

## The First ‘Aqabah Pledge

We have already spoken about six Madinese who embraced Islam in the pilgrimage season in the eleventh year of Prophethood. They promised to communicate the Message of Islam to their townsfolk.

The following year, on the occasion of the pilgrimage, there came a group of twelve disciples ready to acknowledge Muhammad as their Prophet. The group of men comprised five of the six who had met the Prophet صلى الله عليه وسلم the year before, the sixth who stayed away was Jabir bin ‘Abdullah bin Reyab, the other seven were:

1. Mu‘adh bin Al-Harith, Ibn ‘Afra, from Khazraj.
2. Dhakwan bin ‘Abd Al-Qais, from Khazraj.
3. ‘Ubadah bin As-Samit, from Khazraj.
4. Yazeed bin Tha‘labah, from Khazraj.
5. ‘Al-‘Abbas bin ‘Ubadah bin Nadalah, from Khazraj.
6. Abul Haitham bin At-Taihan, from Aws.
7. ‘Uwaim bin Sa‘idah, from Aws.

They avowed their faith in Muhammad صلى الله عليه وسلم as a Prophet and swore: “We will not worship any one but one Allah; we will not steal; neither will we commit adultery, nor kill our children; we will not utter slander, intentionally forging falsehood and we will not disobey you in any just matter.” When they had taken the pledge, Muhammad صلى الله عليه وسلم said: “He who carries it out, Allâh will reward him; and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter; and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allâh. He may forgive him or He may not.”<sup>[1]</sup>

### The Muslim Envoy in Madinah:

After the Pledge (in the form of an oath had been taken) the Prophet رضى الله عنه sent to Yathrib (Madinah) Mus‘ab bin ‘Umair Al-‘Abdari صلى الله عليه وسلم the first Muslim ‘ambassador’ to teach the people there the doctrines of

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[1] Sahih Al-Bukhari, 1/550, 2/727; 2/1003.

Islam, give them practical guidance and make attempts at propagating the Islam among those who still professed polytheism. As'ad bin Zurarah hosted him in Madinah. So prepared was the ground, and so zealous the propagation that the Islam spread rapidly from house to house and from tribe to tribe. There were various cheerful and promising aspects of success that characterized Mus'ab's task. One day Mus'ab and As'ad were on their way to the habitations of Bani 'Abd Al-Ashhal and Bani Zafar, when they went into the premises of the latter clan. There they sat near a well conversing with some new converts. Sa'd bin Mu'adh and Usaid bin Hudair, chiefs of the two clans heard of this meeting, so Usaid approached the Muslims armed with his lance while the other Sa'd excused himself on grounds that As'ad was his maternal cousin. Usaid came closer cursing and swearing and accused the two men of befooling people weak of heart, and ordered that they stop it altogether. Mus'ab calmly invited him to sit saying, "If you are pleased with our talk, you can accept it; should you hold it in abhorrence, you could freely immunize yourself against what you hate." "That's fair," said Usaid, pierced his lance in the sand, listened to Mus'ab and then heard some verses of the Noble Qur'ân. His face bespoke satisfaction and pleasure before uttering any words of approval. He asked the two men about the procedures pertinent to embracing Islam. They asked him to observe washing, purge his garment, bear witness to the Truth and then perform two *Rak'a*. He responded and did exactly what he was asked to do, and then said there was a man (Sa'd bin Mu'adh) whose people would never hang back if he followed the Islam. He then left to see Sa'd and his people. Sa'd could immediately understand that Usaid had changed. To a question posed by Sa'd, Usaid said that two men were ready to comply with whatever orders they received. He then managed a certain situation that provided the two men with a chance to talk with Sa'd privately. The previous scene with Usaid recurred and Sa'd embraced Islam, and directly turned to his people swearing that he would never talk with them until they had believed in Allâh, and in His Messenger. Hardly did the evening of that day arrive when all the men and women of that sept of Arabians embraced Islam with the exception of one, Al-Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet صلى الله عليه وسلم commented saying: "He has done a little but his reward is great."

Mus'ab stayed in Madinah carrying out his mission diligently and successfully until all the houses of *Al-Ansar* (the future Helpers) had Muslims elements, men and women. One family only stood obdurate to the Islamic *Da'wah* (Call). They were under the influence of the poet Qais bin Al-Aslat, who managed to hold them at bay and screen off the Call of Islam from their ears until the year 5 A.H.

Shortly before the approach of the following pilgrimage season, i.e. the thirteenth year of Prophethood, Mus'ab bin 'Umair returned to Makkah carrying to the Prophet صلى الله عليه وسلم glad tidings about the new fertile soil of Islam in Madinah, and its environment rich in the prospects of good, and the power and immunity that that city was bound to provide to the cause of Islam.<sup>[1]</sup>

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[1] Ibn Hisham, 1/435; Zâd Al-Ma'ad, 2/51.

## The Second 'Aqabah Pledge

The next year, thirteenth of Prophethood, June 622 A.D., during the pilgrimage season, over seventy converts from Madinah came in the trail of their polytheist people to perform the rituals of pilgrimage in Makkah. The oft-repeated question amongst them was "Isn't it high time we protect Muhammad instead of leaving him forsaken, deserted and stumbling in the hillocks of Makkah?"

Shortly after arrival, they conducted clandestine contacts with the Prophet صلى الله عليه وسلم and agreed to meet him secretly at night in mid *Tashreeq* Days (the 11th, 12th and 13th days of Dhul Hijja) in a hillock at Al-'Aqabah, the last year's meeting place.

One of the leaders of the *Ansâr* (Helpers), Ka'b bin Malik Al-Ansari رضي الله عنه, gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, he said:

We set out for pilgrimage and struck a rendezvous in mid *Tashreeq* Days. We were accompanied by a celebrity and a notable of ours called 'Abdullah bin 'Amr bin Haram, who was still a polytheist. We disclosed to him our intention of meeting Muhammad صلى الله عليه وسلم and exhorted him to join our ranks and give up polytheism lest he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the serious meeting at Al-'Aqabah.

That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave stealthily and met in a hillock nearby. We were seventy three men and two women Nusaibah bint Ka'b from the Najjars and Asma' bint 'Amr from Bani Salamah. We waited for the Messenger of Allâh صلى الله عليه وسلم until he came in the company of his uncle Al-'Abbas bin 'Abdul Muttalib who (though himself not a Muslim), adjured us not to draw his nephew away from the protection of his own kindred unless we were fully prepared to defend him even at the risk of our lives. He was the first to speak:

"O you people of the Khazraj — the Arabs used to call the *Ansâr* (Helpers) Khazraj, whether from Khazraj or Aws — you all know the position that Muhammad holds among us. We have protected him from our

people as much as we could. He is honoured and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place.”<sup>[1]</sup>

Ka‘b replied: “We have heard your words, and now O Messenger of Allâh, it is for you to speak and take from us any pledge that you want regarding your Lord and yourself.”

It was a definite stance showing full determination, courage and deep faith to shoulder the daunting responsibility and bear its serious consequences.

The Messenger of Allâh then preached the Faith, and the pledge was taken. Al-Imam Ahmad, on the authority of Jabir, gave the following details:

The *Ansâr* (Helpers) asked the Messenger of Allâh about the principles over which they would take a pledge. The Prophet answered:

1. To listen and obey in all sets of circumstances.
2. To spend in plenty as well as in scarcity.
3. To enjoin good and forbid evil.
4. In Allâh’s service, you will fear the censure of none.
5. To defend me in case I seek your help, and debar me from anything you debar yourself, your spouses and children from. And if you observe those precepts, Paradise is in store for you.<sup>[2]</sup>

In another version narrated by Ka‘b, he said:

The Prophet صلى الله عليه وسلم began to speak, recited some Qur’ânic verses, called people unto Allâh, exhorted them to enter the fold of Islam and concluded saying: “I give you my pledge that you debar me from whatever you debar your women and children from.” Here Al-Bara’ bin Ma‘rur, caught him by hand, and said: “Oh yes, we swear by Allâh, Who sent you as

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[1] Ibn Hisham, 1/440-442.

[2] Mukhtasar Seerat Ar-Rasool, p.155; Ibn Hisham, 1/454.

a Prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Messenger of Allâh. By Allâh, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors.”

Then ‘Abul Haitham At-Taihan interrupted and said: “O Prophet of Allâh! Between us and the Jews, there are agreements which we would then sever. If Allâh grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraish)?” The Prophet صلى الله عليه وسلم smiled and replied:

«بَلِ الدِّمُ الدِّمُ، وَالْهَدَمُ الْهَدَمُ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أَحَارِبُ مَنْ حَارَبْتُمْ، وَأَسَالِمُ مَنْ سَالَمْتُمْ»

“Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.”<sup>[1]</sup>

After the negotiations concerning the conditions of allegiance had ended, and all of the audience were unanimously agreed to ratify it, two men of the early generation of converts who had embraced Islam in the eleventh and twelfth years rose to their feet to apprise the others of the serious step they were about to take so that they could give their pledge fully aware of the whole affair and consequently be ready for the sacrifice they were expected to make. Al ‘Abbas bin Ubada bin Nadlah, in this context, remarked: “O you people of Khazraj! Do you know the significance of the pact that you are entering into with this man? You are in fact avowing that you will fight against all and sundry. If you fear that your property will be at stake or the lives of your nobles will be endangered, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allâh, that herein lies the good of this world and that of the next.”

They replied, “We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if

[1] Ibn Hisham, 1/442.

we observe all the items of this pact?" The Prophet replied: "Paradise is in store for you." Then they asked him to stretch out his hand, and they all stretched out their hands and took the pledge. Only at that time did As'ad bin Zurarah come to realize the people's readiness for sacrifice in the cause of Allâh.<sup>[1]</sup>

On the authority of Jabir, who said: "When we started to pay allegiance to the Prophet صلى الله عليه وسلم, As'ad bin Zurarah stood up and gave the following short address: "Take it easy people of Yathrib! We have not covered that long distance except because we have had deep belief that he (Muhammad صلى الله عليه وسلم) is the Messenger of Allâh. We are already convinced that following him entails departure from the pagan Arabs even if it were at the risk of our life. Should you preserve in this course, holdfast to it, and your great reward is placed in the Hand of Allâh, but if you are caught in fear, I admonish you to give it up just now, and then you would be more excusable by Allâh."<sup>[2]</sup>

With respect to the two women, the pledge was taken orally for the Prophet صلى الله عليه وسلم had never shaken hands with a strange lady.<sup>[3]</sup>

The Prophet صلى الله عليه وسلم then asked the group to appoint twelve deputies to preach Islam to their people in Madinah, to shoulder the responsibility of implementing the articles of this pledge and to guide the respective men of their own tribes in matters relating to the propagation of Islam. The deputies elected were nine from Al-Khazraj: As'ad bin Zurarah bin 'Ads, Sa'd bin Ar-Rabi' bin 'Amr, 'Abdullah bin Rawahah bin Tha'labah, Rafi' bin Malik bin Al-'Ajlan, Al-Bara' bin Ma'rur bin Sakhr, 'Abdullah bin 'Amr bin Haram, 'Ubadah bin As-Samit bin Qais, Sa'd bin 'Ubadah bin Dulaim and Al-Mundhir bin 'Amr bin Khunais. Three others were from Al-Aws: Usaid bin Hudair bin Sammak, Sa'd bin Khaithamah bin Al-Harith and Rifa'a bin 'Abdul Mundhir bin Zubair. Once again, those twelve men were sworn to act as surety over the affairs of their people just as the Christ's disciples did, and the Prophet would act as surety over his people, meaning all the Muslims.

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[1] Ibn Hisham, 1/446.

[2] Musnad Ahmad.

[3] Sahih Muslim, 2/131.

Somehow or other, the news of these secret desert meetings with the Madinese leaked out. The Prophet immediately knew that it was a certain pudgy ugly devil, inhabited in Al-‘Aqabah, who discovered their meeting, and he threatened to settle his account with him as soon as possible.

On hearing this, Al-‘Abbas bin Nadlah said “By Allâh, Who has sent you in Truth, we are powerful enough to put the people of Mina (the Quraishites) to our swords tomorrow, if you desire.” The Prophet صلى الله عليه وسلم said “We have not been commanded to follow that course. Now, back to your camps.” They went back to sleep till morning. [1]

No sooner did Quraish hear of this treaty than a kind of trouble-provoking tumult began to mushroom in all directions. They realized quite fully that an allegiance of this sort is bound to produce far-reaching ramifications of direct impact on their lives and wealth. The following day, a large delegation comprising the leaders and arch-criminals of Makkah set out for the camp of the Madinese to protest severely against the treaty. They addressed the Madinese: “O people of Khazraj, it transpired to us that you have come here to conclude a treaty with this man (Muhammad) and evacuate him out of Makkah. By Allâh, we do really hold in abhorrence any sort of fight between you and us.”[2]

The Madinese polytheists having known nothing about the secretly taken pledge, began to swear by Allâh and answered in good faith that there was no truth in the report. ‘Abdullah bin Ubai bin Salul, a Madinese polytheist, refuted their allegations denouncing them as null and void, claiming that his people would never initiate anything unless he gave them clear orders.

The Madinese Muslims, however, remained silent neither negating nor confirming. The Quraishite leaders seemed to be almost convinced by the arguments presented by the polytheists, and went back home frustrated. However, they did not fully acquiesce in the words they heard. They began to scrutinize the smallest details, and trace the minutest news till it was established beyond a shadow of doubt that the pact did take place, but that was after the Madinese pilgrims had left Makkah. In a fit of rage, they pursued the pilgrims but did not succeed in catching hold of anyone except

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[1] Ibn Hisham, 1/448.

[2] *ibid.*



Sa'd bin 'Ubadah. They subjected him to unspeakable tortures, but he was later rescued by Al-Mut'im bin 'Adi and Harith bin Harb bin Omaiya with whom he had trade relations.<sup>[1]</sup>

That is the story of the Second 'Aqabah Pledge, later known as the Great 'Aqabah Pledge, effected in an atmosphere of love, allegiance and mutual support between Madinese believers and weak Makkan Muslims. This new spirit of affection, rapport and cooperation could never be attributable to a fleeing whim, on the contrary, it totally derived from an already deeply-established approach, viz. Belief in Allâh, His Messenger and His Book. It was a Belief so rooted in the selves that it managed to stand immune to all powers of injustice and aggression, and could be translated into miracles in the practical aspects of action and ideology pursuit. That sort of Belief was the real instrument for the Muslims to record in the annals of history unprecedented breakthroughs. We are also sure that the future will always remain wanting as regards those great achievements carried out by those great men.

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[1] Zâd Al-Ma'ad, 2/51,52; Ibn Hisham, 1/448-450.

## **The Vanguard of Migration (in the Cause of Allâh)**

After the endorsement of the Second 'Aqabah Pledge and the establishment of a petite Muslim state in a vast desert surging with disbelief and ignorance — the most serious gain in terms of Islam —, the Prophet صلى الله عليه وسلم gave his leave for the Muslims to migrate to Madinah, the nascent Muslim state.

Migration to Madinah, in terms of personal interests, was no more than material waste and sacrifice of wealth, all in return for personal safety only. Even here, the migrant could not expect full security; he was liable to be robbed or even killed either at the beginning or end of his departure. The future was foggy, pregnant with various unpredictable sorts of sorrows and crises.

Bearing all this in mind, the Muslims began to migrate, while the polytheists spared no effort in hindering and debarring them, knowing beforehand that such a move implied unimaginable threats and unthinkable destructive dangers to their whole society:

1. The first one to migrate was Abu Salamah, a year before the Great 'Aqabah Pledge. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to raise obstacles, detained his wife and snatched his son and dislocated his hand. Umm Salamah, after the departure of her husband and the loss of her son spent a year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometres with no help whatsoever. At a spot called At-Tan'im, 'Uthman bin Talhah came across her and offered to give her a ride to Madinah. She, along with her son, joined Abu Salamah in the village of Quba', a suburb of Madinah.<sup>[1]</sup>
2. Another instance of the atrocities of the polytheist Makkans, as regards migration, is Suhaib. This man expressed his wish to migrate and of course this was a source of indignation to the disbelievers. They began to

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[1] Ibn Hisham, 1/468.

insult him claiming that he had come into Makkah as a worthless tramp, but their town was gracious enough and thanks to them he managed to make a lot of money and become wealthy. They gave orders that he would not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. The Prophet heard this story and commented on it saying:

«رَبِحَ صُهَيْبٌ، رَبِحَ صُهَيْبٌ»

“Suhaib is the winner, Suhaib is the winner, after all.” [1]

3. Then, there was the story of ‘Umar bin Al-Khattab, ‘Ayyash bin Abi Rabi’a and Hisham bin Al-‘Asi, who agreed to meet at a certain place one morning in order to leave for Madinah; ‘Umar and ‘Ayyash came but Hisham was detained by the Makkans.

Shortly afterwards Abu Jahl, and his brother Al-Harith came to Madinah to see their third brother ‘Ayyash. They cunningly tried to touch the most sensitive area in man, i.e. his relation with his mother. They addressed him claiming that his mother had sworn she would never comb her hair, nor shade herself off the sun unless she had seen him. ‘Ayyash took pity on his mother, but ‘Umar was intelligent enough to understand that they wanted to entice ‘Ayyash away from Islam so he cautioned him against their tricks, and added “your mother would comb her hair if lice pestered her, and would shade herself off if the sun of Makkah got too hot for her.” These words notwithstanding, ‘Ayyash was determined to go and see his mother, so ‘Umar gave him his manageable docile camel advising him to stick to its back because it would provide rescue for him if he perceived anything suspicious on their part. The party of three then set forth towards Makkah. As soon as they covered part of the distance, Abu Jahl complained about his camel and requested ‘Ayyash to allow him to ride behind him on his camel. When they knelt down to the level of the ground, the two polytheists fell upon ‘Ayyash and tied him. They rode on into Makkah shouting at people to follow their example with respect to ‘fools’. [2]

[1] Ibn Hisham, 1/477.

[2] Ibn Hisham, 1/474; Sahih Al-Bukhari, 1/558.

These are just three self-explanatory models of the Makkans' reaction towards anyone intending to migrate. Nevertheless, the believers still managed to escape in successive groups and so rapidly that within two months of the Second 'Aqabah Pledge, entire quarters of Makkah were deserted. Almost all the followers of Muhammad had migrated to their new abode, except Abu Bakr, 'Ali, the Prophet صلى الله عليه وسلم himself, and those helpless noble souls who had been detained in confinement or were unable to escape. The Prophet صلى الله عليه وسلم, together with Abu Bakr and 'Ali, had made all the necessary preparations for migration but was waiting for leave from his Lord.<sup>[1]</sup>

It is noteworthy that most of the Muslims who had migrated to Abyssinia (Ethiopia), came back to Madinah to join the rest of the Muslims there.

The situation was no doubt critical in Makkah but Muhammad صلى الله عليه وسلم was not at all perturbed. Abu Bakr was, however, urging the Prophet to depart from that town. He was also eagerly waiting for an opportunity to accompany Muhammad صلى الله عليه وسلم on this eventful journey. But the Prophet told him that the time had not yet come; the Lord had not given him the command to migrate. In anticipation of the Command of Allâh, Abu Bakr had made preparations for the journey. He had purchased two swift camels and had fed them properly for four months so that they could successively stand the ordeals of the long desert journey.<sup>[2]</sup>

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[1] Zâd Al-Ma'ad, 2/52.

[2] Sahih Al-Bukhari, 1/553.

## **In An-Nadwah (Council) House The Parliament of Quraish**

The polytheists were paralysed by the carefully planned and speedy movement of Muhammad's followers towards their new abode in Madinah. They were caught in unprecedented anxiety and got deeply worried over their whole pagan and economic entity. They already experienced Muhammad صلى الله عليه وسلم as an influential leader; and his followers as determined, decent and always ready to sacrifice all they had for the sake of the Messenger of Allâh صلى الله عليه وسلم. Al-Aws and Al-Khazraj tribes, the would-be-hosts of the Makkan Muslims, were also known in Arabia for their might and power in war, and judicious and sensible approach in peace. They were also averse to rancour and prejudice for they themselves had had bitter days of inter-tribal warfare. Madinah, itself, the prospective headquarters of the ever-growing Islamic Call, enjoyed the most serious strategic position. It commanded the commercial routes leading to Makkah whose people used to deal in about a quarter of a million gold dinar-worth commodities every year. Security of the caravan routes was crucial for the perpetuity of prosperous economic life. All those factors borne in mind, the polytheists felt they were in the grip of a serious threat. They, therefore, began to seek the most effective method that could avert this imminent danger. They convened a meeting on Thursday, 26th Safar, the year fourteen of Prophethood / 12th September 622 A.D.<sup>[1]</sup>, i.e. two and a half months after the Great 'Aqabah Pledge. On that day, "the Parliament of Makkah" held the most serious meeting ever, with one item on the agenda: How to take effective measures with a view to stopping that tidal wave. Delegates representing all the Quraishite tribes attended the meeting, the most significant of whom were:

1. Abu Jahl bin Hisham, from Bani Makhzum;
2. Jubair bin Mut'im, Tuaima bin 'Adi, and Al-Harith bin 'Amir representing Bani Naufal bin 'Abd Munaf;
3. Rabi'a's two sons Shaibah and 'Utbah besides Abu Sufyan bin Harb from Bani 'Abd Shams bin 'Abd Munaf;

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[1] For detail see Rahmat-al-lil'alameen, 1/95-102.

4. An-Nadr bin Al-Harith (who had besmeared the Prophet صلى الله عليه وسلم with animal entrails) to speak for Bani 'Abd Ad-Dar;
5. Abul Bukhtary bin Hisham, Zama'a bin Al-Aswad and Hakeem bin Hizam to represent Bani Asad bin 'Abd Al-'Uzza;
6. Al-Hajjaj's two sons Nabih and Munbih from Bani Sahm;
7. Omaiya bin Khalaf from Bani Jumah.

On their way to An-Nadwah House, *Iblis* (Satan) in the guise of a venerable elderly man standing at the door interrupted their talk and introduced himself as a man from Najd curious enough to attend the meeting, listen to the debate and wish them success to reach a sound opinion. He was readily admitted in.

There was a lengthy debate and several proposals were put forward. Expulsion from Makkah was proposed and debated in turn but finally turned down on grounds that his sweet and heart-touching words could entice the other Arabs to attack them in their own city. Imprisonment for life was also debated but also refused for fear that his followers might increase in number, overpower them and release him by force. At this point, the arch-criminal of Makkah, Abu Jahl bin Hisham suggested that they assassinate him. But assassination by one man would have exposed him and his family to the vengeance of blood. The difficulty was at last solved by Abu Jahl himself, who suggested that a band of young men, one from each tribe, should strike Muhammad simultaneously with their swords so that the blood-money would be spread over them all and therefore could not be exacted, and his people would seek a mind-based recourse for settlement. The sinful proposal was unanimously accepted, and the representatives broke up the meeting and went back home with full determination for immediate implementation!<sup>[1]</sup>

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[1] Ibn Hisham, 1/480-482.

## Migration of the Prophet صلى الله عليه وسلم

When the iniquitous decision had been made, Gabriel was sent down to Muhammad صلى الله عليه وسلم to reveal to him Quraish's plot and give him his Lord's Permission to leave Makkah. He fixed to him the time of migration and asked him not to sleep that night in his usual bed. At noon, the Prophet صلى الله عليه وسلم went to see his Companion Abu Bakr and arranged with him everything for the intended migration. Abu Bakr was surprised to see the Prophet صلى الله عليه وسلم masked coming to visit him at that unusual time, but he soon learned that Allâh's Command had arrived, and he proposed that they should migrate together, to which the Prophet صلى الله عليه وسلم gave his consent.<sup>[1]</sup>

To make the necessary preparations for the implementation of their devilish plan, the chiefs of Makkah had chosen eleven men: Abu Jahl, Hakam bin Abil Al-'As, 'Uqbah bin Abi Mu'ait, An-Nadr bin Harith, Omaiyah bin Khalaf, Zama'a bin Al-Aswad, Tu'aïma bin 'Adi, Abu Lahab, Ubai bin Khalaf, Nabih bin Al-Hajjaj and his brother Munbih bin Al-Hajjaj. All were on the alert. As night advanced, they posted assassins around the Prophet's house. Thus they kept vigil all night long, waiting to kill him the moment he left his house early in the morning, peeping now and then through a hole in the door to make sure that he was still lying in his bed. Abu Jahl, the great enemy of Islam, used to walk about haughtily and arrogantly jeering at Muhammad's words, saying to the people around him: "Muhammad claims that if you follow him, he will appoint you rulers over the Arabs and non-Arabs and in the Hereafter your reward will be Gardens similar to those in Jordan, otherwise, he will slaughter you and after death you will be burnt in fire."<sup>[2]</sup> He was too confident of the success of his devilish plan. Allâh, the All-Mighty, however, in Whose Hands lie the sovereignty of the heavens and earth, does what He desires; He renders succour and can never be overpowered. He did exactly what He later said to His Prophet:

﴿ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِتُواكَ أَوْ يُقَتِّلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ

[1] Sahih Al-Bukhari, 1/553.

[2] Ibn Hisham, 1/483.

“And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning, and Allâh is the Best of the planners.”  
[8:30]

At that critical time the plans of Quraish utterly failed despite the tight siege they laid to the Prophet’s house, the Prophet صلى الله عليه وسلم and ‘Ali were inside the house. The Prophet صلى الله عليه وسلم told ‘Ali to sleep in his bed and cover himself with his green mantle and assured him full security under Allâh’s protection and told him that no harm would come to him. The Prophet صلى الله عليه وسلم then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting verses of the Noble Qur’ân:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

“And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.”  
[36:9]

He proceeded direct to the house of Abu Bakr who, immediately accompanied him and both set out southwards, clambered up the lofty peak of Mountain Thawr, and decided to take refuge in a cave!<sup>[1]</sup>

The assassins who laid siege to the house were waiting for the zero hour when someone came and informed them that the Prophet صلى الله عليه وسلم had already left. They rushed in and to their utter surprise, found that the person lying in the Prophet’s bed was ‘Ali not Muhammad صلى الله عليه وسلم. This created a stir in the whole town. The Prophet صلى الله عليه وسلم had thus left his house on Safar 27th, the fourteenth year of Prophethood, i.e. 12/13 September 622 A.D.<sup>[2]</sup>

Knowing already that Quraish would mobilize all its potentials to find him, he played a clever trick on them and instead of taking the road to

[1] Ibn Hisham, 1/483; Zâd Al-Ma’ad 2/52.

[2] Rahmat-al-lil’alameen, 1/95.



Madinah in north side of Makkah as the polythiest would expect, he walked along a road least expected lying south of Makkah and leading to Yemen. He walked for 5 miles until he reached a rough rocky mountain called Thawr. There his shoes were worn out, some said he used to walk tiptoe in order not to leave a trail behind him. Abu Bakr رضى الله عنه carried him up the mountain to a cave called after the name of the mountain, Cave Thawr. Abu Bakr first entered to explore the cave and be sure that it was safe, closed all holes with pieces torn off from his clothes, cleaned it and then asked the Prophet صلى الله عليه وسلم to step in. The Prophet صلى الله عليه وسلم went in and immediately laid his head in Abu Bakr's lap and fell asleep. Suddenly Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the Prophet's face. The Prophet صلى الله عليه وسلم immediately applied his saliva on Abu Bakr's foot and the pain went off on the spot. They confined themselves to this cave for three nights, Friday, Saturday and Sunday. 'Abdullah, the son of Abu Bakr would go to see them after dusk, stay the night there, apprise them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual and not to draw the least attention to his clandestine activities. 'Amir bin Fuhairah, while in the company of other shepherds of Makkah tending his master Abu Bakr's flock, used to stole away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk!<sup>[1]</sup>

Quraish, on the other hand, were quite baffled and exasperated when the news of the escape of the two companions was confirmed. They brought 'Ali to Al-Ka'bah, beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the two 'fugitives', but to no avail. They then went to see Asma', Abu Bakr's daughter, but here also their attempts went in vain. While at her door Abu Jahl slapped the girl so severely that her earring broke up!<sup>[2]</sup>

The notables of Makkah convened an emergency session to determine the future course of action and explore all areas that could help arrest the two men. They decided to block all avenues leading out of Makkah and imposed heavy armed surveillance over all potential exits. A price of 100

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<sup>[1]</sup>Sahih Al-Bukhari, 1/553; Ibn Hisham, 1/486.

<sup>[2]</sup>Rahmat-al-lil'alameen, 1/96; Ibn Hisham, 1/487.

camels was set upon the head of each one!<sup>[1]</sup> Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet صلى الله عليه وسلم and Abu Bakr were hiding. When he saw the enemy at a very close distance, Abu Bakr whispered to the Prophet صلى الله عليه وسلم: “What, if they were to look through the crevice and detect us?” The Prophet صلى الله عليه وسلم in his God-inspired calm replied:

«اسْكُتْ يَا أَبَا بَكْرٍ، أَتُنَانِ اللَّهُ تَالِثَهُمَا»

“Silence Abu Bakr! What do you think of those two with whom the Third is Allāh.”<sup>[2]</sup>

It was really a Divine miracle, the chasers were only a few steps from the cave.

For three days Muhammad صلى الله عليه وسلم and Abu Bakr lived in the cave and Quraish continued their frantic efforts to get hold of them.

Someone called ‘Abdullah bin Uraiquit, who had as yet not embraced Islam, but was trusted by Abu Bakr, and had been hired by him as a guide, reached the cave after three nights according to a plan bringing with him Abu Bakr’s two camels. His report satisfied the noble ‘fugitives’ that the search had slackened. The opportunity to depart was come. Here Abu Bakr offered the Prophet صلى الله عليه وسلم the swift animal to ride on. The latter agreed provided that he would pay its price. They took with them the food provisions that Asma’, daughter of Abu Bakr, brought and tied in a bundle of her waistband, after tearing it into two parts, hence the appellation attached to her: “Asma’ of the two waistbands.” The Prophet صلى الله عليه وسلم, Abu Bakr and ‘Amir bin Fuhairah departed, and their guide ‘Abdullah bin Uraiquit led them on hardly ever trodden ways along the coastal route. That was in Rabi’ Al-Awwal, 1st year A.H., i.e. September 622 A.D. The little caravan travelled through many villages on their way to Quba’. In this context, it is relevant to introduce some interesting incidents that featured their wearying journey:

1. One day they could find no shelter from the scorching heat so Abu Bakr رضى الله عنه cast a glance and found a little shade beside a rock. He cleaned

<sup>[1]</sup>Sahih Al-Bukhari, 1/554.

<sup>[2]</sup>Sahih Al-Bukhari, 1/516; Mukhtasar Seerat Ar-Rasool, p.168.

the ground, spread his mantle for the Prophet صلى الله عليه وسلم to lie on and himself went off in search of food. He came across a shepherd, a bedouin boy, who was also seeking a shelter. Abu Bakr asked him for some milk and took it to the Prophet صلى الله عليه وسلم, cooled it with some water and waited till the Prophet صلى الله عليه وسلم woke up and quenched his thirst.<sup>[1]</sup>

2. Whoever asked Abu Bakr رضى الله عنه about the identity of his honourable companion, he would reply that he was a man who guided him on his way. The questioner would think that Muhammad صلى الله عليه وسلم was a guide, in terms of roads, whereas Abu Bakr used to mean guide to the way of righteousness.<sup>[2]</sup>

3. Quraish, as we have already mentioned, had declared that whoever would seize Muhammad صلى الله عليه وسلم would receive a hundred camels as reward. This had spurred many persons to try their luck. Among those who were on the lookout for the Prophet صلى الله عليه وسلم and his companion in order to win the reward was Suraqah, the son of Malik. He, on receiving information that a party of four, had been spotted on a certain route, decided to pursue it secretly so that he alone should be the winner of the reward. He mounted a swift horse and went in hot pursuit of them. On the way the horse stumbled and he fell on the ground. On drawing a lot so as to divine whether he should continue the chase or not, as the Arabs used to do in such circumstances, he found the omens unpropitious. But the lust for material wealth blinded him altogether and he resumed the chase. Once more he met with the same fate but paid no heed to it. Again he jumped onto the saddle and galloped at a break-neck speed till he came quite close to the Prophet صلى الله عليه وسلم. Abu Bakr's heart agitated and he kept looking back while the Prophet صلى الله عليه وسلم remained steadfast and continued reciting verses of the Qur'ân.

The repeated stumbling of Suraqah's horse and his falling off awakened him to the situation, and he realized that it was a constant warning of Allâh for his evil design which he contemplated against the Prophet صلى الله عليه وسلم. He approached the travelling group with a penitent heart and begged of the Prophet صلى الله عليه وسلم forgiveness in all humility.

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[1] Sahih Al-Bukhari, 1/510.

[2] Sahih Al-Bukhari, 1/556.

He addressed the Prophet صلى الله عليه وسلم and his companion, saying: “Your people (the Quraishites) have promised a generous reward to anyone who captures you.” He added that he offered them provision but they declined his offer. They only asked him to screen off their departure and blind the polytheists to their hiding place. Then the Prophet صلى الله عليه وسلم forgave him and confirmed it with a token written by ‘Amir bin Fuhairah on a piece of parchment. Suraqah hurried back to Makkah and tried to foil the attempts of those who were in pursuit of Muhammad صلى الله عليه وسلم and his noble companions. The sworn enemy was converted into an honest believer<sup>[1]</sup>

In a version by Abu Bakr رضى الله عنه, he said: “We emigrated while the Makkans were in pursuit of us. None caught up with us except Suraqah bin Malik bin Ju’sham on a horse. I said: ‘O Messenger of Allâh, this one has caught up with us.’ The Prophet صلى الله عليه وسلم replied:

﴿لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا﴾

‘Don’t be cast down, verily, Allâh is with us.’”

4. The party continued its journey until it reached to solitary tents belonging to a woman called Umm Ma’bad Al-Khuza’iyah. She was a gracious lady who sat at her tent-door with a mat spread out for any chance traveller that might pass by the way. Fatigued and thirsty, the Prophet صلى الله عليه وسلم and his companions wanted to refresh themselves with food and some milk. The lady told them that the flock was out in the pasture and the goat standing nearby was almost dry. It was a rainless year. The Prophet صلى الله عليه وسلم, with her permission, touched its udders, reciting over them the Name of Allâh, and to their great joy, there flowed plenty of milk out of them. The Prophet صلى الله عليه وسلم first offered that to the lady of the house, and he shared what was left with the members of the party. Before he left, he milked the goat, filled the container and gave it to Umm Ma’bad. Later on, her husband arrived with slender goats hardly having any milk in their udders. He was astonished to see milk in the house. His wife told him that a blessed man passed by the way, and then she gave details about his physical appearance and manner of talk. Here Abu Ma’bad realized on the spot that the man was the one whom Quraish

[1] Sahih Al-Bukhari, 1/516, 1/554; Zâd Al-Ma’ad, 2/53.

were searching for and asked her to give full description of him. She gave a wonderful account of his physique and manners, to which we will go in detail later in the process of talking about his attributes and merits.

Abu Ma'bad, after listening to his wife's account, expressed a sincere wish to accompany the Prophet صلى الله عليه وسلم whenever that was possible, and reiterated his admiration in verses of poetry that echoed all over Makkah to such an extent that the people therein thought it was a jinn inculcating words in their ears. Asma', daughter of Abu Bakr, on hearing those lines, got to know that the two companions were heading for Madinah [1] The short poem opened with thanks giving to Allâh having given them (the Ma'bad's) the chance to host the Prophet صلى الله عليه وسلم for a while. It then gave an account of the bliss that would settle in the heart of the Prophet's companion whosoever he was; it closed with an invitation to all mankind to come and see by themselves Umm Ma'bad, her goat and the container of milk that would all testify to the truthfulness of the Prophet صلى الله عليه وسلم .

5. On his way to Madinah , the Prophet صلى الله عليه وسلم met Abu Buraidah, one of those driven by their lust for the reward of Quraish. No sooner did he face the Prophet صلى الله عليه وسلم and talk with him, than he embraced Islam along with seventy of his men. He took off his turban, tied it round his lance and took it as a banner bearing witness that the angel of security and peace had come to imbue the whole world with justice and fairness.[2]
6. The two Emigrants resumed their journey. It was during this time that they met Az-Zubair at the head of a caravan returning from Syria. There was warm greeting and Az-Zubair presented to them two white garments which they thankfully accepted.[3]

On Monday, 8th Rabi' Al-Awwal, the fourteenth year of Prophethood, i.e. September 23rd. 622, the Messenger of Allâh arrived at Quba'. [4]

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[1]Zâd Al-Ma'ad, 2/54.

[2]Rahmat-al-lil'alameen, 1/101.

[3]Sahih Al-Bukhari, 1/554.

[4]Rahmat-al-lil'alameen, 1/102.

As soon as the news of Muhammad's arrival began to spread, crowds came flocking out of Madinah . They would come every morning and wait eagerly for his appearance until forced by the unbearable heat of the midday sun to return. One day they had gone as usual, and after a long wait and watch they retired to the city when a Jew, catching a glimpse of three travellers clad in white winding their way to Madinah , shouted from the top of a hillock: "O you people of Arabia! Your grandfather has come! He, whom you have been eagerly waiting for, has come!" The Muslims immediately rushed holding their weapons, (to defend him)<sup>[1]</sup> The joyful news soon spread through the city and people marched forward to greet their noble guest.

Ibn Al-Qayyim said: "The shouts of '*Allâhu Akbar*' (Allâh is Great) resounded in Banu 'Amr bin 'Auf. Muhammad's صلى الله عليه وسلم elation correspondingly increased, but with rare sense of timing and propriety, called a halt. Serenity enveloped him and the 'evelation was sent down.<sup>[2]</sup>

﴿ فَإِنَّ اللَّهَ هُوَ مَوْلَانُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴾

"... then verily, Allâh is his Maula (Lord, Master or Protector), and Gabriel, and the righteous among the believers, - and furthermore, the angels - are his helpers." [66:4]<sup>[3]</sup>

'Urwah bin Az-Zubair said: They received the Messenger of Allâh صلى الله عليه وسلم, and went with them to the right. There Banu 'Amr bin 'Awf hosted him. That was on Monday, Rabi' Al-Awwal. He sat down silent, and *Al-Ansar* (the Helpers), who had not had the opportunity to see him before, came in to greet him: It is said that the sun became too hot so Abu Bakr stood up to shade him from the hot sun rays<sup>[4]</sup> It was really an unprecedented day in Madinah . The Jews could perceive concretely the veracity of their Prophet Habquq, who said: 'God has come from At-Taiman, and the Qudus one from Faran Mount.'

[1] Sahih Al-Bukhari, 1/555.

[2] Zâd Al-Ma'ad, 2/54.

[3] Zâd Al-Ma'ad, 2/54; Ibn Hisham, 1/493.

[4] Sahih Al-Bukhari, 1/555.

Muhammad صلى الله عليه وسلم stayed in Quba' with Kulthum bin Al-Hadm, a hospitable chief of the tribe of 'Amr bin 'Awf. Here he spent four days: Monday, Tuesday, Wednesday and Thursday. It was during this period that the foundation of Quba' Mosque was laid on the basis of pure piety. 'Ali hung back in Makkah for three days to return the trusts, on behalf of the Prophet صلى الله عليه وسلم, to their respective owners. After that he started his emigration journey to catch up with him at Quba'.<sup>[1]</sup>

On Friday morning, the Prophet صلى الله عليه وسلم, sent for Bani An-Najjar, his maternal uncles, to come and escort him and Abu Bakr to Madinah. He rode towards the new headquarters amidst the cordial greetings of his Madinese followers who had lined his path. He halted at a place in the vale of Banu Salim and there he performed his Friday prayer with a hundred others<sup>[2]</sup>. Meanwhile the tribes and families of Madinah, the new name for Yathrib and a short form of 'The Messenger's *Madinah* (City)', came streaming forth, and vied with one another in inviting the noble visitor to their homes. The girls of the Madinese used to chant beautiful verses of welcome rich in all meanings of obedience and dutifulness to the new Messenger.

Though not wealthy, every *Ansar* (Helper) was wholeheartedly eager and anxious to receive the Messenger in his house. It was indeed a triumphal procession. Around the camel of Muhammad صلى الله عليه وسلم and his immediate followers, rode the chiefs of the city in their best raiment and in glittering armour, everyone saying: "Alight here O Messenger of Allâh, abide by us." Muhammad صلى الله عليه وسلم used to answer everyone courteously and kindly: "This camel is commanded by Allâh, wherever it stops, that will be my abode."

The camel moved onward with slackened rein, reached the site of the Prophetic Mosque and knelt down. He did not dismount until it rose up again, went on forward, turned back and then returned to kneel down in the very former spot. Here, he alighted in a quarter inhabited by Banu Najjar, a tribe related to the Prophet صلى الله عليه وسلم from the maternal side. In fact, it was his wish to honour his maternal uncles and live among them. The fortunate

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[1] Zâd Al-Ma'ad 2/54; Ibn Hisham, 1/493.

[2] Sahih Al-Bukhari, 1/555.

host, Abu Ayyub Al-Ansari, stepped forward with unbounded joy for the Divine blessing appropriated to him, welcomed the Noble Guest and solicited him to enter his house.<sup>[1]</sup>

A few days later, there arrived the Prophet's spouse Sawdah, his two daughters Fatimah and Umm Kulthum, Usama bin Zaid, Umm Aiman, 'Abdullah — son of Abu Bakr with Abu Bakr's house-hold including 'Aishah رضى الله عنها. Zainab was not able to emigrate and stayed with her husband Abi Al-'As till Badr Battle.<sup>[2]</sup>

'Aishah رضى الله عنها said: "When the Messenger of Allâh صلى الله عليه وسلم arrived in Madinah, both Abu Bakr and Bilal fell ill. I used to attend to their needs. When the fever took firm grip of Abu Bakr he used to recite verses of poetry that smacked of near death; Bilal, when the fit of fever alleviated, would also recite verses of poetry that pointed to clear homesickness." 'Aishah رضى الله عنها added:

"I briefed the Prophet صلى الله عليه وسلم on their grave situation, and he replied: O Allâh, we entreat You to establish in our hearts a strong love for Madinah equal to that we used to have for Makkah, or even more. O Allâh, bless and increase the wealth of Madinah and we beseech You to transmute its rotten mud into wholesome edible fat."<sup>[3]</sup>

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[1]Zâd Al-Ma'ad, 2/55.

[2]Sahih Al-Bukhari, 1/556.

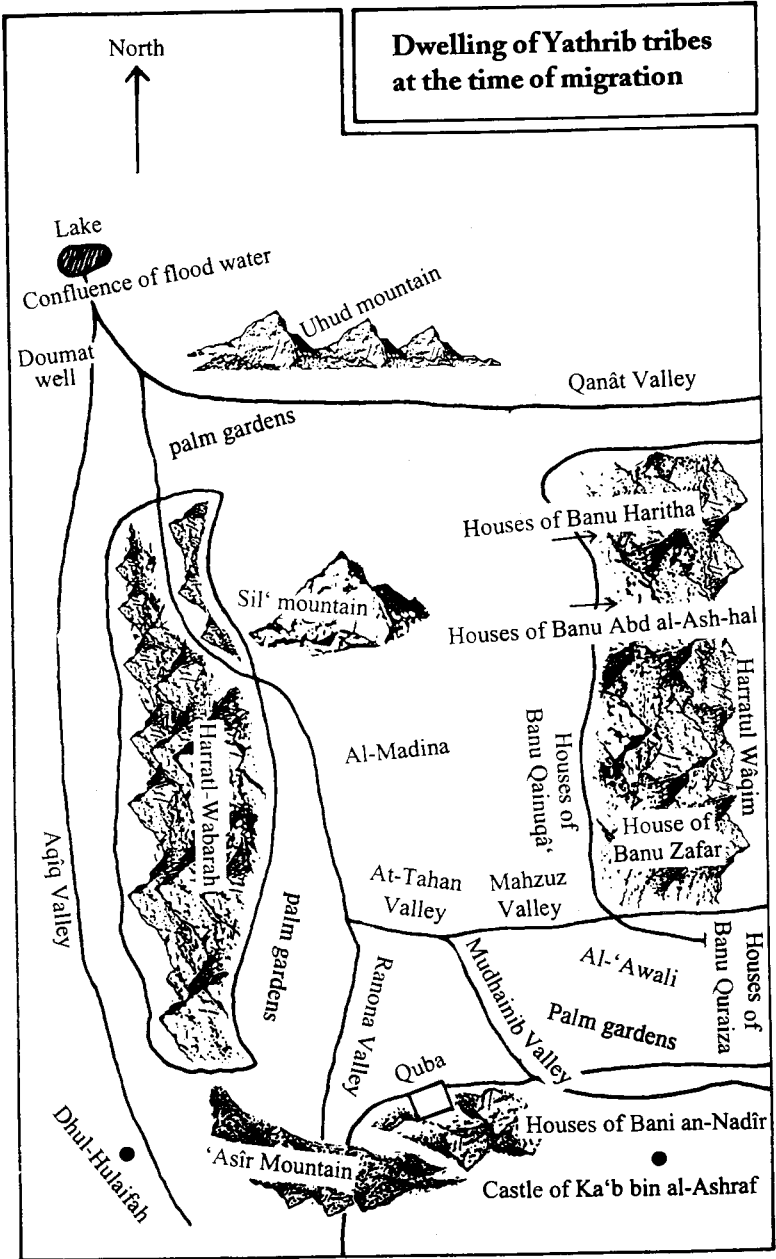
[3]Sahih Al-Bukhari, 1/588.



## **Life in Madinah**

The Madinese era could be divided into three phases:

1. The first phase was characterized by too much trouble and discord, and too many obstacles from within coupled by a hostile wave from without aiming at total extermination of the rising faith. It ended with Al-Hudaibiyah Peace Treaty in Dhul Qa'da 6 A.H.
2. The second phase featured a truce with the pagan leadership and ended in the conquest of Makkah in Ramadan 8 A.H. It also witnessed the Prophet صلى الله عليه وسلم inviting kings beyond Arabia to enter the fold of Islam.
3. In the third phase, people came to embrace Islam in hosts. Tribes and other folks arrived in Madinah to pay homage to the Prophet صلى الله عليه وسلم. It ended at the death of the Prophet صلى الله عليه وسلم in Rabi' Al-Awwal 11 A.H.





## **The First Phase The Status Quo in Madinah at the Time of Emigration**

Emigration to Madinah could never be attributable to attempts to escape from jeers and oppression only, but it also constituted a sort of cooperation with the aim of erecting the pillars of a new society in a secure place. Hence it was incumbent upon every capable Muslim to contribute to building this new homeland, immunizing it and holding up its prop. As a leader and spiritual guide, there was no doubt the Noble Messenger صلى الله عليه وسلم, in whose hands exclusively all affairs would be resolved.

In Madinah, the Prophet صلى الله عليه وسلم had to deal with three distinctively different categories of people with different respective problems:

1. His Companions, the noble and Allâh fearing elite رضى الله عنهم
  2. Polytheists still detached from the Islam and were purely Madinese tribes.
  3. The Jews.
1. As for his Companions, the conditions of life in Madinah were totally different from those they experienced in Makkah. There, in Makkah, they used to strive for one corporate target, but physically, they were scattered, overpowered and forsaken. They were helpless in terms of pursuing their new course of orientation. Their means, socially and materially, fell short of establishing a new Muslim community. In parallel lines, the Makkan Chapters of the Noble Qur'ân were confined to delineating the Islamic precepts, enacting legislations pertaining to the believers individually and enjoining good and piety and forbidding evils and vices.

In Madinah, things were otherwise; here all the affairs of their life rested in their hands. Now, they were at ease and could quite confidently handle the challenges of civilization, construction, means of living, economics, politics, government administration, war and peace, codification of the questions of the allowed and prohibited, worship, ethics and all the relevant issues. In a nutshell, they were in Madinah at full liberty to erect the pillars of a new Muslim community not only

utterly different from that pre-Islamic code of life, but also distinctive in its features in the world at large. It was a society that could stand for the Islamic Call for whose sake the Muslims had been put to unspeakable tortures for 10 years. No doubt, the construction of a society that runs in line with this type of ethics cannot be accomplished overnight, within a month or a year. It requires a long time to build during which legislation and legalization will run gradually in a complementary process with mind cultivation, training and education. Allâh, the All-Knowing, of course undertook legislation and His Prophet Muhammad صلى الله عليه وسلم, implementation and orientation:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِنَ رَسُوْلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ ﴿

“He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’ân, Islamic laws and Islamic Jurisprudence) and *Al-Hikmah (As-Sunna*: legal ways, orders, acts of worship, etc. of the Prophet Muhammad صلى الله عليه وسلم).” [62:2]

The Prophet’s Companions رضى الله عنهم, rushed enthusiastically to assimilate these Qur’ânic rules and fill their hearts joyfully with them:

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ﴿

“And when His Verses (this Qur’ân) are recited unto them, they (i.e. the Verses) increase their Faith.” [8:2]

With respect to the Muslims, this task constituted the greatest challenge for the Messenger of Allâh صلى الله عليه وسلم. In fact, this very purpose lay at the heart of the Islamic Call and the Muhammadan mission; it was never an incidental issue though there were the matters that required urgent addressing.

The Muslims in Madinah consisted virtually of two parties: The first one already settled down in their abode, land and wealth, fully at ease, but seeds of discord amongst them were deeply seated and chronic enmity continually evoked; they were *Al-Ansar* (the Helpers). The second party were *Al-Muhajirun* (the Emigrants), homeless, jobless and

penniless. Their number was not small, on the contrary, it was increasing day by day after the Prophet صلى الله عليه وسلم had given them the green light to leave for Madinah whose economic structure, originally not that prosperous one, began to show signs of imbalance aggravated by the economic boycott that the anti-Islamic groups imposed and consequently imports diminished and living conditions worsened.

2. The purely Madinese polytheists constituted the second sector with whom the Prophet صلى الله عليه وسلم had to deal. Those people had no control at all over the Muslim. Some of them nursed no grudge against the Muslims, but were rather skeptical of their ancestors' religious practices, and developed tentative inclination towards Islam and before long they embraced the new faith and were truly devoted to Allâh. However, some others harboured evil intentions against the Prophet صلى الله عليه وسلم and his followers but were too cowardly to resist them publicly, they were rather, under those Islamically favourable conditions, obliged to fake amicability and friendliness. 'Abdullah bin Ubai, who had almost been given presidency over Al-Khazraj and Al-Aws tribes in the wake of Bu'ath War between the two tribes, came at the head of that group of hypocrites. The Prophet's advent and the vigorous rise of the new spirit of Islam foiled that orientation and the idea soon went into oblivion. He, seeing another one, Muhammad صلى الله عليه وسلم, coming to deprive him and his agents of the prospective temporal privileges, could not be pleased, and for overriding reasons he showed pretension to Islam but with horrible disbelief deeply-rooted in his heart. He also used to exploit some events and weak-hearted new converts in scheming malevolently against the true believers.
3. The Jews (the Hebrews), who had migrated to Al-Hijaz from Syria following the Byzantine and Assyrian persecution campaigns, were the third category existent on the demographic scene in Madinah. In their new abode they assumed the Arabian stamp in dress, language and manner of life and there were instances of intermarriage with the local Arabs, however they retained their ethnic particularism and detached themselves from amalgamation with the immediate environment. They even used to pride in their Jewish-Israeli origin, and spurn the Arabs around designating them as illiterate meaning brutal, naïve and backward. They desired the wealth of their neighbours to be made lawful to them and they could thus appropriate it the way they liked.

﴿ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ﴾

“... because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs)” [3:75]

Religiously, they showed no zeal; their most obvious religious commodity was fortunetelling, witchcraft and the secret arts (blowing on knots), for which they used to attach to themselves advantages of science and spiritual precedence.

They excelled at the arts of earning money and trading. They in fact monopolized trading in cereals, dates, wine, clothes, export and import. For the services they offered to the Arabs, the latter paid heavily. Usury was a common practice amongst them, lending the Arab notables great sums to be squandered on mercenary poets, and in vanity avenues, and in return seizing their fertile land given as surety.

They were very good at corrupting and scheming. They used to sow seeds of discord between adjacent tribes and entice each one to hatch plots against the other with the natural corollary of continual exhaustive bloody fighting. Whenever they felt that fire of hatred was about to subside, they would nourish it with new means of perpetuity so that they could always have the upper hand, and at the same time gain heavy interest rates on loans spent on inter-tribal warfare.

Three famous tribes of Jews constituted the demographic presence in Yathrib (now Madinah): Banu Qainuqa', allies of Al-Khazraj tribe, Banu An-Nadir and Banu Quraizah who allied Al-Aws and inhabited the suburbs of Madinah.

Naturally they held the new changes with abhorrence and were terribly hateful to them, simply because the Messenger of Allâh was of a different race, and this point was in itself too repugnant for them to reconcile with. Second, Islam came to bring about a spirit of rapport, to terminate the state of enmity and hatred, and to establish a social regime based on denunciation of the prohibited and promotion of the allowed. Adherence to these canons of life implied paving the way for an Arab unity that could work to the prejudice of the Jews and their interests at both the social and economic levels; the Arab tribes would then try to restore their wealth and land misappropriated by the Jews through usurious practices.

The Jews of course deeply considered all these things ever since they had known that the Islamic Call would try to settle in Yathrib, and it was no surprise to discover that they harboured the most enmity and hatred to Islam and the Messenger صلى الله عليه وسلم even though they did not have the courage to uncover their feelings in the beginning.

The following incident could attest clearly to that abominable antipathy that the Jews harboured towards the new political and religious changes that came to stamp the life of Madinah. Ibn Ishaq, on the authority of the Mother of believers Safiyah رضى الله عنها narrated: Safiyah, daughter of Huyayi bin Akhtab said: I was the closest child to my father and my uncle Abi Yasir's heart. Whenever they saw me with a child of theirs, they should pamper me so tenderly to the exclusion of anyone else. However, with the advent of the Messenger of Allāh صلى الله عليه وسلم and setting in Quba' with Bani 'Amr bin 'Awf, my father, Huyayi bin Akhtab and my uncle Abu Yasir bin Akhtab went to see him and did not return until sunset when they came back walking lazily and fully dejected. I, as usually, hurried to meet them smiling, but they would not turn to me for the grief that caught them. I heard my uncle Abu Yasir say to Ubai and Huyayi: "Is it really he (i.e. Muhammad صلى الله عليه وسلم)?" The former said: "It is he, I swear by Allāh!" "Did you really recognize him?" they asked. He answered: "Yes, and my heart is burning with enmity towards him."<sup>[1]</sup>

An interesting story that took place on the first day, the Prophet صلى الله عليه وسلم stepped in Madinah, could be quoted to illustrate the mental disturbance and deep anxiety that beset the Jews. 'Abdullah bin Salam, the most learned rabbi among the Jews came to see the Prophet صلى الله عليه وسلم when he arrived, and asked him certain questions to ascertain his real Prophethood. No sooner did he hear the Prophet's answers than he embraced Islam, but added that if his people knew of his Islamization they would advance false arguments against me. The Prophet صلى الله عليه وسلم sent for some Jews and asked them about 'Abdullah bin Salam, they testified to his scholarly aptitude and virtuous standing. Here it was divulged to them that he had embraced Islam and on the spot, they imparted categorically opposite testimonies and described him as the most evil of all evils. In another narration 'Abdullah bin Salam said, "O Jews! Be Allāh fearing. By Allāh, the only One, you know that he is the Messenger of Allāh sent to people

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[1] Ibn Hisham, 1/518,519.



with the Truth.” They replied, “You are lying.” ... That was the Prophet’s first experience with the Jews.<sup>[1]</sup>

That was the demo-political picture within Madinah. Five hundred kilometres away in Makkah, there still lay another source of detrimental threat, the archenemy of Islam, Quraish. For ten years, while at the mercy of Quraish, the Muslims were subjected to all sorts of terrorism, boycott, harassment and starvation coupled by a large scale painstaking psychological war and aggressive organized propaganda. When they had emigrated to Madinah, their land, wealth and property were seized, wives detained and the socially humble in rank brutally tortured. Quraish also schemed and made attempts on the life of the first figure of the Call, Muhammad صلی الله علیه وسلم. Due to their acknowledged temporal leadership and religious supremacy among the pagan Arabs, given the custodianship of the Sacred Sanctuary, the Quraishites spared no effort in enticing the Arabians against Madinah and boycotting the Madinese socially and economically. To quote Muhammad Al-Ghazali: “A state of war virtually existed between the Makkan tyrants and the Muslims in their abode. It is foolish to blame the Muslims for the horrible consequences that were bound to ensue in the light of that long-standing feud.”<sup>[2]</sup>

The Muslims in Madinah were completely eligible then to confiscate the wealth of those tyrants, mete out for them exemplary punishment and bring twofold retaliation on them in order to deter them from committing any folly against the Muslims and their sanctities.

That was a resume of the major problems that the Prophet Muhammad صلی الله علیه وسلم had to face, and the complicated issues he was supposed to resolve.

In full acknowledgment, we could safely say that he quite honestly shouldered the responsibilities of Messengership, and cleverly discharged the liabilities of both temporal and religious leadership in Madinah. He accorded to everyone his due portion whether of mercy or punishment, with the former usually seasoning the latter in the overall process of establishing Islam on firm grounds among its faithful adherents.

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[1] Sahih Al-Bukhari, 1/459.

<sup>2</sup> Fiqh As-Seerah, p.162.

## A New Society being built

We have already mentioned that the Messenger of Allâh صلى الله عليه وسلم arrived in Madinah on Friday, 12th Rabi' Al-Awwal 1 A.H., i.e. September 27th. 622 A.D. and took the downstairs of Abi Ayyub's house as a temporary residence.

The first task to which the Prophet صلى الله عليه وسلم attended on his arrival in Madinah was the construction of a Mosque, in the very site where his camel knelt down. The land, which belonged to two orphans, was purchased. The Prophet صلى الله عليه وسلم himself contributed to building the Mosque by carrying adobe bricks and stones while reciting verses:

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ      فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

“O Allâh! no bliss is there but that of the Hereafter, I beseech you to forgive the Emigrants and Helpers.”

The ground was cleared, of weeds and shrubs, palm trees and rubbish, the graves of the polytheists dug up and then levelled and the trees planted around. The *Qiblah* (the direction in which the Muslims turn their faces in prayer) was constructed to face Jerusalem; two beams were also erected to hold the ceiling up. It was square in form, each side measuring approximately 100 yards, facing towards the north and having three gates on each of the remaining sides. Nearby, rooms reserved for the Prophet's household were built of stones and adobe bricks with ceilings of palm leaves.<sup>[1]</sup> To the north of the Mosque a place was reserved for the Muslims who had neither family nor home. The *Adhân* (summoning the Muslims to the Mosque by the Call for prayer) was initiated at this early stage of post-migration era. The Mosque was not merely a locus to perform prayers, but rather an Islamic league where the Muslim's were instructed in Islam and its doctrines. It served as an assembly place where the conflicting pre-Islamic trends used to come to terms; it was the headquarter wherein all the affairs of the Muslims were administered, and consultative and executive councils held.

[1] Sahih Al-Bukhari, 1/71, 555, 560; Zâd Al-Ma'ad, 2/56.

The Mosque being thus constructed, the Prophet صلى الله عليه وسلم next turned his attention to cementing the ties of mutual brotherhood amongst the Muslims of Madinah, *Al-Ansar* (the Helpers) and *Al-Muhajirun* (the Emigrants). It was indeed unique in the history of the world. A gathering of 90 men, half of whom Emigrants and the others Helpers assembled in the house of Anas bin Malik where the Prophet صلى الله عليه وسلم gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith. This practice continued till the following verse was revealed at the time of the battle of Badr, and the regular rule of inheritance was allowed to take its usual course:

﴿وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾

“But kindred by blood are nearer to one another regarding inheritance<sup>[1]</sup>.” [8:75]

“Brotherhood-in-faith” to quote Muhammad Al-Ghazali again, “was holding subordinate every distinction of race and kindred and supporting the Islamic precept: none is superior to the other except on the basis of piety and God-fearing.<sup>[2]</sup>”

The Prophet صلى الله عليه وسلم attached to that brotherhood a valid contract; it was not just meaningless words but rather a valid practice relating to blood and wealth rather than a passing whim taking the form of accidental greeting.

The atmosphere of brotherhood and fellow-feeling created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, Sa'd bin Ar-Rabi', a Helper, said to his fellow brother 'Abdur Rahman bin 'Awf, “I am the richest man amongst the Helpers. I am glad to share my property half and half with you. I have two wives, I am ready to divorce one and after the expiry of her *'Iddah*, (the prescribed period for a woman divorcee to stay within her house unmarried) you may marry her.” But 'Abdur Rahman bin 'Awf was not prepared to

[1] Zâd Al-Ma'ad, 2/56.

[2] Fiqh As-Seerah, P.140, 141.

accept anything: neither property nor home. So he blessed his brother and said: “Kindly direct me to the market so that I may make my fortune with my own hands.” And he did prosper and got married very shortly by his own labour.<sup>[1]</sup>

The Helpers were extremely generous to their brethren-in-faith. Abu Hurairah reported that they once approached the Prophet صلى الله عليه وسلم with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the Prophet صلى الله عليه وسلم was reluctant to put this heavy burden upon them. It was, however, decided that the Emigrants would work in the orchards alongwith the Helpers and the yield would be divided equally amongst them.<sup>[2]</sup>

Such examples point directly to the spirit of sacrifice, altruism and cordiality on the part of the Helpers, and also to the feeling of appreciation, gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them eke a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably.

#### **A Charter of Islamic Alliance:**

Just as the Prophet صلى الله عليه وسلم had established a code of brotherhood amongst the believers, so too he was keen on establishing friendly relations between the Muslims and non-Muslim tribes of Arabia. He established a sort of treaty aiming at ruling out all pre-Islamic rancour and inter-tribal feuds. He was so meticulous not to leave any area in the charter that would allow pre-Islamic traditions to sneak in or violate the new environment he wanted to establish. Herein, we look over some of its provisions.

In the Name of Allâh, the Most Beneficent, the Most Merciful. This is a document from Muhammad, the Messenger of Allâh, concerning Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.

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[1] Sahih Al-Bukhari, 1/553.

[2] *ibid*, 1/312.

2. The Emigrants of Quraish unite together and shall pay blood money among themselves, and shall ransom honourably their prisoners. Every tribe of the Helpers unite together, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.
3. Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.
6. The protection of Allâh is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whosoever of the Jews follows us shall have aid and succour; they shall not be injured, nor any enemy be aided against them.
9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.
10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allâh and the Day of Judgement, to help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allâh on the Day of Resurrection. Their indemnity is not accepted.
11. Whenever you differ about a matter, it must be referred to Allâh and to Muhammad.<sup>[1]</sup>
12. Killing a believer deliberately with no good reason entails killing the killer unless the sponsor deems it otherwise.

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<sup>[1]</sup> Ibn Hisham, 1/502,503.

It was solely by his wisdom and dexterity, that the Prophet صلى الله عليه وسلم erected the pillars of the new society. This phenomenon no doubt left its mark on the virtuous Muslims. He used to bring them up in the light of the Islamic education, he sanctified their selves, enjoined them to observe righteousness and praiseworthy manners and was keen on infusing into them the ethics of amity, glory, honour, worship and first and foremost obedience to Allâh and His Messenger.

The following is a cluster of the virtues he used to inculcate in the minds of his followers:

A man asked the Messenger of Allâh صلى الله عليه وسلم which of the merits is superior in Islam. He (the Prophet صلى الله عليه وسلم) remarked:

«تُطْعِمُ الطَّعَامَ، وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

“That you provide food and extend greetings to one whom you know or do not know.”<sup>[1]</sup>

‘Abdullah bin Salâm said: When the Prophet صلى الله عليه وسلم arrived in Madinah, I went to see him and I immediately recognized through his features that he would never be a liar. The first things he (the Prophet صلى الله عليه وسلم) said was:

«يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

“Extend peace greetings amongst yourselves, provide food to the needy, maintain uterine relations, observe prayer at night while people are asleep, then you will peacefully enter the Garden (Paradise).”<sup>[2]</sup>

And he said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

[1] Sahih Al-Bukhari, 1/6, 9.

[2] Narrated by At-Tirmidhi; Mishkat Al-Masabih, 1/168.

“The Muslim is that one from whose tongue and hand the Muslims are safe.[1]”

And said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“None amongst you believes (truly) till one likes for his brother that which he loves for himself.[2]”

And said:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

“He will not enter Paradise, he whose neighbour is not secure from his wrongful conduct.[3]”

And said:

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

“A Muslim is the brother of a Muslim; he neither oppresses him nor does he fail him. Whosoever removes a worldly grief from a believer, Allâh will remove from him one of the griefs of the Day of Judgement. Whosoever shields a Muslim, Allâh will shield him on the Day of Resurrection.[4]”

And said:

«سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

[1] Sahih Al-Bukhari, 1/6.

[2] ibid,1/6

[3] Narrated by Muslim; Mishkat Al-Masabih, 2/422.

[4] Mishkat Al-Masabih, 2/422; Sahih Al-Bukhari; Sahih Muslim.

“Abusing a Muslim is an outrage and fighting against him is disbelief.<sup>[1]</sup>”

And said:

«إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»

“To remove something harmful from the road, is charity.<sup>[2]</sup>”

And said:

«الْصَّدَقَةُ تُطْفِئُ الْخَطَايَا كَمَا يُطْفِئُ الْمَاءُ النَّارَ»

“Charity erases sins just as water extinguishes fire.<sup>[3]</sup>”

And said:

«لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَانِبِهِ»

“He is not a perfect believer, who goes to bed full and knows that his neighbour is hungry.<sup>[4]</sup>”

He said:

«ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ»

“Show mercy to people on earth so that Allâh will have mercy on you in heaven.<sup>[5]</sup>”

And said:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِن لَّمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ»

[1] Sahih Al-Bukhari, 2/893

[2] Mishkat Al-Masabih, 1/12.

[3] ibid, 1/14.

[4] ibid, 2/424.

[5] Sunan Abu Da'ûd, 2/235.



“Try to avert fire even by half a date (in charity) if not by tendering a good word.[1]”

And said:

«أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ،  
وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا  
مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمًا سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ»

“Clothing an under-clad Muslim, entitles you to a garment from the Paradise; feeding a hungry Muslim will make you eligible (by Allâh’s Will) for the fruit of the Paradise, and if you provide water to a thirsty Muslim, Allâh will provide you with a drink from ‘the Sealed Nectar’.[2]”

He used as well to exhort the believers to spend in charity reminding them of relevant virtues for which the hearts yearn.

And said:

«الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى  
رَأْسَهُ اشْتَكَى كُلُّهُ»

“The believers in their mutual love, are like the human body where when the eye is in agony, the entire body feels the pain; when the head aches, all the body will suffer.[3]”

And said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

[1] Sahih Al-Bukhari, 2/190.

[2] Mishkat Al-Masabih, 1/169.

[3] Narrated by Muslim.

“The bonds of brotherhood between two Muslims are like parts of a house, one part strengthens and holds the other.[1]”

And said:

لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَجِلُّ  
لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

“Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim and forsake him. O the slaves of Allâh! Be like brothers with each other. It is not violable for a Muslim to desert his brother for over three days.[2]”

The Prophet صلى الله عليه وسلم used as well to promote that habit of abstention from asking the others for help unless one is totally helpless. He used to talk to his companions a lot about the merits, virtues and Divine reward implied in observing the prescribed worships and rituals. He would always bring forth corroborated proofs in order to link them physically and spiritually to the Revelation sent to him, hence he would apprise them of their duties and responsibilities in terms of the consequences of the Call of Islam, and at the same time emphasize the exigencies of comprehension and contemplation.

That was his practice of maximizing their morale and imbuing them with the noble values and ideals so that they could become models of virtue to be copied by subsequent generations.

‘Abdullah bin Mas‘ud رضى الله عنه once said: If you are willing to follow a good example, then you can have a recourse in the tradition of the deceased, because the living are likely to fall an easy victim to oppression (so they might waver in faith). Follow the steps of Muhammad’s Companions. They were the best in this nation, the most pious, the most learned and the least pretentious. Allâh chose them to accompany the Prophet صلى الله عليه وسلم and

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[1] Sahih Al-Bukhari, 2/890.

[2] Sahih Al-Bukhari, 2 /896.

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Those were the attributes and qualities on whose basis the Prophet صلى الله عليه وسلم wanted to build a new society, the most wonderful and the most honourable society ever known in history. On these grounds, he strove to resolve the longstanding problems, and later gave mankind the chance to breathe a sigh of relief after a long wearying journey in dark and gloomy avenues. Such lofty morale lay at the very basis of creating a new society with integrated components immune to all fluctuations of time, and powerful enough to change the whole course of humanity.

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[1] Mishkat Al-Masabih, 1/32.

## **A Cooperation and Non-Aggression Pact with the Jews**

Soon after emigrating to Madinah and making sure that the pillars of the new Islamic community were well established on strong bases of administrative, political and ideological unity, the Prophet صلى الله عليه وسلم commenced to establish regular and clearly-defined relations with non-Muslims. All of these efforts were exerted solely to provide peace, security, and prosperity to all mankind at large, and to bring about a spirit of rapport and harmony within his region, in particular.

Geographically, the closest people to Madinah were the Jews. Whilst harbouring evil intentions, and nursing bitter grudge, they showed not the least resistance nor the slightest animosity. The Prophet decided to ratify a treaty with them with clauses that provided full freedom in faith and wealth. He had no intention whatsoever of following severe policies involving banishment, seizure of wealth and land or hostility.

The treaty came within the context of another one of a larger framework relating to inter-Muslim relationships.

The most important provisions of the treaty are the following:

1. The Jews of Bani 'Awf are one community with the believers. The Jews will profess their religion, and the Muslims theirs.
2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
3. If attacked by a third party, each shall come to the assistance of the other.
4. Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

8. Madinah shall remain sacred and inviolable for all that join this treaty.
9. Should any disagreement arise between the signatories to this treaty, then Allâh, the All-High and His Messenger shall settle the dispute.
10. The signatories to this treaty shall boycott Quraish commercially; they shall also abstain from extending any support to them.
11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.
12. This treaty shall not hinder either party from seeking lawful revenge.<sup>[1]</sup>

Madinah and its suburbs, after the ratification of this treaty, turned into a coalition state, with Madinah proper as capital and Muhammad صلى الله عليه وسلم as 'president'; authorities lay mainly in the hand of the Muslims, and consequently it was a real capital of Islam. To expand the zone of peace and security the Prophet صلى الله عليه وسلم started to enter into similar treaties with other tribes living around 'his state'.

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[1] Ibn Hisham, 1/503, 504.

## The Prophet on the Battlefield

The Quraishites, mortified at the escape of the Prophet صلى الله عليه وسلم along with his devoted companions, and jealous of his growing power in Madinah, kept a stringent watch over the Muslims left behind and persecuted them in every possible way. They also initiated clandestine contacts with 'Abdullah bin Uabi bin Salul, chief of Madinese polytheists, and president designate of the tribes 'Aws and Khazraj before the Prophet's emigration. They sent him a strongly-worded ultimatum ordering him to fight or expel the Prophet, otherwise they would launch a widespread military campaign that would exterminate his people and proscribe his women.<sup>[1]</sup>

His pride wounded and kingship no longer his, 'Abdullah bin Uabi bin Salul, a priori responded positively to his Quraishite co-polytheists. He mobilized his supporters to counteract the Muslims. The Prophet صلى الله عليه وسلم on hearing about this unholy alliance, summoned 'Abdullah and admonished him to be more sensible and thoughtful and cautioned his men against being snared in malicious tricks.<sup>[2]</sup> The men, on grounds of cowardice, or reason, gave up the idea. Their chief, however, seemingly complied, but at heart, he remained a wicked unpredictable accomplice with Quraish and the envious Jews. Skirmishes and provocations started to pave the way for a major confrontation between the Muslims and polytheists. Sa'd bin Mu'adh, an outstanding Helper, announced his intention to observe 'Umrah (lesser pilgrimage) and headed for Makkah. There Omaiya bin Khalaf provided tutelage for him to observe the ritual circumambulation. Abu Jahl, an arch-enemy of Islam saw him in the Sacred Sanctuary and threatened he would have killed him if he had not been in the company of Omaiya. Sa'd, fearlessly and defiantly, challenged him to committing any folly at the risk of cutting their caravans off.<sup>[3]</sup>

Provocative actions continued and Quraish sent the Muslims a note threatening to put them to death in their own homeland. Those were not mere words, for the Prophet صلى الله عليه وسلم received information from reliable

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[1] Narrated by Abu Da'ud.

[2] *ibid.*

[3] *Sahih Al-Bukhari*, 2/563.

sources attesting to real intrigues and plots being hatched by the enemies of Islam. Precautionary measures were taken and a state of alertness was called for, including the positioning of security guards around the house of the Prophet صلى الله عليه وسلم and strategic junctures. 'Aishah رضى الله عنها reported that Allâh's Messenger صلى الله عليه وسلم lay down on bed during one night on his arrival in Madinah and said: Were there a pious person from amongst my Companions who should keep a watch for me during the night? She ('Aishah رضى الله عنها) said: We were in this state when we heard the clanging noise of arms. He (the Prophet صلى الله عليه وسلم) said: Who is it? He said: This is Sa'd bin Abi Waqqas. Allâh's Messenger صلى الله عليه وسلم said to him: What brings you here? Thereupon he said: I harboured fear (lest any harm should come to) Allâh's Messenger صلى الله عليه وسلم, so I came to serve as your sentinel. Allâh's Messenger صلى الله عليه وسلم invoked blessings upon him and then he slept.<sup>[1]</sup>

This state of close vigilance continued ceaselessly until the Words of Allâh were revealed saying:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

“Allâh will protect you from mankind.” [5:67]

Here, the Prophet صلى الله عليه وسلم peeped from the dome of his house asking his people to go away, and making it clear that Allâh would take the charge of protecting him.<sup>[2]</sup>

The Prophet's life was not the only target of the wicked schemes, but rather the lives and the whole entity of the Muslims. When the Madinese provided the Prophet صلى الله عليه وسلم and his Companions with safe refuge, the desert bedouins began to look at them all in the same perspective, and outlawed all the Muslims.

At this precarious juncture with Quraish, intent on pursuing their aggressive and devilish plans, Allâh, the All-High, gave the Muslims the permission to take arms against the disbelievers:

﴿أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

[1] Sahih Muslim, 2/280; Sahih Al-Bukhari, 1/404.

[2] At-Tirmidhi, 2/130.

“Permission to fight is given to those (i.e. believers against those disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely Allāh is Able to give them (believers) victory.” [22:39]

This verse was revealed in a larger context of Divine instructions to eradicate all aspects of falsehood, and hold in honour the symbols and rites of Allāh:

﴿ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ﴾

“Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamat-as-Salât*: [i.e. to perform *Salât* (prayer) — the five compulsory, congregational prayers (the males in Mosques)], to pay the *Zakat* (obligatory charity), and they enjoin *Al-Ma’ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur’ân as the Law of their country in all the spheres of life].” [22:41].

Doubtlessly, the permission to fight was revealed in Madinah after emigration, not in Makkah, still the exact date where of is in doubt.

The permission to fight was already there, but in the light of the status quo, it was wise for the Muslims to bring the commercial routes leading to Makkah under their control. To realize this strategic objective, the Prophet صلى الله عليه وسلم had to choose either of two options:

- a. Entering into non-aggression pacts with the tribes inhabiting either the areas adjacent to the routes or between these routes and Madinah. With respect to this course of action, the Prophet صلى الله عليه وسلم had already signed, together with the Jews and other neighbouring tribes, the aforementioned pact of cooperation and good neighbourliness.
- b. Despatching successive armed missions for harassment along the strategic commercial routs.



## Pre-Badr Missions and Invasions.

With a view to implementing these plans, the Muslims commenced real military activities, which at first took the form of reconnaissance patrols delegated to explore the geopolitical features of the roads surrounding Madinah and others leading to Makkah, and building alliances with the tribes nearby. The Prophet wanted to impress upon the polytheists and Jews of Madinah as well as the bedouins in its vicinity, that the Muslims had smashed their old fears, and had been too strong to be attacked with impunity. He also wanted to display the power of his followers in order to deter Quraish from committing any military folly against him which might jeopardize their economic life and means of living, and to stop them from persecuting the helpless Muslims detained in Makkah, consequently he would avail himself of this opportunity and resume his job of propagating the Divine Call freely.

The following is a resume of these missions and errands:

1. Saif Al-Bahr Platoon sent in Ramadan 1 A.H., i.e. 623 A.D. led by Hamzah bin 'Abdul Muttalib and comprising 30 Emigrants with a definite task of intercepting a caravan belonging to Quraish. It was a caravan of 300 people including Abu Jahl bin Hisham. The two parties encountered each other and aligned in preparation for fighting. Majdi bin 'Amr, on good terms with both sides, happened to be there and managed to prevent an imminent clash.

On that occasion, the Prophet صلى الله عليه وسلم accredited the first flag in the history of Muslims. It was white in colour and was entrusted to Kinaz bin Husain Al-Ghanawi, to carry.

2. In Shawwal, 1 A.H., i.e. April 623 A.D. The Messenger of Allâh صلى الله عليه وسلم despatched 'Ubaidah bin Al-Harith bin Al-Muttalib at the head of 60 horsemen of Emigrants to a spot called Batn Rabegh where they encountered Abu Sufyan at the head of a caravan of 200 men. There was arrow shooting but no actual fighting.

It is interesting to note that two Muslims, Al-Miqdad bin 'Amr Al-Bahrani and 'Utbah bin Ghazwan Al-Mazini, defected from the caravan of Quraish and joined the ranks of 'Ubaidah. The Muslims had a

white flag carried by Mistah bin Athatha bin Al-Muttalib bin 'Abd Munaf.

3. In Dhul Qa'dah 1 A.H., i.e. May 623 A.D. the Prophet صلى الله عليه وسلم despatched Sa'd bin Abi Waqqas at the head of 20 horsemen, and instructed them not to go beyond Al-Kharrar. After a five-day march they reached the spot to discover that the camels of Quraish had left the day before; their flag, as usual, was white and carried by Al-Miqdad bin 'Amr.
4. Ghazwa Al-Abwa' or Waddan. It was in Safar 2 A.H., i.e. 623 A.D. The Messenger of Allâh صلى الله عليه وسلم set out himself at the head of 70 men, mostly Emigrants, to intercept a camel caravan belonging to Quraish, leaving behind Sa'd bin 'Ubadah to dispose the affairs in Madinah. When he reached Waddan, a place between Makkah and Madinah, he found none.

In the process of this campaign, he contracted a non-aggression pact with 'Amr bin Makhshi Ad-Damari. The provisions of the pact go as follows:

“This is a document from Muhammad, the Messenger of Allâh concerning Bani Damrah in which he established them safe and secure in their wealth and lives. They can expect support from the Muslims unless they oppose the religion of Allâh. They are also expected to respond positively in case the Prophet sought their help.<sup>[1]</sup>”

This was the first invasion under the leadership of the Messenger of Allâh. It took fifteen days, with a white flag carried by Hamzah bin 'Abdul Muttalib.

5. Buwat Invasion. It took place in Rabi' Al-Awwal 2 A.H., i.e. 623 A.D. The Prophet صلى الله عليه وسلم, at the head of 200 companions, marched for Buwat to intercept a caravan belonging to Quraish comprising 100 Quraishites, Omaiya bin Khalaf among them, and 2500 camels. When he reached Buwat, the caravan had left. Before leaving Madinah, he mandated Sa'd bin Mu'adh to dispose the affairs until his return.

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[1] Al-Mawahib Al-Ladunniyah, 1/75

6. Safwan Invasion. In Rabi' Al-Awwal 2 A.H., i.e. 623 A.D. Karz bin Jabir at the head of a small group of polytheists raided the pastures of Madinah and looted some animals. The Prophet صلى الله عليه وسلم at the head of 70 men left Madinah to fight the aggressors. He went in their pursuit till he reached a place called Safwan near Badr but could not catch up with them. This invasion came to be known as the preliminary Badr Invasion. During his absence, the Prophet صلى الله عليه وسلم entrusted Zaid bin Harithah with the disposition of the affairs in Madinah. The standard was white in colour and entrusted to 'Ali bin Abi Talib to carry.
7. Dhil 'Ushairah Invasion. It was in Jumada-al-Ula and Jumada-al-Akhirah the first or second 2 A.H., i.e. November-December 623 A.D. The Prophet صلى الله عليه وسلم at the head of 150-200 Muslim volunteers, with 30 camels which they rode turn by turn, set out to intercept a Quraishite caravan. He reached Dhil 'Ushairah but the camels had left some days before. These camels were the same that he went out to intercept on their return from Syria, and were the direct reason for the break out of the battle of Badr. In the process of this campaign, the Prophet صلى الله عليه وسلم contracted a non-aggression pact with Bani Madlij and their allies Bani Dhumrah. Abu Salama bin 'Abd Al-Asad Al-Makhzumi was mandated to rule Madinah in his absence.
8. The Platoon of Nakhlah. It took place in Rajab 2 A.H., i.e. January 624 A.H. The Messenger of Allâh صلى الله عليه وسلم despatched 'Abdullah bin Jahsh Asadi to Nakhlah at the head of 12 Emigrants with six camels. 'Abdullah was given a letter by the Prophet صلى الله عليه وسلم but was instructed to read it only after two days. He followed the instructions and discovered that he was asked to go on to a place called Nakhlah standing between Makkah and At-Ta'if, intercept a caravan for Quraish and collect news about their intentions. He disclosed the contents of the letters to his fellows who blindly obeyed the orders. At Nakhlah, the caravan passed carrying loads of raisins (dried grapes), food stuff and other commodities. Notable polytheists were also there such as 'Amr bin Al-Hadrami, 'Uthman and Naufal, sons of 'Abdullah bin Al-Mugheerah and others... The Muslims held consultations among themselves with respect to fighting them taking into account Rajab which was a sacred month (during which, along with Dhul Hijja, Dhul Qa'da and Muharram, war activities were suspended as was the custom in Arabia then). At last they agreed to engage with them

in fighting. ‘Amr bin Al-Hadrami was shot dead by an arrow, ‘Uthman and Al-Hakam were captured whereas Naufal escaped. They came back with the booty and the two prisoners. They set aside one-fifth of the booty assigned to Allâh and His Messenger, and took the rest. The Messenger disapproved of that act and suspended any action as regards the camels and the two captives on account of the prohibited months already mentioned. The polytheists, on their part, exploited this golden opportunity to calumniate the Muslims and accuse them of violating what is Divinely inviolable. This idle talk brought about a painful headache to Muhammad’s Companions, until at last they were relieved when the Revelation came down giving a decisive answer and stating quite explicitly that the behaviour of the polytheists in the whole process was much more heinous and far more serious than the act of the Muslims:

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ  
 وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ  
 الْقَتْلِ ﴾

“They ask you concerning fighting in the sacred months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, ‘Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing.” [2:217]

The Words of Allâh were quite clear and said that the tumult created by the polytheists was groundless. The sacred inviolable sanctities had been repeatedly violated in the long process of fighting Islam and persecuting its adherents. The wealth of the Muslims as well as their homes had already been violated and their Prophet صلى الله عليه وسلم had been the target of repeated attempts on his life. In short, that sort of propaganda could deservedly be described as impudence and prostitution. This has been a resume of pre-Badr platoons and invasions. None of them witnessed any sort of looting property or killing people except when the polytheists had committed such

crimes under the leadership of Karz bin Jabir Al-Fahri. It was, in fact, the polytheists who had initiated such acts. No wonder, for such ill-behaviour is immanent in their natural disposition.

Shortly afterwards, the two captives were released and blood money was given to the killed man's father.<sup>[1]</sup>

After this event, Quraish began to realize the real danger that Madinah could present with. They came to know that Madinah had always been on the alert, watching closely their commercial caravans. It was then common knowledge to them that the Muslims in their new abode could span and extend their military activities over an area of 300 miles. and bring it under full control. However, the new situation borne in mind, the Makkans could not be deterred and were too obstinate to come to terms with the new rising power of Islam. They were determined to bring their fall by their own hands and with this recklessness they precipitated the great battle of Badr.

The Muslims, on the other hand, and at the behest of their Lord, were ordered to go to war in Sha'ban 2 A.H:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْدُوا إِيَّاهُ اللَّهُ لَا يُحِبُّ  
 الْمُعْتَدِينَ ○ وَاقْتُلُوهُمْ حَيْثُ ثَفَفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ  
 وَلَا تَقْبَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ  
 الْكَافِرِينَ ○ فَإِنْ آتَوْهُمْ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ○ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ لِلَّهِ فَإِنْ  
 آتَوْهُمْ فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾

“And fight, in the way of, Allâh those who fight you; but transgress not the limits. Truly, Allâh likes not the transgressors. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* (polytheism or calamity) is worse than killing. And fight not with them at *Al-Masjid-Al-Harâm* (the Sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the

[1] For details see Zâd Al-Ma'ad, 2/83-85; Ibn Hisham, 1/605;

Rahmat-ul-lil'alameen, 1/115. 2/468.

recompense of the disbelievers. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of ) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zalimûn* (polytheists, and wrong-doers, etc.)” [2:190-193]

Before long, Allâh again sent the Muslims a different sort of verses whereby teaching them ways of fighting, urging them to go to war and demonstrating relevant rules:

﴿ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْمَنَّتُمْهُمْ فَشدُّوا أَلْوَانَكُم بِمَا مَاتَ بَعْدُ وَإِنَّمَا فِدَاءُهُ حَتَّىٰ تَضَعَ الرِّقَابَ أَوْ زَارَهَا ذَٰلِكَ ۚ وَلَوْ يَشَاءُ اللَّهُ لَأُنصَرَ مِنْهُمْ وَلَكِن لِّبَلَاغٍ بَعْضِكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ۚ سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَنفُسِهِمْ ۚ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۚ يَتَذَكَّرُ الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُنِيَّتْ أَعْدَاءُ مَكْرَهُ ۚ

“So, when you meet (in fight - *Jihâd* in Allâh’s cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allâh’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world). O you who believe! If you help (in

the cause of) Allâh, He will help you, and make your foothold firm.” [47:4-7]<sup>[1]</sup>

Shortly afterwards, Allâh began to dispraise the hypocrites, the weak at heart and cowardly elements:

﴿ فَإِذَا أَنْزَلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ  
إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ﴾

“But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — the holy fighting) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death.” [47:20]

The prevalent exigencies required as a top priority exhorting the Muslims to fight. Any leader with a deep insight would order his soldiers to get ready for any sort of emergency, let alone the All-Knowing Exalted Lord, Who is at all times omniscient of the minutest details of affairs. The event of that skirmish with the polytheists dealt a heavy blow to the pride of Quraish and created a sort of horrible restlessness amongst them.

The aforementioned Qur’ânic verses, enjoining the Muslims to strive in the cause of Allâh, betrayed the proximity of blood clashes that would be crowned by a decisive victory for the Muslims, and final expulsion of polytheists out of the Sacred City, Makkah. They referred to rules pertinent to the treatment of captives and slaughtering the pagan soldiers till the war ended and laid down its burdens. All of these could act as clues to a final triumph that would envelop the strife of the Muslims towards their noble objectives.

Another event of great significance featured the same month Sha‘ban 2 A.H., i.e. February 624 A.D., which was a Divine injunction ordering that *Al-Qiblah* be changed from Jerusalem to the Sacred Mosque in Makkah. That was of a great advantage to the Muslims at two levels. First, it brought about a kind of social sifting, so to speak, in terms of the hypocrites of the Jews and others weak at heart, and revealed their true nature and

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[1] Tafheem-ul-Qur’ân, 5/11

inclinations; the ranks of the Muslims were thereby purged from those discord-prone elements. Second, facing a new *Qiblah*, the Sacred Mosque in Makkah, refers gently to a new role awaiting the Muslims to take up, and would start only after the repatriation of the Muslims to their Sacred City, Makkah for it is not logical for the Muslims to leave their *Qiblah* at the mercy of non-Muslims.

The Muslims, therefore, at the behest of Allâh and on account of those Divine clues, augmented their activities and their tendency towards striving in the cause of Allâh and encountering His enemies in a decisive battle were greatly intensified.



## **The Battle of Badr**

### **The First Decisive Battle in the History of Islam**

#### **Reason of the Battle:**

We have already spoken about Al-'Ushairah Invasion when a caravan belonging to Quraish had escaped an imminent military encounter with the Prophet صلى الله عليه وسلم and his men. When their return from Syria approached, the Prophet صلى الله عليه وسلم despatched Talhah bin 'Ubaidullâh and Sa'id bin Zaid northward to scout around for any movements of this sort. The two scouts stayed at Al-Hawra' for some days until Abu Sufyan, the leader of the caravan, passed by them. The two men hurried back to Madinah and reported to the Prophet صلى الله عليه وسلم their findings. Great wealth amounting to 50 thousand gold Dinars guarded by 40 men moving relatively close to Madinah constituted a tempting target for the Muslim military, and provided a potentially heavy economic, political and military strike that was bound to shake the entire structure of the Makkan polytheists.

The Prophet صلى الله عليه وسلم immediately exhorted the Muslims to rush out and waylay the caravan to make up for their property and wealth they were forced to give up in Makkah. He did not give orders binding to everyone, but rather gave them full liberty to go out or stay back, thinking that it would be just an errand on a small scale.

The Muslim army was made up of 300-317 men, 82-86 Emigrants, 61 from Aws and 170 from Khazraj. They were not well-equipped nor adequately prepared. They had only two horses belonging to Az-Zubair bin Al-'Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels, one for two or three men to ride alternatively. The Messenger of Allâh صلى الله عليه وسلم himself, 'Ali and Murthid bin Abi Murthid Al-Ghanawi had only one camel. Disposition of the affairs of Madinah was entrusted to Ibn Umm Maktum but later to Abu Lubabah bin 'Abdul Mundhir. The general leadership was given to Mus'ab bin 'Umair Al-Qurashi Al-'Abdari, and their standard was white in colour. The little army was divided into two battalions, the Emigrants with a standard raised by 'Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa'd bin Mu'adh. Az-Zubair bin Al-'Awwam was appointed to the leadership of the right flank, Al-Miqdad bin 'Amr to lead the left flank, and the rear of the army was at the command

of Qais bin Abi Sa'sa'ah. The General Commander-in-Chief was the Prophet صلى الله عليه وسلم, of course.

The Prophet صلى الله عليه وسلم, at the head of his army, marched out along the main road leading to Makkah. He then turned left towards Badr and when he reached As-Safrâ', he despatched two men to scout about for the camels of Quraish.

Abu Sufyan, on the other hand, was on the utmost alert. He had already been aware that the route he was following was attended with dangers. He was also anxious to know about the movements of Muhammad صلى الله عليه وسلم. His scouting men submitted to him reports to the effect that the Muslims were lying in ambush for his caravan. To be on the safe side, he hired Damdam bin 'Amr Al-Ghifari to communicate a message asking for help from the Quraishites. The messenger rode fast and reached Makkah in frenzy. Felling himself from his camel, he stood dramatically before Al-Ka'bah, cut off the nose and the ears of the camel, turned its saddle upside down, tore off his own shirt from front and behind, and cried: "O Quraish! Your merchandise! It is with Abu Sufyan. The caravan is being intercepted by Muhammad صلى الله عليه وسلم and his companions. I cannot say what would have happened to them. Help! Help!"

The effect of this hue and cry was instantaneous and the news stunned Quraish and they immediately remembered their pride that was wounded when the Muslims had intercepted Al-Hadrami caravan. They therefore swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet صلى الله عليه وسلم. All the clans of Quraish gave their consent except Banu 'Adi. Soon an excited throng of 1300 soldiers including 100 horsemen and 600 mailed soldiers with a large number of camels, was clamouring to proceed to fight the Muslims. For food supplies, they used to slaughter an alternate number of camels of ten and nine every day. They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, *Iblis* (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju'sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind."

They set out burning with indignation, motivated by a horrible desire for revenge and exterminating anyone that might jeopardize the routes of their caravans:

﴿بَطْرًا وَرِشَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾

“...boastfully and to be seen of men, and hinder (men) from the path of Allâh.” [8:47]

Or as the Prophet صلى الله عليه وسلم said:

“O Allâh these are the haughty and conceited; they have come defying Allâh and defying His Messenger.”

They moved swiftly northward to Badr. On the way they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims. Incidentally, Abu Sufyan, on learning the intention of the Muslims, led his caravan off the main route, and inclined it towards the Red Sea. By this manoeuvre, he was able to slip past the Madinese ambush and was out of their reach.

On receiving Abu Sufyan’s message, the Makkani army showed a desire to return home. The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities. Now they wanted to punish the Muslims and prevent them from intercepting their caravans, and impress on the Arabs that Quraish still had the upper hand and enjoyed supremacy in that area.

Abu Jahl’s threats and insistence notwithstanding, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah. Thenceforth Al-Akhnas remained ‘the well-rubbed palm tree’ for Bani Zahrah and was blindly obeyed in all relevant matters.

Banu Hashim were also inclined to break away, but Abu Jahl’s threats made them desist from that idea.

The rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al-Udwat Al-Quswa.

‘The intelligence corps’ of the Madinese army reported to the Prophet صلى الله عليه وسلم that a bloody encounter with the Makkans was inescapable, and that a daring step in this context had to be taken, or else the forces of evil

would violate the inviolable and would consequently manage to undermine the noble cause of the Islam and tread upon its faithful adherents. The Muslims were afraid that the pagan Makkans would march on and start the war activities within the headquarters of Islam, Madinah. A move of such nature would certainly damage and produce an infamous impact on the dignity and stance of the Muslims.

On account of the new grave developments, the Prophet صلى الله عليه وسلم held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders. Admittedly, some Muslims feared the horrible encounter and their courage began to waver; in this regard, Allâh says:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۝ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴾

“As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it).” [8:5, 6]

The Prophet صلى الله عليه وسلم apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on the occasion and assured the Prophet صلى الله عليه وسلم of the unreserved obedience to his command. ‘Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdad bin ‘Amr got up and said: “O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses عليه السلام:

«إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ»

“Go you and your Lord and fight and we will stay here;”

Rather we shall say:

«إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا مَعَكُمْ مُقَاتِلُونَ»

“Go you and your Lord and fight and we will fight along with you.”

By Allâh! If you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it.”

The Prophet صلى الله عليه وسلم thanked him and blessed him.

The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet صلى الله عليه وسلم wanted, and for the more reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the brunt of the war activities. Moreover, the clauses of Al-'Aqabah Pledge did not commit them to fighting beyond their territories.

The Prophet صلى الله عليه وسلم then said:

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

“Advise me my men!”

by which he meant the Helpers, in particular. Upon this Sa'd bin Mu'adh stood up and said: “By Allâh, I feel you want us (the Helpers) to speak.” The Prophet صلى الله عليه وسلم directly said: “Oh, yes!” Sa'd said: “O Prophet of Allâh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh.”

The Prophet صلى الله عليه وسلم was impressed with the fidelity and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them: “Forward and be of cheer, for Allâh has promised me one of the two (the lucrative course through capturing the booty or strife in the cause of Allâh against the polytheists), and by Allâh it is as if I now saw the enemy lying prostrate.”

In the immediate vicinity of Badr, the Prophet صلى الله عليه وسلم and his cavemate Abu Bakr conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they manipulated and managed to extract from him the exact location of the army of the polytheists. In the evening of the same day, he despatched three Emigrant leaders, 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and Sa'd bin Abi Waqqas to scout about for news about the enemy. They saw two men drawing water for the Makkan army. On interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, alluding to the caravan laden with wealth. The two boys thus lied, and so they were released. The Prophet صلى الله عليه وسلم was angry with those men and censured them saying: "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables.

He then turned to the Muslims and said: "Hearken, Quraish has sent you their most precious lives."

The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allâh sent rain to strengthen their hearts and to plant their feet firmly therewith. They marched a little forward and encamped at the farther bank of the valley. Muhammad صلى الله عليه وسلم stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, "Has Allâh inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Prophet صلى الله عليه وسلم replied "It is stratagem of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet صلى الله عليه وسلم approved of his plan and agreed to carry it out, which they actually did at midnight.

Sa'd bin Mu'adh suggested that a trellis be built for the Prophet صلى الله عليه وسلم to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be satisfactory.

In case of defeat, the Prophet صلى الله عليه وسلم would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allâh with him again and again.

A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa'd bin Mu'adh, in order to defend the Prophet صلى الله عليه وسلم in his headquarters.

The Prophet صلى الله عليه وسلم spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

﴿ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيَطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ الرِّجْسَ الشَّيْطَانِ وَيَلْبِطَ عَلَى قُلُوبِكُمْ وَبَشَّتِ بِهِنَّ الْأَقْدَامَ ﴾

“(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby.” [8:11]

That was Friday night, Ramadan 17th., the year 2 A.H.

In the morning, the Prophet صلى الله عليه وسلم called his men to offer the prayers and then urged them to fight in the way of Allâh. As the sun rose over the desert, the Prophet صلى الله عليه وسلم drew up his little army, and pointing with an arrow which he held in his hand, arranged the ranks.

Quraish, on the other hand, positioned their forces in Al-'Udwat Al-Quswa opposite the Muslim lines. A few of them approached, in a provocative deed, to draw water from the wells of Badr, but were all shot dead except one, Hakeem bin Hizam, who later became a devoted Muslim. 'Umair bin Wahab Al-Jumahi, in an attempt to reconnoiter the power of the Muslims, made a scouting errand and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man. On another reconnaissance mission he came to the conclusion that neither reinforcements were coming nor ambushes laid. He understood that

they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two belligerent parties together, slackened the desire to fight among some of the Quraishites. To counteract this reason-based opposition advocated by a rival of his, 'Utbah bin Rabi'a and others, Abu Jahl started an anti-campaign seeking vengeance on Muhammad صلى الله عليه وسلم's followers for the Quraishites killed at Nakhlah. In this way, he managed to thwart the opposite orientation, and manipulated the people to see his evil views only.

When the two parties approached closer and were visible to each other, the Prophet صلى الله عليه وسلم began supplicating Allâh "O Allâh! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beseech You Allâh to defeat them (the enemies)." He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly<sup>[1]</sup> and never resort to sword unless the enemies came too close.<sup>[2]</sup>

Abu Jahl also prayed for victory, saying: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow." They were confident that their superior number, equipment and experience would be decisive. The Noble Qur'ân, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for:

﴿إِنْ تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ  
وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

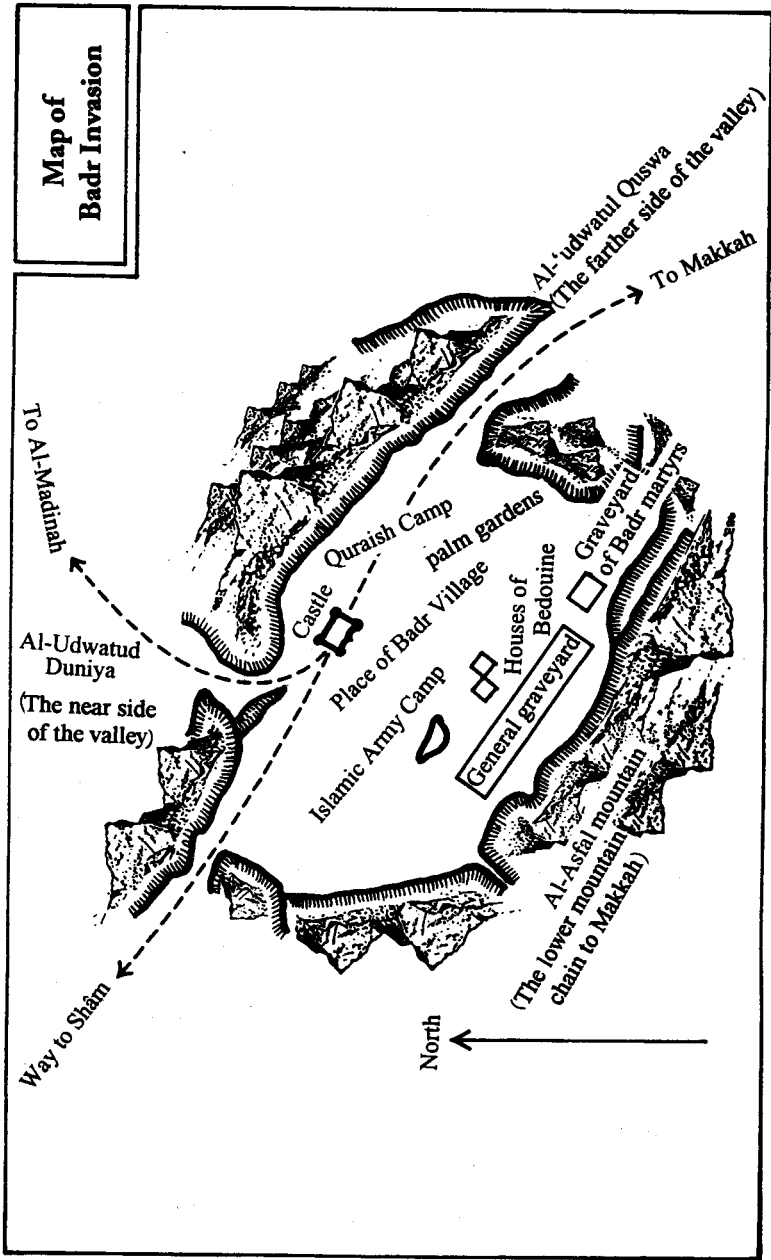
"(O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [8:19]

[1] Sahih Al-Bukhari, 2/568.

[2] Abu Da'ûd, 2/13.



**Map of  
Badr Invasion**



The first disbeliever to trigger the fire of the battle and be its first victim was Al-Aswad bin ‘Abdul Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin ‘Abdul Muttalib, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The battle had actually started. Protected by armour and shields, ‘Utbah bin Rabi‘a stepped forth between his brother Shaibah and his son Al-Waleed bin ‘Utbah from the lines of Quraish and hurled maledictions at the Muslims. Three young men of the Helpers came out against them: ‘Awf and Mu‘wwadh — the sons of Harith, and ‘Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet صلى الله عليه وسلم asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali رضي الله عنه to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while ‘Ali killed Al-Waleed.<sup>[1]</sup> ‘Ubaidah was seriously wounded but, before he fell, Hamzah fell upon ‘Utbah and with a sweep of his sword, cut off his head. ‘Ali and Hamzah carried ‘Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

‘Ali was possessed of a deep conviction that Allâh’s Words were revealed:

﴿هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ﴾

“These two opponents (believers and disbelievers) dispute with each other about their Lord.” [22:19]

These verses were revealed in connection with men of Faith who confess their Lord and seek to carry out His Will (i.e. Muhammad صلى الله عليه وسلم’s followers at Badr Battle), and men who deny their Lord and defy Him (the people of Quraish).

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much exasperated and enraged and fell upon the Muslims to

[1] Mishkat, 2/343.

exterminate them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. The Prophet صلى الله عليه وسلم used to pray to his Lord ceaselessly persistently and day and night to come to their succour. When the fierce engagement grew too hot he again began to supplicate his Lord saying:

«اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةَ الْيَوْمَ لَا تُعْبَدُ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدَ بَعْدَ الْيَوْمِ أَبَدًا»

“O Allâh! Should this group (of Muslims) be defeated today, You will no longer be worshipped.”

He continued to call out to his Lord, stretching forth his hands and facing *Al-Qiblah*, until his cloak fell off his shoulders. Then Abu Bakr came, picked up the cloak, and put it back on his shoulders and said: “O Prophet of Allâh, you have cried out enough to your Lord. He will surely fulfill what He has promised you.”

Immediate was the response from Allâh, Who sent down angels from the heavens for the help and assistance of the Prophet صلى الله عليه وسلم and his companions. The Noble Qur’ân observes:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَتَيِّرُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرِبُوا فَوْقَ الْأَعْتَاقِ وَأَصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

“Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved.” [8:12]

Allâh, the All-Mighty, also inspired another message to His Messenger, saying:

﴿أَنْي مُبَدِّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَوِّبِينَ﴾

“I will help you with a thousand of the angels each behind the other (following one another) in succession.” [8:9]

The Prophet صلى الله عليه وسلم, in his trellis, dozed off a little and then raised his head joyfully crying:

«أُبَشِّرُ يَا أَبَا بَكْرٍ، أَتَاكَ نَصْرُ اللَّهِ، هَذَا جِبْرِيلُ أَخَذَ بَعَنَانَ فَرَسِهِ يَفُودُهُ، عَلَى  
ثَنَائِيهِ النَّقْعُ»

“O Abu Bakr, glad tidings are there for you: Allâh’s victory has approached, by Allâh, I can see Gabriel on his mare in the thick of a sandstorm.”

He then jumped out crying:

﴿ سَيَهْرَمُ الْجَمْعُ وَيَبُولُونَ الذُّبُرَ ﴾

“Their multitude will be put to flight, and they will show their backs.” [54:45]

At the instance of Gabriel, the Prophet صلى الله عليه وسلم took a handful of gravel, cast it at the enemy and said: “Confusion seize their faces!” As he flung the dust, a violent sandstorm blew like furnace blast into the eyes of the enemies. With respect to this, Allâh says:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ﴾

“And you (i.e. Muhammad صلى الله عليه وسلم) threw not when you did throw but Allâh threw.” [8:17]

Only then did he give clear orders to launch a counter-attack. He was commanding the army, inspiring confidence among his men and exhorting them to fight manfully for the sake of their Lord, reciting the Words of Allâh:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ ﴾

“And be quick for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth.” [3:133]

The spirit he infused into his men was clearly witnessed by the valour of ‘Umair, a lad of sixteen, who flung away some dates he was eating crying out: “These (the dates) are holding me back from Paradise.” So saying he plunged into the thick of the battle and died fighting bravely. Unique deeds of valour, deep devotion and full obedience to the Prophet صلى الله عليه وسلم were exhibited in the process of the battle. The army of the faithfuls was borne

forward by the power of enthusiasm which the half-hearted warriors of Makkah miserably lacked. A large number of the polytheists were killed and the others began to waver. No wonder! The standard-bearers of Truth were given immediate help, and supernatural agencies (the angels), were sent to their assistance by their Lord to help them defeat the forces of evil.

The records of *Hadith* speak eloquently of the fact that the angels did appear on that day and fought on the side of the Muslims. Ibn 'Abbas said: "While on that day a Muslim was chasing a disbeliever and he heard over him the swashing of a whip and the voice of the rider saying: 'Go ahead Haizum'. He glanced at the polytheist who had (now) fallen down on his back. The Helper came to the Messenger of Allâh صلى الله عليه وسلم and related that event to him. The Prophet صلى الله عليه وسلم replied: 'You have told the truth. This was the help from the third heaven.'"<sup>[1]</sup>

One of the Helpers captured 'Abbas bin 'Abdul Muttalib, who said: "O Messenger of Allâh, by Allâh this man did not capture me. I was captured by a man who was bald and had the most handsome face, and who was riding a piebald horse, I cannot see him here among the people." The Helper interrupted: "I captured him, O Messenger of Allâh." The Prophet صلى الله عليه وسلم replied:

«سَكُتْ فَقَدْ أَيَّدَكَ اللَّهُ بِمَلَكٍ كَرِيمٍ»

"Be quiet, Allâh the All-Mighty strengthened you with the help of a noble angel."

*Iblîs*, the archsatan, in the guise of Suraqah bin Malik bin Ju'sham Al-Mudlaji, on seeing angels working in favour of the Muslims, and Quraish rapidly losing ground on the battlefield, made a quick retreat despite the polytheists' pleas to stay on. He ran off and plunged into the sea.

The ranks of Quraish began to give way and their numbers added nothing but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominious rout; and they fled in haste, casting away their armour, abandoned beasts of burden, camp and equipage.

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[1] Sahih Muslim, 2/93.

The great tyrant Abu Jahl, however, on seeing the adverse course of the battle, tried to stop the tidal wave of the Islamic victory by nerving the polytheists and encouraging them by all means available and adjuring them by Al-Lat and 'Uzza and all symbols of paganism to stand firm in place and retaliate against the Muslims, but to no avail. Their morale had already been drastically reduced to zero, and their lines broken down. He then began to realize the reality of his arrogance and haughtiness. None remained around him except a gang of doomed polytheists whose resistance was also quelled by an Islamic irresistible storm of true devotion-based valour and Islam-orientated pursuit of martyrdom. Abu Jahl was deserted and left by himself on his horse waiting for death at the hand of two courageous lads of the Helpers.

'Abdur-Rahman bin 'Awf related the following interesting story in this regard: I was in the thick of the battle when two youths, still seemingly inexperienced in the art of fighting, one on the right and the second on the left. One of them spoke in a secret voice asking me to show him Abu Jahl. I asked about his intention, to which he replied, that he had a strong desire to engage with him in a combat until either of them was killed. It was something incredible to me. I turned left and the other said something to the same effect and showed a similar desire. I acceded to their earnest pleas and pointed directly at their target. They both rushed swiftly towards the spot, and without a moment's hesitation struck him simultaneously with their swords and finished him off. They went back to the Messenger of Allâh صلى الله عليه وسلم, each claiming that he had killed Abu Jahl to the exclusion of the other. The Prophet صلى الله عليه وسلم asked if they had wiped the blood off their swords and they answered that they had not. He then examined both swords and assured them that they both had killed him. When the battle concluded, Abu Jahl's spoils were given to Mu'adh bin 'Amr bin Al-Jumuh, because the other Mu'awwadh bin Al-'Afrâ'<sup>[1]</sup> was later killed in the course of the same battle. At the termination of the battle, the Prophet صلى الله عليه وسلم wanted to look for this archenemy of Islam, Abu Jahl. 'Abdullah bin Mas'ud found him on the verge of death breathing his last. He stepped on his neck addressing him: "Have you seen how Allâh has disgraced you?" The enemy of Islam still defiantly answered: "I am not disgraced. I am no more than a

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[1] Sahih Al-Bukhari, 1/444, 2/568; Mishkat, 2/352.

man killed by his own people on the battlefield.” And then inquired “Who has won the battle?” Ibn Mas‘ud replied “Allâh and His Messenger.” Abu Jahl then said with a heart full of grudge “You have followed difficult ways, you shepherd!” Ibn Mas‘ud used to be a shepherd working for the Makkan aristocrats.

Ibn Mas‘ud then cut off his head and took it to the Messenger of Allâh صلى الله عليه وسلم who, on seeing it, began to entertain Allâh’s praise:

«اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ  
وَخَدَهُ»

“Allâh is Great, praise is to Allâh, Who has fulfilled His Promise, assisted His servant and defeated the confederates alone.”

He then set out to have a look at the corpse. There he said:

«هَذَا فِرْعَوْنُ هَذِهِ الْأُمَّةِ»

“This is the Pharaoh of this nation.”

### Some Significant Instances of Devotion:

1. The Prophet صلى الله عليه وسلم advised his companions to preserve the lives of Banu Hashim who had gone out to Badr with the polytheists unwillingly because they had feared the censure of their people. Among them, he named Al-‘Abbas bin ‘Abdul Muttalib and Abu Bukhtari bin Hisham. He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin ‘Utbah showed great surprise and commented saying: “We kill our fathers, children, brothers and members of our clan, and then come to spare Al-‘Abbas? By Allâh! If I see him I will surely strike him with my sword.” On hearing these words, the Messenger of Allâh صلى الله عليه وسلم, addressing ‘Umar bin Al-Khattab, said: “Is it fair that the face of the Messenger’s uncle be struck with sword?” ‘Umar got indignant and threatened to kill Abu Hudhaifah; the latter later said that extreme fear had taken firm grip of him and felt that nothing except martyrdom could expiate for his mistake. He was actually killed later on during Al-Yamamah events.

2. Abu Al-Bukhtari bin Hisham had already done his best to restrain his people, the Makkans, from committing any act of folly against the Prophet صلى الله عليه وسلم while the latter was still in Makkah. He also neither hurt nor was reported to have uttered anything repugnant with regard to the Prophet صلى الله عليه وسلم had as well been among the people who tried to invalidate the b...iance taken against Banu Hashim and Banu 'Abdul Muttalib.

Here, however, in the battle of Badr he insisted on fighting unless his compatriot was spared. Al-Mujdhir bin Ziyad Al-Balwi, with whom he was engaged in combat, replied that the other was not included in the Prophet صلى الله عليه وسلم's recommendation. The combat went on to end in Al-Bukhtari's death.

3. 'Abdur-Rahman bin 'Awf and Omaiya bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, 'Abdur-Rahman saw Omaiya and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet صلى الله عليه وسلم's caller for prayer, saw Omaiya and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omaiya. 'Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success. The Muslims gathered around and struck Omaiya's son with swords. At this point, 'Abdur-Rahman called upon his old friend to run for his life but he was put to swords from different people and lay down dead. 'Abdur-Rahman, completely helpless and resigned said: May Allâh have mercy on Bilal, for he deprived me of the spoils, and I have been stricken by the death of my two captives.

4. On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, 'Umar bin Al-Khattab did not spare the life of any polytheist even his uncle on the maternal side Al-'As bin Hisham bin Al-Mugheerah.

5. Abu Bakr shouted at his son 'Abdur-Rahman, still a polytheist and fighting with them, "Where is my wealth, you wicked boy?" The son answered that it was gone with the wind.

6. When the battle ended, the Muslims began to hold some polytheists in captivity. The Prophet صلى الله عليه وسلم looked into the face of Sa'd bin



Mu'adh, the Head of the Prophet صلى الله عليه وسلم's guards, and understood that he was hateful to taking the enemy elements as prisoners. Sa'd agreed to what the Prophet صلى الله عليه وسلم said and added that it was the first victory for the Muslims over the forces of polytheism, and he had more liking for slaying them than sparing their lives.

7. On the day of Badr, the sword of 'Ukashah bin Mihsan Al-Asdi broke down so the Prophet صلى الله عليه وسلم gave him a log of wood which he shook and it immediately turned into a long strong white sword. 'Ukashah went on using that same sword in most of the Islamic conquests until he died in the process of the apostasy wars.
8. When the war activities had been concluded, Mus'ab bin 'Umair Al-'Abdari saw his brother, still a polytheist, being handcuffed by a Ansari. Mus'ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. 'Abu 'Aziz, Mus'ab's brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.
9. When the Prophet صلى الله عليه وسلم ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin 'Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet صلى الله عليه وسلم noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but added that he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet صلى الله عليه وسلم whispered in his ears some comforting words.

The outcome of the battle was as aforementioned an ignominious rout for the polytheists and a manifest victory for the Muslims. Fourteen Muslims were killed, of whom six were from the Emigrants and eight from the Helpers. The polytheists sustained heavy casualties, seventy were killed and a like number taken prisoners. Many of the principal men of Makkah, and some of Muhammad صلى الله عليه وسلم's bitterest opponents, were among the slain. Chief of these was Abu Jahl.

On the third day, the Messenger of Allâh صلى الله عليه وسلم went out to look at the slain polytheists, and said:

«بِئْسَ الْعَشِيرَةُ كُنْتُمْ لِنَبِيِّكُمْ، كَذَّبْتُمُونِي وَصَدَقْتَنِي النَّاسُ، وَخَذَلْتُمُونِي  
وَنَصَرْتَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَأَوَانِي النَّاسُ»

“What an evil tribe you were as regards your Prophet, you belied me but the others have believed; you let me down while the others have supported me; you expelled me, whereas the others have sheltered me.”

He stood over the bodies of twenty-four leaders of Quraish who had been thrown into one of the wells, and started to call them by name and by the names of their fathers, saying: “Would it not have been much better for you if you had obeyed Allâh and His Messenger? Behold, we have found that our Lord’s promise do come true; did you (also) find that the promises of your Lord came true?” Thereupon, ‘Umar bin Al-Khattab said: “O Messenger of Allâh! Why you speak to bodies that have no souls in them?” The Prophet صلى الله عليه وسلم answered: “By Him in Whose hand is Muhammad صلى الله عليه وسلم’s soul! You do not hear better what I am saying than they do.”

### Reaction in Makkah:

The polytheists having received a large dose of disciplining and heavy defeat, fled away in great disorder in the vales and hillocks heading for Makkah, panicked and too ashamed to see their people.

Ibn Ishaq related that the first herald of bad tidings was Al-Haisaman bin ‘Abdullah Al-Khuza‘i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene. Abu Sufyan bin Al-Harith gave Abu Lahab a full account of the massacre and the disgraceful rout they sustained, with emphasis on the role that the angels played in bringing about their tragic end. Abu Lahab could not contain himself and gave vent to his feelings of resentment in beating, abusing and slapping Abu Rafi‘, a Muslim, but reticent on his conversion, for reiterating the role of the angels. Umm Al-Fadl, another Muslim woman, greatly exasperated by Abu Lahab’s thoughtless behaviour, struck him with a log and cracked his head. Seven days later, he died of an ominous ulcer and was left for three days unburied. His sons, however, for fear of shameful rumours, drove him to a pit and keeping their distance, hurled stones and dust at him.

The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning with humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

### **Madinah receives the News of Victory:**

Two heralds, 'Abdullah bin Rawahah and Zaid bin Harithah were despatched to Madinah, to convey the glad tidings of victory to the Muslims there.

The multi-ethnic and ideological structure of Madinah featured different respective reactions. Rumour-mongers amongst the Jews and hypocrites spread news to the effect that the Prophet صلى الله عليه وسلم had been killed, and tried to impress their false assumption on the fact that Zaid bin Harithah was riding Al-Qaswâ', the Prophet صلى الله عليه وسلم's she-camel. Having reached, the two messengers imparted to the Muslims the happy news of victory, and furnished accurate information about the course of events in order to establish the sense of reassurance deep in the hearts of the anxious, but now, joyous Muslims. They immediately started acclaiming Allâh's Name and entertaining His praise at the top of their voices. Their chiefs went out of the city to wait and receive the Prophet صلى الله عليه وسلم on the road leading to Badr.

Usamah bin Zaid related that they received the news of the manifest victory shortly after Ruqaiyah, the Prophet صلى الله عليه وسلم's daughter, and the wife of 'Uthman bin 'Affan had been committed to earth. She had been terminally ill and the Prophet صلى الله عليه وسلم had asked 'Uthman to stay in Madinah and look after her.

Before leaving the scene of the battle, dispute concerning the spoils of war arose among the Muslim warriors, as the rule relating to their distribution had not yet been legislated. When the difference grew wider, the Messenger of Allâh صلى الله عليه وسلم suspended any solution whereof until the Revelation was sent down.

'Ubadah bin As-Samit said: "We went out with the Messenger of Allâh صلى الله عليه وسلم and I witnessed Badr with him. The battle started and Allâh, the Exalted, defeated the enemy. Some of the Muslims sought and pursued the enemy, some were intent on collecting the spoils from the enemy camp, and

others were guarding the Messenger of Allâh صلى الله عليه وسلم and were on the alert for any emergency or surprise attack. When night came and the Muslims gathered together, those who had collected the booty said: "We collected it, so no one else has any right to it." Those who had pursued the enemy said: "You do not have more right to it than we do; we held the enemy at bay and then defeated them." As for the men who had been guarding the Prophet صلى الله عليه وسلم, they also made similar claims to the spoils.

At that very time, a Qur'anic verse was revealed saying:

﴿يَسْتَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

"They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: 'The spoils are for Allâh and the Messenger.' So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers." [8:1]

On their way back to Madinah, at a large sand hill, the Prophet صلى الله عليه وسلم divided the spoils equally among the fighters after he had taken *Al-Khums* (one-fifth). When they reached As-Safra', he ordered that two of the prisoners should be killed. They were An-Nadr bin Al-Harith and 'Uqbah bin Abi Muait, because they had persecuted the Muslims in Makkah, and harboured deep hatred towards Allâh and His Messenger صلى الله عليه وسلم. In a nutshell, they were criminals of war in modern terminology, and their execution was an awesome lesson to oppressors. 'Uqbah forgot his pride and cried out, "Who will look after my children O Messenger of Allâh?" The Prophet صلى الله عليه وسلم answered, "The fire (of Hell).<sup>[1]</sup>" Did 'Uqbah not remember the day when he had thrown the entrails of a sheep onto the head of the Prophet صلى الله عليه وسلم while he was prostrating himself in prayer, and Fatimah had come and washed it off him? He had also strangled the Prophet صلى الله عليه وسلم with his cloak if it had not been for Abu Bakr to intervene and release the Prophet صلى الله عليه وسلم. The heads of both criminals were struck off by 'Ali bin Abi Talib.

[1] Sunan Abu Da'ûd with 'Aun-ul-Ma'bood, 3/12.

At Ar-Rawhâ', a suburb of Madinah, the Muslim army was received by the joyous Madinese who had come to congratulate the Prophet صلى الله عليه وسلم on the manifest victory that Allâh had granted him. Usaid bin Hudair, acting as a mouthpiece of the other true believers, after entertaining Allâh's praise, he excused himself for not having joined them on grounds that the Prophet صلى الله عليه وسلم's intention was presumably, an errand aiming to intercept a caravan of camels only, he added that if it had occurred to him that it would be real war, he would have never tarried. The Prophet صلى الله عليه وسلم assured Usaid that he had believed him.

The Prophet صلى الله عليه وسلم now entered Madinah as a man to be counted for in a new dimension — the military field. In consequence, a large number of the people of Madinah embraced Islam, which added a lot to the strength, power and moral standing of the true religion.

The Prophet صلى الله عليه وسلم exhorted the Muslims to treat the prisoners so well to such an extent that the captors used to give the captives their bread (the more valued part of the meal) and keep the dates for themselves.

Prisoners of war constituted a problem awaiting resolution because it was a new phenomenon in the history of Islam. The Prophet صلى الله عليه وسلم consulted Abu Bakr and 'Umar bin Al-Khattab as to what he should do with the prisoners. Abu Bakr suggested that he should ransom them, explaining this by saying: "They are after all our relatives, and this money would give us strength against the disbelievers, moreover, Allâh could guide them to Islam." 'Umar advised killing them, saying, "They are the leaders of *Kufr* (disbelief)." The Prophet صلى الله عليه وسلم preferred Abu Bakr's suggestion to that of 'Umar's. The following day, 'Umar called on the Prophet صلى الله عليه وسلم and Abu Bakr to see them weeping. He showed extreme astonishment and inquired about the situation so that he might weep if it was worth weeping for, or else he would feign weeping.

The Prophet صلى الله عليه وسلم said that a Qur'ânic verse had been revealed rebuking them for taking ransom from the captives rather than slaying them:

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُتَخَبَّرَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٥ لَوْلَا كَتَبْنَا مِنَ اللَّهِ سَبْقَ لِمَسْكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴾

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.” [8:67,68]

The previous Divine ordainment went as follows:

﴿فَأَمَّا مَنْ بَعْدُ وَإِنَّمَا فِدَاءٌ﴾

“Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom.” [47:4]

Which included an area providing permission to take ransom, that is why no penalty was imposed. They were rebuked only for taking prisoners before subduing all the land of disbelief. Apart from this, the polytheists taken to Madinah were not only prisoners of war but rather archcriminals of war whom modern war penal law brings to justice to receive their due sentence of death or prison for life.

The ransom for the prisoners ranged between 4000 and 1000 Dirhams in accordance with the captive’s financial situation. Another form of ransom assumed an educational dimension; most of the Makkans, unlike the Madinese, were literate and so each prisoner who could not afford the ransom was entrusted with ten children to teach them the art of writing and reading. Once the child had been proficient enough, the instructor would be set free. Another clan of prisoners were released unransomed on grounds of being hard up. Zainab, the daughter of the Prophet صلى الله عليه وسلم, paid the ransom of her husband Abul-‘As with a necklace. The Muslims released her prisoner and returned the necklace in deference to the Prophet صلى الله عليه وسلم but on condition that Abul-‘As allow Zainab to migrate to Madinah, which he actually did.

In captivity, there was also an eloquent orator called Suhail bin ‘Amr. ‘Umar suggested that they pull out his front teeth to disable him from speaking, but the Prophet صلى الله عليه وسلم turned down his suggestion for fear

Quraish should retaliate in the same manner on one hand, and on the other for fear of Allâh's wrath on the Day of Resurrection.

Sa'd bin An-Nu'man, a lesser pilgrim detained in Makkah, was released in return for setting Abu Sufyan's son, a captive, free.

### **The Battle of Badr in its Qur'ânic Context:**

The Chapter of *Al-Anfal* (spoils of war) was revealed on the occasion of the battle of Badr, Ramadan 17th 2 A.H. It constituted a unique Divine commentary on this battle.

Allâh, the All-High, in the context of this Chapter draws on major issues relating to the whole process of Islamization. Allâh, here draws the attention of the Muslims to the still lingering moral shortcomings in their character. He wants them to build an integrated, purified society. He speaks about the invisible assistance he sent down to His obedient servants to enable them to accomplish their noble objectives. He wants the Muslims to rid themselves of any trait of haughtiness or arrogance that might sneak in. He wants them to turn to Him for help, obey Him and His Messenger صلى الله عليه وسلم.

After that He delineated the noble objectives for which the Messenger صلى الله عليه وسلم launched that bloody battle, and directed them to the merits and qualities that brought about the great victory.

The polytheists, hypocrites, the Jews and prisoners of war were also mentioned, being admonished to surrender to the Truth and adhere to it only.

The question of the spoils of war was resolved and the principles and basics relevant to this issue were clearly defined.

The laws and rules pertinent to war and peace were legalized and codified, especially at this advanced stage of the Islamic action. Allâh wanted the Muslims to follow war ethics dissimilar to those of pre-Islamic practices. The Muslims are deemed to outdo the others in ethics, values and fine ideals. He wants to impress on the world that Islam is not merely a theoretical code of life, it is rather mind cultivation-orientated practical principles. In this context, He established inter and intra-state relations.

The fast of Ramadan was established as an obligatory observance in the year 2 A.H., appended by the duty imposed upon Muslims of paying *Zakat* (alms tax, poor-due) in order to alleviate the burden of the needy Emigrants.

A wonderful and striking coincidence was the establishment of Shawwal 'Eid (the Festival of the Fast-Breaking) directly after the manifest victory of Badr. It was actually the finest spectacle ever witnessed of Muslims leaving their houses praying, acclaiming Allâh's Name and entertaining His praise at the top of their voices in recognition of His favour and grace, and last but not least, the support He rendered them and through which the forces of the Truth overpowered those of evil.

﴿وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَنْخَظَفَكُمْ النَّاسُ

فَأَوْلِيكُمْ وَأَيْدِيكُمْ بِضُرِّهِمْ، وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾

“And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful.” [8:26]



## The Military Activities between Badr and Uhud

The battle of Badr was the first armed encounter between the Muslims and Quraish. It was in fact a decisive battle that gained the Muslims a historic victory acknowledged by all the Arabs, and dealt a heavy blow to the religious and economic interests of the polytheists. There were also the Jews who also used to regard each Islamic victory as a heavy blow to their religioeconomic entity. Both parties were burning with rage and fury since the Muslims had achieved that great victory:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

“Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers, etc.).” [5:82]

Both resentful parties had their much more indignant suite in the form of hypocrites who faked Islam just to save their faces; at the head of whom came ‘Abdullah bin Ubai and his retinue. The desert bedouins living in tents pitched in the vicinity of Madinah, who depended on plundering and looting as a means of living, were totally indifferent to this axial question of belief and disbelief. Their worry derived from fear of losing their perverted avenues of subsistence in case a powerful nascent Muslim state should rise up and put an end to such ill-practices, hence the grudge they nursed against Islam and the Muslims, in general, and the person of Muhammad صلى الله عليه وسلم, in particular.

The whole cause of Faith was thus at stake with four furious parties laying ambushes against the new religion, each in its style: Pretension to Islam embedded with conspiracy plots and provocative deeds within Madinah, explicitly uncovered animosity pregnant with indignation and fire of rage on the part of the Jews, and there in Makkah open and persistent calls for vengeance coupled with open intentions to mobilize all potential resources available to silence the voice of Islam once and for all. This was later translated into military action, Uhud Invasion, which left a very bad impression on the good name and esteem that the Muslims were painstakingly working to merit and preserve.

The Muslims were always obliged to be on the lookout for any hostile movements, and it was imperative on them to launch pre-emptive strikes in all directions in order to enjoy a reasonable degree of security in this great instability-provoking ocean of unrest. The following is a list of military activities conducted in the post-Badr era:

### **Al-Kudr Invasion:**

The scouting body of Madinah reported that Banu Saleem of Ghatafan were engaged in mustering troops to invade the Muslims. The Prophet صلى الله عليه وسلم took the initiative himself and mounted a surprise attack on them in their own homeland at a watering place called Al-Kudr. Banu Saleem, on receiving the news, had fled before he arrived. He stayed there for three days, took their 500 camels as booty and distributed them to the fighters after he had set aside the usual one-fifth; each one gained two camels.

This invasion took place in Shawwal in the year 2 A.H., seven days after the event of Badr.<sup>[1]</sup>

### **An Attempt on the Life of the Prophet صلى الله عليه وسلم:**

The impact of defeat at Badr was so great that the Makkans began to burn with indignation and resentment over their horrible losses. To resolve this situation two polytheists volunteered to quench their thirst and muffle the source of that humiliation i.e. the Prophet صلى الله عليه وسلم.

‘Umair bin Wahab Al-Jumahi, a terrible polytheist, and an archenemy Safwan bin Omaiya sat together privately lamenting their loss and remembering their dead and captives. ‘Umair expressed a fervent desire to kill the Prophet صلى الله عليه وسلم and release his captured son in Madinah, if it was not for the yoke of debts he was under and the large family he had to support. Safwan, also had his good reasons to see the Prophet صلى الله عليه وسلم killed, so he offered to discharge ‘Umair’s debts and support his family if he went on with his plan.

‘Umair agreed and asked Safwan to be reticent on the whole scheme. He left for Madinah, having with him a sword to which he applied some kind of lethal poison. ‘Umar bin Al-Khattab saw him at the door of the Mosque and

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[1] Zâd Al-Ma‘ad, 2/90; Ibn Hisham, 2/43,44; Mukhtasar Seerat Ar-Rasool, p. 236.

understood that he had come with evil intentions. He immediately went into the Mosque and informed the Prophet صلى الله عليه وسلم. He was let in looped by the sling of his sword and in greeting he said "good morning", to which the Prophet صلى الله عليه وسلم replied that Allâh had been Gracious and taught them the greeting of the dwellers of the Paradise: "peace be upon you!" To a question raised by the Prophet صلى الله عليه وسلم about his object, 'Umair said that he had come to see that his captured son was well treated. As for the sword, which the Prophet صلى الله عليه وسلم asked him about, he cursed it and said that it gained them nothing. On exhorting him to tell his real goal, he remained obdurate and did not divulge the secret meeting with Safwan. Here the Prophet صلى الله عليه وسلم got impatient and he himself revealed to 'Umair his secret mission. 'Umair was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messengership of Muhammad صلى الله عليه وسلم. He then began to entertain Allâh's praise for having been guided to the 'Straight Path'. The Prophet صلى الله عليه وسلم was pleased and asked his Companions to teach 'Umair the principles of Islam, recite to him the Noble Qur'ân and release his son from captivity.

Safwan, meanwhile, was still entertaining false illusions as to the approaching redemption of honour, and burying the memory of Badr into oblivion. He was impatiently awaiting 'Umair's news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. 'Umair later came back to Makkah where he started to call people unto Islam and he did actually manage to convert a lot of Makkans into Islam.<sup>[1]</sup>

### **Invasion of Bani Qainuqa':**

We have already spoken about the treaty that the Prophet صلى الله عليه وسلم signed with the Jews. He was very careful to abide by it to the letter and the Muslims did not show the least violation of any of its provisions. The Jews, however, whose natural disposition is closely linked to treachery, betrayal and covenant-breaching, could not rid themselves of the tradition of theirs, and started a process of intrigues and troublemaking with the aim of producing schism in the growing solid Muslim ranks. Here is a relevant model of their behaviour: Shas bin Qais, an elderly Jew, a terrible

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[1] Ibn Hisham, 1/661-663.

disbeliever and a greatly envious man of the Muslims, passed by a group of Muhammad ﷺ's followers of Aws and Khazraj. He perceived a prevalent spirit of reconciliation and an atmosphere of rapport and amity enveloping the whole group; an unusual scene categorically in conflict with the animosity and hatred that characterized their pre-Islam behaviour. He, therefore, sent a youth of his to sit among them, remind them of Bu'ath war between them and recite some of their verses which they used to compose satirizing each other; all of this with the intention of sowing the seeds of discord and disagreement and undermining the new Islamically-orientated inter-tribal relations. The youth did in fact succeed and the two parties at no time recalled the old days and pre-Islam tribal fanaticism sprang to the front to bring about a state of war.

The Prophet ﷺ was reported of this account, and immediately, at the head of some Emigrants, set out to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide: "O, Muslims! Do you still advance pre-Islamic arguments after I have been sent to you (as a Messenger). Remember that it is not rightful for you to turn backward after Allâh has guided you to the Straight Path, delivered you from disbelief and created amity between you." The Muslims readily realized that it was a Satanic whim and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to the Messenger of Allâh ﷺ.<sup>[1]</sup>

Such were the practices of the Jews, trouble-making, dissension-sowing, falsehood-fabrication, faking belief in the day, and practising disbelief at night. In everyday life, they used to tighten the ropes of financial dealings on the Muslims. If they happened to owe a Muslim something, they would shirk their obligations on grounds that he had converted into a new religion and they would allege the basis of agreement was no longer valid. If it was the other way, they would never cease to harass him day and night to pay back the debt, all of which in a desperate attempt to demolish the great edifice of the new religion that was rapidly gaining ground and speedily towering up skyward.

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[1] Ibn Hisham, 1/555, 556.

## The Qainuqa' Jews breach the Covenant:

Seeing that Allâh sided with the believers and granted them a manifest victory and perceiving the Muslims' awesome presence in Madinah, the Jews could no longer contain themselves or conceal indignation. They started a series of provocative and harmful deeds publicly. The most wicked amongst them were the tribe of Banu Qainuqa', who lived in quarters within Madinah named after them. As for jobs, they took up goldsmithery, blacksmithing and crafts of making household instruments, that is why war weaponry was available in large quantities in their houses. They counted 700 warriors, and were the most daring amongst the Jewish community in Arabia, and now the first to breach the covenant of cooperation and non-aggression which they had already countersigned with the Prophet صلى الله عليه وسلم. Their behaviour grew too impolite and unbearable. They started a process of trouble-making, jeering at the Muslims, hurting those who frequented their bazaars, and even intimidating their women. Such things began to aggravate the general situation, so the Prophet صلى الله عليه وسلم gathered them in assemblage, admonished and called them to be rational, sensible and guided and cautioned against further transgression. Nevertheless they remained obdurate and paid no heed to his warning, and said: "Don't be deluded on account of defeating some Quraishites inexperienced in the art of war. If you were to engage us in fight, you will realize that we are genuine war experts."

In this regard, the Words of Allâh were revealed saying:

﴿ قُلْ لِلذَّيْبِ كَفْرًا سَتُغْلَبُونَ وَتُحْشَرُونَ ۖ إِنَّ جَهَنَّمَ وَيَسَّ الْإِهَادُ ۖ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِي الثَّقَانِ فِتْنَةً تُفْتَلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّكَ فِي ذَلِكَ لَرَسُولٌ لِّأُولِي الْأَبْصَارِ ﴾

“Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: ‘You will be defeated and gathered together to Hell, and worst indeed is that place to rest.’ There has already been a Sign for you (O Jews) in the two armies that met (in combat — i.e. the battle of Badr): One was fighting in the cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them

(the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.” [3:12,13]<sup>[1]</sup>

The answer of Banu Qainuqa’ amounted, as seen, to war declaration. The Prophet صلى الله عليه وسلم suppressed his anger and advised the Muslims to be patient and forbearing and wait for what time might reveal.

The Jews, went too far in their transgression, presumptuous behaviour and licentious practices. One day a Jewish goldsmith provoked a Muslim woman whose genitals become uncovered when he had tied the edge of the garment to her back. A Muslim man happened to be there and killed the man; the Jews retaliated by killing that Muslim. The man’s family called the Muslims for help and war started.<sup>[2]</sup>

On Saturday, Shawwal 15th, 2 A.H., the Prophet صلى الله عليه وسلم marched out with his soldiers, Hamzah bin ‘Abdul Muttalib, carrying the standard of the Muslims and laid siege to the Jews’ forts for 15 days. Allâh cast fear into their hearts, and they were obliged to defer to the Messenger صلى الله عليه وسلم’s judgement on their lives, wealth, women and children; their hands were tied behind their backs.

At this point, ‘Abdullah bin Ubai bin Salul started his hypocritical role and began to intercede for them persistently on grounds of former alliance between those Jews and His tribe Khazraj. Muhammad صلى الله عليه وسلم dealt with this man as being a Muslim -- He had faked conversion into Islam for only one month, by that time -- and so he granted him his request; for Islam accepts people at their face value. Banu Qainuqa’ handed over all materials, wealth and war equipage to the Prophet صلى الله عليه وسلم, who set aside one fifth and distributed the rest to his men. After that they were banished out of all Arabia to Azru’a in Syria where they stayed for a while and soon perished away.

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[1] Sunan Abu Da’ûd with ‘Aunul-Ma’bood, 3/115; Ibn Hisham, 1/552.

[2] Ibn Hisham, 2/47, 48.

### **As-Sawiq Invasion:**

Two-pronged hostile activities were being independently conducted against the Prophet ﷺ; plots and intrigues being hatched by Safwan bin Omayyah, the hypocrites and Jews on the one hand, going on and on parallel lines with military hostilities being prepared by Abu Sufyan aiming at saving the face of his people and impressing on the other Arabs that Quraish was still a military power to be counted for. In the aftermath of Badr, Abu Sufyan was burning for revenge and took a solemn vow he would never bathe off impurity unless he had avenged himself on Muhammad ﷺ and his followers. He set out at the head of 200 men towards Madinah but was not brave enough to attack it in broad daylight. He, instead resorted to acts of piracy that are performed in the dark. He infiltrated into the Prophet ﷺ's town and went to see an old ally Huyai bin Akhtab, who was too cowardly to let him in, so he left for Salam bin Mashkam, chief of Bani Nadeer, a tribe of Jews. The Jew entertained and gave him a full account of the situation therein. Late at night he despatched a group of his men to raid Al-'Uraid, a suburb of Madinah. There, the men felled and burnt the palm trees, killed two Muslims and then took swiftly to their heels.

On hearing the news, the Prophet ﷺ gathered his men and set out at their heels, but could not catch them. The Muslims brought back the provisions (*Sawiq*, a kind of barley porridge) which the polytheists had thrown aside in order to lighten their loads and hasten their escape; hence this campaign was called As-Sawiq Invasion. It took place in Dhul-Hijjah 2 A.H., two months after the event of Badr.<sup>[1]</sup>

### **Dhi Amr Invasion, Muharram, 3 A.H:**

The Prophet ﷺ's intelligence personnel reported that Banu Tha'labah and Banu Muhârib were mustering troops with the aim of raiding the outskirts of Madinah. The Prophet ﷺ at the head of 450 horsemen and footmen set out to handle this new situation. 'Uthman bin 'Affan was asked to dispose the affairs of the Muslims in Madinah. On their way, they captured a man who embraced Islam and acted as a guide for the army. When the enemies heard of the approach of the Muslims, they hurriedly dispersed in the mountains and disappeared. The Muslims encamped at a watering place called "Dhi Amr" for the whole of Safar 3

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[1] Zâd Al-Ma'ad, 2/90, 91; Ibn Hisham, 2/44, 45.

A.H. The Prophet صلى الله عليه وسلم aimed to impress upon the desert bedouins in the area, that the Muslims were then powerful enough to cast fear and awe into the hearts of their enemies.<sup>[1]</sup>

### **Ka'b bin Al-Ashraf, killed:**

Ka'b bin Al-Ashraf was the most resentful Jew at Islam and the Muslims, the keenest on inflicting harm on the Messenger of Allāh صلى الله عليه وسلم and the most zealous advocate of waging war against him. He belonged to Tai' tribe but his mother to Banu Nadeer. He was a wealthy man known for his handsomeness, and a poet living in luxury in his fort south east of Madinah at the rear of Banu Nadeer's habitations.

On hearing the news of Badr, he got terribly exasperated and swore that he would prefer death to life if the news was true. When this was confirmed he wrote poems satirizing Muhammad صلى الله عليه وسلم, eulogizing Quraish and enticing them against the Prophet صلى الله عليه وسلم. He then rode to Makkah where he started to trigger the fire of war, and kindle rancour against the Muslims in Madinah. When Abu Sufyan asked him which religion he was more inclined to, the religion of the Makkans or that of Muhammad صلى الله عليه وسلم and his companions, he replied that the pagans were better guided. With respect to this situation, Allāh revealed His Words:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَلْفُحُونَ

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَذَا هُوَ أَهْدَىٰ مِنَ الَّذِيْنَ ءَامَنُوا سَبِيلًا ﴿

“Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Taghūt*, and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).” [4:51]

He then returned to Madinah to start a fresh campaign of slanderous propaganda that took the form of obscene songs and amatory sonnets with a view to defaming the Muslim women.

At this stage, the situation became unbearable and could no longer be put up with. The Prophet صلى الله عليه وسلم gathered his men and said: “Who will kill Ka'b bin Al-Ashraf? He had maligned Allāh, and His Messenger.” Thereupon, Muhammad bin Maslamah, 'Abbad bin Bishr, Al-Harith bin

[1] Zād Al-Ma'ad, 2/91; Ibn Hisham, 2/46.



Aws, Abu 'Abs bin Hibr and Salkan bin Salamah, Ka'b's foster brother, volunteered to do the job.

Muhammad bin Maslamah said: "O Messenger of Allâh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to talk (to him in the way I deem fit)." He said: "Talk (as you like)." So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: "This man (i.e. the Prophet صلى الله عليه وسلم) has made up his mind to collect charity (from us) and this has put us to a great hardship." When he heard this, Ka'b said: "By Allâh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two *wasq* (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka'b agreed. Salkan bin Salamah, Abu Na'ilah, at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi' Al-Awwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet صلى الله عليه وسلم and set out in the Name of Allâh to implement the carefully drawn plan. The Prophet صلى الله عليه وسلم stayed back praying for them and supplicating Allâh to render them success. The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call." Abu Na'ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job." So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said: "Allow me to smell (the scent on your head)". He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so(once again)." He then held his head fast

and said to his companions: "Do your job." And they killed him. The group of men came back after fulfilling their mission. One of them Al-Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee' Al-Gharqad, they shouted, "Allâh is Great". The Prophet صلى الله عليه وسلم heard them and realized that they had killed the enemy of Allâh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours O Messenger of Allâh." They handed the head of the tyrant over to him. He entertained Allâh's praise for their success. He then applied his saliva to Al-Harith's wound and it healed on the spot.<sup>[1]</sup>

When the Jews learned about the death of their tyrant, Ka'b bin Al-Ashraf, - they were scared and even their stonelike hearts were in the grip of inexpressible panic. They realized that the Messenger of Allâh صلى الله عليه وسلم would thenceforth never hesitate to use force when good words and admonition failed. They remained silent and resigned, and faked adherence to covenants.

Now the Prophet صلى الله عليه وسلم was free to collect his thoughts and give himself up to resolving foreign affairs, and facing dangers that could be carried with hostile wind blowing again from Makkah.

### **The Invasion of Buhran:**

In Rabi' Ath-Thani, the year 3 A.H. the Prophet صلى الله عليه وسلم led a campaign comprising 300 warriors to Buhran in the area of Al-Furu'. He stayed there till Jumada Al-Ula, 3 A.H. No fighting took place in the process of this patrolling invasion.<sup>[2]</sup>

### **Zaid bin Harithah leads a Campaign on the Trade Routes of Quraish:**

This was the most successful campaign prior to Uhud Battle. It took place in Jumada Ath-Thaniyah, the year 3 A.H.

Summer approached and it was high time for the Makkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a mercantile economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to

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[1] Ibn Hisham, 1/51-57; Sahih Al-Bukhâri, 1/341, 425, 2/577.

Zâd Al-Ma'ad 2/91; and Sunan Abû Da'ûd with 'Aun-ul-Ma'bood, 2/42, 43.

[2] Ibn Hisham, 2/50, 51; Zâd Al-Ma'ad, 2/91.

what route they would have to follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists.

They held a meeting to discuss the chances of escaping the economic blockade and decided to go along a trade route across Najd to Iraq. Furat bin Haiyan was appointed as a guide for the caravan. Safwan bin Omaiyah led the caravan along the new route. News of the meeting leaked out through Na'im bin Mas'ud Al-Ashja'i under the effect of wine, and it flew fast to Madinah by Sulit bin An-Nu'man. The Prophet صلى الله عليه وسلم immediately mustered 100 horsemen under the leadership of Zaid bin Harithah Al-Kalbi and despatched them to intercept and capture the caravan. They caught up with the camels at a place called Al-Qardah. They took the polytheists by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. The caravan was carrying silver and wares whose value amounted to 100 thousand dirhams. The booty was distributed among the Muslim warriors after one-fifth had been set aside for the Prophet صلى الله عليه وسلم. Furat bin Haiyan embraced Islam out of his own sweet free will.<sup>[1]</sup>

As a result of this episode, the Muslims foiled Quraish's plans to find a new trade route. The economic siege laid to Makkah was thus consolidated and had a great impact on the mercantile economy of Makkah. The Makkans were terribly anxious and worried about their prospects of life now at stake with no hope whatsoever for any possible rehabilitation of commercial life or redemption of former prestige at the socio-political level except through two avenues categorically contrasting: Relinquishing all symbols of arrogance and all attitudes of haughtiness through reconciliation with the new status quo, and peaceableness with the Muslims; or launching a decisive overwhelming war with the aim of crushing down the military forces of Madinah. It was apparent through the process of events that Quraish had opted for the second alternative. Loud cries were being heard everywhere in Makkah demanding immediate vengeance and quick retaliatory action. These movements on all levels constituted the direct preliminaries to the battle of Uhud.

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[1] Ibn Hisham, 1/50,51; Fiqh As-Seerah, p. 190; Rahmat-ul-lil'alameen, 2/219.

## The Battle of Uhud

The defeat at Badr was an ignominy which the Quraishites pride could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. The Makkans even forbade lamenting over their murdered people, or ransoming their captives at Badr Battle lest the Muslims should realize the grave degree of sadness and feeling of tragedy they were experiencing.

In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their blemished prestige and wounded pride. The most enthusiastic polytheists desiring to go into a new battle were 'Ikrimah bin Abi Jahl, Safwan bin Omaiyah, Abu Sufyan bin Harb, and 'Abdullah bin Abi Rabi'a. They were determined to crush the commonwealth of Islam once and for all. Emissaries were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of two well-known tribes Kinana and Tihamah besides some desert bedouins *Ahabish*. It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand Dinars, should be devoted for providing equipment to the army. The Noble Qur'an has alluded to this decision of theirs in the following words:

﴿ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُفَوِّضُهَا اللَّهُ تَكْوِينًا  
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ﴾

“Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome.” [8:36]

They also devised other ways of recruitment including hiring poets to entice the tribes into fighting the Muslims. Safwan bin Omaiyah allured Abu 'Azza, the poet to work in this context in return for riches after the war or supporting his daughters if killed. Incidentally, this poet was prisoner of war (in the context of the Badr events) in the hands of the Muslims and the Prophet صلى الله عليه وسلم was gracious enough to release him unransomed provided he would not engage in fight against him.

Abu Sufyan nursed the most grudge against Muslims because he had lost most of his supplies in As-Sawiq invasion, let alone the heavy economic losses that Quraish had sustained in the aftermath of the events that featured the platoon of Zaid bin Harithah.

In the light of these successive failures, Quraish precipitated and accelerated their preparations for a decisive battle with the Muslims. At the turn of the year everything was ready for the move. The Makkans also decided to take their women along with them for they might arouse them to fight manfully. Thus a contingent of three thousand pitched warriors, of whom seven hundred were mailed soldiers and two hundred well-mounted<sup>[1]</sup> cavalry with three thousand camels and fifteen women marched towards Madinah. The general leader was Abu Sufyan bin Harb, the cavalry under the leadership of Khalid bin Al-Waleed assisted by 'Ikrimah bin Abi Jahl, and Bani 'Abd Ad-Dar were entrusted with the flag.

Old deep-seated feelings of hatred, with heart-based grudge enveloped the whole process foreshadowing bitter, bloody revenge-instigated fighting between the two parties.

Meanwhile Al-'Abbas bin 'Abdul Muttalib, was closely watching the military movements and preparations for war, and these were all included in an urgent message sent by him to Prophet صلى الله عليه وسلم who received it while he was in Qubâ' Mosque. Ubai bin Ka'b read the letter to the Prophet صلى الله عليه وسلم, who asked him to be reticent with respect to its serious contents. He hurried back to Madinah, convened a meeting with the Helpers and Emigrants and conducted with them serious consultations as regards the measures to be taken.

The whole of Madinah was put on the alert and all men were heavily armed even during prayer in anticipation of any emergency. A group of Helpers volunteered to guard the Prophet صلى الله عليه وسلم and kept watchful eye all night at his door, amongst whom there were Sa'd bin Mu'adh, Usaid bin Hudair and Sa'd bin 'Ubadah. Lest they should be taken by surprise, armed groups of the Madinese began to police the entrances and roads leading to the city. To reconnoitre the movements of the polytheists, Muslim platoons began to patrol the routes for any probable enemy raids.

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[1] Zâd Al-Ma'ad, 2/92; Fath Al-Bari, 7/346.

The Makkan army, on the other hand, continued the march along the usual western road. On reaching Al-Abwâ', Hind bint 'Utbah, Abu Sufyan's wife, suggested that they dig up the grave of the Prophet صلى الله عليه وسلم's mother, but the leaders of the army refused to do so for fear of the consequent results. The army then followed Wadi Al-'Aqeeq and turned right to encamp themselves at a place called 'Ainain near Uhud Mountain. That was on Friday, 6th Shawwal, 3 A.H.

### **A Consultation Assembly for a Defence Plan:**

The scouting party of Madinah conveyed the news of the Makkan army step by step. Then the Messenger of Allâh صلى الله عليه وسلم held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said: "By Allâh, I have dreamt of — I implore Allâh to be a dream of bounty — cows slaughtered and that there was a groove at the pointed top of my sword, and that I had inserted my hand into an immune armour."

The interpretation of 'the cows' was that some of his men were killed, and 'the groove at the pointed top of his sword' was that a member of his House would be hurt. As for 'the armour' it was Madinah. Then he offered a suggestion that his Companions should not go out of Madinah and that they should encamp themselves within the city. He was of the opinion that the enemies should be left in the open to exhaust themselves and thus the Muslims would not risk a battle. But if they thought of attacking Madinah, Muslim men would be ready to fight them at the mouths of lanes; whereas Muslim-women would help from over the house roofs." 'Abdullah bin Ubai bin Salul — the head of the hypocrites; who attended the meeting as a chief of Al-Khazraj — supported the Prophet صلى الله عليه وسلم's plan.

As a matter of fact his agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight. On the contrary he secretly aimed at being far away from fight. However it was Allâh's Will that he should be disclosed and disgraced in public — for the first time. It was His Will that the curtain which concealed their disbelief behind should be uncovered and pulled down. Allâh's Will enabled the Muslims to recognize the reality of those snakes that were creeping within their garments and inside the sleeves of their clothes. Thanks to Allâh they recognized them in one of the most critical times of their lives.

Some of the best honourable Companions, who had missed *Al-Jihâd* in Badr invasion, suggested that the Prophet صلى الله عليه وسلم should go out of Madinah and urged him to accept their point of view. One of them said: "O, Messenger of Allâh صلى الله عليه وسلم, for long time we have been looking forward to this day; and we have implored Allâh to make such a day draw near. Thanks to Allâh it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them." Hamza bin Abdul Muttalib the paternal uncle of the Prophet صلى الله عليه وسلم, who had already covered the ornaments of his sword with idolaters' blood in Badr Battle, was ahead of those enthusiasts who urged him to go out and meet the disbelievers. He said to the Prophet صلى الله عليه وسلم: "By Allâh, Who has sent the Book down unto you, I will not taste food till I fight them with my sword outside Madinah."<sup>[1]</sup>

After weighing carefully the pros and cons of the issue, it was decided that the enemy should be resisted outside the city at Uhud.

### **Dividing the Islamic Army into Phalanxes and Departure to the Battle-field:**

Ascending the pulpit at the Friday congregational prayer, the Prophet صلى الله عليه وسلم urged the people in his sermon to fight courageously. "If you remain steadfast," he said "you will be helped by the Power of the All-Mighty." Then he commanded his men to make ready for the battle. Most of them rejoiced greatly.

He led the afternoon prayer with crowds of people. Then he entered his house accompanied by his two friends Abu Bakr and 'Umar. They helped him dress and wear his headcloth. He armed himself and wore two armours one over the other. He wore his sword and went out to meet people.

People were waiting for him impatiently. Sa'd bin Mu'adh and Usaid bin Hudair blamed people for pressing on the Prophet صلى الله عليه وسلم. They said: "You have forced the Messenger of Allâh صلى الله عليه وسلم to fight the enemy outside Madinah." Therefore they were determined to leave the whole matter to the Prophet صلى الله عليه وسلم, and blamed themselves for what they had already done. When the Prophet صلى الله عليه وسلم came out, they said: "O

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[1] *As-Seerah Al-Halabiyah*, 2/14.

Messenger of Allâh, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Madinah we will stay with you. Upon this the Messenger of Allâh صلى الله عليه وسلم remarked: "It does not become a Prophet that once he had put on armour, he should take it off, until Allâh has decided between him and the enemy."<sup>[1]</sup>

The Prophet صلى الله عليه وسلم divided his army into three battalions:

1. Al-Muhajireen battalion, under the command of Mus'ab bin 'Umair Al-'Abdari.
2. Al-Ansari-Aws battalion was commanded by Usaid bin Hudair.
3. Al-Ansari-Khazraj battalion with Al-Hubab bin Al-Mundhir to lead it.

The army consisted of a thousand fighters; a hundred of them armoured; another fifty horsemen.<sup>[2]</sup> He appointed Ibn Umm Maktum to lead the people in prayer in Madinah. Departure was announced and the army moved northwards with the two Sa'ads, who were armoured, running in front of the army.

Upon passing along Al-Wada' mountain trail he saw a well-armed battalion, which were detached from the main body of the army. The Prophet صلى الله عليه وسلم inquired who they were and he was told that they were Jews and were allies of Al-Khazraj. They told him that they wanted to contribute to the fight against the idolaters. "Have they embraced Islam?" The Prophet صلى الله عليه وسلم asked. "No," they said. So he refused admitting them and said that he would not seek the assistance of disbelievers against the idolaters.

### **Parading the Army:**

As soon as he reached a location called Ash-Shaikhan, he paraded his army. He dismissed those whom he considered to be disabled or too young to stand the fight. Among them were 'Abdullah bin 'Umar bin Al-Khattab. Usama bin Zaid; Usaid bin Zaheer, Zaid bin Thabit, Zaid bin Arqam. 'Araba bin Aws, 'Amr bin Hazm, Abu Sa'eed Al-Khudri, Zaid bin Haritha

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[1] Quoted by Ahmad, Nasâ'i, Hakim and Ibn Ishaq.

[2] Al-Huda, 2, 92.



Al-Ansari, Sa'd bin Habba and Al-Barâ' bin 'Azib, Sahih Al-Bukhari pointed out that he had shared in the fight that day.

The Messenger of Allâh صلى الله عليه وسلم allowed both Rafi' bin Khadaij and Samura bin Jundub to join the army — though they were too young. The former proved to be skillful at shooting arrows; the latter wrestled the former and beat him. The admission of Rafi' made Samura say: "I am stronger than him, I can overcome him." When the Prophet صلى الله عليه وسلم heard this saying he ordered them to wrestle. They did. Samura won so he was also admitted.

### **Passing the Night between Uhud and Madinah:**

As night fell upon them there, they performed both the sunset and the evening prayers and spent the night there as well. Fifty people were chosen to guard the camp and go round it. Muhammad bin Maslama Al-Ansari, the hero of the brigade of Ka'b bin Al-Ashraf, was in charge of the guards. Whereas Dhakwan bin 'Abd Qais undertook the responsibility of guarding the Prophet صلى الله عليه وسلم, in particular.

### **The Rebellion of 'Abdullah bin Ubai and his Followers:**

At the end of the night and just before it was daybreak, the Prophet صلى الله عليه وسلم moved and when he got to Ash-Shawt he observed the dawn prayer. There he was close enough to the enemy that they could see one another. It was there that 'Abdullah bin Ubai — the hypocrite — rebelled against the Muslims. One-third of the army withdrew with him — that is to say three hundred fighters. He said, "We do not know why we shall kill ourselves." He claimed that his withdrawal was no more than showing protest against the Messenger of Allâh صلى الله عليه وسلم who had already refused his opinion and accepted that of the others.

Undoubtedly that was not the real cause of his detachment. If it had been the refusal of his opinion — as the hypocrite claimed — there would have no sense whatsoever for his joining the Prophetic army. If it had been so, he would have refused to go out with the army from the very beginning of the march. As a matter of fact the real purpose of this rebellion, withdrawal and detachment — at this delicate and awkward position and time — was to produce bewilderment, confusion of mind, and disorder in the Muslims army who were within the sight and hear range of the enemy who were also

looking forward to seeing more and more dissension on the side of the Muslims, like themselves. They also aimed at breaking the high morale of the believers. That would accelerate — in their opinion — the breakdown and consequently the death of Muhammad, his faithful Companions and Islam as a whole. The way would then be clear for the reclaim of presidency, which that hypocrite had lost on the advent of Islam into Madinah.

Short of Allâh's Care, the hypocrite's plot would have been successful. Banu Haritha of Al-Aws and Banu Salama of Al-Khazraj were partially impressed by the hypocrite's behaviour. Both of them were overwhelmed by confusion and they had almost started to withdraw, but Allâh's Care saved them from that disgrace. About their incident Allâh says:

﴿ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

“When two parties from among you were about to lose their heart, but Allâh was their *Wali* (Supporter and Protector). And in Allâh should the believers put their trust.” [3:122]

‘Abdullah bin Haram — the father of Jabir bin ‘Abdullah — attempted to stop their withdrawal. He reminded the hypocrites of their duty at this delicate and awkward condition, but in vain. He followed them, reproached them and urged them to go back saying: “Come and fight in the way of Allâh or at least be defenders.” They said: “If we had known that you would really fight we would have not gone back.” Having despaired of them, he addressed them saying: “May Allâh cast you away, you enemies of Allâh. Allâh will certainly suffice His Prophet.” Allâh says about those hypocrites:

﴿ وَلَيَعْلَمَنَّ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَيُتْلَوْا فِي سَبِيلِ اللَّهِ أَوْ آدَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمِيذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴾

“And that He might test the hypocrites, it was said to them: ‘Come, fight in the way of Allâh or (at least) defend yourselves.’ They said: ‘Had we known that fighting will take place, we would certainly have followed you.’ They were that day, nearer to disbelief than to Faith, saying with their mouths what was not

in their hearts. And Allâh has full knowledge of what they conceal.” [3:167]

### **The Remainder of the Islamic Army are on the Move to Uhud:**

With the remainder of fighters, the Messenger of Allâh صلى الله عليه وسلم moved towards the enemy. After the rebellion and withdrawal of the hypocrites, the number of soldiers was reduced to seven hundred only.

The camp of idolaters was situated in such a place that the many roads leading to Uhud were almost blocked by them. So the Messenger of Allâh صلى الله عليه وسلم said to his men: “Which man of you can lead us to where the people (i.e. the idolaters) are, along a short track that does not pass by them?” Abu Khaithama said: “O Messenger of Allâh صلى الله عليه وسلم, I am the man you need.” Then he chose a short track that led to Uhud passing by Harrah Bani Harithah and their farms, leaving the idolaters’ army westwards.

On their way they passed by *Ha'it* (i.e. the field) of Marba' bin Qaizi, who was a blind hypocrite. When Marba' felt and realized that they were the Prophetic army, he started throwing earth at their faces, so they rushed to kill him, but the Prophet صلى الله عليه وسلم said:

﴿لَا تَقْتُلُوهُ فَهَذَا أَعْمَى الْقَلْبِ أَعْمَى الْبَصَرِ﴾

“Do not kill him. He is blind in heart and eyes.”

The Messenger of Allâh صلى الله عليه وسلم went along till climbed down the hillock of Uhud at the slope of the valley. He camped there with his army facing Madinah while their backs were to the hills of Uhud mountain. So the army of the enemy stood a barrier between the Muslims and Madinah.

### **The Defence Plan:**

The Messenger of Allâh صلى الله عليه وسلم mobilized his army. He arranged them into two rows to prepare them for fight. He selected fifty skillful archers that formed a squad and made them under the command of 'Abdullah bin Jubair bin An-Nu'man Al-Ansari Al-Awsi Al-Badri. He issued his orders to them to stay where they were — on a mountain(side) at the south bank of Qanat Al-Wadi (i.e. a canal of the valley), south east of

Muslims camp at about one hundred and fifty metres from the Islamic army. Later on this mountain was called the Mountain of Archers.

The Messenger of Allâh صلى الله عليه وسلم clarified the mission of this squad in words he directed to them. He said to their leader: "Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side."<sup>[1]</sup>

He added:

«أَحْمَلُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَاتَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ  
غَنَمْنَا فَلَاتَشْرِكُونَا»

"Defend our backs! If you see us slain. Do not come to assist us; and if you see gaining grounds, do not share us."<sup>[2]</sup>

In a version by Al-Bukhâri the Prophet صلى الله عليه وسلم said:

«إِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ فَلَاتَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ،  
وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَوَطَّأْنَاهُمْ، فَلَاتَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ»

"If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you."<sup>[3]</sup>

With the assignment of this squad and locating it on the mountainside and the issuance of those strict military orders, the Messenger of Allâh صلى الله عليه وسلم blocked the only groove that might lead the idolaters stealthily to the rear of Muslim ranks and might even enable them to encircle them in an encompassment procedure.

The assignments of posts and responsibilities for the rest of the army were performed by the Prophet صلى الله عليه وسلم as follows: On the right wing, he appointed Al-Mundhir bin 'Amr. On the left he appointed Az-Zubair bin Al-'Awwam, and made Al-Miqdad bin Al-Aswad his assistant and

[1] Ibn Hisham, 2/65,66.

[2] Fath Al-Bari, 7/350.

[3] Sahih Al-Bukhari, the Book of Jihad, 1/426.

supporter. Az-Zubair's function was to standfast in the face of Khalid bin Al-Waleed's horsemen. The Messenger of Allâh صلى الله عليه وسلم selected the top and the most courageous group to be in the vanguard of the army. They were notable for their readiness, alertness and bravery and estimated to be equal to thousands of men.

It was a wise and carefully-laid plan which revealed the genius of military leadership that the Prophet صلى الله عليه وسلم possessed. No other leader could have drawn a more accurate or wise plan. Although he approached the site later than the enemy, he managed to occupy better positions. He made the rocky mountainside to function as shield for the army's rear and right flank. He was able, by blocking the only vulnerable gap on the side, to provide additional maximum protection for the rear as well as the left wing. For fear of possible defeat, and to deter the Muslims from fleeing, in which case they would fall easy prisoners in the hands of the enemy, he chose a high place for encampment. Moreover a strategic site of this sort would surely inflict heavy losses on the polytheists if they thought of approaching or occupying his positions. In a further step, he reduced the enemy to a narrow scope of choice when they were cornered for encampment in geographically low positions that would avail them nothing of the benefits of any possible victory; at the same time they would not be able to escape the pursuit of the Muslims in case victory sided with the latter. To make up for the quantitative shortage in fighting personnel, he chose a picked body of fighters to stand at the front.

The army of the Prophet صلى الله عليه وسلم was thus fully mobilized on Shawwal 7th, 3 A.H.

### **The Messenger of Allâh صلى الله عليه وسلم implants the Spirit of Bravery among his Armed Forces:**

The Messenger of Allâh صلى الله عليه وسلم forbade the Muslims to start the fight without having an order from him. He, then, wore two armours — a front armour and a back one. He urged his Companions to fight and spurred them to show stamina and steadfastness at fight. He started to implant the spirit of boldness and bravery in them. To wage and inflame his Companions and in order to standfast in the fight, he took a sharp sword, held it in his hand and called out unto his Companions and said: "Who is ready to take this sword and give it its proper due?" Many a man set out to take it. Some of them

were 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and 'Umar bin Al-Khattab. But it was granted to none. Abu Dujana Sammak bin Kharsha inquired: "O Messenger of Allâh, what is its price?" The Prophet صلى الله عليه وسلم said: "It is to strike the enemy's faces with it till it was bent." So Abu Dujana said: "O Messenger of Allâh I will take it for that price." and he was given the sword.

Abu Dujana was a man of courage who used to swagger at war. He had a red band which he wore round his head. Whenever he was head-banded everybody knew that he was determined to fight to death. Therefore as soon as Abu Dujana took the Prophet صلى الله عليه وسلم's sword, he banded his head and started strutting amongst the fighters.

Watching him doing that, the Messenger of Allâh صلى الله عليه وسلم said: "This is a sort of walking that Allâh detests except in such a situation."

### **Recruitment of the Makkan Army:**

The idolaters applied the rows system in the mobilization of their army. The general leadership of the army was entrusted to Abu Sufyan Sakhr bin Harb, who would be in the centre-position of the army. Khalid bin Al-Waleed was on the right wing; whereas 'Ikrima, the son of Abu Jahl was on the left. Safwan bin Omaiya was in charge of infantry men. The archers were under the command of 'Abdullah bin Abi Rabi'a.

As for the standard, a squad of Bani 'Abd Ad-Dar were in charge to bear it. Thus was the distribution of the posts of the army ever since 'Abd Munaf had already assigned them. This assignment had been inherited from Qusai bin Kilab — as we have previously alluded to in an early phase of this book. No one had the right to compete them with it. It was consistent with their traditions that they had inherited from their ancestors.

Abu Sufyan, the general leader, reminded his men — the standard bearers — of what had happened to Quraish on Badr Day (i.e. battle) when their standard bearer, An-Nadr bin Al-Harith, was captured. In an attempt to wage their anger and enmity to the Muslims he said: "O Bani 'Abd Ad-Dar! You have been assigned bearers of our standard and you know that the standard is the first thing that the enemy attacks. Should it fall, we fall down too. Therefore, I say either you guarantee its safety or leave it for us, and we will certainly suffice you that task."

Abu Sufyan's attempt seemed to be fruitful. For his speech made Bani 'Abd Ad-Dar so extremely angry that they threatened him and almost attacked him for that. Addressing him, they said: "You want us to deliver you the custodianship of the standard? Tomorrow when we fight them, you will witness our deeds." As a matter of fact, they fought bravely and stoodfast in defence of the standard till they were all killed.

### Political Manoeuvres of Quraish:

A little time before the break out of the battle, Quraish made some endeavours to sow the seeds of discord and dispute among the Muslims. First, Abu Sufyan sent to the Helpers a message saying: "Leave us alone to fight our cousins and do not interfere. If you stand aside, we will not fight you; for fighting you is not a target of ours." But that attempt proved to be fruitless. What could such a wicked scheme do to those whose Faith was as solid and firm as mountains?! The Helpers reply was undoubtedly disappointing and contrary to Abu Sufyan's expectations.

The zero-hour was due. The two parties drew nearer. Undespaired by the first failure, Quraish made another attempt, for the same purport but now with the assistance of a traitor called Abu 'Amir Al-Fasiq, whose name was 'Abd 'Amr bin Saifi. He was called a monk, but the Messenger of Allâh صلى الله عليه وسلم nicknamed him *Al-Fâsiq* (i.e. perverted transgressor; dissolute). As he was the head of Aws in *Al-Jahiliya*, he could not tolerate Islam when it came. He announced his enmity to the Messenger of Allâh صلى الله عليه وسلم in public. He left Madinah for the Quraishites in Makkah to rally them against the Messenger of Allâh صلى الله عليه وسلم and to urge them to start the fight against him. He claimed that he was obeyed and esteemed by his people and that as soon as they saw him come they would join him immediately.

So he was the first one among the mob and slaves of Quraish to show resistance. He called out unto his people, recognized them and said: "O kinfolk of Aws! I am Abu 'Amir." Their reply was "No eyes of anybody shall be consoled by viewing you, O *Fâsiq*." Hearing them say so, he said: "My people must have been afflicted by an evil after my departure." Therefore when the fight broke out, he fought them fiercely and pelted his people with stones, as well.

That was how the second attempt of Quraish to sow the seeds of discord among people of Faith. This, however, revealed the great terror of the Quraishites cast in their hearts in spite of their supremacy in number and equipment.

### **The effort of Quraishite Women at waging the Zeal of Men:**

Quraishi-women participated in the battle led by the wife of Abu Sufyan, Hind bint 'Utbah. They wandered among the rows of the idolaters, tapped on tambourines, encouraged men to fight, inflamed the emotions of heroes, lancers, swordsmen and brave fighters. At one time they addressed the standard-bearers:

“O Bani ‘Abd Ad-Dar!  
O home defenders,  
Strike with your sharp swords ...”

And at another time they would wage people's zeal by singing:

“If you fight (bravely), we will embrace  
and unfold mats to welcome you.  
But if you flee from the battlefield, we leave you,  
Desert you and no more love you.”

### **The Combat**

The two parties approached and grew very close to each another. The phases of fight started. The first combatant was the standard-bearer, Talha bin Abi Talha Al-'Abdari, who was the most distinguished idolater. He was one of the bravest men of Quraish fighters. Muslims nicknamed him 'the ram of the battalion.' He came forth riding a camel and challenged the Muslims to a single combat. People refrained from fighting him due to his bravery; but Az-Zubair bin Al-'Awwam advanced for the fight. He did not give the 'Ram' any chance to fight but fell on him like a lion on his camel's back, pulled him down to the ground and slaughtered him with his sword.

The Messenger of Allāh صلى الله عليه وسلم who was watching that wonderful incident exclaimed: *Allāhu Akbar* that is 'Allāh is the Greatest' and the Muslims exclaimed *Allāhu Akbar* too. He praised Az-Zubair when he said:

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرِ»



“Every Prophet has a disciple and Az-Zubair is a disciple of mine.”<sup>[1]</sup>

Soon the general engagement ensued and the fight of the two parties grew fierce everywhere on the battlefield. The strain of the fight was centred round the carriers of the standard. After the death of their leader Talha bin Abi Talha, Banu ‘Abd Ad-Dar alternated the mission successively. Talha’s brother, ‘Uthman, ran forward and seized the standard which lay by the lifeless body of his brother, chanting: “The standard-bearer has the right to dye its shaft in blood, till it be beaten in his hand.” Hamzah bin ‘Abdul Muttalib attacked and dealt him a blow that cut his arm and shoulder and went down to his navel to uncover his lung.

The standard was raised up again by Abu Sa’d bin Abi Talha; but Sa’d bin Abi Waqqas shot him with a deadly arrow that hit him at his throat and made his tongue hang out breathing his last.

In another version it was narrated that Abu Sa’d lifted the standard up and challenged the Muslims to fight him. ‘Ali bin Abi Talib went forth. They exchanged two blows. Then ‘Ali gave him a terminal blow that finished him off.

Musafi’ bin Talha bin Abi Talha then hoisted the standard, but was soon shot with an arrow by ‘Asim bin Thabit bin Abi Al-Aqlah. His brother Kilab bin Talha bin Abi Talha followed him picked the banner and lifted it up; but Az-Zubair bin Al-‘Awwam attacked him and managed to kill him. Their brother Al-Jallas bin Talha bin Abi Talha lifted the banner up but Talha bin ‘Ubaidu-Allâh stabbed him to death. They also said that it was ‘Asim bin Thabit who managed to deal a terminal blow to him.

All those six people killed round and in defence of the standard, belonged to one house, the house of Abi Talha ‘Abdullah bin ‘Uthman bin ‘Abd Ad-Dar. Another man from Bani ‘Abd Ad-Dar, called Artat bin Sharhabeel carried the standard but he also was killed by ‘Ali bin Abi Talib. Others said it was Hamzah who killed him not ‘Ali.

Then it was Shuraih bin Qariz who was killed by Quzman — he was a hypocrite who fought for prestige only, not in defence of Islam. Abu Zaid

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[1] As-Scerah Al-Halabiyah, 2/18.

'Amr bin 'Abd Munaf Al-'Abdari lifted the standard up but he was killed by Quzman too. A son of Sharhabeel bin Hashim Al-'Abdari hoisted it again and was also killed by Quzman.

// So we see that ten fighters of Bani 'Abd Ad-Dar — the standard-bearers — were annihilated. Seeing that none of 'Abd Ad-Dars survived to carry the standard, a slave of theirs — called Sawab — came to raise it. The slave showed more admirable sorts of bravery and steadfastness than his former masters. Sawab, the slave went on fighting till his hand was cut off. So he knelt down and embraced the banner, leant it against his chest and neck lest it should fall down to the ground. He remained fighting steadily and steadfastly till he was killed. In the meanwhile he did not stop saying: "O Allâh, have I been excused?" After the death of the slave Sawab, the standard fell down to the ground, and remained there as there was no one to carry it.

Whilst the brunt of the battle centred around the standard, bitter fighting was going on everywhere on the battlefield. The spirit of Faith overwhelmed the Muslims' ranks; so they rushed among the idolaters as if they had been an outbreak of a destructive flood that overflowed and knocked down all dams and barriers standing in its way "I seek death, I seek death." That was their announced motto on Uhud Day.

Abu Dujana, recognized by the red band worn round his head, came forth, fighting with the sword of the Messenger of Allâh صلى الله عليه وسلم. He was determined to pay its price at all costs. He killed all the idolaters that stood on his way splitting and dispersing their ranks. Az-Zubair bin Al-'Awwam said:

"I felt angry and discouraged when the Messenger of Allâh صلى الله عليه وسلم refused to give me the sword but gave it to Abu Dujana. I said to myself: 'I am his paternal cousin — the cousin of his aunt Safiya — a Quraishite, besides, I was the first who demanded it and yet he favoured him to me. By Allâh, I will watch how he will use it.' So I followed him, I saw him take out his red band and wear it round his head. Seeing him like that, the Helpers said, 'Abu Dujana had worn the band of death.' Then he set out saying loudly:

'I am the one whom my intimate friend made covenant with, when we were under the palm-trees on the mountain side.

The covenant that we made was that I should not fight at the rear.

But fight at the front heroically with the sword of Allâh and His Messenger.'

No one stood the way of Abu Dujana but was killed. There was a man among the idolaters whose only target was to finish off the wounded Muslims. During the fight Abu Dujana drew near that man; so I implored Allâh that they might engage in combat. They in fact did and exchanged two sword-strokes. The idolater struck Abu Dujana, but he escaped it and it pierced into his leather shield. The idolater's sword now stuck to it, Abu Dujana struck him with the sword and killed him.<sup>[1]</sup> Into the thick of the battle, he rushed to kill a person who was inciting the enemy to fight the Muslims. Upon this the person shrieked and lo! it was a woman. Abu Dujana spared her saying: 'I respect the Prophet صلى الله عليه وسلم's sword too much to use it on a woman.' The woman was Hind bint 'Utbah."

Describing the same incident, Az-Zubair bin Al-'Awwam said: "I saw Abu Dujana raising a sword over the parting part of Hind bint 'Utba's head then he moved it off. I said to myself: 'Allâh and His Messenger know best.' (i.e. know why he acted like that).<sup>[2]</sup>"

Hamzah bin 'Abdul Muttalib displayed wonderful feats of gallantry against the overwhelming odds which stood unparalled and created consternation and confusion in the disbelieving hosts. Heroes dispersed off his way as if they had been tree-leaves blown away by strong wind. In addition to his effective contribution to the annihilation of the idolaters who stood in defence of the standard, he was even of much greater effect at fighting against men of bravery and distinguished horsemen. It was Allâh's Will that he be murdered when he was at the top. He was not killed in a face-to-face fight on the battlefield — in the normal way by which heroes die — but rather assassinated in the dead-dark as was the custom of killing generous and noble men that were impossible to kill in an honourable fight.

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[1] Ibn Hisham, 2/68,69.

[2] *ibid*, 2/69.

## **Assassination of Asadullâh (the Lion of Allâh) Hamzah bin ‘Abdul Muttalib:**

Hamzah’s assassin, Wahshi bin Harb, described how he killed Hamzah. He said:

“I was a slave working to Jubair bin Mut‘im, whose paternal uncle Tu‘aimah bin ‘Adi was injured at Badr Battle. So when Quraish marched to Uhud, Jubair said to me: ‘If you kill Hamzah, the uncle of Muhammad, stealthily you shall be manumitted.’”

“So I marched with the people to Uhud.” He used to describe himself as, “I am a picaro good at spearing.” “So when the two parties fought, I set out seeking Hamzah. I saw him amidst people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand on his way. By Allâh! When I was getting ready and trying to seize the fit opportunity to spear him, hiding sometimes behind a tree or a rock hoping that he might draw nearer and be within range — at that moment I caught sight of Siba‘ bin ‘Abd Al-‘Uzza going closer towards him. When Hamzah observed him, he said: ‘Come on! O son of the ‘clitoris-cutter.’ — for his mother used to be a circumciser. Then he struck one strong stroke that could hardly miss his head.”

Wahshi said: “Then I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died. Then I came to him, pulled out my spear and returned to the encampment place. I stayed there and did not go out, for he was the only one I sought. I only killed him to free myself. So as soon as I got back to Makkah, I became a free man.”<sup>[1]</sup>

### **Bringing the Situation under Control:**

Although the death of Asad (Lion) of Allâh and His Messenger — Hamzah bin ‘Abdul Muttalib — was a great loss, the Muslims maintained full control over the whole situation on the battlefield. On that day, Abu Bakr, ‘Umar bin Al-Khattab, ‘Ali bin Abi Talib, Az-Zubair bin

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[1] Ibn Hisham, 2/69-72; Sahih Al-Bukhari, 2/583.

Al-'Awwam, Mus'ab bin 'Umair, Talha bin 'Ubaidullâh, 'Abdullah bin Jahsh, Sa'd bin Ar-Rabi' and Anas bin An-Nadr and others — all of them fought so fiercely, effectively and efficiently that they broke the strong will of the idolaters and scattered them.

### **From his Wife's lap to Sword-fights and Sorrows:**

One of the brave adventurers of that day was Hanzala Al-Ghaseel — He was Hanzala bin Abu 'Amir. Abu 'Amir was the very monk that was nicknamed '*Al-Fâsiq*' (i.e. the dissolute, evildoer). He is the very one that we have recently mentioned. Hanzala, who was newly married, left his wife's bed for *Al-Jihâd* (Fight in the cause of Allâh). He set out the moment he heard of the call to *Al-Jihâd*. When he faced the idolaters on the battlefield, he made his way through their ranks till he reached their leader Abu Sufyan Sakhr bin Harb and had almost killed him, if he had not been ordained to be a martyr. For at that moment he was seen by Shaddad bin Al-Aswad who struck him to death.

### **The Contribution of the Archers Squad to the Battle:**

The archers squad whom the Messenger of Allâh صلى الله عليه وسلم located on the Archers Mountain, had the upper hand in administering the war activities to go in favour of the Muslim army. The Makkan horsemen — commanded by Khalid bin Al-Waleed, supported by Abu 'Amir Al-Fâsiq — had for three times attacked the left wing of the Muslim army with the aim of crushing it and then infiltrating into the rear to create a sort of confusion and disorder in the ranks of the Muslims and subsequently inflict heavy defeat on them. But thanks to the dexterity and great efforts of the archers, the three assaults were thwarted.<sup>[1]</sup>

War activities went on and on fiercely with the Muslims in full command of the whole military developments until the idolaters finally staggered and retreated, leaving all motives of alleged pride, and affected dignity in oblivion, and their standard trodden by the feet of the fighters with none ever courageous enough to approach it. It seemed as if the three thousand idolaters had been fighting thirty thousand Muslims and not merely several hundreds.

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[1] Fath Al-Bari, 7/346.

Ibn Ishaq said: "Then Allâh sent down His Help unto the Muslims and verified His Promise to them. They chased the idolaters and evacuated them from their camp. No doubt it was a certain defeat." In a version by 'Abdullah bin Az-Zubair that his father had said: "By Allâh, I was watching the servants of Hind bint 'Utbah and her women friends fleeing with their garments gathered up. No one was there to prevent us from capturing them."<sup>[1]</sup>

In another version by Al-Barâ' bin 'Azib — mentioned in *Sahih Al-Bukhâri* — he said: "When we fought them, they fled, and their women could be seen fleeing in the mountains with their anklets and legs revealed."<sup>[2]</sup> The Muslims pursued the enemies putting them to sword and collecting the spoils.

### **The Archers' Fatal Mistake:**

While the small army of Islam were recording the second absolute and clear victory over the Makkans — which was no less in splendour and glory than the first one at Badr — the majority of the archers on the mountainside committed a fatal mistake that turned the whole situation upside down, and constituted a source of heavy losses amongst the Muslims. It has almost brought about the murder of the Prophet صلى الله عليه وسلم, and left a very bad impression on the fame and dignity they deservedly earned at Badr Battle.

We have already spoken about the positive orders given to the archers to hold on to their position whatever the course of the main engagement. In spite of those strict orders, and their leader's — 'Abdullah bin Jubair — warning, forty archers deserted their posts, enticed by the too soon roar of victory as well as worldly avarice for the spoils of war.<sup>[3]</sup> The others, however, nine in number and 'Abdullah, their leader, decided to abide by the Prophet صلى الله عليه وسلم's order and stay where they were until they were given leave or killed to the last. Consequently the cleft was left inadequately defended.

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[1] Ibn Hisham, 2/77.

[2] *Sahih Al-Bukhari*, 2/579.

[3] *Sahih Al-Bukhari*, 1/426.

The shrewd Khalid bin Al-Waleed seized this golden opportunity to turn swiftly round to the rear of the Muslim army and encompass them. Exterminating Ibn Jubair and his group, they fell promptly upon the rear of the Muslims and his horsemen uttered a shout that signalled the new military developments. The polytheists returned once again to counterattack the Muslims. An idolist woman — called 'Umra bint 'Alqama Al-Harithiyah — rushed to the lying-on-earth standard, picked it up and hoisted it. The idolaters gathered together around the standard and called out unto one another till they encircled the Muslims and stoodfast to fight again.

The Muslims consequently got entrapped between two millstones.

The Messenger of Allāh صلى الله عليه وسلم was then among a small group of fighters — nine in number at the rear of the army<sup>[1]</sup>, watching the engagement and braving the Muslim fighters. Khalid and his men took him by utter surprise, and obliged him to follow either of two options:

- a. To flee for his life and abandon his army to its doomed end, or
- b. To take action at the risk of his life, rally the ranks of the Muslims again and work their way through the hills of Uhud towards the encompassed army.

The genius of the Messenger of Allāh صلى الله عليه وسلم, his peerless and matchless courage made him opt for the second course. He raised his voice calling out unto his Companions: "Slaves of Allāh." He did that though he knew that his loud voice would be heard by the idolaters before it was heard by the Muslims. He called out unto them risking his life in this delicate situation.

The idolaters, indeed, recognized him and reached his position even before the other Muslims could do so.

The encompassment of the Muslims revealed three categories of people: The first group were those who were only interested in themselves and they went so mad that they fled. They left the battlefield and did not know what happened to the others. Some of this group fled as far as Madinah. Some others went up the mountain.

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[1] Sahih Muslim, 2/107.

The second Muslim group were those who returned to the battle, but mixed with the idolaters in such a way that they could not recognize one another. Consequently some of them were killed by mistake. On the authority of Al-Bukhari, he states that 'Aishah رضى الله عنها said: "When it was Uhud Battle, the idolaters were utterly defeated. Satan then called out: 'O slaves of Allâh. Beware the rear (i.e. the enemy is approaching from behind)'. So those who were at the front turned back and fought the ones who were behind."

Then Hudhaifah caught sight of his father 'Al-Yaman' about to be killed by other Muslims. So he said: "O servants of Allâh! Beware! This is my father. This is my father." 'Aishah رضى الله عنها said: "But they did not part with him till he was killed." Hudhaifah then said: "May Allâh forgive you." And 'Urwa said: "By Allâh, from that time on Hudhaifah has always been blessed and wealthy till he died."<sup>[1]</sup> That was because he forgave them and refused to take any blood-money for his father's murder but recommended that it be spent in charity.

This Muslim group suffered from great bewilderment, and disorder prevailed among them. A lot of them got lost and did not know where to go. At this awkward time they heard someone calling: "Muhammad is killed." This news made them even more bewildered and almost out of sense. Their morale broke down, or almost did in a great number of individuals. Some of them stopped fighting, slackened, and cast down their weapons. Others thought of getting in touch with 'Abdullah bin Ubai — the head of the hypocrites — and seeking his assistance to fetch them a security pledge from Abu Sufyan.

Anas bin An-Nadr passed by those people who were shuddering of fear and panic, and inquired: "What are you waiting for?" They said: "The Messenger of Allâh صلى الله عليه وسلم has been killed." "What do you live for after Muhammad صلى الله عليه وسلم? Come on and die for what the Messenger of Allâh صلى الله عليه وسلم has died for." Then he said: "O Allâh I apologize for what these people (i.e. the Muslims) have done; and I swear disavowal of what the idolaters have perpetrated." Then he moved on till he was encountered by Sa'd bin Mu'adh who asked him: "Where to, Abu 'Umar?" Anas replied: "Ah, how fine the scent of the Paradise is! I smell it here in Uhud." He went

[1] Sahih Al-Bukhari, 1/539, 2/581; Fath Al-Bari, 7/351, 362,363.



on and fought against the idolaters till he was killed. Nobody but his sister could recognize his dead body. It had been cut and stabbed by over eighty swords, arrows or spears. It was by the tip of his finger that she — after the battle — recognized him.<sup>[1]</sup>

Thabit bin Ad-Dahdah called unto his people saying:

“O kinfolk of Helpers, if Muhammad صلى الله عليه وسلم were killed, Allâh is Everlasting and He never dies. Fight in defence of your Faith. Allâh will help you and so you will be victorious.” A group of Helpers joined him and all set out and attacked a battalion of Khalid’s horsemen. He kept on fighting till he and his friends were killed.<sup>[2]</sup>

An Emigrant passed by a Helper who was besmeared by blood. He said: “O fellow! Have you heard of Muhammad صلى الله عليه وسلم’s murder?” The Helper answered: “If Muhammad صلى الله عليه وسلم were killed, then he must have completed the delivery of the Message. So fight in defence of your religion!”<sup>[3]</sup>

With such boldness and encouragement, the Muslims soon recovered their spirits, came round to senses and desisted the idea of surrender or contacting the hypocrite ‘Abdullah bin Ubai. They took up arms and resumed the fight attempting to make way to the headquarters, particularly after the news of the Prophet صلى الله عليه وسلم’s death had been falsified. The glad tidings nerved them, and helped them to manage quite successfully the break of the military blockade, and concentrate their forces in an immune place to resume a relentless and fierce fight against the polytheists.

The third group of Muslims were those who cared for nothing except the Prophet صلى الله عليه وسلم. At the head of them were notable Companions like Abu Bakr, ‘Umar bin Al-Khattab, ‘Ali bin Abi Talib and others رضى الله عنهم who hastened to protect the Prophet صلى الله عليه وسلم through unrivalled devotion.

As those groups of Muslims were receiving the blows of the idolaters and resisting instantly, the fight flared up around the Messenger of Allâh صلى الله عليه وسلم who had only nine people around him. We have already mentioned that

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[1] Zâd Al-Ma‘ad, 2/93, 96; Sahih Al-Bukhari, 2/579.

[2] As-Sceerah Al-Halabiyah, 2/22.

[3] Zâd Al-Ma‘ad, 2/96.

when the idolaters started their encompassment there were only nine persons around the Messenger of Allâh ﷺ; and that as soon as he called out unto the Muslims: "Come on! I am the Messenger of Allâh ﷺ," the idolaters heard his voice and recognized him. So they turned back and attacked him with all their power before any of his Companions ran to his aid.

A violent raging struggle broke out between the nine Muslims and the idolaters during which peerless sort of love, self-sacrifice, bravery and heroism were revealed.

Muslim, on the authority of Anas bin Malik narrated that the Messenger of Allâh ﷺ along with seven Helpers and two Emigrants, was confined to a trap when the idolaters attacked him. The Messenger of Allâh ﷺ then said: "He who pushes back those idolaters, will be housed in Paradise." or "He will be my Companion in Paradise." One of the Helpers stepped forward and fought the idolaters in defence of the Prophet ﷺ till he was killed. Then they attacked the Messenger ﷺ again. The same process was repeated again and again till all the seven Helpers were killed. Then the Messenger of Allâh ﷺ said to his two Quraishite Companions: "We have not done justice to our Companions."<sup>[1]</sup>

The last of those seven Helpers was 'Amara bin Yazeed bin As-Sakan, who kept on fighting till his wounds neutralized him and he fell dead.<sup>[2]</sup>

### The Most Awkward Hour in the Messenger's Life:

After the fall of Ibn Sakan, the Messenger of Allâh ﷺ remained alone with only those two Quraishites. In a version by Abu 'Uthman — authorized in *As-Sahihain*— he said: "At that time, there were none with the Prophet ﷺ except Talha bin 'Ubaidullâh and Sa'd bin Abi Waqqas.<sup>[3]</sup> That was the most awkward and dangerous hour for the Prophet ﷺ but it was a golden opportunity for the idolaters who promptly took advantage of it. They concentrated their attack on the Prophet ﷺ and looked forward to killing him.

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[1] *Sahih Muslim*, 2/107.

[2] *Ibn Hisham*, 2/81.

[3] *Sahih Al-Bukhari*, 1/527, 2/581.

'Utbah bin Abi Waqqas pelted him with stones. One of the stones fell on his face. His lower right incisor *Ruba'iya* (i.e. the tooth that is between a canine and a front tooth) was injured. His lower lip was wounded. He was also attacked by 'Abdullah bin Shihab Az-Zuhri who cleaved his forehead. 'Abdullah bin Qami'a (*Qami'a* means 'a humiliated woman'), who was an obstinate strong horseman, struck him violently on his shoulder with his sword; and that stroke hurt the Messenger of Allâh صلى الله عليه وسلم for over a month — though it was not strong enough to break his two armours. He dealt a heavy blow on his cheek. It was so strong that two rings of his iron-ringed helmet penetrated into his holy cheek. "Take this stroke from me, I am Ibn Qami'a." He said while striking the Messenger with his sword. The Messenger of Allâh صلى الله عليه وسلم replied — while he was wiping the blood flowing on his face: "I implore Allâh to humiliate you."<sup>[1]</sup> (i.e. *Aqma'aka Allâh*). In *Al-Bukhârî* it is stated his incisor broke, his head was cleaved, and that he started wiping the blood off it and saying: "(I wonder) how can people who cut the face of their Prophet صلى الله عليه وسلم and break the incisor of his — he who calls them to worship Allâh. How can such people thrive or be successful?" About that incident, Allâh, Glory is to Him, sent down a Qur'ânic verse saying:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

"Not for you (O Muhammad صلى الله عليه وسلم but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers)." [3:128]<sup>[2]</sup>

At-Tabarani states that the Prophet صلى الله عليه وسلم said: "Allâh's Wrath is great on those who besmear the face of His Messenger," observed silence for a short while and then resumed saying:

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

"O Allâh, forgive my people for they have no knowledge."<sup>[3]</sup>

[1] Fath Al-Bari, 7/373, 366.

[2] Sahih Al-Bukhari, 2/582; Sahih Muslim, 2/108.

[3] Fath Al-Bari, 7/373.

In *Sahih Muslim* it is stated that the Messenger of Allâh صلى الله عليه وسلم said:

«رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

“My Lord, forgive my people for they have no knowledge.”<sup>[1]</sup>

In *Ash-Shifa* — a book by ‘Ayad Al-Qadi — it is related that the Prophet صلى الله عليه وسلم said:

«اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

“O Allâh, guide my people for they have no knowledge.”<sup>[2]</sup>

It is quite certain that killing the Prophet صلى الله عليه وسلم was their primary aim, but the two Quraishites — Sa’d bin Abi Waqqas and Talha bin ‘Ubaidullâh, who showed great and rare courage and fought so fiercely and boldly that — though they were only two — were able to stop the idolaters short of realizing their aim. They were of the best skillful Arab archers and kept on militating in defence of the Messenger of Allâh صلى الله عليه وسلم till the whole squad of idolaters was driven off him صلى الله عليه وسلم.

The Messenger of Allâh صلى الله عليه وسلم emptied his quiver of arrows and said to Sa’d bin Abi Waqqas: “Shoot, an arrow Sa’d. May my father and mother be sacrificed for you.<sup>[3]</sup>” The Prophet صلى الله عليه وسلم had never gathered his parents except in the case of Sa’d — a privilege granted to him for his efficiency.<sup>[4]</sup>

In a version by Jabir — authorized by An-Nasa’i — concerning the attitude of Talha bin ‘Ubaidullâh towards the gathering of idolaters around the Messenger of Allâh صلى الله عليه وسلم — when there were only some Helpers with him — Jabir said: “When the idolaters reached him, the Messenger of Allâh صلى الله عليه وسلم said: ‘Who will suffice us their evils (i.e. fight them back)?’ Talha said: ‘I will.’” Then Jabir mentioned the advance of the Helpers to fight and how they were killed one after the other in a similar

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[1] *Sahih Muslim*, 2/108.

[2] *Ash-Shifa*, 1/81.

[3] *Sahih Al-Bukhari*, 1/407, 2/580,581.

[4] *ibid*, 1/407, 2/580,581.

way to Muslim's narration — "When all the Helpers were killed, Talha proceeded forward to fight as much as the other eleven ones did till his hand was hurt and his fingers were cut off. So he said: 'Be they cut off!' The Prophet صلى الله عليه وسلم said: 'If you had said: In the Name of Allâh, the angels would have raised you up before the people's very eyes.'" Then he said: "Allâh drove the idolaters off them."<sup>[1]</sup> In *Al-Ikleeel* — a book by Hakim — it is stated that Talha had sustained thirty-nine or thirty-five wounds, and his fingers (i.e. the forefinger and the one next to it — got paralyzed.<sup>[2]</sup>

In a version by Qais bin Abi Hâzim — authorized by Al-Bukhari, he said: "I saw the hand of Talha paralyzed. That was because he protected the Prophet صلى الله عليه وسلم with it in Uhud Battle."<sup>[3]</sup>

At-Tirmidhi stated that the Prophet صلى الله عليه وسلم then said about Talha: "He who desires to see a martyr walking on the ground, let him look at Talha bin 'Ubaidullâh."<sup>[4]</sup>

Abu Da'ûd At-Tayalisi on the authority of 'Aishah رضى الله عنها, said: "Whenever Uhud Day (i.e. battle) was mentioned, Abu Bakr used to say: 'That was Talha's day (i.e. battle)'.<sup>[5]</sup> Abu Bakr recited a verse of poetry about him: 'O Talha bin 'Ubaidullâh! Paradise is due to you as water-springs are due to deer to drink out of.'<sup>[6]</sup> At the awkward and most delicate circumstances, Allâh, Glory is to Him, sent down His invisible Help". In a version by Sa'd — cleared and authorized in *Sahih Al-Bukhari* and *Muslim* — he said: "I saw the Messenger of Allâh صلى الله عليه وسلم on Uhud Day with two men — dressed in white defending him fiercely — I have never seen similar to them neither before Uhud nor after it." In another version: "He means to say that they were Gabriel and Michael".<sup>[7]</sup>

All those events happened in no time. If the Prophet صلى الله عليه وسلم's elite Companions had realized the grave situation immediately, they would have

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[1] Fath-al-Bari, 7/361; An-Nasa'i, 2/52,53.

[2] *ibid*, 7/361.

[3] *Sahih Al-Bukhari*, 1/527, 2/581.

[4] *Mishkat*, 2/566; *Ibn Hisham*, 2/86.

[5] *Fath Al-Bari*, 7/361.

[6] *Mukhtasar Tareekh Damishq*, 7/82.

[7] *Sahih Al-Bukhari*, 2/580.

rushed on the spot and would not have left him sustain these wounds. Unfortunately, they got there after the Messenger of Allâh صلى الله عليه وسلم had been wounded and six of the Helpers killed, the seventh was staggering under the brunt of wounds and desperately militating in defence of the Prophet صلى الله عليه وسلم. However as soon as they arrived they encircled the Messenger with their bodies and weapons and were alert enough to prevent the enemies from reaching him. The first one who returned to give help, was his cavemate Abu Bakr As-Siddiq رضى الله عنه.

In a version by 'Aishah رضى الله عنها recorded in Ibn Hibban's *Sahih*, she narrated that Abu Bakr had said:

“When it was Uhud Day and at the time that the Prophet صلى الله عليه وسلم was left behind, I was the first to go back and see him. Before him I saw a man fighting to shield him from the enemies. I said to myself: ‘I wish he were Talha. Let my father and mother be sacrificed for you. (O Allâh) Let him be Talha! Let my parents be sacrificed for you!’ On the way, I was overtaken by Abu ‘Ubaidah bin Al-Jarrah, who was then moving as swiftly as a bird. We both rushed to dress the Prophet صلى الله عليه وسلم’s wounds. There we found Talha suffering from serious wounds before the Messenger of Allâh صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said: ‘See to your brother. His deed entitled him for an abode in Paradise.’ I noticed that two rings of the iron-ringed helmet had penetrated his cheek. So I set out to take them out; but Abu ‘Ubaidah demanded: ‘By Allâh, O Abu Bakr — I beseech you, let me do it myself.’ Fearing to hurt the Prophet صلى الله عليه وسلم he started pulling one of the two rings out very slowly and carefully with his mouth. Then he pulled the arrow out by his mouth, too. Consequently, his front tooth fell. Then I proceeded to pull the second out; but Abu ‘Ubaidah besought me to leave it: ‘O, Abu Bakr, I adjure you by Allâh to let me do it.’ He pulled the second ring very slowly and carefully with his mouth — till it came out. The Messenger of Allâh صلى الله عليه وسلم said: ‘See to your brother. He has proved to be worthy of being housed in Paradise.’ We approached Talha to cure him but found out that he had had some ten sword-strokes in his body.<sup>[1]</sup> (This showed how efficiently Talha had fought and struggled on that day).”

At those awkward moments of that day, a group of Muslim heroes gathered around the Prophet صلى الله عليه وسلم forming a shield to protect him from

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[1] Zâd Al-Ma‘ad, 2/95.

the idolaters. Some of them were Abu Dujana, Mus‘ab bin ‘Umair, ‘Ali bin Abi Talib, Sahl bin Haneef, Malik bin — Sinan the father of Abu Sa‘id Al-Khudri, Umm‘Amara, Nusaiba bint Ka‘b Al-Mâziniya, Qatada bin An-Nu‘man, ‘Umar bin Al-Khattab, Hatib bin Abi Balta‘a and Abu Talha.

The number of idolaters was steadily increasing; and their attacks, naturally, got severer. Their press had increased to an extent that the Messenger of Allâh صلى الله عليه وسلم fell into one of the holes dug and designed by Abu ‘Amir Al-Fasiq to be used as traps. His knee scratched and ‘Ali helped him by grasping his hand up. Talha bin ‘Ubaidullâh took him in his lap till he could stand upright. Nafi‘ bin Jubair said: I heard an Emigrant say: “I have witnessed Uhud Battle and watched how arrows had been hurled from all directions at the Prophet صلى الله عليه وسلم. None of them however hit him. ‘Abdullah, bin Shihab Az-Zuhri said: ‘Guide me to Muhammad صلى الله عليه وسلم! By Allâh, If I didn’t kill him, I would not hope to live.’ Although the Messenger of Allâh صلى الله عليه وسلم was next to him, alone — but he did not observe him. Safwan, a co-polytheist of his, blamed him (for not translating his words into deeds), but ‘Abdullah swore that he did not see him (the Prophet صلى الله عليه وسلم) and added that he might be immune to our attempts on his life. He also said that four of them pledged to make a fresh attempt and kill him, but also to no avail.<sup>[1]</sup>

The Muslims showed unprecedented rare heroism and marvellous sacrifices. Abu Talha — for instance — shielded the Messenger of Allâh صلى الله عليه وسلم by his body and used his chest to protect him against the enemy arrows. Anas related that on Uhud Day when people dispersed off the Prophet صلى الله عليه وسلم, Abu Talhah was a skillful sort of archer who would pull arrows so much that he broke two or three bows that day. When a man passed along with a quiver full of arrows, the Prophet صلى الله عليه وسلم would say: “Spread the arrows to Abu Talhah!” Then when the Prophet صلى الله عليه وسلم watched people shooting, Abu Talhah would say: “I sacrifice my father and mother for your safety. Do not go too close lest an arrow of theirs should hit you. I would rather die than see you hurt.”<sup>[2]</sup>

Abu Dujana stood before the Messenger of Allâh صلى الله عليه وسلم and used to protect him from the arrows by his back. Hatib bin Balta‘a followed ‘Utba

[1] Zâd Al-Ma‘ad, 2/97.

[2] Sahih Al-Bukhari, 2/581.

bin Abi Waqqas — who broke the honourable incisor (of the Prophet صلى الله عليه وسلم) — struck him with the sword, cracked his head and took his mare and sword. Sa'd bin Abi Waqqas was so keen to kill his brother 'Utbah, but he could not; however, Hatib could.

Sahl bin Haneef — a hero archer — who had pledged to die in the cause of Allâh, also played a prominent part in Uhud hostilities.

The Messenger of Allâh صلى الله عليه وسلم himself was involved in shooting arrows. In a version by Qatadah bin An-Nu'man that the Messenger of Allâh صلى الله عليه وسلم shot so many arrows that the two ends of his bow were flattened. So Qatadah bin An-Nu'man took it to remain with him for good. On that day his eye was so hurt that it fell down onto his cheek; but the Messenger of Allâh صلى الله عليه وسلم repute it in its socket with his hand and it became the better and the more sharp-sighted of the two.

On that day 'Abdur Rahman bin 'Awf kept on fighting till his mouth was hurt and got broken. He sustained over twenty wounds, some in his leg, and that lamed him.

Malik bin Sinan, the father of Abi Sa'eed Al-Khudri sucked the blood out of the Prophet صلى الله عليه وسلم's cheek till he cleaned it. The Prophet صلى الله عليه وسلم said: "Spit it!". But Malik said: "By Allâh, I will never spit it". Then he set out to fight. The Prophet صلى الله عليه وسلم then said: "He who wants to see a man of the people of Paradise, let him look at this one." No sooner had he resumed fighting than he was martyred in the thick of the battle.

Umm 'Amarah participated in the fight too. She encountered Ibn Qami'a in combat, and sustained a slight wound on her shoulder, but she herself also struck him with her sword several times but he survived because he was wearing two armours. She, however, went on striking until her wounds counted twelve.

Mus'ab bin 'Umair, in his turn, fought fiercely and violently defending the Prophet صلى الله عليه وسلم against the attacks of Ibn Qami'a and his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami'a then killed him, mistaking him for the Messenger of Allâh صلى الله عليه وسلم.



on account of resemblance in appearance. Only then did Ibn Qami'a shout 'Muhammad صلى الله عليه وسلم has been killed.'<sup>[1]</sup>

No sooner had Ibn Qami'a uttered that ominous sentence than consternation spread among Muhammad صلى الله عليه وسلم's followers, and their morale was drastically reduced. Consequently, confusion and a miserable state of disorder prevailed amongst them. Whilst the rumours managed to adversely act amongst the Muslims, it alleviated the sharp impact of the assaults of the polytheists who came to believe that they did really achieve their final objective and so they turned towards mutilating the dead bodies.

When Mus'ab was killed, the Messenger of Allâh صلى الله عليه وسلم delivered the standard to 'Ali bin Abi Talib. 'Ali, in conjunction with the other Companions, went on fighting bravely and set marvellous examples of heroism, courage and endurance in both defence and attack.

Then the Messenger of Allâh صلى الله عليه وسلم made his way to his encircled army. Ka'b bin Malik, who was the first one to recognize the approaching Prophet صلى الله عليه وسلم, shouted as loudly as he could: "O folks of Muslims, be cherished! The Messenger of Allâh صلى الله عليه وسلم is here." But the Messenger of Allâh صلى الله عليه وسلم signed to him to stop lest his position should be located by the idolaters. Upon hearing the shout, the Muslims immediately raced towards the source of the shout which brought about thirty Companions to gather around the Prophet صلى الله عليه وسلم. With this assembled number of his Companions, the Messenger of Allâh صلى الله عليه وسلم started drawing a planned withdrawal to the hillocks nearby.

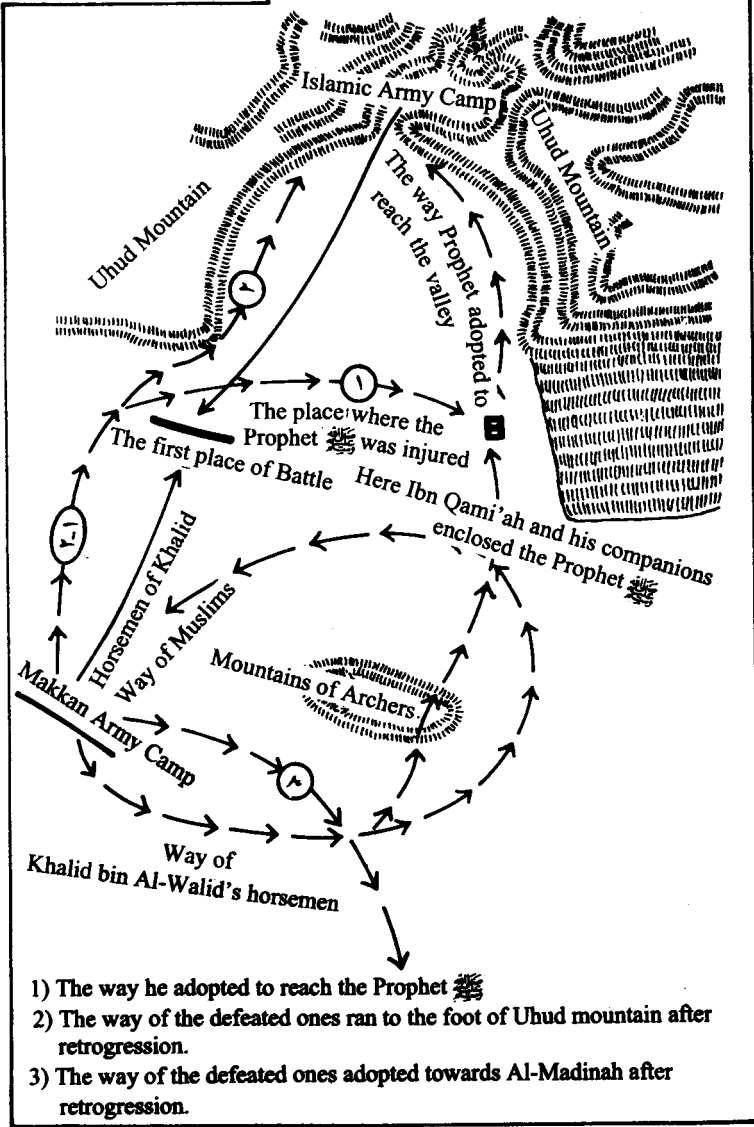
Hostilities of the enemy grew fiercer than ever with the aim of foiling the plan of withdrawal of the Muslims. Their attempts however proved to be fruitless due to the heroic steadfastness of the lions of Islam.

'Uthman bin 'Abdullah bin Al-Mugheerah — one of the enemy horsemen — progressed towards the Messenger of Allâh صلى الله عليه وسلم while saying: "Either I kill him (i.e. Muhammad صلى الله عليه وسلم) or I will be killed." The Messenger of Allâh صلى الله عليه وسلم moved to encounter him but his mare tripped into some holes. So Al-Harith bin As-Simma combated with the enemy, and struck him on his leg so he went lame, then he finished him off, took his arm and overtook the Messenger of Allâh صلى الله عليه وسلم.

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[1] Ibn Hisham, 2/73, 80-83; Zâd Al-Ma'ad, 2/97.

# Map of Uhud invasion





But later on another Makkan horseman, called 'Abdullah bin Jabir, attacked Al-Harith bin As-Simma, and struck him on the shoulder with his sword and he was carried to the camp of the Muslims suffering from serious wounds. Anyway that very idolater did not escape death, for Abu Dujana — the red head-banded hero and adventurer — struck him heavily and cut his head off.

During this bitter fight, a desire to sleep overwhelmed the Muslims — that was a security and tranquillity to help His slave Muslims as the Qur'ân spoke in this context. Abu Talhah said: "I was one of those who were possessed by a desire to sleep on Uhud Day. On that day my sword fell off my hand several times. Again and again it fell down and again and again I picked it up."<sup>[1]</sup>

In a regular withdrawal and with great bravery and boldness, the Muslims finally retreated to the cover of Mountain Uhud. Then, the rest of the army followed them to that safe position. In this manner, the genius of Muhammad صلى الله عليه وسلم foiled that of Khalid bin Al-Waleed.

Ibn Ishaq related that: "When the Messenger of Allâh صلى الله عليه وسلم was going up the hillock, he was followed by Ubai bin Khalaf who was saying: 'Where is Muhammad صلى الله عليه وسلم? Either I kill him or I will be killed.' The Companions of Muhammad صلى الله عليه وسلم said: 'O Messenger of Allâh, do you mind if one of us combats with him?' But the Messenger of Allâh صلى الله عليه وسلم said: 'Leave him!' So when he drew nearer, the Messenger of Allâh صلى الله عليه وسلم took the spear from Al-Harith bin As-Simma. He shivered violently in such a way that made all of them scatter in all directions violently and impulsively. Then he faced him, observed his clavicle through a gap between the wide opening of the armour and the part of his neck enclosed by. He speared him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over. When he returned to Quraish, they found that he had only had a small scratch in his neck. So when blood became congested he said: 'By Allâh, Muhammad has killed me.' Hearing him say so, they said: 'By Allâh you are afraid to death. By Allâh, you are possessed by a devil.' He replied: 'He had already told me when we were in Makkah: 'I will kill you.' By Allâh, had he spate on me, he would have killed me.' Eventually, the enemy of Allâh breathed his last at a place called

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[1] Sahih Al-Bukhari, 2/582.

Sarif, while they were taking him back to Makkah.”<sup>[1]</sup> In a version by Abul-Aswad, on the authority of ‘Urwa: He was lowing like a bull and saying: “By the One in Whose Hand is my soul, if (the pain) I am suffering from now were distributed among the people of Al-Majaz, it would cause them to die.”<sup>[2]</sup>

During the withdrawal of the Messenger of Allâh صلى الله عليه وسلم up to the cover of the mountain, a big rock blocked his way. The Prophet صلى الله عليه وسلم tried to mount it, but having worn a short heavy armour, and being seriously wounded — he could not ascend it. Readily enough Talha sat in a position that enabled the Prophet صلى الله عليه وسلم to stand on his back. Then he lifted him up till he stood on it. The Prophet صلى الله عليه وسلم then said: “Talha, after this job, is eligible for the Garden (Paradise).”<sup>[3]</sup>

When the Messenger of Allâh صلى الله عليه وسلم settled down in his head quarters in the hillock, the idolaters started their last attack upon the Muslims. Ibn Ishaq related that: “While the Prophet صلى الله عليه وسلم was on the way to the hillock, a group of Quraishite elite ascended the mountain. They were led by Khalid bin Al-Waleed and Abu Sufyan. So the Messenger of Allâh صلى الله عليه وسلم implored his Lord saying: ‘O Allâh, they (i.e. the idolaters) should not be higher (i.e. in position or in power) than us (i.e. the Muslims). Therefore ‘Umar bin Al-Khattab and some of the Emigrants fought the idolaters till they drove them down the mountain.’<sup>[4]</sup>

In *Al-Maghazi* — a book by Al-Umawi — it is stated that the idolaters went up the mountain. So the Messenger of Allâh صلى الله عليه وسلم said to Sa’d: “Drive them off.” “How can I drive them off by myself (i.e. without anyone to assist).” But the Messenger of Allâh صلى الله عليه وسلم repeated the phrase three times. Sa’d then took an arrow out of his quiver, shot it at one of them and killed him. He said: “Then I took another one I know (to be good) and I shot with it another man. Then I took a third I know and killed a third one. Consequently they climbed down the mountain. I said to myself, ‘this must

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[1] Ibn Hisham, 2/84; Zâd Al-Ma’ad, 2/97.

[2] Mukhtasar Secrat Ar-Rasool, p. 250.

[3] Ibn Hisham, 2/86.

[4] Ibn Hisham, 2/86.

be a blessed arrow.' I put it in my quiver." He kept it with him till he died. His children kept it with them ever after.<sup>[1]</sup>

### **Mutilation of the Martyrs:**

That was the last attack made by the idolaters against the Prophet صلى الله عليه وسلم. Being almost certain of his death, the idolaters returned to their camp and started preparations to go back to Makkah. Some of them involved themselves in mutilating the killed Muslims, and so did their women. Women and men cut off the ears, the noses, the genitals of the martyrs. They even cut open their bellies. Hind bin 'Utbah — for instance — ripped open the liver of Hamzah and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces.<sup>[2]</sup>

Two incidents occurred during the last hours of the fight. Which revealed for certain how far the Muslims were ready to fight and sacrifice in the way of Allāh:

1. Ka'b bin Malik said: I was one of those Muslims who fought in Uhud and witnessed the polytheists' act of barbarity in mutilating the dead bodies, but I passed them because I couldn't stand it. Then I saw an armed stout idolater pass through the Muslims and say: "Gather them up and combine them in the way that sheep are gathered and slaughtered." Similarly I saw an armed Muslim waiting for him. I walked towards them till I stood behind him. Comparing both of them, I found that the disbeliever was better than the other in arms and figure. I kept on watching them till they were engaged in single combat. The Muslim thrust at the disbeliever with his sword that went down his hip and split it into two. When the Muslim unveiled his face, he said: "What about that, Ka'b. I am Abu Dujana."<sup>[3]</sup>
2. Some Muslim women came to the battlefield when the fight was over. Anas said: I saw 'Aishah bint Abu Bakr رضى الله عنها with Umm Sulaim. Their garments were gathered up so I could see their anklets. They

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[1] Zād Al-Ma'ad, 2/95.

[2] Ibn Hisham, 2/90.

[3] Al-Bidaya wan Nihaya, 4/17.

carried water bags on their shoulders and emptied them into the mouths of people.<sup>[1]</sup> Then they would go back to fill them and come back to do the same. ‘Umar said: “Umm Saleet used to carry water bags to us on Uhud Day.”<sup>[2]</sup>

When Umm Aiman, who was one of those Muslim women who saw the defeated Muslim fighters entering Madinah, she started throwing dust at their faces rebukingly saying: “Here is a spinning wheel, take it! and give up carrying swords.” Then she raced to the battlefield. There she watered the wounded. Hibban bin Al-‘Arqa shot an arrow at her, she fell down and her clothes were lifted up. Seeing that, the enemy of Allâh, burst into laughter. That sight upset the Messenger of Allâh صلى الله عليه وسلم, so he gave Sa‘d bin Abi Waqqas an arrow lacking an arrow-head and said “Shoot it”. Sa‘d shot it, it pierced the idolater’s throat. He fell down and some parts of his body were revealed. The Messenger of Allâh صلى الله عليه وسلم then laughed so much that his molars could be seen. Sa‘d avenged her and Allâh responded to her supplication.<sup>[3]</sup>

As soon as the Messenger of Allâh صلى الله عليه وسلم reached the defile, ‘Ali bin Abu Talib went out and filled his water container with water from *Al-Mihras*. ‘*Al-Mihras*’ is said to be hollow (concaved) rock containing plenty of water. It was also said that it is a water spring in Uhud mountain. Anyway, ‘Ali brought that water to the Messenger of Allâh صلى الله عليه وسلم to drink. Finding that it smelt bad he refused to drink it, but only washed the blood off his face and poured some of it over his head saying: Allâh’s Wrath is great on those who besmeared His Messenger’s face with blood.<sup>[4]</sup>

Sahl said: “By Allâh, I know who washed the wound of the Messenger of Allâh صلى الله عليه وسلم and who poured out water for him and what (substances) his wound was treated with: His daughter Fatimah washed it, whereas ‘Ali poured water out of the container. When Fatimah realized that water

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[1] Sahih Al-Bukhari, 1/403, 2/581.

[2] *ibid*, 1/401.

[3] *As-Seerat Al-Halabiyah*, 2/22.

[4] *Ibn Hisham*, 2/85.

increased the flow of blood, she took a piece of straw mat, burnt it a little and stuck it to the wound so blood ceased flowing.”<sup>[1]</sup>

Muhammad bin Maslamah brought him fresh water to drink. The Prophet صلى الله عليه وسلم drank and supplicated Allâh to provide him with good things.<sup>[2]</sup> Owing to the wounds and their bad effects on his body, the Messenger of Allâh صلى الله عليه وسلم led his followers in prayer in a sitting posture and so did the Muslims.<sup>[3]</sup>

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: “Is Muhammad صلى الله عليه وسلم among you?” They did not answer him. Then he asked “Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?” They did not answer. He asked again: “Is ‘Umar bin Al-Khattab among you?” They did not answer him; for the Prophet صلى الله عليه وسلم forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: “As for those three, we have relieved you of.” ‘Umar could not help but talking, so he said, “O enemy of Allâh, those whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate.” Abu Sufyan answered: “The mutilation of your killed is something I did not order it; but it did not displease me.” Then he shouted: “Hubal (an idol), let it be sublime!” The Prophet صلى الله عليه وسلم said: “Why do you not reply?” “What shall we say?” They asked him. “Say: Allâh is more Sublime and Exalted and Mightier as well.”

He said: “Al-‘Uzza (i.e. an idol) is ours but you have no ‘Uzza.” “Why do you not reply?” The Prophet صلى الله عليه وسلم said. “What shall we say?” They inquired. He said: “Say Allâh is our Protector, but you have no protector.”

Abu Sufyan said: “Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success.” ‘Umar’s reply was: “No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire.”

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[1] Sahih Al-Bukhari, 2/584.

[2] As-Secret Al-Halabiyah, 2/30.

[3] Ibn Hisham, 2/87.



Then Abu Sufyan said: "Come on, 'Umar!" The Messenger of Allâh صلى الله عليه وسلم said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I beseech you by Allâh's Name to tell me the truth: Have we killed Muhammad صلى الله عليه وسلم?" 'Umar said: "O Allâh, 'No' and now he is listening to you words." He said: "For me, you are more truthful than Ibn Qami'a, and even more reliable."<sup>[1]</sup>

Ibn Ishaq said: When Abu Sufyan and those who were with him were leaving he called out notifying: "We will meet again at Badr next year." The Messenger of Allâh صلى الله عليه وسلم said to one of his men: "Say: 'Yes, it is an appointment for both of us.'"<sup>[2]</sup>

Later on, the Messenger of Allâh صلى الله عليه وسلم dispatched 'Ali bin Abi Talib to trace them out. He said to him: "Pursue them and see what they are going to do, and what they aim at. If they dismount horses and ride on camels' back, this means that they are heading for Makkah; but if they ride horses and lead camels unmounted, they are leaving for Madinah. By the One, in Whose Hand my soul is, if they attacked Madinah I would march to them there and I would fight them." 'Ali said: "I went out and traced them to see what they were up to. I saw them mounting camels and leaving the horses unmounted. They were heading for Makkah."<sup>[3]</sup>

After the departure of the Quraishites, people went out to check the identity of the killed and the wounded. Zaid bin Thabit said: "The Messenger of Allâh صلى الله عليه وسلم sent me on Uhud Day to seek Sa'd bin Ar-Rabi' and said: "When you see him, say: 'peace be upon you from me.' and say to him 'the Messenger of Allâh صلى الله عليه وسلم says: How do you feel?'" Zaid said: "I started wandering about checking the killed till I came across Sa'd when he was dying — with about seventy strokes or stabs of a sword, a spear and an arrow in his body. So I said: "O Sa'd, the Messenger of Allâh صلى الله عليه وسلم sends you his greetings. and says 'peace be upon you, tell me how do you feel?'" Sa'd said: "And let peace be upon the Messenger of Allâh صلى الله عليه وسلم, too. Tell him, I smell the scent of the Paradise. And tell the Helpers, my people, 'you shall not be excused before Allâh if the

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[1] Ibn Hisham, 2/93,94; Zâd Al-Ma'ad, 2/94; Sahih Al-Bukhari, 2/579.

[2] Ibn Hisham, 2/94.

[3] Ibn Hisham, 2/94.

Messenger of Allâh صلى الله عليه وسلم is hurt and your eyes are blinking' (i.e. you are still alive and not dead)." Then he died.<sup>[1]</sup>

They came across Al-Uhairim — 'Amr bin Thabit, whom they had already urged to embrace Islam but refused. They saw him among the wounded on the verge of close death. "What has he come here for? We have parted with him and he was still too obdurate to accept Islam as his religion". They asked him: "What made you come here? Is it out of zeal to defend your people or is it because of an inclination to Islam?" He said: "It is (certainly) an inclination to Islam. I believe in Allâh and in His Messenger. I have fought with the Messenger of Allâh صلى الله عليه وسلم till I have got what you see," and then he immediately died. They told the Messenger of Allâh صلى الله عليه وسلم about him. Hearing that, he said: "He is one of the inhabitants of Paradise." "Although he had not offered one single prayer," narrated Abu Hurairah.<sup>[2]</sup>

Qazman, who was found among the wounded, fought heroically, and killed seven or eight idolaters. He was weakened by the wounds he had sustained, they carried him to the habitation of Bani Zufr. The Muslims gave him glad tidings of the Paradise. But he said: "By Allâh I have fought out of a zeal to my people. Had it not been for that I would have never fought." When his wounds worsened he committed suicide. The Messenger of Allâh صلى الله عليه وسلم had already said whenever he was mentioned to him: "He is an inhabitant of Fire."<sup>[3]</sup> This is the end of those who fight for a national cause or in a way other than that of raising up the Word of Allâh, though they fought under the banner of Islam or even in the army of the Messenger of Allâh صلى الله عليه وسلم or of his Companions.

Contrary to Qazman there was a Jew of Bani Tha'labah among the killed. He said to his people, "O folk people of Jews! By Allâh you have already known that it is imperative to support Muhammad صلى الله عليه وسلم." They said: "Today is Saturday." He said: "There is no Saturday for you." He took his sword and the war equipment and said: "If I were killed, my property should be put at Muhammad صلى الله عليه وسلم's disposal". Then next morning he kept on

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[1] Zâd Al-Ma'ad, 2/96.

[2] Zâd Al-Ma'ad, 2/94; Ibn Hisham, 2/90.

[3] Zâd Al-Ma'ad, 2/97; Ibn Hisham, 2/88.

fighting till he was killed. The Messenger of Allâh صلى الله عليه وسلم said about him, "Mukhaireeq is the best Jew."<sup>[1]</sup>

### **Burial of the Martyrs:**

The Messenger of Allâh صلى الله عليه وسلم supervised the martyrs' burial and said: "I bear witness that anyone who is wounded in the way of Allâh, Allâh will resurrect him with his wound bleeding a liquid which is blood-like in colour but musk-like in scent."<sup>[2]</sup>

Some of the Companions carried their men killed in the war to Madinah, but the Messenger of Allâh صلى الله عليه وسلم ordered that they should be sent back in order to be buried where they were killed. He ordered that they should not be washed but buried as they were after stripping them off their armours and leather clothes. He used to bury every two or three martyrs together in one grave and even join two men in one garment while saying: "Who is the more learned of the Qur'ân?" and he would commit him to earth first. He would say: "I bear witness to those on the Day of Resurrection." He buried both 'Abdullah bin 'Amr bin Haram and 'Amr bin Al-Jamuh in one grave due to the affection they used to possess to each other.<sup>[3]</sup>

They missed the coffin of Hanzalah, they sought it and found that it was on a spot nearby with water dripping off it. The Messenger of Allâh صلى الله عليه وسلم told his Companions that the angels were washing him and said: "Ask his wife". They asked her and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called '*Ghaseel Al-Malâ'ikah*' (i.e. the one washed by the angels).<sup>[4]</sup>

When the Messenger of Allâh صلى الله عليه وسلم saw how his uncle and foster brother, Hamzah, was mutilated, he was extremely grieved. When his aunt Safiyah came to see her brother Hamzah, the Messenger of Allâh صلى الله عليه وسلم ordered her son Az-Zubair to dismiss her in order not to see what happened to her brother. She refused and said, "But why should I go away. I have been informed that they have mutilated him. But so long as it is in the way

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[1] Ibn Hisham, 2/88, 89.

[2] Ibn Hisham, 2/98.

[3] Zâd Al-Ma'ad, 2/98; Sahih Al-Bukhari, 2/584.

[4] Zâd Al-Ma'ad, 2/94.

of Allāh, whatever happens to him satisfies us. I say: Allāh is Sufficient and I will be patient if Allāh wills.” She approached, looked at him and supplicated Allāh for him and said: “To Allāh we all belong and to Him we will verily return.” and she implored Allāh to forgive him. Then the Messenger of Allāh صلى الله عليه وسلم ordered that he should be buried with ‘Abdullah bin Jahsh — who was his nephew as well as his foster brother.

Ibn Mas‘ud said: We have never seen the Messenger of Allāh صلى الله عليه وسلم weeping so much as he was for Hamzah bin ‘Abdul Muttalib. He directed him towards *Al-Qiblah*, then he stood at his funeral and sobbed his heart out.<sup>[1]</sup>

The sight of the martyrs was extremely horrible and heart-breaking. Describing Hamzah’s funeral, Khabbab said: “No shroud long enough was available for Hamzah except a white-darkish garment. When they covered his head with it, it was too short to cover his feet. Similarly if they covered his feet his head would be revealed. Finally they covered his head with it and put some plant called ‘*Al-Idhkkhir*’ to cover his feet.”<sup>[2]</sup>

Al-Imam Ahmad reported that when it was Uhud Day and the time that the idolaters returned, the Messenger of Allāh صلى الله عليه وسلم said:

«أَسْتَوُوا حَتَّىٰ أَثْنِي عَلَىٰ رَبِّي عَزَّوَجَلَّ»

“*Istawoo* (i.e. form rows as for prayer) so that I offer thanks and praise to my Lord, the Great and the All-Mighty.”

So they stood in rows behind him. Then he said:

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَأَقْبِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِي لِمَنْ أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُقْرَبَ لِمَا بَاعَدْتَ، وَلَا مُبْعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ: أَبْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ.»

“O Allāh, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant

[1] Mukhtasar Seerat Ar-Rasool, p.255.

[2] Mishkat, 1/140.

provisions you have withheld and no one can withhold what you grant. No one can near what You ordained to be distant, or detach what You decree to be close. O Allāh, spread onto all of us Your Mercy, Your Grace, and Provisions.”

«اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّعِينَمَ الْمُقِيمَ، الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ: إِنِّي أَسْأَلُكَ الْعَوْنَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي عَائِدُ بِكَ مِنْ شَرِّ مَا أُعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَخِينَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَابًا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يَكْذِبُونَ رُسُلَكَ، وَيَصُدُّونَ عَن سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَهَ الْحَقِّ»

“O Allāh, I implore You to grant me permanent bliss that neither changes nor vanishes. O Allāh, You Alone we seek for Help at hardships. You Alone we resort to for security on a day of terror. O Allāh, to You Alone I resort to protect us from the evils of Your grants (i.e. the evils they may lead us to) and from the evils of Your deprivation. O Allāh, make us love Faith and make it pleasant and beloved wholeheartedly by us! Make disbelief, ungodliness and disobedience detestable to us. Let us be among those who are rightly guided. O Allāh, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled ones. O Allāh, make Your enmity befall the disbelievers, who belie Your Messenger and divert from Your righteous way. O Allāh, let Your wrath, Your chastisement and Your enmity befall the disbelievers, and those on whom You sent down the Book. Let them be afflicted with war decreed by You. O Allāh, the Author of Truth.”<sup>[1]</sup>

[1] Musnad Imam Ahmad, 3/424.

After committing all the martyrs to earth, and after offering praise and supplication to Allâh, the Messenger of Allâh صلى الله عليه وسلم went back to Madinah.

On his way back, matchless examples of love and devotion were revealed by the truthful women believers; in no way less great than the men's heroic deeds in the fight.

Hannah bint Jahsh met the Messenger of Allâh صلى الله عليه وسلم on the way back, and he announced the death of her brother — 'Abdullah bin Jahsh — to her. She said: "To Allâh we belong and to Him we will verily return. I ask Allâh's forgiveness." Then he announced the death of her maternal uncle Hamzah bin 'Abdul Muttalib. She said: "To Allâh we belong and to Him we will verily return. I ask Allâh's forgiveness." But when he announced the death of her husband Mus'ab bin 'Umair to her, she shouted and wept. Seeing her doing so, the Messenger of Allâh صلى الله عليه وسلم said: "The woman's husband is extremely dear to her."<sup>[1]</sup>

He passed by a woman of Bani Dinar whose husband, father and brother were all killed at Uhud. When their death announced, she said: "How is the Messenger of Allâh صلى الله عليه وسلم?" They said: "Well indeed. O mother of so... Thanks for Allâh; he is well and as good as you desire." She said: "Let me see him." They pointed at him. Seeing him she said: "All misfortunes are nothing so long as you are safe."<sup>[2]</sup>

Umm Sa'd bin Mu'adh came running to see the Prophet صلى الله عليه وسلم. At that time her son was holding the rein of his mare. Seeing his mother, he said to the Prophet صلى الله عليه وسلم: "O Messenger of Allâh صلى الله عليه وسلم. This is my mother." The Prophet صلى الله عليه وسلم said: "She is welcome"; and he stopped and waited for her. When she drew near, he consoled her, for her killed son 'Amr bin Mu'adh. But she said: "So long as I see you are safe, my misfortune will certainly go into oblivion." Then the Messenger of Allâh صلى الله عليه وسلم supplicated Allâh for the relatives of those who were killed at Uhud and said: "Cheer up! Umm Sa'd and bear good tidings to their kindred that all their people killed in the battle are comrades in Paradise and they are intercessors for all their kinsfolk." She replied, "O Messenger of Allâh, we

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[1] Ibn Hisham, 2/98.

[2] Ibn Hisham, 2/99.

are satisfied. Who would cry on them after this cheerful news?" Then she resumed saying: "O Messenger of Allâh, invoke Allâh (for those who stayed behind)" He said: "O Allâh keep sorrow off their hearts! And console them with their misfortunes. Compensate those who stayed behind with goodness and welfare."<sup>[1]</sup>

In the evening of that day — i.e. Saturday, the seventh of Shawwal, 3rd year A.H. — the Messenger arrived in Madinah. As soon as he reached his house, he handed his sword to his daughter Fatimah and said: "O daughter, wash the blood off this sword. By Allâh it has been helpful to me today." 'Ali bin Abi Talib handed her his sword and said: "And wash the blood of this sword too. By Allâh, it has been helpful to me today." So the Messenger of Allâh صلى الله عليه وسلم said: "Sahl bin Haneef and Abu Dujana have been as courageous as you are in the fight."<sup>[2]</sup>

Most of the narrations confirmed that seventy Muslims were killed and most of them, sixty-five, Helpers; forty-one of whom were from Khazraj and twenty-four from Aws. This, besides one Jew and four Emigrants.

As for the polytheists, twenty-two of them were killed, but some versions speak of thirty-seven; after all, Allâh knows best.<sup>[3]</sup>

On Saturday night, the eighth of Shawwal, and after their return from Uhud, the Muslims spent that night in an emergency case — though they were dead-beat, extremely exhausted. They stayed on the alert, and spent that night guarding the outlets and inlets of Madinah. They were specially busy guarding their general leader, the Messenger of Allâh صلى الله عليه وسلم for fear that some suspects could commit an unexpected folly.

### **Hamrâ' Al-Asad Invasion:**

The Messenger of Allâh صلى الله عليه وسلم on his part, spent the night pondering over the situation. He feared that the idolaters might think — while they were still on their way to Makkah — of reversing their way and diverting to Madinah after they had realized that they had availed nothing of that victory. They might regret and decide to invade Madinah as a

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[1] As-Seerat Al-Halabiyah, 2/47.

[2] Ibn Hisham, 2/100.

[3] Ibn Hisham, 2/122-129; Fath Al-Bari, 7/351.

compensation. Therefore the Messenger of Allāh صلى الله عليه وسلم was determined to go out in pursuit of the Makkan army.

The Prophet صلى الله عليه وسلم called out unto people and ordered them to march to encounter the enemy of Islam. That was on Sunday morning — next day to Uhud — the eighth of Shawwal. He said: “Nobody will march to the fight except those who have already participated in Uhud fight.” ‘Abdullah bin Ubai said: “I will march out with you.” “No,” said the Prophet صلى الله عليه وسلم.

Whilst the Muslims were suffering a lot from painful pains and deep anxiety, they responded to his call positively. Jabir bin ‘Abdullah implored the Prophet صلى الله عليه وسلم to allow him join them in that fresh invasion on account that he always had a liking to witness all the battles that the Prophet صلى الله عليه وسلم was involved in. He had not participated in Uhud because his father asked him to stay in Madinah with his sisters. And he was granted his wish.

The Muslims marched out until they reached a place called Hamra’ Al-Asad — about eight miles from Madinah. He encamped there. In that place Ma’bad bin Abi Ma’bad came to the Messenger of Allāh صلى الله عليه وسلم and professed Islam. Some people said that he remained an idolater; he simply desired to give the Messenger some advice out of abidance by a covenant between Khuza’ah (his tribe) and Bani Hashim. He said “O Muhammad صلى الله عليه وسلم! By Allāh, we feel great sorrow for what had happened to you and to your Companions. We really hope you will not suffer again.” So, the Messenger of Allāh صلى الله عليه وسلم suggested that he overtake Abu Sufyan and discourage him from pursuing his evil intentions.

The Messenger’s fears of a possible return of the idolaters proved to be absolutely true. For no sooner had the idolaters dismounted and encamped at Ar-Rawhâ’ — a place thirty-six miles from Madinah, than they started reproaching one another. A group of them said to another one: “You did nothing. You broke down their force but you left them. There are still some distinguished men among them who will probably gather people up to fight you again. So let us go back and annihilate them and crush down their forces.”

It was in fact a hasty decision taken by shallow-minded people who misjudged the potential power and morale on both parties, that is why an



eminent leader of Quraish, Safwan bin Omaiya, tried to dissuade his people from pursuing that venture, saying: "O people. Do not do such a thing! For I fear that he will gather up those who had stayed behind and did not share in Uhud. Go back home as winners. For I am not sure of what turn will the consequences take if you get involved in such a fight. It might be to your prejudice in the final place." Notwithstanding that weighty argument, the majority of the polytheists were determined to embark on that risky undertaking.

Ma'bad bin Abu Ma'bad meanwhile arrived on the scene and tried to exaggerate the danger awaiting them in order to thwart their plan, he said: "Muhammad صلى الله عليه وسلم has marched to meet you with a large host of fighters, I have never seen something similar to it before. He has mustered all the troops who have tarried and did not share in Uhud. They surely regret what they have missed and want to compensate for it now. Their hearts are filled with hate and resentment." Abu Sufyan said: "Woe to you! What do you suggest?" He said: "By Allâh, I see that you would not leave till he comes and you see the heads of their horses; or till the vanguard of his army turns up to you from behind that hill."

Abu Sufyan said: "By Allâh, we have reached a common consent to crush down the Muslims and their power." The man, once more with an implied warning, advised him to stop it.

In the light of this news, the resolution and determination of the Makkan army failed and panic and terror took firm hold of them. They consequently deemed it safest to complete their withdrawal back to Makkah. They, however, as an alternative, started a hostile nerve propaganda aiming at dissuading the Muslims army from pursuing them. A caravan belonging to 'Abd Qais happened to pass by towards Madinah. Abu Sufyan, in the context of his propaganda, asked them to communicate a message to Muhammad صلى الله عليه وسلم to the effect that the Makkans had rallied their ranks to annihilate the Messenger and his Companions, in return Abu Sufyan promised to give the people of the caravan loads of raisins at the forum of 'Ukaz the following year.

The people of the caravan conveyed the message to the Messenger of Allâh صلى الله عليه وسلم at Hamrâ' Al-Asad, but to no effect, on the contrary, Abu Sufyan's words augmented them in Faith. Allâh says:



bin Harithah and 'Ammar bin Yasir to pursue him and kill him. So he was killed.<sup>[1]</sup>

Undoubtedly, the invasion of Hamrâ' Al-Asad is not a separate invasion, but rather a part, or more specifically, a sequel to Uhud.

That was Uhud Invasion with all its stages and details. It has for long been discussed by scholars and men of research. Was it a defeat or not? Doubtlessly, the military superiority in the second phase of the battle was in favour of the polytheists who could successfully direct the steering mechanism of hostilities and inflict heavy losses in lives on the Muslims. Admittedly, a part of the believers were clearly defeated, but this could never be considered a Makkan victory.

The Makkan army failed to occupy the camp of the Muslims. The greater bulk of the Madinese army, chaos and confusion notwithstanding, did not take to escape, on the contrary they showed matchless and heroic resistance and managed to gather themselves again around their headquarters fighting bravely and courageously. They, moreover, did not allow the Makkans to run after them in pursuit. Neither Muslim captives were taken nor spoils were gained by the Makkans. The enemies of Islam were also too cowardly to conduct the third phase of war, and impress their superiority on the battlefield, on the contrary, they were in hot haste to evacuate the field even before the Muslims did. Madinah itself, the capital of the Muslims, was only a stone's throw from the lines of the enemy, and vulnerably exposed, yet the polytheists were not bold enough to storm it to plunder its wealth or capture the Muslim women therein.

These suggestive details in fact support our argument that the event of Uhud was just a precious occasion on which the Makkans managed only to inflict heavy losses on the Muslims but failed to achieve their ultimate goals of annihilating the Muslim army in the process of their encompassment operation. After all, it is not unusual for conquerors to sustain such casualties and losses, but these could under no circumstances be regarded as victory for the hostile party.

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[1] Ibn Hisham, 2/60-129; Zâd Al-Ma'ad, 2/91-108; Fath Al-Bari, 7/345-377; Mukhtasar Seerat Ar-Rasool, pp. 242-275.

The incident of Hamrâ' Al-Asad is interesting in this regard. It is a curious sight indeed of a victorious army in retreat for fear of disgrace and defeat, and the crestfallen and crippled group of Muslims in pursuit.

Uhud Battle in the final judgement was just one phase of military activities in the whole process of war between two hostile parties each of whom earned their legitimate portion of both success and failure and then desisted further engagement but without cowardly escape or resigned surrender. In this sense, this battle could be rightly regarded as an inseparable war.

In this context, Allâh says:

﴿ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ  
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ﴾

“And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not.”  
[4:104]

The verse explicitly identifies both attitudes as regards losses and hardships as identical. Both parties concluded the war operations and went back neither victorious nor vanquished.

### The Observations of the Noble Qur'ân on the Battle of Uhud:

Some Qur'ânic verses were revealed to shed light on the most decisive phases of the battle successively, adduce quite clearly the cause that led to that heavy loss, and illustrate the vulnerable areas that were still persisting in the souls of some believers as regards their duties in forging a decisive attitude with respect to the noble objectives for which the Muslim Community, was created and was supposed to accomplish.

The Noble Qur'ân also spoke about the attitude of the pretenders to Faith and made clear the hostility and hatred that they harboured against Allâh and His Messenger. The Words of Allâh managed as well to erase all traces of ambiguities and insinuations, raised by the hypocrites and their allies, the

Jews — the authors of conspiracy and intrigue hatching — and which were still in active operation in the hearts of some weak-of-heart Muslims.

The laudable judgement and long-sought objectives that were attributable to the battle of Uhud, were also another topic for the Noble Qur’ân to dwell on at length. Sixty verses relevant to the battle were revealed giving full account of the first phase of the battle:

﴿ وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ﴾

“And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud).” [3:121]

And to end in a comprehensive commentary on its results and moralities:

﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِمَكُمْ عَلَىٰ النَّبِيِّ وَلَٰكِنَّ اللَّهَ بَاجِتٍ مِّن رُّسُلِهِ ۚ مَنْ يَشَأْ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴾

“Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.” [3:179]

### Lessons and Moralities:

Ibn Al-Qaiyim has made a pointed reference to the battle of Uhud and given full elucidation of the Divine benefits and moralities that resulted from it. Some Muslim scholars, on the authority of Ibn Hajar, said: The reverse in Uhud resulted from the neglect on the part of the archers of the explicit command of the Prophet صلى الله عليه وسلم, and leaving the spot which they were ordered to safeguard to the end. In other words, the success of the Muslims depends upon their obedience to the Prophet صلى الله عليه وسلم. As long as they carry out his behests, Allâh will help them in facing all kinds of

odds. But when they will set aside his commands in their pursuit of worldly riches, they are bound to come to grief. Another relevant issue of great significance says that it is customary for Prophets to be tried with different adversities; nevertheless, the final outcome is positively in their favour. Should the Muslims be victorious all the time, great many pretenders to Faith will enter the fold of Islam, and consequently the clear line of demarcation between true believers and hypocrites will become blurred. Contrarily, if the Muslims were to be defeated all the time, the final objective of the ministry of Prophets will not be effected. It is wise then to combine both success and failure so that sifting between true Muslims and hypocrites could be realized.

In the aftermath of the battle of Uhud, the hypocrites disclosed their real intentions in words and in deeds, consequently, the Muslims got to realize the existence of those wicked elements working secretly in their own homeland; and of course there would be appropriate measures to be taken in due course of time.

A third point in this context refers to purposeful deferment of victory in some areas in order to check the pride of the soul and teach the believers how to observe full patience in times of adversity. Trials and tests are provided by Allâh in order that the true believers could deservedly occupy their abode in the blessed Hereafter. Martyrdom, the highest ranks that the true friends of Allâh could occupy, is provided by Allâh to function as a passport, granted by the Lord, leading to Paradise. In brief, fight in the cause of Allâh is a golden opportunity for the true believers to have their sins effaced, and a Divinely-devised event for the disbelievers and enemies of Allâh to face destruction and annihilation in recompense for their disbelief, tyranny and transgression.<sup>[1]</sup>

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[1] Zâd Al-Ma'ad, 2/99-108.