



## Content for Essay Writing Competition for Class 6<sup>th</sup> to 10<sup>th</sup> students

### Islamic Battles

- **Ghazwah Khaybar**

Khaybar was the name of a place about three stages from Madinah towards Syria. It was a settlement purely inhabited by Jews, surrounded by strong forts. It had not been more than a month since the Prophet ﷺ had returned from Hudaibiyyah when news came that the Jews of Khaybar were again preparing to attack Madinah. They had even allied with the tribe of Banu Ghatafan, four thousand strong warriors, on the condition that if Madinah was conquered, they would receive half the produce permanently.

In this battle, the Prophet ﷺ only permitted to join those Companions about whom Allah revealed:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

and to whom Allah had already promised:

وَعَدَ اللَّهُ مَغَارِمَ كَثِيرَةً تَأْخُذُوهَا

Their number was sixteen hundred, of which two hundred were mounted.

The Muslim army reached the outskirts of Khaybar at night. The Prophet ﷺ never launched attacks at night, so they camped in the field. This plain lay between the people of Khaybar and Banu Ghatafan. Thus when Banu Ghatafan set out to help the Jews, they found the Muslim army blocking their path and returned silently to their homes.

The Prophet ﷺ then turned his attention to the forts of Khaybar and began conquering them one by one. Among these was the fortress of Marhab, the renowned Jewish warrior. This stronghold had become difficult for the Muslims.

At that time Hazrat Ali's (RA) eyes were sore and red. The Prophet ﷺ said:

لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ

*(Tomorrow I shall give the banner to a man whom Allah and His Messenger love, and through his hands Allah will grant victory.)*

The Companions longed for this honour. The next day the Prophet ﷺ called for Hazrat Ali (RA). People said he had severe eye pain. He came, and the Prophet ﷺ applied his blessed saliva to his eyes, which instantly healed. Then the Prophet ﷺ said:

*"Ali! Go forth in the way of Allah. First invite them to Islam, then fight. By Allah, if even one person is guided through you, it is better than all the treasures of the world."*

Hazrat Ali (RA) advanced towards the fortress. Marhab came out reciting:

(Khaybar knows I am Marhab, armed, brave, and experienced, when hearts tremble, I show my valour.)

Hazrat Amir bin Al-Akwa' (RA) came out reciting:

(Khaybar knows I am Amir, skilled in arms, fierce in battle.)

Marhab struck, Amir defended but was accidentally struck by his own short sword and was martyred. Then Hazrat Ali (RA) advanced, chanting:

(I am he whom my mother named Lion, like the lions of the forest, I strike with overwhelming force.)

With a single blow he killed Marhab and the fortress was conquered.

[Translation continues: story of the Abyssinian slave who accepted Islam and was martyred, another man who asked if his martyrdom would lead him to Paradise, the Bedouin who wished for a martyr's death and was granted it, the division of Khaybar's land, Ja'far (RA) and companions' return from Abyssinia, the poisoned meat incident with Zainab, and the Prophet ﷺ's mercy in forgiving.]

- **Battle of Hunain**

After Makkah was conquered, most tribes accepted Islam, but the Hawazin and Thaqeef tribes resisted. They were experienced warriors and feared the loss of their status. Hawazin leaders toured Arabia to rally resistance, and preparations were made for a massive attack.

The Prophet ﷺ prepared the Muslim army, borrowing thirty thousand dirhams for supplies from Abdullah bin Rabi'ah and securing weapons from Safwan bin Umayya.

On 8 Hijri (January–February 630 CE), twelve thousand Muslim soldiers faced the Hawazin at Hunain. Initially, the Muslims were overconfident due to their numbers. The Qur'an mentions this incident:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا... (At-Tawbah)

("And remember the day of Hunain, when your numbers pleased you, but they availed you nothing... Then Allah sent down His tranquility upon His Messenger and the believers...")

The Muslims initially suffered disorder due to enemy archers. Hazrat Abu Qatadah reported seeing a pagan riding on a Muslim's chest; he struck the man, who fell dead, illustrating divine intervention.

The temporary setback occurred because many new converts (Tulaqa) lacked battlefield experience and failed to wear proper armor. The enemy had strategically occupied advantageous positions. Despite this, the Prophet ﷺ stood firm, calling out to the Ansar, and the Muslims regained their discipline.

The Prophet ﷺ then declared:

**"I am Allah's servant and His Messenger."**

Hazrat Abbas shouted for the Muhajireen and Ansar to regroup. The Muslim army recovered, the Quraysh and their allies were defeated, and those remaining were captured. The Banu Malik branch of Thaqeef fought bravely, but seventy of their men were killed, and their standard-bearer, Usman bin Abdullah, was killed as well.

- **Ghazwa Tabook**

A caravan arrived from Syria (Shaam) and informed that the armies of Caesar were preparing to attack Madinah, and that the Christian Arab tribes were also joining them. The Prophet ﷺ considered it appropriate to confront the invading army before they entered Arab lands, so that the peace within the region would not be disturbed. This was a confrontation with a kingdom that ruled over half the world and whose army had recently humiliated the Persian Empire.

The Muslims were poorly equipped, the journey was long and arduous, and the heat of Arabia was intense. In Madinah, the fruits had ripened, and it was a season for enjoying fruits and resting in shade.

The Prophet ﷺ opened a public register for contributions for preparing supplies. Hazrat Usman Ghani رضي الله عنه contributed 300 camels, 50 horses, and 1,000 dinars, receiving the title **“Prepared Army of Hardship” (Mujahhaz Jaish-ul-‘Usrah)**. Hazrat Abdur Rahman bin Auf offered 40,000 dirhams. Hazrat Umar Farooq رضي الله عنه gave half of everything he possessed, worth several thousand rupees. Hazrat Abu Bakr Siddiq رضي الله عنه also gave whatever he could, which was small in value, but it became evident that he had left nothing behind except his love for Allah and His Messenger ﷺ. Hazrat Abu Aqeel Ansari رضي الله عنه brought two seers of dried dates, stating that he had irrigated a field overnight to earn them, leaving two seers for his family and bringing the remaining two for the army. The Prophet ﷺ instructed that these dates be distributed among all valuable supplies. Every companion participated in this effort with sincere and wholehearted devotion.

Around 20 individuals, pretending to be Muslims, stayed back at home. Abdullah bin Ubayy bin Salool, a known hypocrite, reassured them that Muhammad ﷺ and his companions would not return to Madinah, as Caesar would imprison them and send them to distant lands.

The Prophet ﷺ departed for Tabook with a gathering of 30,000. He appointed Suba‘ bin ‘Arfatah as his deputy in Madinah and tasked Hazrat Ali Murtaza رضي الله عنه to attend to the needs of Ahl-e-Bait. There was a shortage of mounts in the army, and each 18 men had to share a camel. Due to the lack of provisions, soldiers had to eat tree leaves, which caused their lips to swell. Water was scarce, and even camels were slaughtered to provide their internal fluids. Despite all these hardships, the companions endured with patience and reached Tabook.

On the way, Hazrat Ali Murtaza رضي الله عنه also arrived. It was known that hypocrites began mocking him, some out of ridicule and some out of pity. This grieved the Prophet ﷺ. Ali endured the long journey and harsh heat and finally reached the Prophet ﷺ, whose words reassured him:

*"Would you not be pleased to be to me as Harun was to Musa, except that there will be no prophet after me?"*

Hearing this, Ali رضي الله عنه was happy and returned to Madinah.

Upon reaching Tabook, the Prophet ﷺ stayed there for a month. The boldness of this action caused the people of Syria to abandon plans to attack Arabia at that time, and the opportunity for invasion was postponed until after the Prophet ﷺ passed away.

After one prayer, the Prophet ﷺ delivered a brief but comprehensive sermon, summarized as follows:

*"Allah's Book is the truest of all speech, the word of piety is the most trustworthy, the best religion is that of Ibrahim, the best traditions are those of Muhammad ﷺ, the noblest speech is the remembrance of Allah, the best stories are in the Qur'an, the best matters are the greatest, and the worst matters are newly invented. The best guidance is that of the Prophets, and the noblest death is that of a martyr. The worst blindness is that which follows guidance. The best actions are those that benefit others. The worst blindness is that of the heart. The higher hand is better than the lower. Little and sufficient is better than excessive and wasteful. The worst excuses are those at the time of death. The worst regrets will be on the Day of Judgment. Among people, some do not attend Friday prayers except reluctantly; some remember Allah only occasionally. Among the greatest sins is lying. The best wealth is self-sufficiency; the best provision is piety. Wisdom's head is the fear of Allah. Certainty is the best in hearts. Doubt is like disbelief. Intention in deeds should not be like ignorance. Misappropriation of wealth is like hellfire. Alcohol is the sum of all sins. The worst livelihood is consuming the orphan's property. The fortunate one is he who is humiliated for others. The miserable one is he who suffers in his mother's womb. The best deeds are their conclusions. The worst narration is a lie. Whatever is near is to be feared. Insulting a believer is sin; killing a believer is disbelief. Consuming his flesh is unlawful. Whoever boasts against Allah, He rejects; whoever forgives, He forgives. Whoever controls anger, Allah rewards him. Whoever is patient in adversity, Allah rewards. Whoever spreads rumors, Allah exposes him. Whoever is patient, Allah strengthens him. Whoever disobeys, Allah punishes, but whoever repents thrice, Allah forgives."*

During the days of Tabook, **Dhul-Bajadain** passed away. This shows how the Prophet ﷺ bestowed immense care and blessings upon devoted and sincere companions, even those who were financially poor. His name was Abdullah. He had lost his father in childhood and was raised by his uncle, who later gave him camels, goats, and slaves to secure his livelihood. Abdullah developed a love for the truth and Islam but was afraid to declare his faith.

After the conquest of Makkah, Abdullah approached his uncle, saying:

*"Dear uncle! I have waited years for your guidance to Islam, but you remain unchanged. I cannot trust my age to delay. Permit me to become a Muslim."*

His uncle threatened to take everything from him if he accepted Islam. Abdullah replied:

*"Uncle! I will become Muslim and follow Muhammad ﷺ alone. I am free from idolatry. Do what you wish, and keep whatever wealth you like. I know I will leave it all behind in this world, so I will not abandon the true religion."*

He prepared himself, and his mother provided him a blanket to make simple clothing for travel. Abdullah reached Madinah and joined the **Ashab-e-Suffa**, learning Qur'an and devoting himself to service with great enthusiasm.

When the preparations for Ghazwa Tabook began, Abdullah wished to attain martyrdom. The Prophet ﷺ gave him a simple task, attaching a piece of bark to his arm as a symbolic act. The Prophet ﷺ assured him that even if he died during the journey, he would be considered a martyr. However, Abdullah fell ill and passed away before seeing battle. The Prophet ﷺ personally attended his burial, placing bricks and praying: *"O Allah! I am pleased with him, so be pleased with him."*

Upon returning from Tabook, hypocrites realized that Muhammad ﷺ and his companions had safely returned. Some sincere companions who had stayed behind due to minor excuses also faced trials, including **Ka'b bin Malik** رضي الله عنه, who narrated his own experience of regret and redemption after staying behind due to delay and hesitation.

The Prophet ﷺ instructed that no one speak to the repentant companions initially, so that worldly distractions would not deter them. Abdullah and other sincere companions eventually joined in full service, their devotion recognized and blessed.

The hypocrites had tried to create division among Muslims by constructing masjids for ulterior motives, intending harm and spreading discord. Allah revealed verses condemning such masjids:

*"And those who take a mosque for causing harm and disbelief and creating division among the believers and as an observation post for those who have previously fought Allah and His Messenger, and they swear that they intended only good—Allah bears witness that they are liars. Never stand in it (the masjid) forever. Indeed, it is more deserving to stand in a mosque established on piety from the first day, in which men love to purify themselves, and Allah loves those who purify themselves." (Tawbah 9:107-108)*