

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 8

The Battle of Uḥud

Ebrahim Noor





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Author: Maulānā Ebrahim Noor  
Website: [www.islamicacademycoventry.org](http://www.islamicacademycoventry.org)  
Email: [islamicacademycoventry@hotmail.com](mailto:islamicacademycoventry@hotmail.com)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
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إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*







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## Introduction

The Muslims had migrated to Madīnah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ established a just society enabling all the residents of the town to live together in peace. An agreement was made with the Jewish tribes and bonds of brotherhood were also formed between the Muhājirūn, those Muslims who had migrated, and the Anṣār, the Muslims of Madīnah.

Allāh سُبْحَانَهُ وَتَعَالَى now started to send down more commandments including the obligatory fasting in the month of Ramaḍān, the Eid Prayers and the discharging of Ṣadaqāt al-Fiṭr.

Allāh سُبْحَانَهُ وَتَعَالَى also gave permission for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ to strive in His path. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now started to send out expeditions. Some of which he would personally participate in. These were known as Gazwāt. The expeditions which he did not participate in were known as Sarāya.

Abū Sufyān had left Shām with a caravan heading towards Makkah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about this and left with a group of over three hundred Companions رَضِيَ اللهُ عَنْهُمْ to intercept it.

The Muslim contingent had very limited supplies. There were only two horses and seventy camels in the whole army. The army

including Rasūlullāh ﷺ would take turns to ride the camels and in this way, they travelled south towards Badr.

Meanwhile, Abū Sufyān found out about the plans of Rasūlullāh ﷺ, so he sent ḌamḌam Ghifāri to Makkah to inform the Quraysh to come and protect their caravan.

The Quraysh set out, with one thousand men, armed to the hilt, fully prepared to battle the Muslims. Abū Sufyān had been inquiring about the Muslims and realised they were close by after inspecting the camel droppings of two Muslims who were scouting ahead.

Abū Sufyān changed the direction of the caravan towards the coastal route and managed to evade the Muslim army. He informed the Quraysh that they had managed to escape, and the caravan was no longer under threat, but the Quraysh decided to still travel to Badr and confront the Muslims.

The Muslims and the Quraysh both reached Badr. The Muslim army realised that the caravan had maybe evaded them and instead, they were now faced with a well-prepared army. Rasūlullāh ﷺ discussed the new situation with the Companions رَضِيَ اللَّهُ عَنْهُمْ and they all agreed to follow whatever he ordered. They would not turn back and confront this threat head on.

The Muslim army had arrived from the north and the Qurayshi army from the south. Brother faced brother, father faced son, and cousins faced each other. The outcome of this battle would be decisive for the religion of Allāh ﷻ.

The battleground was soft underfoot and Allāh ﷻ sent down the rain to make it firm for the Muslim army.

The Quraysh came forward and challenged the Muslims to duels. Initially, three of the Anṣār went forward, but the Quraysh wanted to fight their own people from the Muhājirūn. ‘Alī, Ḥamzah and ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُمْ went forward.

The duels commenced. ‘Utbah, Shaybah and Walid representing the Quraysh were all defeated, however ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ succumbed to the wounds he suffered in his duel.

The main battle began and Allāh ﷻ sent the Angels to help the Muslims. The Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ showed great bravery and with the help of Allāh ﷻ overcame the Qurayshi army.

Fourteen Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were martyred in the battle. Seventy of the Quraysh fell on this day and a further seventy were taken as captives by the Muslims.



Among the Qurayshi leaders who fell on that day were Umayyah ibn Khalaf and the greatest enemy of Islām, Abū Jahl. Even in his final moments, he showed great pride and arrogance. He had been mortally wounded by two of the sons of ‘Afrā’ رَضِيَ اللَّهُ عَنْهَا, Mu‘ādh and Mu‘awwidh رَضِيَ اللَّهُ عَنْهُمَا. Later on, ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ went in search of him in the battlefield upon the command of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and found Abū Jahl was still alive. Very soon after, Abū Jahl would breathe his last.

The first battle in the advent of Islām had come to an end with a complete victory for the Muslims and a demoralising defeat for the Quraysh. The Muslims had overcome overwhelming odds against a well-equipped foe with the help of Allāh سُبْحَانَهُ وَتَعَالَى and dealt a devastating blow to the Quraysh. The Quraysh headed back to Makkah without many of those who had set out on the journey.

After the battle of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made his way back to Madīnah. He had sent two of his Companions, ‘Abdullāh ibn Rawāḥah and Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمَا ahead so they could inform the believers of the Muslim victory.

News of the victory arrived whilst Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was being buried. Ruqayyah رَضِيَ اللَّهُ عَنْهَا had been married to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and he had been given permission to remain behind in Madīnah to look after his wife.

As Rasūlullāh ﷺ made his way back, the spoils of war were shared out amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ at Al-Ṣafrā’.

Upon reaching Madīnah, the captives were also divided amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ. Rasūlullāh ﷺ had given the Companions رَضِيَ اللَّهُ عَنْهُمْ instructions to look after the captives. The Companions رَضِيَ اللَّهُ عَنْهُمْ used to feed the captives even before they used to eat themselves. This showed how much they cared for them.

A meeting was now held to decide what to do with the captives. A decision was reached that they would be ransomed. The ransom was set to between 1,000 and 4,000 dirhams. The higher the status of the captive, the higher the ransom.

There were however some poor captives who were not able to pay it and they were freed without payment. The captives who were literate, would be freed if they taught the Muslim children to read and write. If any of the people who had come from Makkah to ransom any captives embraced Islām, their captives were also freed.

The Quraysh meanwhile found out about the heavy defeat at Badr and mourned for an entire month. Initially they had been told not to pay any ransoms for the captives, however one of them went and ransomed one of the captives. This led to more people from the Quraysh going and getting more captives released.

Abū Lahab the uncle of Rasūlullāh ﷺ did not fight at Badr. Upon hearing the news of the defeat, he had become very angry. Very soon after, he died of pustules and was buried under a pile of stones outside the city. His wealth and his children, of which he was so proud, were of no help to him and he died a lonely painful death.

The husband of Zaynab رَضِيَ اللهُ عَنْهَا, Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ had also been captured during the battle of Badr. He was ransomed in exchange for Zaynab رَضِيَ اللهُ عَنْهَا. She came back to Madīnah but on the way, she lost her baby when she was frightened by the Quraysh. She arrived in Madīnah, one month after the battle of Badr.

Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ eventually became Muslim and was reunited with his wife Zaynab رَضِيَ اللهُ عَنْهَا in Madīnah.

The uncle of Rasūlullāh ﷺ, ‘Abbās رَضِيَ اللهُ عَنْهُ had also been captured. He professed that he had become a Muslim but Rasūlullāh ﷺ still set a ransom for him at 4,000 dirhams, which was the highest for any of the captives. The family of ‘Abbās رَضِيَ اللهُ عَنْهُ had embraced Islām but had kept it hidden from the other Quraysh.

More people came from the Quraysh and more captives were freed. Some of these captives would once again play a part in the journey of Islām as we will see.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came back to Madīnah after Badr, and on the first of Shawwāl, he led Eid Ṣalāh. This was the first ‘Eid al-Fiṭr’ in the advent of Islām and the first Eid Ṣalāh to be read.



## Gazwah Banū Sulaym

In the 2<sup>nd</sup> Year of Hijrah, in the beginning of Shawwāl, Rasūlullāh ﷺ received news that the tribes of Sulaym and Ghaṭfān were joining forces against the Muslims. According to some reports, Rasūlullāh ﷺ had only stayed in Madīnah for seven nights before he left with 200 Companions رَضِيَ اللَّهُ عَنْهُمْ in pursuit of the enemy.

Rasūlullāh ﷺ left Sabā' ibn 'Urfuṭah رَضِيَ اللَّهُ عَنْهُ or 'Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ in charge in Madīnah. The Muslim army first headed east towards Al-Ṣuwaydah and then headed south of Al-Ḥanākiyah. They made their way to Qarqarah al-Kudr.

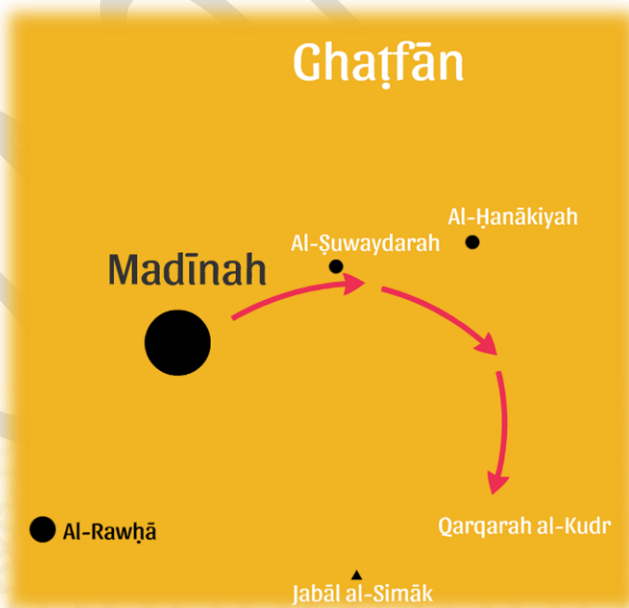


Figure 1 - The path of the Muslim Army

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the spring of Kudr, he found out that the tribes of Sulaym and Ghaṭfān had received news of their arrival, so had already left the area. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed there for three days and then returned to Madīnah.

In other narrations, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a party, in pursuit of them and they returned with 500 camels as booty. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept one fifth and the rest were shared out between the Companions رَضِيَ اللهُ عَنْهُمْ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Madīnah for the rest of the month of Shawwāl and Dhul Qa'dah and it was in this time, the captives of war from Badr were ransomed.



## Summary of Gazwah Banū Sulaym

Battle Number	6	
Name of the Battle	Banū Sulaym	
Date of the Battle	2AH	Early in Shawwāl
Reason for Expedition	News received of Banū Sulaym and Ghaṭfān joining forces against Muslims	
Location	Qarqarah al-Kudr	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Sabā' ibn 'Urfuṭah رَضِيَ اللهُ عَنْهُ or 'Abdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	'Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Enemy was not encountered	
Number of Muslims	200	
Number of enemy forces or information about them	Tribes of Banū Sulaym رَحِمَهُ اللهُ Ghaṭfān	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	Less than 10 days	
Type of Battle	Confront enemy	
Verses of Qur'ān narrated in relation to Expedition	-	
Outcome of Battle	Confrontation did not take place; however, 500 camels were taken as spoils	

## Gazwah Banū Qaynuqā‘

There were three Jewish tribes in Madīnah, the Banū Naẓīr, the Banū Qurayẓah and the Banū Qaynuqā‘. The Banū Qaynuqā‘ were a tribe from the brethren of ‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ. All three of the Jewish tribes had agreements with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so they could live together in peace and harmony, supporting one another and coming to each other’s aid in times of need. There would be no fighting amongst them and the Jewish tribes would not aid the enemy against the Muslims.

### The Invitation

On the 15<sup>th</sup> or 16<sup>th</sup> of Shawwāl, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to the market of Banū Qaynuqā‘ and gathered everyone together.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed the tribe and told them to fear Allāh سُبْحَانَهُ وَتَعَالَى. In the same way the punishment came down upon the Quraysh in Badr, it might also come down upon them. He then told them to accept Islām as they definitely knew he was a Messenger from Allāh سُبْحَانَهُ وَتَعَالَى, which they could see written in their book. They had also taken a covenant with Allāh سُبْحَانَهُ وَتَعَالَى.

When the Banū Qaynuqā‘ heard this, they replied that the Quraysh were a people who were inexperienced in warfare. If the Muslims were to fight them, it would be a different proposition.



## The Revelation

Allāh ﷻ then Revealed the following verse:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ اللَّتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ  
 وَأُخْرَى كَافِرَةٌ يَرَوْنَهُم مِّثْلِهِمْ رَأَى الْعَيْنِ  
 وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ  
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ<sup>1</sup> (١٣)

“There was a sign for you in the two groups who confronted each other: One group fighting in the way of Allāh, and the other disbelieving, seeing themselves as twice their number, with open eyes. And Allāh gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes.”

The Banū Qaynuqā‘ broke the agreement which had been in place between them and Rasūlullāh ﷺ and got ready to fight.

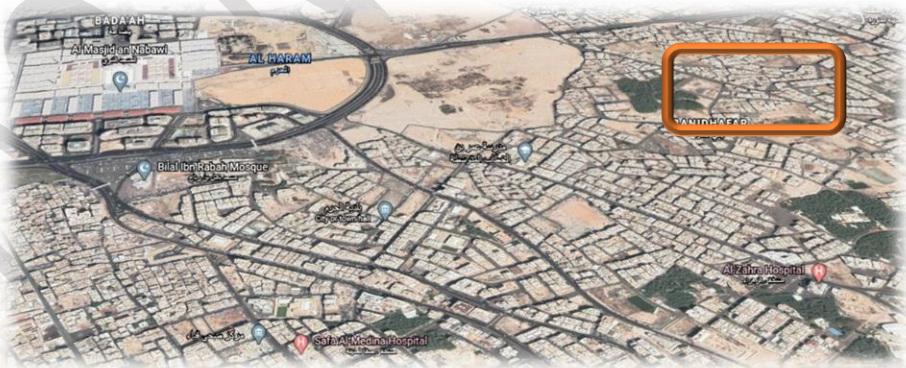


Figure 2 - The location of the Banū Qaynuqā‘

<sup>1</sup> Sūrah Āl-Imrān Verse 13

## The Siege

The Banū Qaynuqā' lived in a locality just to the east of Al-Masjid al-Nabawī. Rasūlullāh ﷺ left Abū Lubābah رَضِيَ اللَّهُ عَنْهُ in charge in Madīnah and headed for the Banū Qaynuqā'.

The Banū Qaynuqā' entered their forts and closed the doors. Rasūlullāh ﷺ laid siege to them from the 15<sup>th</sup> or 16<sup>th</sup> of Shawwāl until the following month. On the 16<sup>th</sup> day of the siege, the Banū Qaynuqā' had no choice but to come out of their forts.



The leader of the hypocrites, 'Abdullāh ibn Ubay ibn Salūl asked Rasūlullāh ﷺ to be lenient with them. 'Abdullāh ibn Ubay ibn Salūl was from the tribe of Khazraj, who were allied to the Banū Qaynuqā'. He kept on asking Rasūlullāh ﷺ until he even put his hand into the collar of the robe of Rasūlullāh ﷺ. This caused Rasūlullāh ﷺ to become very angry with him. Rasūlullāh ﷺ gave the order that the Banū Qaynuqā' should be exiled.

The Muslims returned to Madīnah with the spoils, from which one fifth was taken by Rasūlullāh ﷺ and four fifths were shared out amongst the other Companions رَضِيَ اللَّهُ عَنْهُمْ.

## Summary of Gazwah Banū Qaynuqā'

Battle Number	7	
Name of the Battle	Banū Qaynuqā'	
Date of the Battle	2AH	Shawwāl
Reason for Expedition	Banū Qaynuqā' broke their agreement with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	
Location	Madīnah	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Lubābah ibn عَبْدِ الْمُنْذِرِ رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Ḥamzah ibn 'Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	-	
Number of Muslims	The Muslims of Madīnah	
Number of enemy forces or information about them	700	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	15 days (expedition was in Madīnah)	
Type of Battle	Siege	
Verses of Qur'ān narrated in relation to Expedition	Verses 12-13 Sūrah Āl Imrān	
Outcome of Battle	Banū Qaynuqā' were exiled from Madīnah	

## Gazwah As-Sawīq

The Quraysh had returned to Makkah after being heavily defeated at Badr. Following the battle, Abū Sufyān ibn Ḥarb made an oath that he would not take a bath from ritual uncleanliness (Janābah) until he has attacked Madīnah. In the beginning of the month of Dhul Ḥijjah, Abū Sufyān took 200 horsemen and went north towards Madīnah.

The orange arrows in the map below show the path the Quraysh took to Madīnah and the way back to Makkah. The green arrows shows the path Rasūlullāh ﷺ and the Muslims took in pursuit.

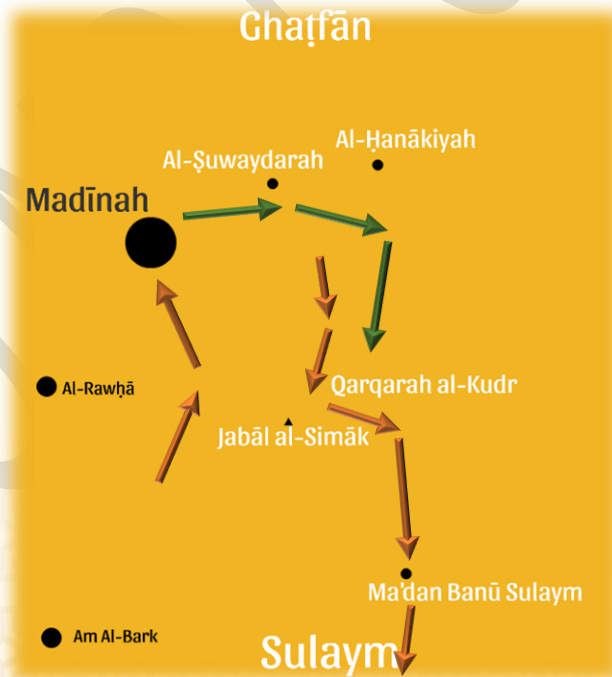


Figure 3 - The path of the Qurayshi & Muslim armies

Abū Sufyān and his party reached an area called ‘Arīḍ, three miles outside of Madīnāh and stopped in a date orchard. There were two people working there, one Anṣārī and another worker. The Qurayshi army killed both of them, burnt some trees and returned to Makkah thinking that their oath had been fulfilled.

### The Pursuit

When Rasūlullāh ﷺ found out what happened in the date orchard, he took immediate action. On the 5<sup>th</sup> of Dhūl Ḥijjah, he left with 200 Muhājirūn and Anṣār, and went in pursuit of Abū Sufyān and the Qurayshi army.

The Muslim army did not manage to catch the Quraysh, as they had already left. However, in order to make their return journey quicker, the Qurayshi army left their bags of ‘sattu’, so these came into possession of the Muslims. Sattu means barley flour and in Arabic its called Sawīq. Therefore, this Gazwah was known as Gazwah As-Sawīq.



### The Names of the Martyrs of Gazwah As-Sawīq

Name	Muhājir/Anṣār
Mu’id ibn ‘Amr رَضِيَ اللهُ عَنْهُ	Ansār
Ally of Ma’bad ibn ‘Amr رَضِيَ اللهُ عَنْهُ (name unknown)	Muhājir

## Summary of Gazwah As-Sawīq

Battle Number	8	
Name of the Battle	As-Sawīq	
Date of the Battle	2AH	Dhul Ḥijjah
Reason for Expedition	The Quraysh raided outskirts of Madīnah in retaliation for Badr	
Location	Qarqarah al-Kudr	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Lubābah ibn ‘Abd al-Mundhir رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Not mentioned	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	200	
Number of enemy forces or information about them	200	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	5 days	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	-	
Outcome of Battle	No confrontation occurred, however the Muslims acquired barley left by the Quraysh, hence the name of the battle	

## Eid al-Aḍḥā'

**O**n the 9<sup>th</sup> of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from Gazwah As-Sawīq and on the 10<sup>th</sup>, he performed 2 Rak‘ah Ṣalāh for Eid al-Aḍḥā'.

He sacrificed two rams and gave the command to the Muslims to also perform the Uḍḥiyah – Qurbāni. This was the first ‘Eid al-Aḍḥā’ in the advent of Islām.

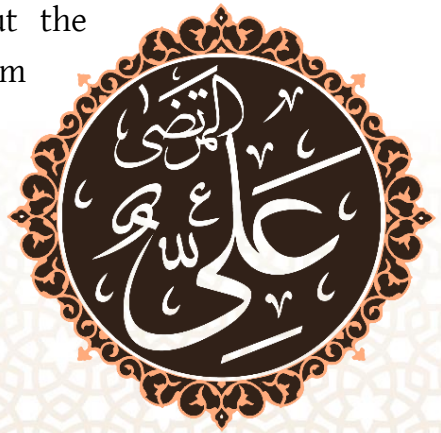


## The Marriage of ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا

In the second year of Hijri, the youngest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Fāṭimah رَضِيَ اللَّهُ عَنْهَا, married ‘Alī رَضِيَ اللَّهُ عَنْهُ. Abū Bakr رَضِيَ اللَّهُ عَنْهُ had first sent a proposal for Fāṭimah رَضِيَ اللَّهُ عَنْهَا. After some time ‘Umar رَضِيَ اللَّهُ عَنْهُ also sent a proposal. However Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained quiet. In one narration, it is said that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was waiting for a command from Allāh سُبْحَانَهُ وَتَعَالَى.

Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا then advised ‘Alī رَضِيَ اللَّهُ عَنْهُ to send her a proposal. ‘Alī رَضِيَ اللَّهُ عَنْهُ mentions when he intended to send a proposal he thought to himself that he did not have anything, and to get married, a person should have some things. But when he thought of the character of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he gained some courage and presented his proposal to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him what he had to give in Maḥr, dowry. ‘Alī رَضِيَ اللَّهُ عَنْهُ replied that he didnt have anything. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked him about the armour which he had received from the spoils of Badr. ‘Alī رَضِيَ اللَّهُ عَنْهُ replied that he had it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised to give this armour to Fāṭimah رَضِيَ اللَّهُ عَنْهَا as her dowry.





## The Dowry

The armour was sold by ‘Alī رَضِيَ اللهُ عَنْهُ to ‘Uthmān رَضِيَ اللهُ عَنْهُ for 480 dirhams. He took all the money and presented it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told him to purchase some clothes and perfume with this money.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also gave his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا some gifts to take with her. Among them was a quilt made from skin, two millstones, and a water skin.



## The House

When the time came for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to send his daughter to her husband, he told ‘Alī رَضِيَ اللهُ عَنْهُ to get a house. ‘Alī رَضِيَ اللهُ عَنْهُ took a house on rent and spent the initial moments of his married life in that house with his wife.

Fāṭimah رَضِيَ اللهُ عَنْهَا advised ‘Alī رَضِيَ اللهُ عَنْهُ to ask Ḥārith ibn an-Nu‘mān رَضِيَ اللهُ عَنْهُ if they could take his house. ‘Alī رَضِيَ اللهُ عَنْهُ told her he felt shy to ask him. Somehow the news reached Ḥārith ibn an-Nu‘mān رَضِيَ اللهُ عَنْهُ and he came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He said ‘O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I swear by Allāh that, whatever they take will be more beloved to me than what they leave.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

## صدقت بآرك الله فيك

‘You have spoken to the truth, may Allāh سُبْحَانَهُ وَتَعَالَى shower you with his blessings.’

Ḥārith ibn an-Nu‘mān رَضِيَ اللهُ عَنْهُ moved out of his house and gave it to Fāṭimah رَضِيَ اللهُ عَنْهَا and ‘Alī رَضِيَ اللهُ عَنْهُ, so they could live close to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

### Maḥr Fāṭimī

From this event, we can see where the Maḥr Fāṭimī comes from. It was the amount of money which ‘Alī رَضِيَ اللهُ عَنْهُ got for selling his armour on the advice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The amount was 480 dirhams. 480 dirhams equals 1469.6 grams or 47.25 Troy ounces of silver.

According to other opinions, the value of Maḥr Fāṭimī is slightly different. It is 400 mithqāl, which is approximately 1750 grams of silver.

## Maḥr Azwāj

The most preferable dowry would be the Maḥr Azwāj, or that Maḥr which was given by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his wives.

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمْ كَانَ صَدَاقَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَّةً وَنَشًا .  
قَالَتْ أَتَدْرِي مَا النَّشُّ قَالَ قُلْتُ لَا . قَالَتْ نِصْفُ أُوقِيَّةٍ .  
فَتِلْكَ خَمْسِمِائَةِ دِرْهَمٍ

فَهَذَا صَدَاقُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ<sup>2</sup>

Abū Salamāh ibn ‘Abd ar-Rahmān رَضِيَ اللهُ عَنْهُ reported:  
“I asked ‘Ā’ishāh رَضِيَ اللهُ عَنْهَا, the wife of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
‘What was the amount of dower of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’  
She said, ‘It was twelve Ūqiyah and one Nash.’ She said, ‘Do you  
know what is an-Nash?’ I said ‘No.’ She said, ‘It is half an  
Ūqiyah, and it amounts to five hundred *dirhams*’, and that was  
the dower given by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his wives.”

500 dirhams is equivalent to approximately 1530.9g of silver.

<sup>2</sup> Ṣaḥīḥ Muslim 1426

## Gazwah Ghaṭfān – Dhū Amr

**A**fter Gazwah As-Sawīq, Rasūlullāh ﷺ spent the rest of the month of Dhūl Ḥijjah in Madīnah. This concluded the second year of Hijri.

During this time, Rasūlullāh ﷺ received news that the Banū Tha‘labah and Banū Maḥārib (who were both branches of the Ghaṭfān tribe) were gathering in Najd and intending to loot the surrounding areas of Madīnah. Da‘thūr ibn al-Ḥārith was the name of their leader.

In the beginning of the 3<sup>rd</sup> year of Hijri, in the sacred month of Muḥarram, Rasūlullāh ﷺ made his way towards Najd with 450 Companions رَضِيَ اللهُ عَنْهُمْ intending to confront the tribe of Ghaṭfān. ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ remained behind in Madīnah as his representative.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ travelled in a north westerly direction from Madīnah towards Al-Nakhīl.



Figure 4 - Al-Nakhīl

When the Ghaṭfān found out that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was making his way there, they withdrew to the mountains. Only one person was caught by the Muslims and he was presented to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited him towards Islām and he accepted.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent the whole month of Ṣafar in that location but no one came to challenge them. In the month of Rabīʿ al-Awwal, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah with his Companions رَضِيَ اللهُ عَنْهُمْ.

## Da‘thūr

A famous incident took place on this journey. It started to rain and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ became wet. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hung up his clothes on a tree to dry. He then laid down to rest under that tree.

The bedoins of the area were watching Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They went to their leader whose name was Da‘thūr. They informed him that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is lying down under a tree all alone, and his Companions رَضِيَ اللهُ عَنْهُمْ have dispersed. He should go and kill him.

Da‘thūr took a sharp sword and went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with it, unsheathed in hand. He stood by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said ‘O Muḥammad, who is going to save you from my sword today?’. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘Allāh will save me.’ As soon as he said this, Jibrīl عَلَيْهِ السَّلَامُ hit Da‘thūr in the chest and the sword fell from his hand. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ picked up the sword and said ‘Now you tell me, who will save you from my sword?’. Da‘thūr said, ‘No one.’

Da‘thūr embraced Islām and read the Shahādah.

اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله

Da‘thūr then promised, that he would not gather any army against Rasūlullāh ﷺ. Rasūlullāh ﷺ returned his sword to him. Da‘thūr walked some distance and then returned. He said to Rasūlullāh ﷺ ‘By Allāh, you are better than me.’

When Da‘thūr returned to his people, they asked him about what had happened. He told them that someone unseen had struck him, causing him to fall flat on his back. He realised that this could have only been an Angel, therefore he accepted Islām and bore witness on the Prophethood of Rasūlullāh ﷺ. He then invited his people towards Islām. Regarding this, Allāh ﷻ sent the following Revelation:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ  
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ<sup>3</sup>

“O you who believe, remember Allāh’s favour upon you, when some people planned to lay their hands on you, and He kept their hands away from you.”

<sup>3</sup> Sūrah al-Mā'idah Verse 11

## Summary of Gazwah Ghaṭfān – Dhū Amr

Battle Number	9	
Name of the Battle	Ghaṭfān – Dhū Amr	
Date of the Battle	3AH	Muḥarram
Reason for Expedition	Two tribes of Ghaṭfān intended to attack Madīnah	
Location	Dhū Amr in Najd	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Not mentioned	
Leader of the enemy forces	Da‘thūr ibn al-Ḥārith	
Number of Muslims	450	
Number of enemy forces or information about them	Banū Tha‘labah and Banū Maḥārib from Ghaṭfān	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	One and a half months	
Type of Battle	Pursuit then attack	
Verses of Qur’ān narrated in relation to Expedition	Sūrah al-Mā’idah verse 11	
Outcome of Battle	No confrontation occurred, as the tribes dispersed to the mountains	



## Gazwah Buḥrān

Rasūlullāh ﷺ spent the rest of Rabīʿ al-Awwal in the blessed city of Madīnah. In the following month, Rabīʿ al-Thāni, he received news that the Banū Sulaym were gathering in Buḥrān against the Muslims. As soon as this information was received, Rasūlullāh ﷺ took 300 Companions رَضِيَ اللهُ عَنْهُمْ and headed south towards Buḥrān. He left ʿAbdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ in charge in Madīnah.



Figure 5 - Path to Buḥrān

When the Banū Sulaym heard the Muslims were coming, they dispersed right away. Rasūlullāh ﷺ spent 10 nights in the area and then returned to Madīnah. According to some scholars, Rasūlullāh ﷺ stayed there until the 16<sup>th</sup> of Jumādā' al-Ūlā'.

## Summary of Gazwah Buḥrān

Battle Number	10	
Name of the Battle	Buḥrān	
Date of the Battle	3AH	Rabīʿ al-Awwal
Reason for Expedition	Banū Sulaym were gathering to attack the Muslims	
Location	Al-Farāʿ	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Not mentioned	
Leader of the enemy forces	Enemy was not met	
Number of Muslims	300	
Number of enemy forces or information about them	Banū Sulaym	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	10 days or 2 months	
Type of Battle	Attack	
Verses of Qurʾān narrated in relation to Expedition	-	
Outcome of Battle	No confrontation occurred, as Banū Sulaym dispersed upon receiving news of the Muslims	

## The Tribes of Madīnah

**M**adīnah comprised of many tribes from many backgrounds. As discussed earlier, there were Jewish tribes as well as those who had embraced Islām from the Aws and Khazraj. To the south east of Al-Masjid al-Nabawī was the fort of Ka‘ab ibn al-Ashraf

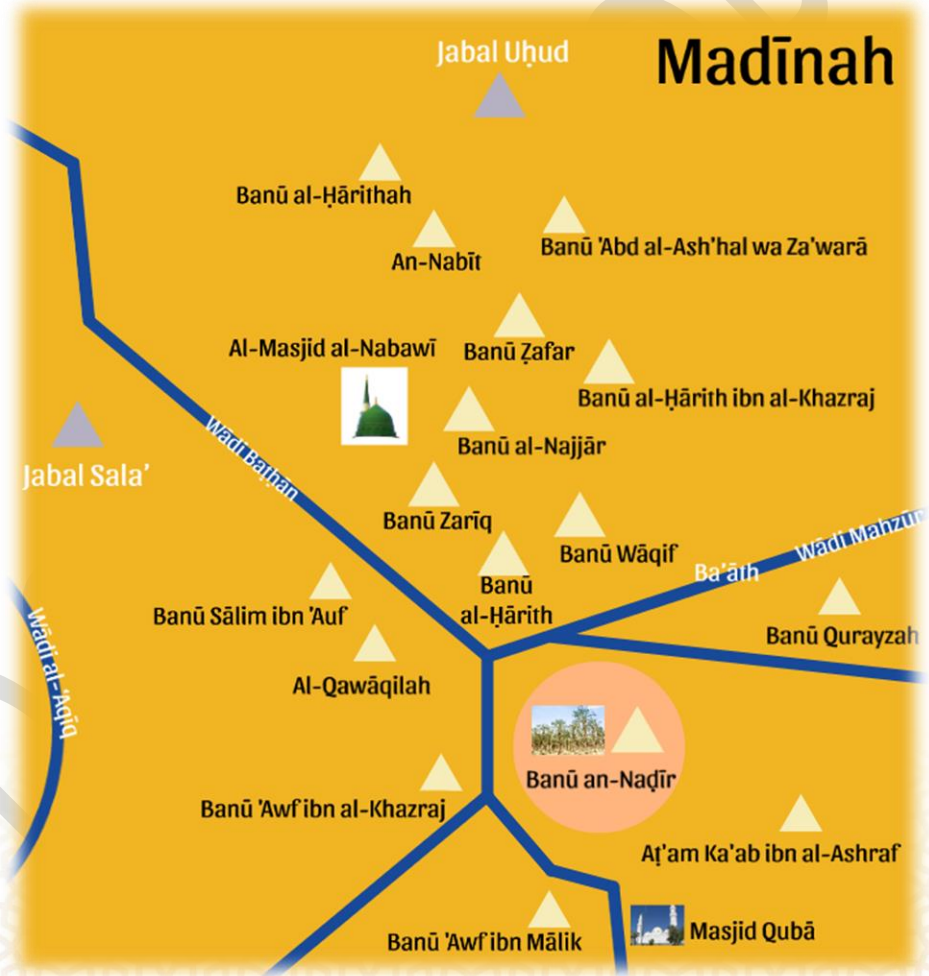


Figure 6 - The tribes of Madīnah

## Ka‘ab ibn al-Ashraf

One of the staunchest enemies of Islām was Ka‘ab ibn al-Ashraf. He was a Jew from the tribe of Ṭayy and his mother was from the Banū an-Naḍīr. He was a famous poet who used to satirize Rasūlullāh ﷺ. He would encourage the leaders of Makkah to fight against the Muslims and caused all sort of problems for the believers.

When news of the defeat of Badr came to him, Ka‘ab became very upset. He said that if this news is true, that the leaders of Makkah and the noblemen have fallen, then the inside of the earth is better than the surface of it. Meaning, it would be better if he were not alive so he didn’t have to see this disgrace and humiliation with his own eyes.

When the news was confirmed, he went to Makkah to pay his respects to the Quraysh. He wrote about the fallen of Badr and when he used to read what he had written, he used to cry himself and make others cry as well.

One day he brought the Quraysh to the Ḥaram. They all held the cover of the Ka‘bah and made an oath to fight with the Muslims.



Ka‘ab returned to Madīnah, where he starting writing offensive poems about the Muslim women. Rasūlullāh ﷺ told the Muslims to have patience until the time came, when he went too far.

### The Invitation

On one occasion Ka‘ab ibn al-Ashraf called Rasūlullāh ﷺ on the pretence of an invitation for food. He had hatched a plan and organised some people to assassinate Rasūlullāh ﷺ when he came.

Rasūlullāh ﷺ arrived and sat down. As soon as he sat, Jibrīl عَلَيْهِ السَّلَامُ came and gave him news of Ka‘ab’s plan. Rasūlullāh ﷺ got up immediately and left there under the shade of the wings of Jibrīl عَلَيْهِ السَّلَامُ. Rasūlullāh ﷺ then ordered that this nuisance must be stopped.



## The Plan

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ " .  
 قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَمِيبٌ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ " <sup>4</sup>

Jābir رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Who is ready to kill Ka‘ab ibn al-Ashraf, as he has caused a lot of problems for Allāh وَتَعَالَى and His Messenger.’ Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ said ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, do you desire that I kill him?’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ‘Yes.’

Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ then asked if he had permission to say such words which would have a double meaning by which he could impress Ka‘ab ibn al-Ashraf. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ granted him permission. By doing this, Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ would be able to gain Ka‘ab’s trust and carry out his plan.

The Companions رَضِيَ اللَّهُ عَنْهُمْ who were planning the raid along with Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ were:

- Silkān ibn Salama رَضِيَ اللَّهُ عَنْهُ - Abū Nā‘ila. He was also the foster brother of Ka‘ab ibn al-Ashraf

<sup>4</sup> Ṣaḥīḥ al-Bukhārī 3031

- ‘Abbad ibn Bishr رَضِيَ اللهُ عَنْهُ
- Al-Ḥārith ibn Aus رَضِيَ اللهُ عَنْهُ
- Abū ‘Abs ibn Jabr رَضِيَ اللهُ عَنْهُ

In Ibn Hishām, it mentions that Silkān رَضِيَ اللهُ عَنْهُ was sent to meet Ka‘ab first before the others came. In Sīrate Muṣṭafā’ it mentions that it was Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ who went to meet Ka‘ab.

Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ started talk to Ka‘ab and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asks them for Zakāt and Ṣadaqah to give out to the poor and needy and he has put them in difficulty. He then told Ka‘ab that he had come to borrow something from him and asked for a camel load or two of food. Ka‘ab agreed but asked that something is left with him as security. Ka‘ab was asked, what would he like to have. He first asked them to leave their women, but this was refused. He then asked them to leave their sons, again this was refused. An offer was made to leave their weapons with him and Ka‘ab agreed to this. Ka‘ab told them to come at night and collect the food whilst leaving their weapons as security.

### The Companions رَضِيَ اللهُ عَنْهُمْ Arrive

As they had agreed, the Companions رَضِيَ اللهُ عَنْهُمْ arrived at night time and called out to Ka‘ab. Ka‘ab was going to answer their call when his wife asked him where he was going at this time. To put her mind at ease he said it was Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ and

his milk brother, Abū Naila. They were not strangers so she should not worry. His wife expressed her worry at their voices but he still came down to meet them. Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ had informed the other Companions رَضِيَ اللهُ عَنْهُمْ of the plan. He told them that he would ask to smell Ka‘ab’s hair and when he firmly takes hold of his hair, they should complete the task in hand.

When Ka‘ab came down, Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ commented on his perfume saying, ‘I have never smelt such a perfume up until today’. Ka‘ab said, ‘I have got the most beautiful and perfumed women in the Arabs.’ Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ asked permission to smell his head and Ka‘ab agreed.



Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ smelt Ka‘ab’s hair and also got his companions to smell it as well. After a while Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ asked permission to smell his head again. Once again Ka‘ab obliged.

Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ again smelt his hair, but this time he gripped it tightly and signalled towards the other Companions رَضِيَ اللهُ عَنْهُمْ , who killed him.

They all left the fort and made their way back to Madīnah having put an end to Ka‘ab ibn al-Ashraf. He would no longer cause any harm to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or the Muslims.



At the end of the night they came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and as soon as he saw them, he said ‘These faces have been succesful.’

## افلحت الوجوه

When the Jews found out about Ka‘ab, they sent a delegation to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and expressed their concern over how one of their leaders had been killed. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed them that Ka‘ab had caused all types of problems for the Muslims and he would encourage people to fight against them. Upon hearing this, the Jews had no answer. After a while, an agreement was taken from them that in the future, no one else would carry out such actions.



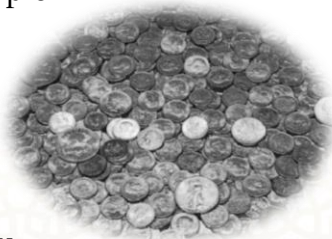
Figure 7 - Remains of the fort of Ka'ab ibn al-Ashraf

## Sariyyah of Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ

**A**fter Badr, the Quraysh in Makkah became very fearful. Instead of taking the normal trade route to Shām – Syria, they changed their path to go by the Iraqi route.





The Quraysh hired Furāt ibn Ḥayyān from the Banū Bakr ibn Wā'il as a guide and he left Makkah with a trade caravan by way of the Iraqi route. The caravan was carrying a lot of silver, forming a large part of their merchandise. Abū Sufyān accompanied the caravan as did Ṣafwān ibn Umayyah, Ḥuwayṭib ibn 'Abd al-'Uzza and 'Abdullāh ibn Abū Rabī'āh. After the conquest of Makkah, all four entered into the fold of Islām.




When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about the caravan, he sent Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ with 100 Companions رَضِيَ اللهُ عَنْهُمْ in their direction towards Al-Qarada, which was a watering place near Najd. The Muslim army reached the caravan and managed to secure the goods, but all the people escorting the caravan managed to escape. Only Furāt ibn Ḥayyān was captured. They took him and the booty to Madīnah. Furāt رَضِيَ اللهُ عَنْهُ embraced Islām and a fifth of the booty was taken out for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The value of the spoils was so large, that one fifth was equal to 20,000 dirhams, so the total value was 100,000 dirhams!





## Summary of Events in the 2<sup>nd</sup> Year of Hijri

There was a total of 19 events in this year.

Month	Event
Rabīʿ al-Awwal 	The Gazwah of Al-Abwā' took place, the first battle in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ participated in.
Rabīʿ al-Thānī 	The Gazwah of Buwāṭ took place.
Jumādā' al-Ūlā' 	The Gazwah of Al-ʿUshayrah took place.
Jumādā' al-Ākhirah 	The Gazwah of Badr al-Ūla (Safwān) took place (other opinions say it took place in Rabīʿ al-Awwal).

<p>Rajab</p> 	<p>The Sariyyah of Juhaynah took place where Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ went to Ḥay from Kinānah.</p>
<p>Sha‘bān</p> 	<p>Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also sent ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ to Nakhlah, which was a place between Makkah and Ṭā’if.</p> <p>The command came from Allāh تَعَالَى to change the Qiblah from Bayt al-Maqdis to Al-Masjid al-Ḥarām.</p>
<p>Ramaḍān</p> 	<p>The fasting of Ramaḍān became compulsory.</p> <p>On Friday, the 10<sup>th</sup> of Ramaḍān, the Gazwah of Badr al-Kubrā took place.</p> <p>The Ṣadaqāt al-Fiṭr became compulsory as well as the Zakāt for those people who possessed Nisāb.</p> <p>As the Muslims returned from Badr, the beloved daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the wife of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ passed away.</p>

<p>Shawwāl</p> 	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led the first Eid Ṣalāt for Eid al-Fiṭr.</p>
	<p>The Gazwah of Banū Sulaym took place.</p>
	<p>Zaynab رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah.</p>
	<p>The Banū Qaynuqā‘ broke their treaty with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which resulted in the Gazwah of Banū Qaynuqā‘. After a siege, the tribe was exiled from Madīnah.</p>
<p>Dhū al-Ḥijjah</p> 	<p>The Gazwah of Al-Sawīq took place.</p>
	<p>‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ passed away and was buried in Baqī‘. He was the first of the Muhājirūn to pass away in Madīnah.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sacrificed two rams. One on behalf of his family and one on behalf of the Ummah.</p>
	<p>Also in this year Fāṭimah رَضِيَ اللهُ عَنْهَا married ‘Ali رَضِيَ اللهُ عَنْهُ.</p>

## The Quraysh Prepare for Battle

**T**he Quraysh had suffered a humiliating defeat in the battle of Badr. Those people who had lost members of their family and friends during this battle were seeking revenge.

The leaders of the Quraysh including Abū Sufyān ibn Ḥarb, ‘Abdullāh ibn Abū Rabī‘ah, ‘Ikrimah ibn Abū Jahl, Ḥārith ibn Hishām, Ḥuwayṭib ibn ‘Abd al-‘Uzzā’, Ṣafwān ibn Ummayah and many more gathered to discuss the situation.

It was mentioned, that the caravan which was under threat had returned safely, meaning the caravan that Abū Sufyān had led and for whose protection he had sought help from the rest of the Quraysh. It was proposed that the Qurayshi investment in the caravan should be shared out accordingly, but the entire profit made from this caravan should be used to fight against Muḥammad ﷺ. In this manner, revenge could be taken by all those who lost their friends and family in the battle of Badr.



The Quraysh unanimously agreed to this proposal and the profit totalling 50,000 dinārs was collected for this purpose.

### Sūrah al-Anfāl

Allāh ﷻ then Revealed the following verse from Sūrah al-Anfāl regarding this event:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ  
فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ<sup>5</sup>

“Surely, those who disbelieve spend their wealth to prevent (people) from the way of Allāh. So, they shall spend it, then it will become remorse for them, then they shall be overpowered.”

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<sup>5</sup> Sūrah al-Anfāl Verse 36

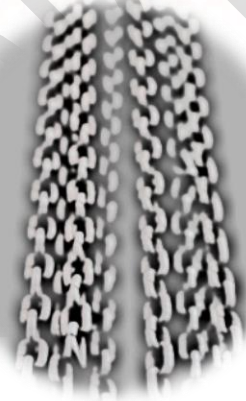
## Abū ‘Azzah - ‘Amr ibn ‘Abd-Allāh al-Jumāhī

Rasūlullāh ﷺ had freed Abū ‘Azzah after the battle of Badr. He had been one of the Qurayshi captives, but due to his poverty and large family, Rasūlullāh ﷺ took pity on him and let him return to Makkah.

Ṣafwān ibn ‘Ummayah asked Abū ‘Azzah to accompany them to Madīnah. Abū ‘Azzah was a poet so Ṣafwān asked him to assist them with his tongue, meaning with his poetry. Abū ‘Azzah informed him that he had been freed by Rasūlullāh ﷺ and he would not want to go against him.

Ṣafwān then asked him to assist them with his presence. If Ṣafwān returned to Makkah after the battle, he would make Abū ‘Azzah a rich man. If Abū ‘Azzah did not return, Ṣafwān would treat his daughters as if they were his.

Abū ‘Azzah agreed and went to the Banū Kinānah. He encouraged them to battle by reciting some couplets.





## Waḥshī ibn Ḥarb

Ṭu‘aymah ibn ‘Adiy was one of the Quraysh who had fallen in the battle of Badr at the hands of Ḥamzah رَضِيَ اللَّهُ عَنْهُ. His nephew Jubayr ibn Muṭ‘im had an Abyssinian slave called Waḥshī, who was skilled in the art of throwing the javelin.

Jubayr told Waḥshī to go with the Qurayshi army and take revenge for his uncle. He was told if he killed Ḥamzah رَضِيَ اللَّهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then he would be free. Waḥshī accompanied the Qurayshi army with a sole purpose in mind, to gain his freedom.

## The Qurayshi Women

The Quraysh put a lot of effort into their preparation and even decided to take their women folk who could encourage the men to fight. They would recite poetry to urge them into battle and stop them from running away.

With the women present, the Quraysh would not want to leave them vulnerable, so would fight even harder and not even consider fleeing from the battlefield.

There was a total of 15 women who accompanied the Qurayshi army. Some of their names were:

- Hind bint ‘Utbah
- Umm Ḥakīm bint Al-Ḥārith ibn Hishām
- Fāṭimah bint Al-Walīd ibn al-Mughayrah
- Barzah bint Mas‘ūd
- Rayṭāh bint Munabbih
- Sulāfah bint Sa‘ad
- Khunās bint Mālik
- ‘Amrah bint ‘Alqamah

‘Allāma Zarqāni رحمه الله mentions that all of the above women later embraced Islām except Khunās bint Mālik and ‘Amrah bint ‘Alqamah.

The Quraysh sent messengers to the Arab tribes telling them to join the expedition against the Muslims. In this manner, an army of three thousand strong was assembled, out of which seven hundred were armoured.

Abū Sufyān ibn Ḥarb led the army and they left Makkah on the 5<sup>th</sup> of Shawwāl, in the 3<sup>rd</sup> year of Hijrah.



‘Abbās رَضِيَ اللهُ عَنْهُ informs Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

‘Abbās رَضِيَ اللهُ عَنْهُ had seen all the Qurayshi preparations and wrote a letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informing him of the situation. He sent the letter with a swift messenger and told him Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ must receive it within 3 days. If the Qurayshi army arrived in Madīnah without the Muslims knowing, this would be very dangerous.

The messenger left and delivered the letter to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ immediately dispatched Anas and Muwannas رَضِيَ اللهُ عَنْهُمَا to find out information about the Quraysh.

They came back and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the Qurayshi army was very close to Madīnah. Al-Ḥubāb ibn al-Mundhir رَضِيَ اللهُ عَنْهُ was then sent to determine the size of the Qurayshi force. He came back and gave a correct estimation of how large the army was.

It was the night of Jumu‘ah, and the Companions رَضِيَ اللهُ عَنْهُم stood guard outside Al-Masjid al-Nabawī as well as the outskirts of the city. Sa‘ad ibn Mu‘ādh, Usayd ibn Ḥuḍayr and Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُم were amongst those who guarded the blessed Masjid.



## The Consultation

The morning arrived and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called the Companions رَضِيَ اللهُ عَنْهُمْ to discuss how best to confront the Qurayshi force.

There were two opinions. The elders from both the Muhājirūn and Anṣār preferred to stay within Madīnah and confront the Qurayshi army in that manner. The younger Companions رَضِيَ اللهُ عَنْهُمْ who had not participated in the battle of Badr were eager to confront the Quraysh outside of the city.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that he had seen a dream. He was in a strong coat of mail and there was a cow which was being sacrificed. The interpretation of this was that Madīnah was the strong coat of mail and the cow being sacrificed meant that some of his Companions رَضِيَ اللهُ عَنْهُمْ would be martyred. Therefore, his opinion was to fortify themselves in Madīnah and confront the Quraysh in this manner.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said that in the dream he moved his sword, and the front part of it broke away. When he moved it again, the sword became even stronger than before. The interpretation of this was that the Companions رَضِيَ اللهُ عَنْهُمْ were like

the sword which attacked the enemy. To take the Companions رَضِيَ اللَّهُ عَنْهُمْ to fight in the path of Allāh سُبْحَانَهُ وَتَعَالَى, was the moving of the sword. The front part of the sword breaking meant some of the Companions رَضِيَ اللَّهُ عَنْهُمْ would be martyred in the battle. The sword becoming stronger and sharper than before meant, in subsequent battles, the Companions رَضِيَ اللَّهُ عَنْهُمْ would be stronger than before and utilized even more against the enemy.

‘Abdullāh ibn Ubay, the leader of the hypocrites was also asked for his opinion because of his intelligence. He said that whenever any enemy attacked Madīnah and the people stayed inside the city and encountered them, they were victorious. If they went outside the city, they were unsuccessful. He advised Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not to leave the city. If the enemy were to force themselves into the city, then the men would fight with their swords and the women and children would throw stones from the roofs. If the enemy cannot enter the city, then they would return in low spirits.



Other Companions رَضِيَ اللَّهُ عَنْهُمْ insisted on leaving the city and encountering the Quraysh outside like Ḥamzah, Nu‘mān ibn Mālik and Sa‘ad ibn ‘Uḇādah رَضِيَ اللَّهُ عَنْهُمْ.

Ḥamzah رَضِيَ اللَّهُ عَنْهُ said:

والذي انزل عليك الكتاب  
لا اطعم اليوم طعاما حتى اجادلهم بسيفي  
خارج المدينة

‘By the One who Revealed the Book to you, I will not eat any food until I fight the enemy with my sword outside of the city.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led Jumu‘ah Ṣalāh. He advised and encouraged everybody for battle, then ordered everyone to prepare.

### The Preparation of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After ‘Aṣr Ṣalāh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered his quarters. His two Companions, Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا accompanied him.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was still inside when Sa‘ad ibn Mu‘ādh and Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُمَا told the others that they had forced Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to confront the enemy outside of the city even though the Revelation of Allāh سُبْحَانَهُ وَتَعَالَى keeps coming to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It would be better if the decision were left to the opinion of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Just then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of his quarters, donning two coats of armour and his weapons. The Companions رَضِيَ اللهُ عَنْهُمْ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they had mistakenly insisted against his opinion, and this was not appropriate for them. They requested that he act upon his own opinion.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘It is not permissible for a Prophet to don his armour and then take it off until he has fought the enemies of Allāh سُبْحَانَهُ وَتَعَالَى. Now go forth on Allāh’s name and do as I command you and understand this, as long as you remain patient and steadfast, then victory and help from Allāh سُبْحَانَهُ وَتَعَالَى is only for you.’



## The Muslim Army leaves Madīnah

On the 11<sup>th</sup> of Shawwāl, on the day of Jumu‘ah, after ‘Aṣr Ṣalāh, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left the city of Madīnah with one thousand Companions رَضِيَ اللهُ عَنْهُمْ. ‘Abdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ was left in Madīnah to lead Ṣalāh.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was riding a horse with Sa‘ad ibn Mu‘ādh and Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُمَا in front of him. The rest of the Companions رَضِيَ اللهُ عَنْهُمْ were to his right and left.

### The Checking of the Troops

The Muslim army reached Maqām Shaykhayn where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ checked the army. Shaykhayn is the name of two mountains which are located between Madīnah and Uḥud. The orange marker on the map below shows the approximate location of Maqām Shaykhayn with Al- Masjid al-Nabawī to the right and the mountain of Uḥud to the left.



Figure 8 - Maqām Shaykhayn



All those Companions رَضِيَ اللهُ عَنْهُمْ who were young of age were sent back. Some of these were:

- Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ
- Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ
- Abū Sa‘īd al-Khudri رَضِيَ اللهُ عَنْهُ
- ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ
- Usayd ibn Zuhayr رَضِيَ اللهُ عَنْهُ
- Aws ibn ‘Arābah رَضِيَ اللهُ عَنْهُ
- Barā ibn ‘Āzib رَضِيَ اللهُ عَنْهُ
- Zayd ibn Arqam رَضِيَ اللهُ عَنْهُ

Imām Shāfi‘ī رَحِمَهُ اللهُ mentions that seventeen Companions رَضِيَ اللهُ عَنْهُمْ were presented to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who were fourteen years old. Rasūlullāh sent them back as they were not mature. When presented to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the following year, when they were fifteen, they were given permission. If you go to Madīnah today, you will see a Masjid in this location called Masjid al-Shaykhayn.

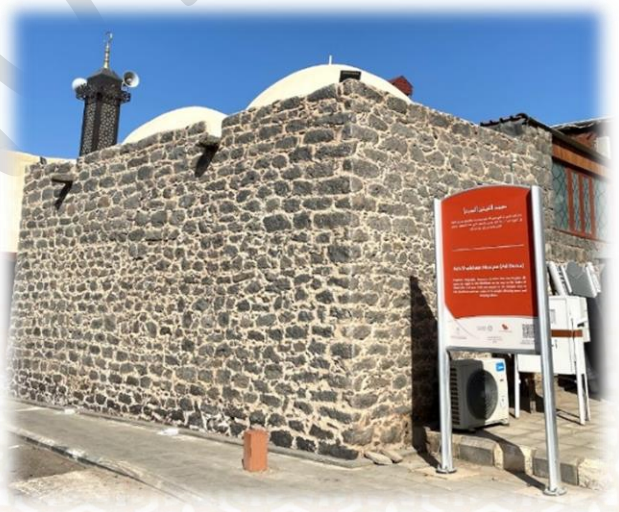


Figure 9 - Masjid al-Shaykhayn

## Rāfi‘ ibn Khadīj & Samurah ibn Jundab رَضِيَ اللهُ عَنْهُمَا

One of the young Companions was Rāfi‘ ibn Khadīj رَضِيَ اللهُ عَنْهُ. He stood up on his toes so he could appear to be taller and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him permission to remain in the army. It was also said he was a skilled archer.

Samūrah ibn Jundab رَضِيَ اللهُ عَنْهُ was the same age as Rāfi‘ ibn Khadīj رَضِيَ اللهُ عَنْهُ. He said to his stepfather Murrāh ibn Sinān رَضِيَ اللهُ عَنْهُ, that Rāfi‘ رَضِيَ اللهُ عَنْهُ had got permission and he had been left out, even though he was stronger than him and could better him in a wrestling match.

Murrāh ibn Sinān رَضِيَ اللهُ عَنْهُ went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said he had given Rāfi‘ رَضِيَ اللهُ عَنْهُ permission but told his son to go back, even though he could beat him in a wrestling match.

Rāfi‘ and Samūrah رَضِيَ اللهُ عَنْهُمَا then wrestled each other upon the request of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Samūrah رَضِيَ اللهُ عَنْهُ beat Rāfi‘ رَضِيَ اللهُ عَنْهُ, so he was also given permission to join the battle.



## The Betrayal of the Hypocrites

The Muslim army was one thousand strong whilst the Qurayshi army numbered three thousand. They were also far better equipped than the army of Rasūlullāh ﷺ.

Out of the one thousand, three hundred were led by ‘Abdullāh ibn Ubay who was the leader of the hypocrites. The hypocrites were those people who professed to be Muslim on the outside but inside they did not believe in Islām.

When the Muslim army was close to Uḥud, ‘Abdullāh ibn Ubay took the three hundred who were with him and returned to Madīnah. His excuse was that Rasūlullāh ﷺ had not listened to his advice and opinion therefore why should they risk their lives without a reason. They also said that this was not a battle. If they thought it was, then they would help them.

The Muslim army was now reduced to seven hundred facing three thousand. The odds were now more than four to one in favour of the Quraysh.



## The Revelation

Allāh سُبْحَانَهُ وَتَعَالَى then Revealed the following verse:

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا  
 وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا  
 قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبَعْنَاكُمْ  
 هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ  
 يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ  
 وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ <sup>6</sup>

“And in order to know those who are hypocrites. It was said to them, ‘Come on, fight in the way of Allāh, or defend.’ They said, ‘Had we known it to be a fight we would have certainly followed you.’ That day, they were nearer to disbelief than they were to Belief. They utter from their mouths what is not in their hearts. Allāh knows well what they conceal.”




Out of the seven hundred remaining troops, only one hundred had armour and there were only two horses between them, one that was for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the other belonged to Abū Burda - Hāni ibn Nayyar حَارِثِ بْنِ النَّيَّارِ رَضِيَ اللَّهُ عَنْهُ.

<sup>6</sup> Sūrah Āl-‘Imrān Verse 167

Two more tribes also considered going back to Madīnah, the Banū Salamah from Khazraj and the Banū Ḥāritha from Aws, but Allāh سُبْحَانَهُ وَتَعَالَى saved them and they did not return. Allāh سُبْحَانَهُ وَتَعَالَى sent the following Revelation regarding this:

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا  
وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ <sup>7</sup>

“When two of your groups were about to lose heart, while Allāh was their guardian! It is in Allāh alone that the believers must place their trust.”

	Muslims	Quraysh
	700	3000
	2	200
	100	700

<sup>7</sup> Sūrah Āl-‘Imrān Verse 122

## The Night before Battle

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still at Maqām Shaykhayn when the sun set. Bilāl رَضِيَ اللهُ عَنْهُ gave the Adhān and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led Maghrib Ṣalāh. The Muslim army laid camp for the night in that very place.

Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ looked after the army for the entire night. From time to time, he would circle the whole army and then come back and guard the tent of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

At the end of the night, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslim army started to move. When the time for Fajr arrived, the Muslim army was close to the mountain of Uḥud.

Bilāl رَضِيَ اللهُ عَنْهُ was given the command to give the Adhān. He gave the Adhān and then the Iqāmah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led the entire Muslim army in Fajr Ṣalāh.



Figure 10 - Mount Uḥud

## The Battle Lines

After Rasūlullāh ﷺ completed Fajr, he turned his attention to the army. The battle lines were formed with Madīnah in front of them and the mountain of Uḥud behind them.

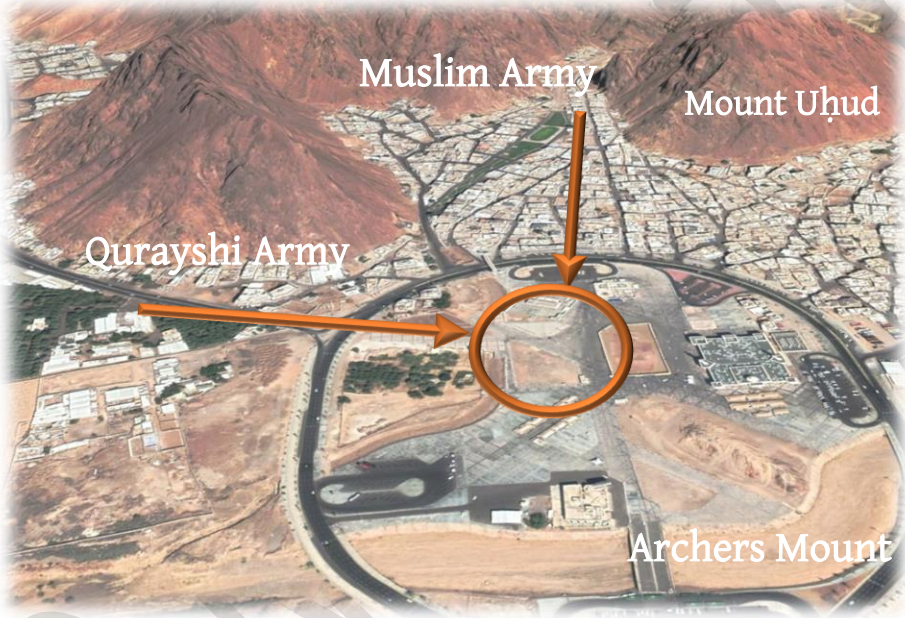


Figure 11 - The Uḥud battlefield

Uḥud lies about 3 miles north of Madīnah and is a group of mountains with many peaks. It is over 4.6 miles in length and at its highest point is 1,077 metres. It is the highest mountain in Madīnah. It is mentioned in many Aḥādīth including one narrated by Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ where Rasūlullāh ﷺ said:

“This is a mountain that loves us, and we love it.”<sup>8</sup>

<sup>8</sup> Ṣaḥīḥ al-Bukhārī 4083

## Archers Mount

Rasūlullāh ﷺ instructed fifty archers to be stationed on a small mound which was just to the south of Uḥud. The reason for this was to protect the Muslim army being attacked from behind.

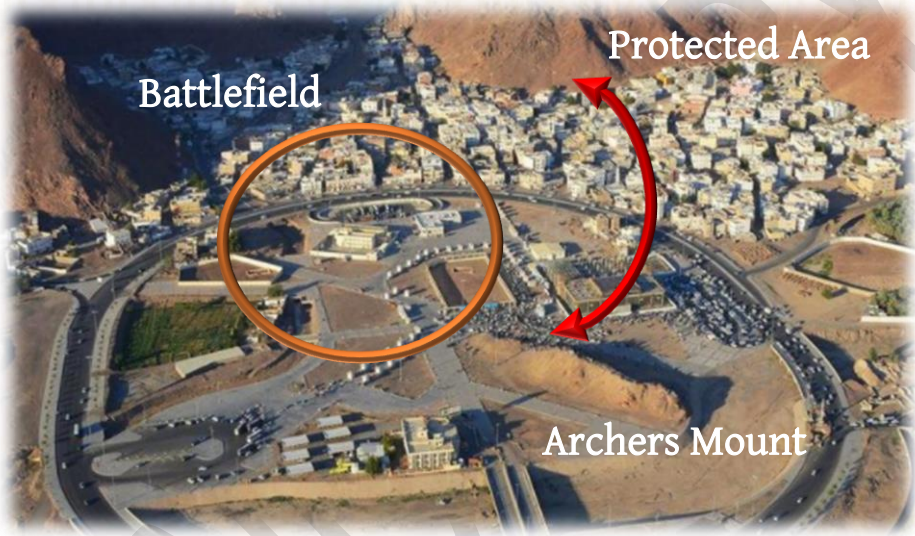


Figure 12 - The protected area

The Qurayshi army would not be able to confront the Muslim army through the gap between the Archers Mount and Uḥud. ‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ was put in charge of the archers. They were given clear instructions that if they see the Muslims winning the battle, they should not move from their position. Also, if they saw the Quraysh gaining the upper hand over the Muslims, again they should not move at all. In another narration it mentions they should not move even if they see the Muslims getting killed or collecting the spoils.



## The Qurayshi Army

The Qurayshi army had already arrived and set up camp close the mountain of Uḥud. In addition to the two hundred horses, the Quraysh also had three thousand camels. The women who had accompanied the army were reciting poetry and encouraging their menfolk to fight.

The main army was being led by Abū Sufyān ibn Ḥarb. There were five more leaders who were appointed over the various sections of the army as follows

- Khālīd ibn al-Walīd oversaw the right flank
- ‘Ikrimah ibn Abū Jahl oversaw the left flank
- ‘Abdullāh ibn Abū Rabī‘ah oversaw the archers
- Ṣafwān ibn Umayyah and ‘Amr ibn al-‘Āṣ oversaw the foot soldiers

All the Qurayshi leaders would later embrace Islām.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

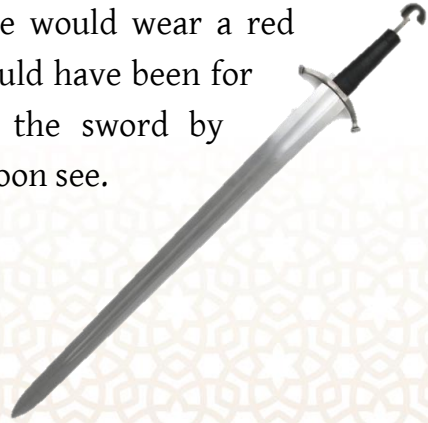
## The Sword of Rasūlullāh ﷺ

When the two armies had both formed their battle lines, Rasūlullāh ﷺ took a sword in his hand and addressed the army of the believers. He said, ‘Who can take this sword and fulfil its right?’

Many of the Companions رَضِيَ اللَّهُ عَنْهُمْ came forward wanting to take the sword but Rasūlullāh ﷺ did not give it to them.

Abū Dujānah رَضِيَ اللَّهُ عَنْهُ (whose name was Simāk ibn Kharashah) got up and asked, ‘O Messenger of Allāh ﷺ, what is the right of this sword?’ Rasūlullāh ﷺ said that the right of this sword is to fight with it until it becomes bent. Abū Dujānah رَضِيَ اللَّهُ عَنْهُ then said, ‘I will take the sword with its right’, in other words he would fulfil its rights. Rasūlullāh ﷺ gave him the sword right away.

Abū Dujānah رَضِيَ اللَّهُ عَنْهُ was a very brave Companion of Rasūlullāh ﷺ. At times of battle, he would wear a red turban and walk gracefully. It could have been for this reason that he was given the sword by Rasūlullāh ﷺ as we shall soon see.



## The Duels

As per the Arab way in warfare, the battle started off with a series of duels. The first person to come forward from the Qurayshi army was Abū ‘Āmir. He was a leader from the tribe of Aws in the days of ignorance and was known for his ascetic lifestyle. Due to this quality, he was known as ‘Rāhib’ which meant monk. When Islām came to Madīnah, he did not embrace and moved to Makkah. Rasūlullāh ﷺ, rather than call him ‘Rāhib’, called him ‘Fāsiq’, which meant corrupt, or open sinner

When Abū ‘Āmir arrived in Makkah, he encouraged the Quraysh to raise arms against the Muslims and in the battle of Uḥud, he accompanied the Qurayshi army. He boasted that when the people of Aws see him, they will leave Muḥammad ﷺ and join him. Abū ‘Āmir came out and called:

يا معشر الاوس انا ابو عامر

‘O the people of Aws, I am Abū ‘Āmir’

The people of Aws replied:

لا انعم الله بك عينا يا فاسق

‘O Fāsiq (open sinner), may Allāh never make your eyes cool’

When Abu ‘Āmir heard this reply, he turned back dejected and at a loss. He said that the condition of his people has changed.

## ‘Alī رضي الله عنه and Ṭalḥah ibn Abū Ṭalḥah

The next person to come forward after Abū ‘Āmir was the flag bearer of the Quraysh, Ṭalḥah ibn Abū Ṭalḥah. He came out and cried, ‘O you Companions of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, you think that Allāh سُبْحَانَهُ وَتَعَالَى will send us quickly to Hell by your swords and he will send you quickly to Heaven at the hands of our swords? Is there anyone from among you who will go Heaven quickly by my sword or will send me quickly to Hell by their sword?’

As soon as ‘Alī رضي الله عنه heard this, he went forward to meet the challenge. ‘Alī رضي الله عنه took his sword and smote Ṭalḥah ibn Abū Ṭalḥah on his leg, causing him to fall to the floor. When Ṭalḥah fell, his intimate parts were revealed which caused ‘Alī رضي الله عنه to move back from him due to embarrassment. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked ‘Alī رضي الله عنه the reason for this and he told him. ‘Alī رضي الله عنه then struck Ṭalḥah ibn Abū Ṭalḥah on the head and won the duel, upon which cries of Takbīr came out from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رضي الله عنهم.



## Ḥamzah رَضِيَ اللَّهُ عَنْهُ and ‘Uthmān ibn Abū Ṭalḥah

‘Uthmān ibn Abū Ṭalḥah then took up the Qurayshi standard and advanced into the battleground. He recited the following couplet as he was coming forward:

ان على اهل اللواء حقا ان تخضب الصعدة او تندقا

‘It is incumbent on the standard bearers that whilst fighting, their spear is coloured with the blood of the enemy, or it breaks.’

Ḥamzah رَضِيَ اللَّهُ عَنْهُ came forward to confront him and attacked both his hands and shoulder causing ‘Uthmān ibn Abū Ṭalḥah to drop the standard. After a short while Ḥamzah رَضِيَ اللَّهُ عَنْهُ also defeated his opponent.

### The Remaining Duels

Abū Sa‘ad ibn Abū Ṭalḥah then took up the standard for the Quraysh. Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ shot an arrow at him which struck him in the neck. Abū Sa‘ad advanced, but it did not take long for him to also meet his fate.



After this Masāfi‘ ibn Ṭalḥah ibn Abū Ṭalḥah picked up the Qurayshi standard. ‘Āṣim ibn Thābit رَضِيَ اللَّهُ عَنْهُ went forward to meet him and defeated him in one stroke.

Hārith ibn Ṭalḥah ibn Abū Ṭalḥah then took up the Qurayshi standard and again ‘Āṣim ibn Thābit رَضِيَ اللهُ عَنْهُ went forward and defeated him as well in one stroke. Another opinion is that Zubayr رَضِيَ اللهُ عَنْهُ defeated him.

Kilāb ibn Ṭalḥah ibn Abū Ṭalḥah then took up the Qurayshi standard and Zubayr رَضِيَ اللهُ عَنْهُ went forward and defeated him. Up to this point, every single Qurayshi flag bearer had been defeated each time they advanced.

Julās ibn Ṭalḥah ibn Abū Ṭalḥah now took up the Qurayshi standard and was defeated by Ṭalḥah رَضِيَ اللهُ عَنْهُ.

Arṭāt ibn Shuraḥbīl was the next to take up the standard and ‘Alī رَضِيَ اللهُ عَنْهُ defeated him.

Then Shurayḥ ibn Qārīz lifted the standard and advanced. Once again, he was defeated, but the name of the Companion رَضِيَ اللهُ عَنْهُ who won the duel is not known.

Then the slave of Shurayḥ ibn Qārīz, whose name was Ṣuwāb took up the standard and came forward. Either Sa‘ad ibn Abū Waqqās, Ḥamzah or ‘Alī رَضِيَ اللهُ عَنْهُ defeated him.

In this way a total of twenty-two of the Quraysh were defeated one after another!

### Abū Dujānah رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given Abū Dujānah رَضِيَ اللَّهُ عَنْهُ his sword. The Companion who was known for his bravery took out his red turban and tied it on his head. He then walked out into the battlefield with a swagger.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him walking like this he said that Allah سُبْحَانَهُ وَتَعَالَى severely dislikes this type of walk, except at a time like this.

Abū Dujānah رَضِيَ اللَّهُ عَنْهُ cut through the Qurayshi battle lines with all falling under his sword until he came right in front of Hind, the wife of Abū Sufyān. He lifted his sword but then put it down straight away, as he could not hurt a woman with the sword that was given to him by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



## The Martyrdom of Ḥamzah رَضِيَ اللهُ عَنْهُ

**H**amzah رَضِيَ اللهُ عَنْهُ was displaying his bravery on the battlefield and was a cause of major concern for the Qurayshi army.

- Whenever he would raise his sword against anyone, they would fall to the floor. When the battle lines had been formed, Sibāʿ ibn ʿAbd al-ʿUzzā went out saying:

هل من مبارز

‘Is there anyone to challenge me?’

Ḥamzah رَضِيَ اللهُ عَنْهُ came out to challenge him and dealt a decisive blow. In one stroke Sibāʿ was defeated.

As mentioned earlier, Jubayr ibn Muṭʿim had sent his slave Waḥshī ibn Ḥarb to the battle. He had promised Waḥshī his freedom if he could kill Ḥamzah رَضِيَ اللهُ عَنْهُ in revenge for his uncle Ṭuʿaymah.

Waḥshī was hiding behind a rock waiting for Ḥamzah رَضِيَ اللهُ عَنْهُ. When Ḥamzah رَضِيَ اللهُ عَنْهُ passed him, Waḥshī attacked him from behind and pierced him with his spear, penetrating his body.

Ḥamzah رَضِيَ اللهُ عَنْهُ walked a few steps then fell to the floor attaining martyrdom.





In the Musnad of Abū Dāwūd Ṭayālīsī رَحْمَةُ اللَّهِ، it mentions that Waḥshī said when he came back to Makkah, he became free. He had only gone with the Quraysh with the intention of putting an end to Ḥamzah رَضِيَ اللَّهُ عَنْهُ، he had no intention of fighting.

After the conquest of Makkah, Waḥshī came to Madīnah with a party from Ṭāif to embrace Islām. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him to tell him what had happened with Ḥamzah رَضِيَ اللَّهُ عَنْهُ. After Waḥshī رَضِيَ اللَّهُ عَنْهُ related the incident, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, if possible, he should not come in front of him as it would remind him of his uncle.

Whenever Waḥshī رَضِيَ اللَّهُ عَنْهُ used to come in the company of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، he would sit with his back towards him. He always had this concern about what could he do to expiate this action of his. His expiation came in the form of using the same spear he used to martyr Ḥamzah رَضِيَ اللَّهُ عَنْهُ to put an end to Musaylama al-Kadhdhāb, the false Prophet, during the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.



## The Martyrdom of Ḥanzalah رَضِيَ اللَّهُ عَنْهُ

**A** bū ‘Āmir who had earlier challenged the Muslims, had a son by the name of Ḥanzalah رَضِيَ اللَّهُ عَنْهُ who had embraced Islām. During the battle, Ḥanzalah رَضِيَ اللَّهُ عَنْهُ came face to face with Abū Sufyān, the leader of the Qurayshi forces. Ḥanzalah رَضِيَ اللَّهُ عَنْهُ ran towards Abū Sufyān to attack him but Shaddād ibn Aswad attacked Ḥanzalah رَضِيَ اللَّهُ عَنْهُ from behind. Ḥanzalah رَضِيَ اللَّهُ عَنْهُ then attained martyrdom.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that he had seen the Angels bathe Ḥanzalah رَضِيَ اللَّهُ عَنْهُ with hail water from silver utensils. His wife was informed of this, and it was found out that he had gone out in the path of Allāh سُبْحَانَهُ وَتَعَالَى whilst he was still in the state of ritual impurity and was martyred in this state.

### The Dream

The night before the martyrdom of Ḥanzalah رَضِيَ اللَّهُ عَنْهُ, his wife had seen a dream. In the dream she saw a door open in the Heavens and Ḥanzalah رَضِيَ اللَّهُ عَنْهُ entered through the door. Once he had entered, the door closed. His wife had understood that soon Ḥanzalah رَضِيَ اللَّهُ عَنْهُ would be leaving this world.

After the fighting had finished, a search was carried out for his body and when they found it, they could see there was water dripping from his head. This is the reason why he is known as ‘Ghasīl al-Malāikah’ – the one who was bathed by Angels.

## The Archers

The bravery shown by the Muslims in the battlefield took the wind out of the Quraysh. They started to hide their faces and fled from the battlefield. Even the women who had accompanied them started running towards the mountains.

The Muslims now started to busy themselves collecting the spoils left behind by the Quraysh on the battlefield.

As mentioned earlier, Rasūlullāh ﷺ had positioned fifty archers on a small mound to the back of the battlefield to protect the Muslim army from a rear-guard action.

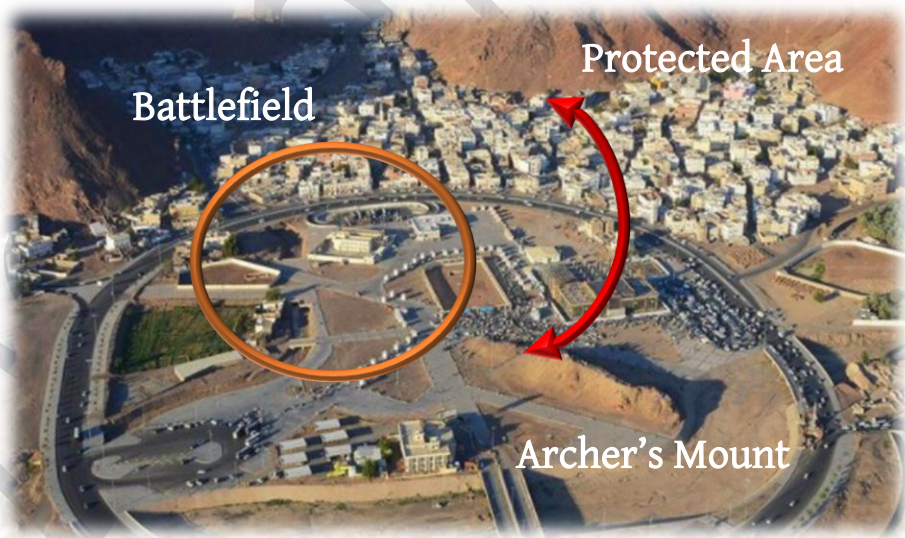


Figure 13 - The protected area

The archers had been told to not move from their station under any circumstance. They could see that the Muslims had won, and were collecting the spoils, so some of the archers also went forward.

‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ, who had been appointed by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as their leader, tried his best to stop them. He told them that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had stressed that they should not move from their position under any circumstance. But some of them did not listen and went forward to join the other Muslims who were collecting the spoils.

Initially fifty archers had been posted on the mound and now there only remained ‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ and ten more.



Figure 14 - Archer's mound

## The Manoeuvre

Khālīd ibn al-Walīd who was in charge of the Qurayshi right flank, saw this window of opportunity and attacked the Muslim army from behind. He outflanked the Muslims by taking advantage of the fact that there was now only limited protection for the rear of the army. You can see from the yellow arrows below how the Quraysh managed to attack the Muslim army from behind.

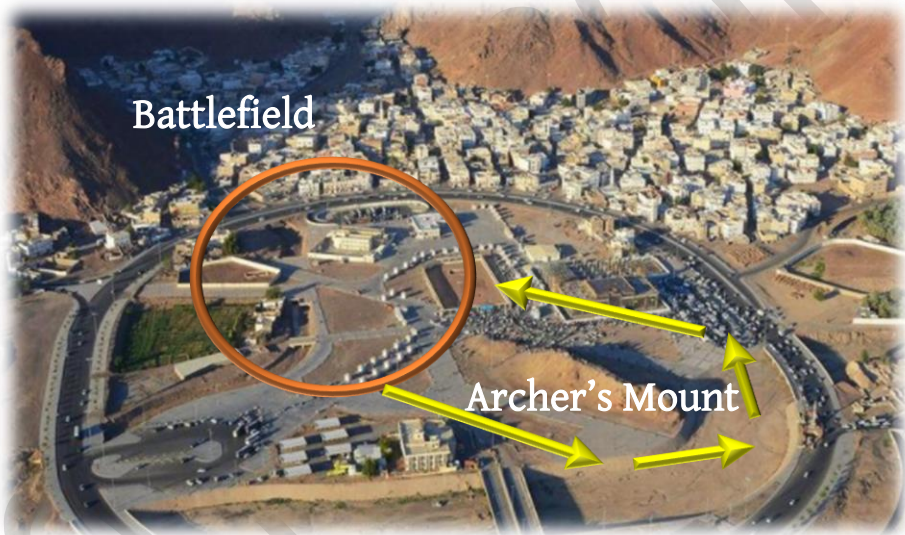


Figure 15 - The flanking manoeuvre

‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ and the Companions رَضِيَ اللهُ عَنْهُمْ who had remained with him on the mound, were all martyred by the Quraysh in this manoeuvre.

## The Tide Turns

**T**his reverse manoeuvre caused the Muslims battle lines to break and now the Quraysh approached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The standard bearer of the Muslims was Mus‘ab ibn Umayr رَضِيَ اللهُ عَنْهُ and he was positioned close to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He fought the Quraysh valiantly until he was martyred. The standard of the Muslim army was now given to ‘Alī رَضِيَ اللهُ عَنْهُ by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Mus‘ab ibn Umayr رَضِيَ اللهُ عَنْهُ looked similar to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ therefore someone called out that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has been killed. Upon hearing this distressing news, panic spread throughout the Muslim army. During this panic, the Muslims could not see the difference between friend or foe and their swords started to fall upon each other.

Yamān رَضِيَ اللهُ عَنْهُ was the father of Ḥudhayfah رَضِيَ اللهُ عَنْهُ. Ḥudhayfah رَضِيَ اللهُ عَنْهُ could see from a distance that the Muslims were attacking his father who was part of their own army. He called out to inform them of this, but the sheer confusion of the situation caused the warning to be unheeded.

Yamān رَضِيَ اللهُ عَنْهُ was martyred. When the Muslims found out it was the father of Ḥudhayfah رَضِيَ اللهُ عَنْهُ, they were full of remorse. They took an oath saying they did not know it was him.

Ḥudhayfah رَضِيَ اللهُ عَنْهُ then supplicated for them as follows:

يغفر الله لكم و هو الرحيم

‘May Allāh forgive you and He is the Most Merciful of the Merciful’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ intended to pay blood money to Ḥudhayfah رَضِيَ اللهُ عَنْهُ but he refused to accept it. This caused the status of Ḥudhayfah رَضِيَ اللهُ عَنْهُ to increase even more in the heart of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



Figure 16 - The mountains of Uḥud

## Uḥud

The mountain of Uḥud consists of several peaks and valleys. It lies due north of Madīnah and is very prominently visible on the landscape.

As mentioned earlier, Rasūlullāh ﷺ had placed his army in a strategic position to ensure the battle area was limited to a specific section, just south of the mountain. The mountain provided a natural barrier to stop any attack from other directions and the only other avenue had been protected by the archers on the mound, many of whom left their position due to thinking the Muslim army had won the battle.



Figure 17 - Aerial view of Uḥud



## The Protectors of Rasūlullāh ﷺ.

Ibn Sa‘ad رَحِمَهُ اللهُ mentions that during this panic, fourteen Companions رَضِيَ اللهُ عَنْهُمْ stayed with Rasūlullāh ﷺ. Seven were from the Muhājirūn and seven from the Anṣār, whose names are shown below:

Muhājirūn	Anṣār
Abū Bakr رَضِيَ اللهُ عَنْهُ	Abū Dujānah رَضِيَ اللهُ عَنْهُ
‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ	Ḥabbāb ibn Manzar رَضِيَ اللهُ عَنْهُ
‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ	‘Aṣim ibn Thābit رَضِيَ اللهُ عَنْهُ
Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ	Ḥārith ibn al-Ṣimma رَضِيَ اللهُ عَنْهُ
Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ	Sahl ibn Ḥanīf رَضِيَ اللهُ عَنْهُ
Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ	Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ
Abū ‘Ubaydah ibn al-Jarrāh رَضِيَ اللهُ عَنْهُ	Usayd ibn Huḍayr رَضِيَ اللهُ عَنْهُ

The name of ‘Alī رَضِيَ اللهُ عَنْهُ is not mentioned here because after the martyrdom of Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ, he had been given the standard of the Muslim army by Rasūlullāh ﷺ and was busy in battle. At times, some of these Companions رَضِيَ اللهُ عَنْهُمْ would have to leave the side of Rasūlullāh ﷺ for some urgent need and then they would return right away. Therefore, there would be a different number of Companions رَضِيَ اللهُ عَنْهُمْ at different times with Rasūlullāh ﷺ as mentioned in the various narrations in the books of Ḥadīth. There is no conflict in these narrations as each Companion رَضِيَ اللهُ عَنْهُ narrated what he had seen at that point in time.

## The Call of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ يَوْمَ  
أَحُدٍ فِي سَبْعَةٍ مِنَ الْأَنْصَارِ وَرَجُلَيْنِ مِنَ قُرَيْشٍ فَلَمَّا رَهَقُوهُ قَالَ  
" مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " .  
فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ رَهَقُوهُ أَيضًا فَقَالَ  
" مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " .  
فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ  
فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُتِلَ السَّبْعَةُ .<sup>9</sup>

Anas ibn Mālik رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was left with only seven men from the Anṣār and two men from the Quraysh. When the enemy overwhelmed him, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Who will turn them away from me and for him will be Paradise or will be my Companion in Paradise.” A man from the Anṣār came forward and fought (the enemy) until he was killed. This state continued until seven Anṣār were killed (one after another).

<sup>9</sup> Ṣaḥīḥ Muslim - 1789

### The Martyrdom of Ziyād ibn Sakan رَضِيَ اللهُ عَنْهُ

In Ibn Ishāq, it mentions, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Who will sell himself for me?’ Upon hearing this Ziyād ibn Sakan رَضِيَ اللهُ عَنْهُ, and five other Anṣār stood up and fought valiantly until one after another, they all attained martyrdom.

When Ziyād ibn Sakan رَضِيَ اللهُ عَنْهُ collapsed from his wounds, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the other Companions رَضِيَ اللهُ عَنْهُمْ to bring Ziyād رَضِيَ اللهُ عَنْهُ to him. He was brought to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Ziyād رَضِيَ اللهُ عَنْهُ placed his cheek on the blessed feet of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was in this position, that he left this world.



## The Injuries of Rasūlullāh ﷺ

**S**a‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ had a brother called ‘Utbah ibn Abū Waqqās. ‘Utbah was fighting on the side of the Quraysh that day. He saw an opportunity and threw a stone at Rasūlullāh ﷺ which hit his blessed face. As a result, Rasūlullāh ﷺ lost one of his teeth and his bottom lip also became bloody. According to some reports, it was the incisor of Rasūlullāh ﷺ which broke on that day.

‘Abdullāh ibn Qamī’ah was a famous Qurayshi wrestler who was also part of the enemy forces on that day. He attacked Rasūlullāh ﷺ with such force that the cheek of Rasūlullāh ﷺ was wounded and two links from his chain mail pierced into his face.

In Mu‘jam Ṭabrāni, Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that after injuring Rasūlullāh ﷺ, ‘Abdullāh ibn Qamī’ah said:

**خذها وانا ابن قميئة**

‘Take that and I am ibn Qamī’ah.’

Rasūlullāh ﷺ replied:

**اقماك الله**

‘May Allāh سُبْحَانَهُ وَتَعَالَى disgrace and destroy you.’

A few days after this incident, a mountain goat attacked ibn Qamī'ah and killed him with his horns. Thus, the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was answered.

‘Abdullāh ibn Shihāb Zuhri, who would later embrace Islām, threw a stone which injured the blessed forehead of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When the blood started to flow onto his face, Mālik ibn Sinān رَضِيَ اللهُ عَنْهُ, the father of Abū Sa‘īd al -Khudrī رَضِيَ اللهُ عَنْهُ, cleaned the blessed face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Mālik ibn Sinān رَضِيَ اللهُ عَنْهُ that the fire of Hell would not touch him.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrated from her father Abū Bakr رَضِيَ اللهُ عَنْهُ that the two links of chain mail which had pierced the face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, were pulled out by Abū ‘Ubaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ using his own teeth. In doing so, Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ lost two of his own teeth.



## The Bravery of The Companions رَضِيَ اللهُ عَنْهُمْ

### Ṭalḥah رَضِيَ اللهُ عَنْهُ

**T**alḥah ibn ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ was one of the early reverts to Islām. He was also known as one of the ten Companions who were promised Paradise by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On the day of Uḥud, he displayed great bravery and played a large part in protecting Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was wearing two coats of armour and due to their weight and his injuries, he fell into a ditch which had been prepared by Abū ‘Āmir.

‘Alī رَضِيَ اللهُ عَنْهُ took the hand of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Ṭalḥah رَضِيَ اللهُ عَنْهُ supported him by his waist and helped him back to his feet. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever wishes to see a martyr who is living and walking about, they should look at Ṭalḥah رَضِيَ اللهُ عَنْهُ.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then wished to climb up the mountain, but again, due to the weight of the armours, and his condition, he was helped by Ṭalḥah رَضِيَ اللهُ عَنْهُ. He sat on the floor and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ put his foot on him and climbed up.



Zubayr رَضِيَ اللهُ عَنْهُ mentions that at that time he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying that Ṭalḥah رَضِيَ اللهُ عَنْهُ has made Paradise obligatory on himself.

In a Ḥadīth narrated by Jābir رَضِيَ اللهُ عَنْهُ, it mentions the bravery of Ṭalḥāh رَضِيَ اللهُ عَنْهُ as follows:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ لِقَوْمٍ " .  
 فَقَالَ طَلْحَةُ أَنَا . فَقَاتَلَ طَلْحَةُ قِتَالَ الْأَحَدِ عَشَرَ حَتَّى ضُرِبَتْ يَدُهُ  
 فَقَطِعَتْ أَصَابِعُهُ فَقَالَ حَسَّ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ " لَوْ قُلْتَ بِسْمِ اللَّهِ لَرَفَعْنَاكَ الْمَلَائِكَةُ وَالنَّاسُ يَنْظُرُونَ "  
 . ثُمَّ رَدَّ اللَّهُ الْمُشْرِكِينَ <sup>10</sup> .

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Who will face the people?”  
 Ṭalḥah رَضِيَ اللهُ عَنْهُ said: “I will”. So Ṭalḥah رَضِيَ اللهُ عَنْهُ fought like the eleven before him, until his hand was struck, and his fingers were cut off, and he exclaimed in pain. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “If you had said Bismillāh (in the Name of Allāh), the Angels would have lifted you up with the people looking on.”

Then Allāh سُبْحَانَهُ وَتَعَالَى دrove back the idolators.

<sup>10</sup> Sunan Nasa’ī 3149

Qays ibn Abū Ḥāzim رَضِيَ اللهُ عَنْهُ says that he saw the hand of Ṭalḥah رَضِيَ اللهُ عَنْهُ which he used to protect Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the day of Uḥud and it was completely useless.

According to some narrations, Ṭalḥah رَضِيَ اللهُ عَنْهُ received 35 or 39 wounds on that day. In another narration it says more than 70 wounds were seen on the body of Ṭalḥah رَضِيَ اللهُ عَنْهُ on the day of Uḥud.

Abū Bakr رَضِيَ اللهُ عَنْهُ used to say when recalling the day of Uḥud:

## كان ذلك اليوم كله لطلحة

‘That day was all for Ṭalḥah رَضِيَ اللهُ عَنْهُ.’

On the day of Uḥud, the bravery of many of the Companions رَضِيَ اللهُ عَنْهُمْ was witnessed. Abū Ṭalḥah رَضِيَ اللهُ عَنْهُ was a skilled archer. On that day he broke two or three bows. Whichever person would go past with a quiver, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would tell them to leave it for Abū Ṭalḥah رَضِيَ اللهُ عَنْهُ.





## The Cave

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became injured on that day, he rested in a cave in the foothills of Uḥud. You can see from the arrow below, the approximate location of this cave which was north of the main battlefield.



Figure 18 - The cave of Uḥud

A closeup of the cave can be seen here. The opening of the cave faces due south, towards Al-Masjid al-Nabawī. According to some reports, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was carried here on the back of Ṭalḥah رَضِيَ اللهُ عَنْهُ.



Figure 19 - The entrance to the cave of Uḥud

### Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ

Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ was another skilled archer. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took all the arrows out of his quiver and gave them to Sa‘ad رَضِيَ اللهُ عَنْهُ.



It is mentioned in Zarqāni, that Ḥākīm narrates on the day of Uḥud, Sa‘ad رَضِيَ اللهُ عَنْهُ shot 1,000 arrows.

### Abū Dujānah رَضِيَ اللهُ عَنْهُ

Abū Dujānah رَضِيَ اللهُ عَنْهُ also showed amazing bravery. He stood in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and positioned his back towards the enemy. The arrows kept on coming and landing on his back, yet he did not move at all due to the worry and concern that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would get injured.

### Qatādah رَضِيَ اللهُ عَنْهُ

Qatādah ibn al-Nu‘mān رَضِيَ اللهُ عَنْهُ had also placed himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One of the enemy arrows caused a severe injury to his eye, making it pop out. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for him and placed the eye back in its place. As soon as this was done, his eyesight was restored and was even better than before.

## The False News

**M**uṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ, the standard bearer for the Muslim army had been martyred. He resembled Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so some people thought it was Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who had been killed.

The false news of the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to spread. Upon hearing this, some of the Muslims lost hope and sat down. They said Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has been martyred, so there was no point of fighting any more.

The uncle of Anas ibn Mālik رَضِيَ اللهُ عَنْهُ, Anas ibn al-Naḍr رَضِيَ اللهُ عَنْهُ, stood up and said, ‘O people, if Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has been killed, the Lord of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has not been killed. The cause for which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fought, you should also fight for the same cause.’ He said some more words, then threw himself into the thick of the battle until he also became martyred.

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
 فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
 لَيْنُ أَشْهَدَنِي اللهُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْرَيْنِ اللهُ مَا  
 أُجِدُّ. فَلَقِيَ يَوْمَ أُحُدٍ فَهَزَمَ النَّاسُ فَقَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا  
 صَنَعَ هَؤُلَاءِ يَعْزِي الْمُسْلِمِينَ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ.

فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ أَيْنَ يَا سَعْدُ إِنِّي أَجِدُ رِيحَ  
الْجَنَّةِ دُونَ أَحَدٍ فَمَضَى فَقُتِلَ فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةٍ  
أَوْ بِنَانِهِ وَبِهِ بَضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمِيَةٍ بِسَهْمٍ<sup>11</sup>

Anas رَضِيَ اللَّهُ عَنْهُ narrated that his uncle (Anas ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ) was absent from the battle of Badr and he said, “I was absent from the first battle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and if Allāh should let me participate in (a battle) with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allāh will see how strongly I will fight.” So, he encountered the day of the battle of Uḥud. The Muslims fled and he said, “O Allāh! I appeal to You to excuse me for what these people i.e., the Muslims have done, and I am clear from what the pagans have done.” Then he went forward with his sword and met Sa‘ad ibn Mu‘ādh and asked him, “Where are you going, O Sa‘ad? Indeed, I detect the smell of Paradise before Uḥud.” Then he proceeded on and was martyred. No one was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking, or shooting with arrows.

<sup>11</sup> Ṣaḥīḥ al-Bukhārī 4048

## Lost from View

One of the main causes of concern for the Muslims, was that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been lost from their view. The first person to recognize Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Ka‘ab ibn Mālik رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was wearing a helmet and his blessed face was covered.

Ka‘ab رَضِيَ اللهُ عَنْهُ mentions, that he saw the sparkling eyes of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from under the helmet. At that time, he called out in a loud voice, ‘O Muslims, glad tidings for you, this is the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a gesture with his hand to tell Ka‘ab رَضِيَ اللهُ عَنْهُ to remain quiet. Even though Ka‘ab رَضِيَ اللهُ عَنْهُ did not make the call again, the Companions رَضِيَ اللهُ عَنْهُمْ had heard the words of Ka‘ab رَضِيَ اللهُ عَنْهُ and gathered around Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

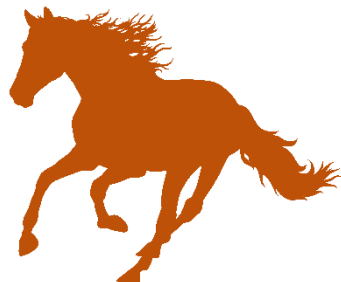


In Ṭabrāni, it mentions in a narration from Ka‘ab رَضِيَ اللَّهُ عَنْهُ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him his armour and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wore the armour of Ka‘ab رَضِيَ اللَّهُ عَنْهُ. The enemy, thinking Ka‘ab رَضِيَ اللَّهُ عَنْهُ was Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started to shoot arrows at him. Ka‘ab رَضِيَ اللَّهُ عَنْهُ suffered more than 20 wounds that day.

The Muslims and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started to make their way up towards one of the valleys of Uḥud.

### Ubay ibn Khalaf

At that time, one of the Qurayshi leaders, Ubay ibn Khalaf came charging on his horse. This horse was named ‘Aud and had been specially prepared for the purpose of attacking Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It had been fed corn daily and Ubay had told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself that he would kill him whilst riding this horse. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard this, he said Inshā’Allāh, he would put an end to Ubay.



When Ubay came close to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Companions رَضِيَ اللَّهُ عَنْهُمْ sought permission to deal with him, but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them to let Ubay come closer.

As Ubay approached, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a spear from Ḥārith ibn al-Ṣimma رَضِيَ اللَّهُ عَنْهُ and struck Ubay in the neck causing a slight scratch. Ubay turned back and started screaming, ‘I swear by Allāh, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has killed me.’

The people told him it was a little injury, not some grievous wound by the way he was shouting. Ubay told them that they did not know, Muḥammad ﷺ had said in Makkah that he would put an end to him. Only he knew the pain caused by the wound. Ubay said, ‘I swear by Allāh, if this wound was shared out amongst the people of the Hijāz, then it would be enough for their destruction.’

On the way back to Makkah, Ubay ibn Khalaf reached Maqām Sarif where he died, showing that the words of Rasūlullāh ﷺ were indeed true.



## The Fighting Subsides

**W**hen Rasūlullāh ﷺ reached one of the valleys of Uḥud, the fighting had stopped. He sat down and ‘Alī رضي الله عنه brought some water. He washed the blood off the blessed face of Rasūlullāh ﷺ and poured some of it over his head.

Rasūlullāh ﷺ then performed Wudū‘ and after some time performed Ḍuhr Ṣalāh whilst sitting down. The Companions رضي الله عنهم read behind him also sitting down.

A Masjid was built at this location called Masjid al-Fasaḥ; however, only some of its remains are still present at the foot of the mountain.



Figure 20 - Masjid al-Fasaḥ



## The Desecration of the Martyrs

The polytheists started to mutilate the bodies of the fallen Muslims. They cut off their ears and noses, ripped open their bellies and took out their organs. The women also joined the men in committing this heinous crime.

In the battle of Badr, one of the Qurayshi leaders, ‘Utbah ibn Rabī‘ah, had been killed by Ḥamzah رَضِيَ اللَّهُ عَنْهُ. His daughter Hind, who was also the wife of Abū Sufyān, had come to Uḥud with the Qurayshi army. She mutilated the fallen body of Ḥamzah رَضِيَ اللَّهُ عَنْهُ by ripping open his stomach and chest and taking out his liver. She then started to chew on it but was unable to swallow it, so spat it out.

Ḥamzah رَضِيَ اللَّهُ عَنْهُ had been killed by Waḥshī. In order to reward him for killing the person who killed her father ‘Utbah, Hind removed her jewellery and gave it to Waḥshī out of happiness.



A necklace was made from the noses and ears of the martyrs which had been cut off, and she hung it around her neck.

Later, during the time of the conquest of Makkah, Hind would embrace Islām.

## Abū Sufyān's Call

When the Quraysh decided to return to Makkah, Abū Sufyān climbed onto a mountain and called out:

### أ في القوم محمد

‘Is Muḥammad (صلى الله عليه وسلم) still alive in you people?’

Rasūlullāh صلى الله عليه وسلم instructed everyone not to answer. In this manner, Abū Sufyān called out three times, and each time he received no answer. After some time Abū Sufyān then called:

### أ في القوم ابن ابى قحافة

‘Is the son of Abū Quḥāfah in you people?’

By this he meant Abū Bakr رضى الله عنه. Rasūlullāh صلى الله عليه وسلم again instructed the Companions رضى الله عنهم not to answer. Abū Sufyān asked this question three times as well, but as before, no answer was received. Finally, Abū Sufyān called out:

### أ في القوم ابن الخطاب

‘Is the son of Al-Khaṭṭāb alive in you people?’

By this he meant ‘Umar رضى الله عنه. Again, three times he called and three times he received no answer.

### The Reply of ‘Umar رَضِيَ اللهُ عَنْهُ

When Abū Sufyān received no answer, he became happy and told his companions that all of these have been killed. If they were alive, then they would have answered.

Upon hearing Abū Sufyān, ‘Umar رَضِيَ اللهُ عَنْهُ could bear it no longer. He cried out, ‘O enemy of Allāh, by Allāh, you have lied. Allāh has still kept for you what will cause to you despair.’

Abū Sufyān, then called out the name of one of their idols:

اعل هبل اعل هبل

‘O Hubal, you have been elevated, O Hubal, you have been elevated.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told ‘Umar رَضِيَ اللهُ عَنْهُ to reply with the following:

الله اعلى واجل

‘Allāh is the most elevated and superior.’

Abu Sufyān then replied:

ان لنا العزى ولا عزى لكم

‘We have ‘Uzzā’ (which was the name of another idol) and you don’t have ‘Uzzā’.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told ‘Umar رَضِيَ اللهُ عَنْهُ to reply with the following:

الله مولانا ولا مولى لكم

‘Allāh سُبْحَانَهُ وَتَعَالَى is our Master, and you do not have a Master.’

This means that honour is only with association with Allāh سُبْحَانَهُ وَتَعَالَى. Associating with ‘Uzzā’ would not be honourable but rather a means of dishonour.



Abū Sufyān then said that this day was in answer to the day of Badr, so they are now both equal. There are ups and down in battle.

In a narration by Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, ‘Umar رَضِيَ اللهُ عَنْهُ replied, ‘We are not equal, our martyrs are in Heaven and your dead are in Hell.’

After a while Abu Sufyān asked ‘Umar رَضِيَ اللهُ عَنْهُ to come closer. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Umar رَضِيَ اللهُ عَنْهُ to go and see what he was saying. ‘Umar رَضِيَ اللهُ عَنْهُ went to him and Abū Sufyān asked him to take an oath on Allāh سُبْحَانَهُ وَتَعَالَى and answer if they had killed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘Umar رَضِيَ اللهُ عَنْهُ replied, ‘I swear by Allāh, no, and indeed he is listening to your words at this moment in time.’

Abū Sufyān then told ‘Umar that he was more truthful to him than Ibn Qamī’ah and more pious. His people had mutilated the fallen Muslims. He took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that he was not happy with it, nor was he unhappy, he had not forbidden it, neither had he ordered it.

As he was leaving, Abū Sufyān made a promise that they would meet again the following year in Badr. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then told someone to reply, ‘Yes, it is a promise between us and you, if Allāh wills.’

## After the Battle

The Qurayshi army left and headed back towards Makkah. The women from Madīnah came to see the condition of the Muslim army. Amongst them was the youngest daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Fāṭimah رَضِيَ اللهُ عَنْهَا.

عَنْ سَهْلِ قَالَ لَمَّا كُسِرَتْ بَيْضَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِهِ وَأُذْمِي وَجْهُهُ وَكُسِرَتْ رَبَاعِيَّتُهُ وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمِجَنِّ وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ فَلَمَّا رَأَتْ الدَّمَ زِيدَتْ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِهِ فَرَقَأَ الدَّمُ<sup>12</sup>

Sahl رَضِيَ اللهُ عَنْهُ narrates, ‘When the helmet of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had broken on his head and his face was bleeding and his front tooth had broken, ‘Alī رَضِيَ اللهُ عَنْهُ was bringing water in his shield, and Fāṭimah رَضِيَ اللهُ عَنْهَا was washing his face. When she saw that the blood was increasing more by the water, she took a mat and burnt it. She then took the ashes and placed them on his wound, and the blood stopped.’

<sup>12</sup> Ṣaḥīḥ al-Bukhārī 2903

## Sa‘ad ibn Rabīṭ رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ to go and look for Sa‘ad ibn Rabīṭ رَضِيَ اللَّهُ عَنْهُ and said if you find him, convey my greetings to him, and say to him that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has asked how you find yourself at this moment in time.

Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ found Sa‘ad ibn Rabīṭ رَضِيَ اللَّهُ عَنْهُ on the battlefield and he still had some life in him. He had seventy wounds on his body from arrows and swords. Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ conveyed the message of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Sa‘ad ibn Rabīṭ رَضِيَ اللَّهُ عَنْهُ.

Sa‘ad ibn Rabīṭ رَضِيَ اللَّهُ عَنْهُ replied and said, ‘Peace be upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and upon you as well. Say to him, O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, at this time I am smelling the fragrance of Jannah.’ He said a few more words and his soul left his body.

In another narration, it mentions that he said, ‘Tell Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that I am dying, convey my greetings and tell him may Allāh سُبْحَانَهُ وَتَعَالَى give you a good return from myself and from the whole Ummah.’

Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ returned to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and narrated what had happened. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘May Allāh سُبْحَانَهُ وَتَعَالَى have mercy upon him, he was loyal and well-wishing for Allāh سُبْحَانَهُ وَتَعَالَى and His Messenger, in both his life and death.’

## The search for Ḥamzah رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set out in search of his uncle and found Ḥamzah رَضِيَ اللَّهُ عَنْهُ in the middle of the valley. His body had been mutilated and was in a bad state after what had been done to him.

Upon seeing him, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was filled with emotion. Jābir رَضِيَ اللَّهُ عَنْهُ narrates that when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him, he started to cry profusely and said:

سيد الشهداء عند الله يوم القيامة حمزة

‘On the Day of Judgement, with Allāh, the king of all the martyrs will be Hamzah رَضِيَ اللَّهُ عَنْهُ.’





### ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ

In this battle, ‘Abdullah ibn Jahsh رَضِيَ اللهُ عَنْهُ was also martyred. In Mu‘jame Ṭabrānī and Dalāil Abū Nu‘aym, Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ narrates that on the day of Uḥud, before the fighting started, ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ called him to one side and said privately, ‘Let us both go someplace alone and supplicate (to Allāh سُبْحَانَهُ وَتَعَالَى) and say Āmīn to each other’s supplications.’

Sa‘ad رَضِيَ اللهُ عَنْهُ mentions that they both went to one place and supplicated. Sa‘ad رَضِيَ اللهُ عَنْهُ asked for victory over his enemy and ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ asked for martyrdom. He also asked Allāh سُبْحَانَهُ وَتَعَالَى that when he meets Him and He asks him, ‘O ‘Abdullāh, how did your nose and ears get cut off’, he will reply, ‘O Allāh, in Yours and Your Messenger’s path.’ At that time Allāh سُبْحَانَهُ وَتَعَالَى will say, you have said the truth.

Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ mentions, the supplication of ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ was better than his. When he saw him in the evening, his nose and ears had been cut off. Allāh سُبْحَانَهُ وَتَعَالَى had accepted both of their supplications.



## The Martyrs

Many other Companions رَضِيَ اللهُ عَنْهُمْ were also martyred on that day. ‘Abdullāh ibn ‘Amr ibn Ḥarām رَضِيَ اللهُ عَنْهُ, the father of Jābir صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was one of them,

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ جِئْتُ بِأَبِي يَوْمَ أُحُدٍ قَدْ مُثِّلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ سُجِّيَ ثَوْبًا فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُفِعَ فَسَمِعَ صَوْتَ صَاحِبَةٍ فَقَالَ " مَنْ هَذِهِ " فَقَالُوا ابْنَةُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو. قَالَ " فَلِمَ تَبْكِي أَوْ لَا تَبْكِي فَمَا زَالَتِ الْمَلَائِكَةُ تُظَلُّهُ بِأَجْنِحَتَيْهَا حَتَّى رُفِعَ " .<sup>13</sup>

Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates, “On the day of the battle of Uḥud, my father was brought. He had been mutilated (in battle) and was placed in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and a sheet was over him. I went intending to uncover my father, but my people forbade me. Again, I wanted to uncover him, but my people

<sup>13</sup> Ṣaḥīḥ al-Bukhārī 1293

forbade me. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave his order and he was lifted away. At that time, he (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard the voice of a crying woman and asked, ‘Who is this?’ They said, ‘It is the daughter or the sister of ‘Amr.’ He said, ‘Why does she cry, or (he said) don’t cry, for the Angels had been shading him with their wings till he was lifted away’”

### The Family of ‘Amr ibn al-Jumūḥ رَضِيَ اللهُ عَنْهُ.

The brother-in-law of ‘Abdullāh ibn ‘Amr ibn Ḥarām رَضِيَ اللهُ عَنْهُ, ‘Amr ibn al-Jumūḥ رَضِيَ اللهُ عَنْهُ was also martyred in this battle. He had been excused from battle due to being lame. He had four sons who were always present during the battles with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When the time came for the battle of Uḥud, he told his sons that he would also join them. His children told him that he was excused, and it would be better if he stayed at home. He went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him that he was being prevented by his sons to participate in the battle.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him that it was not obligatory upon him to join them. Rasūlullāh

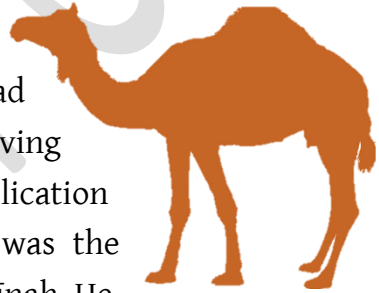
رَضِيَ اللهُ عَلَيْهِ وَسَلَّمَ then addressed his sons, asking them what their issue was. Maybe Allāh سُبْحَانَهُ وَتَعَالَى would grant ‘Amr ibn al-Jumūḥ رَضِيَ اللهُ عَنْهُ martyrdom?

‘Amr ibn al-Jumūḥ رَضِيَ اللهُ عَنْهُ left Madīnah and turned towards the Qiblah and supplicated to Allāh سُبْحَانَهُ وَتَعَالَى. He said “O Allāh, grant me martyrdom and do not make me return to my family.”

‘Amr ibn al-Jumūḥ رَضِيَ اللَّهُ عَنْهُ went out in the path of Allāh سُبْحَانَهُ وَتَعَالَى and attained martyrdom.

Khallād رَضِيَ اللَّهُ عَنْهُ, the son of ‘Amr رَضِيَ اللَّهُ عَنْهُ, was also martyred in this battle. Hindah رَضِيَ اللَّهُ عَنْهَا, the wife of ‘Amr رَضِيَ اللَّهُ عَنْهُ, wanted to take her husband, son, and brother ‘Abdullāh ibn ‘Amr ibn Ḥarām رَضِيَ اللَّهُ عَنْهُ back to Madīnah on the back of a camel, so they could be buried there.

Each time she turned the camel towards Madīnah, it would sit down, but if she turned it towards Uḥud, it would hasten. Hindah رَضِيَ اللَّهُ عَنْهَا went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him about this. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her if ‘Amr رَضِيَ اللَّهُ عَنْهُ had said anything when he was leaving Madīnah. She told him about his supplication and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, this was the reason the camel refused to go to Madīnah. He also said that there are those people who if they take an oath on Allāh سُبْحَانَهُ وَتَعَالَى, then Allāh سُبْحَانَهُ وَتَعَالَى answers their supplication and among them was ‘Amr رَضِيَ اللَّهُ عَنْهُ. Verily, he had seen ‘Amr رَضِيَ اللَّهُ عَنْهُ walking in Paradise with the same limp.



‘Amr ibn al-Jumūḥ and ‘Abdullāh ibn ‘Amr ibn Ḥarām رَضِيَ اللَّهُ عَنْهُمَا were both buried in the same grave near the mountain of Uḥud.

### Khaythamah رَضِيَ اللَّهُ عَنْهُ

Sa‘ad رَضِيَ اللَّهُ عَنْهُ, the son of Khaythamah رَضِيَ اللَّهُ عَنْهُ, had been martyred in the battle of Badr. Khaythamah رَضِيَ اللَّهُ عَنْهُ had drawn lots with his son over who would go to Badr. The name of Sa‘ad رَضِيَ اللَّهُ عَنْهُ was drawn, and he went, where he lost his life in the path of Allāh سُبْحَانَهُ وَتَعَالَى.

Khaythamah رَضِيَ اللَّهُ عَنْهُ mentioned that he saw his son in a dream. He had a beautiful handsome appearance and was going around the gardens and rivers in Paradise. He then said to him, ‘O Father, why don’t you come here as well? We can both live together in Jannah.’

Khaythamah رَضِيَ اللَّهُ عَنْهُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he had become old, and his bones had become weak. He now wished that he could meet his Lord. He asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى on his behalf that he attains martyrdom and gets to meet his son Sa‘ad رَضِيَ اللَّهُ عَنْهُ in Paradise. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for him and his Prayer was answered.



## Uṣayr رَضِيَ اللهُ عَنْهُ

‘Amr ibn Thābit رَضِيَ اللهُ عَنْهُ who was also known as Uṣayr, had always remained away from Islām. When the day came for the battle of Uḥud, he embraced Islām and arrived at the battlefield with sword in hand.

He fought bravely against the enemy until he became injured and fell. When the Muslims saw him, they were astonished and asked him the reason for coming to the battle. Was it because of his inclination towards Islām or his patriotism? Uṣayr رَضِيَ اللهُ عَنْهُ replied:

بل رغبت في الاسلام فأمنت بالله ورسوله فاسلمت و اخذت  
سيفي و قاتلت مع رسول الله صلى الله عليه وسلم  
حتى اصابني ما اصابني

“Rather, my desire for Islām, so I brought faith on Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger. I embraced Islām, took my sword and fought alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until I became afflicted with these wounds.”

He finished saying these words and then passed away.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ used to ask, ‘Tell me which person reached Paradise without even praying one Ṣalāh?’. The answer was ‘Amr ibn Thābit رَضِيَ اللهُ عَنْهُ.

## News reaches Madīnah

**N**ews of the battle reached Madīnah. The people in Madīnah were more concerned about the wellbeing of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than even their own relatives.

Sa‘ad ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by one Anṣāri woman whose husband, brother and father had all been martyred in the battle. When she was informed of their martyrdom, she said, ‘First tell me, how is Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?’

The people said, ‘With Allāh’s praise, he is well.’ The woman said, ‘Show me his blessed face. When I see him with my eyes, I will be at peace.’ The people indicated towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informing her that was him. When she saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ she said:

كل مصيبة بعدك جلل

‘All problems after you, are without truth.’

## The Burial of the Martyrs

In this battle, a total of seventy Companions رَضِيَ اللهُ عَنْهُمْ were martyred, most of whom were from the Anṣār. The condition of the Muslims at the time was that they did not even have enough cloth for a proper shroud.

The state of Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ was also the same. If his shroud sheet covered his head, then his feet would become uncovered and if the feet were covered, then his head would become uncovered.



They were finally told to cover his head with the sheet and cover his feet with a grass called idhkhir. Ḥamzah رَضِيَ اللهُ عَنْهُ also had the same condition as mentioned in narrations from Ṭabrāni and Mustadrak al-Ḥākim.

Some Companions رَضِيَ اللهُ عَنْهُمْ didn't even have the privilege of their own shroud or grave. Two Companions رَضِيَ اللهُ عَنْهُمَا would be buried in the same shroud and two or three Companions رَضِيَ اللهُ عَنْهُمْ were buried in a single grave.

At the time of burial, it was asked, who knew the most Qur'ān from the deceased. Whoever was pointed out would be buried closest to the Qiblah in the grave.



The order was given that they be buried with their blood on their bodies and without being bathed. Some people intended to take the martyrs to Madīnah and bury them there, but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give them permission and commanded that they should be buried where they were martyred.

If you go to Uḥud today, you can see where the martyrs are buried. There is a wall built around the graveyard and if you look inside, you can see the location of some of the graves.



Figure 21 - The graveyard at Uḥud

May Allāh سُبْحَانَهُ وَتَعَالَى رِضْوَانُهُ accept the sacrifices of the Companions رِضْوَانُهُ عَلَيْهِمْ.

## The Names of the Martyrs of Uḥud

In ibn Hishām, the names of the Muslims who died during the battle are listed as shown below. A total of 65 names are mentioned from the Muhājirūn and the Anṣār.

### Martyrs from the Muhājirūn

Name	Tribes
Ḥamzah ibn ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ	Banū Hāshim ibn ‘Abd Manāf
‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ	Banū Umayyah ibn ‘Abd as-Shams
Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ	Banū ‘Abd ad-Dār ibn Qusayy
Shammās ibn ‘Uthmān رَضِيَ اللهُ عَنْهُ	Banū Makhzūm ibn Yaqaḍhah

### Martyrs from the Anṣār

Name	Tribes
‘Amr ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ	Banū ‘Abd al-Ash’hal (12)
Al-Ḥārith ibn Anas رَضِيَ اللهُ عَنْهُ	
‘Umāra ibn Ziyād رَضِيَ اللهُ عَنْهُ	
Salamah ibn Thābit رَضِيَ اللهُ عَنْهُ	
‘Amr ibn Thābit رَضِيَ اللهُ عَنْهُ	
Thābit ibn Waqsh رَضِيَ اللهُ عَنْهُ	
Rifā‘ah ibn Waqsh رَضِيَ اللهُ عَنْهُ	
Ḥusayl ibn Jābir رَضِيَ اللهُ عَنْهُ	
Ṣayfī ibn Qayzī رَضِيَ اللهُ عَنْهُ	
Ḥabāb ibn Qayzī رَضِيَ اللهُ عَنْهُ	
‘Abbād ibn Sahl رَضِيَ اللهُ عَنْهُ	
Al-Ḥārith ibn Aus رَضِيَ اللهُ عَنْهُ	

Iyās ibn Aus رَضِيَ اللَّهُ عَنْهُ	Rātij (3)
‘Ubayd ibn al-Tayyihān رَضِيَ اللَّهُ عَنْهُ	
Ḥabīb ibn Yazīd رَضِيَ اللَّهُ عَنْهُ	
Yazīd ibn Khāṭib رَضِيَ اللَّهُ عَنْهُ	Banū Ḍafar (1)
Abū Sufyān ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ	Banū ‘Amr ibn ‘Auf (2)
Ḥanzalah ibn Abū ‘Āmir رَضِيَ اللَّهُ عَنْهُ	
Unays ibn Qatādah رَضِيَ اللَّهُ عَنْهُ	Banū ‘Ubayd ibn Zayd (1)
Abū Ḥayyah رَضِيَ اللَّهُ عَنْهُ	Banū Tha‘labah ibn ‘Amr (2)
‘Abdullāh ibn Jubayr رَضِيَ اللَّهُ عَنْهُ	
Khaythamah ibn Abū Sa‘ad رَضِيَ اللَّهُ عَنْهُ	Banū as-Salm (1)
‘Abdullāh ibn Salamah رَضِيَ اللَّهُ عَنْهُ	Banū al-‘Ajlān (1)
Subay‘ ibn Ḥāṭib رَضِيَ اللَّهُ عَنْهُ	Banū Mu‘āwiyah ibn Malik (1)
‘Amr ibn Qays رَضِيَ اللَّهُ عَنْهُ	Banū al-Najjār (4)
Qays ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	
Thābit ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	
‘Āmir ibn Makhlad رَضِيَ اللَّهُ عَنْهُ	
Abū Hubayrah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ	Banū Mabdhūl (2)
‘Amr ibn Muṭarrif رَضِيَ اللَّهُ عَنْهُ	
Aus ibn Thābit رَضِيَ اللَّهُ عَنْهُ	Banū ‘Amr ibn Mālik (1)
Anas ibn al-Naḍr رَضِيَ اللَّهُ عَنْهُ	Banū Adiyī ibn al-Najjār (1)
Qays ibn Mukhallad رَضِيَ اللَّهُ عَنْهُ	Banū Māzin ibn al-Najjār (2)
Kaysān رَضِيَ اللَّهُ عَنْهُ	
Sulaym ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ	Banū Dinār ibn al-Najjār (2)
Nu‘mān ibn ‘Abd ‘Amr رَضِيَ اللَّهُ عَنْهُ	
Khārijah ibn Zayd رَضِيَ اللَّهُ عَنْهُ	Banū al Ḥārith ibn al-Khazraj (3)
Sa‘ad ibn al-Rabī‘ رَضِيَ اللَّهُ عَنْهُ	
Aus ibn al-Arqam رَضِيَ اللَّهُ عَنْهُ	
Mālik ibn Sinān رَضِيَ اللَّهُ عَنْهُ	Banū al-Abjar (3)

Sa'īd ibn Suwayd رَضِيَ اللَّهُ عَنْهُ	
‘Utbah ibn Rabī‘ رَضِيَ اللَّهُ عَنْهُ	
Tha‘labah ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ	Banū Sā’idah ibn Ka‘ab (2)
Thaqf ibn Farwah رَضِيَ اللَّهُ عَنْهُ	
‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Banū Ṭarīf (2)
Ḍamrah رَضِيَ اللَّهُ عَنْهُ	
Naufal ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ	Banū ‘Auf ibn al-Khazraj (5)
‘Abbās ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ	
Nu‘mān ibn Mālik رَضِيَ اللَّهُ عَنْهُ	
‘Ubādah ibn al-Hashās رَضِيَ اللَّهُ عَنْهُ	
Al-Mujadhdhar ibn Dhiyād رَضِيَ اللَّهُ عَنْهُ	
Rifā‘ah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Banū al-Ḥublā’ (1)
‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Banū Salimah (4)
‘Amr ibn al-Jumūḥ رَضِيَ اللَّهُ عَنْهُ	
Khallād ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	
Abū Ayman رَضِيَ اللَّهُ عَنْهُ	
Sulaym ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Banū Sawād ibn Ghanm (3)
‘Antarah رَضِيَ اللَّهُ عَنْهُ	
Sahl ibn Qays رَضِيَ اللَّهُ عَنْهُ	
Dhakwān ibn ‘Abd Qays رَضِيَ اللَّهُ عَنْهُ	Banū Zurayq ibn ‘Āmir (2)
‘Ubayd ibn al-Mu‘allā’ رَضِيَ اللَّهُ عَنْهُ	



## Summary of Gazwah Uḥud

Battle Number	11	
Name of the Battle	Uḥud	
Date of the Battle	2AH	Shawwāl
Reason for Expedition	After the defeat of Badr, the Quraysh wanted revenge against the Muslims	
Location	Jabl Uḥud - Madīnah	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	‘Abdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	700	
Number of enemy forces or information about them	3000	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	None, as battle was in Madīnah	
Type of Battle	Defence	
Verses of Qur’ān narrated in relation to Expedition	60 verses in Sūrah Āl-‘Imrān	
Outcome of Battle	Quraysh won the battle; seventy Muslims were martyred, and 23 Quraysh were also killed	

## Summary

The Quraysh had been smarting from their defeat at Badr. The unlikely victory of a small band of Muslims who had not been prepared for battle against a well prepared Qurayshi force had left a bitter taste in their mouth.

The Quraysh now decided to take the battle to the Muslims and mustered a force, three thousand strong and well equipped. They were also accompanied by women who encouraged the soldiers through their poetry.

News of their plans were sent by the uncle of Rasūlullāh ﷺ, ‘Abbās رَضِيَ اللَّهُ عَنْهُ to his nephew. As soon as Rasūlullāh ﷺ found out, he gathered the Companions رَضِيَ اللَّهُ عَنْهُمْ to decide the best way to confront the enemy. Some of the Companions رَضِيَ اللَّهُ عَنْهُمْ preferred to defend the city from within, whilst others wanted to confront the enemy head on in an open battlefield. Rasūlullāh ﷺ chose the latter option.

The Muslim army was only one third the size of the Qurayshi force, so they were already at a disadvantage. However, before the battle, ‘Abdullāh ibn Ubay, the leader of the hypocrites abandoned the army with three hundred of his followers leaving the Muslim army numbering only seven hundred.

The Muslim army arrived at the base of the Mountain of Uḥud, which was three miles north of Madīnah. This would become the site of the second major battle in Islām.

Rasūlullāh ﷺ was a master tactician. He positioned the Muslim army with their rear towards the Mountain of Uḥud and the city of Madīnah in front of them. To protect the rear of his force, fifty archers were positioned on a small mound. Having the higher ground would give them the advantage and enable them to confront any of the Quraysh who tried to outflank the Muslim army.

The duels started. One after another, the Qurayshi standard bearers fell. A total of twenty-two Qurayshis were defeated consecutively. The battle raged and the Muslims fought bravely, however they did suffer casualties.

The uncle of Rasūlullāh ﷺ, Ḥamzah رَضِيَ اللَّهُ عَنْهُ, was martyred by Waḥshī رَضِيَ اللَّهُ عَنْهُ, who at the time had not embraced Islām. His master, Jubayr ibn Muṭʿim had lost his uncle in the battle of Badr at the hands of Ḥamzah رَضِيَ اللَّهُ عَنْهُ and he wanted revenge. Waḥshī رَضِيَ اللَّهُ عَنْهُ was told he could earn his freedom by killing Ḥamzah رَضِيَ اللَّهُ عَنْهُ and this is what he did.

The Muslims gained the upper hand and the Quraysh started to flee from the battlefield. The Muslims then started to busy themselves collecting the spoils left by the Quraysh.

The archers who had been positioned on the mound saw this and thought victory had been achieved. They wanted to also join in collecting the booty.

‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ told them that they had been given clear instructions by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to not abandon their post under any circumstance, whether this be victory or defeat. Unfortunately, his pleas were not heard, and he was left with only ten Companions رَضِيَ اللهُ عَنْهُمْ.

Khālid ibn al-Walīd, one of the Qurayshi leaders who would later become an illustrious Companion, saw that the mound no longer had all the archers. They could now attack the rear of the Muslim army. He performed a flanking movement during which ‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ and his Companions رَضِيَ اللهُ عَنْهُمْ all reached the hereafter.

The Muslim army was now attacked from behind and this caused disarray in the Muslim ranks. The Muslim battle lines broke and now the tide of the battle turned in favour of the Quraysh.

The Quraysh saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and headed towards him. Mus‘ab ibn Umayr رَضِيَ اللهُ عَنْهُ lost his life protecting Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Due to his resemblance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, someone cried out that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been killed. Upon hearing this news, the Muslim army lost their senses and now confusion reigned.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ however was still alive, and as soon as the Companions رَضِيَ اللهُ عَنْهُمْ found out, they rallied around him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was protected by his Companions رَضِيَ اللهُ عَنْهُمْ, many of whom were martyred on that day. They would put themselves in between Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the enemy, shielding him as best they could.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, also sustained many injuries that day. He lost a tooth; his cheek was pierced by two links from his chain mail and his blessed forehead was also injured.

The Muslim army moved itself into one of the valleys of Uḥud, out of sight of the Quraysh. Some people from the Qurayshi army then desecrated the fallen martyrs.

Abu Sufyān called out to the Muslims, asking whether Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was still alive, whether Abū Bakr رَضِيَ اللهُ عَنْهُ was still alive and whether ‘Umar رَضِيَ اللهُ عَنْهُ was still alive. He received no answer until ‘Umar رَضِيَ اللهُ عَنْهُ called out to him. Abū Sufyān made a promise that they would meet again the following year in Badr.

The martyrs of Uḥud totalled seventy. They were buried in Uḥud without being given a bath. Some did not even have enough cloth to cover their bodies. Some graves had two or three Companions رَضِيَ اللهُ عَنْهُمْ in them.

The battle of Uḥud is full of examples of bravery and selflessness from the Companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Against all odds, they were winning the battle, however an error in judgement proved to be decisive. The Quraysh had defeated the Muslims that day but had not completed all their objectives. The two sides would soon meet again.



Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. Rasūlullāh ﷺ and the Companions رَضِيَ اللَّهُ عَنْهُمْ had won a decisive victory at Badr and the Quraysh were now seeking revenge. The eighth volume discusses the second major battle in Islām, ‘The Battle of Uḥud.’ The Quraysh now marched all the way to Madīnah and faced the Muslims once more in the shade of the great mountain.

“I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.” Dr Mufti Yusuf Shabbir

#### Author

Ebrahim ibn Faruk Noor graduated from the ‘Ālimiyyah course at Darul Uloom Al Arabiya Al Islamiya, Bury, UK, after completing the initial years of the course at the Islamic Academy of Coventry. He holds a BSc Honours Degree in Computer Systems Technology as well as other professional qualifications in the IT field. He currently teaches at the Islamic Academy of Coventry and also delivers workshops/presentations across the country on a number of important subjects. He has authored many booklets, among which are Male & Female Hygiene from an Islamic Perspective, Funeral Rites in Islām, Ḥajj & ‘Umrah Checklist and Prayers in Ṣalāh.