

## Participation of Prophet Muhammad (ﷺ) in *Harb al-Fijār* Before the Apostleship and its Effect on Society

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### Abstract

It is well known that Hazrat Muhammad (ﷺ) has a multidimensional characteristics personality. His brilliant Seerah of both era (Makki and Madni) contains an excellent guideline even before his Prophethood. One-fold of his golden Seerah is his participation in Fijār, battle which consists of on several positive aspects and it is parable for young men. This research sketches the historical background of battle Fijār, its strengths, and results. The second fold of the study discusses the egotism, prejudice and out dated traditions of Arabs. Although, the battle is named, Fijār but the tribe of Holy Prophet (ﷺ) was on the right. Besides this, his character, seriousness and behavior show the strength of his personality and provides a role model for the youth. The study is helpful to highlight the contribution of Hazrat Muhammad (ﷺ) in Fijār battle.

**Keywords:** Battle Fijār; Muhammad's (ﷺ) strategy in war; Seerah of Holy Prophet (ﷺ)

### Introduction:

Hazrat Muhammad (ﷺ) is such a lighthouse of guidance on the global horizon as he erupts only the rays of goodness throughout his life. The matchless high qualities as the holy being of Hazrat Muhammad (ﷺ) is the only criteria to distinguish between right and wrong, truth and false, and good and evil. So, it is essential, judging every aspect of the holy Seerah of



Hazrat Muhammad (P.B.U.H) through research and tactically, to expose the attributes that are still hidden in the academic world. Further, the Holy character of Hazrat Muhammad (S.A.W) is the guarantee of the success of the world. He was such an entity as holds the position of:

"لقد كان لكم في رسول الله اسوه حسنة"<sup>1</sup>

From his adolescent to the end of his life, ups and downs of his life and all his activities of day and night, are desirable to be studied in depth so as to get guidance in the solution of present problems. One of the brightest aspects of his character was his participation in Harb-e-Fijār before his Nabuwat and the 23 years life after Nabuwat, was undoubtedly has a strong character, but its base was the forty years attributive character before Nabuwat. When non-Muslims criticized or raised so many questions against Toheed –o-Risalat and Quran Pak, then the answer given to them from Allah was Prophet's (ﷺ) life of virtuous character before Nabuwat.

As Holy Qur'an describes:

" فقد لبثت فيكم من قبله افلا تعقلون"<sup>2</sup>

The Islamic Shariah has made every human being to obey orders after puberty.

In the light of Hadith,

" رفع القلم عن ثلاث عن النائم حتى يستيقظ وعن المبتلى حتى يبرأ وعن الصبي حتى يكبر "<sup>3</sup>

In view of this natural principle, let's try to find out what has become the source of self-improvement after adolescence, especially for young people, by the contribution of Hazrat Muhammad (ﷺ) in Harb-e-Fajaar and what was the holy age of Hazrat Muhammad (ﷺ) when he took part in the Harb-e-Fajaar?

According to Ibn-e-Ishaq:

"Hazrat Muhammad (ﷺ) was twenty years old."<sup>4</sup>

According to Ibn-e-Hisham:

"Hazrat Muhammad (ﷺ) was fourteen or fifteen years old."<sup>5</sup>

Usually, the age of 15 to 20 belongs to the pride of adulthood, boast of fame, pride of beauty, passion for being famous, joy of efficiency and caste consciousness. At that period of age, when there is a lack of dignity,

seriousness, experience, respect and honor in human personality and the age considered as embodiment of childish, irresponsible behavior, instability in decisions and imbalanced walking. But age of prophet (ﷺ) at such a period of time was contrary to all above facts. These holy qualities were bestowed with all the attributes of the early age because Almighty ALLAH had made him to change the destiny of the nation. The life of Imam-ul- Anbiyya, from age 15 to 20 that had all the possible virtues of human life, his Holy Seerah is made so unique that till the day of resurrection no other prophet is required. When such a person was willing to participate in Harb-e-Fajjaar, there were seen practical phenomena of virtues and human vices remain far away. Because nature kept him (ﷺ) chaste from sin from birth to proclamation of prophecy.

### **A Brief History of Battle Fijār:**

Before writing the need and importance of participation of Hazrat Muhammad (ﷺ) in battle of Fajjaar, we need to be aware of the history of battle Fajjaar. There is a need of discussion about commencement, time and place, number of battles and their results all are following.

Abu Zuhra demonstrates:

"الفجار مصدر فاجر، فصدر فاعلا اور مفاعلتہ کقتال اور مقاتلتہ و نقاش و مناقشتہ، والفجار معناه، تبا دل الفجور"<sup>6</sup>

Imam Zahra also writes:

"ای وقع کل من المتار بین وكان الفجور الذی تبا دله الفرقان، هو انها اقد ما علی للقتال فی الشهر الحرام و ابتداء القتال فیہ کان حرا ما فی الجا هلبته ولعله بقیتہ من بقا یا ابراهیم علیہ السلام"<sup>7</sup>

The reason why this war is called battle Fijār is that, the worrier of both groups fought with each other during the months in which it was considered forbidden to do battle even in the time of ignorance because this was a command of Shariah Ibraheem (A.S).

Imam Johari wrote:

"والفجار يوم من ایام العرب"<sup>8</sup>

In urdu, the word Fajjaar starts with the letter "ف" with 'zabar' which means "blood".<sup>9</sup> Contemporary researchers have called it "a war of religion disrespect / profanity".<sup>10</sup> After the literal meaning of the word "Fijār", the reality of battle Fijār has become clear that a war based on oppression and should be

carried out in the months of sanction. When these two reasons are combined together, the Arabs named it Harb -e-Fijār.

According to Islamic Shariah, Four months out of twelve months are the months of sanctification: Rajab, Zil-qad, Zil-Hajj and Muharram. Since the days of Hazrat Ibrahim (A.S), those months were considered to be holy and sanctified. Those were strictly forbidden to fight in.<sup>11</sup>

The sanctification of these months is stated in Quran and in Hadith also. According to Quran:

"ان عدت الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السموت و الارض منها اربعة حرم"<sup>12</sup>

The words of Hadith are:

"ان لزمان قد استدار كهيته يوم خلق الله السماوات و الارض-السنه عشر شهرا منها اربعة حرم -ثلاث متواليات، ذولحجته، الحرم، رجب مضر الذي بين جادى و شعبان-"<sup>13</sup>

A researcher reported:

"Mushrikeen-e-Arab ..... when there was a need to fight someone during the month of Muharram, they used to fight in the real time month of Muharram, thus, they delayed the month of Muharram for a month, even when Hazrat Muhammad (S.A.W) performed hajj, the Muharram had got delayed and come to its origin in that year."<sup>14</sup>

These months were forbidden to perform Hajj so that people could perform their Hajj with peace and calm. The wisdom was that when people from all sides of Arab Islands used to come for Hajj, they could have peace and when they returned to their homeland after performing this duty, they could still return with humility. The fourth month of Rajab was fixed, to them, to perform 'Umarah', in which messenger of Haram was also guaranteed to travel freely and securely."<sup>15</sup>

#### **Numbers of Harb-e-Fijār:**

Coming to the question, how many times have battle Fijār been fought? Historians have different opinions about it. Battle Fijār has been fought four times but, the battle in which Hazrat Muhammad ((ﷺ)) participated is known as "Fijār Baraz".<sup>16</sup> And another biographer's research shows that two wars have become known by this name. One is called "Fijjar First" and another is "Fijjar Second." Moreover, four incidents have been attributed to four permanent wars. And in this relation, three incidents have been described as

the cause of one war. And fourth incident is described as the reason of a permanent war. This is probably because in the first three wars, each clash took place between the family of Bani Kanana and Bani Amir. So all three incidents were described under one war because the clash of the three times had the same name, namely the Battle Fijār and Fourth event was given the name of permanent war because it took place between Bani Hawazan and family Bani Kanaan. Although the name of this conflict was still Fijār, but one of the fighting parties changed.<sup>17</sup> Contemporary researchers say, "Four periods of war Fijār occurred from 580 to 590 AD. Those battles can be categorized as:

**Battle Fijjar 1:** Tribal clashes broke out between Kanana and Hawazan.

**Battle Fijjar 2:** Tribal clashes broke out between Kanana and Quraish.

**Battle Fijjar 3:** There was a war between Kanaan and Bano Nazar bin Muaviyah, but it was a major war.

**Battle Fijjar 4:** Clash occurred between Quraish and all the tribes of Kanaan and Hawazan. There was a twenty-five years interval between last war and apostleship of Muhammad((ﷺ)).<sup>18</sup>

#### **Reasons of Battle Fijār:**

The Arabs were warriors along with being desperate for egoism and bias. More importantly, they had their outdated tribal system which they were tightly clutched in and their young men were all the time looking for an opportunity to showcase their bravery and youth. In the context of wars, especially their poets, their verses were to exasperate the youth on the war. It would become absolutely necessary for a young man to ensure his participation in the war. In keeping with this tribal system, Hazrat Muhammad's ((ﷺ)) uncles also urged their brave but gentle, affable and quiet nephew to participate in the battle. In spite of the many good qualities among Arabs, there were many flaws that kept them faded in the pages of history. Mainly they were warriors and in times of ignorance the highest moral value was manhood.<sup>19</sup>

According to a poet:

" بل فنا رين البيض اذ  
لحقو

ثم العرايين عندالموت لناع<sup>20</sup>

This attribut of the Arabs, unfortunately, suffered from egoism and bias. It is also reflected in this verse.

"وما انا الا في غزيتة ان نموت

نموت وان ترشد غزيه ارشد " <sup>21</sup>

Arabs originated from Hazrat Ismail (A.S) and then with the breed, they kept on being divided into tribes, but between them tribal and ethnic families and bloody bias were extremely severe. The war was lying in their lap. And killing each other was a game and fun for them.<sup>22</sup> A minor event often caused great bloodshed and prolonged wars, one of them is Fijār Battle. According to the above quotations, the war was fought 4 times among Arabs as detailed below:

#### **The Battle Fijār First:**

The First battle of Fijjar is called "Fajar I". The reason was that there was a person whose name was Badar Ibn-e-Masher Ghaffari. At the festival of AKAZ, there was a base, where he used to sit and talk about his bravery in front of the people. One day, he was sitting, spreading his legs at the assembly and saying: "I am the most honored man among the Arabs, whoever thinks that he is more honorable then me. If he has a sword, so, he may prove with the force of sword. A man was enraged when he heard this stings and lean trumpets and he attacked on Badar and stuck with sword on his knee and his knee was cut off. Some historians said that there was a slight injury to the knee. So, on this matter a war broke out between these two tribes.<sup>23</sup>

#### **The Battle Fijār Second:**

The reason for "Fijjar 2" was that a woman from the tribe of Bani Amir was sitting in a bazar of AKAZ. In the tribe of Quraish, a young man from Bani Kanaan started moving around and asked her to unveil her face, the woman refused to show her face. Seeing that, this young man secretly sat behind the woman and tied his lower lap covering to a pricker without her being aware. When the woman stood up, her lower back covering was opened. It made people laugh a lot. The woman started calling her people for help, calling them "O children of Amir". Hearing this cry, the people of Bani Amir took up arms and reached there. Seeing this situation, the young man called "O

children of Kanaan” and called upon his people for help. At this point a battle was fought between the two tribes, called Fijār second.<sup>24</sup>

#### **The Battle Fijār Third:**

The main cause of the battle Fijār third was, a person from Bani Kanana had some loan from a person of Bani Amir. The person from bani Kanana was not making it recover. It caused bad blood between the two groups that, at last, led to a war and bloodshed. It is said that Abdullah bin Jid'an paid the loan from his wealth and thus the war ended.

They promised to have a battle next year at Akaz Fair. As promised, the battle was ready when Utbah bin Rabiah announced that “O Masher Muzaar! why are you ready to fight? He asked, what are you willing for? So, Utbah said, “I'm seeking peace”. Hawazan asked how? Utbah replied, we pay for the death of slain and in this regard my men are mortgaged and we forgive our bloodshed'. Hawazan investigated, who is the sponsor and guarantor of this? Utbah said, “I am a guarantor”, they said, “who are you?” He said, “I am Utbah bin Rabiha”. As a result, these conditions were reconciled on and when Hawazan saw people in their possession, they, too, forgave their blood and the war ended.<sup>25</sup>

#### **The Battle Fijār Fourth:**

The fourth Battle is also known as” Fijār Baraaz”. Ibn-e-Hisham has described its background: “Urwat ul Rehal bin Utbah (bin Jafar bin kalab bin Rabiya bin Amir Bin Sasatah bin Muaviyah bin Bakar bin Hawazan) sheltered the camels of Noman bin Almnzar on which the merchandise was brought. Al baras bin Qais, who belonged to Bani Sakhrah bin Bakar (bin Abd Manata bin Kanana), objected to this and said that you are giving shelter to these camels as compared to Bani kanaan? Urwa tul Rehal replied in affirmation and said that he was giving shelter them not only as compared to Bani Kanaan but also to the rest. Things got worse to the point that he got out in the field with his companions and Al Baraas also came up with his companions to compete. And he started looking for the chance that whenever he would find Urwa tu Rehal careless, would attack him. Eventually, he got a chance at Tameen in Tilal, which was at a height, and in months of forbiddingness, he found Urwat ul Rehal heedless and attacked him and killed him. Since the

war took place during the forbidden months, it became known as Battle Fijjar (battle of the verboten months).

When Quraish came to know that Urwa-tul-rehal had been killed in the month of forbiddingness, they left so fast everything that Bani Hawazan did not even know about it. But when they came to know about this, they chased Quraish and captured and attacked them before entering the limits of Haram. Thus, the war started and continued till night, when the battle was stopped at night, the Quraish entered the limits of Haram, so Bani Hawazan also withdrew its hand. After that many disputes occurred but they were not in form of regular war as both the tribes had no regular chiefs. On the contrary, the chief of each tribe of Qurash and Kanaan was one of them and the chief of each tribe of Qais was one of them.<sup>26</sup> According to a citation, this war took place in Shawal or Shuban.<sup>27</sup>

The following chiefs from Quraish participated in this war.

\*Urwat ul Rehal

The chief of the tribe of Hawazan.

\*Al Baraas bin Qais

The Chief of tribe of Bani Kanaan.

Zubair bin Abdul Mutlab, the chief of the Bani Hahsim, Haarab bin Ummayyah chief of bani Abdul Shams, Abd yazid bin Hashim ibn al-Mutlib of Bani Abdul Mutlib ..... Mataim bin Adi bani Nofal- chief of Bani Nofal and the son of Abdul-dar al Akrama bin Hashim bin Abd-Manaf bin Abdl daar and Khuwaild bin asad of bni Asad bin Abd ul Azza . Usman ibn al-Hawarees bin Asad and Bani Zahra Makhrama bin Nofal and Bani Tamim bin Mirah, Abdullah bin Jid'aan and Bani Makhzum Hisham bin Mughirah and bani Saham bin Aaas bin Waail ibn Jama Umayyaah bin Khalf bin Adi Zaid bin Umro bin Nafil ibn Amir bin Lawi Umro bin Abd al shams..... Bani Maharib bin Faher Zrar ibn al-khattab bin Mardas and ibn Haris bin Faher Abdullah bin Jarrah .....the sons of Maharrub bin Zarar bin Khattab bin Mardas and the children of Harish bin Abd al-Mannan ibn Kanana Balaar bin Qais Kanani and Ahabesh' means the leader of the various tribes Khalees bin Yazeed .They were all fighting under separate flags . Their chiefs were Harb and Ibn Jid'aan and Hisham. Harb

was the greatest leader of Abd Manaaf and Qassa families.<sup>28</sup> Following people were the leader of Bano Hawzain.

- a) “Abu Albara Amir bin Malik bin Jaafer .
- b) Wabiy bin Rabiya bin Mauvia ul Nazrii.
- c) Radeed bin Alzmta.
- d) Masood bin Matab Alsqfi.
- e) Abu Arwah bin Masood.
- f) Awaf bin Harsa Almari.
- g) Abbass bin Ral-Alsali.”

These battles were terminated in a month of Shawal under an oath of agreement and they were counted meaningless. Therefore, the agreement that was settled to end these wars were also named, “Half-al-Fazool”.<sup>29</sup> Similarly, it is said that:

”مضت ايام الفجار الآخر ، وهي خمسة ايام في اربعين سنين ؛ اولها يوم نخلة ، ولم يكن لو احد منها على صاحبه ؛ ثم يوم شمطت لهو ازن على كنانة وهو اعظم ايام مهم ثم يوم العباء ، ثم يوم شرب ، وكان لكنانات على بوازن ؛ ثم يوم الحريرت لهو ازن على كنانة قال ابو عبيده ثم تداعي الناس ابي السلم على ان يذوا الفضل ويتعا هدوا ويتوا اتقوا”<sup>30</sup>

#### **Importance of Participation of Hazrat Muhammad (ﷺ) in Battle Fijār:**

There are different views on attending Fijār of Hazrat Muhammad (ﷺ). But one thing agreed upon is that he (ﷺ) has been participated in the last war and according to some references; His (ﷺ) age was 15 years and according to some others the age is stated to be 20 years.

According to Ibn-e-saad: “I was in this war with my uncles. I participated in it. And I blew arrows and I didn’t wish not to have done that. The prophet (S.A.W) was twenty years old when he joined. In this war he participated in, on being insisted by some of his uncles”.<sup>31</sup>

After all; Allama Ibn-e- Halbi related a weak reference regarding “Wafa” that Hazrat Muhammad (ﷺ) did not attend Battle Fijār.<sup>32</sup>

This is probably why that contemporary famous researcher Akram Zia-ul-Umri has deviated upon Him (ﷺ) participation in Battle Fijār. “Without credentials, it is narrated by Waqdi and Ibn Ishaq that Harb Fijjar that had Quraish and Kanan on one side and Qais Ailaan on the other, The Prophet of Allah had participated in this war. This war was due to differences in

traditions and agreements of the age of ignorance. Although, Hazrat Muhammad's (ﷺ) involvement in this is not proven."<sup>33</sup>

Further research is worth noting that there is no mention of Rasulallah's direct participation in this battle.....I believe that even if relation about handing over arrows to cousins in the war is right still then participation in murdering is not proven. The only justification for this is that His participation was only to defend the holy places and other monasteries, especially since Qais Ailaan had committed atrocities in the beginning and helping the oppressed has been the privilege of all the prophets and mediators."<sup>34</sup>

Ibn-e-Hisham and other narrators have often proved that he (ﷺ) has participated in the battle of Fijār and Allama ibn-e-Halbi has described the relation of not participating as mentioned in his book "Sirat Halbi". On the other hand, modern researchers Akram Zia-ul-Amri and Dr. Mehdi-ulallah have tried to prove that these relations have been recorded without credentials. However, many of the narrations described by Ibn-e-Ishaq & Waqdi have been accepted as they are without credentials. So, to say that your participation in the battle Fijjar is not proven seems to be contrary to the facts.

#### **The Role of Hazrat Muhammad (S.A.W) in Battle Fijār:**

Imam Suhaili has elaborated the Holy Prophet (ﷺ)'s role in this war:

"وانما لم يقاتل رسول الله مع اعمامه وكان ينبئ عليهم وقد كان بلغ سن القتال لا نها كانت حرب فجار وكانوا اليضا كلهم كفار اولم ياذن الله لمو من ان يقاتل الا لتكون كلمته الله هي العليا." <sup>35</sup>

It is further enlightened by Ibn al Halbi: "There are no such words in this statement of him that he did not shoot arrows rather it is that he used to pick up arrows and give them to his uncles. So, it is possible that he have been picking arrows up and giving them and sometimes he even himself did throw arrows because now there is no issue in admitting it."<sup>36</sup>

Renowned researcher Dr. Muhammad Hameedullah also proved by his research that on this occasion, Muhammad (ﷺ) protected his uncle Hamza with his own shield while Hamza fired arrows at enemy. According to a relation, Muhammad (ﷺ) caused injury to Mehlal-al-Sina, the commander of

enemy tribe with a deadly blow, which is why this tribe had also been the worst enemy of Islam for a long time.”<sup>37</sup>

Expressing solidarity with tribal system, in Harb-e-Fijār, not only he (ﷺ) defended his tribe, but his tribe was on the right. Although this war is called “Harb-e-Fijjar”. The second reason that the biographers cite is outstanding and noteworthy. As Allama Zaini Dahlan writes, “Abu Talib also participated in this war and Hazrat Muhammad (ﷺ) was also with him. When you (S.A.W) came to the battlefield, Bano- Hawazen would get defeat. And if he did not come then Bano-Kanaan would have to suffer. Bano-Kanaan asked, he (ﷺ) must visit and Hazrat Muhammad (S.A.W) would come.”<sup>38</sup> From the above mentioned historical tradition, some points are being expressed.

He (ﷺ) would have to taken the responsibility of a major global humanitarian guide in the future. So, taking care of the tradition of his tribal system, he made this kind of decision. This decision was not based on nepotism or dishonesty, and not on egoism or bias; it was purely based on the fact that his (ﷺ) tribe was on the right. The expression of solidarity with her own tribe was very helpful in the promotion of Islam. He has successfully used this approach of tribal system in a positive way after apostleship. The words of one researcher are worth considering. “It was because of this that Muhammad (ﷺ) was able to continue preaching in Mecca despite opposition so long as the Bano Hashim were prepared to protect him.”<sup>39</sup>

The tribe of Bano Hashim was a powerful family of the Quraish, it was a passion of favouritism that protected Hazrat Muhammad (ﷺ) at every step and despite the hatred and opposition of the leading people of Quraish, Prophet Muhammad (ﷺ) could carry out the work of preaching in Mecca.

It is a sign of great and highly illuminated people that they were serious and dignified from the beginning, In any case, their participation is unique. Even though, he was involved in the war and despite your young age and strength of your youth, he (ﷺ) did not commit any such action which later on might led to embarrassment. The best advice for today’s generation is not to lose consciousness with enthusiasm during combat.

The holy prophet (ﷺ) stepped in his youth as if Allah almighty was guarding and protecting him. The same way he was completely protected from the

filthiness of ignorance. When he (ﷺ) reached the age of puberty, the whole nation knew you as a gentleman, morally good and conscientious man and you were respected person and the best among your nation in respect of morals. In regard with Purity and dignity, he was among the highest in society. Pornography and bad morals weren't even known to him.

The researchers have highlighted Prophet's holy participation in Harb-e-Fijār for two reasons. One is the tribal law that is mentioned above. The second is the blessing of his existence, which has been related in the "Seerat-al-Halbiya" and other books. Not only did his family realize the blessing of his holy existence but the ordinary people of Mecca had also come to know about it. Before the adulthood, the people of Mecca continued getting benefit from the blessing of his existence and after adulthood took full advantage of abilities gratified to you by the Almighty. Such a person, granted with a blessed existence and extraordinary abilities must have inevitably influences in society. Only such a personality is suitable for some discriminative exceptional purpose. Previously, before apostleship every aspect of your character reflects your everlasting personality. It also includes an event of participation in Harb-e-Fijār as a blessing and imitable character.

#### **Key Findings of the Discussion:**

To summarize the discussion, history has mentioned only his (ﷺ) brief role and holy participation in Harb-e-Fijār. While to us, his sacred participation and the role of a few moments is really important in the respect that this was the sacred character that was to become the argument for the truthfulness of Toheed-o-Risalat and words of Almighty Allah. So, this was not a trivial event which shouldn't go through research windows. His involvement in this war highlights several unique lessons. Which may be discussed as following.

- a) His age was somewhere between 15 to 20. This age is very exciting and juvenile but the seriousness of Holy Prophet (ﷺ) here is amazing. There we see no such things as enthusiasm or immaturity.
- b) Everybody would die to the honor of the tribe, whether it was on the right or not but in such a young age he (ﷺ) avoided this baseless egoism.

- c) Young people were usually the front line of battlefield and showed their abilities to the full but his (ﷺ) seriousness was such as he was only seen as a shield.
- d) His (ﷺ) wisdom is seen at the peak. On one hand, he did not alienate his family and did respect the elder uncles and on the other hand also declared that Muhammad is pursuing a noble cause, he is not part of the pride and hatred of the tribes. So, why should Qur'an not say?

فقد لبثت فيكم عمرا من قبله افلا تعقلون<sup>40</sup>

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