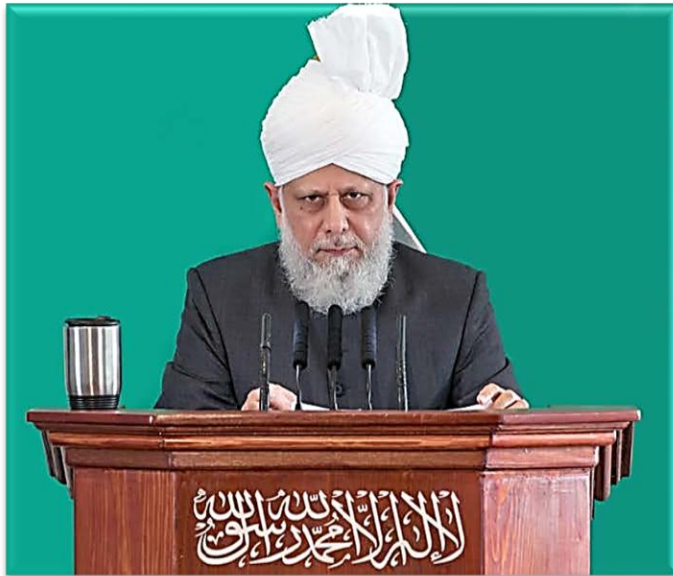
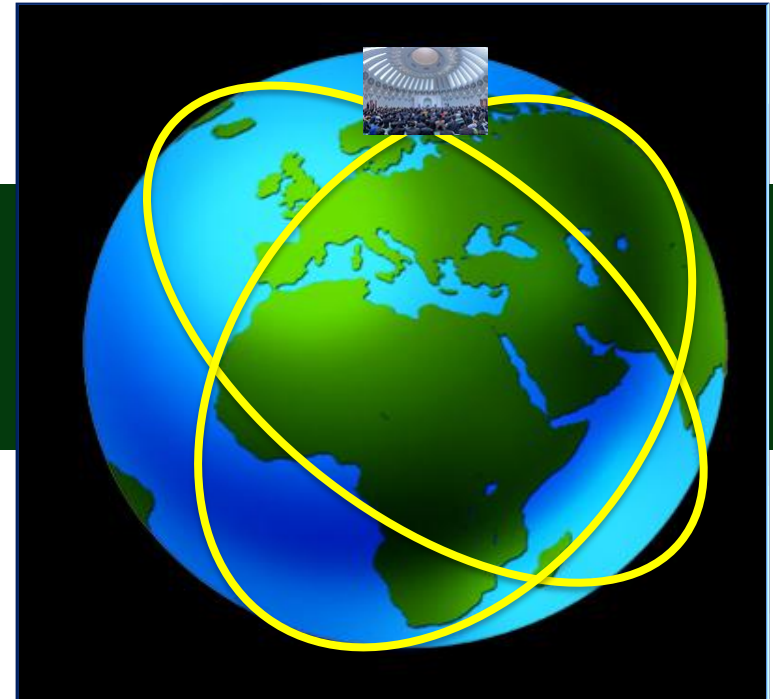


# Muhammad (sa): The Great Exemplar – ‘The Siege of Ta’if’



**Sermon Delivered by Hadhrat  
Mirza Masroor Ahmad (aba);  
Head of the Ahmadiyya  
Muslim Community**



**relayed live all across the  
globe**

19th September 2025

# Muhammad (sa): The Great Exemplar - “The Siege of Ta’if”

## Summary

His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that he would continue mentioning the Battle of Ta’if.

Treachery of the People of Ta’if - a companion went to speak to the people of Ta’if, However, he was martyred by them. Despite this treachery committed by the people of Ta’if, the Holy Prophet(sa) did not abandon his efforts towards establishing peace.

Treatment of the Slaves During this Siege - The Holy Prophet(sa) announced that any slave who left the fortress and came to the Muslims would be freed. 23 slaves left the fortress and went to the Muslims, and they were subsequently freed. The Holy Prophet(sa) instructed that they should be taught the faith well.

Consultation with Hazrat Naufal(ra) Regarding the Siege - It appears that the Holy Prophet(sa) would have received some divine guidance with regards to leaving the siege at that time, as in the past, the Holy Prophet(sa) had achieved victory under even more difficult circumstances. However, everything that the Holy Prophet(sa) did was in accordance with the will of God. (*The Holy Qur’an*, 6: 163)

Mention of the Those Wounded in the Siege - Three disbelievers were killed in this battle, however there are not many details in this regard. Similarly, there are not many details regarding any Muslims martyrs, however there is some mention regarding those Muslims who were injured.

Length of the Siege of Ta’if & Distribution of the Spoils of War - Whilst returning, the Holy Prophet(sa) instructed the Muslims to pray, ‘*We return repentant to our Lord, worshipping our Lord and praising our Lord.*’ It was suggested to the Holy Prophet(sa) to pray against the Banu Thaqqif, however he was so merciful, the Holy Prophet(sa) prayed for the Banu Thaqqif to be guided

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His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that he would continue mentioning the Battle of Ta'if.

### **Treachery of the People of Ta'if**

There was a companion who went to speak with the people of Ta'if, and the people of Ta'if had ensured his security. However when he reached them, he was martyred by them. Despite this treachery committed by the people of Ta'if, the Holy Prophet(sa) did not abandon his efforts towards establishing peace. He then sent Hazrat Hanzalah(ra) to the people of Ta'if. When he reached near the fortress some of the people of Ta'if came out to speak with him. Hazrat Hanzalah(ra) asked if they wished to come to an agreement. Instead of speaking, they attacked Hazrat Hanzalah(ra) and attempted to take him into the fortress. Upon this, the Holy Prophet(sa) asked who would go and save Hazrat Hanzalah(ra) and receive a reward equal to that of all the soldiers combined. Hazrat Abbas(ra) raced ahead and saved Hazrat Hanzalah(ra).

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## Treachery of the People of Ta'if – *Cont'd*

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The people of Ta'if and the Banu Hawazin had deep familial ties with the people of Makkah. As such, Hazrat Abu Sufyan bin Harb(ra) and Hazrat Mughirah bin Shu'bah(ra) also went to the fortress to negotiate peace, however they were unsuccessful as well. However, the people of Ta'if did send a message requesting that on account of their familial bonds, their orchards should be left alone. Despite their actions, it was upon this request that the Holy Prophet(sa) retracted his instruction to ruin some of their orchards.

This is an exemplary aspect of the Holy Prophet's (sa) character. His instruction of cutting down some of their orchards would have swayed that battle in favour of the Muslims; however, when the people of Ta'if made a request citing their familial bonds, the Holy Prophet(sa) accepted their request despite it bringing with it the possibility of a negative outcome in the battle.

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## Treatment of the Slaves During this Siege

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The Holy Prophet(sa) announced that any slave who left the fortress and came to the Muslims would be freed. Upon this, 23 slaves left the fortress and went to the Muslims, and they were subsequently freed. The Holy Prophet(sa) instructed that they should be taught the faith well. Later, when the people of Ta’if accepted Islam, they requested that those same slaves be returned to them, however the Holy Prophet(sa) refused this request. Some of these slaves went on to make a name for themselves in the history of Islam on account of their righteousness, such as Hazrat Abu Bak(ra).

Uyainah bin Hisn Fuzari(ra) requested the Holy Prophet(sa) for permission to go to the fortress and invite the Banu Thaqif to Islam. He had accepted Islam before the Conquest of Makkah, however later during the time of Hazrat Abu Bakr’s(ra) caliphate he became apostate and then later repented and reverted to Islam. The Holy Prophet(sa) had said regarding him that he was an unwise leader. In any case, when he made this request the Holy Prophet(sa) granted him permission, however, rather than inviting the Banu Thaqif to Islam, when he reached the fortress he told them to continue standing their ground as the Muslim army’s strength was weakening. When Uyainah(ra) returned, the Holy Prophet(sa) asked him what he had said. He replied saying he had invited them to Islam. However, God had already informed the Holy Prophet(sa) what Uyainah had said, and so he repeated to Uyainah everything that he had said. Uyainah said this was true, and sought forgiveness.

## Consultation with Hazrat Naufal(ra) Regarding the Siege

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The Holy Prophet(sa) consulted Hazrat Naufal(ra) regarding the siege and upon his advice, he decided to leave the siege, and had Hazrat Umar(ra) announce this to everyone. It appears that the Holy Prophet(sa) would have received some divine guidance with regards to leaving the siege at that time, as in the past, the Holy Prophet(sa) had achieved victory under even more difficult circumstances. However in this instance, the Holy Prophet(sa) instructed that the siege should end despite not yet having achieved victory. However, every single thing that the Holy Prophet(sa) did was in accordance with the will of God. His life was a testament of

*“Say, “my Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.” (The Holy Qur’an, 6:163)*

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There are two clear indicators that the Holy Prophet(sa) ended this siege in accordance with divine guidance.

The Holy Prophet(sa) had seen a dream during the siege that he had received some butter in a vessel as a gift, however a bird pecked at it causing it to fall. The Holy Prophet(sa) related this to Hazrat Abu Bakr(ra), who interpreted it to mean that they would not receive from the Banu Thaqif when they had intended. The Holy Prophet(sa) agreed with this interpretation.

There is a narration in which Hazrat Khaulah(ra) requested the Holy Prophet(sa) that when God would grant him victory over Ta’if she should be given the jewelry of Badia bint Ghailan, for she had the most valuable jewelry of the Banu Thaqif. The Holy Prophet(sa) asked her, ‘What if I am not permitted victory over the Thaqif?’ She went and related this to Hazrat Umar(ra), and he went to ask the Holy Prophet(sa) if he had indeed said this and the Holy Prophet(sa) confirmed he had. Hazrat Umar(ra) asked the Holy Prophet(sa) whether he had been given permission with regards to victory over the Thaqif, to which the Holy Prophet(sa) said no. It was upon this that the instruction to leave the siege was announced.

Some zealous youngsters wondered why they were leaving without having achieved victory. They went to the Holy Prophet(sa) and said that they would fight. The Holy Prophet(sa) said that they could return the next morning. So they fought the next day, but received nothing but injuries. The Holy Prophet(sa) said that they would now return, and now everyone was happy with this decision.

## Mention of the Those Wounded in the Siege

Three disbelievers were killed in this battle, however there are not many details in this regard. Similarly, there are not many details regarding any Muslims martyrs, however there is some mention regarding those Muslims who were injured.

For example, Hazrat Abu Sufyan bin Harb(ra) was struck in the eye with an arrow, causing his eye to fall out into his hand. He went to the Holy Prophet(sa) and said that if he wished, he would pray for him and his eye would be restored, but if he did not wish for his eye to be restored, then he would be granted paradise. Abu Sufyan(ra) said that Paradise was dearer to him, and then he threw his eye away.

The son of Hazrat Abu Bakr(ra), Abdullah(ra) who sustained such a deep wound that it ultimately became the cause of his demise during the caliphate of Hazrat Abu Bakr(ra). There were a total of 12 Muslims martyred during this battle.

The Holy Prophet's (sa) wives Hazrat Umm Salamah(ra) and Hazrat Zainab(ra) accompanied him. Two tents were set up for them, and the Holy Prophet(sa) would offer prayers between their two tents.

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## Length of the Siege of Ta'if & Distribution of the Spoils of War

Various narrations regarding how long this siege lasted, ranging from ten to forty days

Whilst returning, the Holy Prophet(sa) instructed the Muslims to pray, 'We return repentant to our Lord, worshipping our Lord and praising our Lord.' It was suggested to the Holy Prophet(sa) to pray against the Banu Thaqif, however he was so merciful that despite not achieving the initial goal, the Holy Prophet(sa) prayed for the Banu Thaqif to be guided.

From Ta'if, the Holy Prophet(sa) went to Ji'ranah where the spoils from the Battle of Hunain had been gathered. There were six thousand slaves while some say eight thousand, and accommodations were constructed for them. His Holiness(aba) said that it was not like today, where Israel destroys people's homes to be given to others, rather the Holy Prophet(sa) had new homes constructed for the slaves. There were 24 thousand camels, more than 40 thousand goats and sheep and approximately 490kg of silver.

This was the most the Muslims had ever received in spoils. Yet, the Holy Prophet(sa) announced that aside from the fifth which was due to be set aside for Allah and His Messenger, he had the same right as everyone else over the spoils, and even the fifth portion would ultimately go back to the Muslims. The Holy Prophet(sa) then distributed the spoils. He generously gave spoils to Makkan leaders such as Abu Sufyan and Hakim bin Hizam who were awestruck by his generosity. The Holy Prophet(sa) even generously gave spoils to Safwan bin Umayyah, the same man who had initially set out along with the Muslims with the intent to kill the Holy Prophet(sa). Upon seeing the extreme generosity of the Holy Prophet(sa), he attested that certainly such generosity could be shown by a true prophet of God. It was after this that the Holy Prophet(sa) distributed spoils amongst the rest of the Muslims.

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Some allege that the Holy Prophet(sa) started wars because the Muslims were poor and in weak standing. However, if this was true, then the Holy Prophet(sa) would have distributed the spoils differently. However, it is clearly seen that when distributing the spoils from the Battle of Hunain, the Holy Prophet(sa) first gave large portions to the leaders of the Quraish as gestures of good will. The Holy Prophet(sa) did not keep anything for. In fact, according to some narrations, the Holy Prophet(sa) did not give anything to his most loyal companions from the Ansar (natives of Madinah). The Holy Prophet(sa) said that he had given more to the Quraish in order to strengthen their resolve, as it had not been long since they had abandoned disbelief.

On this occasion, there were some hypocrites who alleged that the Holy Prophet(sa) had been unfair in his distribution by giving more to the Quraish. The Holy Prophet(sa) said that if the Messenger of Allah (sa) was not just and fair then who else could be just and fair? He said that even greater allegations were raised against his brother Moses(as). Some companions asked permission to kill a man who was raising such allegations. However, the Holy Prophet(sa) did not grant permission, saying it might be that this person offers prayers. This was the Holy Prophet’s (sa) conduct towards someone who might have offered prayers, yet today, the Muslims act in complete contradiction to this. The Holy Prophet(sa) said that he had not been sent to open up people’s hearts and see what is within. However, he did say that these people would go on to be those who would recite the Qur’an but would not go below their throats, meaning their faith would only be upon the surface. These would be the people who would apparently offer long prayers and keep fasts but would have no real faith at all.

His Holiness(aba) said that he would continue mentioning these details in the future.