

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 26
The Battle of Khaybar

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Sīrah of Muḥammad ﷺ
Part 26 – The Battle of Khaybar
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سَلَامُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Rasūlullāh ﷺ decided to send letters to the rulers of the neighbouring kingdoms. He was advised by his Companions رَجُلَيْلَهُ عَنْهُ to create a seal, which could be used to stamp the letters, making them official. The seal was then made from silver, which had the words Allāh, Rasūl & Muḥammad on it.

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

Abū Sufyān had no opportunity to lie and Hiraqla later admitted that Rasūlullāh ﷺ was indeed the true Prophet who they had been waiting for. However, Hiraqla didn't embrace Islām due to the fear of losing his Kingdom.

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

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

Muqawqis, the Coptic leader of Egypt received the letter sent to him with great respect; however, he also did not embrace Islām. He sent gifts to Rasūlullāh ﷺ including Māriyah al-Qibtiyah مارييه القبطيه, who Rasūlullāh ﷺ took for himself. She gave birth to Ibrāhīm إبراهيم, the son of Rasūlullāh ﷺ, who passed away during his infancy.

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

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



Summary of Events in the 6th Year of Hijri

Muḥarram

- The Sariyah of Muḥammad ibn Maslamah رضي الله عنه was sent to Qurṭā'.

محرّم

Rabī‘ al-Awwal

- The Sariyah of ‘Akkāshah ibn Miḥsan al-Asadiyyī رضي الله عنه was sent to al-Ghamr. They managed to get some spoils and return safely.

ربيع الأول

Rabī‘ al-Thānī

- The Sariyah of Muḥammad ibn Maslamah رضي الله عنه went to Dhul-Qaṣṣah. All the Companions رضي الله عنه were martyred except Muḥammad ibn Maslamah رضي الله عنه who was brought back wounded.
- The Sariyah of Abū ‘Ubaydah ibn al-Jarrāḥ رضي الله عنه was also sent to Dhul-Qaṣṣah, where they managed to get some spoils and return safely.
- The Sariyah of Zayd ibn Ḥārithah رضي الله عنه was sent to the Banū Sulaym bil Jamūm. The army captured some prisoners and spoils, then returned safely.

ربيع الثاني

Jumādā' al-Ūlā'

- The Sariyah of Zayd ibn Ḥārithah رضي الله عنه was sent to al-Īṣ. The army got some spoils and came back safely.
- The Gazwah of Banū Lahyān took place on the borders of ‘Uṣfān, where there was no encounter.

جَمَادَى الْأُولَى

Jumādā' al-Ākhirah

- The Sariyah of Zayd ibn Ḥārithah رضي الله عنه was sent to al-Tarf, where they managed to get some spoils and return safely.
- The Sariyah of Zayd ibn Ḥārithah رضي الله عنه was then sent to Ḥismā'.

جَمَادَى الْآخِرَة

Rajab

- The Sariyah of Zayd ibn Ḥārithah رضي الله عنه was sent to Wādī al-Qurā', where they didn't encounter anyone.

رَجَب

Sha'bān

- The Sariyah of ‘Abd al-Rahmān ibn al-‘Awf رضي الله عنه was sent to Dūmah al-Jandal. He was ordered by Rasūlullāh ﷺ to marry the daughter of their leader. She embraced Islām and then he married her.

شَعْبَانَ

- The Sariyah of ‘Alī رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Sa‘ad ibn Bakr, in Fadak. The army got some spoils and returned safely.

Ramadān

- The Sariyah of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ was sent to Ummi Qirfah, which was on the boundary of Wādī al- Qurā’. The army managed to capture some prisoners, get some spoils, and return safely.
- There was a severe drought and Rasūlullāh ﷺ prayed for rain. Allāh سُبْحَانَهُ وَتَعَالَى answered his supplication.

رمضان

Shawwāl

- The Sariyah of ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ was sent to Usayr ibn Zārim. Sentence was passed on Usayr.
- The Sariyah of Kurz ibn Jābir al-Fihriyyī رَضِيَ اللَّهُ عَنْهُ was sent to ‘Uraniyīn. They were brought before Rasūlullāh ﷺ and sentence was passed on them.

شوال

Dhul Qa‘dah

- The Treaty of Ḥudaybiyah took place, which was a great victory.

ذوالقعده

- The pledge of Rīḍwān took place during this time under a tree in Ḥudaybiyah.
- When the Muslims were returning from Ḥudaybiyah, Sūrah al-Fath was revealed to Rasūlullāh ﷺ, near Dajnān, and he recited it to his Companions رَحْمَةً لِلَّهِ عَنْهُمْ.

Other Events in this Year

- The Sariyah of al-Khabṭ took place before the Treaty of Ḥudaybiyah.
- The Sariyah of Banū ‘Absin was sent.
- Ḥajj became Fard.
- Muslim women could no longer marry polytheists.
- Rasūlullāh ﷺ sent letters to the rulers in the neighbouring kingdoms, inviting them to Islām.
- A solar eclipse took place.
- The ruling of Zihār was revealed.
- Sa‘ad ibn Khawlah رَحْمَةً لِلَّهِ عَنْهُ passed away during captivity, in Makkah.
- A delegation from Judhām came to see Rasūlullāh ﷺ.

The Battle of Khaybar

The next major event which followed was the Battle of Khaybar. When the Muslims were returning to Madīnah from Ḥudaybiyah, Allāh ﷺ revealed Sūrah al-Fath,¹ in which He promised the Muslims many victories and bounties.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هُنَّا¹

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

Allāh ﷺ mentioned in the verse, “So He gave these to you sooner.” This meant the victory over Khaybar, which will now be discussed.

The treaty of Ḥudaybiyah had been negotiated in Dhul Qa‘dah, in the 6th year of Hijri. Rasūlullāh ﷺ then returned with his Companions رَضِيَ اللَّهُ عَنْهُمْ and arrived in Madīnah. He stayed there for the months of Dhul Hijjah and Muḥarram.



It was now the 7th year of Hijri. In this time Rasūlullāh ﷺ received the command to go to Khaybar.

¹ Sūrah al-Fath verse 20

Khaybar

Khaybar was a stronghold approximately 150km north of Madīnah.



It was populated by Jews, including people from the tribe of Banū al-Nadīr, who had been expelled from Madīnah after breaking their treaty with the Muslims.

The Jews from Khaybar had also gone to Makkah to encourage the Quraysh to take up arms against the Muslims. This had resulted in the Battle of the Confederates.

The Hypocrites

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

Allāh ﷺ commanded Rasūlullāh ﷺ that the hypocrites should not go with him under any circumstance and the following verse was sent down as Revelation:

سَيَقُولُ الْمُحَلَّفُونَ إِذَا انْظَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا
نَتَبِعُكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلْمَ اللَّهِ قُلْ لَنْ تَتَبَعُونَا كَذِلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلٍ فَسَيَقُولُونَ بَلْ تَحْسُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ
إِلَّا قَلِيلًا²

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

² Sūrah Al-Fath verse 15

The Army Leaves

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

Rasūlullāh ﷺ left Sibā‘ ibn ‘Arfaṭah رَضِيَ اللَّهُ عَنْهُ in Madīnah, to manage affairs and gave the standard of the army to ‘Alī رَضِيَ اللَّهُ عَنْهُ.

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

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



‘Āmir ibn al-Akwa’ رَضِيَ اللَّهُ عَنْهُ

In Ṣaḥīḥ al-Bukhārī, in Kitāb al-Maghāzi - The Book of Military Expeditions, there is a ḥadīth which tells us about one of the Companions whose name was ‘Āmir ibn al-Akwa’ رَضِيَ اللَّهُ عَنْهُ.

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ فَسِرْنَا لَيْلًا فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ لِعَامِرٍ يَا عَامِرُ أَلَا تُسْمِعُنَا مِنْ هُنْيَهَا تَلَكَ وَكَانَ عَامِرُ رَجُلًا شَاعِرًا فَنَزَّلَ

يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقَنَا وَلَا صَلَّيْنَا

فَاغْفِرْ فِدَاءَ لَكَ مَا أَبْقَيْنَا وَثِبِّتْ الْأَقْدَامَ إِنْ لَأَقَيْنَا

وَأَلْقِيْنَ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيَحْ بِنَا أَبَيْنَا

وَبِالصِّيَاجِ عَوَلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ هَذَا السَّابِقُ" . قَالُوا

عَامِرُ بْنُ الْأَكْوَعَ

قَالَ "يَرْحَمُهُ اللَّهُ". قَالَ رَجُلٌ مِنَ الْقَوْمَ وَجَبَثْ يَا نَبِيَّ اللَّهِ لَوْلَا
أَمْتَعْتَنَا بِهِ فَأَتَيْنَا خَيْبَرَ³

Salamah ibn al-Akwa⁴ narrates, we went out to Khaybar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to 'Āmir, 'O 'Āmir! Won't you let us hear your poetry?' 'Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصْدِقْنَا وَلَا صَلَّيْنَا

O Allāh! Without You, we would not have been guided on the right path

Neither would we have given in charity, nor would we have prayed

فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا وَثِبْتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause

And make our feet firm when we meet our enemy

³ Ṣahīḥ Al-Bukhārī 4196

وَالْقِيَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيَحْ بِنَا أَبَيْنَا

And send Sakinah (i.e., calmness) upon us,

And if they call us towards an unjust thing, we will refuse

وَبِالصِّيَاجِ عَوَلُوا عَلَيْنَا

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

Rasūlullāh ﷺ asked who the person reciting the poetry was. The people said it was 'Āmir ibn al-Akwa' رضي الله عنه.

Rasūlullāh ﷺ then said, 'May Allāh bestow His Mercy on him.' Whenever Rasūlullāh ﷺ would make a supplication for forgiveness or favour for a single person, this was a sign that they would soon attain martyrdom.

In a narration from Musnad Aḥmad, Umar رضي الله عنه said, 'O Allāh's Prophet ﷺ! Would that you let us enjoy his company longer.' Meaning, it would have been good if they could benefit from the bravery of 'Āmir ibn al-Akwa' رضي الله عنه for a few more days.

'Āmir ibn al-Akwa' رضي الله عنه was martyred during the battle of Khaybar.

The Supplication

When the Muslim army were close to their destination, Rasūlullāh ﷺ commanded the army to stop. He then recited the following supplication:

اللهم رب السماوات و ما أظللن

Oh Allāh, Lord of the Heavens and whatever it covers

ورب الارضين و ما أقللن

And the Lord of the Earths and what it holds

ورب الشياطين و ما أضللن

And the Lord of the Shayāṭīn and those who deceive others

ورب الرياح و ما أذرلن

And the Lords of the Winds and what they spread

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

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

و نعوذبك من شرها و شر أهلها و شر ما فيها

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

أقدموا باسم الله

Enter with the name of Allāh

The Morning of the Offensive

In a narration from *Şahîh al-Bukhârî*, Anas رضي الله عنه narrates that Rasûlullâh ﷺ arrived in Khaybar at night. His habit was that he would never attack at night time; rather wait for the morning and listen out for the *Adhân*. He would only attack if it wasn't heard.

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

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

محمد والخميس

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



Rasūlullāh ﷺ saw them and raised his hands. He then said:

خَرَبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ

فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

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

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

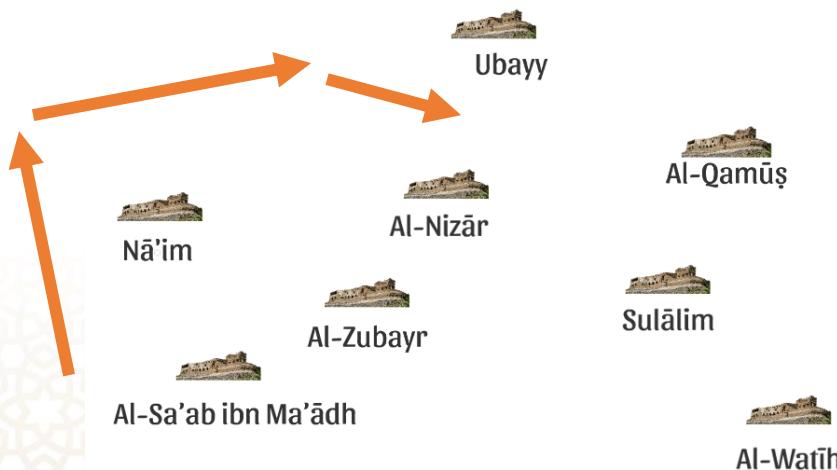


The Forts

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

- Nā'im
- Al-Ša'ab ibn Ma'ādh
- Al-Zubayr (Qullah)
- Ubayy
- Al-Nizār
- Al-Qamūş
- Al-Waṭīḥ
- Sulālim

The arrows show the path of the Muslim army.



The forts were then attacked, one after the other.

The Fort of Nā‘im

The fort of Nā‘im was the first to fall. A millstone was thrown from the fort which hit Maḥmūd ibn Maslamah رضي الله عنه, martyring him.

The Fort of Al-Qamūṣ

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

When the assault began on the fort, Rasūlullāh ﷺ was unwell due to a severe migraine. In his stead, he sent Abū Bakr رضي الله عنه with the standard, to the battlefield. Despite all his efforts, the Muslim army was unable to conquer the fort, so Abū Bakr رضي الله عنه returned.

The following day, Rasūlullāh ﷺ sent ‘Umar رضي الله عنه with the standard. ‘Umar رضي الله عنه tried his best, but was unable to take the fort, so he also returned.

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

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

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

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

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

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



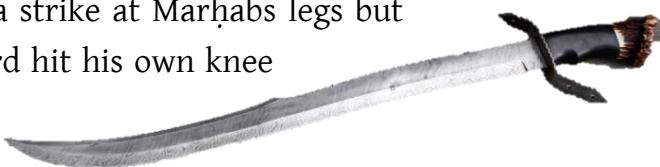
The people came out of the fort and ‘Alī رَضِيَ اللَّهُ عَنْهُ confronted them. One of the people struck ‘Alī رَضِيَ اللَّهُ عَنْهُ, causing his shield to fall from his hand. ‘Alī رَضِيَ اللَّهُ عَنْهُ then took hold of a door by the fort and started using that as a shield. He kept this door in his hand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

When the battle was over, he threw the door away. **Abū Rāfi‘** رَحْمَةُ اللَّهِ عَنْهُ mentioned that he tried to turn the door over with seven other Companions رَحْمَةُ اللَّهِ عَنْهُمْ, but they were unable to do so.

The Duel

One of the famous soldiers of Khaybar named Marhab, came out to challenge the Muslims. ‘Āmir ibn al-Akwa’ رَحْمَةُ اللَّهِ عَنْهُ came out to meet him. He was the Companion who had recited the poetry on the way and Rasūlullāh ﷺ had supplicated for him. It is mentioned in ibn Hishām, that it was Muhammād ibn Maslamah رَحْمَةُ اللَّهِ عَنْهُ who met Marhab's challenge.

‘Āmir رَحْمَةُ اللَّهِ عَنْهُ aimed a strike at Marhab's legs but missed and the sword hit his own knee which resulted in his martyrdom.



‘Alī رَحْمَةُ اللَّهِ عَنْهُ then went out to meet Marhab and defeated him.

Marhab's brother Yāsir then came out, and Zubayr ibn al-‘Awwām رَحْمَةُ اللَّهِ عَنْهُ came forward to meet him.

Zubayr رَحْمَةُ اللَّهِ عَنْهُ made sure that Yāsir met the same fate as his brother.

The Siege

The siege had lasted for 20 days, and the fort finally fell to the Muslims at the hands of ‘Alī عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ.

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

Among the captives was Ṣafiyah, the daughter of Ḥuyayy ibn Akhṭab, the leader of the Banu al-Nadīr. She was married to Kinānah ibn al-Rabī‘.

The Fort of Al-Sa‘ab ibn Mu‘ādh

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

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



The Fires

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

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ لَمَّا أَمْسَوْا يَوْمَ فَتَحُوا خَيْبَرَ أَوْقَدُوا
 النَّيْرَانَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "عَلَى مَا أَوْقَدْتُمْ هَذِهِ
 النَّيْرَانَ". قَالُوا لُحُومُ الْحُمُرِ الْإِنْسِيَّةِ. قَالَ "أَهْرِيقُوا مَا فِيهَا
 وَأَكْسِرُوا قُدُورَهَا"
 . فَقَامَ رَجُلٌ مِّنَ الْقَوْمِ فَقَالَ نُهَرِّيقُ مَا فِيهَا وَنَغْسِلُهَا. فَقَالَ النَّبِيُّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَوْ ذَاكَ⁴"

Salamah ibn al-Aqwa^{رضي الله عنه} narrated, ‘In the evening of the day of the conquest of Khaybar, the army made fires (for cooking). The Prophet ﷺ said, ‘For what reason have you lit these fires?’ They said, ‘For cooking the meat of domestic donkeys.’ Rasūlullāh ﷺ said, ‘Throw away what is in them (the cooking pots) and break the pots.’ A man from the people got up and said, ‘Shall we throw away the contents of what is in them (the cooking pots) and then wash them?’ (Instead of breaking them) The Prophet ﷺ said, ‘yes, you can do either.’”

⁴ Ṣahīḥ al-Bukhārī 5497

The Fort of Qullah (Al-Zubayr)

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

The Muslims laid siege to the fort for three days. It just so happened that a Jew came to Rasūlullāh ﷺ and informed him that even if he laid siege to them for one month, it would not matter. They have a natural spring under their land, so they come out at night, collect the water, then return to their forts. If

their water supply was stopped, the Muslims would be able to defeat them.

Rasūlullāh ﷺ stopped their water and the people in the fort had no choice but to come out and fight. A fierce confrontation took place in which ten of their men died as well as some of the Companions رضي الله عنه. The fort was then captured.



The Forts of Ubayy, Al-Waṭīḥ and Salālim

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

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

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



The Jewels

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

Rasūlullāh ﷺ called Kinānah ibn al-Rabī‘ and his brothers and asked them where the bag had gone. They all replied that its contents had been spent towards the war effort.

Rasūlullāh ﷺ warned them that it would not be good for them if this bag was found. Rasūlullāh ﷺ then called one of the Ansār. He was instructed to go to a certain place and dig out the bag which had been hidden in the roots of the tree.

The Companion رَضِيَ اللَّهُ عَنْهُ went and found the bag, exactly as Rasūlullāh ﷺ had told him. The total amount of wealth in that bag had a value of around 10,000 Dinārs (gold coins).

Due to this crime, the people who had lied about the bag paid the ultimate price. Among them was the husband of Șafiyyah رَضِيَ اللَّهُ عَنْهُ, Kinānah ibn al-Rabī‘.

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

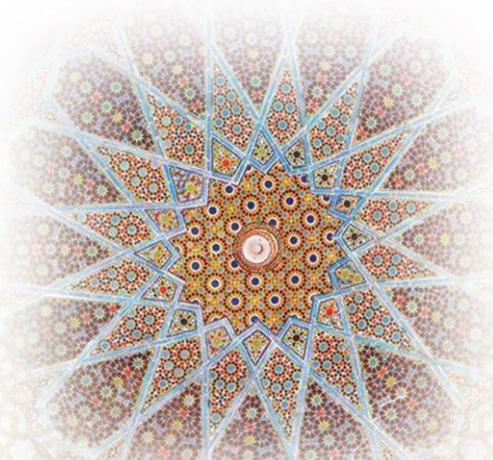


Fadak

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

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

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



Şafiyah رَضِيَ اللَّهُ عَنْهَا

In the Battle for Khaybar, 14 or 15 Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred, and 93 disbelievers fell.

When the captives were gathered, Şafiyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Huyayy ibn Akhṭab and wife of Kinānah ibn Rabī' was also present. Huyayy ibn Akhṭab was from the descendants of Hārūn عَلَيْهِ السَّلَامُ.

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

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

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

صفية

The Poisoning

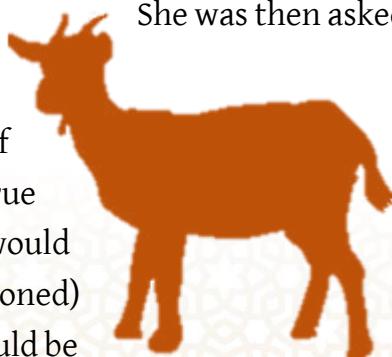
After the victory at Khaybar, Rasūlullāh ﷺ spent a few more days there. During his stay, Zaynab bint Ḥārith, the wife of Salām ibn Muškīm sent a roasted goat as a gift to Rasūlullāh ﷺ.

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

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

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

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



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

The Companion who was with Rasūlullāh ﷺ, Bishr ibn al-Barā' ibn Ma'rūr رَضِيَ اللَّهُ عَنْهُ, passed away as a result of eating the poisoned food.

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



The Agreement

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

Each year, when the time to harvest the crops arrived, Rasūlullāh ﷺ would send 'Abdullāh ibn Rawāḥah رضي الله عنه. He would divide the produce into two shares and then tell the people of Khaybar to take whichever share they wanted. This act really impressed the people of Khaybar.

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



Summary Gazwah Khaybar

Battle Number	22	
Name of the Battle	Khaybar	
Date of the Battle	7AH	Muharram
Reason for Expedition	After the treaty of Hudaybiyah, Rasūlullāh ﷺ turned his attention to Khaybar	
Location	Khaybar	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Sibā‘ ibn ‘Arafaṭah رضي الله عنهما	
Standard Bearer for the Muslim Army	‘Alī رضي الله عنهما	
Leader of the enemy forces	Marhab	
Number of Muslims	1400 or 1500	
Number of enemy forces or information about them	10,000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Close to 2 months	
Type of Battle	Siege	
Verses of Qur’ān narrated in relation to Expedition	Verse 27 from Sūrah al-Ahzāb and a verse from Sūrah al-Fath	
Outcome of Battle	Victory for the Muslims and terms agreed with the people of Khaybar	

The Spoils of Khaybar

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

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

So how was this land divided?

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

عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ عَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا ظَهَرَ عَلَى خَيْرَ قَسَمَهَا عَلَى سِتَّةِ وَثَلَاثَيْنَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِائَةَ سَهْمٍ فَكَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِلْمُسْلِمِينَ النِّصْفُ مِنْ ذَلِكَ وَعَزَلَ النِّصْفَ الْبَاقِ لِمَنْ نَزَلَ بِهِ مِنَ الْوُفُودِ وَالْأُمُورِ وَنَوَابِ⁵ النَّاسِ

⁵ Sunan Abū Dāwūd 3012

The Ḥadīth mentions that Rasūlullāh ﷺ divided the land into 36 lots. Each of the lots had 100 portions.

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

In Sīrāt Muṣṭafā, it mentions that Rasūlullāh ﷺ took out one fifth first. The remainder was then divided into 36 lots, 18 of which were kept for the general use of the Muslims. The remaining lots were distributed among the Companions رضي الله عنهم who had taken part in Ḥudaybiyah.

How were the Lots Divided?

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

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

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

The Returning of the Lands

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

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



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

The Return of the Migrants

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

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

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

عَنْ أَبِي مُوسَى قَالَ قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا وَلَمْ يَقُسِّمْ لِأَحَدٍ لَمْ يَشْهُدْ الْفَتْحَ غَيْرَنَا⁶

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

⁶ Ṣaḥīḥ Al-Bukhārī 4233

Summary

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

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

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

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

During this expedition, one of the captives was Ṣafiyah رضي الله عنها, the daughter of Ḥuyayy ibn Akhṭab, the leader of the Banū al-Nadīr. Rasūlullāh ﷺ freed her, then married her.

The general spoils were shared out amongst the Muslims, but the land was reserved for those Companions رضي الله عنهم who had been present in Hudaybiyah.

The allowed the Muhājirūn of Makkah to return the lands that were given to them by the Anṣār when they had arrived in Madīnah.

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

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

Allāh سُبْحَانَهُ وَتَعَالَى had given the Muslims the first victory he had promised when Sūrah al-Fath was revealed. At that time, the Companions رَضِيَ اللَّهُ عَنْهُمْ were downcast, thinking the terms of the treaty of Hudaybiyah were favourable to the Quraysh.

However, Allāh سُبْحَانَهُ وَتَعَالَى had something much better planned for them. Very soon, the Muslims would be returning to Makkah to see the blessed Ka‘bah for the first time in many years and be able to perform ‘Umrah in peace and security. This was something which could not even be imagined a few years ago when the Quraysh had tried their best to put an end to Islām.





Sīrah of Muḥammad ﷺ

Part 26 – The Battle of Khaybar

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