

Learning Objectives:

- To learn the key points from History of Islam

ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets(SA) – Volume II by Hazrat Mirza Bashir Ahmad, M.A. (RA)

<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

Time: 30 min

Volume 2, Chapter 3, Cont... Battle of Uhud: Pg 350 – 373

Ghazwah of Ḥamra'ul-Asad

This night was a night of great fear in Madinah, because although the army of the Quraish had apparently taken to Makkah, it was apprehended that this move may be a plot to catch the Muslims off guard... Hence, on this night an arrangement was made for security in Madinah and the Companions particularly stood guard all night long at the residence of the Holy Prophet^{sa}. The next morning it was discovered that this apprehension was not mere speculation, because prior to Fajr Ṣalat, the Holy Prophet^{sa} received news that the army of the Quraish had stalled at a few miles from Madinah and a heated debate was taking place amongst the chieftains of Makkah, that making use of this victory, why not attack Madinah. ...

Ultimately, however, the opinion of the passionate ones prevailed and the Quraish prepared to set back to Madinah. When the Holy Prophet^{sa} was informed of these events, he immediately announced that the Muslims should prepare, but along with this he also ordered that except for those people who had participated at Uḥud, no one else should set out with them. ... After travelling a distance of eight miles, the Holy Prophet^{sa} reached Ḥamra'ul-Asad... ..the Holy Prophet^{sa} instructed that camp be set up at this very location. He further instructed that fires be lit at different places throughout the plain. As such, in no time, 500 fires were lit in the plain of Ḥamra'ul-Asad, which struck awe into the heart of any spectator from afar. Most probably, on this occasion, an idolatrous chief of the Khuza'ah tribe named Ma'bad presented himself before the Holy Prophet^{sa} and offered his condolences for those who had fallen at Uḥud, whereafter he continued on his way. On the following day when he reached Rauḥa', lo and behold, he found the army of the Quraish encamped there... Ma'bad went to Abu Sufyan at once and said: "What are you about to do? By God, I have just let behind the army of Muḥammad^{sa} at Ḥamra'ul-Asad, and never before have I seen such an awe-inspiring army. ..." Abu Sufyan and his followers were so awe-struck by these comments of Ma'bad, that they abandoned the idea of returning to Madinah and made haste to Makkah at once. When the Holy Prophet^{sa} received news that the army of the Quraish had fled in this manner, he thanked God and said, "This is the awe of God, which He has struck into the hearts of the disbelievers."

Outcomes of the Battle of Uhud

As far as permanent outcomes are concerned, the battle of Uḥud does not possess any special significance. Temporarily, however, this battle did cause harm to the Muslims in certain respects. Firstly, seventy men were martyred in this war, some of whom were among the most prominent Companions and the number of those who were wounded was also very large. Secondly, the Jews and hypocrites of Madinah, who had become somewhat awe-stricken as a result of the battle of Badr now became relatively bold. ... Thirdly, the Quraish of Makkah became very bold and in their hearts they

began to assume that they had not only sought revenge for Badr, but even in the future, whenever they were able to collect a force and wage an attack, they could easily subdue the Muslims. Fourthly, the tribes of Arabia in general began to raise their heads with more courage. However, despite these losses, it is a clear fact that the victory at the battle of Uḥud could not compensate for the harm which had been sustained by the Quraish as a result of the battle of Badr. In the battle of Badr, all those chieftains of Makkah who in actuality, were the spirit of the Quraish's national life, were destroyed.

Islamic Law of Inheritance

In the account of the battle of Uḥud, the martyrdom of Sa'd bin Ar Rabi^{ra} has been mentioned. Sa'd^{ra} was an affluent man and possessed a distinct status within his tribe. He did not have any male offspring, only two daughters and a wife. Until now, no new injunctions regarding the division of inheritance had been revealed to the Holy Prophet^{sa}. As such, inheritance was divided among the Companions according to ancient custom, whereby if the deceased did not have any male offspring, his paternal relatives would take possession of the inheritance and the widow and daughters would be left empty handed. Therefore, upon the martyrdom of Sa'd bin Ar-Rabi^{ra}, his brother took possession of all the inheritance, and his widow and daughters were left completely without support. Troubled by this distress, the widow of Sa'd presented herself before the Holy Prophet^{sa} along with her two daughters, and expressed her grief whilst relating the entire account. This painful account hurt the pure disposition of the Holy Prophet^{sa}, but since no injunctions had been revealed to the Holy Prophet^{sa} from God in this respect, the Holy Prophet^{sa} said, "Wait for some time..." As such, the Holy Prophet^{sa} supplicated to God, and it was not long before a few of the verses regarding inheritance were revealed to the Holy Prophet^{sa}, which have also been vouchsafed in Surah An-Nisa of the Holy Qur'an. At this, the Holy Prophet^{sa} called the brother of Sa'd^{ra} and instructed him to give two-thirds of the inheritance to the daughters of Sa'd^{ra}, one-eighth to his sister-in-law, and to keep whatever remained thereafter. From then on, new laws on the division of inheritance were instituted...

Prohibition of Alcohol

It has already been mentioned that alcohol was consumed heavily in Arabia. ... Due to his purity in nature, although the Holy Prophet^{sa} had never consumed alcohol himself, and abstained from this ill-habit even prior to his prophethood, and various Companions had also refrained from its usage from the very beginning, until then, since alcohol had not been forbidden religiously, many people from among the Companions would drink. At times, the ill-effects of drinking would also manifest themselves among the Companions. ... Finally, after the battle of Uḥud, to the end of 3 A.H. or in the beginning of 4 A.H., a divine revelation was sent down whereby drinking was categorically declared unlawful in Islam. ...

Treachery of the Disbelievers and the Incident of Raji' - Şafar 4 A.H.

...in the month of Şafar 4 A.H., the Holy Prophet^{sa} assembled a party... and ordered them to secretly go towards Makkah and obtain intelligence with regards to the Quraish, ... However, this party had not yet departed, when a few people from the tribes of 'Aḍal and Qarah presented themselves before the Holy Prophet^{sa}, and said that many people from among their tribes were inclined towards Islam and that the Holy Prophet^{sa} should send a few men with them, who could convert them to Islam and educate them. The Holy Prophet^{sa} was happy to hear their request and the same party which had been assembled for the reconnaissance mission was sent off with them instead. However, in actuality, as was later discovered, these people were liars and had come to Madinah upon the incitement of the Banu Lahyan, who sought revenge for the execution of their chief, Sufyan bin Khalid, and had thus contrived the plan that when the Muslims come out of Madinah on this pretense, they would attack them. In lieu of this service, the Banu Lahyan promised the people of 'Aḍal and Qarah a hefty reward of many camels. ...

Incident of Bi‘r-e-Ma‘unah

...an individual named Abu Bara’ ‘Amiri, who was a chieftain of the tribe situated in central Arabia known as the Banu ‘Amir, presented himself before the Holy Prophet^{sa} in order to meet him. The Holy Prophet^{sa} very gently and kindly conveyed the message of Islam to him and at the outset he also listened to the address of the Holy Prophet^{sa} with interest and attention, but did not accept Islam. Albeit, he submitted to the Holy Prophet^{sa}, “Send a few Companions along with me to Najd, who can travel there and preach the message of Islam to the people of Najd. ...” The Holy Prophet^{sa} said, “I do not trust the people of Najd.” Abu Bara’ responded, “Do not worry, I guarantee their security.”...

In any case, the Holy Prophet^{sa} dispatched a party of Companions under the leadership of Mundhir bin ‘Amr Anṣari^{ra} in Ṣafar 4 A.H. ... When these people reached a place known as Bi‘r-e-Ma‘unah, which was named as such due to a water well, an individual named Ḥaram bin Miḥan^{ra}, ... went forward with the message of Islam to ‘Amir bin Ṭufail, who was chief of the ‘Amir tribe and paternal nephew of Abu Bara’ ‘Amiri. The rest of the Companions remained behind. ... at first, they warmly welcomed him in their hypocrisy; but after he had been fully seated and made to feel at ease, and began to preach the message of Islam, a few evil ones from among them made a signal to someone, who struck this innocent emissary with a spear from behind and put him to death there and then. ... Amir bin Ṭufail did not suffice upon the murder of this emissary of the Holy Prophet^{sa} alone. As a matter of fact, after this he incited the people of his tribe, the Banu ‘Amir, to attack the remaining party of Muslims as well, but they refused and said that they would not attack the Muslims due to the guarantee of Abu Bara’. Upon this, ‘Amir collected the Banu Ri‘l, Dhakwan and ‘Uṣayyah, etc... and attacked this small and helpless community of Muslims. When the Muslims saw these bloodthirsty beasts racing towards them, they said, “We have no quarrel with you. We have only come with an assignment from the Holy Prophet^{sa}; we have not come to fight,” but they did not listen to a word and murdered them all.