

# The Life of Prophet Muhammad

Lesson 73



# The Battle of Khaybar

- Reflection on the following passage in Dua Al-Nudbah:

وَقَتَلَ اِبْطَالَهُمْ وَنَاوَشَ ذُؤَبَانَهُمْ فَأَوْدَعَ قُلُوبَهُمْ اِحْقَاداً بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ

“...he (Ali) killed their champions and took down their wolf-like [heroes], and thus planted in their hearts hatred because of Badr, Khaybar, Hunayn and other battles...”

# The Battle of Khaybar

- The hatred toward Ali in the Battle of Khaybar was two-fold:
  - 1. The Jews felt the sting of Ali's sword when he killed their champion Marhab and led the charge that brought down the fortress of Khaybar.
  - 2. Certain Muslims felt their pride injured by their own failure and Ali's victory. The leaders of the failed expeditions felt the flames of jealousy rekindled.

# The Battle of Khaybar

- Shaykh Al-Mufid (d. 413 AH) in his book, *Al-Jamal* (p. 219) writes:

وقال لهم ظاهرا معلنا: لأعطين الراية غدا رجلا يحب الله ورسوله ويحبه الله ورسوله كزار غير فرار لا يرجع حتى يفتح الله على يده فأعطاني الراية فصبرت حتى فتح الله على يدي فغم ذلك أباها وأحزنه فاضطغنه علي وما لي إليه ذنب في ذلك فحققت لحقد أبيها.

“...when the Prophet handed me his standard, I stood firm and God gave me victory, and this greatly saddened Aisha’s father (i.e Abu Bakr), and for this, she bore a grudge against me. I committed no wrong against her, yet she felt malice toward me because of the malice of her father.”

# The Battle of Khaybar

- Shaykh Al-Mufid in Al-Irshad writes:

ولما فتح أمير المؤمنين عليه السلام الحصن وقتل مرحبا، وأغنم الله المسلمين أموالهم، استأذن حسان بن ثابت رسول الله صلى الله عليه وآله أن يقول شعرا. فقال له: " قل ".

After the Commander of the Faithful had brought down the fortress and killed Marhab and God had granted their property as spoils to the Muslims, Hassaan ibn Thabit Al-Ansari sought permission from the Messenger of God to recite a poem about him. He told him: Recite it."

# The Battle of Khaybar

وكان علي أرمم العين يبتغي \* دواء فلما لم يحس مداويا شفاه رسول الله منه بتفلة

فبورك مرقيا وبورك راقيا وقال سأعطي الراية اليوم صارما \* كميا محبا للرسول مواليا يحب إلهي والإله يحبه

Ali was ashen-eyed, needing medicine, even then he did not find (the help of anyone) to nurse him

The Messenger of God healed him with saliva. He blessed the healer and He blessed the healed.

He said: I will give the standard today, to a steadfast man, brave, one who loves the Messenger as a follower. He loves God and God loves him

# The Battle of Khaybar

به يفتح الله الحصون الأوابيا فأصفي بها دون البرية كلها \* عليا وسماه الوزير المؤاخيا

Through him God will overcome the fortress, returning it to God. He distinguished Ali by that apart from all other creation and he named him his helper and his brother.

# The Aftermath of Khaybar

- Once the Muslims had defeated the Jews, the Prophet made the following concessions to them
  - 1. those remaining in the fortresses were allowed to live
  - 2. all Jews must leave Khaybar and the surrounding areas
  - 3. Jews must leave all their wealth and weapons and clothes behind except what they are wearing



# The Aftermath of Khaybar

- Al-Waqidi (d. 207 AH) writes:

و استعمل رسول الله ( صَلَّى الله عليه و سلم ) على الغنائم يوم خيبر فروة بن عمرو البياضيّ،

The Prophet appointed Farwah ibn ‘Amr al-Bayādī to take charge of distribution...

# The Aftermath of Khaybar

و كان قد جمع ما غنم المسلمون فى حصون النّطاة و حصون الشّق و حصون الكتيبة، لم يترك على أحد من أهل الكتيبة إلا ثوبا على ظهره من الرجال و النساء و الصبيان، و جمعوا أثاثا كثيرا و بزّا و قطائف و سلاحا كثيرا، و غنما و بقرا، و طعاما و أدما كثيرا. فأما الطعام و الأدم و العلف فلم يخمّس، يأخذ منه الناس حاجتهم،

He collected all of the spoils acquired by the Muslims in some of the fortresses....they gathered furniture, fabrics, weapons, cattle, food, fodder...

# The Aftermath of Khaybar

- فكان أوّل ما خرج سهم النّبىّ ( صلّى الله عليه و سلم ) لم يتخيّر فى الأخماس، ثم أمر رسول الله ( صلّى الله عليه و سلم ) ببيع الأربعة الأخماس فيمن يريد، فجعل فروة يبيعها فيمن يريد،
- Waqidi mentions here that the Prophet divided the booty into fifths. He chose 1/5 for himself and told Farwah to "sell" the rest.
- Apparently, the Muslim soldiers could buy on credit against their share, and the Jews could buy with cash.

# The Aftermath of Khaybar

- One share was given to infantry, 2 to cavalry, and about 1/2 was given to the women who came as nurses. The dead soldiers' heirs received their share.
- According to Al-Waqidi, the Prophet made a dua to bless this wealth

فدعا فيها النبي ( صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ) بِالْبِرْكَةِ وَ قَالَ: اللَّهُمَّ أَلْقِ عَلَيْهَا النِّفَاقَ! قَالَ فَرَوَةَ بِنُ عَمْرٍو: فَلَقَدْ رَأَيْتُ النَّاسَ يَتَدَارَكُونَ عَلَيَّ وَ يَتَوَاتِبُونَ حَتَّى نَفَقَ فِي يَوْمَيْنِ، وَ لَقَدْ كُنْتُ أَرَى أَنَا لَا نَتَخَلَّصُ مِنْهُ حِينَ لَكثَرَتِهِ.

# The Aftermath of Khaybar

- The Prophet's treaty with the Jews of Khaybar:
  - The people of Khaybar would give half of their produce to the Muslims. (Now the people of Khaybar had hundreds of acres of land, so 50% is revenue in the tens of millions)
  - The maintenance and the cost and the labor will be 100% on the Jews.
  - This treaty is in effect for as long as the Muslims decide. The Muslims reserve the right to terminate the agreement anytime they wish to do so.

# The Aftermath of Khaybar

- This decision by the Prophet demonstrates his amazing foresight and wisdom.
- The Prophet allowed the Jews to manage the land because the fact is the Muslims neither had the experience nor the human resources to maintain this massive agricultural enterprise.
- It would need around at least 1,000 people to manage the land around Khaybar, but the Muslims did not have 1,000 men to spare.

# The Aftermath of Khaybar

- The conquest of Khaybar was the largest conquest in the history of Islam up until this point. The territory they had conquered was the priciest lands: All the lands/fortresses had food, armor, weapons, sheep, goats, slaves, etc.
- And it was at this point the Muhajirun returned the land the Ansar gave them at the beginning of the Hijrah. Indeed, when the Muhajirun first came to Medina, it was the Ansar who provided everything and the Muhajirun always felt, "This is not ours."
- Some companions noted "We never ate to our fill until after Khaybar."

# The Aftermath of Khaybar

- **The Prophet's marriage to Safiyyah bint Huyayy:**
- Safiyyah was born in Medina and she was the daughter of the infamous Huyayy ibn Akhtab, the chief of Jewish tribe of Banu Nadhir.
- When the Battle of Khaybar ended, the Banu Nadhir were taken as captives. And therefore, Safiyyah was distributed, and she fell in the lot of Dihyah al-Kalbi.
- A number of companions suggested that the Prophet take her into his custody.



# The Aftermath of Khaybar

- Safiyyah one day approaches the Prophet and relates a dream in which she saw a brilliant moon over the city of Medina. The moon moved to Khaybar and then fell into her lap.
- The Prophet interprets her dream by giving her the choice of returning to her people or embracing Islam and joining his household.
- Safiyyah chooses the latter.

# The Aftermath of Khaybar

- When the Prophet returns to Medina, Safiyyah joins the household.
- At first Safiyyah has a difficult time with the other wives on account of her father being the treacherous leader of Bani Nadhir—Huyay ibn Akhtab.
- When she complains to the Prophet, he counsels her to be proud of her Jewish heritage:

Why did you not reply to them and say: 'how can you be superior to me when Aaron is my father and Moses is my uncle and my husband is Muhammad.'

# The Aftermath of Khaybar

حدثتنا صفية بنت حيي، قالت: دخل علي رسول الله صلى الله عليه وسلم وقد بلغني عن حفصة وعائشة كلام فذكرت ذلك له، فقال: " ألا قلت: فكيف تكونان خيرا مني وزوجي محمد وأبي هارون وعمي موسى "؟ وكان الذي بلغها أنهم قالوا: نحن أكرم على رسول الله صلى الله عليه وسلم منها، وقالوا: نحن أزواج النبي صلى الله عليه وسلم وبنات عمه