heraclius was told in Book 17.

Heraclius asked several questions: about his lineage, his followers, whether they were increasing or decreasing, and whether he had ever lied. Then he asked: ***"Does he betray his covenants?"*** Abu Sufyan replied: ***"No. And we are now in a period (of truce) with him; we do not know what he will do in it."*** Abu Sufyan admitted that this was the only opening he found to slip in something against him.

See the irony of history. Abu Sufyan tried to sow doubt that the Messenger of Allah ﷺ ***might*** betray the treaty. But the one who finally betrayed it was not the Messenger of Allah ﷺ — it was ***Quraysh's own allies***, with the help of Quraysh's nobles. Heraclius concluded: ***"Such are the messengers: they do not betray."***

Heraclius also said: ***"If what you say is true, he will soon possess the place where these two feet of mine stand."*** Abu Sufyan left the palace saying that Muhammad's affair had grown so great that even the king of Rome feared him. In the same narration he said: ***"I remained certain that he would prevail, until Allah brought Islam into my heart."***

Those last words are ***an early sign*** of the event this book will tell. A seed of conviction was planted in Abu Sufyan's heart in Heraclius's palace; it sprouted one night at Marr az-Zahran, when he saw the thousands of Muslim campfires. The lesson: ***truth heard today*** may bear fruit years later. Our duty is to convey it honestly.

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KHUZA'AH: OLD ALLIES OF BANU HASHIM

Why did Khuza'ah choose the Messenger of Allah ﷺ? Their bond with Banu Hashim was far older than Islam. Khuza'ah had ruled Makkah before Quraysh, and had an alliance with the Prophet's ﷺ grandfather, ***'Abd al-Muttalib***.

SIRAH NOTE: THE OLD ALLIANCE OF KHUZA'AH AND 'ABD AL-MUTTALIB

Historians mention that 'Abd al-Muttalib once sought Khuza'ah's help in a dispute with his uncles, and an alliance was sealed between them. Some of Khuza'ah had also embraced Islam early, and the tribe was known as ***the keepers of the Prophet's ﷺ confidence*** in Tihamah — Muslims and non-Muslims among them inclined towards him.

This information is ***from the sirah books***. In authentic Hadith, Budayl ibn Warqa' al-Khuza'i appears at Hudaybiyah conveying Quraysh's news to the Messenger of Allah ﷺ (Sahih al-Bukhari 2731), showing Khuza'ah's good relations with him.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Sa'd, at-Tabaqat al-Kubra.

By contrast, ***Banu Bakr*** — especially the clan of Banu ad-Dil — had an old enmity with Khuza'ah, with unavenged blood feuds dating from the Jahiliyyah. The Hudaybiyah truce held that grudge back for a while; but embers that are not extinguished can flare up at any time.

The lesson: ***old loyalty and kindness are never wasted***. The good relations built by 'Abd al-Muttalib bore fruit decades later as loyal allies of his grandson.

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THE NIGHT ATTACK AT AL-WATIR

In Sha'ban 8 AH, the event that changed everything took place at a watering place belonging to Khuza'ah near Makkah, known as ***al-Watir***.

SIRAH NOTE: THE ATTACK AT AL-WATIR

Ibn Ishaq relates that ***Nawfal ibn Mu'awiyah ad-Dili***, with a band of Banu Bakr, attacked Khuza'ah at night at al-Watir and killed some of them. ***Quraysh helped Banu Bakr with weapons***, and some Qurashi nobles even fought secretly under cover of darkness. Khuza'ah retreated into the Sanctuary; some of Banu Bakr said, "We have entered the Sanctuary!" Nawfal replied with words that insulted the sanctity of the Haram.

These details are ***sirah reports***. What historians agree on is that Quraysh's allies attacked the Prophet's ﷺ allies with Quraysh's help, and so the Treaty of Hudaybiyah was ***broken from Quraysh's side***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

al-Waqidi, al-Maghazi.

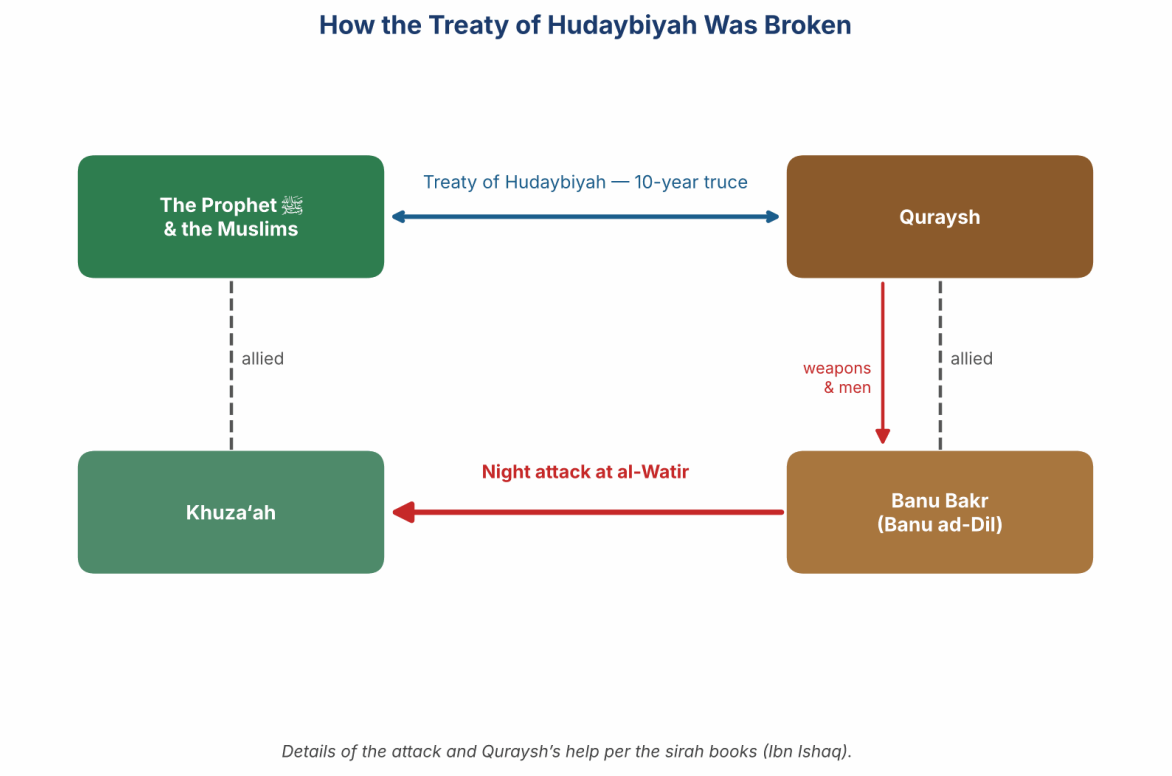


Figure 3: How the Treaty of Hudaybiyah was broken.

It is worth pausing on the gravity of this act. Al-Watir lay near the Sanctuary, and the attack continued even after Khuza'ah had fled into the Haram, a place where even in the Jahiliyyah the Arabs refrained from bloodshed. Quraysh, the self-proclaimed custodians of the Ka'bah, had now armed an assault that violated both a written treaty and the sanctity of the House they claimed to serve.

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Note that the betrayal was started by ***Quraysh***, not the Muslims. For nearly two years the Messenger of Allah ﷺ kept every term — including bitter ones, such as returning Abu Jandal and Abu Basir (Book 15).

Now the treaty was torn by Quraysh's own hands.

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A TREATY BROKEN

The Qur'an states the ruling on a people who break their treaties: ***"And if they break their oaths after their treaty"*** (At-Tawbah 9:12) — Tafsir Ibn Kathir 9:12.

And the next verse seems to describe Quraysh precisely: ***"Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time"*** (At-Tawbah 9:13) — Tafsir Ibn Kathir 9:13.

Ibn Kathir mentions that some scholars link this verse with Quraysh's breach of the treaty when they helped Banu Bakr against Khuza'ah, the Prophet's ﷺ allies. Three traits are named: breaking oaths, resolving to expel the Messenger, and starting hostilities — all three found in Quraysh.

In Islam, betraying a covenant is ***a grave sin***, and its perpetrator will be disgraced before all mankind on the Day of Resurrection:

HADITH — SAHIH AL-BUKHARI, NO. 3188

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ لِكُلِّ غَادِرٍ لِوَاءٌ يُنْصَبُ لِغَدْرَتِهِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما narrated that the Prophet ﷺ said: **"Every betrayer will have a banner set up for him on the Day of Resurrection because of his betrayal."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jizyah and Truces, Chapter: The Sin of the Betrayer, Hadith No. 3188; also Muslim No. 1735.

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:3188

LESSONS FROM THIS HADITH

In Arab times, banners were set up in the marketplace to announce things. This Hadith depicts the betrayer whose wrong is announced ***before all creation***. Scholars explain that this prohibition of treachery covers covenants with non-Muslims too — which is why the Messenger of Allah ﷺ never initiated betrayal against Quraysh, though they were enemies.

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THE PLEA OF ʻAMR IBN SALIM

News of the attack quickly reached Madinah. Khuzaʻah did not wait long to seek help from their ally.

SIRAH NOTE: "O MY LORD, I CALL UPON MUHAMMAD…"

Ibn Ishaq relates that ***ʻAmr ibn Salim al-Khuzaʻi*** rode to Madinah and stood before the Messenger of Allah ﷺ, who was sitting in the mosque, and recited a long poem. The meaning of its opening verses: ***"O my Lord,***

I call upon Muhammad — (reminding him of) our alliance and his father's alliance of old… Quraysh have broken their promise to you, and violated your firm covenant… They attacked us at al-Watir while we slept, and killed us while we bowed and prostrated."

The Messenger of Allah ﷺ said: ***"You shall be helped, O ʻAmr ibn Salim."*** Then a cloud appeared in the sky, and he said: "This cloud brings help for Banu Kaʻb (Khuzaʻah)."

This report is ***well known in the sirah books***, and Hadith scholars discuss its chain; some routes have been graded hasan by certain scholars with the support of other narrations.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

al-Bayhaqi, Dala'il an-Nubuwwah.

The phrase ***"while we bowed and prostrated"*** shows that some of the victims were ***Muslims***. So the attack was not merely a breach of treaty, but an assault on Muslim blood.

After ʻAmr came ***Budayl ibn Warqaʼ*** with some men of Khuzaʻah, recounting what had befallen them and how Quraysh had helped Banu Bakr. The Messenger of Allah ﷺ listened carefully — and from that moment, the decision was made.

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ABU SUFYAN IN MADINAH

Quraysh soon realised their mistake. They sent their leader, ***Abu Sufyan ibn Harb***, to Madinah to ***renew and extend*** the treaty before the Messenger of Allah ﷺ could act.

SIRAH NOTE: THE FOLDED MATTRESS

Ibn Ishaq relates that Abu Sufyan first entered the house of his own daughter, ***Umm Habibah*** رضى الله عنها, the wife of the Messenger of Allah ﷺ. When he was about to sit on the Prophet's ﷺ mattress, Umm Habibah quickly folded it up. Abu Sufyan asked: "My daughter, do you think this mattress too good for me, or me too good for it?" She replied: ***"This is the mattress of the Messenger of Allah ﷺ, and you are an idolater."***

Then Abu Sufyan went to the Messenger of Allah ﷺ, but he gave no reply. He went to Abu Bakr, 'Umar, 'Ali and Fatimah رضي الله عنهم asking them to intercede — all refused. 'Umar said: "By Allah, if I had nothing but ants, I would fight you with them." Finally Abu Sufyan stood in the mosque and unilaterally declared protection among the people, then returned to Makkah empty-handed.

This story is ***a sirah report*** without a connected chain, but it is very well known among historians.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The story of Umm Habibah teaches ***loyalty of faith*** that rises above blood ties. She remained a daughter who respected her father, but ***did not sacrifice*** the honour of the Messenger of Allah ﷺ for his sake. A few days later, her father himself embraced Islam at Marr az-Zahran.

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UMM HABIBAH: A BRIDE FROM ABYSSINIA

The story of the folded mattress introduces us to a remarkable woman: ***Umm Habibah Ramlah bint Abi Sufyan*** رضى الله عنها, Mother of the Believers. She was the daughter of the leader of Islam's enemies, yet she was among ***the earliest*** to embrace Islam in Makkah.

SIRAH NOTE: A BRIDE FROM ABYSSINIA

Umm Habibah emigrated to ***Abyssinia*** with her husband, 'Ubaydullah ibn Jahsh. There her husband left Islam and became a Christian, then died, leaving Umm Habibah alone with her daughter Habibah in a foreign land. She remained firm upon Islam.

The Messenger of Allah ﷺ then proposed to her from Madinah. ***King an-Najashi*** married her to him on his behalf and paid her dowry of four thousand dirhams, then sent her to the Messenger of Allah ﷺ with Shurahbil ibn Hasanah. This marriage and the Negus's dowry are narrated in Sunan Abi Dawud 2107 (graded sahih by al-Albani); the details about her husband are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, al-Isabah — biography of Umm Habibah bint Abi Sufyan.

Umm Habibah was also ***a narrator of Hadith***. Among the Hadith she narrated is one about the regular sunnah prayers: ***"Whoever prays twelve rak'ahs in a day and night, a house will be built for him in Paradise."*** Then she said: ***"I have never abandoned them since I heard it from the Messenger of Allah ﷺ."*** (Sahih Muslim 728)

When her father, Abu Sufyan, died years later — as a Muslim — Umm Habibah applied perfume on the third day and said she had heard the Messenger of Allah ﷺ say that a believing woman may not mourn more than three days except for her husband (Sahih al-Bukhari 1280). Love for her father remained, but ***the Shari'ah came first***.

The lesson: ***a person's faith is not determined by their family***. Umm Habibah was the daughter of the idolaters' leader, the wife of a man who apostatised, and alone in a foreign land — yet Allah honoured her as ***a Mother of the Believers***. And her hope for her father was finally fulfilled: Abu Sufyan embraced Islam in the year of the Conquest.

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KEEPING FAITH, ANSWERING BETRAYAL

Before going to the field, it is important to understand ***Islam's principles*** in dealing with treaties. Islam does not permit Muslims to break a treaty at will, even with an enemy.

Allah says: ***"do not break oaths after their confirmation"*** (An-Nahl 16:91) — Tafsir Ibn Kathir 16:91.

And when betrayal is feared from the other side, Islam teaches transparency: ***"throw [their treaty] back to them, [putting you] on equal terms"*** (Al-Anfal 8:58) — Tafsir Ibn Kathir 8:58.

In the case of the Conquest of Makkah, the situation was different: Quraysh ***themselves had broken*** the treaty by helping an attack on the Prophet's ﷺ allies. So the treaty was void from their side, and the Messenger of Allah ﷺ was no longer bound by it. Ibn al-Qayyim explains in Zad al-Ma'ad that when a party breaks a treaty, or helps those who fight our allies, the treaty becomes void without needing to be formally repudiated.

The lesson: Islam is a religion that ***honours its word***. The victory of the Conquest of Makkah was not built on betrayal, but on ***justice*** — Quraysh reaped what they themselves had sown.

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PREPARING IN SECRET

The Messenger of Allah ﷺ began preparing to set out, but ***without announcing his destination*** to the people. He wanted to reach Makkah before Quraysh could prepare, so that bloodshed could be avoided as far as possible. He said:

HADITH — SAHIH AL-BUKHARI, NO. 3030

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم الْحَرْبُ خُدْعَةٌ.

TRANSLATION:

Jabir ibn 'Abdillah رضى الله عنهما said: The Prophet ﷺ said: **"War is deception (strategy)."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: War Is Deception, Hadith No. 3030; also Muslim No. 1739.

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:3030

LESSONS FROM THIS HADITH

"War is deception" means that strategy, secrecy and stratagem in war are permitted — not the breaking of covenants. Scholars distinguish between ***khud'ah*** (a lawful wartime ruse) and ***ghadr*** (breaking one's word), which is forbidden. Whenever the Messenger of Allah ﷺ intended a campaign, he would usually ***conceal his destination*** by alluding to another (Sahih al-Bukhari 2947).

SIRAH NOTE: A PRAYER FOR SECRECY

Ibn Ishaq relates that the Messenger of Allah ﷺ prayed: ***"O Allah, keep spies and news from Quraysh, until we take them by surprise in their land."*** The sirah books also mention that he sent a small force under ***Abu Qatadah*** to Batn Idam, in another direction, so that people would think his aim was not Makkah.

Both are ***sirah reports***. The authentic Hadith supporting the general principle are "war is deception" and his practice of concealing his destination.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Ibn Sa'd, at-Tabaqat al-Kubra (the expedition of Abu Qatadah to Batn Idam).

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The lesson for us: secrecy in a just cause is not deceit, but wisdom. Plans that are announced too early are often defeated before they begin. The Messenger of Allah ﷺ combined careful planning, discretion and prayer, then placed his trust in Allah. Planning and tawakkul are not opposites; together they are the way of the Prophets.

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THE PROPHET'S ﷺ ETHICS OF WAR

The Messenger of Allah ﷺ was preparing the largest army in Arab history up to that time. But this was not an army free to do as it pleased. It was bound by ***the ethics of war*** taught by Allah and His Messenger. Allah says:

"Fight in the way of Allah those who fight you but do not transgress" (Al-Baqarah 2:190) — Tafsir Ibn Kathir 2:190.

Buraydah رضى الله عنه narrated that whenever the Messenger of Allah ﷺ appointed a commander over an army, he would advise him to fear Allah and to treat the men under him well, then say: ***"Fight in the name of Allah, in the way of Allah… Fight, but do not steal from the spoils, do not betray, do not mutilate, and do not kill a child."*** (Sahih Muslim 1731)

Ibn 'Umar رضى الله عنهما narrated that a woman was found killed in one of the battles, and the Messenger of Allah ﷺ ***forbade the killing of women and children*** (Sahih al-Bukhari 3015). Islam established the protection of civilians in war fourteen centuries before the modern conventions.

Even hatred of an enemy may not stand in the way of justice: ***"do not let the hatred of a people prevent you from being just"*** (Al-Ma'idah 5:8) — Tafsir Ibn Kathir 5:8.

These principles explain why the Conquest of Makkah became the opening of a city ***almost without bloodshed***. The Prophet's ﷺ aim was not revenge against the city that had expelled him, but ***opening the hearts*** of its people to Islam. The secrecy, the campfires at Marr az-Zahran and the offer of safety were all meant to avoid fighting, not to seek it.

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THE LETTER IN THE BRAID

The secret was nearly revealed — not by an enemy, but by ***a Companion of Badr***. Hatib ibn Abi Balta'ah wrote a letter to Quraysh telling them of the Prophet's ﷺ preparations, and gave it to a woman to carry to Makkah. But Allah informed His Messenger:

HADITH — SAHIH AL-BUKHARI, NO. 4274

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ، يَقُولُ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوا مِنْهَا. قَالَ فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ قُلْنَا لَهَا أَخْرِجِي الْكِتَابَ. قَالَتْ مَا مَعِي كِتَابٌ. فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ، قَالَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَا حَاطِبُ مَا هَذَا. قَالَ يَا رَسُولَ اللَّهِ لاَ تَعْجَلْ عَلَىَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ ـ يَقُولُ كُنْتُ حَلِيفًا وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا ـ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ، يَحْمُونَ أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي، وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَا إِنَّهُ قَدْ صَدَقَكُمْ. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى مَنْ شَهِدَ بَدْرًا قَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ. فَأَنْزَلَ اللَّهُ السُّورَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ} إِلَى قَوْلِهِ {فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ}.

TRANSLATION:

'Ali رضى الله عنه said: The Messenger of Allah ﷺ sent me, az-Zubayr and al-Miqdad, and said: **"Go until you reach Rawdat Khakh, for there is a woman in a howdah carrying a letter. Take it from her."** So we set off, our horses racing, until we reached the Rawdah, and there was the woman. We said: "Bring out the letter!" She said: "I have no letter." We said: "Bring out the letter, or we will remove your clothes." So she took it out

of her braid, and we brought it to the Messenger of Allah ﷺ. It was from ***Hatib ibn Abi Balta'ah*** to some of the idolaters of Makkah, informing them of some of the affairs of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: **"O Hatib, what is this?"** He said: "O Messenger of Allah, do not be hasty with me. I was a man attached to Quraysh as an ally, not one of their own. The Emigrants with you have relatives in Makkah who protect their families and property. Since I have no blood ties with them, I wished to do them a favour so that they would protect my relatives. ***I did not do it out of disbelief, nor apostasy from my religion, nor contentment with disbelief after Islam.***" The Messenger of Allah ﷺ said: **"He has told you the truth."**

'Umar said: "O Messenger of Allah, let me strike the neck of this hypocrite." He said: **"He took part in Badr. And what tells you? Perhaps Allah looked at the people of Badr and said: Do whatever you wish, for I have forgiven you."** Then Allah revealed the surah: *"O you who have believed, do not take My enemies and your enemies as allies…"* up to His words *"…has certainly strayed from the soundness of the way."*

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from al-Hasan ibn Muhammad ibn al-Hanafiyyah, from 'Ubaydullah ibn Abi Rafi', from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Conquest, Hadith No. 4274; also Nos. 3007, 3983 and 4890; and Muslim No. 2494.

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:4274

LESSONS FROM THIS HADITH

This Hadith contains ***a miracle***: the Messenger of Allah ﷺ knew where the woman was, her mount and the letter she carried, without any spy. In another narration 'Ali said: ***"The Messenger of Allah ﷺ did not lie to us"*** (Sahih al-Bukhari 3983) — complete certainty in his words.

Note also ***the justice of the Messenger of Allah ﷺ***. He did not punish Hatib at once, but first asked: ***"O Hatib, what is this?"*** He heard his reason, accepted his truthfulness, and declined 'Umar's suggestion. A leader does not punish before understanding.

Notice too the role of 'Ali, az-Zubayr and al-Miqdad رضي الله عنهم. They were sent at once, rode hard, and did not give up when the woman denied having a letter, for they trusted the word of the Messenger of Allah ﷺ more than her denial. Their firmness saved the secrecy of the whole campaign, and with it many lives on both sides.

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WHO WAS HATIB IBN ABI BALTA'AH?

Who was Hatib ibn Abi Balta'ah رضى الله عنه? He was not a hypocrite, but a Companion with ***great service*** to Islam.

SIRAH NOTE: HATIB'S LIFE

Hatib came from the tribe of Lakhm and was ***an ally of Banu Asad ibn 'Abd al-'Uzza*** in Makkah. He was among the early Muslims, emigrated to Madinah, and ***took part in Badr*** and Hudaybiyah. He was also ***the Prophet's ﷺ envoy to al-Muqawqis***, ruler of Egypt (Book 17), who brought back gifts including Mariyah al-Qibtiyyah.

His wife and children were still in Makkah with no kinsmen to protect them. This is what drove him to write the letter — ***fear for his family***, not doubt in his religion. He died in Madinah in 30 AH.

REFERENCES:

Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah — biography of Hatib ibn Abi Balta'ah.
Wikipedia, "Hatib ibn Abi Balta'a". https://en.wikipedia.org/wiki/Hatib_ibn_Abi_Balta%27a

Hatib's story shows that ***good people can also err***, especially when love for family overrides judgement. Islam does not deny that love, but places it beneath love for Allah and His Messenger.

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SURAT AL-MUMTAHANAH

The Hatib incident was the occasion for the revelation of the opening of ***Surat al-Mumtahanah***, as stated in 'Ali's Hadith above. Its first verse begins:

"O you who have believed, do not take My enemies and your enemies as allies" (Al-Mumtahanah 60:1) — Tafsir Ibn Kathir 60:1.

Ibn Kathir explains that this verse was revealed concerning Hatib, and that Allah still addressed him as ***"you who have believed"*** — a sign that his act did not take him out of faith, though it was a grave mistake. The verse also reminds us that enemies who expelled the Messenger and the believers are not fit to receive affection and secrets.

Yet the same surah affirms justice towards non-Muslims who are not hostile: ***"Allah does not forbid you from those who do not fight you because of religion"*** (Al-Mumtahanah 60:8) — Tafsir Ibn Kathir 60:8.

These two verses give ***balance***: loyalty to the community and not leaking its secrets to enemies at war with it, while still being ***good and just*** to anyone who is not hostile to Islam.

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THE PEOPLE OF BADR AND THE DOOR OF FORGIVENESS

'Umar رضى الله عنه saw Hatib's act as treachery deserving death. But the Messenger of Allah ﷺ looked at Hatib's ***whole life***, not a single mistake. Jabir رضى الله عنه narrates another incident that confirms Hatib's standing:

HADITH — SAHIH MUSLIM, NO. 2495

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عَبْدًا، لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَشْكُو حَاطِبًا فَقَالَ يَا رَسُولَ اللَّهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَذَبْتَ لاَ يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ.

TRANSLATION:

Jabir رضى الله عنه narrated that a slave of Hatib came to the Messenger of Allah ﷺ complaining about Hatib, and said: "O Messenger of Allah, Hatib will surely enter the Fire." The Messenger of Allah ﷺ said: **"You have lied. He will not enter it,** *for he took part in Badr and al-Hudaybiyah.***"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd; and from Muhammad ibn Rumh, from al-Layth ibn Sa'd, from Abu az-Zubayr, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Virtues of the Companions, Chapter on the Virtues of Hatib ibn Abi Balta'ah and the People of Badr, Hadith No. 2495.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2495

LESSONS FROM THIS HADITH

Scholars explain that the words ***"Do whatever you wish, for I have forgiven you"*** are not permission to sin, but ***glad tidings*** that the people of Badr will be granted repentance and forgiveness. In the narration of Sahih al-Bukhari 3983, when 'Umar heard these words, ***his tears flowed*** and he said: "Allah and His Messenger know best."

A great lesson from this story: ***great good can cover a mistake***. Allah says that good deeds erase bad deeds (Hud 11:114). We too should judge our brothers by looking at ***their record of good***, not condemn them for a single mistake.

This is also why the scholars of Ahl as-Sunnah speak of the Companions with respect and restraint. Each of them was human and could err, as Hatib did, but Allah and His Messenger ﷺ honoured them for their

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sacrifices, and the Qur'an declares that Allah is pleased with them. We learn from their mistakes with humility, and we remember their virtues with gratitude.

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TEN THOUSAND IN RAMADAN

In ***Ramadan 8 AH***, the Messenger of Allah ﷺ left Madinah with the largest army Arabia had yet seen:

HADITH — SAHIH AL-BUKHARI, NO. 4276

حَدَّثَنِي مَحْمُودٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي مَعْمَرٌ، قَالَ أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، ومعه عَشَرَةُ آلاَفٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ حَتَّى بَلَغَ الْكَدِيدَ ـ وَهْوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ ـ أَفْطَرَ وَأَفْطَرُوا. قَالَ الزُّهْرِيُّ وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم الآخِرُ فَالآخِرُ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما narrated that the Prophet ﷺ set out from Madinah in Ramadan ***with ten thousand men***, eight and a half years after he had come to Madinah. He and the Muslims with him travelled towards Makkah. He was fasting and they were fasting, until when they reached ***al-Kadid*** — a watering place between ‘Usfan and Qudayd — he broke his fast and they broke theirs. (Az-Zuhri said:) What is taken (as the ruling) is the last action of the Messenger of Allah ﷺ.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from ‘Abd ar-Razzaq, from Ma‘mar ibn Rashid, from az-Zuhri, from ‘Ubaydullah ibn ‘Abdillah ibn ‘Utbah, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Conquest in Ramadan, Hadith No. 4276; also Nos. 4275 and 1944.

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:4276

LESSONS FROM THIS HADITH

Ten thousand men — more than seven times the number at Hudaybiyah two years earlier. Besides the Muhajirun and Ansar came tribes such as ***Muzaynah, Juhaynah, Aslam, Ghifar, Sulaym and Khuza‘ah***. The sirah books state that he set out on ***10 Ramadan***, and appointed ***Abu Ruhm Kulthum ibn Husayn al-Ghifari*** as his deputy in Madinah.

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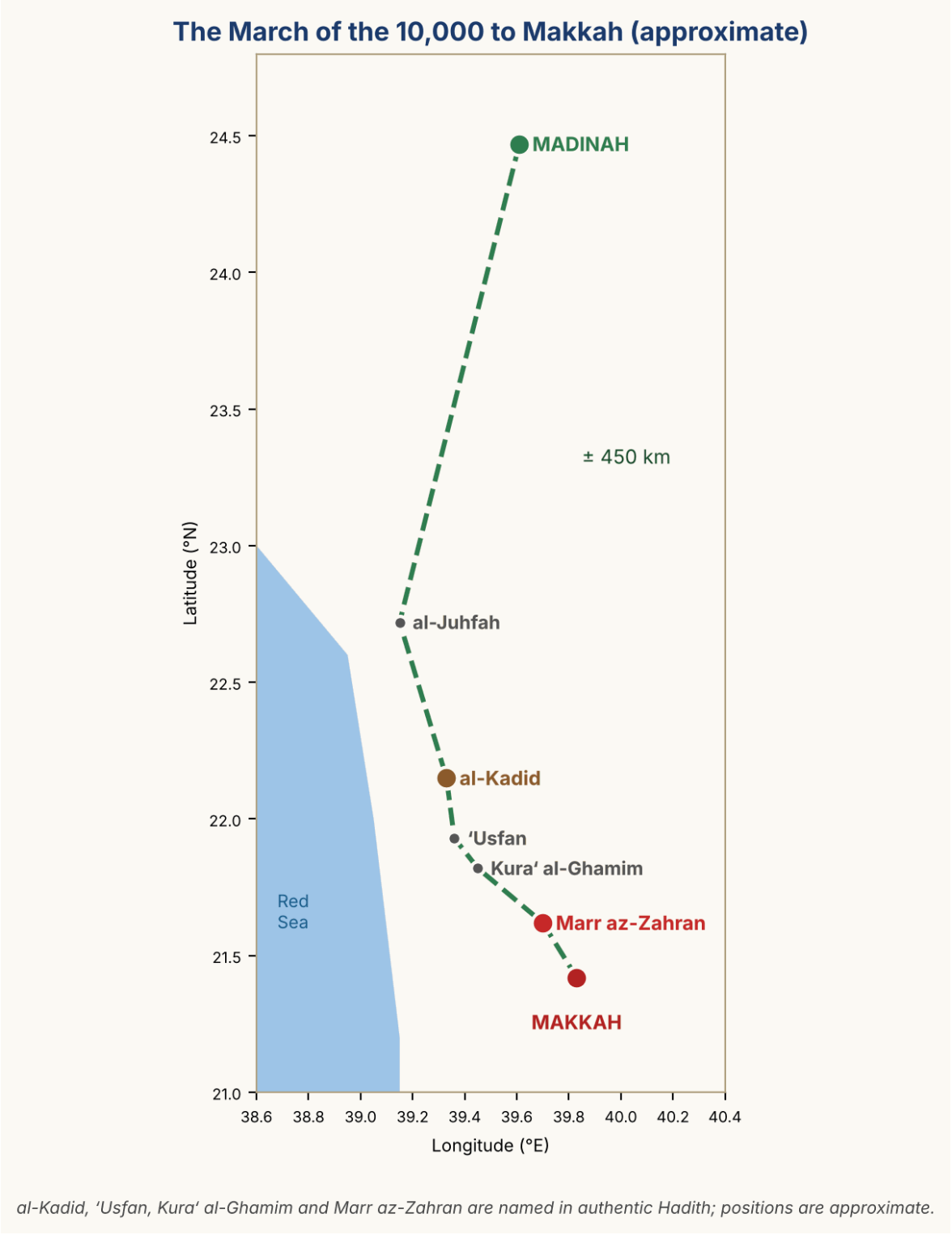


Figure 4: The march of the ten thousand to Makkah (approximate).

The distance from Madinah to Makkah is about ***450 km***. The army moved through al-Juhfah, Qudayd, al-Kadid and 'Usfan, as far as ***Marr az-Zahran*** — a broad valley about 20 km north of Makkah, known today as Wadi Fatimah and the al-Jumum area.

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FASTING ON A JOURNEY

The journey took place in ***Ramadan***. The Messenger of Allah ﷺ and the Companions fasted at first. Jabir ibn 'Abdillah رضى الله عنهما recounts what happened at Kura' al-Ghamim:

HADITH — SAHIH MUSLIM, NO. 1114

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ - حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ ثُمَّ شَرِبَ فَقِيلَ لَهُ بَعْدَ ذَلِكَ إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ أُولَئِكَ الْعُصَاةُ أُولَئِكَ الْعُصَاةُ.

TRANSLATION:

Jabir ibn 'Abdillah رضى الله عنهما narrated that the Messenger of Allah ﷺ set out for Makkah in the year of the Conquest in Ramadan. He fasted until he reached ***Kura' al-Ghamim***, and the people fasted too. Then he called for a cup of water and raised it until the people saw it, and then he drank. Afterwards he was told: "Some people are still fasting." He said: **"Those are the disobedient ones, those are the disobedient ones."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab ibn 'Abd al-Majid ath-Thaqafi, from Ja'far as-Sadiq ibn Muhammad, from his father Muhammad al-Baqir, from Jabir ibn 'Abdillah رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Fasting, Chapter: Fasting or Not Fasting in Ramadan Is Permissible for the Traveller, Hadith No. 1114a.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1114a

LESSONS FROM THIS HADITH

Why did he call those who kept fasting ***"the disobedient ones"***? Imam an-Nawawi explains: because he had ***ordered*** them to break the fast to strengthen themselves for the enemy, yet they kept fasting. Normally, a traveller may choose; but when the leader orders breaking the fast for the needs of war, ***obedience comes first***.

This concession rests on Allah's words: ***"Allah intends for you ease and does not intend for you hardship"*** (Al-Baqarah 2:185) — Tafsir Ibn Kathir 2:185.

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"WHOEVER WISHES MAY FAST"

Ibn 'Abbas رضى الله عنهما recounts the same event from another angle, and draws out its ruling:

HADITH — SAHIH AL-BUKHARI, NO. 4279

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَافَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَارًا، لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ. قَالَ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

TRANSLATION:

Tawus narrated that Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ travelled in Ramadan and fasted until he reached 'Usfan. Then he called for a vessel of water and drank it in the daytime ***so that the people could see him***, and he did not fast until he reached Makkah. Ibn 'Abbas said: **"The Messenger of Allah ﷺ fasted (on journeys) and also broke his fast; so whoever wishes may fast, and whoever wishes may break the fast."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdillah al-Madini, from Jarir ibn 'Abd al-Hamid, from Mansur ibn al-Mu'tamir, from Mujahid ibn Jabr, from Tawus ibn Kaysan, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: The Conquest in Ramadan, Hadith No. 4279.

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:4279

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ drank ***in front of the people*** in the daytime so they would feel free to follow him. This is leadership by ***example***: a leader does not merely permit a concession, but shows it himself so that followers do not feel guilty taking it.

Ibn 'Abbas's conclusion — ***"whoever wishes may fast, and whoever wishes may break the fast"*** — became the basis of the fiqh ruling: a traveller may break the Ramadan fast and make it up on other days. If fasting is not burdensome, it may be continued; if it is burdensome or weakens one for an important task, breaking it is better.

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RAMADAN: THE MONTH OF VICTORY

It is no coincidence that the two greatest victories of the sirah took place in ***Ramadan***: ***the Battle of Badr*** on 17 Ramadan 2 AH, and ***the Conquest of Makkah*** in Ramadan 8 AH. The month in which the Qur'an was revealed is the month in which Allah pours out His help.

MATTER	BADR AND THE CONQUEST
Month	Both in Ramadan
Army size	313 → 10,000
Situation	Weak and few → strong and many
Outcome	"The Day of Criterion" → Makkah opened
The Prophet's ﷺ attitude	Earnest prayer → humility and forgiveness

Ramadan teaches ***patience, piety and discipline***. An army that fasts, marches under the burning sun, and obeys when told to break the fast — that is an army shaped by Ramadan. For us today, Ramadan is a chance to "open" our own hearts from the idols of desire.

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RETURNING TO THE PLACE OF RETURN

Eight years earlier, the Messenger of Allah ﷺ had left Makkah by night as ***a hunted man***, hiding in the Cave of Thawr with Abu Bakr رضى الله عنه (Book 7). Now he was returning as the leader of ten thousand. Allah had promised this return from the start:

"Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return" (Al-Qasas 28:85) — Tafsir Ibn Kathir 28:85.

Ibn 'Abbas رضى الله عنهما interpreted ***"a place of return"*** (ma'ad) in this verse as ***Makkah*** (Sahih al-Bukhari 4773). Ibn Kathir mentions that some scholars held this verse was revealed during the Hijrah journey, when the Prophet ﷺ longed for Makkah. The promise was fulfilled eight years later, in Ramadan 8 AH.

The Prophet's ﷺ love for Makkah is captured in his words as he stood at al-Hazwarah, a market in Makkah: ***"By Allah, you are the best of Allah's land and the most beloved of Allah's land to Allah. Had I not been driven out of you, I would never have left."*** (Jami' at-Tirmidhi 3925, graded hasan sahih by at-Tirmidhi.)

The lesson: ***Allah's promise is always kept***, even when its time seems far off. One driven out for upholding the truth loses nothing; Allah will return to him what he loves, in a nobler way. And when Allah returned him, he did not come back with vengeance, but with ***forgiveness***.

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IBRAHIM'S PRAYER FOR THE SANCTUARY

Makkah is no ordinary city. It is a city built upon ***the prayer of the Prophet Ibrahim***, peace be upon him, and within it stands the first house of worship established for mankind:

"Indeed, the first House [of worship] established for mankind was that at Makkah" (Al 'Imran 3:96) — Tafsir Ibn Kathir 3:96.

When he left his wife and his son Isma'il in that barren valley, the Prophet Ibrahim prayed: ***"My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols"*** (Ibrahim 14:35) — Tafsir Ibn Kathir 14:35.

See the irony of history. Ibrahim prayed that Makkah be ***secure*** and his descendants ***kept from idols***. Yet centuries later, the Ka'bah he built was surrounded by ***360 idols***, and his own descendants — Quraysh — became their custodians. Even the land meant to be secure had been defiled by the attack on Khuza'ah inside the Sanctuary.

Ibrahim also prayed that the Ka'bah be a centre of worship: ***"our Lord, that they may establish prayer"*** (Ibrahim 14:37) — Tafsir Ibn Kathir 14:37.

The Messenger of Allah ﷺ is ***the answer to Ibrahim's prayer*** — he himself said that he was the prayer of his father Ibrahim (narrated by Ahmad). The Conquest of Makkah was the moment that prayer was fully answered: the Ka'bah cleansed of idols, the Sanctuary made secure again, and prayer established around the House of Allah. That story will be told in Book 21.

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AL-'ABBAS EMIGRATES

On the way, several moving meetings took place. The first was with the Prophet's ﷺ own uncle, ***al-'Abbas ibn 'Abd al-Muttalib*** رضى الله عنه.

SIRAH NOTE: THE MEETING AT AL-JUHFAH

The sirah authors mention that al-'Abbas left Makkah with his family to ***emigrate*** to Madinah, and met the Messenger of Allah ﷺ at ***al-Juhfah*** (some reports say Dhu al-Hulayfah). The Prophet ﷺ had his family sent on to Madinah, while al-'Abbas himself joined the army heading for Makkah. He was thus ***the last emigrant*** before the opening of Makkah.

Some scholars hold that al-'Abbas had long been a secret Muslim, remaining in Makkah to send news to the Messenger of Allah ﷺ. This is ***a historians' view*** under discussion; what is certain is that he declared his Islam before the Conquest.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, al-Isabah — biography of al-'Abbas ibn 'Abd al-Muttalib.

Al-'Abbas's presence mattered greatly, for he had ***high standing*** among Quraysh and was an old friend of Abu Sufyan. Soon he would become the bridge between Abu Sufyan and the Messenger of Allah ﷺ at Marr az-Zahran. Allah sets every piece of the story in its place.

The lesson: ***the door of emigration and repentance*** stays open until the last moment. Al-'Abbas came at the final hour, yet he was welcomed and honoured. The Messenger of Allah ﷺ greatly respected him, and said that a man's uncle is like his father (Sahih Muslim 983).

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TWO RELATIVES WHO ONCE CAUSED HARM

The second meeting was more touching still. Two Qurashi men who had once been ***among the fiercest in hurting*** the Messenger of Allah ﷺ came to embrace Islam: his cousin ***Abu Sufyan ibn al-Harith*** ibn ‘Abd al-Muttalib, and ***‘Abdullah ibn Abi Umayyah***, the brother of Umm Salamah رضى الله عنها.

SIRAH NOTE: AT NIQ AL-‘UQAB

Ibn Ishaq relates that the two met the Messenger of Allah ﷺ at ***Niq al-‘Uqab***, between Makkah and Madinah, but he at first declined to receive them because of the severity of their past harm — Abu Sufyan ibn al-Harith had mocked him in verse for years. Umm Salamah pleaded: “O Messenger of Allah, your cousin and your brother-in-law!”

It is reported that ‘Ali ibn Abi Talib رضى الله عنه advised Abu Sufyan ibn al-Harith: “Go to the Messenger of Allah ﷺ from the front, and say to him what Yusuf’s brothers said to Yusuf, for he does not like anyone to speak better than he does.” He did so, and the Messenger of Allah ﷺ answered with Yusuf’s answer, peace be upon him. Both embraced Islam, and Abu Sufyan ibn al-Harith later ***stood firm beside the Messenger of Allah ﷺ at Hunayn***.

This story is ***a sirah report***; Abu Sufyan ibn al-Harith’s steadfastness at Hunayn is authentic in Sahih Muslim 1775.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The words of Yusuf’s brothers: ***“By Allah, certainly has Allah preferred you over us”*** (Yusuf 12:91) — Tafsir Ibn Kathir 12:91.

And Yusuf’s reply — repeated by the Messenger of Allah ﷺ: ***“No blame will there be upon you today”*** (Yusuf 12:92) — Tafsir Ibn Kathir 12:92.

The same words — ***“no blame will there be upon you today”*** — would, according to sirah reports, be repeated by the Messenger of Allah ﷺ to all the people of Makkah on the day of the opening (Book 21).

His forgiveness began with his own kin.

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THE FIRES AT MARR AZ-ZAHRAN

The Muslim army camped at ***Marr az-Zahran***, about a day's journey from Makkah, and Quraysh still knew nothing of it. The Messenger of Allah ﷺ ordered every group to light a fire, until the valley was filled with ***thousands of campfires***. 'Urwah ibn az-Zubayr relates what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4280

حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ لَمَّا سَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَبَلَغَ ذَلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ مَا هَذِهِ لَكَأَنَّهَا نِيرَانُ عَرَفَةَ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ نِيرَانُ بَنِي عَمْرٍو. فَقَالَ أَبُو سُفْيَانَ عَمْرٌو أَقَلُّ مِنْ ذَلِكَ. فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ احْبِسْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْخَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ. فَحَبَسَهُ الْعَبَّاسُ، فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صلى الله عليه وسلم تَمُرُّ كَتِيبَةً كَتِيبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ قَالَ يَا عَبَّاسُ مَنْ هَذِهِ قَالَ هَذِهِ غِفَارُ. قَالَ مَا لِي وَلِغِفَارَ ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَيْمٍ، فَقَالَ مِثْلَ ذَلِكَ، وَمَرَّتْ سُلَيْمٌ، فَقَالَ مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا، قَالَ مَنْ هَذِهِ قَالَ هَؤُلاَءِ الأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ. فَقَالَ سَعْدُ بْنُ عُبَادَةَ يَا أَبَا سُفْيَانَ الْيَوْمَ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهْىَ أَقَلُّ الْكَتَائِبِ، فِيهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ صلى الله عليه وسلم مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَبِي سُفْيَانَ قَالَ أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ قَالَ مَا قَالَ. قَالَ كَذَا وَكَذَا. فَقَالَ كَذَبَ سَعْدٌ، وَلَكِنْ هَذَا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ. قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُرْكَزَ رَايَتُهُ بِالْحَجُونِ. قَالَ عُرْوَةُ وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ

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بْنِ الْعَوَّامِ يَا أَبَا عَبْدِ اللَّهِ، هَا هُنَا أَمَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَرْكُزَ الرَّايَةَ، قَالَ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ كُدَا، فَقُتِلَ مِنْ خَيْلِ خَالِدٍ يَوْمَئِذٍ رَجُلاَنِ حُبَيْشُ بْنُ الأَشْعَرِ وَكُرْزُ بْنُ جَابِرٍ الْفِهْرِيُّ.

TRANSLATION:

Hisham narrated from his father (‘Urwah): When the Messenger of Allah ﷺ set out in the year of the Conquest and the news reached Quraysh, ***Abu Sufyan ibn Harb, Hakim ibn Hizam and Budayl ibn Warqa’*** went out seeking news of the Messenger of Allah ﷺ. They travelled until they came to ***Marr az-Zahran***, and there they saw ***fires like the fires of ‘Arafah***. Abu Sufyan said: “What is this? It looks like the fires of ‘Arafah.” Budayl ibn Warqa’ said: “These are the fires of Banu ‘Amr (Khuza‘ah).” Abu Sufyan said: “Banu ‘Amr are fewer than that.” Some of the guards of the Messenger of Allah ﷺ saw them, caught up with them, seized them and brought them to the Messenger of Allah ﷺ. ***Then Abu Sufyan embraced Islam.*** When he moved on, he said to al-‘Abbas: **“Hold Abu Sufyan at the narrow pass where the horses crowd, so that he may see the Muslims.”** So al-‘Abbas held him, and the tribes with the Prophet ﷺ passed before Abu Sufyan, battalion after battalion. A battalion passed and he asked: “O ‘Abbas, who are these?” He said: “Ghifar.” He said: “What have I to do with Ghifar?” Then Juhaynah passed, and he said the same; then Sa‘d ibn Hudhaym, and he said the same; and Sulaym, and he said the same. Then came a battalion the like of which he had never seen. He asked: “Who are these?” He said: “These are the Ansar, led by Sa‘d ibn ‘Ubadah, who holds the banner.” Sa‘d ibn ‘Ubadah said: “O Abu Sufyan, ***today is the day of slaughter; today the Ka‘bah is made lawful.***” Abu Sufyan said: “O ‘Abbas, what a fine day of protection!” Then came a battalion — the smallest of them — in which were the Messenger of Allah ﷺ and his Companions, and the banner of the Prophet ﷺ was with az-Zubayr ibn al-‘Awwam. When the Messenger of Allah ﷺ passed Abu Sufyan, he said: “Do you not know what Sa‘d ibn ‘Ubadah said?” He asked: “What did he say?” He said: “He said such-and-such.” He said: **“Sa‘d was mistaken.** *Rather, this is a day on which Allah will honour the Ka‘bah, and a day on which the Ka‘bah will be clothed.*” The Messenger of Allah ﷺ ordered that his banner be planted at al-Hajun. ‘Urwah said: Nafi‘ ibn Jubayr ibn Mut‘im told me: I heard al-‘Abbas say to az-Zubayr: “O Abu ‘Abdillah, here is where the Messenger of Allah ﷺ ordered you to plant the banner.” That day the Messenger of Allah ﷺ ordered Khalid ibn al-Walid to enter from the upper part of Makkah through Kada’, while the Prophet ﷺ entered through Kuda. Two men of Khalid’s cavalry were killed that day: Hubaysh ibn al-Ash‘ar and Kurz ibn Jabir al-Fihri.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ubayd ibn Isma‘il, from Abu Usamah Hammad ibn Usamah, from Hisham ibn ‘Urwah, from his father ‘Urwah ibn az-Zubayr (mursal); and ‘Urwah said: Nafi‘ ibn Jubayr ibn Mut‘im told me, from al-‘Abbas ibn ‘Abd al-Muttalib رضى الله عنه.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: Where the Prophet ﷺ Planted the Banner on the Day of the Conquest, Hadith No. 4280.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars. Its opening part is a mursal report of 'Urwah, accepted by al-Bukhari because it is supported by other narrations.

Source: https://sunnah.com/bukhari:4280

LESSONS FROM THIS HADITH

Abu Sufyan compared the fires to ***the fires of 'Arafah*** — the fires of pilgrims filling the valley of 'Arafah in the Hajj season. That was the only comparison he could imagine for such a sea of fire. This strategy aimed to ***overawe*** Quraysh into surrendering without a fight — and so save lives on both sides.

Note also Budayl ibn Warqa's words: "These are the fires of Banu 'Amr (Khuza'ah)." He was himself a Khuza'i — yet he did not know that his people were now part of an army of ten thousand. The Prophet's ﷺ secrecy had truly succeeded.

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ABU SUFYAN EMBRACES ISLAM

Al-Bukhari's Hadith says briefly: ***"then Abu Sufyan embraced Islam."*** The books of sirah detail that decisive night.

> **SIRAH NOTE: THE NIGHT IN THE PROPHET'S ﷺ TENT**
>
> Ibn Ishaq relates that al-'Abbas rode the Prophet's ﷺ ***white mule*** towards Makkah, hoping to find someone who could tell Quraysh to come and seek safety. He heard Abu Sufyan's voice, and took him on the back of his mount to the Prophet's ﷺ tent. As they passed 'Umar's tent, 'Umar recognised Abu Sufyan and hurried to ask permission to kill him; al-'Abbas in turn asked protection for him.
>
> The Messenger of Allah ﷺ said to al-'Abbas: "Take him to your tent, and bring him to me in the morning." In the morning he asked: ***"Woe to you, O Abu Sufyan, has the time not come for you to know that there is no god but Allah?"*** Abu Sufyan replied: "If there were another god with Allah, he would have helped me." Then he asked him about his prophethood; Abu Sufyan said that something still remained in his heart. Finally, at al-'Abbas's urging, he pronounced ***the testimony of faith***.
>
> The details of this dialogue are ***sirah reports***; Abu Sufyan's Islam at Marr az-Zahran is authentic in al-Bukhari's Hadith above.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

See the nobility of the Prophet's ﷺ character. The man before him was ***the enemy leader*** who had led Quraysh at Uhud and al-Khandaq for years. Yet he took no revenge, but ***invited him to salvation***. The sirah books also mention that he gave Abu Sufyan an honour: whoever entered his house would be safe — this is authentic in Sahih Muslim 1780, and will be discussed in Book 21.

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HAKIM IBN HIZAM: GOOD NEVER WASTED

In al-Bukhari's Hadith about Marr az-Zahran, Abu Sufyan did not go out alone. With him was ***Hakim ibn Hizam*** — the nephew of the Mother of the Believers Khadijah رضى الله عنها, and one of the most respected nobles of Quraysh. He too embraced Islam in the year of the Conquest.

SIRAH NOTE: BORN INSIDE THE KA'BAH

Imam Muslim mentions in his Sahih that Hakim ibn Hizam ***was born inside the Ka'bah***, and lived sixty years in the Jahiliyyah and sixty in Islam. He was a close friend of the Messenger of Allah ﷺ before prophethood, and gave a slave named Zayd ibn Harithah to his aunt Khadijah.

The statement about his birth inside the Ka'bah is ***Imam Muslim's and the historians' remark***, not a saying of the Prophet ﷺ; the story of Zayd is a sirah report.

REFERENCES:

Sahih Muslim, Book of Transactions, after Hadith No. 1532.
Ibn Hajar, al-Isabah — biography of Hakim ibn Hizam.

After embracing Islam, Hakim asked the Messenger of Allah ﷺ about the good deeds he had done in the Jahiliyyah — giving charity, freeing slaves and keeping family ties: would he be rewarded? He replied: ***"You embraced Islam along with the good you had done before."*** (Sahih al-Bukhari 1436). In the Jahiliyyah he had freed a hundred slaves and given a hundred camels in charity; after Islam he did the same (Sahih al-Bukhari 2538).

Hakim also learned a great lesson about ***self-respect***. He asked the Messenger of Allah ﷺ for wealth and was given; he asked again and was given again. Then the Prophet ﷺ said: ***"This wealth is green and sweet… The upper hand is better than the lower hand."*** From then on Hakim swore never to take anything from anyone after the Messenger of Allah ﷺ — he even refused the gifts of Abu Bakr and 'Umar رضى الله عنهما (Sahih al-Bukhari 1472).

The lesson: ***good is never wasted***. Hakim's noble character in the Jahiliyyah became the bridge that brought him to Islam, and Islam perfected it. How many good people around us are only waiting for their own "night at Marr az-Zahran" for their hearts to open.

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BATTALION AFTER BATTALION

Before moving on to Makkah, the Messenger of Allah ﷺ had al-'Abbas hold Abu Sufyan at ***the narrow pass*** where the horses crowded, so he would witness the strength of the Muslim army. Battalion after battalion passed before him: ***Ghifar, Juhaynah, Sa'd ibn Hudhaym, Sulaym*** — and each time Abu Sufyan said, "What have I to do with them?"

Those words carry deep meaning. These tribes had once ***had nothing to do*** with Quraysh and had never fought them. Now they all came under one banner — the banner of ***Lā ilāha illallāh***. Islam had united tribes that had once been divided.

BATTALION	DESCRIPTION
Ghifar	The people of Abu Dharr al-Ghifari
Juhaynah	A tribe on the coast west of Madinah
Sa'd ibn Hudhaym	A Quda'ah tribe from the north
Sulaym	A tribe once hostile to Islam
The Ansar	Led by Sa'd ibn 'Ubadah
The Prophet's ﷺ battalion	The smallest; banner held by az-Zubayr

It is worth noting: the Prophet's ﷺ battalion was ***the smallest*** (aqalluha). A great leader needs no largest guard around him; his strength lies in the ***trust*** and obedience of the whole army.

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"A DAY ALLAH WILL HONOUR THE KA'BAH"

When the Ansar passed, their leader ***Sa'd ibn 'Ubadah*** رضى الله عنه called out to Abu Sufyan: ***"Today is the day of slaughter; today the Ka'bah is made lawful!"*** Those words came from the zeal of a warrior recalling years of suffering at Quraysh's hands.

But the Messenger of Allah ﷺ at once corrected him: ***"Sa'd was mistaken. Rather, this is a day on which Allah will honour the Ka'bah, and a day on which the Ka'bah will be clothed."*** This is the message of the Conquest of Makkah: not revenge, but ***the restoration of the honour*** of Allah's House — cleansing it of idols and returning it to the monotheism of Ibrahim, peace be upon him.

SIRAH NOTE: "TODAY IS THE DAY OF MERCY"

Some sirah books relate that the Messenger of Allah ﷺ said: ***"Today is the day of mercy (al-yawm yawm al-marhamah)"***, and that he took the banner from Sa'd and gave it to his son, ***Qays ibn Sa'd***, so that the banner would not leave his family and Sa'd would not feel slighted.

The phrase "day of mercy" ***is not in Sahih al-Bukhari***; it is a sirah report whose chain is debated, and some scholars grade it weak. The authentic wording is "a day on which Allah will honour the Ka'bah". Yet its meaning agrees with the whole event of the Conquest.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Hajar, Fath al-Bari — commentary on Hadith No. 4280.

The lesson: the Messenger of Allah ﷺ corrected mistakes ***with wisdom*** — without shaming Sa'd, without neglecting the Ansar's service, yet firm in principle. And he ordered his banner planted at ***al-Hajun***, in the upper part of Makkah. Tomorrow, Makkah would be opened.

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SA'D IBN 'UBADAH: LEADER OF THE ANSAR

Who was ***Sa'd ibn 'Ubadah*** رضى الله عنه, the Ansar's standard-bearer whom the Messenger of Allah ﷺ corrected? His words at Marr az-Zahran cannot be the measure of the whole man. He was one of the greatest figures of the Ansar.

SIRAH NOTE: CHIEF OF THE KHAZRAJ

Sa'd ibn 'Ubadah was ***chief of the Khazraj tribe*** and one of the twelve representatives (nuqaba') who pledged allegiance to the Messenger of Allah ﷺ at the Second Pledge of 'Aqabah. He was famed for ***generosity***; the sirah authors mention that his house always served food, and he often took many of the people of the Suffah home to feed them.

After the Prophet's ﷺ passing, he moved to Syria and died in Hawran. These details are ***sirah reports***.

REFERENCES:

Ibn Hajar, al-Isabah — biography of Sa'd ibn 'Ubadah.

Ibn 'Abbas رضى الله عنهما narrated that Sa'd's mother died while he was away from her. Sa'd asked the Messenger of Allah ﷺ whether charity in her name would benefit her. He said yes. Sa'd said: ***"I call you to witness that my garden al-Mikhraf is charity on her behalf."*** (Sahih al-Bukhari 2756). A whole garden given for a mother who had passed — that was Sa'd's spirit.

So Sa'd's cry at Marr az-Zahran must be understood in its context: the zeal of an Ansari warrior who had witnessed twenty years of the Muslims' suffering at Quraysh's hands. The Messenger of Allah ﷺ ***redirected that zeal***, rather than extinguishing it — and according to the sirah reports, the banner stayed in his family through his son Qays.

The lesson: ***a noble person can misspeak***, and a proper correction does not destroy his dignity. We judge people by their whole lives — as the Messenger of Allah ﷺ judged Hatib by his Badr, and Sa'd by his sacrifices.

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SOURCES OF PART ONE

The story of the Conquest of Makkah is narrated through two kinds of sources. Understanding the difference helps us distinguish what is ***certain*** from what is ***reported***.

EVENT	SOURCE AND GRADE
Hatib's letter and Surat al-Mumtahanah	Sahih al-Bukhari 4274
Setting out in Ramadan with 10,000	Sahih al-Bukhari 4276
Breaking the fast at Kura' al-Ghamim	Sahih Muslim 1114
Fires at Marr az-Zahran; Abu Sufyan's Islam	Sahih al-Bukhari 4280
The attack at al-Watir	Sirah books (Ibn Ishaq, al-Waqidi)
'Amr ibn Salim's poem	Sirah books; chain debated
Abu Sufyan in Madinah	Sirah books
"Today is the day of mercy"	Sirah report; graded weak

The main framework of the story — the breach, the secrecy, Hatib's letter, the march in Ramadan, the fires at Marr az-Zahran and Abu Sufyan's Islam — ***is established by authentic Hadith***. Other details bring the story to life, and we convey them honestly as sirah reports.

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BEFORE AND AFTER THE CONQUEST

The Conquest of Makkah is not merely an event of history. The Qur'an makes it a dividing line in weighing people's sacrifice. Some sacrificed when Islam was still weak and its followers few; others sacrificed after Islam had triumphed and everyone was entering it in crowds. Both are good, but their ranks are not equal.

THE QUR'AN: AL-HADID 57:10

Allah says (meaning): "Not equal among you are those who spent and fought before the Conquest (al-Fath). Those are greater in rank than those who spent afterwards and fought. But to all Allah has promised the best reward."

Reference: Al-Hadid 57:10 — Tafsir Ibn Kathir 57:10.

TAFSIR NOTE: WHICH "CONQUEST"?

The commentators differ on what "al-Fath" means in this verse. Ibn Kathir mentions that most scholars hold it to be the Conquest of Makkah, while ash-Sha'bi and some others hold it to be the Treaty of Hudaybiyah — which Allah called "a clear victory" in Al-Fath 48:1.

Both views carry the same meaning: sacrifice in hard times is of higher value than sacrifice in easy times. This view is taken from the books of tafsir, not from a marfu' Hadith.

"DO NOT REVILE MY COMPANIONS"

HADITH: A MOUNTAIN OF GOLD THE SIZE OF UHUD

Abu Sa'id al-Khudri رضى الله عنه narrated that there was a dispute between Khalid ibn al-Walid and 'Abd ar-Rahman ibn 'Awf, and Khalid spoke harshly to 'Abd ar-Rahman. The Messenger of Allah ﷺ said: "Let none of you revile my Companions. Even if one of you were to spend gold the size of Mount Uhud, it would not equal a mudd of one of them, nor even half of it."

Grade: SAHIH — Sahih Muslim 2541; also Sahih al-Bukhari 3673, without mentioning the story of Khalid and 'Abd ar-Rahman.

This Hadith is striking when read together with the Conquest of Makkah. Khalid ibn al-Walid embraced Islam a few months before the Conquest (Book 18), while 'Abd ar-Rahman ibn 'Awf was among the first eight to embrace Islam, emigrated twice and fought at Badr. Khalid is a noble Companion and "a sword of Allah" (Book 19) — yet compared with the earliest generation, his sacrifice came after Islam had grown strong. The Messenger of Allah ﷺ reminded him that there are ranks that cannot be overtaken with wealth.

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This also explains why the Messenger of Allah ﷺ honoured people like Hatib ibn Abi Balta'ah so highly even when he erred (chapters 12–15). Hatib was among those who sacrificed "before the Conquest" — he fought at Badr when the Muslims numbered only about three hundred.

THOSE WHO EMBRACED ISLAM IN THE YEAR OF THE CONQUEST

Many leaders of Quraysh embraced Islam in the year of the Conquest or soon after — Abu Sufyan ibn Harb, Hakim ibn Hizam, Abu Sufyan ibn al-Harith, 'Abdullah ibn Abi Umayyah, and many more in Part 2. They were welcomed warmly and even given positions. Islam does not shut its door on anyone who comes late. But the verse of Al-Hadid teaches us to honour the early generation — the Muhajirun and the Ansar — who carried Islam when it was still a stranger.

LESSONS

Do not wait until a good cause becomes easy and popular before joining it. Sacrifice in hard times — giving when the mosque fund is still short, standing up for the truth before most people accept it — is of greater value with Allah. And whoever comes later should honour those who came first.

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THE PEOPLE OF PART ONE

The story of Part 1 involves many people from many tribes. The table below sums up who they were, their relationship to the Messenger of Allah ﷺ, and the source of the information. Family relationships have been checked carefully, because they are often misstated.

PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 1	SOURCE
Abu Sufyan ibn Harb	Quraysh, Banu ‘Abd Shams (Umayyah); father of Umm Habibah	Went to Madinah to renew the treaty; captured at Marr az-Zahran and embraced Islam	Sahih al-Bukhari 7, 4280; sirah books
Umm Habibah (Ramlah bint Abi Sufyan)	Daughter of Abu Sufyan; Mother of the Believers	Folded away the Prophet's ﷺ bedding from her father	Sunan Abi Dawud 2107; sirah books
‘Amr ibn Salim al-Khuza‘i	Khuza‘ah (Banu Ka‘b)	Came to Madinah with a poem pleading for help after the attack at al-Watir	Sirah books
Budayl ibn Warqa’	Khuza‘ah	Complained to the Messenger of Allah ﷺ; later came out with Abu Sufyan at Marr az-Zahran	Sahih al-Bukhari 2731, 4280
Nawfal ibn Mu‘awiyah ad-Dili	Banu ad-Dil, of Banu Bakr ibn ‘Abd Manat (Kinanah)	Led the attack of Banu Bakr on Khuza‘ah at al-Watir	Sirah books
Hatib ibn Abi Balta‘ah	Originally of Lakhm; ally of Banu Asad ibn ‘Abd al-‘Uzza (Quraysh)	Wrote a letter to Quraysh; forgiven because he was of the people of Badr	Sahih al-Bukhari 3007, 4274
‘Ali ibn Abi Talib	Banu Hashim; cousin of the Messenger of Allah ﷺ	Sent to seize Hatib's letter at Rawdat Khakh	Sahih al-Bukhari 3007
Az-Zubayr ibn al-‘Awwam	Banu Asad ibn ‘Abd al-‘Uzza; son of Safiyyah bint ‘Abd al-Muttalib — cousin of the Messenger of Allah ﷺ	Seized the letter together with ‘Ali; bearer of the Prophet's ﷺ banner	Sahih al-Bukhari 3007, 4280
Al-Miqdad ibn ‘Amr (ibn al-Aswad)	Originally of Bahra’ (Quda‘ah); ally of Banu Zuhrah	Went with ‘Ali and az-Zubayr to Rawdat Khakh	Sahih al-Bukhari 3007
Al-‘Abbas ibn ‘Abd al-Muttalib	Banu Hashim; paternal uncle of the Messenger of Allah ﷺ	Emigrated and met him at al-Juhfah; brought Abu Sufyan to him	Sahih Muslim 983; Sahih al-Bukhari 4280; sirah books
Abu Sufyan ibn al-Harith	Banu Hashim; son of al-Harith ibn ‘Abd al-Muttalib — cousin of the Messenger of Allah ﷺ, and also his foster-brother (nursed by Halimah)	Came in repentance at Niq al-‘Uqab	Sirah books; Sahih Muslim 1775 (at Hunayn)

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PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 1	SOURCE
'Abdullah ibn Abi Umayyah	Banu Makhzum; son of 'Atikah bint 'Abd al-Muttalib — cousin of the Messenger of Allah ﷺ; paternal half-brother of Umm Salamah	Came in repentance with Abu Sufyan ibn al-Harith	Sirah books
Hakim ibn Hizam	Banu Asad ibn 'Abd al-'Uzza; nephew of Khadijah رضى الله عنها (son of her brother Hizam)	Came out with Abu Sufyan and Budayl at Marr az-Zahran	Sahih al-Bukhari 4280, 1436
Sa'd ibn 'Ubadah	Khazraj (Banu Sa'idah); chief of the Khazraj	Bearer of the Ansar's banner; corrected for saying "a day of slaughter"	Sahih al-Bukhari 4280
Abu Ruhm Kulthum ibn Husayn al-Ghifari	Ghifar	Appointed to look after Madinah while the Messenger of Allah ﷺ was away	Sirah books (Ibn Ishaq)

SIRAH NOTE: THE WOMAN WHO CARRIED THE LETTER

In the authentic Hadith, the woman who carried Hatib's letter is not named. Ibn Ishaq names her Sarah, a freedwoman (mawlah) of some of Banu 'Abd al-Muttalib, and says she had come to Madinah asking for help. Al-Waqidi gives another name. These names and details are reports of the sirah books and do not affect the core of the authentic story.

References: Ibn Hisham, as-Sirah an-Nabawiyyah — the Conquest of Makkah; Ibn Hajar, Fath al-Bari, commentary on Hadith No. 3007.

LESSONS

The people of Part 1 came from many backgrounds: allies, enemies, relatives and Companions. Some erred, some came late, some had once caused harm. The Messenger of Allah ﷺ dealt with each according to his situation — firm with treachery, just with mistakes, and forgiving to those who repented.

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PLACES FROM MADINAH TO MARR AZ-ZAHRAN

Chapter 16 briefly described the route of the ten thousand from Madinah to Makkah. This chapter gathers the places named in the story of Part 1 — from al-Watir south of Makkah to al-Hajun on the edge of the city — so that the reader can picture the journey.

HADITH: FASTING UNTIL AL-KADID

Ibn ʻAbbas رضى الله عنهما narrated that the Messenger of Allah ﷺ set out for the campaign of the Conquest in Ramadan. He fasted until he reached al-Kadid — a spring between Qudayd and ʻUsfan — then he broke his fast, and did not fast again until the month ended.

Grade: SAHIH — Sahih al-Bukhari 4275; also Sahih al-Bukhari 1944.

PLACE	EVENT	TODAY (APPROXIMATE)	SOURCE
Al-Watir	Spring belonging to Khuzaʻah where they were attacked by Banu Bakr	South of Makkah; exact location cannot be confirmed	Sirah books; Yaqut, Muʻjam al-Buldan
Rawdat Khakh	Hatib's letter seized from the woman carrying it	Between Makkah and Madinah, near Madinah	Sahih al-Bukhari 3007; Fath al-Bari
Al-Juhfah	Al-ʻAbbas met the Messenger of Allah ﷺ while emigrating	Miqat of the people of Sham and Egypt, near Rabigh	Sirah books; Saudipedia, "Miqat al-Juhfah"
Niq al-ʻUqab	Abu Sufyan ibn al-Harith and ʻAbdullah ibn Abi Umayyah came in repentance	A mountain pass between Makkah and Madinah; exact location uncertain	Sirah books
Qudayd	Passed by the army on the way	Between Rabigh and Khulays	Sirah books
Al-Kadid	The Messenger of Allah ﷺ broke his fast	A spring between Qudayd and ʻUsfan	Sahih al-Bukhari 4275, 1944
Kuraʻ al-Ghamim	Breaking the fast; rebuke to those who kept fasting	A valley near ʻUsfan	Sahih Muslim 1114
ʻUsfan	The Messenger of Allah ﷺ drank in daylight so that the people could see	A town north of Makkah, on the old road to Madinah	Sahih al-Bukhari 4279
Marr az-Zahran	Ten thousand fires; Abu Sufyan embraced Islam	Wadi Fatimah and the al-Jumum area, north-west of Makkah	Sahih al-Bukhari 4280
Al-Hajun	Where the banner of the Messenger of Allah ﷺ was planted	Upper (northern) Makkah, near the al-Maʻla cemetery	Sahih al-Bukhari 4280

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GEOGRAPHY NOTE

The places named in the authentic Hadith are Rawdat Khakh, al-Kadid, Kura' al-Ghamim, 'Usfan, Marr az-Zahran and al-Hajun. The others are named in the sirah books. Matching them with today's names is approximate, based on classical geography works such as Mu'jam al-Buldan by Yaqut al-Hamawi, and distances may differ by route.

LESSONS

Each place on this road holds a lesson: at Rawdat Khakh, a secret was guarded; at al-Juhfah and Niq al-'Uqab, the door of repentance was opened; at al-Kadid and 'Usfan, religion was made easy; and at Marr az-Zahran, a hard heart was softened. The journey to Makkah was a journey of the heart before it was the march of an army.

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RULINGS FROM PART ONE

The events before the Conquest of Makkah are not only stories but also a source of rulings. Imam al-Bukhari himself placed the Hadith of Hatib's letter in the chapter "al-Jasus" (the spy) in the Book of Jihad, showing that the scholars derived rulings from it.

HADITH: THE CHAPTER ON THE SPY

'Ali رضى الله عنه said: The Messenger of Allah ﷺ sent me, az-Zubayr and al-Miqdad to Rawdat Khakh to take a letter from a woman. When the letter was brought, it turned out to be from Hatib ibn Abi Balta'ah to some of the polytheists of Makkah, telling them about some of the affairs of the Messenger of Allah ﷺ. 'Umar asked permission to strike his neck, but he said: "He fought at Badr. And what do you know? Perhaps Allah looked at the people of Badr and said: Do as you wish, for I have forgiven you."

Grade: SAHIH — Sahih al-Bukhari 3007, Book of Jihad, Chapter on the Spy; also Sahih al-Bukhari 4274 and Sahih Muslim 2494.

QUESTION	RULING / GUIDANCE	EVIDENCE
The other party breaches the treaty	The treaty is void through their treachery; the wronged party is no longer bound	At-Tawbah 9:12–13; sirah books
Fearing treachery before it happens	One must openly announce the end of the treaty, not attack by surprise	Al-Anfal 8:58; Sahih al-Bukhari 3188
Keeping war plans secret	Permissible, even required; stratagem in war is allowed but not breaking one's word	Sahih al-Bukhari 2947, 3030
A Muslim spying for the enemy	Forbidden and a major sin; the penalty is left to the ruler	Sahih al-Bukhari 3007; Al-Mumtahanah 60:1
Investigating before punishing	The accused must be heard	"O Hatib, what is this?" — Sahih al-Bukhari 4274
Searching the belongings of a suspect	Permissible in a security emergency, while guarding modesty and honour	Sahih al-Bukhari 3007
Fasting while travelling	One may fast or break the fast; breaking is better if it is hard or to gain strength against the enemy	Sahih al-Bukhari 4275; Sahih Muslim 1114
Accepting the Islam of a former enemy	Accepted outwardly; what is in the heart is left to Allah	Sahih al-Bukhari 4280; Al-Anfal 8:38

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FIQH NOTE: THE PENALTY FOR A MUSLIM SPY

The scholars agree that spying for the enemy is forbidden. They differ on its penalty. According to the summaries of Ibn Hajar in Fath al-Bari and an-Nawawi in Sharh Muslim, Imam ash-Shafi'i and many scholars hold that a Muslim who spies is not executed but receives a suitable ta'zir punishment. Some scholars of the Maliki school hold that the ruler may impose the death penalty according to his ijtihad.

The story of Hatib shows that the ruler must look at the circumstances of the offender: his intention, his record of good, and the effect of his act. This summary is taken from the commentaries; the details are discussed in the books of fiqh.

LESSONS

Islam combines firmness with justice. Treachery against a treaty is answered, but Islam itself does not begin treachery. State secrets are guarded, yet the accused is still heard. And in worship, this religion gives ease to those who are striving.

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TIMELINE OF PART ONE

This table arranges the events of Part 1 in order. Most of the exact dates come from the sirah books, and some are disputed by historians.

WHEN	EVENT	SOURCE
Dhu al-Qa'dah 6 AH	Treaty of Hudaybiyah; Khuza'ah chose alliance with the Messenger of Allah ﷺ, Banu Bakr with Quraysh	Sahih al-Bukhari 2731; sirah books
During the truce	Abu Sufyan before Heraclius: "Has he ever broken a promise?"	Sahih al-Bukhari 7
Sha'ban 8 AH	Banu Bakr, helped by some of Quraysh, attacked Khuza'ah at al-Watir	Sirah books
After the attack	'Amr ibn Salim and Budayl ibn Warqa' came to Madinah	Sirah books
After that	Abu Sufyan went to Madinah to renew the treaty; returned empty-handed	Sirah books
Late Sha'ban – early Ramadan 8 AH	Preparations in secret; prayer that the news would not reach Quraysh	Sirah books; Sahih al-Bukhari 2947
Before setting out	Hatib's letter seized at Rawdat Khakh; Surat al-Mumtahanah revealed	Sahih al-Bukhari 3007, 4274
10 Ramadan 8 AH (per Ibn Ishaq)	The Messenger of Allah ﷺ set out with ten thousand men	Sahih al-Bukhari 4276; date: sirah books
On the way	Al-'Abbas met him at al-Juhfah	Sirah books
On the way	Abu Sufyan ibn al-Harith and 'Abdullah ibn Abi Umayyah repented at Niq al-'Uqab	Sirah books
At al-Kadid and Kura' al-Ghamim	The Messenger of Allah ﷺ broke his fast	Sahih al-Bukhari 4275; Sahih Muslim 1114
Night at Marr az-Zahran	Ten thousand fires; Abu Sufyan, Hakim and Budayl captured; Abu Sufyan embraced Islam	Sahih al-Bukhari 4280
The next morning	Battalion after battalion passed before Abu Sufyan; Sa'd ibn 'Ubadah corrected	Sahih al-Bukhari 4280
About 17–20 Ramadan 8 AH	The army entered Makkah (Book 21); the exact date is disputed	Sahih al-Bukhari 4280; sirah books

LESSONS

This timeline shows how quickly events moved once the treachery happened — about a month from al-Watir to Makkah. Yet behind that speed lay two years of patiently keeping the treaty. Victory comes at the time Allah decrees, not at the time we want.

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FREQUENTLY ASKED QUESTIONS ABOUT THE CONQUEST OF MAKKAH (PART 1)

1. WHAT DOES "FATH" MEAN?

"Fath" means opening. The sirah scholars call this event Fath Makkah — the opening of Makkah — because the city was opened almost without bloodshed and its gates were opened to Islam. Surat an-Nasr calls it "al-Fath" (An-Nasr 110:1; chapter 31).

2. WHY WAS THE TREATY OF HUDAYBIYAH CONSIDERED VOID?

Because Banu Bakr — allies of Quraysh — attacked Khuza'ah, allies of the Messenger of Allah ﷺ, and some leaders of Quraysh helped them with weapons and men. This broke the treaty's condition that the two sides and their allies would not fight (chapters 4–5; sirah books).

3. DID THE MESSENGER OF ALLAH ﷺ ATTACK BY SURPRISE WITHOUT NOTICE?

The treachery came from Quraysh themselves, and Abu Sufyan came to Madinah because he knew the treaty had been broken (chapter 7). The prohibition of a surprise attack in Al-Anfal 8:58 applies when one merely fears treachery; in this case, treachery had actually taken place (chapters 9 and 34).

4. WHY WAS HATIB NOT PUNISHED?

Because he honestly explained his intention, he had not left Islam, and he was one of the people of Badr. The Messenger of Allah ﷺ accepted his explanation and forbade 'Umar from killing him (Sahih al-Bukhari 3007, 4274; chapters 12–15).

5. WHAT IS THE RULING ON A MUSLIM LEAKING SECRETS TO THE ENEMY?

It is forbidden and a major sin. The penalty is detailed in the books of fiqh and left to the ruler (chapter 34).

6. HOW LARGE WAS THE MUSLIM ARMY?

Ten thousand men, as in Sahih al-Bukhari 4276. Some sirah books mention twelve thousand, counting those who joined afterwards — a figure more often given for the Battle of Hunayn.

7. WHY DID THE MESSENGER OF ALLAH ﷺ BREAK HIS FAST ON THE JOURNEY?

To give strength to the army and to show the people the ease of the religion. He drank in public so that he would be followed (Sahih al-Bukhari 4275, 4279; Sahih Muslim 1114; chapters 17–18).

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8. WHEN DID THE ARMY SET OUT, AND WHEN DID IT ENTER MAKKAH?

Ibn Ishaq says the Messenger of Allah ﷺ set out on 10 Ramadan 8 AH. The date of entering Makkah is disputed — between the 17th and the 20th of Ramadan according to different reports. What is certain is that it happened in Ramadan (Sahih al-Bukhari 4276).

9. WAS ABU SUFYAN'S ISLAM SINCERE?

We accept what is outward and leave the heart to Allah, just as the Messenger of Allah ﷺ accepted his testimony of faith (Sahih al-Bukhari 4280). The sirah books mention that he later took part in Hunayn and at-Ta'if, and lost an eye at at-Ta'if. The scholars of Ahl as-Sunnah honour him as a Companion.

10. WHO LOOKED AFTER MADINAH WHILE THE MESSENGER OF ALLAH ﷺ WAS AWAY?

Ibn Ishaq names Abu Ruhm Kulthum ibn Husayn al-Ghifari. Some other reports name Ibn Umm Maktum. This is information from the sirah books (chapter 32).

11. WHO IS MEANT BY "BEFORE THE CONQUEST" IN AL-HADID 57:10?

Those who sacrificed their wealth and lives before the Conquest — before the Conquest of Makkah according to most commentators, and before Hudaybiyah according to some others. They are higher in rank, although all are promised good (chapter 31).

12. WHAT IS TOLD IN PART 2?

Book 21 tells of the day of the Conquest itself: the entry of the Messenger of Allah ﷺ with his head bowed, the gates of safety, the destruction of the idols around the Ka'bah, the key of the Ka'bah, Bilal's call to prayer, the words "no blame upon you", the pledge of the women, and his nineteen days in Makkah.

LESSONS

These questions remind us to distinguish between the Qur'an, authentic Hadith, the reports of the sirah books and the opinions of scholars. The framework of the Part 1 story is established by authentic Hadith; its details we convey honestly according to their grade.

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LESSONS AND CONCLUSION

The first part of the Conquest of Makkah is a story of ***preparation*** — careful, secret and full of mercy. Great victory does not come suddenly; it is built on two years of patience, faithfulness to one's word, and a leader's wisdom.

LESSON	FROM PART 1
Keeping one's word	Islam never initiates betrayal
Loyalty to allies	Khuza'ah's call was answered
Faith above blood	Umm Habibah folding the mattress
Strategy and secrecy	"War is deception"
Justice before judgement	"O Hatib, what is this?"
Good covers mistakes	The people of Badr forgiven
Ease in religion	Breaking the fast while travelling
Forgiving enemies	"No blame upon you today"

All this was the prelude to Allah's promise in Surat an-Nasr: ***"When the victory of Allah has come and the conquest"*** (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

THE CONQUEST OF MAKKAH IN OUR LIVES

Each of us has a "Makkah" within — a heart that must be cleansed of the idols of this world. Part 1 teaches us that its opening requires ***preparation, patience and mercy***: keeping our word, forgiving those who hurt us, and putting obedience to Allah first.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 21 — The Conquest of Makkah (Part 2)***: the Prophet's ﷺ entry into Makkah with his head bowed, the proclamation of safety, the destruction of the 360 idols around the Ka'bah, Bilal's call to prayer atop the Ka'bah, and the great amnesty for the people of Makkah. And Allah knows best.

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PART SEVEN

The Conquest of Makkah (Part 2)

The Prophet's Sirah — Series 21

A Bowed Head, Fallen Idols and a Great Pardon, According to the Qur'an and Authentic Hadith

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THE CONQUEST OF MAKKAH (PART 2)

Book 20 ended on a night at ***Marr az-Zahran***: thousands of Muslim campfires blazed, Abu Sufyan embraced Islam, and battalion after battalion passed before him. The Messenger of Allah ﷺ ordered his banner planted at al-Hajun. The next day, Makkah would be opened.

This Book 21 is ***Part 2*** of the story of the Conquest of Makkah: how the Messenger of Allah ﷺ entered the city of his birth with ***his head bowed***, how safety was proclaimed to its people, how ***360 idols fell*** around the Ka'bah, and how old enemies received ***a great pardon***. It is also the story of a Sanctuary whose sanctity was restored until the Day of Resurrection.

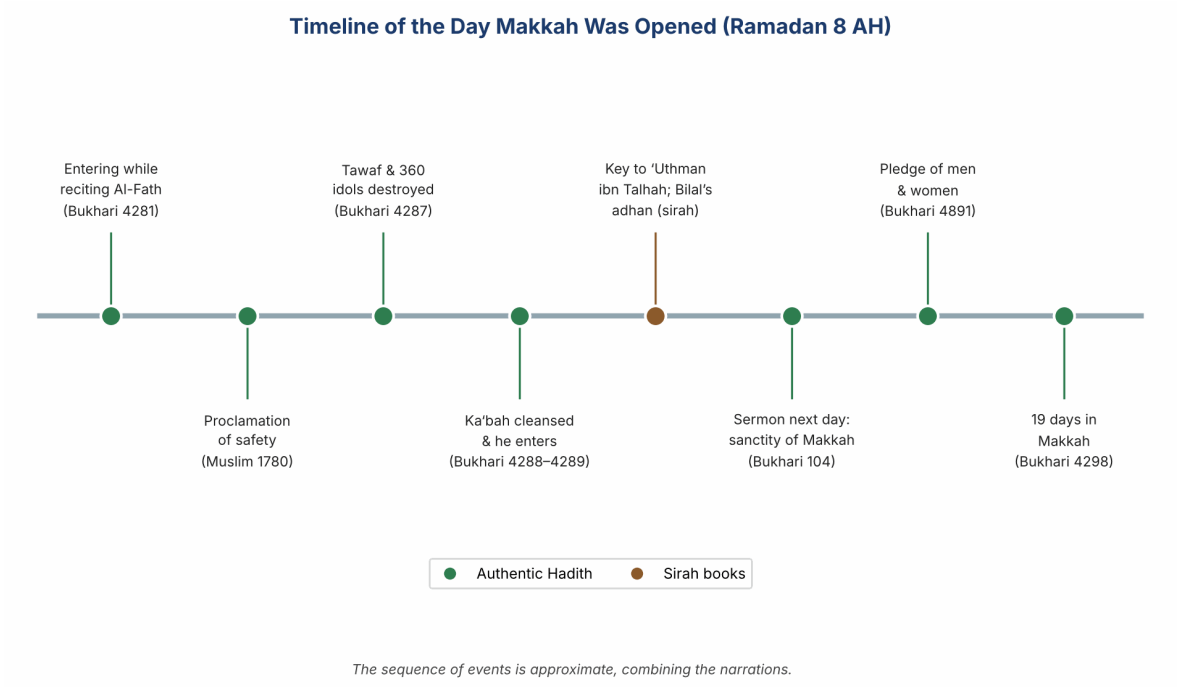


Figure 1: Timeline of the day Makkah was opened.

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 Bilal's call to prayer atop the Ka'bah, the story of the Ka'bah's key, and the words "go, you are free" — is placed in brown "Sirah Note" boxes, since most of it is narrated without a connected chain or with a debated one.

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THE DAWN OF THE OPENING

That morning, the Muslim army moved from Marr az-Zahran towards Makkah. A Companion, ***'Abdullah ibn Mughaffal*** رضى الله عنه, watched the Messenger of Allah ﷺ on his camel and recorded what he did at that historic moment:

HADITH — SAHIH AL-BUKHARI, NO. 4281

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ، وَهْوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ، وَقَالَ لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كَمَا رَجَّعَ.

TRANSLATION:

Mu'awiyah ibn Qurrah said: I heard 'Abdullah ibn Mughaffal رضى الله عنه say: ***I saw the Messenger of Allah ﷺ on the day of the Conquest of Makkah on his she-camel, reciting Surat al-Fath in a melodious, rhythmic voice (tarji').*** (Mu'awiyah said:) Were it not that people would gather around me, I would recite with that rhythm as he did.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Mu'awiyah ibn Qurrah, from 'Abdullah ibn Mughaffal رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: Where the Prophet ﷺ Planted the Banner on the Day of the Conquest, Hadith No. 4281; also Muslim No. 794.

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:4281

LESSONS FROM THIS HADITH

At the moment of the greatest victory of his life, the Messenger of Allah ﷺ did not boast, did not cheer, and spoke no words of revenge. He ***recited the Qur'an*** — specifically ***Surat al-Fath***, the surah revealed after Hudaybiyah two years earlier, which opens with Allah's words:

"Indeed, We have given you, [O Muhammad], a clear conquest" (Al-Fath 48:1) — Tafsir Ibn Kathir 48:1.

That promise was now being fulfilled before their eyes. His melodious recitation (tarji') shows ***the joy of a servant*** at his Lord's blessing — joy expressed through remembrance, not arrogance. This is the believer's manner when receiving a blessing: to turn back to Allah.

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A BOWED HEAD

Ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ entered from the upper part of Makkah ***with Usamah ibn Zayd riding behind him*** (Sahih al-Bukhari 4289, presented in the chapter "Inside the House of Allah"). Usamah was the son of Zayd ibn Harithah, a freed slave. On the day of victory, the one riding behind him was not a Qurashi noble, but ***the son of a former slave***.

> **SIRAH NOTE: A BEARD ALMOST TOUCHING THE SADDLE**
>
> Ibn Ishaq relates that when the Messenger of Allah ﷺ reached Dhu Tuwa and saw Makkah open before him, he ***bowed his head*** in humility to Allah, until his beard almost touched his saddle.
>
> This detail is ***a sirah report***. What is authentic is that he entered reciting Surat al-Fath (Sahih al-Bukhari 4281) — and both portray the same spirit: submission to Allah at the moment of victory.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Compare this with the kings of the world. When they conquer a city, they enter in triumphal procession, killing, plundering and taking revenge. The Messenger of Allah ﷺ entered the city that ***had expelled him, tortured his Companions and tried to kill him*** — with his head bowed and the Qur'an on his lips.

The lesson: ***true victory is victory over oneself***. The one with the most right to be proud that day was the most humble. Success in our own lives — in study, career or family — should make us bow lower before Allah, not stand higher than people.

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FOUR COLUMNS, ONE DIRECTION

The Messenger of Allah ﷺ arranged his army carefully so that Makkah would be entered from several directions at once. The aim was not to fight, but ***to prevent fighting*** — when Quraysh saw themselves surrounded on every side, they would not resist. Abu Hurairah رضى الله عنه recounts:

HADITH — SAHIH MUSLIM, NO. 1780

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وَفَدَتْ وُفُودٌ إِلَى مُعَاوِيَةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ فَقُلْتُ أَلاَ أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ إِلَى رَحْلِي فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ فَقُلْتُ الدَّعْوَةَ عِنْدِي اللَّيْلَةَ فَقَالَ سَبَقْتَنِي. قُلْتُ نَعَمْ. فَدَعَوْتُهُمْ فَقَالَ أَبُو هُرَيْرَةَ أَلاَ أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الأَنْصَارِ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى قَدِمَ مَكَّةَ فَبَعَثَ الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنِّبَتَيْنِ وَبَعَثَ خَالِدًا عَلَى الْمُجَنِّبَةِ الأُخْرَى وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ فَأَخَذُوا بَطْنَ الْوَادِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي كَتِيبَةٍ - قَالَ - فَنَظَرَ فَرَآنِي فَقَالَ «أَبُو هُرَيْرَةَ». قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ «لاَ يَأْتِينِي إِلاَّ أَنْصَارِيٌّ». زَادَ غَيْرُ شَيْبَانَ فَقَالَ «اهْتِفْ لِي بِالأَنْصَارِ». قَالَ فَأَطَافُوا بِهِ وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشًا لَهَا وَأَتْبَاعًا. فَقَالُوا نُقَدِّمُ هَؤُلاَءِ فَإِنْ كَانَ لَهُمْ شَىْءٌ كُنَّا مَعَهُمْ. وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «تَرَوْنَ إِلَى أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ». ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الأُخْرَى ثُمَّ قَالَ «حَتَّى تُوَافُونِي بِالصَّفَا». قَالَ فَانْطَلَقْنَا فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلاَّ قَتَلَهُ وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئًا - قَالَ - فَجَاءَ أَبُو سُفْيَانَ فَقَالَ يَا رَسُولَ اللَّهِ أُبِيحَتْ خَضْرَاءُ قُرَيْشٍ لاَ قُرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ». فَقَالَتِ الأَنْصَارُ بَعْضُهُمْ لِبَعْضٍ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ وَرَأْفَةٌ بِعَشِيرَتِهِ. قَالَ أَبُو هُرَيْرَةَ وَجَاءَ الْوَحْىُ وَكَانَ إِذَا جَاءَ الْوَحْىُ لاَ يَخْفَى عَلَيْنَا فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يَنْقَضِيَ الْوَحْىُ فَلَمَّا انْقَضَى الْوَحْىُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «يَا مَعْشَرَ الأَنْصَارِ». قَالُوا

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لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ «قُلْتُمْ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ». قَالُوا قَدْ كَانَ ذَاكَ. قَالَ «كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ وَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ». فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ وَاللَّهِ مَا قُلْنَا الَّذِي قُلْنَا إِلاَّ الضِّنَّ بِاللَّهِ وَبِرَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ». قَالَ فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ - قَالَ - وَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَقْبَلَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ - قَالَ - فَأَتَى عَلَى صَنَمٍ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ - قَالَ - وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْسٌ وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ فَلَمَّا أَتَى عَلَى الصَّنَمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ». فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلاَ عَلَيْهِ حَتَّى نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُوَهُ.

TRANSLATION:

'Abdullah ibn Rabah said: Delegations came to Mu'awiyah in Ramadan, and we used to prepare food for one another. Abu Hurairah often invited us to his lodging. I said: "Should I not prepare food and invite them to my lodging?" So I ordered food to be prepared, then met Abu Hurairah in the evening and said: "The invitation is with me tonight." He said: "You have beaten me to it." I said: "Yes." So I invited them, and Abu Hurairah said: "Shall I not tell you a Hadith about yourselves, O Ansar?" Then he mentioned the Conquest of Makkah and said: ***The Messenger of Allah ﷺ advanced until he reached Makkah. He sent az-Zubayr over one wing, Khalid over the other wing, and Abu 'Ubaydah over the men without armour.*** They took the floor of the valley, while the Messenger of Allah ﷺ was in a battalion. He looked and saw me and said: **"Abu Hurairah!"** I said: "At your service, O Messenger of Allah." He said: **"Let none come to me but an Ansari."** (Another narrator added: **"Call the Ansar for me."**) So they gathered around him. Quraysh had gathered their rabble and followers and said: "We will send these forward; if they win, we will be with them, and if they are struck, we will give what is asked of us." The Messenger of Allah ﷺ said: **"Do you see the rabble of Quraysh and their followers?"** Then he gestured with his hands, one over the other (meaning: overpower them), and said: **"Until you meet me at as-Safa."** So we set off, and none of them could put up any resistance against us. Then Abu Sufyan came and said: "O Messenger of Allah, the multitude of Quraysh has been destroyed; there will be no Quraysh after today." ***He said: "Whoever enters the house of Abu Sufyan is safe."*** The Ansar said to one another: "As for the man, he has been overcome by longing for his town and tenderness for his kinsfolk." Abu Hurairah said: Then revelation came — and when revelation came it was not hidden from us, and no one would raise his gaze to the Messenger of Allah ﷺ until it ended. When it ended, the Messenger of Allah ﷺ said: **"O Ansar!"** They said: "At your service, O Messenger of Allah." He said: **"You said: As for the man, he has been overcome by longing for his town."** They said: "That was so." He said: ***"Never! I***

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am the servant of Allah and His Messenger. I emigrated to Allah and to you. My life is your life, and my death is your death." They came to him weeping and saying: "By Allah, we said what we said only out of jealous love for Allah and His Messenger." The Messenger of Allah ﷺ said: **"Allah and His Messenger believe you and accept your excuse."** Then the people went to the house of Abu Sufyan, and people shut their doors. The Messenger of Allah ﷺ advanced until he came to the Black Stone and touched it, then circled the House. He came to an idol beside the House which they used to worship; in his hand was a bow, which he held by its end. ***When he reached the idol, he began to poke it in its eye, saying: "Truth has come and falsehood has vanished."*** When he finished his circuits, he went to as-Safa and climbed it until he could see the House, then raised his hands and began to praise Allah and supplicate with whatever he wished.

CHAIN OF NARRATION: Narrated by Imam Muslim: from Shayban ibn Farrukh, from Sulayman ibn al-Mughirah, from Thabit al-Bunani, from 'Abdullah ibn Rabah, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, Chapter: The Conquest of Makkah, Hadith No. 1780.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1780a

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LESSONS FROM THIS HADITH

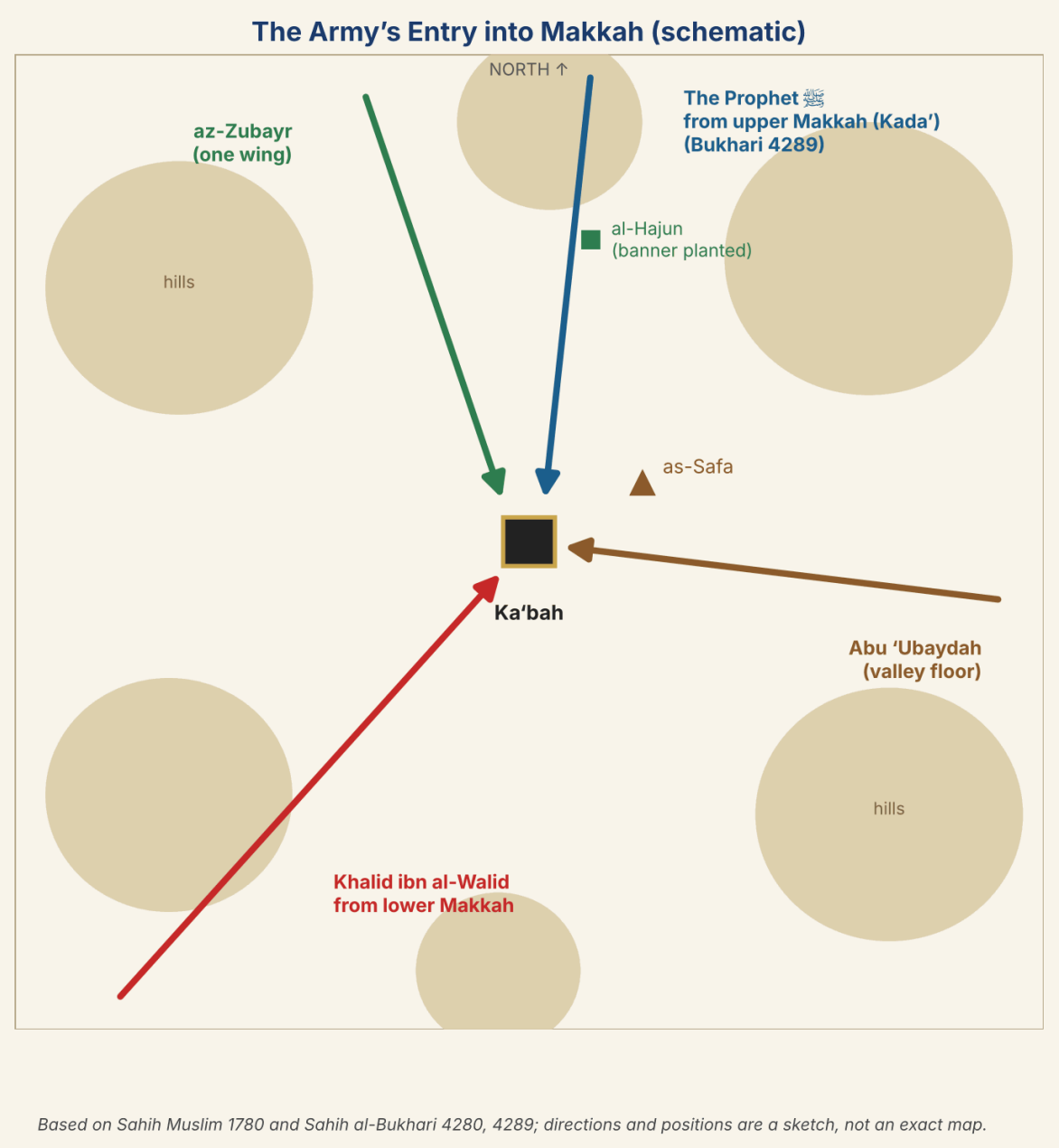


Figure 2: The Muslim army's entry into Makkah (schematic).

This Hadith names three leaders: ***az-Zubayr ibn al-'Awwam*** on one wing, ***Khalid ibn al-Walid*** on the other, and ***Abu 'Ubaydah ibn al-Jarrah*** leading the unarmoured foot soldiers. The Messenger of Allah ﷺ himself was in a battalion surrounded by the Ansar. Sahih al-Bukhari 4280 (Book 20) mentions that Khalid was ordered to enter from another direction, and that the Prophet's ﷺ banner was planted at al-Hajun.

Notice too that Khalid ibn al-Walid — who had led Quraysh's cavalry against the Muslims at Uhud — now led ***a wing of the Muslim army*** into Makkah. Allah transforms hearts: yesterday's enemy becomes today's defender.

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The leader of the third column, ***Abu 'Ubaydah ibn al-Jarrah*** رضى الله عنه, also held a special rank. The Messenger of Allah ﷺ said: ***"Every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaydah ibn al-Jarrah"*** (Sahih al-Bukhari 3744). On the day of the opening, he entrusted the foot soldiers to his most trustworthy Companion — for their task was to enter the valley floor, the place closest to the people.

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"MY LIFE IS YOUR LIFE"

Abu Hurairah's Hadith contains a deeply moving moment. When the Messenger of Allah ﷺ announced safety for whoever entered Abu Sufyan's house, some of ***the Ansar*** whispered among themselves: "The man has been overcome by longing for his town and tenderness for his kinsfolk."

Their worry is understandable. For eight years the Ansar had given everything — homes, wealth and lives — for the Messenger of Allah ﷺ. Now his native city had been opened. Would he return to live in Makkah and leave Madinah behind?

Allah sent revelation informing His Messenger of the whisper. He called them and said: ***"Never! I am the servant of Allah and His Messenger. I emigrated to Allah and to you. My life is your life, and my death is your death."*** The Ansar wept. The promise was kept: the Messenger of Allah ﷺ returned to Madinah, passed away in Madinah and was buried in Madinah.

The lesson: ***loyalty is repaid with loyalty***. The Messenger of Allah ﷺ did not forget those who helped him in hardship, even at the moment of victory. And he answered their suspicion with great love — not scolding, but reassuring: ***"Allah and His Messenger believe you and accept your excuse."***

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THE DOORS OF SAFETY

Abu Sufyan came to the Messenger of Allah ﷺ and said: "The multitude of Quraysh has been destroyed; there will be no Quraysh after today." The Messenger of Allah ﷺ answered with the proclamation that became the foundation of a bloodless opening: ***"Whoever enters the house of Abu Sufyan is safe."*** In another narration of Sahih Muslim 1780 he added: ***"Whoever lays down his weapons is safe, and whoever shuts his door is safe."***

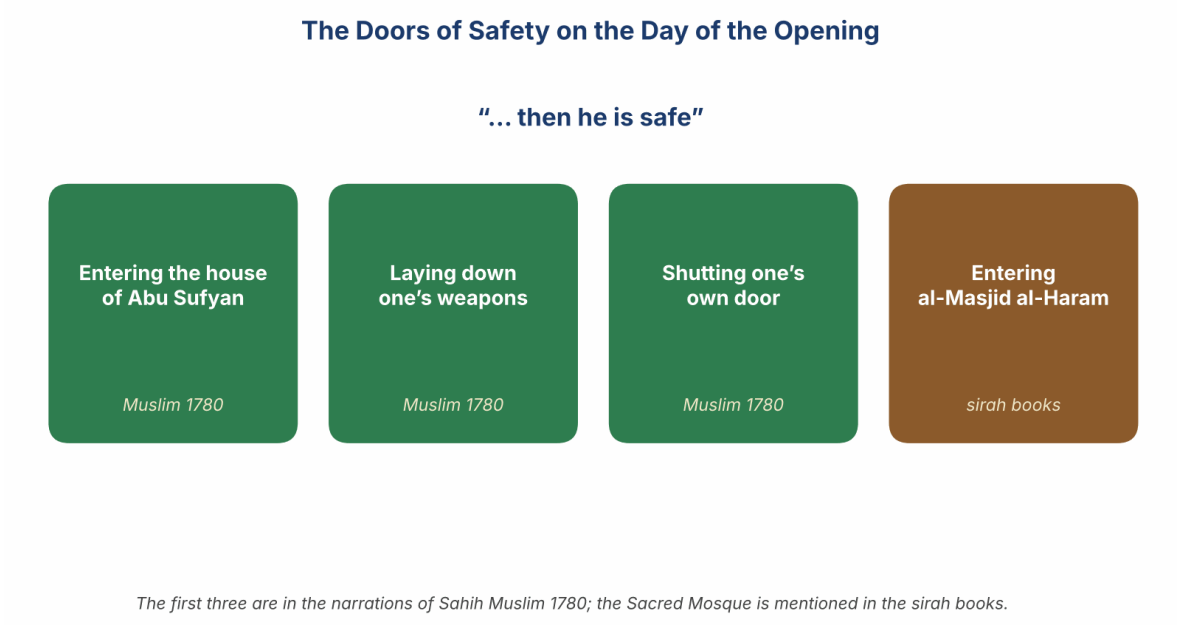


Figure 3: The doors of safety on the day of the opening.

See how ***easy*** the conditions of safety were. No ransom to pay, no surrender to make, no need to embrace Islam on the spot. It was enough simply to shut one's own door. The Prophet's ﷺ aim was ***to save as many lives as possible***.

The honour given to Abu Sufyan's house also held a subtle wisdom. Abu Sufyan had only just embraced Islam, and he was a man who ***loved honour***. By making his house a place of refuge, the Messenger of Allah ﷺ honoured him before his people, strengthened his Islam, and made him ***a partner in establishing peace*** — not a defeated and humiliated enemy.

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THE SKIRMISH AT AL-KHANDAMAH

Almost all of Makkah accepted that safety. But not everyone. Sahih al-Bukhari 4280 mentions that ***two men of Khalid's cavalry were killed*** that day: Hubaysh ibn al-Ash'ar and Kurz ibn Jabir al-Fihri. So there was some fighting in one corner of Makkah.

> **SIRAH NOTE: THE SKIRMISH AT AL-KHANDAMAH**
>
> Ibn Ishaq relates that a band of Quraysh under ***Safwan ibn Umayyah, 'Ikrimah ibn Abi Jahl and Suhayl ibn 'Amr*** gathered at ***al-Khandamah*** to resist. Khalid's column clashed with them from the lower side of Makkah, and some twelve or thirteen idolaters were killed before the rest fled.
>
> These numbers are ***sirah reports***. The authentic Hadith (Sahih Muslim 1780) states that none of them could put up any effective resistance.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

See where fate took the three men who led that last resistance. ***Safwan, 'Ikrimah and Suhayl*** — all three later embraced Islam, and their stories will be told in later chapters. The door of repentance was not closed even to those who took up arms on the very last day.

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THE HELMET AND THOSE EXCEPTED

The Messenger of Allah ﷺ entered Makkah prepared, for he could not fully know how Quraysh would act. Anas ibn Malik رضى الله عنه narrates:

HADITH — SAHIH AL-BUKHARI, NO. 1846

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ، فَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ «اقْتُلُوهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ entered (Makkah) in the year of the Conquest ***wearing a helmet on his head***. When he took it off, a man came and said: "Ibn Khatal is clinging to the curtains of the Ka'bah." He said: **"Kill him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Penalties for Hunting, Chapter: Entering the Sanctuary and Makkah Without Ihram, Hadith No. 1846; also Muslim No. 1357.

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:1846

LESSONS FROM THIS HADITH

The helmet (mighfar) shows that ***being prepared does not contradict trust in Allah***. This Hadith also shows that the general amnesty had ***a few exceptions***. Ibn Khatal was a man who had once embraced Islam, then killed a Muslim who served him, apostatised and fled to Makkah, and hired singers to insult the Messenger of Allah ﷺ in verse.

SIRAH NOTE: THOSE WHO WERE EXCEPTED

Sa'd ibn Abi Waqqas رضى الله عنه narrated that on the day of the opening, the Messenger of Allah ﷺ granted safety to all except ***four men and two women*** — those guilty of grave crimes such as murder and apostasy. One of them, ***'Abdullah ibn Sa'd ibn Abi Sarh***, hid in the house of 'Uthman ibn 'Affan, who later brought him to the Messenger of Allah ﷺ. After being asked three times, he accepted his pledge (Sunan Abi Dawud 2683, graded sahih by al-Albani).

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The sirah authors mention that some of those excepted were eventually ***pardoned*** when they came in repentance; only a handful were punished.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The lesson: Islam's pardon is not weakness, and Islam's justice is not revenge. Those excepted were not punished merely for disbelief, but for ***grave crimes*** they had committed. Even then, the door of repentance remained open to whoever came to surrender — like 'Abdullah ibn Abi Sarh, who later became governor of Egypt under 'Uthman.

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"TRUTH HAS COME"

The Messenger of Allah ﷺ went straight to ***al-Masjid al-Haram***. He touched the Black Stone and circled the Ka'bah. But the Ka'bah built by the Prophet Ibrahim عَلَيْهِ السَّلَامُ for the worship of the One God was now surrounded by idols. 'Abdullah ibn Mas'ud رضى الله عنه witnessed what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4287

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ الْحَقُّ، وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ».

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه said: ***The Prophet ﷺ entered Makkah on the day of the Conquest, and around the House there were three hundred and sixty idols.*** He began striking them with a stick in his hand, saying: **"Truth has come and falsehood has vanished. Truth has come, and falsehood can neither originate nor restore anything."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Sufyan ibn 'Uyaynah, from Ibn Abi Najih, from Mujahid ibn Jabr, from Abu Ma'mar 'Abdullah ibn Sakhbarah, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: Where the Prophet ﷺ Planted the Banner on the Day of the Conquest, Hadith No. 4287; also No. 2478 and Muslim No. 1781.

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:4287

LESSONS FROM THIS HADITH

The words he spoke were Allah's words in Surat al-Isra', revealed in Makkah years earlier when the Muslims were still weak: ***"Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart"*** (Al-Isra' 17:81) — Tafsir Ibn Kathir 17:81.

Imagine the feelings of the Companions who had been tortured around the Ka'bah for rejecting those idols. Bilal had been crushed under rocks in the Makkan desert; the family of Yasir had been tortured to martyrdom. Now ***the idols they had rejected fell one after another*** before their eyes — and not one worshipper could defend them.

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Those idols could not defend themselves, let alone their worshippers. This is the clearest argument for tawhid: ***falsehood is bound to vanish***, however long it seems firm. Whether idols of stone, or modern "idols" — wealth, status and desire — all will fall before the truth.

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THE IMAGES INSIDE THE KA'BAH

The Messenger of Allah ﷺ would not enter the Ka'bah while there were idols and images inside it. Ibn 'Abbas رضى الله عنهما relates:

HADITH — SAHIH AL-BUKHARI, NO. 4288

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الأَزْلاَمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم «قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا مَا اسْتَقْسَمَا بِهَا قَطُّ». ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ، وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ. تَابَعَهُ مَعْمَرٌ عَنْ أَيُّوبَ. وَقَالَ وُهَيْبٌ حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that when the Messenger of Allah ﷺ arrived in Makkah, ***he refused to enter the House while the idols were inside it***. He ordered them to be taken out, and images of Ibrahim and Isma'il were brought out, holding divining arrows (azlam) in their hands. The Prophet ﷺ said: **"May Allah destroy them! They knew well that the two never sought omens with them."** Then he entered the House, ***proclaimed Allah's greatness (takbir) in its corners***, and came out without praying in it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq, from 'Abd as-Samad ibn 'Abd al-Warith, from his father 'Abd al-Warith ibn Sa'id, from Ayyub as-Sakhtiyani, from 'Ikrimah, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter: Where the Prophet ﷺ Planted the Banner on the Day of the Conquest, Hadith No. 4288; also Nos. 1601 and 3352.

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:4288

LESSONS FROM THIS HADITH

Quraysh had painted images of ***the Prophets Ibrahim*** عَلَيْهِ السَّلَامُ ***and Isma'il*** عَلَيْهِ السَّلَامُ holding divining arrows (azlam) — tools the pre-Islamic Arabs used to seek omens before making decisions. This was ***a***

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lie against the two prophets who built the Ka'bah for tawhid. The Messenger of Allah ﷺ declared: "They knew well that the two never sought omens with them."

The Qur'an forbids this practice of seeking omens with arrows: ***"that you seek decision through divining arrows. That is grave disobedience"*** (Al-Ma'idah 5:3) — Tafsir Ibn Kathir 5:3.

After the Ka'bah was cleansed, the Messenger of Allah ﷺ entered and ***proclaimed Allah's greatness in each of its corners***. Takbir — "Allah is Greatest" — is a declaration that nothing is greater than Allah: not idols, not fate, not people. The Ka'bah returned to its original purpose. Today, modern forms of fortune-telling — horoscopes, palm reading and the like — fall under the same prohibition.

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INSIDE THE HOUSE OF ALLAH

'Abdullah ibn 'Umar رضى الله عنهما narrates what happened when the Messenger of Allah ﷺ entered the Ka'bah. Notice whom he chose to accompany him:

HADITH — SAHIH AL-BUKHARI, NO. 4289

وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلاَلٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ، مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهَارًا طَوِيلاً ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلاَلاً وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ came on the day of the Conquest from the upper part of Makkah on his mount, ***with Usamah ibn Zayd riding behind him***, accompanied by Bilal and 'Uthman ibn Talhah, one of the keepers of the Ka'bah, until he made his camel kneel in the Mosque. He ordered 'Uthman to bring ***the key of the House***. The Messenger of Allah ﷺ entered with Usamah ibn Zayd, Bilal and 'Uthman ibn Talhah, and stayed inside for a long part of the day, then came out. People raced (to enter), and 'Abdullah ibn 'Umar was the first to go in. He found Bilal standing behind the door and asked him: "Where did the Messenger of Allah ﷺ pray?" He pointed to the place where he had prayed. 'Abdullah said: "I forgot to ask him how many rak'ahs he prayed."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari as a ta'liq: al-Layth said: al-Layth ibn Sa'd, from Yunus ibn Yazid al-Ayli, 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), Hadith No. 4289 (as a ta'liq in definite form, with connected chains at Nos. 1598, 2988 and 4400); also Muslim No. 1329.

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:4289

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LESSONS FROM THIS HADITH

Three people entered the House of Allah with the Messenger of Allah ﷺ: ***Usamah ibn Zayd***, son of a former slave; ***Bilal ibn Rabah***, a former Abyssinian slave once tortured in Makkah; and ***'Uthman ibn Talhah***, the Ka'bah's keeper from Banu 'Abd ad-Dar, newly Muslim. Not the nobles of Quraysh — but those honoured by piety and trust.

This Hadith also shows ***the Companions' eagerness for knowledge***. Ibn 'Umar raced to be the first to enter, simply to ask where the Messenger of Allah ﷺ had prayed, so that he could follow him. And he honestly admitted: "I forgot to ask how many rak'ahs." Honesty in narration — stating what one knows and admitting what one does not — is the foundation of the science of Hadith.

As for the difference between Ibn 'Abbas's Hadith ("he did not pray") and Ibn 'Umar's Hadith ("Bilal showed where he prayed"), the scholars explain that ***an affirmation takes precedence over a negation***: Bilal was inside and witnessed it, while Ibn 'Abbas was not present and narrated from others.

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THE KEY OF THE KA'BAH AND THE TRUST

After coming out of the Ka'bah, the Messenger of Allah ﷺ held ***the key of the House of Allah*** — a key held for centuries by Banu Shaybah of the line of 'Abd ad-Dar, as keepers (hijabah) of the Ka'bah. To whom would it now be given?

SIRAH NOTE: "TAKE IT FOREVER"

The sirah authors relate that 'Ali ibn Abi Talib رضى الله عنه (in another report, al-'Abbas) asked that the key be given to Banu Hashim, alongside the duty of giving water to the pilgrims (siqayah) which they already held. But the Messenger of Allah ﷺ called ***'Uthman ibn Talhah*** and handed him the key, saying: ***"Take it, O sons of Abu Talhah, forever. None will take it from you except a wrongdoer."***

It is also related that years before the Hijrah, 'Uthman ibn Talhah had refused to open the Ka'bah's door for the Messenger of Allah ﷺ, and he said that one day the key would be in his hand to place wherever he wished.

This story is ***a sirah report*** (among others from Ibn Sa'd and at-Tabarani) with a debated chain. To this day, the key of the Ka'bah is still held by the family of Banu Shaybah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Sa'd, at-Tabaqat al-Kubra — biography of 'Uthman ibn Talhah.

Some exegetes link this event with Allah's words: ***"Indeed, Allah commands you to render trusts to whom they are due"*** (An-Nisa' 4:58) — Tafsir Ibn Kathir 4:58.

Ibn Kathir mentions reports that this verse was revealed concerning the key of the Ka'bah, but he stresses that ***its ruling is general***: every trust — office, wealth, secrets and responsibility — must be given to those entitled and qualified. The Messenger of Allah ﷺ could easily have given the key to his own family, but he chose ***justice over family interest***.

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THE CALL TO PRAYER ATOP THE KA'BAH

At the time of Zuhr that day, a voice rang out across the sky of Makkah from the highest place in the city — ***the roof of the Ka'bah***.

SIRAH NOTE: BILAL ATOP THE KA'BAH

Ibn Ishaq and other sirah authors relate that the Messenger of Allah ﷺ ordered ***Bilal ibn Rabah*** رضى الله عنه to climb onto the Ka'bah and give the call to prayer. Some Qurashi nobles sitting nearby expressed resentment that a former slave stood on the Ka'bah; some of them spoke mockingly, and Allah informed His Messenger of what they said.

This story is ***a well-known sirah report***. Exegetes such as al-Baghawi mention it as one occasion for the revelation of Al-Hujurat 49:13, though its chain is not strong.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
al-Baghawi, Ma'alim at-Tanzil (Al-Hujurat 49:13).

Imagine Bilal's life journey. In Makkah he had been laid on burning sand with a great rock on his chest, while he kept saying: ***"One, One"*** — Allah the One. Eight years later, in the same city, he stood in the most honoured place and proclaimed the same words of tawhid — this time in a ringing voice heard by all of Makkah.

Allah says: ***"Indeed, the most noble of you in the sight of Allah is the most righteous of you"*** (Al-Hujurat 49:13) — Tafsir Ibn Kathir 49:13.

Bilal's call to prayer atop the Ka'bah was ***a revolution of values*** brought by Islam. The measure of honour was no longer lineage, skin colour or wealth, but ***piety***. This lesson remains relevant today, when people are still judged by race, appearance and wealth.

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"NO BLAME UPON YOU"

Now the people of Makkah gathered, awaiting the verdict. Before them stood the man they had mocked, expelled, boycotted for three years, and tried to kill. What would he do?

SIRAH NOTE: "GO, YOU ARE FREE"

Ibn Ishaq relates that the Messenger of Allah ﷺ stood at the door of the Ka'bah and asked: ***"O people of Quraysh, what do you think I will do with you?"*** They said: "Good. You are a noble brother and the son of a noble brother." He said: ***"I say to you what Yusuf said to his brothers: No blame upon you today. Go, for you are free (at-tulaqa')."***

This wording is ***a very well-known sirah report***, but its chain ***is graded weak*** by Hadith scholars because it is broken. Yet ***its meaning is established***: authentic Hadith show that the Messenger of Allah ﷺ pardoned the people of Makkah in general, and they were later known as "at-tulaqa'" — the freed ones.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

al-Albani, Silsilat al-Ahadith ad-Da'ifah — discussion of the report "antum at-tulaqa'".

The verse referred to is the Prophet Yusuf's عَلَيْهِ السَّلَامُ reply to the brothers who once threw him into a well: ***"No blame will there be upon you today"*** (Yusuf 12:92) — Tafsir Ibn Kathir 12:92.

The parallel between the two stories is profound. Yusuf was cast out by his brothers, then Allah raised him until they came to him in need. The Messenger of Allah ﷺ was driven out by his people, then Allah returned him as victor. Both chose the same path: ***forgiving without reproach***.

The lesson: the greatest pardon is the pardon given ***when one has the power to retaliate***. Forgiving when weak may be out of necessity; forgiving when strong is the character of the prophets.

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THE SERMON ON THE NEXT DAY

The next day, the Messenger of Allah ﷺ stood and addressed the people. A Companion from the tribe of Khuza'ah, ***Abu Shurayh*** رضى الله عنه, heard it with his ears, understood it with his heart and saw it with his eyes — and years later, he dared to convey it to an unjust governor:

HADITH — SAHIH AL-BUKHARI, NO. 104

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي شُرَيْحٍ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهْوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ النَّبِيُّ صلى الله عليه وسلم الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَاىَ، حِينَ تَكَلَّمَ بِهِ، حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا فَقُولُوا إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ». فَقِيلَ لأَبِي شُرَيْحٍ مَا قَالَ عَمْرٌو قَالَ أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ، لاَ يُعِيذُ عَاصِيًا، وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

TRANSLATION:

Abu Shurayh al-Khuza'i رضى الله عنه said to 'Amr ibn Sa'id while he was sending troops to Makkah: "Permit me, O commander, to tell you a speech which the Prophet ﷺ delivered ***on the day after the Conquest***. My ears heard it, my heart retained it, and my eyes saw him when he spoke it. He praised Allah and extolled Him, then said: **"Makkah was made sacred by Allah, not by people. So it is not lawful for anyone who believes in Allah and the Last Day to shed blood in it or to cut down its trees. If anyone seeks a concession on the grounds that the Messenger of Allah ﷺ fought in it, say: Allah permitted His Messenger, and He did not permit you. It was permitted to me only for an hour of a day, and today its sanctity has returned as it was yesterday. Let the one present convey it to the one absent.""** Abu Shurayh was asked: "What did 'Amr say?" He said: "(He said:) I know that better than you, O Abu Shurayh. The Sanctuary does not protect a rebel, nor one fleeing after shedding blood, nor one fleeing after causing ruin."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf at-Tinnisi, from al-Layth ibn Sa'd, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Shurayh al-Khuza'i رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter: Let the One Present Convey Knowledge to the One Absent, Hadith No. 104; also Nos. 1832 and 4295, and Muslim No. 1354.

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:104

LESSONS FROM THIS HADITH

This sermon makes one important point clear: permission to fight in Makkah on the day of the opening was ***a special exception*** for the Messenger of Allah ﷺ, ***"for an hour of a day"***, and no one after him may use it as an excuse. Makkah may never again be made a field of bloodshed.

Abu Shurayh conveyed this Hadith to 'Amr ibn Sa'id, governor of Madinah, who was sending troops to fight 'Abdullah ibn az-Zubayr in Makkah. 'Amr dismissed the advice with a contrived argument. Abu Shurayh had fulfilled his trust: ***"Let the one present convey it to the one absent."*** Our duty is to convey the truth; guidance is in Allah's hands.

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A SANCTUARY UNTIL THE LAST DAY

Ibn 'Abbas رضى الله عنهما narrates the Prophet's ﷺ sermon on the day of the opening, which explains ***the sanctity of Makkah*** in more detail:

HADITH — SAHIH AL-BUKHARI, NO. 1834

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ افْتَتَحَ مَكَّةَ «لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا». قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ قَالَ «إِلاَّ الإِذْخِرَ».

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: The Prophet ﷺ said on the day he conquered Makkah: **"There is no more emigration (hijrah), but jihad and intention. When you are called to go forth, go forth. This city was made sacred by Allah on the day He created the heavens and the earth, and it is sacred by Allah's sanctity until the Day of Resurrection. Fighting in it was not lawful for anyone before me, and it was lawful for me only for an hour of a day. So it is sacred by Allah's sanctity until the Day of Resurrection: its thorns are not to be cut, its game is not to be chased, its lost property is not to be picked up except by one who will announce it, and its grass is not to be uprooted."** Al-'Abbas said: "O Messenger of Allah, except idhkhir (a fragrant grass), for it is used by their smiths and for their houses." He said: **"Except idhkhir."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Uthman ibn Abi Shaybah, from Jarir ibn 'Abd al-Hamid, from Mansur ibn al-Mu'tamir, from Mujahid ibn Jabr, from Tawus ibn Kaysan, from 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Penalties for Hunting, Chapter: Fighting Is Not Lawful in Makkah, Hadith No. 1834; also Nos. 2783, 3077 and Muslim No. 1353.

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:1834

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LESSONS FROM THIS HADITH

The sanctity of Makkah covers not only people, but also ***plants and animals***: even thorn bushes may not be cut, game may not be chased, and lost property may not be taken except to announce it. Islam established ***a protected natural sanctuary*** fourteen centuries ago.

The Qur'an mentions this distinction: ***"And whoever enters it shall be safe"*** (Al 'Imran 3:97) — Tafsir Ibn Kathir 3:97.

Note too ***al-'Abbas's*** request that idhkhir grass be excepted because smiths and houses needed it, and the Messenger of Allah ﷺ accepted it. This shows that ***Islamic law accommodates human needs***, and that the Messenger of Allah ﷺ was open to reasonable suggestions from his Companions.

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"NO HIJRAH AFTER THE CONQUEST"

The same sermon opened with words that changed the course of the community: ***"There is no more emigration, but jihad and intention."*** What does it mean?

Before the Conquest of Makkah, ***emigrating to Madinah*** was obligatory for Muslims who were able, for Makkah was a land hostile to Islam where believers could not freely practise their religion. After Makkah was opened and became a Muslim land, that specific obligation ***ended***. The great reward of emigrating before the Conquest could no longer be attained in the same way.

Yet the door of good was not closed: ***jihad*** (striving in Allah's way) and sincere ***intention*** remain open. The scholars also explain that the general meaning of hijrah remains — leaving what Allah has forbidden. The Messenger of Allah ﷺ said: ***"The emigrant is the one who abandons what Allah has forbidden"*** (Sahih al-Bukhari 10).

The lesson: every age has its own opportunities for good. Those who missed the emigration to Madinah could still earn reward through ***true intention*** and ***earnest striving***. We too can "emigrate" every day — from disobedience to obedience.

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HIND BINT 'UTBAH

Among those who came to the Messenger of Allah ﷺ in Makkah was a woman whose name was synonymous with hostility to Islam: ***Hind bint 'Utbah***, wife of Abu Sufyan. She had lost her father, uncle and brother at Badr, and the sirah books describe her as a driving force of vengeance at Uhud. But Allah opened her heart:

HADITH — SAHIH AL-BUKHARI, NO. 3825

وَقَالَ عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ قَالَتْ يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. قَالَ وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا قَالَ «لاَ أُرَاهُ إِلاَّ بِالْمَعْرُوفِ».

TRANSLATION:

'A'ishah رضى الله عنها said: Hind bint 'Utbah came and said: ***"O Messenger of Allah, there was no household on the face of the earth that I wished more to see humiliated than yours. Today there is no household on the face of the earth that I wish more to see honoured than yours."*** He said: **"And so too (will it grow), by the One in whose hand is my soul."** She said: "O Messenger of Allah, Abu Sufyan is a tight-fisted man. Is there any sin on me if I feed our children from his wealth?" He said: **"I see none, so long as it is in a reasonable manner."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari as a ta'liq: 'Abdan ('Abdullah ibn 'Uthman) said: from 'Abdullah ibn al-Mubarak, 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 Merits of the Ansar, Chapter: Hind bint 'Utbah, Hadith No. 3825 (as a ta'liq, with a connected chain at No. 7161); also Muslim No. 1714.

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:3825

LESSONS FROM THIS HADITH

Hind's words are ***the most honest confession*** of a changed heart. She did not pretend; she admitted her former hatred openly, then declared her present love with equal force. The Messenger of Allah ﷺ did not bring up her past, but answered warmly.

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Hind's question about maintenance also became ***a basis of fiqh***: a wife may take from her stingy husband's wealth ***what suffices in a reasonable manner*** for her and her children's needs. A woman newly Muslim immediately learned and asked about the religion — and her question benefits the community to this day.

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THE WOMEN'S PLEDGE

The people of Makkah, men and women, came to pledge allegiance to the Messenger of Allah ﷺ and embrace Islam. For the women, Allah revealed specific terms of the pledge:

"O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal" (Al-Mumtahanah 60:12) — Tafsir Ibn Kathir 60:12.

'A'ishah رضى الله عنها explains how the pledge was taken:

HADITH — SAHIH AL-BUKHARI, NO. 4891

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ، بِقَوْلِ اللَّهِ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ} إِلَى قَوْلِهِ {غَفُورٌ رَحِيمٌ}. قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم «قَدْ بَايَعْتُكِ». كَلاَمًا وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ، مَا يُبَايِعُهُنَّ إِلاَّ بِقَوْلِهِ «قَدْ بَايَعْتُكِ عَلَى ذَلِكَ». تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ. وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعَمْرَةَ.

TRANSLATION:

'Urwah narrated that 'A'ishah رضى الله عنها, wife of the Prophet ﷺ, told him that the Messenger of Allah ﷺ ***used to test the believing women who emigrated to him with this verse***, the words of Allah: *"O Prophet, when the believing women come to you pledging to you…"* up to His words *"…Forgiving and Merciful."* 'A'ishah said: Whichever of the believing women accepted this condition, the Messenger of Allah ﷺ would say to her:

"I have accepted your pledge" — by speech alone. ***By Allah, his hand never touched the hand of any woman in the pledge.*** He took their pledge only by saying: **"I have accepted your pledge on that."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq, from Ya'qub ibn Ibrahim ibn Sa'd, from the nephew of Ibn Shihab (Muhammad ibn 'Abdullah), from his uncle 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 Tafsir, Surat al-Mumtahanah, Chapter: When the Believing Women Come to You to Pledge, Hadith No. 4891; also Muslim No. 1866.

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:4891

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LESSONS FROM THIS HADITH

This Hadith shows that Islam ***honours women as responsible individuals***: they pledged for themselves, directly to the Messenger of Allah ﷺ, not through husbands or fathers. Its terms — no idolatry, no theft, no adultery, no killing of children, no slander and no disobedience in what is right — are ***the moral foundation*** of a new society.

The condition ***"nor will they kill their children"*** was deeply meaningful in a pre-Islamic Arab society that had buried infant girls alive. This pledge ended that practice in Makkah forever. And 'A'ishah's oath that the Prophet's ﷺ hand never touched an unrelated woman's hand in the pledge shows his ***propriety and purity***.

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'IKRIMAH IBN ABI JAHL

'Ikrimah ibn Abi Jahl was the son of Islam's fiercest enemy, Abu Jahl, killed at Badr. 'Ikrimah himself fought the Muslims at Uhud and al-Khandaq, and led the last resistance at al-Khandamah. When Makkah was opened, he fled towards Yemen.

SIRAH NOTE: A WIFE WHO BROUGHT HER HUSBAND BACK

The sirah authors relate that 'Ikrimah's wife, ***Umm Hakim bint al-Harith***, embraced Islam on the day of the opening and asked safety for her husband. The Messenger of Allah ﷺ granted it. Umm Hakim then pursued her husband to the coast, and found him about to board a ship. She said: "I have come from the one who most keeps family ties, the best and most noble of people."

When 'Ikrimah came, the Messenger of Allah ﷺ rose to greet him joyfully. It is also related that he told the Companions ***not to revile his father***, since reviling the dead hurts the living and does not reach the dead. 'Ikrimah later strove earnestly and was martyred at the Battle of Yarmuk.

These details are ***sirah reports*** (among others in al-Muwatta' as a mursal report, and al-Hakim).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

Malik, al-Muwatta' — Book of Marriage; Ibn Hajar, al-Isabah — biography of 'Ikrimah.

'Ikrimah's story shows two things. First, ***the role of a believing wife***: Umm Hakim did not give up on her husband, but travelled far to bring him back. Second, ***the wisdom of the Messenger of Allah*** ﷺ in protecting the feelings of new Muslims: he forbade anyone to revile his father in his presence.

The son of Abu Jahl — "the Pharaoh of this nation" — died a martyr defending Islam. No one is too far from Allah's guidance, and ***lineage does not determine*** a person's destiny.

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SAFWAN IBN UMAYYAH

Safwan ibn Umayyah was also the son of a great enemy of Islam — Umayyah ibn Khalaf, the master who had tortured Bilal and was killed at Badr. Safwan too fled when Makkah was opened.

> **SIRAH NOTE: A RESPITE OF TWO MONTHS**
>
> The sirah authors relate that 'Umayr ibn Wahb asked safety for Safwan, and the Messenger of Allah ﷺ gave his turban as a sign of safety. When Safwan returned, he asked for two months to think. The Prophet ﷺ said: ***"You have four months."*** The Messenger of Allah ﷺ did not force him to embrace Islam.
>
> These details are ***sirah reports*** (among others in al-Muwatta' as a mursal report).
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
> Malik, al-Muwatta' — Book of Marriage.

Safwan accompanied the Messenger of Allah ﷺ at the Battle of Hunayn before embracing Islam (Book 22). After Hunayn, the Prophet ﷺ gave him a hundred camels, then another hundred, then another hundred. Safwan said: ***"By Allah, he gave me what he gave me while he was the most hateful of people to me. He kept giving to me until he became the most beloved of people to me."*** (Sahih Muslim 2313)

The lesson: ***"There is no compulsion in religion"*** is not mere theory. The Messenger of Allah ﷺ gave Safwan time, safety and generosity — and in the end Safwan's own heart opened. Persistent kindness wins hearts more effectively than compulsion.

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ABU QUHAFAH: WHITE HAIR DYED

Among the most touching scenes on the day of the opening was when ***Abu Bakr as-Siddiq*** رضى الله عنه brought his aged, blind father, ***Abu Quhafah***, to the Messenger of Allah ﷺ. Jabir ibn 'Abdillah رضى الله عنهما relates that Abu Quhafah was brought on the day of the Conquest of Makkah, ***his head and beard white like the thaghamah flower***. The Messenger of Allah ﷺ said: ***"Change this with something, and avoid black."*** (Sahih Muslim 2102)

SIRAH NOTE: "WHY DID YOU NOT LEAVE THE OLD MAN AT HOME?"

The sirah authors relate that when Abu Bakr brought his father, the Messenger of Allah ﷺ said: ***"Why did you not leave the old man in his house, so that I could come to him myself?"*** Abu Bakr replied: "O Messenger of Allah, it is more fitting that he walk to you than that you walk to him." He seated him, stroked his chest, and Abu Quhafah embraced Islam.

These details are ***sirah reports*** (among others from Ahmad and Ibn Ishaq), with a debated chain.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

See ***the Prophet's ﷺ respect for the elderly***. On the day he became the supreme leader of Arabia, he still wished to walk himself to the house of a blind old man. And see ***Abu Bakr's joy***: the earliest Companion to embrace Islam finally witnessed his own father embrace Islam after more than twenty years.

This Hadith is also ***the evidence for the sunnah of dyeing grey hair*** with henna and the like, and the prohibition of dyeing it black. This religion attends to small details of a Muslim's appearance, even on a day filled with momentous events.

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THE IDOLS AROUND MAKKAH

Cleansing the Ka'bah was not enough. Around Makkah there were still great ***idol shrines*** worshipped by the Arab tribes. The Messenger of Allah ﷺ sent several small detachments to destroy them.

SIRAH NOTE: AL-'UZZA, SUWA' AND MANAT

The sirah authors relate that ***Khalid ibn al-Walid*** رضى الله عنه was sent to Nakhlah to destroy ***al-'Uzza***, the greatest idol of Quraysh; ***'Amr ibn al-'As*** رضى الله عنه was sent to destroy ***Suwa'***, the idol of Hudhayl; and ***Sa'd ibn Zayd al-Ashhali*** رضى الله عنه was sent to al-Mushallal to destroy ***Manat***, the idol revered by al-Aws and al-Khazraj before Islam.

It is related that the keeper of Suwa' asked 'Amr: "What do you want?" When 'Amr destroyed it and nothing happened, the keeper said: ***"I submit to Allah."*** These details are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.
Ibn Sa'd, at-Tabaqat al-Kubra — expeditions after the Conquest of Makkah.

The story of Suwa''s keeper holds a deep lesson. All his life he believed the idol had power. When it was destroyed before his eyes and ***nothing happened***, he realised for himself that what he had worshipped had no power at all. Sometimes the best way to open someone's eyes is to let them see for themselves the weakness of what they worship.

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KHALID AND BANU JADHIMAH

Not everything that happened after the Conquest was perfect. The Messenger of Allah ﷺ sent ***Khalid ibn al-Walid*** to the tribe of ***Banu Jadhimah*** to invite them to Islam. 'Abdullah ibn 'Umar رضى الله عنهما relates that they could not say well "Aslamna" (we have embraced Islam), so they said: ***"Saba'na, saba'na"*** (we have left our religion). Khalid misunderstood, killed some of them and took others captive.

Ibn 'Umar and his companions ***refused to kill their captives***. When the news reached the Messenger of Allah ﷺ, he raised his hands and said twice: ***"O Allah, I declare myself innocent before You of what Khalid has done."*** (Sahih al-Bukhari 4339)

SIRAH NOTE: BLOOD-MONEY FOR BANU JADHIMAH

The sirah authors relate that the Messenger of Allah ﷺ sent ***'Ali ibn Abi Talib*** رضى الله عنه with wealth to pay ***blood-money*** for every life lost and every property damaged, down to replacing a dog's drinking trough. These details are ***sirah reports***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wa an-Nihayah.

The lesson is great. First, Islam ***does not cover up mistakes***, even by a brilliant commander. Second, the Messenger of Allah ﷺ ***disowned the act, not Khalid***; he did not dismiss him, for the error stemmed from misunderstanding, not malice. Third, justice demands ***compensation*** for the victims. And fourth, Ibn 'Umar teaches us that obedience to a leader ***does not extend*** to what is clearly wrong.

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THE TRIBES WHO WAITED

The Conquest of Makkah was not merely the opening of a city, but ***the turning point of all Arabia***. A young Companion, ***'Amr ibn Salimah*** رضى الله عنه, describes his people's situation before that event:

"The Arabs were delaying their Islam until the Conquest. They said: Leave him (Muhammad) and his people; if he prevails over them, he is a true prophet. When the Conquest came, every people hastened to embrace Islam." (Sahih al-Bukhari 4302)

Why did the Arab tribes wait? Because Quraysh were ***the custodians of the Ka'bah*** and the religious leaders of the Arabs. As long as Quraysh opposed Muhammad ﷺ, many hesitated. When Makkah was opened and the Ka'bah cleansed, the greatest barrier to Islam ***collapsed***. The following year became known as ***'Am al-Wufud*** — the Year of Delegations, when tribes from all over Arabia came to Madinah to embrace Islam (Book 26).

In the same Hadith, 'Amr ibn Salimah relates that he — who had memorised the most Qur'an among his people by constantly asking passing travellers — was appointed ***imam*** of his people at the age of six or seven. Knowledge of the Qur'an raises a person's standing, even when he is still a child.

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SURAT AN-NASR

The surah that best captures the Conquest of Makkah is ***Surat an-Nasr***, according to some scholars the last complete surah to be revealed:

"When the victory of Allah has come and the conquest" (An-Nasr 110:1) — Tafsir Ibn Kathir 110:1.

"And you see the people entering into the religion of Allah in multitudes" (An-Nasr 110:2) — Tafsir Ibn Kathir 110:2.

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance" (An-Nasr 110:3) — Tafsir Ibn Kathir 110:3.

This surah names three things: ***Allah's help, the conquest (al-fath), and people entering Islam in multitudes*** — exactly what happened after the Conquest of Makkah. And its command is not to celebrate, but to ***glorify, praise and seek forgiveness***. This is the etiquette of victory in Islam.

'Umar ibn al-Khattab رضى الله عنه once asked the senior Companions about the meaning of this surah. Some said: "We are commanded to praise Allah and seek His forgiveness when granted victory." But Ibn 'Abbas رضى الله عنهما, still young, said: ***"It is the end of the Messenger of Allah's ﷺ life, of which he was informed."*** 'Umar said: "I know nothing of it except what you have said." (Sahih al-Bukhari 4970)

When a task is complete, it is time to return home. The victory of the Conquest of Makkah was ***a sign that the mission was nearly complete*** — and less than three years later, the Messenger of Allah ﷺ passed away. For us too, every success is a reminder that life has an end; so let us greet it with glorification and seeking forgiveness.

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NINETEEN DAYS IN MAKKAH

The Messenger of Allah ﷺ did not leave Makkah immediately after its opening. Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ stayed in Makkah for nineteen days, praying two rak'ahs (shortening the prayer)."*** (Sahih al-Bukhari 4298)

In that period he ***reorganised the life of Makkah***: receiving its people's pledges, teaching them the religion, sending detachments to destroy the idols around it, and appointing ***'Attab ibn Usayd*** — a young Qurashi newly Muslim — as governor of Makkah, with Mu'adh ibn Jabal to teach them the Qur'an and its rulings (according to the sirah books). The Messenger of Allah ﷺ did not punish Makkah, but ***rebuilt*** it.

This Hadith is also ***evidence in fiqh*** on the traveller's prayer: the Messenger of Allah ﷺ shortened his prayers throughout his stay in Makkah because he did not intend to settle there. Scholars differ on the limit of time in which one may shorten; this Hadith is among the main evidence in that discussion.

Then news came that the tribes of ***Hawazin and Thaqif*** were gathering a great army to attack the Muslims. The victory of Makkah would be tested in the valley of ***Hunayn***. That story will be told in Book 22.

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THE DAY OF EXPULSION, THE DAY OF RETURN

To grasp how great the Conquest of Makkah was, compare the day the Messenger of Allah ﷺ ***left*** Makkah with the day he ***returned***:

THE DAY OF HIJRAH (1 AH)	THE DAY OF THE CONQUEST (8 AH)
Left secretly by night	Entered openly by day
Accompanied by one Companion, Abu Bakr	Accompanied by ten thousand
Hunted with a bounty of a hundred camels	Old enemies came seeking safety
Hid in the Cave of Thawr	Stood at the door of the Ka'bah
Idols ruled the Ka'bah	Idols fell around the Ka'bah
Bilal once tortured in Makkah	Bilal gave the adhan atop the Ka'bah
"Allah is with us" (At-Tawbah 9:40)	"Truth has come" (Al-Isra' 17:81)

Both days share one thing: ***perfect trust in Allah***. In the Cave of Thawr, he said to Abu Bakr: "Do not grieve; indeed Allah is with us." In Makkah, he entered with head bowed, reciting Surat al-Fath. In hardship he did not despair; in victory he did not forget himself.

Only eight years separated those two days. It teaches us that ***circumstances can change quickly*** by Allah's leave. One who is patient in hardship today may witness his own "Conquest of Makkah" in the future.

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SOURCES OF PART TWO

As with Part 1, the story of Part 2 is narrated through authentic Hadith and the books of sirah. The following table helps distinguish between them:

EVENT	SOURCE AND GRADE
Entering while reciting Surat al-Fath	Sahih al-Bukhari 4281
Columns, the Ansar and Abu Sufyan's house	Sahih Muslim 1780
360 idols and images in the Ka'bah	Sahih al-Bukhari 4287, 4288
Entering the Ka'bah with Bilal	Sahih al-Bukhari 4289
Sermon on the sanctity of Makkah	Sahih al-Bukhari 104, 1834
Hind and the women's pledge	Sahih al-Bukhari 3825, 4891
Key given to 'Uthman ibn Talhah	Sirah books; chain debated
Bilal's adhan atop the Ka'bah	Sirah books
"Go, you are free"	Sirah report; graded weak
The stories of 'Ikrimah and Safwan	Sirah books; al-Muwatta' (mursal)

The main framework — the peaceful entry, the proclamation of safety, the destruction of the idols, the cleansing of the Ka'bah, the sermon on Makkah's sanctity and the Islam of its people — ***is established by authentic Hadith***. Other stories we convey honestly as sirah reports, since their meaning agrees with the Prophet's ﷺ character established in authentic Hadith.

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QUR'ANIC VERSES BEHIND THE DAY OF THE CONQUEST

Earlier chapters mentioned several Qur'anic verses connected with the day Makkah was opened. This chapter gathers them in one table, so that the reader can see how the Qur'an "accompanied" the event. We also distinguish between verses whose connection is established by authentic Hadith and verses whose connection is only the opinion of some commentators.

VERSE	BRIEF MEANING	CONNECTION WITH THE DAY OF THE CONQUEST	STATUS OF THE CONNECTION
Al-Isra' 17:81	Truth has come and falsehood has vanished	Recited by the Messenger of Allah ﷺ as he toppled the 360 idols (chapter 8)	Authentic Hadith — Sahih al-Bukhari 4287
Saba' 34:49	The truth has come, and falsehood can neither originate nor repeat anything	Recited together with 17:81 in the same narration	Authentic Hadith — Sahih al-Bukhari 4287
An-Nisa' 4:58	Render trusts to those to whom they are due	The key of the Ka'bah returned to 'Uthman ibn Talhah (chapter 11)	Opinion of some commentators (Ibn Kathir); the wording is general
Al-Hujurat 49:13	The most noble is the most God-conscious	Linked to Bilal's call to prayer atop the Ka'bah (chapter 12)	Weak tafsir report; the meaning is sound
Yusuf 12:92	No blame upon you this day	The words of the Messenger of Allah ﷺ to Quraysh (chapter 13)	Report of the sirah books
Al 'Imran 3:97	Whoever enters it is safe	The sanctity of the Haram (chapter 15)	General meaning of the verse
Al-Mumtahanah 60:12	The terms of the women's pledge	The pledge of the women of Makkah (chapter 18)	Authentic Hadith — Sahih al-Bukhari 4891
An-Nasr 110:1–3	The help of Allah, victory, people entering Islam in crowds	A picture of the Conquest and a sign of his approaching death (chapter 25)	Authentic Hadith — Sahih al-Bukhari 4970
Al-Hadid 57:10	Those who sacrificed before and after the Conquest are not equal	The rank of the early generation (Book 20, chapter 31)	Tafsir of the majority of scholars
At-Tawbah 9:28	The polytheists shall not approach al-Masjid al-Haram after this year	Completion of the cleansing of the Haram in 9 AH (Book 27)	Revealed in 9 AH — not on the day of the Conquest

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THE QUR'AN: SABA' 34:49

Allah says (meaning): "Say: The truth has come, and falsehood can neither originate anything nor restore it."

Reference: Saba' 34:49 — Tafsir Ibn Kathir 34:49. Recited by the Messenger of Allah ﷺ on the day of the Conquest together with Al-Isra' 17:81 (Sahih al-Bukhari 4287).

This verse of Saba' completes the meaning of Al-Isra' 17:81. When the truth comes clearly, falsehood does not merely fall — it cannot rise again or create anything new. Idols worshipped for centuries fell on their faces at the touch of a single bow, and they have never returned around the Ka'bah to this day.

TAFSIR NOTE: DISTINGUISHING THE STRENGTH OF CONNECTIONS

Not every connection between a verse and an event is equally strong. The connection of 17:81 and 34:49 with the day of the Conquest is established in Sahih al-Bukhari. The connection of 4:58 with the key of the Ka'bah is quoted by Ibn Kathir from some of the early scholars, and the verse itself is general. The connection of 49:13 with Bilal's call to prayer comes from a tafsir report with a weak chain.

The scholars remind us: "What counts is the generality of the wording, not the specificity of the cause." Even when the occasion of revelation is uncertain, the meaning of the verse still applies to all.

LESSONS

The day Makkah was opened was not merely a military event; it was a day on which the Qur'an was recited and acted upon. In victory, the Messenger of Allah ﷺ recited verses, not poems of boasting. We also learn honesty in knowledge: conveying the connection of each verse according to its grade, without adding or taking away.

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THOSE EXCEPTED AND THEIR FATES

Chapter 7 mentioned briefly that the general amnesty on the day of the Conquest had a few exceptions. This chapter gathers their names, the reason for each exception and what became of each person. Most of these details come from the sirah books; what is established by Hadith has its source stated.

HADITH: FOUR MEN AND TWO WOMEN

Sa'd ibn Abi Waqqas رضى الله عنه narrated that on the day Makkah was opened, the Messenger of Allah ﷺ granted safety to the people except four men and two women. He named: 'Ikrimah ibn Abi Jahl, 'Abdullah ibn Khatal, Miqyas ibn Subabah and 'Abdullah ibn Sa'd ibn Abi Sarh. Ibn Khatal was found clinging to the curtains of the Ka'bah and was killed; Miqyas was found in the market and was killed; 'Ikrimah fled to the sea; and Ibn Abi Sarh hid in the house of 'Uthman ibn 'Affan.

Grade: SAHIH according to al-Albani — Sunan an-Nasa'i 4067; also Sunan Abi Dawud 2683.

NAME	REASON FOR THE EXCEPTION (BRIEF)	FATE	SOURCE
'Abdullah ibn Khatal	Apostatised after killing a Muslim who served him; hired singers to revile the Messenger of Allah ﷺ	Killed while clinging to the curtains of the Ka'bah	Sahih al-Bukhari 1846; Sunan an-Nasa'i 4067
Miqyas ibn Subabah	Killed a man of the Ansar after accepting blood-money for his brother, then apostatised	Killed in the market	Sunan an-Nasa'i 4067; sirah books
'Ikrimah ibn Abi Jahl	Among the fiercest opponents; fought at al-Khandamah	Fled to the coast; brought back by his wife and embraced Islam (chapter 19)	Sunan an-Nasa'i 4067; sirah books
'Abdullah ibn Sa'd ibn Abi Sarh	Had been a scribe of the revelation, then apostatised and spread lies	Brought by 'Uthman; his pledge accepted after being asked three times	Sunan Abi Dawud 2683; Sunan an-Nasa'i 4067
Al-Huwayrith ibn Nuqaydh	Harmed the Messenger of Allah ﷺ in Makkah and harassed the mount of his daughters when they emigrated	Killed by 'Ali ibn Abi Talib	Sirah books (Ibn Ishaq)
Habbar ibn al-Aswad	Frightened the camel of Zaynab, daughter of the Messenger of Allah ﷺ, during her emigration so that she miscarried	Fled, then came, embraced Islam and was forgiven	Sirah books
Ibn Khatal's two singing-girls	Sang verses reviling the Messenger of Allah ﷺ	One was killed; the other was granted safety and embraced Islam	Sirah books (their names are disputed)

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NAME	REASON FOR THE EXCEPTION (BRIEF)	FATE	SOURCE
Hind bint 'Utbah	Mentioned in some lists of the sirah books	Came to pledge and embraced Islam (chapter 17)	Sahih al-Bukhari 3825; sirah books
Wahshi ibn Harb	Killed Hamzah at Uhud	Fled to Ta'if; later came and embraced Islam with the delegation of Thaqif	Sahih al-Bukhari 4072

SIRAH NOTE: DIFFERING LISTS

The Hadith of Sa'd ibn Abi Waqqas mentions four men and two women. Sirah writers such as Ibn Ishaq and al-Waqidi give a longer list — including al-Huwayrith, Habbar, Hind and Sarah (the woman who carried Hatib's letter, Book 20). The numbers and names differ from one report to another. What is established with an authentic chain is the four names in the Hadith of Sa'd.

Who killed Ibn Khatal is also disputed: some name Abu Barzah al-Aslami, others Sa'id ibn Hurayth. This is a report of the sirah books.

References: Ibn Hisham, as-Sirah an-Nabawiyyah — the Conquest of Makkah; Ibn Hajar, Fath al-Bari, commentary on Hadith Nos. 1846 and 4280.

Notice that almost everyone who was excepted was eventually forgiven when they came in repentance. Those who were punished were the ones who did not, or would not, come back — and their crimes were grave: murder, apostasy after murder, and waging war on Islam. The general amnesty was given to thousands of the people of Makkah, including many who had harmed the Messenger of Allah ﷺ for twenty years.

LESSONS

Great forgiveness does not mean that justice is set aside. A state needs both: a wide door of repentance and clear limits of law. And most beautiful of all, the door of repentance remained open even to someone already on the list of the wanted — as with 'Ikrimah, Ibn Abi Sarh, Habbar and Wahshi.

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UMM HANI', THE MAKHZUMI WOMAN AND THE RULINGS OF THE DAY OF THE CONQUEST

Amid the great events of the day of the Conquest, two small stories took place that became the basis of important rulings. Both involve women, and both are established in Sahih al-Bukhari.

THE PROTECTION OF UMM HANI'

HADITH: "WE PROTECT WHOMEVER YOU HAVE PROTECTED"

Umm Hani' bint Abi Talib رضى الله عنها related that she went to the Messenger of Allah ﷺ in the year Makkah was opened and found him bathing, while Fatimah, his daughter, screened him with a cloth. After bathing, he prayed eight rak'ahs wrapped in a single garment. Umm Hani' said: "O Messenger of Allah, my brother ('Ali) claims he will kill a man to whom I have given protection — so-and-so ibn Hubayrah." The Messenger of Allah ﷺ said: "We have protected whomever you have protected, O Umm Hani'." Umm Hani' said: "That was the time of Duha."

Grade: SAHIH — Sahih al-Bukhari 357; also Sahih al-Bukhari 3171 and Sahih Muslim 336.

Umm Hani' was a cousin of the Messenger of Allah ﷺ — the daughter of his paternal uncle Abu Talib — and the sister of 'Ali ibn Abi Talib. Her husband, Hubayrah ibn Abi Wahb, was of Banu Makhzum. The man she protected was a relative of her husband; Ibn Hajar mentions several possibilities for his name in Fath al-Bari.

From this Hadith the scholars derive several rulings: protection (aman) given by a Muslim — man or woman — to an enemy is valid and must be honoured by all Muslims; and the prayer of eight rak'ahs at the time of Duha. Some scholars call it the Duha prayer, while others hold it was a "prayer of victory" (salat al-fath) recommended for a leader when a land is opened.

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THE MAKHZUMI WOMAN WHO STOLE

HADITH: "IF FATIMAH WERE TO STEAL…"

'Urwah ibn az-Zubayr narrated that a woman stole in the time of the Messenger of Allah ﷺ during the campaign of the Conquest. Her people hurried to ask Usamah ibn Zayd to intercede. When Usamah spoke to him, the face of the Messenger of Allah ﷺ changed colour, and he said: "Do you intercede regarding one of the prescribed punishments (hudud) of Allah?" Usamah said: "Ask forgiveness for me, O Messenger of Allah." That evening he stood to give a sermon, praised Allah, then said: "What destroyed those before you was that when a noble person among them stole, they let him go; and when a weak person stole, they carried out the punishment on him. By the One in whose hand is the soul of Muhammad, if Fatimah bint Muhammad were to steal, I would cut off her hand."

Grade: SAHIH — Sahih al-Bukhari 4304; also Sahih Muslim 1688.

The woman was of Banu Makhzum, one of the most honoured clans of Quraysh — the clan of Abu Jahl and Khalid ibn al-Walid. Ibn Hajar gives her name as Fatimah bint al-Aswad. Usamah was chosen as intercessor because he was deeply loved by the Messenger of Allah ﷺ. Yet love cannot buy justice. In the same narration, the woman repented sincerely and later married, and 'A'ishah رضى الله عنها mentioned that she used to come afterwards and 'A'ishah would convey her needs to the Messenger of Allah ﷺ.

Why was this woman not pardoned like the rest of the people of Makkah? Because the general amnesty erased what had happened before Islam. This theft took place after Makkah was opened, under the law of Islam, and her case had already reached the ruler. A hadd punishment that has reached the ruler cannot be dropped through intercession.

RULING	EVIDENCE FROM THE DAY OF THE CONQUEST	SOURCE
Protection (aman) given by a Muslim woman is valid	The story of Umm Hani'	Sahih al-Bukhari 357, 3171
Eight rak'ahs at the time of Duha / prayer of victory	The prayer of the Messenger of Allah ﷺ in the house of Umm Hani'	Sahih al-Bukhari 357; Sahih Muslim 336
No intercession in hudud once the case reaches the ruler	The Makhzumi woman	Sahih al-Bukhari 4304; Sahih Muslim 1688
Equality of all people before the law	"If Fatimah were to steal…"	Sahih al-Bukhari 4304
Entering Makkah without ihram for one not intending hajj or umrah	The Messenger of Allah ﷺ entered wearing a helmet	Sahih al-Bukhari 1846 (the scholars differ)
Shortening the prayer for a traveller not intending to settle	Nineteen days in Makkah	Sahih al-Bukhari 4298

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RULING	EVIDENCE FROM THE DAY OF THE CONQUEST	SOURCE
Prohibition of fighting in the Haram after that day	The sermon on the next day	Sahih al-Bukhari 104, 1834

FIQH NOTE: ENTERING MAKKAH WITHOUT IHRAM

The scholars differ about a person who enters Makkah not for hajj or umrah. The Shafi'i school (its well-known view) holds that ihram is not obligatory for him, taking as evidence that the Messenger of Allah ﷺ entered wearing a helmet. The Hanafi and Maliki schools hold that a person coming from outside the miqat must enter ihram, and regard the Prophet's ﷺ situation on that day as a special exception, since Makkah was made lawful for him "for an hour of a day" only (Sahih al-Bukhari 104).

References: Ibn Hajar, Fath al-Bari, commentary on Hadith No. 1846; an-Nawawi, Sharh Sahih Muslim, Hadith No. 1357.

LESSONS

The day of victory is the easiest day on which to be unjust and to play favourites. The Messenger of Allah ﷺ showed the opposite: the protection given by a woman was honoured, and a noblewoman remained subject to the law. True justice begins when we are willing to apply the law to those close to us, and to honour the rights of the weak.

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THE PEOPLE OF PART TWO

The day of the Conquest involved many people — longstanding Companions, his relatives, and former enemies who later embraced Islam. The table below sums them up, with family relationships carefully checked.

PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 2	SOURCE
Usamah ibn Zayd	Son of Zayd ibn Harithah (Kalb) and Umm Ayman, the Prophet's ﷺ nurse	Rode behind him on entering Makkah; entered the Ka'bah	Sahih al-Bukhari 4289
Bilal ibn Rabah	Former slave from Abyssinia	Entered the Ka'bah; gave the call to prayer from its roof	Sahih al-Bukhari 4289; sirah books
'Uthman ibn Talhah	Banu 'Abd ad-Dar (Quraysh); keeper of the Ka'bah	Opened the Ka'bah; the key was returned to him	Sahih al-Bukhari 4289; sirah books
Shaybah ibn 'Uthman	Banu 'Abd ad-Dar; cousin of 'Uthman ibn Talhah	His descendants (Banu Shaybah) hold the key of the Ka'bah to this day	Sirah books; history books
Khalid ibn al-Walid	Banu Makhzum (Quraysh)	Led the right wing; fought at al-Khandamah; sent to al-'Uzza and to Banu Jadhimah	Sahih al-Bukhari 4280, 4339; sirah books
Az-Zubayr ibn al-'Awwam	Banu Asad; son of Safiyyah bint 'Abd al-Muttalib — cousin of the Messenger of Allah ﷺ	Led the left wing; planted the banner at al-Hajun	Sahih al-Bukhari 4280; Sahih Muslim 1780
Abu 'Ubaydah ibn al-Jarrah	Banu al-Harith ibn Fihr (Quraysh)	Led the foot soldiers	Sahih Muslim 1780
Umm Hani' bint Abi Talib	Banu Hashim; cousin of the Messenger of Allah ﷺ and sister of 'Ali	Protected a relative of her husband; he prayed eight rak'ahs in her house	Sahih al-Bukhari 357
Hind bint 'Utbah	Banu 'Abd Shams; wife of Abu Sufyan, mother of Mu'awiyah	Pledged allegiance and embraced Islam	Sahih al-Bukhari 3825
'Ikrimah ibn Abi Jahl	Banu Makhzum; son of Abu Jahl	Fled, then embraced Islam	Sunan an-Nasa'i 4067; sirah books
Umm Hakim bint al-Harith ibn Hisham	Banu Makhzum; wife of 'Ikrimah and also his cousin (her father was Abu Jahl's brother)	Sought safety for her husband and pursued him to the coast	Sirah books
Safwan ibn Umayyah	Banu Jumah; son of Umayyah ibn Khalaf	Fled, was given respite, then embraced Islam after Hunayn	Sahih Muslim 2313; sirah books
'Umayr ibn Wahb al-Jumahi	Banu Jumah; cousin of Safwan	Sought safety for Safwan	Sirah books

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PERSON	TRIBE / RELATIONSHIP	ROLE IN PART 2	SOURCE
Abu Quhafah (‘Uthman ibn ‘Amir)	Banu Taym; father of Abu Bakr as-Siddiq	Brought by Abu Bakr and embraced Islam; his white hair was dyed	Sahih Muslim 2102
‘Abdullah ibn Sa‘d ibn Abi Sarh	Banu ‘Amir ibn Lu’ayy; foster-brother of ‘Uthman ibn ‘Affan	Excepted, then brought by ‘Uthman and his pledge accepted	Sunan Abi Dawud 2683
‘Attab ibn Usayd	Banu Umayyah (‘Abd Shams)	Appointed governor of Makkah while still young	Sirah books
‘Amr ibn Salimah al-Jarmi	Jarm (Quda‘ah)	Told of the tribes waiting for the Conquest; led his people in prayer as a boy	Sahih al-Bukhari 4302

SIRAH NOTE: THE KEY OF THE KA‘BAH AFTER ‘UTHMAN IBN TALHAH

Historians mention that ‘Uthman ibn Talhah later emigrated to Madinah, and the key of the Ka‘bah passed to his cousin, Shaybah ibn ‘Uthman ibn Abi Talhah. The descendants of Shaybah — known as Banu Shaybah or the ash-Shaybi family — have held that key from generation to generation until today.

References: Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah — biographies of ‘Uthman ibn Talhah and Shaybah ibn ‘Uthman; Wikipedia, “Banu Shayba”.

LESSONS

This list shows the true face of the day of the Conquest: a former slave and the son of a former slave stood beside the Messenger of Allah ﷺ inside the Ka‘bah, while the sons of the leaders of Quraysh came asking for safety. Islam raises people by God-consciousness, not lineage — yet it also honours believing families, as the key of the Ka‘bah was left with the family that had held it from long ago.

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THE KA'BAH AND AL-MASJID AL-HARAM: THEN AND NOW

The Ka'bah that the Messenger of Allah ﷺ cleansed on the day of the Conquest was not the original building of the Prophet Ibrahim عَلَيْهِ السَّلَامُ. It was the building of Quraysh, rebuilt about five years before prophethood, when the Messenger of Allah ﷺ was thirty-five years old. He himself carried stones together with his uncle al-'Abbas (Sahih al-Bukhari 1582).

HADITH: THE KA'BAH ON THE FOUNDATIONS OF IBRAHIM

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ said to her: "O 'A'ishah, were your people not so recently out of the days of ignorance, I would have ordered the Ka'bah to be pulled down, included in it the part that was left out, lowered its door to ground level, and given it two doors — one to the east and one to the west — so that it would stand on the foundations of Ibrahim."

Grade: SAHIH — Sahih al-Bukhari 1586; also Sahih al-Bukhari 1583 and Sahih Muslim 1333.

This Hadith shows the wisdom of the Messenger of Allah ﷺ. He did not alter the building of the Ka'bah even though he held full power on the day of the Conquest, for fear of hurting the hearts of the people of Makkah who had just embraced Islam. He chose to leave something more perfect in order to protect something greater — the hearts of people.

ERA	STATE OF THE KA'BAH AND AL-MASJID AL-HARAM	SOURCE
About 5 years before prophethood	Quraysh rebuilt the Ka'bah; lack of funds left part of the area of al-Hijr outside the building; its door was raised	Sahih al-Bukhari 1582, 1586
Day of the Conquest (8 AH)	Idols and images cleared; the building of Quraysh kept; no wall around the area of tawaf	Sahih al-Bukhari 4287, 4288; history books
Era of 'Umar (c. 17 AH) and 'Uthman (c. 26 AH)	The mosque area was enlarged and surrounded by a low wall	Books of the history of Makkah (al-Azraqi)
Era of 'Abdullah ibn az-Zubayr (64 AH)	The Ka'bah rebuilt on the foundations of Ibrahim, with two doors, based on the Hadith of 'A'ishah	Sahih Muslim 1333
Era of 'Abd al-Malik ibn Marwan (74 AH)	Returned to the form of the Quraysh building; this form remains to this day	Sahih Muslim 1333; history books
Modern era	Al-Masjid al-Haram expanded several times by the Saudi government since the 1950s; the kiswah is changed every year; the key remains with the ash-Shaybi family	Wikipedia, "Great Mosque of Mecca"

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HISTORICAL NOTE: IMAM MALIK AND THE KA'BAH

Historians relate that the Caliph Harun ar-Rashid (or a caliph before him) once wished to rebuild the Ka'bah according to the building of Ibn az-Zubayr. Imam Malik advised him not to do so, lest the Ka'bah become a plaything of kings, each wanting to change it. The advice was accepted.

References: an-Nawawi, Sharh Sahih Muslim — commentary on Hadith No. 1333; Ibn Kathir, al-Bidayah wa an-Nihayah. This is a report of the history books.

Today, when millions of pilgrims circle the Ka'bah and pray inside Hijr Isma'il, they are in fact praying inside the Ka'bah — for part of that Hijr belongs to the original building of Ibrahim عَلَيْهِ السَّلَامُ, as explained in the Hadith of 'A'ishah.

LESSONS

The Messenger of Allah ﷺ taught us the fiqh of priorities: sometimes the best is postponed to avoid discord and preserve unity. A wise leader does not rush to change something the community holds dear, even when he has the power to do so.

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TIMELINE OF PART TWO

The table below arranges the events of Part 2 in order. The exact dates are disputed among sirah writers; those given here are the well-known approximations.

TIME (8 AH)	EVENT	SOURCE
About 17–20 Ramadan	The Muslim army moved from Marr az-Zahran to Dhu Tuwa; the Messenger of Allah ﷺ bowed low on his mount	Sahih al-Bukhari 4281; sirah books
Morning of the Conquest	Four columns entered Makkah from four directions; the gates of safety announced	Sahih Muslim 1780; Sahih al-Bukhari 4280
Morning of the Conquest	A small clash at al-Khandamah (Khalid's column)	Sahih al-Bukhari 4280; sirah books
Day of the Conquest	The Messenger of Allah ﷺ entered wearing a helmet; Ibn Khatal was killed	Sahih al-Bukhari 1846
Day of the Conquest	Tawaf on his camel; 360 idols toppled	Sahih al-Bukhari 4287
Day of the Conquest	The images inside the Ka'bah removed; he prayed inside it	Sahih al-Bukhari 4288, 4289
Day of the Conquest	The key returned to 'Uthman ibn Talhah; Bilal's call to prayer; "no blame upon you"	Sirah books
Day of the Conquest (time of Duha)	Eight rak'ahs in the house of Umm Hani'; her protection recognised	Sahih al-Bukhari 357
The next day	Sermon on the sanctity of the Haram	Sahih al-Bukhari 104, 1834
The following days	Pledge of the men and the women; Hind embraced Islam	Sahih al-Bukhari 3825, 4891
The following days	The Makhzumi woman stole; the sermon "if Fatimah were to steal"	Sahih al-Bukhari 4304
The following days	'Ikrimah and Safwan returned; Abu Quhafah embraced Islam	Sahih Muslim 2102; sirah books
End of Ramadan	Expeditions to destroy al-'Uzza, Suwa' and Manat	Sirah books (Ibn Sa'd)
Shawwal	Khalid sent to Banu Jadhimah; blood-money paid by 'Ali	Sahih al-Bukhari 4339; sirah books
Throughout the 19 days	The Messenger of Allah ﷺ shortened his prayers; 'Attab ibn Usayd appointed governor	Sahih al-Bukhari 4298; sirah books
Early Shawwal	News that Hawazin and Thaqif were gathering; the army set out for Hunayn (Book 22)	Sirah books

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LESSONS

In less than three weeks, a city that had been hostile to Islam for twenty years became the centre of tawhid. That change was not achieved through bloodshed, but through forgiveness, justice and teaching. Rebuilding matters more than victory.

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FREQUENTLY ASKED QUESTIONS ABOUT THE CONQUEST OF MAKKAH (PART 2)

1. WHY DID THE MESSENGER OF ALLAH ﷺ ENTER MAKKAH WITHOUT IHRAM?

Because he entered to open the city, not for hajj or umrah, and he was wearing a helmet (Sahih al-Bukhari 1846). Makkah was made lawful for him "for an hour of a day" only (Sahih al-Bukhari 104). The scholars differ on whether others may enter Makkah without ihram (chapter 31).

2. WAS MAKKAH OPENED BY FORCE OR BY PEACE?

The majority of scholars hold that Makkah was opened by force (‘anwatan), because there was fighting at al-Khandamah and he entered armed. Imam ash-Shafi‘i held that it was opened by peace (sulhan), because safety was announced before entry. This difference affects the rulings on land and houses in Makkah. Reference: Ibn Hajar, Fath al-Bari, commentary on Hadith No. 4280.

3. HOW MANY WERE EXCEPTED FROM THE AMNESTY?

The Hadith of Sa‘d ibn Abi Waqqas mentions four men and two women (Sunan an-Nasa’i 4067). The sirah books give a longer list. Most of them were eventually forgiven (chapter 30).

4. WHY WAS ‘ABDULLAH IBN ABI SARH NOT PUNISHED EVEN THOUGH HE WAS EXCEPTED?

Because he came in repentance through ‘Uthman ibn ‘Affan, his foster-brother, and the Messenger of Allah ﷺ accepted his pledge (Sunan Abi Dawud 2683). He later became governor of Egypt and led the conquest of North Africa in the time of ‘Uthman.

5. MAY A MUSLIM WOMAN GIVE PROTECTION TO A NON-MUSLIM?

Yes. The Messenger of Allah ﷺ said to Umm Hani’: "We have protected whomever you have protected" (Sahih al-Bukhari 357). The protection given by one Muslim binds the whole Muslim community (Sahih al-Bukhari 3172).

6. WHAT WAS THE PRAYER OF EIGHT RAK‘AHS IN THE HOUSE OF UMM HANI’?

Some scholars call it the Duha prayer because it was performed at the time of Duha; others call it salat al-fath (the prayer of victory). Both take this Hadith as evidence (Sahih al-Bukhari 357; Sahih Muslim 336).

7. WHY WAS THE MAKHZUMI WOMAN PUNISHED WHILE THE REST OF THE PEOPLE OF MAKKAH WERE FORGIVEN?

The general amnesty erased offences committed before Islam. The woman’s theft took place after the Conquest, under the law of Islam, and her case had reached the ruler — so there was no intercession (Sahih al-Bukhari 4304).

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8. IS THE KA'BAH TODAY THE SAME AS THE KA'BAH ON THE DAY OF THE CONQUEST?

Its form is the same as the Quraysh building that stood on the day of the Conquest. Ibn az-Zubayr once rebuilt it on the foundations of Ibrahim, but it was returned to the Quraysh form in the time of 'Abd al-Malik (Sahih Muslim 1333; chapter 33).

9. WHO HOLDS THE KEY OF THE KA'BAH TODAY?

The ash-Shaybi family, descendants of Shaybah ibn 'Uthman ibn Abi Talhah, cousin of 'Uthman ibn Talhah. They have held it from generation to generation since the time of the Messenger of Allah ﷺ (chapter 32).

10. WAS THE VERSE AN-NISA' 4:58 REVEALED ABOUT THE KEY OF THE KA'BAH?

Some commentators hold so, as quoted by Ibn Kathir. However, the wording of the verse is general and applies to every trust (chapter 29).

11. WHY DID THE MESSENGER OF ALLAH ﷺ NOT STAY ON IN MAKKAH?

Because he had emigrated to Madinah, and one who leaves his homeland for the sake of Allah does not return to settle there. He stayed nineteen days, shortening his prayers (Sahih al-Bukhari 4298), then went out to Hunayn and Ta'if, and returned to Madinah. The Ansar had feared he would settle in Makkah, and he assured them: "My life is your life, and my death is your death" (Sahih Muslim 1780; chapter 4).

12. WHAT HAPPENED AFTER THE CONQUEST OF MAKKAH?

The tribes of Hawazin and Thaqif gathered an army, and then came the Battle of Hunayn, the siege of Ta'if and the distribution of the spoils at al-Ji'ranah. This story is told in Books 22 and 23.

LESSONS

These questions remind us to distinguish between the Qur'an, authentic Hadith, the reports of the sirah books and the opinions of scholars. The framework of the story of the day of the Conquest is established by authentic Hadith; its details we convey honestly according to their grade.

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LESSONS AND CONCLUSION

The Conquest of Makkah was the culmination of twenty-one years of struggle. It was not merely a military victory, but ***a victory of character***: of forgiveness over vengeance, tawhid over idolatry, and humility over arrogance.

LESSON	FROM PART 2
Humility in victory	A bowed head, reciting Surat al-Fath
Valuing life	Easy doors of safety
Loyalty to helpers	"My life is your life" to the Ansar
Pure tawhid	360 idols fall; the Ka'bah cleansed
Trusts to whom they are due	The Ka'bah's key to 'Uthman ibn Talhah
Honour through piety	Bilal's adhan atop the Ka'bah
Forgiveness in power	"No blame upon you today"
Impartial justice	Blood-money for Banu Jadhimah
Glorification and seeking forgiveness	Surat an-Nasr

THE CONQUEST OF MAKKAH IN OUR LIVES

Each of us has a "Ka'bah" within — ***the heart***, which should be a house of tawhid, but is sometimes filled with "idols": love of the world, grudges, pride and desire. The Conquest of Makkah invites us to cleanse that heart one idol at a time, saying: ***"Truth has come, and falsehood has vanished."***

And when Allah grants us success, let us not forget the message of Surat an-Nasr: ***glorify, praise and seek forgiveness***. True victory is returning to Allah with a clean heart.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 22 — The Battle of Hunayn and the Siege of Ta'if***: how the largest Muslim army yet nearly lost because it was impressed by its own numbers, the steadfastness of the Messenger of Allah ﷺ and a handful of Companions, and the victory that came after the trial. 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."

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 .

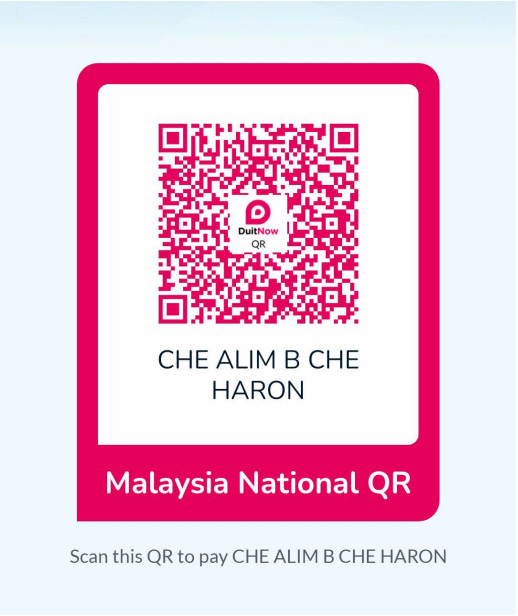
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GRADE: SAHIH — contained in Sahih Muslim.

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

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