

# Lecture No. 19: Sirah of the Holy Prophet PBUH - IV

## (Module 1(82): Ghazwa-e-Khyber & The War of "Mubah")

After the treaty of Hudaibiyyah, Madina was protected from the polytheists but there were constant conspiracies of the Jews against Islam. The Khyber city had become a stronghold of conspiracies against Muslims. Therefore, it became necessary to cleanse Khyber from anti-Islamic activities.

- Khyber was a large city about 100 miles north of Medina. There were also forts and fortifications. The population of Khyber was divided into two parts. One section had 5 strong forts. The big forts included the Fort Naaim (حصن ناعم), the Fort Saab bin Muaz (حصن صعب بن معاذ), the Fort Qila Zubair (حصن قلعہ زبیر), the Fort Abi (حصن ابي), and the Fort Nazar (حصن نزار). Apart from this, there were small forts in the second part.
- The Prophet (PBUH) announced his departure for Khyber and chose the same 1500 companions who had joined the pledge of Rizwan (بیعت رضوان). He (PBUH) kept this advance a secret according to his military strategy and his method. However, the leader of the hypocrites, Abdullah bin Abi (عبدالله بن ابی), sent the news of that advance to the people of Khyber.
- Arriving near Khyber, the Prophet (PBUH) deployed the army at a place that blocked the way for the Jews to flee toward Syria. Along with this, Banu Ghatfan (بنو غطفان) and other tribes were also blocked, so they could not come to help the Jews.
- After performing the Fajr prayer, the Holy Prophet (PBUH) entered Khaibar. The Jews started to fight by staying in the forts. One by one, the forts were conquered, but the Fort Naaim' could not be conquered. The Prophet (PBUH) handed over the flag to Hazrat Ali RA and under his leadership the Muslims were victorious. During this battle Hazrat Ali (RA) fought against the famous Jewish wrestler Marhab (مرحب) and Hazrat Ali (RA) defeated him. Thus, Qila Naaim was also conquered.

- After that, the Jews lost courage. They tried to make peace and laid down their arms on the terms of the Prophet (PBUH). There was a ceasefire and the Jews were spared and the Khyber region came under the control of the Muslims.

**War of “Mutah” (غزوه موتہ):** The reason for the war of death was the martyrdom of **Haris bin Umair Azdi** (حارث بن عمیر ازدی), the ambassador who carried the letter of the Prophet (PBUH) to the chief of **Banu Ghassan** (بنو غسان). Since the killing of the ambassador was considered a declaration of war. That was why he (PBUH) sent an army to take revenge.

- Regarding the commanders of the army, the Prophet (PBUH) instructed that the commander of the army will be Hazrat **Zayd bin Haritha** (حضرت زید بن حارثہ). After his martyrdom, Hazrat **Jafar bin Abi Talib RA** (جعفر بن ابی طالبؑ), and after him Hazrat **Abdullah bin Rawaha RA** (حضرت عبداللہ بن رواحہؑ), will lead the army. If that too was martyred, he advised them to select their chief with mutual consultation.
- The Muslims faced the Roman army of **200,000 in this war**. The army chiefs were martyred one after the other. And then Hazrat **Khalid bin Waleed RA** (حضرت خالد بن ولیدؑ) was appointed as the commander of the army. Hazrat Khalid bin Waleed managed to get the Muslim army out of the hands of the infidels with his good strategy. He changed the order of the army, which made the infidels think that the Muslims had received reinforcements. Therefore, they refrained from advancing. And Hazrat Khalid Bin Waleed RA managed to save his army without giving the impression of defeat.

## (Module 2(83): The Conquest of Makkah & Ghazwa-e-Hunain)

**Background to the Conquest of Makkah:** Among the provisions of the Peace of Hudaibiyah was that any of the Arab tribes should become allies of whomever they wished. Under this clause, **Banu Khuza'ah** (بنو خزاعہ) joined the Prophet (PBUH) and Banu Bakr joined the Quraish. Naufal bin Muawiyah (نوفل بن معاویہ) of Banu Bakr attacked Banu Khuza'ah in the darkness of night with his companions. Banu Khuza'ah wanted to take refuge in the Haram Kaaba, but there too they were subjected to oppression and violence. In this attack,

Banu Bakr also got support from Quraish, which was a clear violation of the Peace of Hudaibiya agreement.

### **Informing the Prophet (PBUH) of the Breach of Contract of Hudaibiya:**

Amr Bin Salim Khuza'i (عمرو بن سالم خزاعي) came to Madinah and reported the entire incident to the Holy Prophet and asked you for help. He said, "You are helped."

**The arrival of Abu Sufyan in Madinah to Renew Peace:** When the Quraysh realized their bad position, Abu Sufyan was sent to Madinah to renew peace. The Holy Prophet (PBUH) did not give him any answer. He also met some of the Companions, but when he did not get a positive answer from anywhere, he returned unsuccessfully.

**Secret Preparations for the Ghazwa:** The Prophet (PBUH) started preparing to leave for Makkah. On this occasion, he prayed that spies and news would not reach the Quraysh. So that the Muslims may attack them suddenly and terrorize the infidels so that they may not fight and conquer Makkah without shedding blood. However, Hazrat Hatib bin Abi Baltaa (حاتب بن ابي بلتعہ) secretly tried to inform the people of Makkah about this advance through a woman, but Allah informed the Prophet (PBUH) and that woman was arrested. Hazrat Hatib bin Abi Baltaa explained his action and that he wanted to show favor to the people of Makkah for the protection of his family who was in Makkah. Since Hazrat Hatib was a Badri Sahabi, he was forgiven.

**The Islamic Army on the Way to Mecca:** The Prophet (PBUH) prepared an army of 10,000 companions and this army left Madinah on the 10th of Ramadan. On the way, he met Hazrat Abbas bin Abdul Muttalib at the place of Jahfa (جحفہ). Although Hazrat Abbas had accepted Islam for a long time, he was staying in Makkah as a matter of strategy and was now on his way to Madinah. He also joined the army of Muslims. The army of Muslims encamped at the place of Marr-ul-Zahran (مزالظهران). The Holy Prophet (PBUH) ordered everyone to light the fire separately so that the infidels of Makkah would be terrified. This strategy proved to be effective and the people of Makkah got terrified seeing such a large army. Abu Sufyan was out of Makkah for spying. Hazrat Abbas bin Abdul Muttalib heard his voice and took him to the court of the Prophet (PBUH). He (PBUH) told them to go to Makkah and inform the people of Makkah that they should refrain from war. Whoever would take refuge in the Holy Kaaba would be forgiven.

Whoever would take refuge in Hazrat Abu Sufyan's house would also be forgiven and whoever would close the door of his house would also be forgiven.

**Entry of the Islamic Army into Makkah:** The Prophet (PBUH) organized the Islamic army at the place of Zee Tuwa (ذی طوی). The army was divided into 4 divisions. Hazrat Khalid bin Waleed was advised to enter from the lower side of Makkah. Hazrat Zubair bin Awam was ordered to enter from the upper part. This strategy of his was effective. And most of the people of Makkah were afraid of the Muslim army. They preferred to have peace instead of war.

**The Entry of the Prophet (PBUH) into the Haram and the Declaration of General Amnesty:** The prophet (PBUH) entered the Haram Kaaba and started knocking down the idols with a stick. The Kaaba was cleansed of idols. The people of Makkah, meanwhile had gathered in the courtyard of the Kaaba. He (PBUH) stood at the door of the Kaaba and declared the general amnesty.

**Background of Ghazwa Hunain (غزوة حنین):** The news of the conquest of Mecca fell upon the tribes of Arabia. A few powerful and arrogant tribes took up the battle against the Muslims. In this regard, Banu Hawazin (بنو هوازن) and Banu Saqeef (بنو ثقیف) clans were at the top. The Holy Prophet also organized an army of 10,000. 2,000 new Muslims joined after the conquest of Makkah, and a total of 12,000 Muslims were sent to Banu Hawazan.

**The Start of the War and the Defeat of the Infidels:** Malik bin Auf, the chief of Banu Hwazan, organized an army against the Muslims under his leadership. Since the number of Muslims was quite large, they developed a spirit of pride, which Allah Almighty does not like. Therefore, initially, the Muslims faced a setback. The enemy had posted archers on the hills. As soon as the Muslim army entered these mountain passes, they started retreating after being hit by arrows. The Holy Prophet called them back through Hazrat Abbas. And reorganized the army and counterattacked. He (PBUH) filled his hand with sand and threw it towards the enemy. The Muslims attacked back and Allah gave victory to the Muslims.

**(Module 3(84): Ghazwa-e-Tabuk)**

**Background of the Ghazwa-e-Tabuk:** After the conquest of Mecca, Muslims emerged as the undisputed greatest power in Arabia. A skirmish between the Muslims with the Romans had taken place before in the form of a battle to the Mouta in which the Muslims saved their strength without any major loss. Since Rome was a superpower at that time and now Muslims had also emerged as a power in Arabia, the king of Rome considered Muslims as a threat. So he sent a support of 40,000 men to Aal Ghassan (آل غسان) to secure his borders and block the way of the Muslims. Through trade caravans, the Holy Prophet (PBUH) received information about the war preparations of the Romans. Instead of accepting the terror of the enemy, he decided to face it and started preparing for a decisive battle.

- Compared to the previous battles, this battlefield was far away, which was 683 km from Madinah. The weather was very hot and the fruits and crops were completely ripe. There was also a shortage of war equipment and animals.
- The Holy Prophet (PBUH) announced the preparation for war and taught the Sahaabah (RA) to show altruism. On the order of the Prophet (PBUH), the Companions of the Prophet (PBUH) prepared to sacrifice everything. On this occasion, Hazrat Abu Bakr Siddiq RA presented all the household goods. Hazrat Umar RA presented half of the goods. Hazrat Uthman RA provided a trade caravan, 900 camels, 100 horses, and a lot of money. Hazrat Abdul Rahman Bin Auf RA presented 29 kilos of silver. Hazrat Talha RA, Abbas RA, Saad bin Ubada RA, and other Companions also actively participated.
- Prophet (PBUH) started advancing with an army of 30 thousand. On the way, he passed the Place of Hijr (the abode of the people of Samud) and instructed the Companions to pass by bowing their heads. Because the punishment of Allah fell on that area.
- When the Muslims reached Tabuk, Allah put fear in the hearts of the infidels. So, the Roman army got scared and scattered. The rulers of the surrounding areas, such as Elah (إله), etc., made peace in exchange for Jizya (جزيه). Thus, the Islamic army returned victorious without a fight.

## (Module 4(85): The Farewell Sermon)

**Background of the Farewell Sermon:** After the migration to Madinah, the series of wars started by the disbelievers of Mecca from the Muslims ended after the peace of Hudaibiyah. And then after the conquest of Makkah, the peace prevailed. Now the dominance of Muslims was gradually increasing. Meanwhile, the

Holy Prophet ﷺ planned to perform the first and last Hajj in 10 AH, in which more or less 1,240,000 companions participated. In history, it is known as "The Farewell Hajj" and on the occasion of this Hajj, a grand and comprehensive sermon was delivered by the Holy Prophet that is called "The Farewell Hajj Sermon". He (PBUH) delivered this sermon on the 9th day of Zul-Hajj.

**First Manifesto of Human Rights:** The Farewell sermon is the first manifesto of human rights in which there is complete guidance for every class of humanity. This was the Prophet's last advice to mankind. He (PBUH) said: "People, listen to my words carefully, it is possible that I will not be able to meet you after that." That was the sign of his departure from the world.

In this sermon, the Prophet (PBUH) taught the following things:

- The bloodshed of the age of ignorance and the interest were nullified.
- He (PBUH) made it clear that all human beings are the children of Adam. A black person has no superiority over a white person. The standard of greatness and excellence is only piety. Distinctions of color, race, and caste have been abolished.
- He advised them to fear Allah about women. He ordered men to pay for the rights of women in every relationship and to treat them with love and gentleness
- Slaves were given equal status. He advised them to treat them with respect and gentleness. Instructed them to feed and clothe them as they do to their own selves
- In this sermon, the Prophet (PBUH) also clarified the importance of the belief at the end of Prophethood. He advised that I was the last prophet and there would be no prophet after him. If someone made a claim of prophethood, he is a liar.
- On the same occasion, Allah revealed verse 3 of Surah Al-Maida and announced the completion of the religion:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

(This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion)

- On this occasion, the Holy Prophet (PBUH) gave great orders to respect and honor human life. To signify the importance of human life and honor he even addressed the Kaaba during the circumambulation of the Kaaba saying that Kaaba is very great but the life, property,

honor, and honor of a believer is more than it. The purpose of the sermon is a source of guidance for all sections of humanity in every aspect of life.

## (Module 5(86): Lessons and Outcomes Derived from the Sirah of the Holy Prophet (PBUH))

“Duroos” (دروس) is the plural of “Dars” (درس) which means lesson. While “Ibr” (عبر) is the plural of “Ibrat” (عبرت) which means advice (نصيحة). Contemporary biographers have compiled books titled Fiqh al-Sirah on the lesson and advice from Sirat Tayyaba, which are very useful in practical life.

**Lessons and Wisdom in the Orphanage of the Prophet (PBUH):** He was an orphan when he came into the world. According to the biographers, it was meant to show the great mercy and glory of Allah although the circumstances were unfavorable. Allah made him successful and showed that real success lies in Allah's help, support, and pleasure.

**1- Significance of Peace Agreements in the Light of Hilfulfuzool (حلف الفضول):** The following lessons are taken from the participation of the Holy Prophet in this agreement:

- 1- We should play our role in the supremacy of justice and fairness.
- 2- It is the Sunnah of the Prophet (PBUH) to make a contract and take an oath for good deeds.

**2- Wisdom in Taking up Trading as a Profession:** He (PBUH) took up trade as a profession. The following wisdom was hidden in it.

- 1- Trading is a good profession for earning a living.
- 2- A preacher should closely observe society's social and economic dynamics.

**3- Hidden Lessons and Wisdom in the First Marriage of the Prophet:** His first marriage was with a forty-year-old widow, Hazrat Khadijah Al-Kubra, from which the following wisdom is evident:

- 1- Hazrat Khadija's life is a good example of a woman who made the lives of great people successful.
- 2- The purpose of his marriage was not merely to achieve physical pleasures, but in his eyes, the more significant was her family and purity of character.

**4- The General Message of Makki Life of the Prophet (PBUH):** The wisdom of gradation proves effective in invitation and preaching of religion.

- 1- The Prophet (PBUH) first started inviting his close friends, family, and relatives to Islam, after which the scope of this invitation continued to expand.
- 2- He (PBUH) advised Patience and instructed to wait for the right time to counter the falsehood.
- 3- He taught to avoid premature wastage of resources and ability in any matter.
- 4- Victimhood is also a power. The neutral section of the society sees that when the pioneers of Da'wah stood firm against oppression, there feel that there must be something special in the Da'wah which is strengthening them. In this way, the oppressed ones cause a positive effect.

**5-General Message of Madani Life:** The review of Madani's life gives a lesson that Islam is not just a compilation of rituals but a complete and comprehensive religion.

- 1- Madani's life also teaches us that Islam is not just a name of patience and inaction, but it is about resting the result in the hands of Allah only after **the continuous struggle**. The (PBUH) foresaw every impending threat and then took measures to deal with it. This is the message of the Prophet's biography to instill in us the spirit of action.