

## SEERAH OF PROPHET MUHAMMAD(PBUH)

### LESSON:95 (IN ENGLISH)

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Assalamu 'alaikum Wa Rahmatullahi Wa Barakaatuhu



## SEERAH OF MUHAMMAD

(SalAllahu 'alaihi wa sallam)



### LESSON 95



#### TOPICS:



The expedition of Hamra Al-Asad.



Incidents and expeditions.



The Incident of Raj'i.



#### THE EXPEDITION OF

HAMRA AL-ASAD



The very next morning, the Prophet (salAllahu 'alaihi wa sallam) sent a crier to announce that all those who had fought in the Battle of Uhud should prepare to pursue the enemy. Every Muslim who had fought at Uhud the day before, followed the Prophet (salAllahu 'alaihi wa sallam) out of Madinah regardless of fatigue and injury.



Thus they set out from Madinah and camped at Hamra Al-Asad, eight miles away. The pagans were camped at Rawha, thirty-six miles from Madinah, holding a war council. Much recrimination was traded as the troops berated their leaders. Why had they squandered the advantage by not entering Madinah?



At this moment, the Muslim camp was also pondering strategy. Ma'bad bin Abi Sa'eed Khaza'i, who was a well-wisher of the Prophet (salAllahu 'alaihi wa sallam) came to him at Hamra Al-Asad and commiserated about the events at Uhud. The Prophet (salAllahu 'alaihi wa sallam) asked him to approach Abu Sufyan and use scare tactics to head the pagans off.



Ma'bad accordingly reached Rawha, where the mood was in favor of returning to attack Madinah. Ma'bad dismayed the pagans with his description of the ferocity of the Muslims and their extensive preparations for a new encounter.



□ "Muhammad has come out with a horde the like of which I have never seen. They are intent on revenge, and their mood is terrifyingly bloodthirsty. I think you will soon spot their vanguard appearing from behind this hill."



The ruse worked. The Makkan troops lost their bravado, and Abu Sufyan confined his response to a similar scare campaign. He decided to do some saber rattling of his own. He instructed a caravan to scare the Muslims by saying that the Makkans were ready for another round. Meanwhile, Abu Sufyan and his soldiers hurried back to Makkah.



Having come so close to defeat, the subdued Muslims who heard this warning were prepared to fight on. The threat of a renewed attack only stiffened their resolve. They responded by quoting the following verse:



□ "The Hypocrites said, "Verily, the pagans have gathered against you, so fear them!" But this increased the Muslims in faith, and they replied,



"Allah is sufficient for us, and He is the best to determine our affairs."



(3: 173)



There was no further volley of threats, and the resulting calm is best described in the next ayah:



"Thus they returned with the blessings and favor of Allah. No evil touched them, and they sought nothing

but Allah's pleasure, and Allah is munificent beyond measure."



(3: 174)



INCIDENTS AND



EXPEDITIONS



The Battle of Uhud had proved the Muslims' vulnerability. The pagans smelled blood and did not miss a single chance to gore their wounded enemy. In subsequent events, the Muslims experienced several painful losses, some of which are outlined below.



THE INCIDENT OF RAJ'I



In Safar, 4 A.H., a delegation of the Adal and Qara tribes came to the Prophet (salAllahu 'alaihi wa sallam). They mentioned a surge of interest in Islam among their people, who wanted to know more about the faith. The Prophet (salAllahu 'alaihi wa sallam) sent ten of his Companions headed by Asim bin Thabit. The Muslims, who had set out to teach the tribes the basic tenets of faith and the Qur'an, learned a bitter lesson about the treachery of the polytheists.



At Raj'i, the Adal and Qara set a branch of the Hudhayl tribe upon the Muslims. Nearly one hundred of their archers besieged the ten Muslims on a hill. They assured the Muslims on oath that they would not kill them, but Asim refused to descend, preferring instead to take on the enemy. Seven of the Muslims were killed in the encounter. Again, the attackers pledged that they would not kill the three remaining Muslims, who then surrendered and descended the hill.



As they were being bound one of the three commented, "This is the first act of treachery." He then resisted his captors' attempts to tie him and was killed. The remaining two, Khubayb bin Adiy and Zayd bin Dathinna, were carried to Makkah and sold as slaves to their old tormentors, the Quraysh. Their lives were now no longer their own.



Khubayb had killed Harith bin Amir bin Naufal in the battle of Badr, and now Harith's son laid claim to Khubayb's life. Khubayb suffered in prison for some time and then he was carried to Tanyeem to be slain. Before his execution he prayed two Rak'ahs. He prayed for Allah's wrath to overtake his killers, and as he faced his death he recited two couplets:



□ "I care not if I am slain a Muslim, and I care not which side of mine is brutalized. This is for Allah, and if He so wills, He will bless the flesh of every joint."



Abu Sufyan asked Khubayb:



□ "Don't you wish Muhammad were in your place and we had killed him, while you were safe with your family?" Khubayb countered,



□ "By Allah, I would not wish to be with my family, if in return Muhammad (salAllahu 'alaihi wa sallam) were to be even pricked by a thorn."



Khubayb was dead, and now Zayd bin Dathinna awaited death at the hands of Safwan bin Umayya. Safwan was given the right to slay Zayd in retribution for the death of his father, Umayya bin Mahrath, at Badr. Some Muslim sources have attributed the above quoted verbal encounter between Abu Sufyan and Khubayb to Zayd bin Dathinna. The dead Muslims on the mountain at Raj'i were also regarded as trophies by the Quraysh, who sent their men to retrieve Asim's body.



But they drew back because of a swarm of hornets buzzing over the body. In this way, Allah protected Asim's body from desecration at the hands of the polytheists. Asim had sworn never to touch a polytheist nor be touched by one, and his Lord had upheld his vow.

To Be Continued...

