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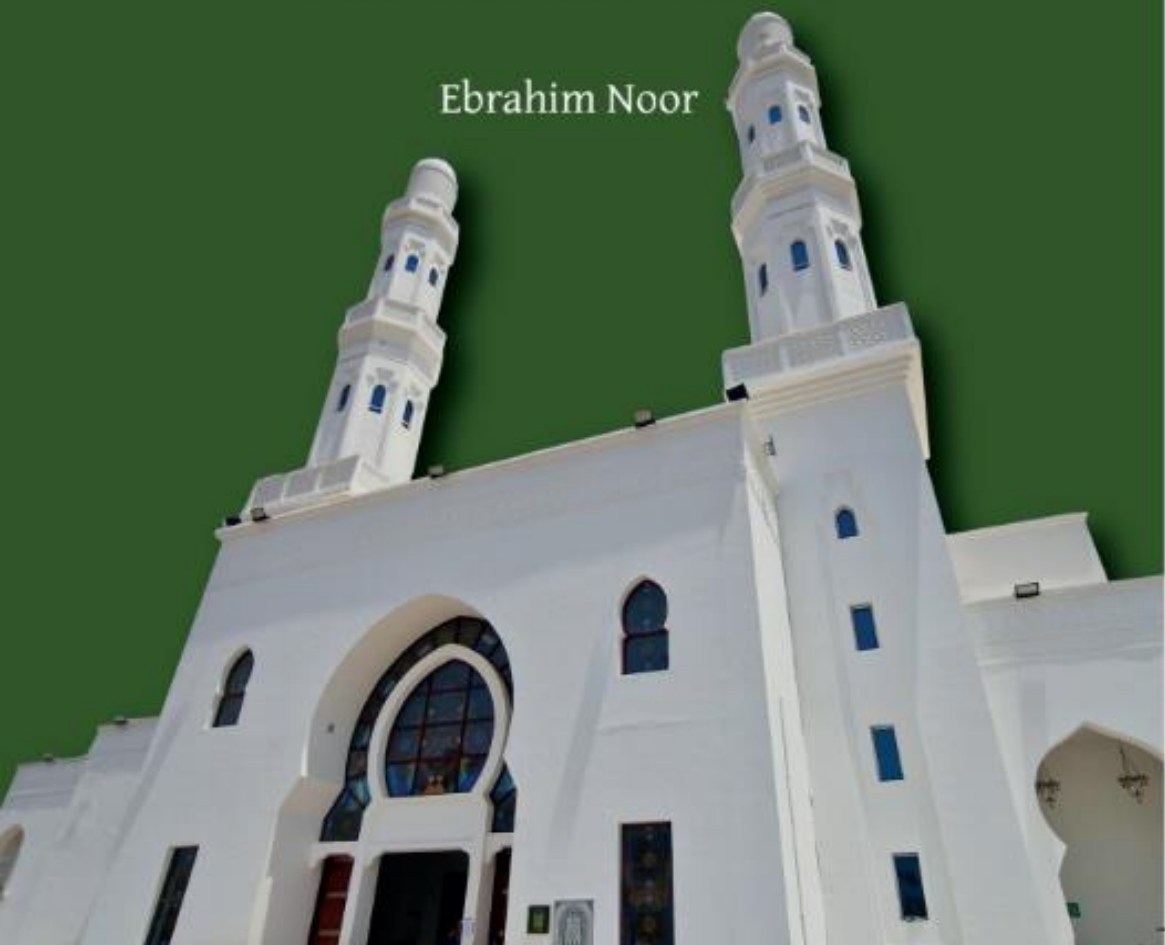
Sīrah of Muḥammad



Volume 7

The Battle of Badr

Ebrahim Noor





# Sīrah of Muḥammad ﷺ

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Ebrahim Noor

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّكَ حَمِيدٌ مُجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
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إِنَّكَ حَمِيدٌ مُجِيدٌ



*For my mother & father*







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## Introduction

I begin in the name of Allāh **سُبْحَانَهُ وَتَعَالَى** Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

The first Islamic Society had now been established. The ancient town of Yathrib had become the new home of Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and his followers. From now on, Yathrib would be known as Madīnah. The tribes of the Banū Aws and Banū Khazraj had become united under the banner of Islām and ended years of enmity and confrontation between the two.

The obligatory - Farḍ units of Zūhr, ‘Aṣr and ‘Ishā’ had initially been only two. This was now increased to four, for those people who were classed as residents. For travellers, they would remain at two. The obligatory units of Fajr and Maghrib remained the same for both residents and travellers at two and three respectively.

During the Makkan period, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** had created bonds of brotherhood between the Companions **رَضِيَ اللَّهُ عَنْهُمْ**. Some of these were Abū Bakr **رَضِيَ اللَّهُ عَنْهُ** with ‘Umar **رَضِيَ اللَّهُ عَنْهُ**, Ḥamzah **رَضِيَ اللَّهُ عَنْهُ** with Zayd ibn Ḥārithah **رَضِيَ اللَّهُ عَنْهُ**, and ‘Uthmān **رَضِيَ اللَّهُ عَنْهُ** with ‘Abdur Raḥmān ibn ‘Awf **رَضِيَ اللَّهُ عَنْهُ**.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now repeated this bonding between the Anṣār – the helpers and the Muhājirūn – the emigrants. Forty-five Anṣār were paired with forty-five Muhājirūn. These bonds would benefit the Companions رَضِيَ اللهُ عَنْهُمْ in many ways. They would help each other in times of need and difficulty. The weak and poor would be strengthened by someone who was strong and able. The Muhājirūn had left everything behind in Makkah and the Anṣār shared everything they had with their new brothers to make them feel welcome in their new home.

Al-Masjid al-Nabawī had been built and the five times daily Ṣalāh had been established. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now thought a way must be found to call the people to Ṣalāh so they can congregate at the correct time with ease.

A meeting was called with the Companions رَضِيَ اللهُ عَنْهُمْ and many gave their opinions, some of which resembled the ways of other religions. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not approve of them.

One-night ‘Abdullāh ibn Zayd ibn ‘Abdi Rabbi رَضِيَ اللهُ عَنْهُ had a dream in which he was shown the Adhān, the call to Prayer. Upon waking, he went straight to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him of the dream. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him to tell the words to Bilāl رَضِيَ اللهُ عَنْهُ who then gave the first ever call to Prayer. Upon hearing these words, ‘Umar رَضِيَ اللهُ عَنْهُ came out of his house, dragging his sheet behind him and went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to inform

him that he had also seen the same dream. From that day on, the Adhān would be called before every Ṣalāh all around the world.

Rasūlullāh ﷺ also made a treaty with the Jews of Madīnah. There were 3 main tribes of Jews who resided in the town, the Banū Qaynuqā‘, Banū al-Naḍīr and the Banū Qurayzah.

There were many terms in the agreement to ensure all parties would be able to live in peace and harmony, be free to follow their respective religions and also assist each other when required.

There was also another group of people in Madīnah. Those who professed to follow Rasūlullāh ﷺ and Islām, yet inside they were devoid of faith. These were the hypocrites, the hidden enemies within. In the years to come, they would carry out many acts to sow discord amongst the Muslims and aid their enemies.

Rasūlullāh ﷺ had also now been sent the Revelation to strive in the path of Allāh سُبْحَانَكَ وَنَعَالَى. In the month of Ramaḍān, Ḥamzah رَضِيَ اللَّهُ عَنْهُ was sent on the first expedition but no hostilities occurred. In the following month of Shawwāl, ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ led another expedition in which Sa‘ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ shot the first arrow in Islām.

The following year would see many new commandments and further development on existing religious practices.



## The Changing of the Qiblah.

**W**hile Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah, he faced Bayt al-Maqdis when he prayed Ṣalāh. He would read in such a manner that both the Kaʿbah and Bayt al-Maqdis would be in front of him. In order to do this, he used to position himself between Al-Rukn al-Yamānī (the Yemani corner) and Al-Ḥajr al-Aswad (the black stone). Another amazing miracle of Allāh سُبْحَانَهُ وَتَعَالَى is that the Kaʿbah was built in such a way, that if a person placed themselves between those two prominent points, they would face Bayt al-Maqdis.

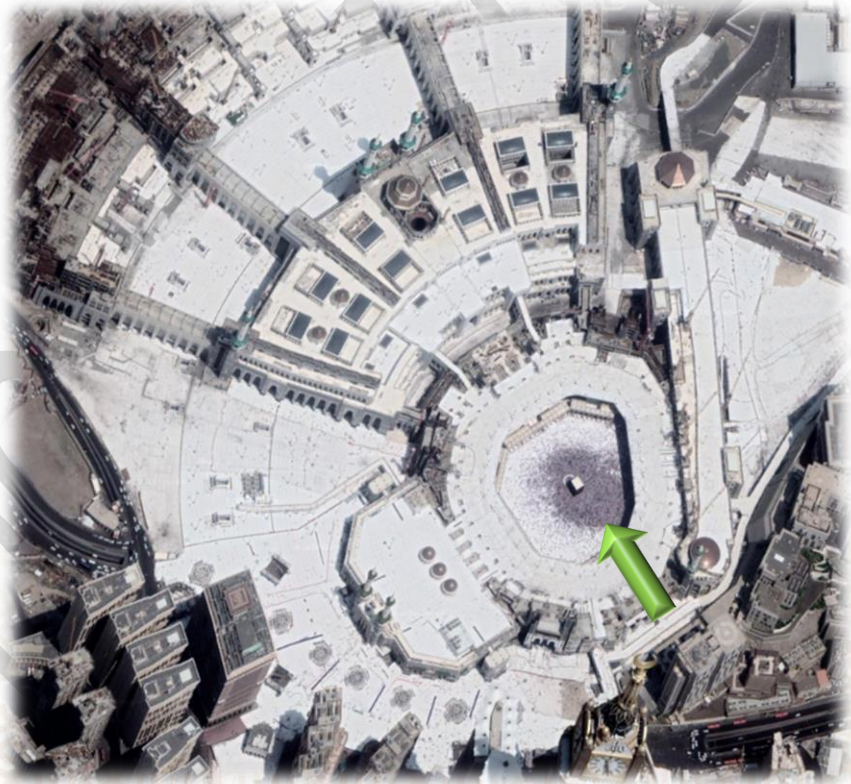


Figure 1 - The direction of the original Qiblah

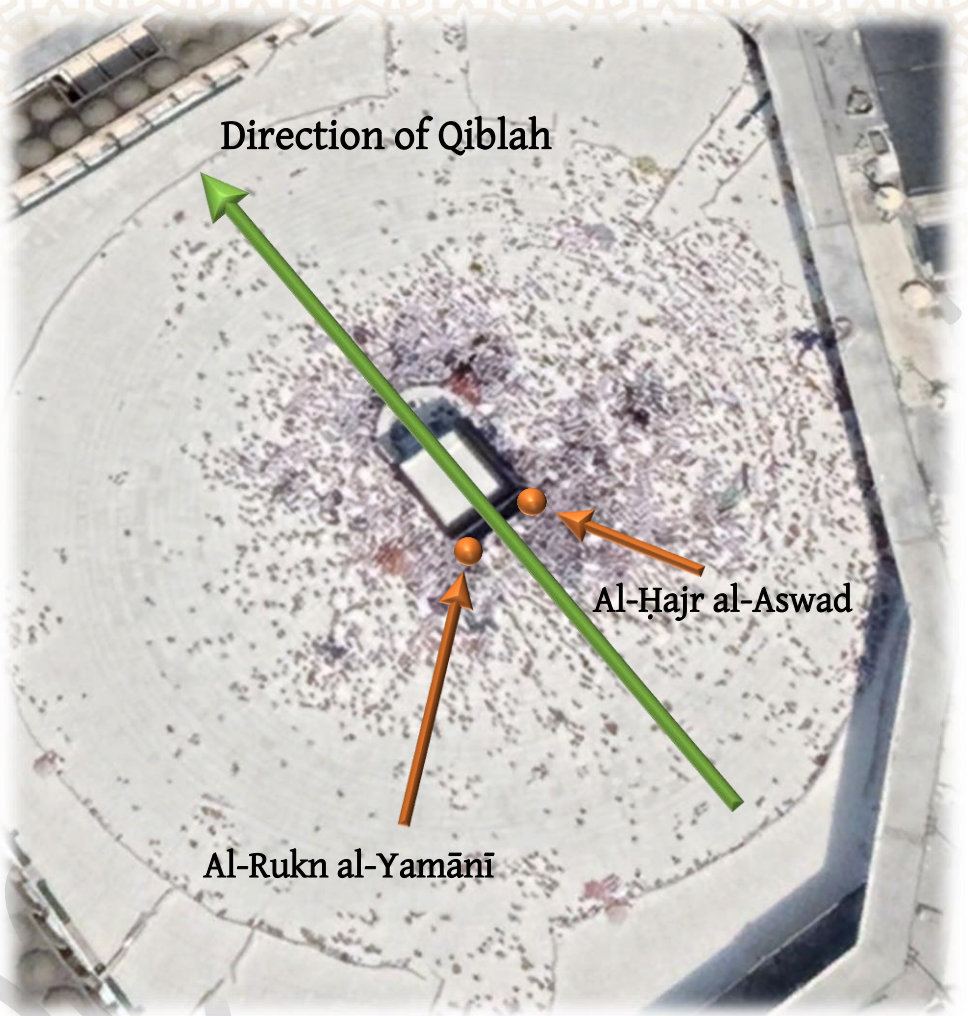


Figure 2 - Detailed view of original Qiblah direction

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, it was not possible to face both places at the same time. As Madīnah was located in between Makkah and Bayt al-Maqdis, it would only be possible to face one of these locations. Therefore Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to face Bayt al-Maqdis. This carried on for around 16 or 17 months after the Hijrah. Al-Masjid al-Nabawī was originally built with the Qiblah in the direction of Bayt al-Maqdis.



Figure 3 - The direction of the Qiblah from Madīnah

### Yearning for a Change

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ developed a yearning in his heart to pray towards the Ka'bah. He kept looking up towards the sky, wondering when will the command come from Allāh سُبْحَانَهُ وَتَعَالَى to pray towards His House.

In the middle of the month of Sha‘bān, in the second year of Hijri, Allāh ﷻ sent down the following Revelation:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ  
 فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا  
 فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
 وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
 وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ<sup>1</sup>

“We have certainly seen the turning of your face (O Muḥammad ﷺ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām. And wherever you are, turn your faces towards its direction (In Prayer) And indeed the people of the book, well know that it is the truth from their Lord. And Allāh is not unaware of what they do.”

<sup>1</sup> Sūrah al-Baqarah Verse 144

## Ḥadīth Concerning the Changing of the Qiblah

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ  
جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ  
عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أَمَرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا وَكَانَتْ  
وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ<sup>2</sup>

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrated, “While some people were offering the morning prayers in Qubā, someone came to them and said, ‘Indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Revelation tonight and he has been commanded to face the Ka‘bah, so face towards it’. The people were facing towards Shām (Bayt al-Maqdis) and so they turned towards the Ka‘bah.”



Figure 4 - Bayt al-Maqdis

<sup>2</sup> Ṣaḥīḥ al-Bukhārī 403

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ  
الْمَقْدِسِ فَنَزَلَتْ

" قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ

وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ "

فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِيمَةَ وَهُمْ

رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلَّوْا رُكْعَةً فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ

حُوِّلَتْ . فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ <sup>3</sup>

Anas رضي الله عنه narrated, "Rasūlullāh صلى الله عليه وسلم used to pray Ṣalāh towards Bayt al-Maqdis, then it was Revealed (to him):

"We have certainly seen the turning of your face (O Muḥammad صلى الله عليه وسلم), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of Al-Masjid al-Ḥarām."

A person from the Banū Salamah passed by; (he found the people) in Rukū‘ (while) praying Ṣalāt al-Fajr and they had prayed one Rak‘ah. He said in a loud voice: ‘Listen! the Qiblah has been changed’ and they turned towards (the new) Qiblah (Al-Masjid al-Ḥarām) in that very state.”

<sup>3</sup> Ṣaḥīḥ Muslim 527

## Al-Masjid al-Qiblatayn

In Fathul Bāri, it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to visit Umm Bishr ibn al-Barā' ibn Ma'rūr رَضِيَ اللهُ عَنْهَا in the locality of the Banū Salamah. She prepared food for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ when the time for Ḍuhr arrived.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read 2 Rak'āh and was then commanded to turn in the direction of the Ka'bah, so he turned towards the Ka'bah. And this place was named Al-Masjid al-Qiblatayn.

Many people who visit Madīnah will go to this Masjid for Ziyārah. Until recently the Masjid had 2 Miḥrābs (prayer niches), one in the direction of Bayt al-Maqdis - Jerusalem and the other in the direction of Al-Masjid al-Ḥarām. The Miḥrāb facing Bayt al-Maqdis was removed and now there is a marker in the direction of Bayt al-Maqdis.



Figure 5 - Marker showing direction of Bayt al-Maqdis

## Al-Masjid al-Nabawī

The change in Qiblah meant there had to be changes to the layout of Al-Masjid al-Nabawī. The back wall of the Masjid was now in the direction of the Qiblah. Previously, the residences of Rasūlullāh ﷺ were to the back and right of the Masjid. After the change in Qiblah, they were now to the front and left as we see them today.

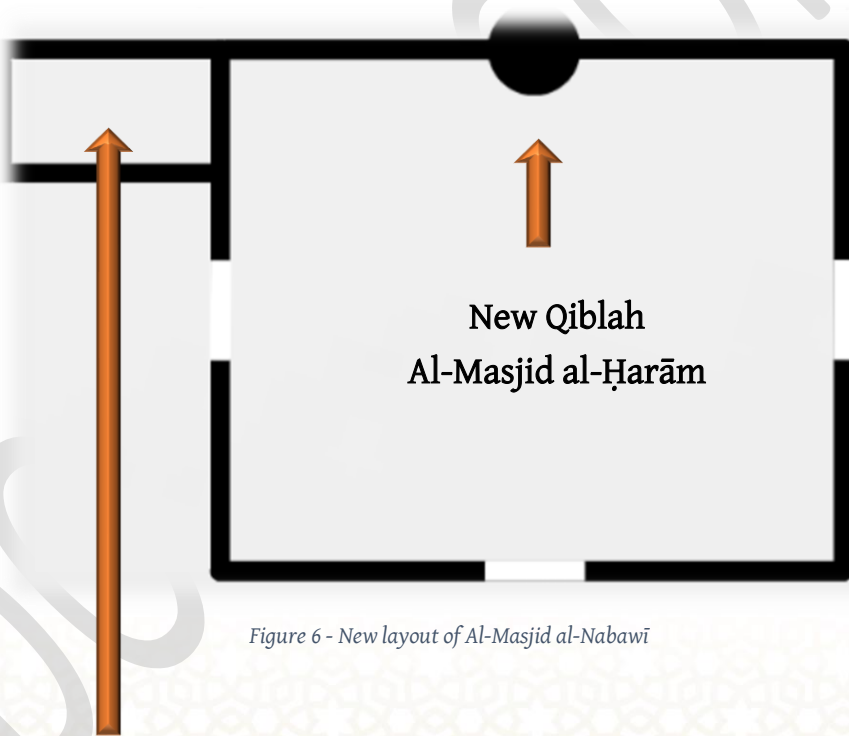


Figure 6 - New layout of Al-Masjid al-Nabawī

Residences of Rasūlullāh ﷺ



## The People of Şuffah

After the Qiblah had changed, the part of the Masjid, which was next to the original Qiblah, on the northern side was reserved for those Companions رَضِيَ اللهُ عَنْهُمْ who had nowhere to stay.



Figure 7 - Layout of Al-Masjid al-Nabawī

These weak and poor Muslims were patient on their poverty and were more thankful and happy than those who were rich. These people were known as the Aṣḥāb aṣ-Şuffah or Ahle Şuffah. Şuffah means a ledge or a covered area, so the people who stayed in that area were given this name. They would spend night and day in self-rectification and present themselves at the service of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to learn about Islām.

عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ  
 رَجُلٌ عَلَيْهِ رِدَاءٌ إِلَّا إِزَارٌ وَإِمَّا كِسَاءٌ قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ فَمِنْهَا  
 مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ  
 فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تُرَى عَوْرَتُهُ<sup>4</sup>

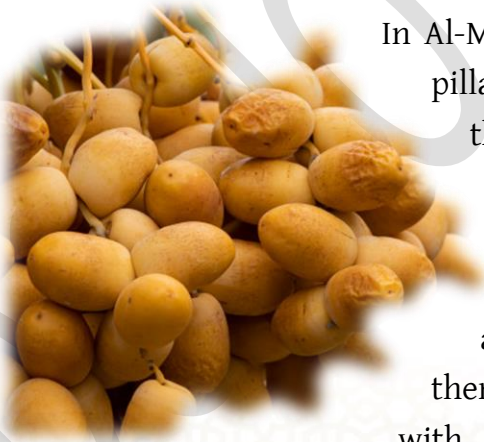
Abū Hurayrah رضي الله عنه said, “I saw seventy from the Aṣḥāb aṣ-Ṣuffāh. There was no man amongst them who had a sheet (which covered the upper part of the body). They either had an izār (sheet which covers the lower part of the body) or a sheet which they had tied around their necks. Some of these sheets reached the middle part of their shins, and some of them reached their ankles. They would gather the sheet with their hands so their ‘awrah (intimate body parts) would not become exposed.”

<sup>4</sup> Ṣaḥīḥ al-Bukhārī 442

## How Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cared for the People of Ṣuffah

Muḥammad ibn Sirīn رَحِمَهُ اللهُ mentions, when evening time used to arrive, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would share out the people of Ṣuffah amongst the other Companions رَضِيَ اللهُ عَنْهُمْ. Some of them used to take two, some three and some even more. Sa‘ad ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ used to take eighty people at a time and feed them.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ says that he was also from the people of Ṣuffah and when the evening arrived, they all used to go to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would hand over one or two of them to the wealthy Companions رَضِيَ اللهُ عَنْهُمْ. Whoever was left would then join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and share his food with him. After eating, they would spend the night in the Masjid.



In Al-Masjid al-Nabawī, there were 2 pillars which had ropes tied to them. The Anṣār used to get bunches of fruit from their orchards and hang them on these ropes for the Aṣḥāb aṣ-Ṣuffah. The Aṣḥāb aṣ-Ṣuffah then used to bring the fruits down with their sticks and eat them.

Mu‘adh ibn Jabal رَضِيَ اللهُ عَنْهُ used to supervise this.

Jābir رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said for every 10 bunches of fruit, one bunch should be brought to the Masjid for

the poor people. In another Ḥadīth it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order that every person who owns an orchard, should bring one bunch, and hang it in the Masjid for the poor people.

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَلَّقَ رَجُلٌ قِنَاءً أَوْ قِنُورًا وَبِيَدِهِ عَصًا فَجَعَلَ يَطْعَنُ بِذَلِكَ يُدَقِّقُ فِي ذَلِكَ الْقِنُورِ وَيَقُولُ " لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ مِنْهَا إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ <sup>5</sup>

‘Auf ibn Mālik al-Ashja‘ī رَضِيَ اللهُ عَنْهُ said, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out and a man had hung up one or more bunches of dates. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: ‘If the owner of these dates wanted to give in Ṣadaqah (charity), he should have given something better than these. Indeed, the owner of this Ṣadaqah (charity) will eat rotten and shrivelled dates on the Day of Qiyāmah.”

<sup>5</sup> Sunan ibn Mājah 1821

## The Names of the People of Ṣuffah

The number of the Aṣḥāb aṣ-Ṣuffah used to fluctuate. Sometimes there would be more and sometimes less. ‘Arif Sahrawardī رَحْمَةُ اللَّهِ عَلَيْهِ has written in “Awārif”, that the number used to sometimes reach four hundred. Many scholars have collected the name of these special Companions رَضِيَ اللَّهُ عَنْهُمْ. Some of the names are as follows:

	Name of Companion
1.	Abū ‘Ubaydah – ‘Āmir ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ
2.	‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ, the son of Yāsir رَضِيَ اللَّهُ عَنْهُ and Summayah رَضِيَ اللَّهُ عَنْهَا who had both been persecuted in Makkah
3.	‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ, the great narrator of Ḥadīth
4.	Miqdād ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ
5.	Khabbāb ibn al-Arat رَضِيَ اللَّهُ عَنْهُ
6.	Bilāl ibn Rabāḥ رَضِيَ اللَّهُ عَنْهُ, Mu’adhdhin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
7.	Ṣuhayb ibn Sinān رَضِيَ اللَّهُ عَنْهُ
8.	Zayd ibn al-Khattāb رَضِيَ اللَّهُ عَنْهُ, brother of ‘Umar رَضِيَ اللَّهُ عَنْهُ
9.	Abū Murthad - Kanāz ibn Ḥuṣayn ‘Adawī رَضِيَ اللَّهُ عَنْهُ
10.	Abū Kabshah رَضِيَ اللَّهُ عَنْهُ, freed slave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
11.	Ṣafwān ibn Bayḍā’ رَضِيَ اللَّهُ عَنْهُ
12.	Abū ‘Abas ibn Jabr رَضِيَ اللَّهُ عَنْهُ
13.	Sālim رَضِيَ اللَّهُ عَنْهُ, freed slave of Abū Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ
14.	Miṣṭah ibn Athāthā رَضِيَ اللَّهُ عَنْهُ
15.	‘Ukāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ
16.	Mas‘ūd ibn Rab‘ī رَضِيَ اللَّهُ عَنْهُ

17.	رضي الله عنه ʿUmayr ibn ʿAwf
18.	رضي الله عنه ʿUwaym ibn Sāʿidah
19.	رضي الله عنه Abū Lubābah
20.	رضي الله عنه Sālim ibn ʿUmayr
21.	رضي الله عنه Abū Bishr Kaʿab ibn ʿAmr
22.	رضي الله عنه Khubayb ibn Yasāf
23.	رضي الله عنه ʿAbdullāh ibn Unays
24.	رضي الله عنه Jundub ibn Junādah - Abū Dhar Ghifārī
25.	رضي الله عنه ʿUtbah ibn Masʿūd Huzalī
26.	رضي الله عنه ʿAbdullāh ibn ʿUmar
27.	رضي الله عنه Salmān al-Fārsī
28.	رضي الله عنه Hudhayfah ibn al-Yamān
29.	رضي الله عنه Abū Dardā - ʿUwaymir ibn ʿĀmir
30.	رضي الله عنه ʿAbdullāh ibn Zayd Juhnī
31.	رضي الله عنه Ḥajjāj ibn ʿAmr Aslamī
32.	رضي الله عنه Abū Hurayrah Dawsī
33.	رضي الله عنه Thawbān, freed slave of Rasūlullāh ﷺ
34.	رضي الله عنه Muʿadh ibn al-Ḥārith
35.	رضي الله عنه Sāʿib ibn Khallād
36.	رضي الله عنه Thābit ibn Wadīʿah

## The Illness in Madīnah

The town of Madīnah was known for its fever. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ moved there with his Companions رَضِيَ اللهُ عَنْهُمْ, some of them were afflicted by its fever. Amongst them were Abū Bakr رَضِيَ اللهُ عَنْهُ, ‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ (who had accompanied Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ when they migrated to Madīnah) and Bilāl رَضِيَ اللهُ عَنْهُ. The fever had not affected Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The ill Companions رَضِيَ اللهُ عَنْهُمْ were residing in one house and ‘Ā’ishah رَضِيَ اللهُ عَنْهَا decided to visit them. This was during the time before the veil (Ḥijāb) had become compulsory. All three of them were very ill.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا first went to her father Abū Bakr رَضِيَ اللهُ عَنْهُ and enquired about his health. He recited a couplet saying that death was closer to him than the strap of his sandal. ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said, ‘By Allāh, my father does not know what he is saying.’

‘Ā’ishah رَضِيَ اللهُ عَنْهَا then went to ‘Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ and enquired about his health. He recited some couplets saying that he had experienced death before tasting it. She said, ‘By Allāh, ‘Āmir does not know what he is saying.’



The fever had left Bilāl رَضِيَ اللهُ عَنْهُ and he was lying down in the corner of the house. He raised his voice and also recited some couplets.

‘Ā’ishah رَضِيَ اللهُ عَنْهَا went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him what his Companions رَضِيَ اللهُ عَنْهُمْ had been saying. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her that they did not know what they were saying due to the effect of the fever. He then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said:

اللَّهُمَّ حَبِّبِ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ  
اللَّهُمَّ وَصِّحِّحْهَا وَبَارِكْ لَنَا فِي مُدَّهَا وَصَاعِهَا  
وَانْقُلْ حُمَّهَا فَاجْعَلْهَا بِالْجُحْفَةِ<sup>6</sup>

“O Allāh! Make us love Madīnah as much or more than we love Makkah. O Allāh! Make it healthy and bless its Mudd and Ṣā‘ for us and take away its fever and put it in al-Juḥfah.”

Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and removed the fever from Madīnah and blessed its trade. Something which we can see to this day.

<sup>6</sup> Ṣaḥīḥ al-Bukhārī 5654



## The Mudd and Ṣāʿ

The Mudd and Ṣāʿ were volume measurements commonly used in the time of Rasūlullāh ﷺ. According to some opinions, the Ṣāʿ in today's terms would be equal to 5.88 litres. One Ṣāʿ would equal 4 Mudds, therefore one Mudd would be 1.47 litres.

Rasūlullāh ﷺ would also have a Mudd which he used for performing Wudūʿ and Ghusl.

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا مِسْعَرٌ قَالَ حَدَّثَنِي ابْنُ جَبْرِ قَالَ  
سَمِعْتُ أَنَسًا يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ أَوْ كَانَ  
يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ<sup>7</sup>

Anas رضي الله عنه narrated that the Prophet ﷺ used to bathe or take a bath with one Ṣāʿ up to five Mudds and used to perform ablution with one Mudd (of water).



<sup>7</sup> Ṣaḥīḥ al-Bukhārī 201

## Ṣalāh – The Obligatory Prayers

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ were commanded to initially read only two Ṣalāh each day. This changed when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went on the night journey and the ascension to the Heavens – the Isrā and Miʿrāj.

On this journey, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke to Allāh سُبْحَانَهُ وَتَعَالَى who commanded him to read fifty Ṣalāh each day. This was the only obligatory action which was not commanded on the earth but in the Heavens. This shows its importance and superior status amongst the acts of worship.

On the way back to the world, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met Mūsāٰ عَلَيْهِ السَّلَامُ who advised him to go back to Allāh سُبْحَانَهُ وَتَعَالَى and get the number reduced. The reasoning was that the ummah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would find it difficult to carry out this command. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took his advice and went back to Allāh سُبْحَانَهُ وَتَعَالَى who reduced the number by five.



This cycle then carried on, Allāh سُبْحَانَهُ وَتَعَالَى would reduce the number, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would come back down, speak to Mūsāٰ عَلَيْهِ السَّلَامُ who would advise him to go back to Allāh سُبْحَانَهُ وَتَعَالَى

and get the number reduced again. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would then go back and get the number reduced once again.

Finally, Allāh سُبْحَانَهُ وَتَعَالَى commanded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with five daily obligatory Ṣalāh. Mūsā عَلَيْهِ السَّلَامُ again advised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go back, but Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not. From that day, until today, all the Muslims around the world read five Ṣalāh each day, however there was a proclamation from the Heavens that we would be rewarded for praying fifty.

During the early Madanī period, the number of obligatory units for residents had increased from two Rak‘ah to four Rak‘ah for Ṣalāh, ‘Aṣr and ‘Ishā. For travellers they remained at two for those respective Ṣalāh.

After this, there was no change in the number of obligatory Ṣalāh or the number of units in their respective Farḍ prayers.

## Ṣaum – The Obligatory Fasting

**W**hen Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, he commanded the people to fast on the day of ‘Āshūrāh, the 10<sup>th</sup> of Muḥarram. This was the only compulsory fast at the time. The Muslims would abstain from eating, drinking and intimate relations during the daylight hours.

In the 2<sup>nd</sup> year of Hijri, in the last 10 days of the month of Sha‘bān, which is the month preceding Ramaḍān, Allāh سُبْحَانَهُ وَتَعَالَى sent down the following Revelation:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِّلنَّاسِ وَ بَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ  
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ <sup>8</sup>

“The month of Ramaḍān is the one in which the Qur’ān was Revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it.”

After the fasts of Ramaḍān became obligatory, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the believers that whoever wished to keep the fast of ‘Āshūrāh could do so. It now became an optional fast.

<sup>8</sup> Sūrah al-Baqarah Verse 185

## Ṣalāt al-‘Īd al-Fiṭr

In the same year, towards the end of the month of Ramaḍān, when there were only 2 days left, the command for Ṣadaqāt al-Fiṭr and Ṣalāt al-‘Īd al-Fiṭr was also sent down.

قَدْ أَفْلَحَ مَنْ تَزَكَّى  
وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى<sup>9</sup>

“Success is surely achieved by him who purifies himself,  
And pronounces the name of his Lord, then offers Prayer.”

According to some of our scholars, the commentary of these verses refers to the person who purified themselves by giving the Ṣadaqāt al-Fiṭr at the end of the month of Ramaḍān, and offering Prayers means reading the ‘Īd Ṣalāh.



<sup>9</sup> Sūrah al-A‘lā’ Verses 14-15

## Ṣalāt al-‘Īd al-Aḍḥā’ & Uḍḥiyah

In the same year, the commandment for reading the ‘Īd Ṣalāh on the day of ‘Īd al-Aḍḥā’ was also sent down as well as the commandment for carrying out the Uḍḥiyah – animal sacrifice.

The following verse was Revealed:

<sup>10</sup> فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

“So offer Ṣalāh (Prayer) to your Lord, and sacrifice.”

Ḥasan Baṣrī رَحِمَهُ اللهُ says regarding this verse, the word Ṣalāh refers to the Ṣalāh on the day of ‘Īd al-Aḍḥā’ and the word sacrifice refers to the Uḍḥiyah – animal sacrifice which is also performed on this day.



<sup>10</sup> Sūrah al-Kauthar Verse 2

## The Durūd

**A** bū Dhar رَضِيَ اللهُ عَنْهُ mentions, the command to recite Ṣalāt and Salām upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also sent down in this year. Another opinion is that the command came down on the night of the ascension to the Heavens – the Mi‘rāj:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا<sup>11</sup>

“Surely Allāh and His angels send blessings to the Prophet, O you who have believed, ask Allāh to confer blessings upon him and send your Salām to him in abundance.”

In this verse Allāh سُبْحَانَهُ وَتَعَالَى tells us the status of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allāh سُبْحَانَهُ وَتَعَالَى Himself and the Angels send blessings to him, so how great must he be! We are also instructed to pray to Allāh سُبْحَانَهُ وَتَعَالَى to bless Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and send our Durūd to him.



<sup>11</sup> Sūrah al-Aḥzāb Verse 56

## Durūd Ibrāhīm

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا حَدَّثَنَا عَبْدُ  
 الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا أَبُو قُرَّةَ مُسْلِمُ بْنُ سَالِمٍ الْهَمْدَانِيُّ قَالَ  
 حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيْسَى سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ  
 لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنْ  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ بَلَى فَأَهْدِيهَا لِي فَقَالَ سَأَلْنَا  
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ  
 عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ قَالَ قُولُوا  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ<sup>12</sup>

‘Abdur-Raḥmān ibn Abī Laylā’ رَضِيَ اللَّهُ عَنْهُ narrated, “Ka‘ab ibn ‘Ujrah  
 رَضِيَ اللَّهُ عَنْهُ met me and said, ‘Shall I not give you a present I got from  
 the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ I said, ‘Yes, give it to me.’ Ka‘ab ibn ‘Ujrah

<sup>12</sup> Ṣaḥīḥ al-Bukhārī 3370



رَضِيَ اللَّهُ عَنْهُ said, ‘We asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, how should one (ask Allāh تَعَالَى to) send blessings upon you and the members of the family. Allāh تَعَالَى has taught us how to do Salām to you’. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said ‘Say these words:

“O Allāh, send mercy on Muḥammad and on the progeny, the family of Muḥammad, just as You sent mercy on Ibrāhīm and on the progeny, the family of Ibrāhīm. Verily You are praised, glorious.

O Allāh send Your blessings on Muḥammad and the progeny of Muḥammad, just as you sent blessings on Ibrāhīm and his family, verily You are praised, Glorious.”

From here we can see the basis of Durūd Ibrāhīm.



## Zakāt – The Obligatory Alms

The initial ruling of Zakāt was Revealed during the Makkan period but no further elaboration was given on this command. The Companions رَضِيَ اللَّهُ عَنْهُمْ even asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about this.

In Sūrah al-Baqarah, Allāh سُبْحَانَهُ وَتَعَالَى tells us about this:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ<sup>13</sup>

“And they ask you as to what they should spend. Say, ‘The surplus.’”

The command was to spend from whatever was surplus, extra from their wealth. No fixed amount of wealth was specified.

In in the 2<sup>nd</sup> year of Hijri, Allāh سُبْحَانَهُ وَتَعَالَى then Revealed the details of Zakāt. So now the Companions رَضِيَ اللَّهُ عَنْهُمْ knew how Zakāt should be discharged.



<sup>13</sup> Sūrah al-Baqarah Verse 219

## Gazwah al-Abwā'

Allāh ﷻ had now given Rasūlullāh ﷺ permission to strive in his path. The term 'Gazwah' refers to those battles or expeditions in which Rasūlullāh ﷻ himself participated.

The first expedition where Rasūlullāh ﷻ was personally involved, was the Gazwah of al-Abwā'. It is also known as Gazwah Waddān. Al-Abwā' and Waddān are only 6 miles apart. The final Gazwah which Rasūlullāh ﷻ took part in was the Gazwah of Tabūk.

In the beginning of the month of Ṣafar in the 2<sup>nd</sup> year of Hijri, Rasūlullāh ﷻ went with 60 Muhājirūn towards Al-Abwā'. There were no Anṣār in the Army. The aim of this expedition was to intercept a Qurayshi Caravan and confront the Banū Ḍamrah.



Figure 9 - Al-Abwā'

Al-Abwā' is just over 100 miles south of Madīnah. Sa'ad ibn 'Ubādah رَضِيَ اللهُ عَنْهُ was left behind in Madīnah to look after affairs whilst the standard of the Muslim army was held by Ḥamzah رَضِيَ اللهُ عَنْهُ.

When the Muslim army reached Al-Abwā', the Qurayshi caravan had already left. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a treaty with Makhshī ibn 'Amr, the leader of the Banū Ḍamrah. The terms of the treaty were as follows:

- The Banū Ḍamrah would not fight against the Muslims
- They would not assist any enemies of the Muslims
- They would not deceive the Muslims
- At times of need they would assist the Muslims

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah after 15 days. During this expedition there were no hostilities.



### The Grave of Āminah رَضِيَ اللهُ عَنْهَا

Al-Abwā' is also the location where the mother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Āminah رَضِيَ اللهُ عَنْهَا passed away. She was returning from Madīnah with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he was a young child, six years of age. She fell ill on the journey home and passed away. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was then brought back to Makkah by Barakah bint Tha'labah who is more commonly known as Umm Ayman. The picture below shows the grave of Āminah رَضِيَ اللهُ عَنْهَا.



Figure 10 - The grave of Āminah رَضِيَ اللهُ عَنْهَا

### Summary of Battles

There may be a difference of opinion regarding some facts of the battles, i.e., the number of people in the armies, the duration of the expedition etc. For each battle, I will provide a summary of the information for that expedition taken from the book *Al-Aṭlas Tārikhi Li-Sīrate Rasūl Ṣallī Allahu ‘Alayhi Wasallam* by Sāmī ibn ‘Abdullāh ibn Aḥmad al-Maglūth.



## Summary of Gazwah al-Abwā'

Battle Number	1	
Name of the Battle	Al-Abwā'	
Date of the Battle	2 AH	Ṣafar
Reason for Expedition	Intercept Qurayshi caravan which was headed to Shām	
Location	Al-Abwā' - Waddān	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Sa'ad ibn 'Ubādah رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	Ḥamzah ibn 'Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ	
Leader of the enemy forces	Ummayah ibn Khalaf	
Number of Muslims	60 or 200	
Number of enemy forces or information about them	Number unknown – Qurayshi caravan and Banū Ḍamrah	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	10 nights	
Type of Battle	Interception	
Verses of Qur'ān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left. Treaty agreed with Banū Ḍamrah.	

## Gazwah Buwāt

The following expedition was the Gazwah of Buwāt. Rasūlullāh ﷺ received news through divine inspiration that a Qurayshi caravan was headed towards Makkah.

In the month of Rabīʿ al-Awwal or Rabīʿ al-Thāni, Rasūlullāh ﷺ took 200 men and travelled towards Buwāt to intercept the caravan. Sā'ib ibn 'Uthmān رَضِيَ اللَّهُ عَنْهُ was left in charge in Madīnah. He was one of the first believers and one of the Companions رَضِيَ اللَّهُ عَنْهُمْ who migrated to Abyssinia. The Qurayshi caravan numbered 100 people and was led by Ummayah ibn Khalaf. The caravan also had 2,500 camels. Upon reaching Buwāt, the Muslim army found that the caravan had already left, so they returned to Madīnah.

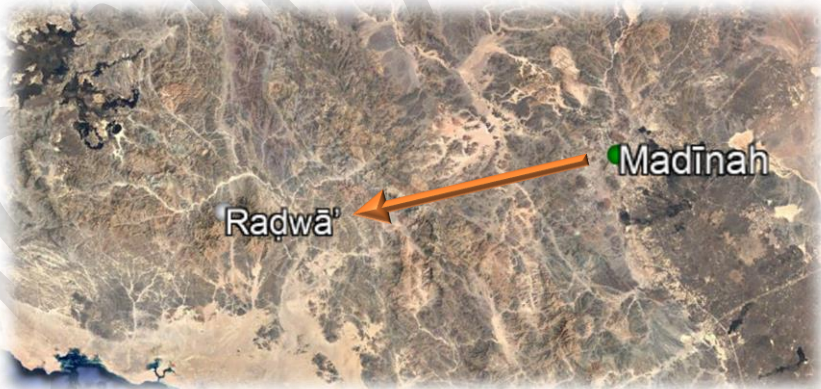


Figure 11 - Buwāt

Buwāt is an area just over 70 miles west of Madīnah, near a mountain called Jabl Raḍwā'.



## Summary of Gazwah Buwāṭ

Battle Number	2	
Name of the Battle	Buwāṭ	
Date of the Battle	2 AH	Rabīʿ al-Awwal or Rabīʿ al-Thāni
Reason for Expedition	Intercept Qurayshi caravan which was headed to Makkah	
Location	Raḍwāʾ	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Saʿad ibn ʿUbādah رَضِيَ اللَّهُ عَنْهُ or Sāʾib ibn ʿUthmān رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	Saʿad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ	
Leader of the enemy forces	Ummayah ibn Khalaf	
Number of Muslims	200	
Number of enemy forces or information about them	100	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	7 Days	
Type of Battle	Interception	
Verses of Qurʾān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left	

## Gazwah al-‘Ushayrah

In the month of Jumāda al-Ūlā, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ headed towards Al-‘Ushayrah with 200 Companions رَضِيَ اللهُ عَنْهُمْ to intercept a Qurayshi caravan. Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللهُ عَنْهُ was left in charge in Madīnah. The Muslim army had 30 camels between them which the Companions رَضِيَ اللهُ عَنْهُمْ would take turns in riding.

Al-‘Ushayrah is located just over 70 miles to the west of Madīnah close to Yanbū‘ al-Nakhl.



Figure 12 - Gazwah al-‘Ushayrah

Upon reaching the area, the Muslim army found out that the Qurayshi caravan had already left some days earlier. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent the rest of that month there, as well as a few days in the month of Jumāda al-Thānī. During this campaign, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a treaty with the Banū Mudlij and returned to Madīnah. There was no confrontation during the expedition.

## Summary of Gazwah al-‘Ushayrah

Battle Number	3	
Name of the Battle	Al-‘Ushayrah	
Date of the Battle	2 AH	Jumādā’ al-Ūlā
Reason for Expedition	Intercept Qurayshi caravan which was headed towards Shām	
Location	Yanbū‘ al-Nakhl	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Ḥamzah ibn ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	200	
Number of enemy forces or information about them	Qurayshi caravan, Banū Mudlij and Banū Ḍamrah	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	25 Days	
Type of Battle	Interception	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left. Treaty made with Banū Mudlij	

## Gazwah Safawān

**A**fter Gazwah al-ʿUshayrah, Rasūlullāh ﷺ returned to Madīnah. He had only stayed there for around 10 days when Kurz ibn Jābir al-Fahrī raided the pasturing animals which belonged to the people in Madīnah. He took some camels and goats then fled. Upon hearing this news, Rasūlullāh ﷺ took 200 men and went in pursuit. They reached a place called Safawān, which was close to Badr. Badr is about 70 miles to the south west of Madīnah.



Figure 13 - Gazwah Safawān

By the time Rasūlullāh ﷺ had reached there, Kurz had already left and managed to escape. Rasūlullāh ﷺ then returned to Madīnah. As Rasūlullāh ﷺ had reached Badr in pursuit of Kurz, this battle is also known as Gazwah Badr Ūlā’.

## Summary of Gazwah Safawān (Badr Ūlā')

Battle Number	4	
Name of the Battle	Gazwah Safawān (Badr Ūlā')	
Date of the Battle	2 AH	Rabī' al-Awwal or Jumādā' al-Thānī
Reason for Expedition	Kurz ibn Jābir al-Fahrī had raided the pasturing animals of Madīnah	
Location	Badr	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	‘Alī ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُ	
Leader of the enemy forces	Kurz ibn Jābir al-Fahrī	
Number of Muslims	200	
Number of enemy forces or information about them	The raiding party of Kurz ibn Jābir	
Number of nights Rasūlullāh ﷺ spent outside of Madīnah for Expedition	Some days in Safawān	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No hostilities occurred and Muslims returned to Madīnah	

## Sariyyah ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ

After coming back from Gazwah Safawān, in the month of Rajjab in the 2<sup>nd</sup> year of Hijri, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ towards Maqām Nakhlah with 11 Muhājirūn.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave them a letter and instructed them to open it after two days. After two days they were to open the letter and follow the instructions. None of the Companions رَضِيَ اللَّهُ عَنْهُمْ were to be compelled to follow the instructions, meaning they would not be forced to act upon them.

After two days, ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ opened the letter. The instructions informed them to keep proceeding until they reached a place between Makkah and Al-Ṭāif called Nakhlah. Nakhlah was over 200 miles south of Madīnah. Once they arrived there, they should wait for the Quraysh and keep the Muslims informed of their of actions.

‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ informed his companions of what was in the letter and told them he was not compelling any of them to come. They all agreed to obey the commands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

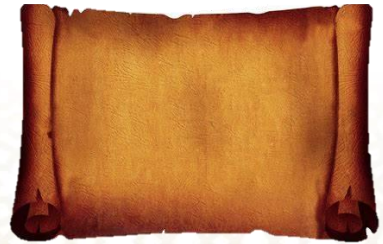




Figure 14 - Nakhlah

During the journey, the camel of Sa‘ad and ‘Utbah رَضِيَ اللَّهُ عَنْهُمَا got lost, so they went to search for it. In the process they also got lost. The rest of the party reached their destination and waited there as per the instructions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

## The First Spoils

A Qurayshi trade caravan was returning to Makkah in the month of Rajab. It was the final day of that month. Rajab was one of the sacred months, along with Dhū al-Qa‘dah, Dhū al-Ḥijjah and Muḥarram. Fighting was not permitted in these months.

The Companions رَضِيَ اللهُ عَنْهُمْ thought the following month of Shawwāl had begun, therefore they attacked the caravan. Wāqid ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ shot an arrow at the leader of the caravan, ‘Amr ibn al-Ḥaḍramī, which proved to be fatal. Upon seeing this, the rest of the people in the caravan panicked and ran away. All the goods from the caravan were then taken by ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ and his party. Two people from the caravan were also captured, ‘Uthmān ibn ‘Abdullāh and Ḥakm ibn Qaysān.

Up until this point, there had been no Revelation regarding the distribution of spoils, as no spoils had been obtained before. Spoils or booty is the term which refers to wealth which is acquired during an expedition.

‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ used his own reasoning and divided the spoils into five parts. Four parts were distributed to the Companions رَضِيَ اللهُ عَنْهُمْ in the party and one part was left for the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## The Revelation Regarding the Spoils of War

The Companions رَضِيَ اللهُ عَنْهُمْ returned to Madīnah with the spoils and the captives. When they arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he had not given them permission to fight in the sacred month. Until Revelation comes regarding this, the spoils and the captives should be kept safe.

Upon hearing this ‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ and the other Companions رَضِيَ اللهُ عَنْهُمْ who had taken part became upset and regretful. The hypocrites and Jews of Madīnah started to say that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ have made it permissible to fight in the sacred months. Allāh تَعَالَى then sent down the following verse:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ  
 وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ  
 مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ  
 يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ  
 يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ  
 14 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

<sup>14</sup> Sūrah al-Baqarah Verse 217

“They ask you about the Sacred Month, that is, about fighting in it. Say, ‘Fighting in it is something grave, but it is much more grave, in the sight of Allāh, to prevent (people) from the path of Allāh, to disbelieve in Him, and in Al-Masjid al-Ḥarām, and to expel its people from there, and Fitnah (to create disorder) is more grave than killing.’ They will go on fighting you until they turn you away from your faith if they could, while whoever of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever.”

After this verse was Revealed, Rasūlullāh ﷺ accepted his fifth share of the spoils and distributed the rest of the wealth amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ who had participated in the expedition.



## The Reward

‘Abdullāh ibn Jahsh رَضِيَ اللهُ عَنْهُ and the other Companions رَضِيَ اللهُ عَنْهُمْ who had taken part in the expedition became very happy when they heard this verse. They asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if they would also get some reward for their actions. Upon this, Allāh سُبْحَانَهُ وَتَعَالَى sent down the following verse:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ  
يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ<sup>15</sup>

“As for those who believed and those who migrated and carried strove in the way of Allāh, they hope for Allāh’s mercy: and Allāh is Forgiving, Very-Merciful.”



<sup>15</sup> Sūrah al-Baqarah Verse 218

## The Deal

The Companions رَضِيَ اللهُ عَنْهُمْ had taken 2 captives, ‘Uthmān ibn ‘Abdullāh and Ḥakm ibn Qaysān. The Quraysh sent money to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for their ransom, however Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said he would not release them until Sa‘ad and ‘Utbah رَضِيَ اللهُ عَنْهُمَا were freed. He feared that the Quraysh had done something to them

After a few days, Sa‘ad and ‘Utbah رَضِيَ اللهُ عَنْهُمَا came to Madinah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the ransom and released ‘Uthmān ibn ‘Abdullāh and Ḥakm ibn Qaysān. ‘Uthmān ibn ‘Abdullāh went back to Makkah as soon as he was released and passed away there without embracing. Ḥakm ibn Qaysān رَضِيَ اللهُ عَنْهُ became a Muslim and stayed in Madīnah until he was martyred in the battle of Bīr Ma‘ūna.

رَضِيَ اللهُ عَنْهُمْ

## Gazwah Badr al-Kubrā'

In the 2<sup>nd</sup> year of Hijri, there were a total of 8 Gazwāt, expeditions in which Rasūlullāh ﷺ was personally involved.

Gazwah Badr al-Kubrā', the greater 'Battle of Badr', was the first proper battle in the history of Islām. It was the 5<sup>th</sup> expedition in which Rasūlullāh ﷺ had participated in within the space of a year.

This battle played a critical role in whether Islām would continue to flourish or if the Quraysh would be being able to put a stop to the Muslims once and for all. The Companions رَضِيَ اللهُ عَنْهُمْ would display great bravery and courage, whilst the Quraysh would become victims of their own overconfidence and pride.



## The Qurayshi Caravan

In the beginning of the month of Ramaḍān, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news that Abū Sufyān ibn Ḥarb was returning to Makkah from Shām with a Qurayshi trade caravan. There were either 30 or 40 men in the caravan which was laden with goods.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gathered the Muslims and told them about the caravan and it was possible, if Allāh سُبْحَانَهُ وَتَعَالَى wished, they could acquire this wealth. There was no thought of any type of conflict or fighting, so the Muslims set off towards the caravan without any preparation for battle.

Abū Sufyān had anticipated that the Muslims may come to intercept the caravan. When the caravan approached Hijāz (Arabia), Abū Sufyān started asking other travellers he would meet on the way about any such news.

During one of these exchanges, he received information that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has commanded his followers to travel towards his caravan. As soon as he heard this, Abū Sufyān, hired ḌamḌam ibn ‘Amr al-Ghifāri and told him to immediately go to Makkah. He should tell the Quraysh to come to the aid of their caravan as soon as they can and save their wealth, because Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has commanded his followers to travel towards it. ḌamḌam ibn ‘Amr al-Ghifāri left for Makkah right away.

## Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ leaves Madīnah

Meanwhile Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Madīnah with his Companions رَضِيَ اللهُ عَنْهُمْ headed towards the caravan on the 12<sup>th</sup> of Ramaḍān. The number of people with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was either 313, 314 or 315, depending on different opinions.

The standard of the army was given to Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ.



There were also 2 flags preceding Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One was called Al-‘Uqāb, held by ‘Alī رَضِيَ اللهُ عَنْهُ and the other was in the hands of one of the Anṣār. ‘Abdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ had been left in Madīnah to

lead Ṣalāh.

Times were very difficult in those days and there were only 2 horses in the whole army. One horse belonged to Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ and the other to Miqdād رَضِيَ اللهُ عَنْهُ.

There were also only 70 camels. Each camel was allotted to 2 or 3 of the Companions رَضِيَ اللهُ عَنْهُمْ who would take turns in riding the animal.

There is a difference of opinion as to whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ shared a camel with. One opinion is that he was with ‘Alī رَضِيَ اللهُ عَنْهُ and Marthad ibn Abū Marthad al-Ghanawī رَضِيَ اللهُ عَنْهُ. Another opinion is that he was with Abū Lubābah رَضِيَ اللهُ عَنْهُ and ‘Alī رَضِيَ اللهُ عَنْهُ.

When the turn came for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to walk, they both would tell Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to carry on riding, and they would walk in his place. However, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would tell them that they were not stronger than him in walking and he was no less desiring of reward from Allāh سُبْحَانَهُ وَتَعَالَى than them.

Another camel was shared by Ḥamzah, Zayd ibn Ḥārithah, Abū Kabsha and Anasa رَضِيَ اللهُ عَنْهُمْ. Another was shared by Abū Bakr, ‘Umar and ‘Abdul Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُمْ.

Qays ibn Abū Sa‘ṣa’ a رَضِيَ اللهُ عَنْهُ was placed at the rear of the army. In this manner Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started to make his way towards the path of the caravan travelling to Makkah.





## The Muslim Army is Reviewed

The Muslim army reached the well of Abū ‘Anbā, which was a mile outside of Madīnah. Rasūlullāh ﷺ checked the whole army and whoever was considered young of age, was sent back.

The Muslim army had taken the upper route from Madīnah, by way of Al-‘Aqīq, Dhul Ḥulayfah, then Ūlāt al-Jaysh. The army passed Turbān, Malal, Ghamīs al-Ḥamām, Sukhayrāt al-Yamām, Aṣ-Ṣayālāh and into the ravine at Al-Rawḥā’

At Al-Rawḥā’, Abū Lubābah ibn ‘Abd al-Mundhir رَضِيَ اللهُ عَنْهُ was chosen to overlook matters in Madīnah and sent back. From there the army went to Shanūka. Rasūlullāh ﷺ had stopped at Sajsaj which was one of the wells of al-Rawḥā’, then went to Al-Munṣaraf. The road to Makkah was on the left and Rasūlullāh ﷺ then turned right towards Al-Nāziyah intending to go onto Badr.



Figure 15 - The well at Al-Rawḥā’

The army passed through a vale called Ruḥqān, between Al-Nāziyah and Al-Ṣafrā'. When the army approached Al-Ṣafrā', Basbas ibn 'Amr al-Juhanī رَضِيَ اللهُ عَنْهُ and 'Adiy ibn Abū az-Zaghbā' رَضِيَ اللهُ عَنْهُ were sent to scout ahead to obtain information about Abū Sufyān's caravan.



Figure 16 - The way to Badr

On the other side, ḌamḌam Ghifāri was fast on his way to Makkah to convey the message from Abū Sufyān to the Quraysh. He would inform them that the caravan was under threat, and they should immediately come to its rescue.

## The Dream of ‘Ātikah

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had a paternal aunt in Makkah by the name of ‘Ātikah. She was the daughter of ‘Abd al-Muṭṭalīb. 3 days before ḌamḌam Ghifāri arrived in Makkah, ‘Ātikah saw a dream which frightened her. In her dream she saw that a rider came on his camel, until he reached a place called Al-Abṭaḥ (which is to the north east of the Ḥaram). The rider then cried at the top of his voice ‘O people of Ghadr, leave for the place of your defeat in 3 days.’ The people gathered around him, and he then went to Al-Masjid al-Ḥarām with the people following him. He repeated the same words, then he climbed Jabl Abū-Qubays. The rider then threw a boulder from the top of the mountain and when it reached the bottom, it smashed into pieces. There was no house or dwelling in Makkah in which a piece of this boulder did not land.



Figure 17 - Makkah in 600AD (Image courtesy of Binimad al-Ateeqi (Binimad.com))

After seeing this dream, ‘Ātikah called her brother ‘Abbās رَضِيَ اللهُ عَنْهُ. She told him that she feared some calamity is going to befall the people and advised him to treat what she was going to tell him in confidence. ‘Abbās رَضِيَ اللهُ عَنْهُ asked her what she had seen, and she related the dream to him. Once he had heard it, he said that indeed it was a vision, and she should not mention it to anybody.

‘Abbās رَضِيَ اللهُ عَنْهُ came out of his house and saw his friend Walīd ibn ‘Utbaḥ. He told him about his sister’s dream and made him promise not to tell anyone. Walīd then told his father ‘Utbaḥ and in this way, news of this dream reached all of Makkah.



### Abū Jahl’s address

The following morning, ‘Abbās رَضِيَ اللهُ عَنْهُ went to Al-Masjid al-Ḥarām to perform Ṭawāf and saw that Abū Jahl was sitting with a group of people discussing ‘Ātikah’s dream. When Abū Jahl saw him, he told ‘Abbās رَضِيَ اللهُ عَنْهُ to come to them once he had finished his Ṭawāf.

‘Abbās رَضِيَ اللهُ عَنْهُ completed his Ṭawāf, went to the group and sat down. Abū Jahl addressed ‘Abbās رَضِيَ اللهُ عَنْهُ and said, ‘Your men made claims of Prophethood and now your women have also started to make claims of Prophethood.’ ‘Abbās رَضِيَ اللهُ عَنْهُ asked him what he was talking about, and Abū Jahl told him about ‘Ātikah’s dream. Abū Jahl further said that they would keep an eye on them for three days and see if what she saw comes to pass. If it is true,

then it will be as so, but if three days pass and nothing happens, then it will be written that they are the greatest liars from the people of the House, from the Arabs.

On the morning of the third day, ḌamḌam Ghifāri arrived in Makkah. He was stood on his camel, which had its nose cut, and its saddle turned around. ḌamḌam Ghifāri was crying out Abū Sufyān's message. He told the Quraysh that Muḥammad ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ were lying in wait for their property which was with Abū Sufyān.

In a narration from Mūsā ibn Uqbā رَضِيَ اللَّهُ عَنْهُ, it mentions when ḌamḌam Ghifāri came to Makkah, the Quraysh became fearful of 'Ātikah's dream. The Quraysh would go to Badr and see the interpretation of 'Ātikah's dream with their own eyes.

There is a difference of opinion of as to whether 'Ātikāh رَضِيَ اللَّهُ عَنْهَا embraced Islām or not. Ibn Sa'ad mentions that she did and migrated to Madīnah.

# عاتكة

## The Quraysh Prepare for Battle

**A**s soon as the news reached Makkah, it created a large disturbance because there was no man or woman who had not invested heavily in that caravan. Everyone's wealth was under threat.

Most of the leaders of the Quraysh joined the expedition apart from Abū Lahab ibn 'Abd al-Muṭṭalib, the paternal uncle and enemy of Rasūlullāh ﷺ. In his place, he sent Abū Jahl's brother, Al-ʿĀṣ ibn Hishām.

Al-ʿĀṣ ibn Hishām owed Abū Lahab 4000 dirhams and because he had become poor, he did not have the means to pay back his debt. He accepted to join the expedition in place of Abū Lahab on the condition that the debt will be cleared.



## Umayyah ibn Khalaf

Umayyah ibn Khalaf had initially refused to join the expedition. The reason behind this was that Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ, who was from the Anṣār, was his friend. Whenever Umayyah used to go to Shām, he would stop by in Madīnah and visit Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ. In turn, whenever Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ would go to Makkah, he would visit Umayyah ibn Khalaf.

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah, on one occasion Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ went to Makkah to perform ‘Umrah. As per his normal ways, he stayed in the house of Umayyah ibn Khalaf. He told Umayyah to take him to perform Ṭawāf at a time when the Ḥaram is empty, meaning when there were no crowds.

Umayyah took Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ in the late morning to perform Ṭawāf. Whilst they were going around the Ka‘bah, Abū Jahl saw them and said, ‘O Abū Ṣafwān (which was the kunyah of Umayyah), who is this person with you?’

Umayyah replied and said it was Sa‘ad.



Abū Jahl then said, ‘I am seeing this person is performing the Ṭawāf calmly. You are giving unreligious people like this a place

to stay, and you are also helping them.’ He then addressed Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ and said ‘O Sa‘ad, I swear by my Lord, if Umayyah was not with you, then you would not return in a proper state.’

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ replied in a loud voice, ‘If you stop me from performing Ṭawāf, then I swear by my Lord that I will stop your road from Madīnah to Shām.’ As we know, this road was the lifeline to the trade in Makkah.

Umayyah then said to Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ, ‘Don’t raise your voice against Abū Jahl, he is the leader of this valley.’ Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ said, ‘Leave it, I swear by my Lord, that I have heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that you will die at the hands of those who are beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’ Umayyah asked if he would die in Makkah. Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ said he did not know where and when he would die.

After hearing this, Umayyah became very worried and frightened. He went and told his wife about what Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ had said. In one narration it mentions that he said, ‘I swear by my Lord that Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never says anything wrong.’ Umayyah got so frightened that he made the intention he would never leave Makkah.

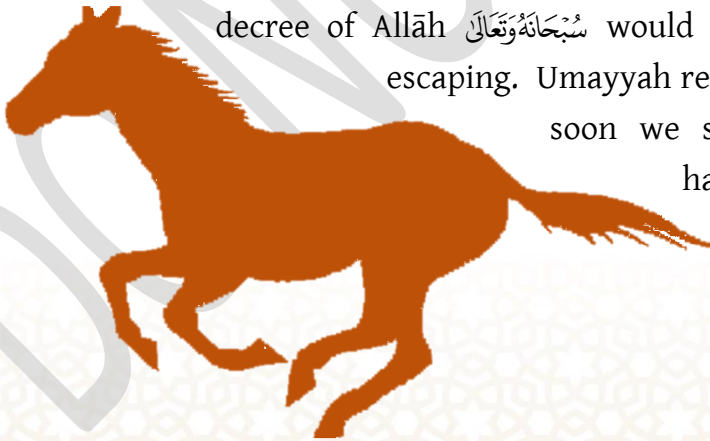
When Abū Jahl told the people to leave for Badr, Umayyah found it very hard as he feared for his life. Abū Jahl saw that Umayyah



was not ready to leave, so he told him that he was a leader of the people and if he didn't go, other people would see him, and they will also refuse to go. Abū Jahl kept on insisting that Umayyah comes with them.

Abū Jahl told Umayyah, that he would buy him an expensive and excellent horse. The reason for this was, as soon as Umayyah saw a threat, he could get on the horse and come back to Makkah. Umayyah finally agreed to go with the Qurayshi army to Badr. Umayyah went home and told his wife to get his provisions ready to travel. She said to him, 'Don't you remember the words of your Yathribi brother?' Umayyah told her that his intention was to go a little distance with them and then come back again.

With this intention, Umayyah left Makkah for Badr. Whenever he stopped, he would keep his mount close by, but destiny and the decree of Allāh **سُبْحَانَهُ وَتَعَالَى** would stop him from escaping. Umayyah reached Badr and soon we shall see what happened to him.



In another narration it mentions that ‘Uqbah ibn Abū Mu‘ayt came to Umayyah ibn Khalaf whilst he was sat in Al-Masjid al-Ḥarām with his companions. ‘Uqbah was carrying an incense burner which had some ‘ūd (scented wood) inside it and placed it in front of Umayyah. He then said, ‘O the father of ‘Alī, scent yourself with this, for indeed you are from the women.’ Umayyah cursed ‘Uqbah and what he had brought with him. He then prepared himself and left with the rest of the Qurayshi army.



## The Qurayshi Army Leaves

One thousand men, armed to the hilt, fully prepared, and provisioned for battle left Makkah with Abū Jahl in the lead. Singing women also accompanied the army. With the sound of beating drums, the army departed, full of pride and pomp.



Allāh سُبْحَانَهُ وَتَعَالَى mentioned this in the Qur’ān:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطْرًا وَرِثَاءَ النَّاسِ  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ <sup>16</sup> (٤٧)

“And do not be like those who set forth from their homes waxing proud and showing off to people, preventing (people) from the way of Allāh. Allāh is All-Encompassing of what they do.”

The Qurayshi army travelled north towards Badr.

<sup>16</sup> Sūrah al-Anfāl Verse 47

## News of the Qurayshi Army

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslim army continued ahead, leaving Al-Ṣafrā' to the left. They went towards the right and passed through a valley called Dhafirān and then stopped.

Basbas and 'Adiy رَضِيَ اللهُ عَنْهُمَا came and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the Qurayshi army had left Makkah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gathered the Muhājirūn and Anṣār. He informed them that the Qurayshi army had left Makkah and asked their opinions on what their next steps should be. Abū Bakr رَضِيَ اللهُ عَنْهُ was the first to speak and expressed his willingness to follow whatever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded. 'Umar رَضِيَ اللهُ عَنْهُ then stood up and also expressed a similar desire.

عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ شَهِدْتُ مِنْ  
 الْمِقْدَادِ بْنِ الْأَسْوَدِ مَشْهَدًا لَأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا  
 عُدِلَ بِهِ أُنَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ  
 فَقَالَ لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى { اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا }  
 وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفِكَ  
 فَرَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَشْرَقَ وَجْهَهُ وَسَرَّهُ يَعْنِي قَوْلَهُ<sup>17</sup>

<sup>17</sup> Ṣaḥīḥ al-Bukhārī 3952

Tāriq ibn Shihāb mentions that he heard ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ say, “I witnessed Al-Miqdād ibn al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (Al-Miqdād رَضِيَ اللَّهُ عَنْهُ) came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was urging them to fight against the polytheists. He (Al-Miqdād رَضِيَ اللَّهُ عَنْهُ) said, ‘We will not say as the people of Mūsā’ عَلَيْهِ السَّلَامُ said ‘Go you and your Lord and fight you two’. But we shall fight on your right and your left, in front of you and behind you.’ I saw the face of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ getting bright with happiness, for that saying delighted him.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked once more for advice from his Companions رَضِيَ اللَّهُ عَنْهُمْ, for he wanted to hear from the Anṣār who made up the majority of the army. Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ replied to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying it seems he wanted to hear from them? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that he did. Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ then made a statement testifying to their belief in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that they (the Anṣār) would follow him wherever he would go.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was delighted after hearing these words and told his Companions رَضِيَ اللَّهُ عَنْهُمْ to go forward and there were glad tidings for them. Allāh سُبْحَانَهُ وَتَعَالَى had promised him, that they would be helped and achieve victory over one of the two groups. Either the caravan of Abū Sufyān or the army of Abū Jahl. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also told them that he had been shown the places where certain people would meet their sad demise.

## The Revelation

Allāh ﷻ mentions this episode in the Holy Qur’ān:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنْ غَيْرَ  
ذَاتِ الشَّوْكَةِ تَكُونَ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ  
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾<sup>18</sup>

“And recall when Allāh was promising you that one of the two groups would become yours, and you were wishing that the one without strength should fall to you.

And Allāh wanted to establish the truth through His words and to cut off the very root of the disbelievers”



<sup>18</sup>Sūrah al-Anfāl Verse 7

## News of the Caravan

The Muslim army had stopped at Dhafirān. Rasūlullāh ﷺ then directed the army over some passes called Aṣāfir and dropped down into a town called Al-Dabbah. They passed by Al-Ḥannān to the right, which was a huge sandhill that looked like a mountain. Rasūlullāh ﷺ then stopped near Badr.

Basbas and ‘Adiy رَضِيَ اللَّهُ عَنْهُمَا had been sent by Rasūlullāh ﷺ to spy on Abū Sufyān’s caravan. They reached Badr and rested their camels



Figure 18 - Al-Ḥannān

next to a spring under a hill. They could see two women having a conversation, one of which was asking the other to repay her debt. The woman who was being asked for the money said, ‘After two or three days, Abū Sufyān’s caravan is going to come back from Shām. When it comes, I will work and with whatever I earn, I will repay your debt.’

Majdi ibn ‘Amr al-Juhanī was also present at the spring when the two women were talking. When the women said the caravan was going to come, Majdi said that she was saying the truth. He managed to help her convince the other woman to give her a little more time to repay her debt. As soon as Basbas and ‘Adiy رَضِيَ اللَّهُ عَنْهُمَا

heard this, they got on their camels and went back to Rasūlullāh ﷺ. They informed him of the news.

### Abū Sufyān's Intelligence

After Basbas and 'Adiy رَضِيَ اللَّهُ عَنْهُمَا left the spring, Abū Sufyān reached the same place whilst enquiring about Rasūlullāh ﷺ.

Abū Sufyān saw Majdi ibn 'Amr and asked him if he had seen anyone coming or going from this place. Majdi replied saying he hadn't seen anyone apart from 2 people, who were sat under this mountain. They set their camels down, gave them water, filled their water skins, and then left.

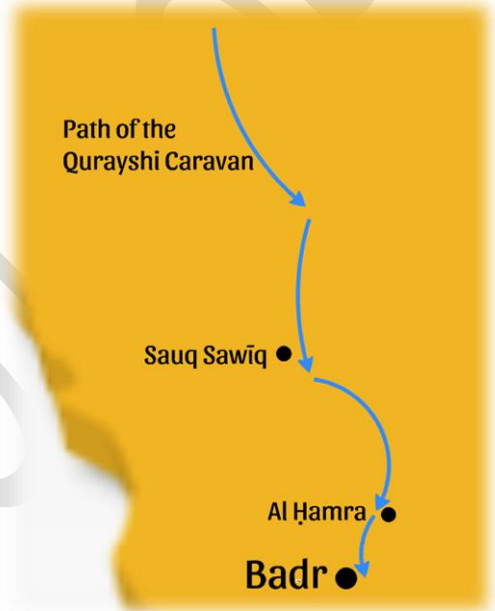


Figure 19 - Path of the Qurayshi caravan

Abu Sufyān made his way to the location where the two men had sat and saw some camel droppings. He broke one of the camel droppings and found a date stone in it. Abu Sufyān saw this date stone and said, 'I swear by my Lord, that this date stone is from Yathrib.'



Abū Sufyān quickly went back to his caravan and diverted its direction towards the sea path rather than the normal route to Makkah. By doing this, he managed to navigate the caravan safely back to Makkah avoiding confrontation with the Muslim party.

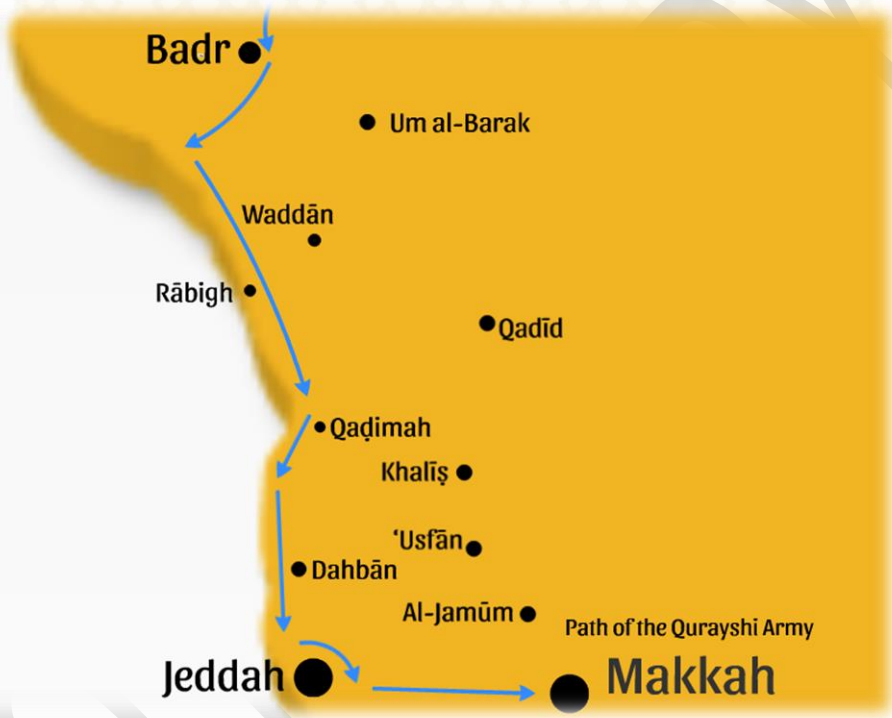


Figure 20 - The Qurayshi caravans diverted path to Makkah

## Abū Sufyān's Message

Abū Sufyān then sent another message to the Quraysh:

انكم انما خرجتم لتمنعوا عيركم ورجالكم  
واموالكم و قد نجاها الله فارجعوا

“You had come out to save your caravan and your men and your wealth. Allāh سُبْحَانَهُ وَتَعَالَى has saved everyone, therefore you should all return to Makkah.”

When Abū Jahl received the message, he said that he would not return until they have been to Badr, ate, drank, and enjoyed themselves for three days.

Al-Akhnas ibn Sharīq was an ally of the Banū Zuhrah. He addressed his tribe and told them that they had only come to protect their wealth. Allāh سُبْحَانَهُ وَتَعَالَى has saved it, so there was no need for them to fight and put themselves in danger like this man is saying, meaning Abū Jahl. The Banū Zuhrah listened to the advice of Al-Akhnas and returned home. None of them were involved in the battle of Badr.

The Banū ‘Adiy ibn Ka‘ab did also not participate in the battle, so apart from these two tribes, every clan of the Quraysh was represented.

### The Armies reach Badr

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now reached Badr with his Companions رَضِيَ اللهُ عَنْهُمْ. The Muslims had travelled in a south westerly direction from Madīnah.



Figure 21 - The path of the Muslim army to Badr

The Quraysh had reached Badr before the Muslims. They had travelled north past al-Jamūm until they reached ‘Uṣfān. Then they went north past Khalīṣ to Qadīd. From Qadīd they went in a north westerly direction towards Waddān then turned north past Um al-Barak and onto Badr. The total distance was around 200 miles.



Figure 22 - The path of the Qurayshi army to Badr

## Overview of Badr

**B**adr was an area where the Arabs used to hold a fair and market each year. The Muslim army approached Badr from the north east and the Qurayshi army came from the south.

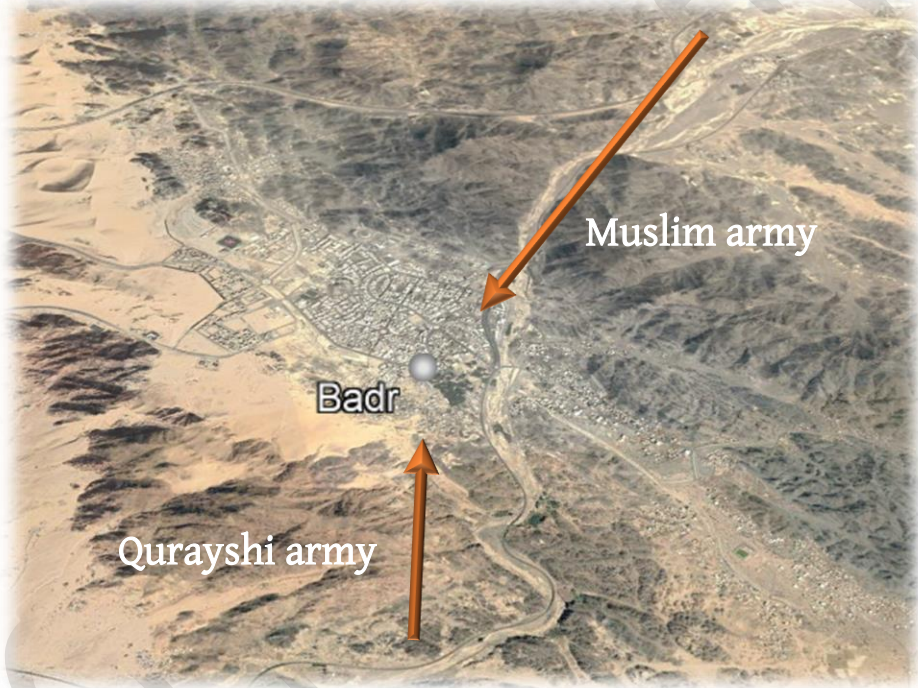


Figure 23 - The direction of approach

The Qurayshi army stopped behind a hill called Al-ʿAqanqal, which was on the western side of the Yalyal valley.



Figure 24 - Al-ʿAqanqal

## The Capturing of the Slaves

When the evening came, Rasūlullāh ﷺ sent ‘Alī, Zubayr ibn al-‘Awwām, Sa‘ad ibn Abū Waqqāṣ and some other Companions رَضِيَ اللَّهُ عَنْهُمْ to find out more information about the Qurayshi army and the caravan.

The small party arrived at the well of Badr and came upon two slaves who were with some water camels belonging to the Quraysh. One of them was a slave of the Banū al-Ḥajjāj called Aslam and the other was a slave from the Banū al-‘Āṣ ibn Sa‘īd called ‘Āriḍ Abū Yasār. They were both brought to Rasūlullāh ﷺ who was reading Ṣalāh at the time.

The Companions رَضِيَ اللَّهُ عَنْهُمْ questioned the slaves and asked who they were. They said that they were watermen for the Quraysh, and they had come out to collect water for them.

The Companions رَضِيَ اللَّهُ عَنْهُمْ did not believe them, as they had hoped they would be from the caravan of Abū Sufyān. After pressing them, the slaves then said they were the companions of Abū Sufyān, meaning from the caravan. When they heard this, the Companions رَضِيَ اللَّهُ عَنْهُمْ let them go.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his Ṣalāh and then addressed the Companions رَضِيَ اللهُ عَنْهُمْ. He said, ‘When they said the truth you started to hit them and when they lied, you let them go. By Allāh سُبْحَانَكَ وَتَعَالَى, these are the Quraysh’s men.’

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the watermen where the Quraysh were. They informed him that they were behind the hill on the farthest side, meaning Al-‘Aqanqal.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked them how many Quraysh were there. They replied saying there were a lot of them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked how many. They said they did not know the number. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, how many camels were slaughtered each day to feed the army? They replied, sometimes 9 and sometimes 10. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said that their number was between 900 and 1000.



## The Qurayshi Leaders

The slaves were then asked by Rasūlullāh ﷺ, which of the nobles of the Quraysh had come? They replied with the following:

- ‘Utbah ibn Rabī‘ah
- Shaybah ibn Rabī‘ah
- Abū al-Bakhtarī ibn Hishām
- Ḥakīm ibn Ḥizām
- Nawfal ibn Khuwaylid
- Al-Ḥārith ibn ‘Āmir ibn Nawfal
- Ṭu‘aymah ibn ‘Adīy ibn Nawfal
- Naḍr ibn al-Ḥārith
- Zama‘ah ibn al-Aswad
- Abū Jahl ibn Hishām
- Umayyah ibn Khalaf
- Nubay and Munnabih, the sons of al-Ḥajjāj
- Suhayl ibn ‘Amr
- ‘Amr ibn ‘Abd Wudd



When Rasūlullāh ﷺ heard this, he faced the Companions رَضِيَ اللَّهُ عَنْهُمْ and said, ‘Makkah has thrown its liver towards you.’ In this way Rasūlullāh ﷺ found out about the Qurayshi army.

## The Wells of Badr

In the books of Sīrah, there are two opinions regarding how the armies secured the water sources at Badr.

In Sīrate Muṣṭafā', it mentions that the Quraysh arrived first at Badr and took over the well. They had also chosen the most suitable places to setup camp. Therefore, the Muslim army had no source of water and no good place to setup camp.

The terrain of Badr was sandy and very difficult to walk upon. When trying to walk, the feet would sink into the ground.



Figure 25 - Badr

Allāh ﷻ then sent down the rain. The rain made the ground firm and easy to walk upon. The Muslim army then made small holes so they could collect the rainwater and use it for performing ablution and taking baths.



Allāh **سُبْحَانَهُ وَتَعَالَى** says:

وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ، وَيُذْهِبَ عَنْكُم  
رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ (١١) <sup>19</sup>

“And sent down upon you water from the Heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm therewith.”

Even though the water had been collected for the Muslims to use, Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** gave permission to the Qurayshi army to use the water as well.

In Ibn Ishāq, the event is narrated as follows:

The valley of ‘Yalyal’ lay between Badr and Al-‘Aqanqal. As mentioned before, the Qurayshi army who had travelled from Makkah, had stopped at the further side of the valley behind Al-‘Aqanqal.

The wells of Badr were located to the north of the valley of Yalyal, on the side closest to Madīnah. Allāh **سُبْحَانَهُ وَتَعَالَى** sent down the rain

<sup>19</sup> Sūrah al-Anfāl Verse 11

which turned the soft ground into a firm surface, allowing Rasūlullāh ﷺ and his army to travel without issue. The Quraysh however found it difficult.

Rasūlullāh ﷺ led his army until they reached the waters of Badr. When the army reached the first source, they stopped. Al-Ḥubāb ibn al-Mundhir رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh ﷺ whether this site had been chosen by Allāh سُبْحَانَهُ وَتَعَالَى or whether it had been an opinion and tactical decision. Rasūlullāh ﷺ replied with the latter. Al-Ḥubāb رَضِيَ اللَّهُ عَنْهُ suggested that the Muslim army should not stop where they were but keep moving forward until they reached the water sources closest to the Quraysh. They could create a store for the water to ensure they have enough supply and furthermore stop the water supply to the Quraysh which was essential to them.

Rasūlullāh ﷺ approved of the plan and the army advanced immediately. The wells closest to the Qurayshi army were now stopped and a water store was created for the Muslim army which they could use whenever they wanted.



### The Station of Rasūlullāh ﷺ

As the preparation for the battle went underway, Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ suggested to Rasūlullāh ﷺ that they build an ‘Arīsh’ (canopy) for him where he could stay. The canopy was constructed on a mound with its roof made from palm leaves. From this location, the whole battlefield could be seen.

If you go to Badr today, there is a Masjid which has been constructed on the site.



Figure 26 - Masjid al- ‘Arīsh

From the map below, the location of the canopy (Masjid al-‘Arīsh) can be seen in relation to the battlefield. It is approximately 500m in a north westerly direction. It is also probable that many of the trees and groves which are present today were not there during the battle allowing Rasūlullāh ﷺ a clear view of the proceedings.

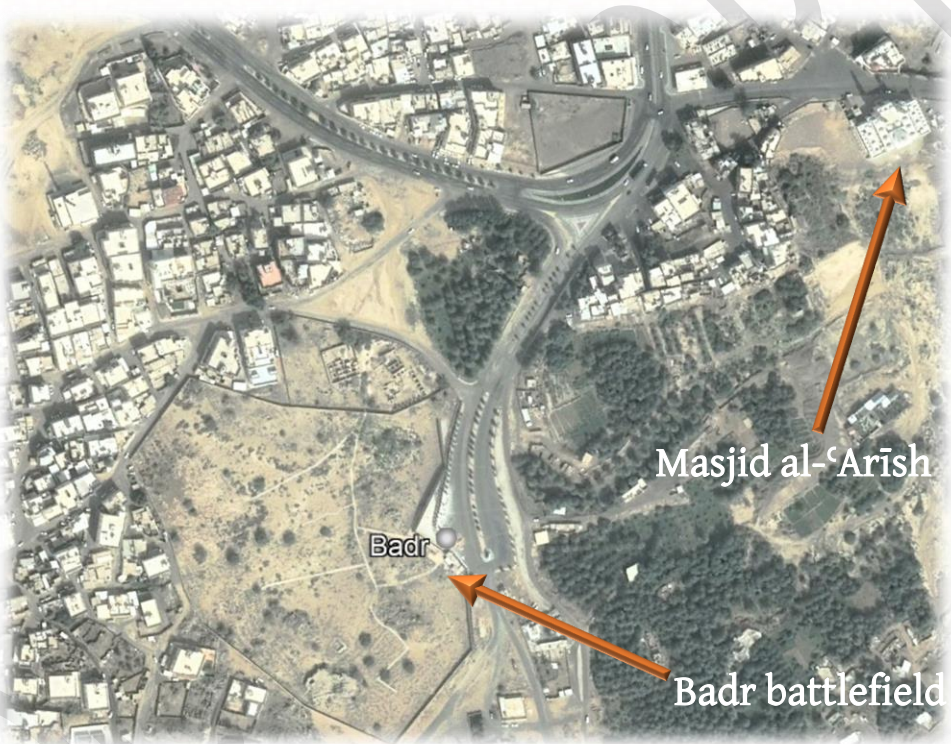


Figure 27 - Location of the canopy of Rasūlullāh ﷺ

## The Night Before the Battle

On the night before the battle, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took the Companions رَضِيَ اللهُ عَنْهُمْ to the battlefield. He showed them the places where the leaders of the Quraysh would be killed the following day. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would make an indication with his hand and say, this is the place where such and such person will fall tomorrow.

After a while Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللهُ عَنْهُ entered the canopy and offered two units of prayer. Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ stood at the door of the canopy with his sword in hand.

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ لَقَدْ رَأَيْتُنَا لَيْلَةَ بَدْرٍ وَمَا مِنَّا إِنْسَانٌ إِلَّا نَائِمٌ إِلَّا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ وَيَدْعُو حَتَّى أَصْبَحَ<sup>20</sup>

‘Alī رَضِيَ اللهُ عَنْهُ said, “I remember us on the night of Badr, there was no one among us who was not sleeping, except Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who prayed facing a tree and offered supplication until the morning came.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had spent the whole night in prayer, supplicating to Allāh سُبْحَانَهُ وَتَعَالَى. When Fajr time came, Rasūlullāh

<sup>20</sup> Musnad Aḥmad - 1161

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ gathered the Companions رَضِيَ اللّٰهُ عَنْهُمْ by saying, ‘Aṣ-Ṣalātu ‘Ibādullāh’, O Servants of Allāh, the time for Ṣalāh has arrived.

As soon as the Companions رَضِيَ اللّٰهُ عَنْهُمْ heard the call, they congregated and Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ led them in Ṣalāh. He then advised them on how to strive bravely in the path of Allāh سُبْحَانَہٗ وَتَعَالَى. For that day, would be decisive in the history of Islām.



## Preparation for Battle

**I**t was Friday, the 17<sup>th</sup> of Ramaḍān. On one side were the forces of truth and on the other, the forces of falsehood. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arranged the battle lines of the Companions رَضِيَ اللهُ عَنْهُمْ.

The Quraysh advanced, coming down from Al-‘Aqanqal into the valley. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the Qurayshi army in all its splendour proceeding towards the battlefield, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى as follows:

**“O Allāh, this is the tribe of Quraysh, who are coming in their vanity and pride. They are contending with you and have denied Your Messenger. O Allāh, grant me the help which You promised me. O Allāh, destroy them this morning.”**



Figure 28 - Badr

### Sawād ibn Ghaziya رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started to arrange the army. Whilst straightening the battle lines, he had an arrow in his hand. Sawād ibn Ghaziya رَضِيَ اللَّهُ عَنْهُ was slightly ahead of the others, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ poked him lightly with the arrow and said, ‘Stand straight O Sawād.’

Sawād رَضِيَ اللَّهُ عَنْهُ said, ‘O Prophet of Allāh, you have caused me distress and Allāh سُبْحَانَهُ وَتَعَالَى has sent you with truth and justice, I want my retribution!’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lifted the garment covering his stomach and said to Sawād رَضِيَ اللَّهُ عَنْهُ, ‘Take your revenge’. Sawād رَضِيَ اللَّهُ عَنْهُ embraced Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and kissed him on his stomach and said ‘O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this may be our last meeting.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was amused by what happened and supplicated for Sawād رَضِيَ اللَّهُ عَنْهُ.





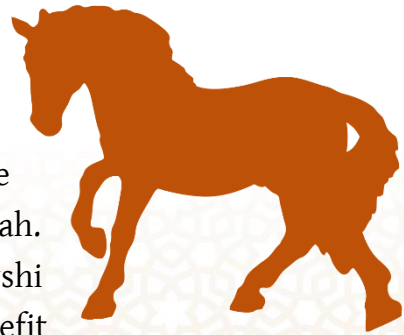
## The Quraysh check the Muslim Army

After arranging the battle lines, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to his canopy accompanied by Abū Bakr رَضِيَ اللهُ عَنْهُ. Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ stood at the door with his sword in hand.

The Quraysh sent ‘Umayr ibn Wahab al-Jumaḥī to inspect the Muslim army so they could estimate its size. ‘Umayr got on his horse and rode around the Muslim camp and returned. He said that there were approximately 300 people but he wanted more time so he could check whether they had any reinforcements hidden anywhere else.

‘Umayr got on his horse once more and rode around, searching far and wide. He then returned and confirmed the Muslim army had no reinforcements. However, he also advised the Quraysh that heavy losses would be inflicted upon their army if they decided to fight, and what enjoyment would there be to life after this. Therefore, they should think before they decide what to do.

Ḥakīm ibn Ḥizām agreed with ‘Umayr’s words and went to ‘Utbah. He advised him to take the Qurayshi army back to Makkah. ‘Utbah then addressed the Qurayshi army and said that there is no benefit



in fighting Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ. They were all their kith and kin. The result would be that they

would keep seeing the killers of their fathers, brothers, and cousins. He advised the Quraysh to leave Muḥammad ﷺ to the Arabs. If the Arabs put an end to Muḥammad ﷺ then their job would be done. And if Allāh ﷻ gave him victory, then this would also be a means of honour and respect for them. ‘Utbah finally advised them not to go against his advice.

Ḥakīm ibn Ḥizām, then went to Abū Jahl. At the time he was putting on his armour and weapons. Ḥakīm told him that ‘Utbah had sent him with a message and related his words.

As soon as Abū Jahl heard them, he became very angry. He got up and said, ‘The reason why ‘Utbah does not want to fight is that his son Abū Ḥudhayfah stays with the Muslims and he does not want any harm to come to him.’ Abū Jahl then swore an oath on Allāh ﷻ saying they would not go back until a decision was made between them and Muḥammad ﷺ.

Abū Jahl then called ‘Āmir ibn al-Ḥaḍramī, the brother of ‘Amr ibn al-Ḥaḍramī. ‘Amr ibn al-Ḥaḍramī had been killed in Nakhlah by Wāqid ibn ‘Abdullāh ﷺ when the Muslims had got their first booty. The Quraysh wanted revenge for this incident.

Abū Jahl told ‘Āmir, that ‘Utbah wants to take the people back, even though your brother was killed in front of you. When ‘Āmir heard this, he started to shout his brother’s name. This increased the enthusiasm of the Qurayshi army who now got ready to fight.

## ‘Afrā’ رَضِيَ اللهُ عَنْهَا

Before we discuss the battle, I wanted to mention a very special female Companion رَضِيَ اللهُ عَنْهَا. We must remember it was not only the male Companions رَضِيَ اللهُ عَنْهُمْ who made great sacrifices when going on all of the expeditions, but also their wives, children and parents who remained behind. How many of them would see their menfolk going off for an expedition, not knowing whether they would see them again or not.

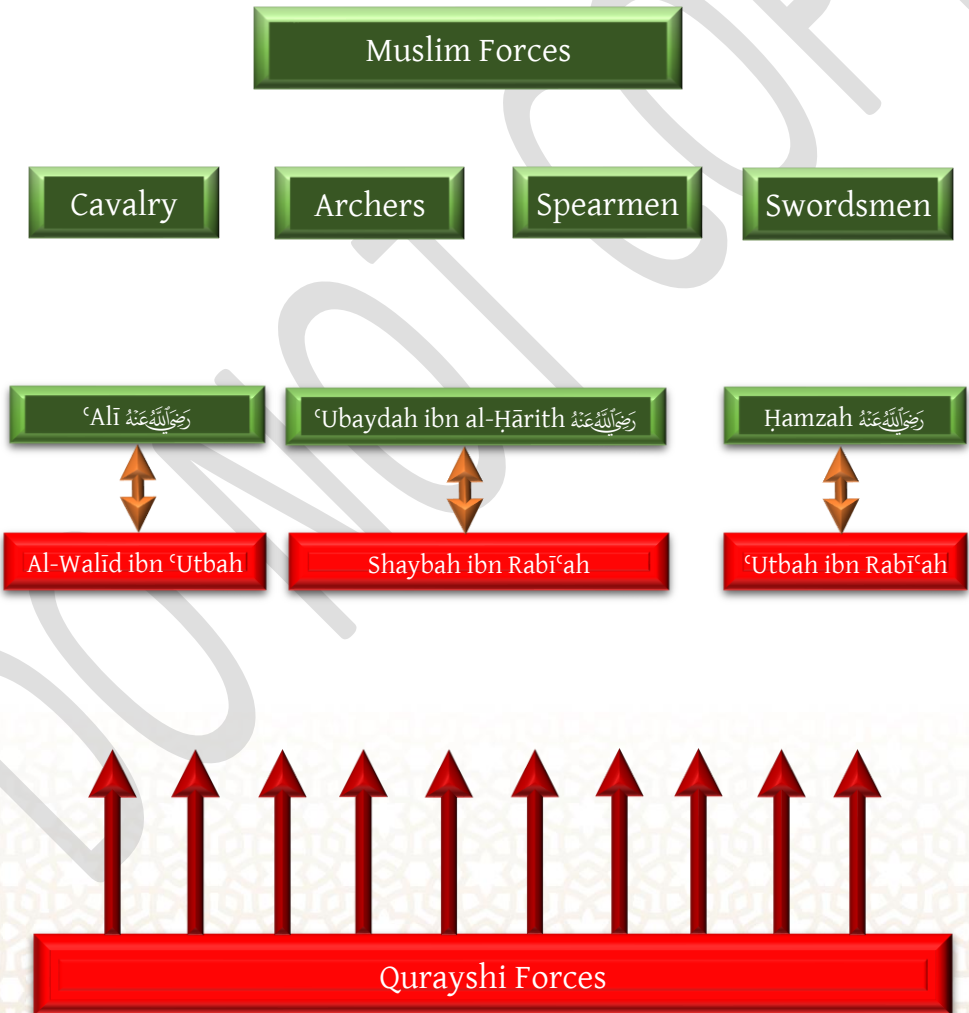
Ḥāfiẓ Asqalāni رَحِمَهُ اللهُ mentions one such female Companion was ‘Afrā’ رَضِيَ اللهُ عَنْهَا, the mother of ‘Awf and Mu‘awwidh رَضِيَ اللهُ عَنْهُمَا (who will be discussed later). She had one special quality that no other person had.

‘Afrā’ رَضِيَ اللهُ عَنْهَا was first married to Ḥārith, and bore him three sons, ‘Awf, Mu‘awwidh and Mu‘ādh رَضِيَ اللهُ عَنْهُمْ. She then married Bakīr ibn ‘Abd Yalayl and bore him a further four sons, Iyās, ‘Āqil, Khālīd and ‘Āmir رَضِيَ اللهُ عَنْهُمْ. All seven of her sons took part in the battle of Badr! No other woman can ever make a similar claim!

# عفراء

## The Battle Formations

The Muslim army was stationed to the north whilst the Quraysh had come up from the south. The Muslims were outnumbered more than three to one and their cavalry only consisted of 2 horses. The formation of the armies and the duels were as follows:



## The Challenge

After Abū Jahl’s remarks, even ‘Utbah got ready for battle. He took his brother Shaybah and son Al-Walīd, then walked into the battlefield. He now called out for a challenge.

Three men walked forward from the Muslim Army, ‘Awf ibn Ḥārith, Mu‘awwidh ibn Ḥārith and ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُمْ.

The three Companions رَضِيَ اللَّهُ عَنْهُمْ went into the field of battle. ‘Utbah asked them who they were. They replied that they were from the Anṣār. ‘Utbah replied that they had no need of them, they wanted to fight with people from their own tribe. One person from the Qurayshi army cried, ‘O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), send people from our people who are our match.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded the three Anṣārī Companions رَضِيَ اللَّهُ عَنْهُمْ to return to the battle ranks. He then called ‘Alī, Ḥamzah and ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُمْ by name and told them to go forward and answer the Qurayshi challenge.

The three glorious Companions رَضِيَ اللَّهُ عَنْهُمْ went forward with their faces covered. When they reached the Quraysh, ‘Utbah asked them who they were. ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ said I am ‘Ubaydah’, ‘Alī رَضِيَ اللَّهُ عَنْهُ said ‘I am ‘Alī’ and Ḥamzah رَضِيَ اللَّهُ عَنْهُ said ‘I am Ḥamzah.’ ‘Utbah said ‘Yes, you are our match.’

## The Duels

The duels then commenced. ‘Utbah was pitted against ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ who was the eldest of the three Companions رَضِيَ اللَّهُ عَنْهُمْ. Shaybah faced Ḥamzah رَضِيَ اللَّهُ عَنْهُ and Al-Walīd was opposite ‘Alī رَضِيَ اللَّهُ عَنْهُ.

‘Alī and Ḥamzah رَضِيَ اللَّهُ عَنْهُمَا put an end to their opponents immediately with a single stroke each. Shaybah and Al-Walīd both fell in quick succession. Whilst ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ was fighting ‘Utbah, both inflicted wounds upon each other. ‘Utbah then brought his sword down upon ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ and cut off his leg.

After their duels had been won, ‘Alī and Ḥamzah رَضِيَ اللَّهُ عَنْهُمَا went to the aid of ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ and put an end to ‘Utbah once and for all. They lifted ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ and took him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Blood was flowing from the severed leg of ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ. He asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, if he was a martyr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said yes. According to some sources, ‘Ubaydah رَضِيَ اللَّهُ عَنْهُ was 62 years old when he was martyred.

# عبدة بن الحارث

## The Battle Begins

**A**fter ‘Utbah, Shaybah and Al-Walīd were defeated, the main battle commenced. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left his canopy and arranged the battle ranks of his Companions رَضِيَ اللهُ عَنْهُمْ. Once he had completed this, he went back to his canopy with Abū Bakr رَضِيَ اللهُ عَنْهُ and Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ standing guard.

Upon seeing the small numbers of his loved ones and the large number of enemies. The lack of weapons and armour in his army and the strength of the enemy, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood for Prayer. He read two Rak‘ah and supplicated to Allāh سُبْحَانَهُ وَتَعَالَى.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا  
كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُشْرِكِينَ  
وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا فَاسْتَقْبَلَ نَبِيَّ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ  
" اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكُ  
هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ "

فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَامَا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ  
عَنْ مَنْكَبِيهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكَبِيهِ ثُمَّ

التَّرْمَهُ مِنْ وَرَائِهِ . وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشِدَتُكَ رَبَّكَ فَإِنَّهُ  
سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ  
فَاسْتَجَابَ لَكُمْ

أَنِّي مُبِدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ<sup>21</sup>

‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said, “On the day of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked towards the polytheists and they were 1000.

And his Companions were 319 men. The Prophet of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ faced towards Qiblah, extended his hands, and started to supplicate to his Lord. He said, ‘O Allāh, accomplish for me that which You have promised me. O Allāh, bring about what You have promised me. O Allāh, if this group of Muslims is destroyed, You will not be worshipped on this earth.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى while stretching his hands facing the Qiblah until his mantle fell off his shoulders. Abū Bakr رَضِيَ اللَّهُ عَنْهُ came, picked up the mantle and put it back on his shoulders.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ then embraced Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from behind and said, ‘O Prophet of Allāh, this Prayer of yours to your Lord will suffice you. And He will fulfil what He has promised you’. Then Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following verse:

<sup>21</sup> Ṣaḥīḥ Muslim 1763



“When you were calling your Lord for help, so He responded to you (saying): ‘I am going to support you with one thousand of the Angels, one following the other.’”

### The Angels

Ibn Ishāq mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in his canopy when he fell asleep. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ awoke, he said to Abū Bakr رَضِيَ اللهُ عَنْهُ:

ابشريا ابا بكر اتاك نصر الله

هذا جبريل اخذ بعنان فرسه يقوده على ثناياه الغبار

“Glad tidings to you Abū Bakr. Allāh’s help has come to you, this is Jibrīl عَلَيْهِ السَّلَامُ holding the reign of the horse and there is dust on his teeth.”

Allāh سُبْحَانَهُ وَتَعَالَى initially sent down one thousand Angels, then three thousand and then five thousand to help the Muslim army. A question may be asked, why did Allāh سُبْحَانَهُ وَتَعَالَى send down so many Angels?

In a narration from Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ in Dalāil Bayhaqī, it mentions that Iblīs had come with his army to help the polytheists in the form of Surāqah ibn Mālik. His army came in the form of the people of Banū Madlaj. Therefore Allāh سُبْحَانَهُ وَتَعَالَى sent down, Jibrīl عَلَيْهِ السَّلَامُ, Mikāil عَلَيْهِ السَّلَامُ, and Isrāfil عَلَيْهِ السَّلَامُ leading the army of Angels.

Another question maybe asked, wouldn't one Angel be enough? The answer has been given in Fath al-Bāri. We must remember that in this world, certain ways and laws must be abided. Allāh ﷻ takes these into account and uses His power and displays keeping these laws in mind, therefore an army of Angels was sent.

It is also mentioned in numerous narrations, that the Angels had come on horses. In some narrations, it mentions they were 'ablaq' which means piebald, black and white.



Figure 29 - Location where it is said the Angels descended

Abū Usaid Sā'adī رَضِيَ اللهُ عَنْهُ mentions, on that day of Badr, the Angels had come down with yellow turbans and the ends were loose between their shoulders. Others have mentioned that their

turbans were black, and others said they were white. Imām Suyūti رَحِمَهُ اللهُ mentions that the actual colour was yellow, as the narrations which mention they were black or white, are weak.

In a narration in Ṣaḥīḥ Muslim, ibn ‘Abbās رَضِيَ اللهُ عَنْهُ mentions that a Muslim ran behind a polytheist. From above he heard the sound of a whip and the sound of someone riding. He heard a voice saying, ‘Go ahead Ḥayzūm.’ After that he laid eye on the polytheist and found him lying on the floor. He could see a mark on his nose and face as if someone had whipped him.

The Anṣārī came and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the incident. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘You have said the truth, and this was help from the 3<sup>rd</sup> Heaven.’



## The First Martyrs

Ibn Ishāq mentions that the first person to be martyred from the Muslims on the day of Badr was Mih'ja' رَضِيَ اللَّهُ عَنْهُ, the freed slave of 'Umar رَضِيَ اللَّهُ عَنْهُ. He was killed by an arrow. Then Hārithah ibn Surāqah رَضِيَ اللَّهُ عَنْهُ was also martyred. He was drinking water when an arrow pierced his throat.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out of his canopy and encouraged the army saying, 'I swear on the one in whose hand is Muḥammad's life, a person will not get killed today, fighting with patience and the intention of gaining reward, going forward, not turning his back, except Allāh سُبْحَانَهُ وَتَعَالَى will enter him into Jannah.'

'Umayr ibn al-Ḥumām رَضِيَ اللَّهُ عَنْهُ at that time had some dates in his hand and was busy eating them. As soon as these words touched his ears, he said:

**بخ بخ انما بيني و بين ان ادخل الجنة الا ان يقتلني هؤلاء**

“Fine, Fine, verily there is nothing between me and my entering Paradise, except to be killed by these men.”

He threw the dates from his hand, took his sword, and flung himself into the battle until he was also martyred.

'Auf ibn al-Hārith رَضِيَ اللَّهُ عَنْهُ, one of the sons of 'Afrā' رَضِيَ اللَّهُ عَنْهَا removed his mail-coat, threw it away and fought until he was also martyred.

## Abū Jahl's Rally

After ‘Utbah, Shaybah and Al-Walīd were killed, Abū Jahl rallied the Qurayshi troops. He said, ‘Don’t worry about ‘Utbah, Shaybah and Al-Walīd getting killed, these people hurried matters, I swear by Al-Lāt and Al-‘Uzzā’ that we won’t return until we have tied them up with ropes.’

Abū Jahl then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى and said, ‘Destroy the one who cuts the ties of kinship and commits actions which aren’t recognised. And whoever is most beloved and liked by You, give him Your victory and help.’

On one side Abū Jahl was supplicating to Allāh سُبْحَانَهُ وَتَعَالَى, and on the other side Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also beseeching his Lord.

Jibrīl عَلَيْهِ السَّلَامُ then commanded Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to throw a fistful of dust at the faces of the polytheists. According to other narrations it was a handful of small pebbles. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then ordered the Muslims to attack and there wasn’t one person in the Qurayshi army where the dust didn’t reach their eyes, mouths, and noses. Only Allāh سُبْحَانَهُ وَتَعَالَى knows what was in this dust. As soon as it reached them, they started to run.



Regarding this, Allāh سُبْحَانَهُ وَتَعَالَى said:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى<sup>22</sup>

“And you did not throw when you threw but Allah did throw.”

This means that even though Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ threw the dust, it was Allāh سُبْحَانَهُ وَتَعَالَى who made this dust reach the mouths, eyes, and noses of those one thousand people in the Qurayshi army.



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<sup>22</sup> Sūrah al-Anfāl Verse 17

## Umayyah ibn Khalaf

**A**s soon as the dust reached the polytheists, the whole army descended into disarray. Every person was wondering where and how they could escape from the battlefield. Even the bravest of their soldiers started to fall and be taken captive.

Umayyah ibn Khalaf was one of the greatest enemies of Rasūlullāh ﷺ. Even before there was any thought of this battle, he had already been told of his demise by Sa‘ad ibn Mu‘adh رَضِيَ اللهُ عَنْهُ. Umayyah had tried to make every excuse to not go to Badr, but finally gave in due to the taunts of Abū Jahl.

Umayyah was now on the plains of Badr, and the eyes of Bilāl رَضِيَ اللهُ عَنْهُ fell upon him. Umayyah had tortured Bilāl رَضِيَ اللهُ عَنْهُ and caused him much hardship. As soon as Bilal رَضِيَ اللهُ عَنْهُ saw him, he called the Anṣār.

‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ had been Umayyah’s friend in the days of ignorance, and he did not want Umayyah to get killed. He would rather that he gets arrested and become a captive. Maybe in this way Allāh سُبْحَانَهُ وَتَعَالَى may guide him and make it a means for him to escape punishment.

‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ took hold of Umayyah and his son. When the Anṣār came towards them, ‘Abd al-Raḥmān ibn ‘Auf

رَضِيَ اللَّهُ عَنْهُ kept hold of Umayyah and sent his son forward. The Anṣār fell upon his son, and he was no more.

The Anṣār now started to run towards Umayyah. ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللَّهُ عَنْهُ lay down on top of Umayyah, but even this did not stop the Anṣār who managed to get to him from beneath. Due to this, ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللَّهُ عَنْهُ sustained injuries on his feet and the signs of these wounds stayed with him for a long time after.

Umayyah ibn Khalaf, one of the greatest enemies of Islām had now met his end as had been prophesized by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

## أُمِّيَّةُ بْنُ خَلْفٍ



## Abū Jahl

In one narration, ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ mentions that he was standing in Badr when he saw two youngsters from the Anṣār on his right and left, therefore he felt anxious in case someone saw him standing between two boys which might leave him vulnerable.

‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ was in that thought when one of the youngsters said to him quietly, ‘Uncle show me who Abū Jahl is, who is he?’ ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ said, ‘O nephew, what are you going to do if you see him?’ The boy said that he had taken an oath with Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that if he sees him, he will put an end to him. or he will die. He had heard that Abū Jahl had said some very bad things about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

After hearing his words, the anxiousness that ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ had, that he was standing between two boys, went away. ‘Abd al-Raḥmān ibn ‘Auf رَضِيَ اللهُ عَنْهُ pointed towards Abū Jahl. The two boys then fell upon Abū Jahl and completed their task.

These two boys were the sons of ‘Afrā’ رَضِيَ اللهُ عَنْهَا, Mu‘ādh and Mu‘awwidh رَضِيَ اللهُ عَنْهُمَا.

Ikrimah, the son of Abū Jahl, came to the aid of his father and struck Mu‘ādh رَضِيَ اللهُ عَنْهُ in such a way that one of his arms became grievously injured that he could not use it again. Even in this

condition, he carried on fighting. Mu‘ādh رَضِيَ اللَّهُ عَنْهُ remained alive until the Khilāfah of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Ikrimah رَضِيَ اللَّهُ عَنْهُ, the son of Abū Jahl, would later on embrace Islām and play an important part in many future expeditions. Mu‘awwīdh رَضِيَ اللَّهُ عَنْهُ, continued to fight after putting an end to Abū Jahl until he was also martyred.

### The Search for Abū Jahl

Abū Jahl had become mortally wounded, but there were still signs of life in him. After the battle had finished, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked if there was anyone who could bring news of Abū Jahl.

‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ went out to look for him and found that he was still alive. In one narration, it mentions that ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ sat on his chest and Abū Jahl opened his eyes. Abū Jahl said, ‘O goat herder, you are sat on a high place’, ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ replied, ‘All praise is to the One who gave me the ability.’

Abū Jahl, then asked who won the battle. ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ said Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abū Jahl then asked ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ what was his intention. ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ replied, to put an end to him.

Abū Jahl told him to use his sword, as it was very sharp, and would fulfil his wishes very quickly. He also told him to make sure his

head was removed from near his shoulders so the people would be able to see him. He finally asked ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ to send a message from him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His message was to tell him that in his heart, the enmity and hatred he had for him today, was even more then yesterday.

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and gave him Abū Jahl’s message. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited the Takbīr and said that Abū Jahl was the Pharaoh of their time. His evil and corruption was even more then the evil and corruption of the Pharaoh in the time of Mūsā عَلَيْهِ السَّلَامُ. When that Pharaoh died, at the time of his death he admitted the truth but this Pharaoh, even at the time of his death, he mentioned words of pride and disbelief. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then gave Abū Jahl’s sword to ‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ.

أَبُو جَهْل

## ‘Ukkāshah رَضِيَ اللهُ عَنْهُ and the Sword

**A**nother miracle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on this day was related to ‘Ukkāshah رَضِيَ اللهُ عَنْهُ. ‘Ukkāshah رَضِيَ اللهُ عَنْهُ fought bravely on the day of Badr until his sword broke in his hand.

He came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who gave him a wooden cudgel and told ‘Ukkāshah رَضِيَ اللهُ عَنْهُ to fight with this. When he took the cudgel in his hand, it became a long gleaming sword. He fought with this sword until the Muslims became victorious.

The sword was called ‘Al-‘Awn’. He continued to use this sword until he was martyred.



## The Battle is Won

**A**llāh ﷻ brought victory to the Muslim army and the fighting stopped. Seventy people from the Quraysh had fallen and a further seventy had been taken as captives.

It is narrated by Anas ibn Mālīk رَضِيَ اللهُ عَنْهُ from Abū Ṭalḥāh رَضِيَ اللهُ عَنْهُ that on the day of Badr, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave orders that the bodies of twenty-four of the leaders of Quraysh who had fallen on this day be thrown into a well. Umayyah ibn Khalaf's body had swelled in his armour, so when they went to move him, his body disintegrated. He was left in his place whilst earth and stones were piled upon him.

The name of this well where the Qurayshi leaders were buried was called 'Al-Qalib'. The rest of the fallen were put elsewhere.

عَنِ ابْنِ شَهَابٍ قَالَ هَذِهِ مَعَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَذَكَرَ الْحَدِيثَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُلْقِيهِمْ  
" هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا " قَالَ مُوسَى قَالَ نَافِعٌ قَالَ  
عَبْدُ اللَّهِ قَالَ نَاسٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ تُنَادِي نَاسًا أَمْوَاتًا  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

23 " مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُ مِنْهُمْ "

Ibn Shihāb رَضِيَ اللهُ عَنْهُ said “These were the battles of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, while the fallen were being thrown into the well, ‘Have you found what your Lord had promised true?’. Some of the Companions رَضِيَ اللهُ عَنْهُمْ said, ‘O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, you are calling dead people.’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said ‘You do not hear what I am saying, better than they.’”



Figure 30 - The well of Al-Qalib

<sup>23</sup> Ṣaḥīḥ al-Bukhārī 4026

## The Names of the Martyrs of Gazwah Badr

A total of fourteen Companions رَضِيَ اللهُ عَنْهُمْ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were martyred. If you go to Badr today, there is a large plaque which contains the names of the Martyrs. The first six were from the Muhājirūn, and the remaining were from the Anṣār.



Figure 31 - Plaque at Badr listing the Martyrs of Badr

The Names of these illustrious Companions رَضِيَ اللهُ عَنْهُمْ were:

Name	Muhājir/Anṣār
‘Umayr ibn Abū Waqqās رَضِيَ اللهُ عَنْهُ	Muhājir
Ṣafwān ibn Wahab رَضِيَ اللهُ عَنْهُ	Muhājir
Dhu as-Shamālayn ibn ‘Abd ‘Amr رَضِيَ اللهُ عَنْهُ	Muhājir
Miḥja‘ ibn Ṣāliḥ رَضِيَ اللهُ عَنْهُ	Muhājir
‘Āqil ibn al-Bukayr رَضِيَ اللهُ عَنْهُ	Muhājir
‘Ubaydah ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	Muhājir
Yazīd ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	Muhājir
Sa‘ad ibn Khaythamah رَضِيَ اللهُ عَنْهُ	Anṣār
Mubash-shir ibn ‘Abd al-Mundhir رَضِيَ اللهُ عَنْهُ	Anṣār
Ḥārithah ibn Surāqah رَضِيَ اللهُ عَنْهُ	Anṣār
Rāfi‘ ibn al-Mu‘allā رَضِيَ اللهُ عَنْهُ	Anṣār
‘Umayr ibn al-Ḥumām رَضِيَ اللهُ عَنْهُ	Anṣār
Mu‘awwidh ibn al-Ḥārith	Anṣār
‘Awf ibn al-Ḥārith	Anṣār





## Summary of Gazwah Badr al-Kubrā'

Battle Number	5	
Name of the Battle	Badr al-Kubrā'	
Date of the Battle	2 AH	17 <sup>th</sup> Ramaḍān
Reason for Expedition	Intercept Qurayshi caravan which was headed to Makkah	
Location	Badr	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Abū Lubābah رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Muṣ'ab ibn 'Umayr رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Abū Jahl	
Number of Muslims	Approx. 314	
Number of enemy forces or information about them	950-1000	
Number of nights Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spent outside of Madīnah for Expedition	19 Days	
Type of Battle	Interception then battle	
Verses of Qur'ān narrated in relation to Expedition	Sūrah al-Anfāl & some verses from Sūrah Āl-Imrān	
Outcome of Battle	Total victory for Muslims Enemy: 70 killed & 70 captured Muslims: 14 martyred	

## The Well

**W**henever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was victorious after a battle, he would spend three nights at that place. As per his habit, when the third day came, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered his she-camel be saddled. He left Badr and the Companions رَضِيَ اللهُ عَنْهُمْ followed him.

The Companions رَضِيَ اللهُ عَنْهُمْ thought that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ must have left due to some important reason. They proceeded until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stopped by the well where the polytheists of the Quraysh had been buried. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then addressed the fallen leaders, name by name.



" يَا فُلَانُ بَنَ فُلَانٍ وَيَا فُلَانُ بَنَ فُلَانٍ  
أَيَسَّرَكُمُ أَنْكُمُ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ  
فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا  
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا " <sup>24</sup>

“O so-and-so, son of so-and-so and O so-and-so, son of so-and so!  
Would it have pleased you if you had obeyed Allāh and His  
Messenger?

We have found true what our Lord promised us.  
Have you too found true what your Lord promised you?”



<sup>24</sup> Ṣaḥīḥ al-Bukhārī 3976

## The Sharing of the Spoils

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered that the spoils which had been collected in the battle be gathered. The Companions رَضِيَ اللهُ عَنْهُمْ disagreed on how the spoils should be distributed.

The Companions رَضِيَ اللهُ عَنْهُمْ who had collected the spoils made a claim to it. The Companions رَضِيَ اللهُ عَنْهُمْ who had fought in the battle and laid chase to the Quraysh also claimed it saying, had it not been for them, they would not have got any spoils. This Companions رَضِيَ اللهُ عَنْهُمْ who had been guarding Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also laid claim to it. They said that they had wanted to fight but were guarding Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in case the enemy would attack him.

Allāh سُبْحَانَهُ وَتَعَالَى sent down the following Revelation regarding this:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ  
 فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ  
 وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>25</sup>

“They ask you about the spoils. Say, “The spoils are for Allāh and the Messenger.” So, fear Allāh, and set your relations right, and obey Allāh and His Messenger, if you are believers.”

<sup>25</sup> Sūrah al-Anfāl Verse 1

## News of the Victory comes to Madīnah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a Messenger to Madīnah to inform the Muslims of the great victory. For the people living in the upper part, he sent ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ and to those living in the lower part, he sent Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُ.

Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ mentions that the good news reached the Muslims at the same time they were burying the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ruqayyah رَضِيَ اللهُ عَنْهَا. Ruqayyah رَضِيَ اللهُ عَنْهَا had been married to ‘Uthmān رَضِيَ اللهُ عَنْهُ and he had been given permission by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to stay in Madīnah and look after his wife, so he was not present in Badr.

Even though ‘Uthmān رَضِيَ اللهُ عَنْهُ had not been present at the actual battle, he is still counted as one of the people of Badr, as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had ordered him to remain behind.

Usāmah رَضِيَ اللهُ عَنْهُ says that he saw Zayd رَضِيَ اللهُ عَنْهُ was being crowded by the people and Zayd رَضِيَ اللهُ عَنْهُ was standing on the Muṣallāh informing the people of the names of the Qurayshi leaders who had fallen, like ‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah and Abū Jahl etc.

Usāmah رَضِيَ اللهُ عَنْهُ asked his father if the news was true and Zaid رَضِيَ اللهُ عَنْهُ took an oath of Allāh سُبْحَانَهُ وَتَعَالَى and confirmed that it was.

## Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ makes his way to Madīnah

After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent ‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ and Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ to Madīnah, he set off with the rest of the army. The captives were also taken with them. They included ‘Uqbah ibn Abū Mu‘ayṭ and Al-Naḍr ibn al-Hārith. The spoils of war had been put under the supervision of ‘Abdullāh ibn Ka‘ab Anṣārī رَضِيَ اللهُ عَنْهُ.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Al-Ṣafrā’ he divided the spoils equally between the Muslims, ensuring all the Companions رَضِيَ اللهُ عَنْهُمْ were satisfied.

When they reached Al-Rawḥā, they met some Muslims who congratulated them on their victory. If you go to Al-Rawḥā today, there is a Masjid which shows where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was supposed to have prayed.



Figure 32 - Al-Rawḥā

## The Other Shares

There were also eight other people who were given a share of the spoils but were not present in the battle, as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had either given them permission or commanded them to remain behind in Madīnah.

‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ	He had remained behind to look after his wife, Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was ill and passed away before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from Badr
Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ	These two Companions رَضِيَ اللهُ عَنْهُمَا had been sent to find out information about the caravan of Abū Sufyān
Sa‘īd ibn Zayd رَضِيَ اللهُ عَنْهُ	
Abū Lubābah رَضِيَ اللهُ عَنْهُ	He had been sent back to Madīnah to oversee matters there in the absence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
‘Āṣim ibn ‘Adiy رَضِيَ اللهُ عَنْهُ	He had been left in ‘Aliya
Ḥārith ibn Ḥāṭib رَضِيَ اللهُ عَنْهُ	He had been told to return back to the Banū ‘Amr ibn ‘Awf for some reason
Ḥārith ibn Ṣama رَضِيَ اللهُ عَنْهُ	
Khawāt ibn Jubayr رَضِيَ اللهُ عَنْهُ	

## The Captives arrive in Madīnah

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah one day before the captives. When the captives arrived, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ shared them out amongst the Companions رَضِيَ اللهُ عَنْهُمْ. The captives had to be looked after and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللهُ عَنْهُمْ to be good to them and treat them kindly.

### استوصوا بالأسارى خيرا

Abū ‘Azīz ibn ‘Umayr was one of the captives. He was the brother of Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ. When he was being bound by one of the Anṣār, Muṣ‘ab رَضِيَ اللهُ عَنْهُ passed by and told the Anṣārī to bind him fast, for his mother was a wealthy woman and maybe she would redeem him.

Abū ‘Azīz ibn ‘Umayr mentions that whichever Anṣārī house he was at, in the morning and evening, whatever little food they cooked, they would give it to him and eat dates themselves. He used to get embarrassed and insisted that they eat the food, but they did not listen and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given them orders to be good to the captives.





## What to do with the Captives?

A few days after reaching Madīnah, Rasūlullāh ﷺ called the Companions رَضِيَ اللَّهُ عَنْهُمْ to decide what to do with the captives. ‘Umar رَضِيَ اللَّهُ عَنْهُ said that their affair should be settled once and for all. Rasūlullāh ﷺ did not prefer this opinion.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ gave his opinion, that they should be released upon payment of a ransom. He said that it could be that Allāh سُبْحَانَهُ وَتَعَالَى guides them and then these people will later become their helpers against the disbelievers. Rasūlullāh ﷺ preferred this opinion.

The ransom was set between 1,000 and 4,000 dirhams depending on the status of the captive. Those captives who were poor and didn’t have the means to pay were set free and those captives who knew how to write, were given the condition that they teach ten Muslim children, and then they could also be freed. Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ learnt how to write in this manner.

Among the captives was Abū ‘Uzza - ‘Amr ibn ‘Abdullāh ibn ‘Uthmān. He did not have the means to pay his ransom, so he presented himself to Rasūlullāh ﷺ and asked for mercy. Rasūlullāh ﷺ ordered that he be freed without having to pay the ransom.

There was one condition attached to his freedom which was to not help anyone against the Muslims. Abū ‘Uzza accepted these terms and was freed. He spoke some poetry in praise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and left, however he did not embrace Islām. On the day of the battle of Uḥud he died in the state of disbelief.

In the same manner, Muṭṭalib ibn Ḥaṇṭab and Ṣayfi ibn Abū Rifā‘ah were also freed without having to pay a ransom.



## News of Defeat reaches Makkah

**T**he first person to reach Makkah with news of the Qurayshi defeat was Al-Jaysumān ibn ‘Abdullāh al-Khuzā‘ī. The people asked him to tell them about the battle. He told them that ‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah, Abū al-Ḥakm ibn Hishām (Abū Jahl), Umayyah ibn Khalaf, Zama‘ah ibn al-Aswad, Nubay and Munabbah, the sons of Al-Ḥajjāj, and Abū al-Bakhtarī ibn Hishām had all been killed.

Ṣafwān ibn Umayyah at that time was sitting in the Ḥaṭīm. He said, ‘I cannot understand this, maybe this person has gone mad?’. In order to confirm whether Al-Jaysumān had not gone mad, he told the people to ask him, where is Ṣafwān? When they asked Al-Jaysumān he said, ‘This is Ṣafwān ibn Umayyah who is sitting in the Ḥaṭīm and I have seen his father and brother get killed with my own eyes.’

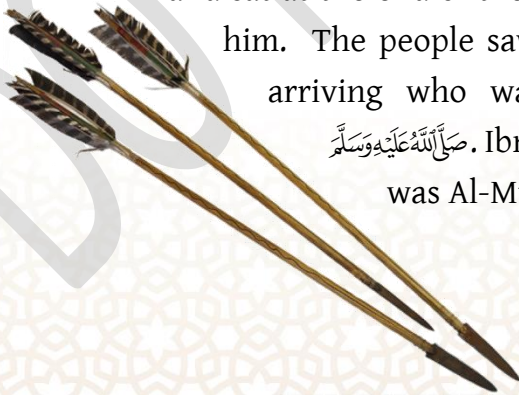


## The Household of ‘Abbās رَضِيَ اللهُ عَنْهُ

Abū Rāfi‘ رَضِيَ اللهُ عَنْهُ, the freed slave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions that he used to be a slave of ‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ and Islām had entered into their home. He had embraced Islām as well as ‘Abbās رَضِيَ اللهُ عَنْهُ and his wife Umm al-Faḍl رَضِيَ اللهُ عَنْهَا . ‘Abbās رَضِيَ اللهُ عَنْهُ had kept his faith hidden in case the people would dislike him if they found out. ‘Abbās رَضِيَ اللهُ عَنْهُ also had a lot of his wealth spread out amongst the people.

Abū Lahab, the brother of ‘Abbās رَضِيَ اللهُ عَنْهُ and uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not taken part in the battle of Badr. He had sent Al-‘Āṣ ibn Hishām ibn al-Mughayrah in his place. When news of the Qurayshi defeat came to Makkah, Allāh سُبْحَانَهُ وَتَعَالَى humiliated Abū Lahab.

Abū Rāfi‘ رَضِيَ اللهُ عَنْهُ mentions that he was a weak man and was sat sharpening the arrows he used to make in the tent of Zamzam. Umm al-Faḍl رَضِيَ اللهُ عَنْهَا was also sat there with him. Abū Lahab came and sat at the end of the tent with his back towards him. The people saw Abū Sufyān ibn al-Ḥārith arriving who was a cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ibn Hishām mentions his name was Al-Mughayrah.



Abū Lahab called Abū Sufyān ibn al-Ḥārith and made him sit by him. He then asked him about what happened in Badr. Abū Sufyān ibn al-Ḥārith informed him what had happened there and said they had met white men on piebald horses between the heavens and the earth. They did not spare anyone, and no one could stand against them. After hearing this, Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ lifted the rope of the tent and said, ‘Those by Allāh were Angels.’

Upon hearing this, Abū Lahab got angry and struck Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ on the face. An altercation followed in which Abū Lahab overpowered Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ and continued to hit him until Umm al-Faḍl رَضِيَ اللَّهُ عَنْهَا took one of the supports of the tent and struck Abū Lahab on his head causing him a nasty wound. She then told Abū Lahab that he was only doing this because the master of Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ (‘Abbās رَضِيَ اللَّهُ عَنْهُ) was not present. Abū Lahab then turned and left humiliated.



## Abū Lahab

**N**ot even a week passed by after this incident when Abū Lahab developed pustules (bulging patches of skin full of pus) from which he died.

After he died, his body was left where it was, as no one wanted to go near it, not even his own children. According to some reports, days later his sons ordered a pit to be dug and his corpse was pushed into it with sticks.

Other reports mention a man came to Abū Lahab's sons, telling them that it was disgraceful that their father's body was left as it was. They replied that they were scared of the ulcers (in case they catch them) so the man offered to go with them. They did not even bathe Abū Lahab's body, but just threw water over it from a distance.

The body was then taken to the high ground above Makkah and put against a wall. The corpse was then covered with stones. This was the sad demise of Abū Lahab, the uncle of Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was also one of his greatest enemies.



## Sūrah Lahab

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ  
 (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (٣) وَأُمْرَأَتُهُ كَمَالَةَ الْحَطَبِ (٤)  
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)<sup>26</sup>

“Perish the two hands of Abū Lahab and perish he!

Neither his wealth benefited him, nor what he earned.

He will soon enter a fire, full of flames. And his wife as well, the wicked carrier of firewood. Around her neck, there is (a collar of iron, like) a well-twisted rope.”

The two things which Abū Lahab used to boast about, were his wealth and his earnings. One meaning of earnings is children. When the time arrived for his death, both of these were of no use to him. Allāh ﷻ had already sent down Revelation, that Abū Lahab and his wife would not accept Islām. That his wealth and earnings would not avail him. This is proof that the Qur’ān only speaks the truth.

How many people at that time embraced Islām? Many people who were open enemies in the beginning, became firm believers later on, but this couple were named by Allāh ﷻ in His Revelation that they would not embrace, and this was proven true.

<sup>26</sup> Sūrah Lahab

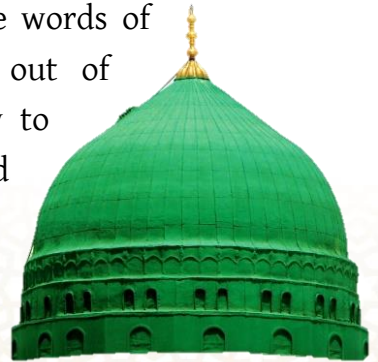
## The Ransoming of the Captives

**T**he devastating news of defeat had reached the people in Makkah and they started to mourn. The mourning lasted for an entire month.

An announcement was then made that people should no longer mourn because if news of this reaches Rasūlullāh ﷺ and his Companions رَضِيَ اللهُ عَنْهُمْ, it will make them very happy. Also, no one was to ransom the captives in case Rasūlullāh ﷺ increases their price.

Even though this announcement was made, Muṭṭalib ibn Abū Wadā'ah took 4,000 dirhams and left for Madīnah to free his father Abū Wadā'ah, who was one of the captives.

Rasūlullāh ﷺ had mentioned that Abū Wadā'ah had a son in Makkah who was not only rich but also very shrewd and he would come to free his father. As per the words of Rasūlullāh ﷺ, Muṭṭalib sneaked out of Makkah at night-time and made his way to Madīnah. Upon reaching Madīnah, he paid the ransom for his father Abū Wadā'ah, who was then released. They both then returned to Makkah.



After this, other people also now started to ransom their captives.



## Suhayl ibn ‘Amr

Amongst the captives was Suhayl ibn ‘Amr. He was a man of great intelligence and eloquence who used to satirize Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in gatherings.

‘Umar رَضِيَ اللهُ عَنْهُ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he could remove two of Suhayl's front teeth to make sure that he could never speak out against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ever again. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give him permission to do so. He also said that it could be that Allāh سُبْحَانَهُ وَتَعَالَى shows the Muslims some benefit from Suhayl ibn ‘Amr.

It just so happened that Suhayl ibn ‘Amr was involved in the treaty of Al-Ḥudaybiyah representing the Quraysh. He then came into the fold of Islām after the conquest of Makkah.

Mikraz ibn Ḥafṣ ibn al-Akhyaf had come from Makkah to settle the ransom of Suhayl ibn ‘Amr. When the terms were agreed with the Muslims, Mikraz requested that he be kept in place of Suhayl, whilst the ransom was arranged. The Muslims agreed to this, and Suhayl went back to Makkah.



### ‘Amr ibn Abū Sufyān

Another captive was ‘Amr, the son of the Qurayshi leader Abū Sufyān. When Abū Sufyān was told to ransom his son, he made an excuse saying it could be that he pays the ransom and ‘Amr is killed. One of his sons, Ḥanzalah had already been killed and then he would also have to pay a ransom for ‘Amr. Abū Sufyān refused to pay it and said that they could hold ‘Amr captive for as long as they wanted.

Whilst ‘Amr ibn Abū Sufyān was imprisoned in Madīnah, Sa‘ad ibn an-Nu‘mān رَضِيَ اللهُ عَنْهُ left Madinah to go to Makkah to perform ‘Umrah. He had no fear of anything happening to him and did not realise that he would be imprisoned in Makkah.

The Quraysh would always treat everyone who had come for Ḥajj or ‘Umrah in a good manner, however Abū Sufyān took Sa‘ad ibn an-Nu‘mān رَضِيَ اللهُ عَنْهُ as a prisoner.



The Banū ‘Amr ibn Auf came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked if he could release ‘Amr ibn Abū Sufyān so they could exchange him for Sa‘ad رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave permission for ‘Amr to be freed. ‘Amr then went to Makkah and Sa‘ad رَضِيَ اللهُ عَنْهُ was then allowed to leave and go back to Madīnah.

## ‘Abbās رَضِيَ اللَّهُ عَنْهُ

One of the other captives was ‘Abbās رَضِيَ اللَّهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He had been taken captive by Ka‘ab ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ. ‘Abbās رَضِيَ اللَّهُ عَنْهُ was a strong man with a large build, whilst Ka‘ab رَضِيَ اللَّهُ عَنْهُ was short of height and not as strong. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, how did he manage to capture ‘Abbās رَضِيَ اللَّهُ عَنْهُ?

Ka‘ab رَضِيَ اللَّهُ عَنْهُ said that a man came and helped him, who he had never seen before, and never seen again since. He described him to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who informed him that it was an Angel who had come to his aid.

‘Abbās رَضِيَ اللَّهُ عَنْهُ found being a captive quite severe on him and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ listened to his displeasure. When the Anṣār found out, they opened his chains and made a request to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that if he gives permission, they will cancel the ransom for ‘Abbās رَضِيَ اللَّهُ عَنْهُ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

والله لا تذر منه درهما

“By Allāh, do not even leave one dirham from him.”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Abbās رَضِيَ اللَّهُ عَنْهُ to ransom himself and his two nephews, ‘Aqīl ibn Abū Ṭālib and Naufal ibn al-Ḥārith. Both

were also the paternal cousins of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He also told ‘Abbās رَضِيَ اللهُ عَنْهُ to ransom his ally, ‘Utba ibn ‘Amr. The reason for this was that ‘Abbās رَضِيَ اللهُ عَنْهُ was a wealthy man.

‘Abbās رَضِيَ اللهُ عَنْهُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he was a Muslim and he had been forced to go to the battle. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that Allāh سُبْحَانَهُ وَتَعَالَى knows best about his Islām and if what he says is true, he will be rewarded accordingly by Allāh سُبْحَانَهُ وَتَعَالَى. He had come up against the Muslims, so he would have to pay the ransom to be freed.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had borrowed twenty Uqiyah (old unit of measure equaling forty dirhams) of gold off ‘Abbās رَضِيَ اللهُ عَنْهُ so he asked if these could be used as credit for his ransom. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said it could not be used. ‘Abbās رَضِيَ اللهُ عَنْهُ then expressed his inability to pay.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to ‘Abbās رَضِيَ اللهُ عَنْهُ, ‘Is that so, what about the wealth you and your wife Umm al- Faḍl buried?’ In another narration, the wealth had been left with Umm al-Faḍl in Makkah.

As soon as he heard this, ‘Abbās رَضِيَ اللهُ عَنْهُ was lost for words. He replied, ‘Indeed I bear witness that you are definitely the

Messenger of Allāh, apart from me and Umm al-Faḍl, no one had knowledge of this wealth’.

The ransom for ‘Abbās رَضِيَ اللَّهُ عَنْهُ was set to 100 Uqiyyah and for ‘Aqīl ibn Abū Ṭālib, 80 Uqiyyah. One Uqiyyah is 40 dirhams, so it was 4,000 dirhams for ‘Abbās رَضِيَ اللَّهُ عَنْهُ and 3,200 dirhams for ‘Aqīl ibn Abū Ṭālib.

The highest ransom from all of the captives was set for ‘Abbās رَضِيَ اللَّهُ عَنْهُ. ‘Abbās رَضِيَ اللَّهُ عَنْهُ said, ‘Have you set it high because of my kinship to you’. Logic would say, because he was the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his ransom would be less.

Allāh سُبحانه وتعالى then revealed the following verse:

يَأْتِيهَا النَّبِيُّ قُلٌّ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمُ اللَّهُ فِي  
 قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ  
 غَفُورٌ رَحِيمٌ ﴿٧٠﴾<sup>27</sup>

“O Prophet, say to the prisoners in your hands, ‘If Allāh knows any goodness in your hearts, He will give you something better than what has been taken from you, and will forgive you. Allāh is Most-Forgiving, Very-Merciful.” (70)

<sup>27</sup> Sūrah al-Anfāl Verse 70

After this ‘Abbās رَضِيَ اللَّهُ عَنْهُ used to say, ‘If only even more ransom money was taken from me. Whatever, Allāh سُبْحَانَهُ وَتَعَالَى took off me in terms of ransom, He has given me more and better. In return for the one hundred Uqiyyah, He has given me one hundred slaves, each of which is a trader. Allāh سُبْحَانَهُ وَتَعَالَى has fulfilled this promise in this world. The second promise of forgiveness, I am hopeful of it.’



## Abū al-ʿĀṣ ibn al-ʿĀṣ ibn Rabīʿ

**A**bū al-ʿĀṣ ibn al-ʿĀṣ ibn Rabīʿ was married to Zaynab رَضِيَ اللهُ عَنْهَا, the eldest daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Khadījah رَضِيَ اللهُ عَنْهَا, hence he was the son in law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was also captured during the battle of Badr.

Abū al-ʿĀṣ was also the son of the sister of Khadījah رَضِيَ اللهُ عَنْهَا, so he was her nephew and she used to treat him like her own son. Before the advent of Islām, she had told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ herself to get Zaynab رَضِيَ اللهُ عَنْهَا married to him. Abū al-ʿĀṣ was a wealthy and trustworthy merchant.

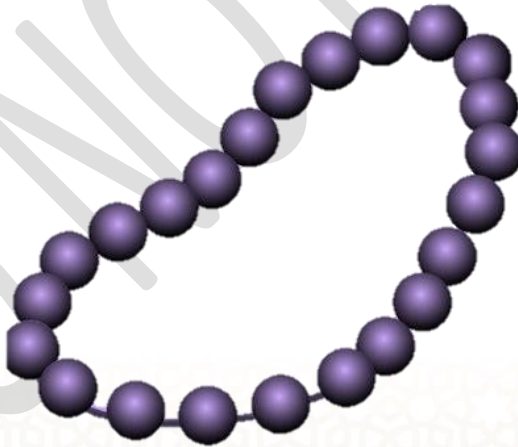
After Prophethood, Khadījah رَضِيَ اللهُ عَنْهَا and all of her daughters embraced Islām but Abū al-ʿĀṣ did not. The Quraysh tried to pressurize Abū al-ʿĀṣ into divorcing Zaynab رَضِيَ اللهُ عَنْهَا in the same way Abū Lahab's two sons had divorced the two daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Umme Kulthūm رَضِيَ اللهُ عَنْهَا and Ruqayyah رَضِيَ اللهُ عَنْهَا. They offered to get him married to whomever he wanted, however, he refused to do so and clearly said that he did not desire any woman in the world in comparison to Zaynab رَضِيَ اللهُ عَنْهَا.

When the Qurayshi army left for Badr, Abū al-ʿĀṣ also left with them. He was captured by the Muslims during the battle and as per the other captives, he was to be released upon payment of a ransom.

As part of the ransom for her husband, Zaynab رَضِيَ اللهُ عَنْهَا sent a necklace which had been given to her on her wedding by her mother, Khadijah رَضِيَ اللهُ عَنْهَا along with some money.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the necklace, he asked the Companions رَضِيَ اللهُ عَنْهُمْ, that if they thought it was correct, the necklace should be returned, and the captive should be freed.

The necklace was returned and Abū al-ʿĀṣ was also released. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ however made him promise that when he returns to Makkah, he would send Zaynab رَضِيَ اللهُ عَنْهَا to Madīnah.





## Zaynab رَضِيَ اللهُ عَنْهَا

Upon reaching Makkah, Abū al-ʿĀṣ kept his promise and sent Zaynab رَضِيَ اللهُ عَنْهَا on her way to Madīnah, with his brother Kinānah ibn al-Rabīʿ. Kinānah made Zaynab رَضِيَ اللهُ عَنْهَا sit in a howdah (a carriage put on top of a camel), took his bow in hand, and left in broad daylight.

The Quraysh found it very hard to take, that the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has left Makkah in front of everyone so Abū Sufyān and some others set off in pursuit. They reached an area called Dhū Ṭuwā outside of Makkah where they managed to intercept Zaynab رَضِيَ اللهُ عَنْهَا and Kinānah.

Habbār ibn al-Aswad was the first to come across them. He stopped the camel on which Zaynab رَضِيَ اللهُ عَنْهَا was travelling and frightened her with his lance. At the time Zaynab رَضِيَ اللهُ عَنْهَا was pregnant. As a result of this incident, she lost her baby.

Kinānah took his bow in his hand and warned if anyone approached them, he would put an arrow through them. The Quraysh then fell back.

Abū Sufyān and some of the other Quraysh told Kinānah to stand down so they could discuss matters with him. They said they had no need to stop the daughter of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but by leaving like this in front of everyone, it was a matter of disgrace for them.

They advised Kinānah, it would be best if they returned to Makkah so people could say they had brought her back. Later, they could leave secretly at night for Madīnah.

Kinānah accepted this offer and returned to Makkah with Zaynab رَضِيَ اللَّهُ عَنْهَا. After 2 or 3 nights, they left secretly at night and headed for Madīnah.

### Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awaits his Daughter

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had sent Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ and another Anṣāri to wait for Zaynab رَضِيَ اللَّهُ عَنْهَا in the valley of Yājaj, which was about 8 miles from Makkah. They had been given instructions to wait there until she comes and then bring her back to Madīnah.

They reached the valley and met Kinānah ibn Rabʿī. He left Zaynab رَضِيَ اللَّهُ عَنْهَا with them and went back to Makkah. She reached the blessed city of Madīnah one month after the battle of Badr.

The eldest child of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was now finally reunited with her father. The daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Zaynab رَضِيَ اللَّهُ عَنْهَا started to live with her father whilst her husband Abū al-ʿĀṣ remained in Makkah.

## The Caravan of Abū al-‘Āṣ

A few years later, before the conquest of Makkah, Abū al-‘Āṣ left for Shām on a trade trip. As he was trusted by the Quraysh, many of them had sent their trade goods with him.



On the way back from Shām, Abū al-‘Āṣ was met by a group of Muslims who confiscated all his goods and wealth. Abū al-‘Āṣ managed to escape and sneaked into Madīnah. He arrived at the house of Zaynab رَضِيَ اللهُ عَنْهَا and asked for protection.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to read Fajr Ṣalāh, Zaynab رَضِيَ اللهُ عَنْهَا called out from the ladies’ quarters and said that she had given Abū al-‘Āṣ protection.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished his Ṣalāh, he turned to the people and asked if they had heard what he had heard. The people said yes. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘I swear by the One in whose hand my life is in, I had no knowledge of anything, until I heard

what you all just heard.’ He then told them that any Muslims, no matter what status they have, are able to offer protection.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then went to see his daughter Zaynab رَضِيَ اللهُ عَنْهَا. He told her to look after Abū al-ʿĀṣ but told her not to have relations with him as this would not be permissible. She was a Muslim, and he was still a non-believer.

### The Returning of the Spoils

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Companions رَضِيَ اللهُ عَنْهُمْ who had confiscated the goods of Abū al-ʿĀṣ, if they could be returned to him. He told the Companions رَضِيَ اللهُ عَنْهُمْ that they knew the relationship between Abū al-ʿĀṣ and his family and if they thought it well, to return his goods. Otherwise, it was a gift from Allāh سُبْحَانَهُ وَتَعَالَى which He had given to them, and they were the rightful (owners) of it.

As soon as the Companions رَضِيَ اللهُ عَنْهُمْ heard this request from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they brought back all the goods of Abū al-ʿĀṣ which they had taken. One person would bring a bucket, another would bring a rope, one would bring a jug and another a piece of skin. One by one, all of his wealth was returned to him.



Abū al-ʿĀṣ took all the goods and returned to Makkah. He returned all the wealth back to their respective owners. Any money which they had given him was also returned. Once all of the wealth had been given back, he said:

يا معشر قريش هل بقي لاحد منكم عندي مال ياخذه  
قالوا لا فجزاك الله خيرا فقد وجدناك وفيا كريما  
قال فانا اشهد ان لا اله الا الله وان محمدا عبده ورسوله  
والله ما منعتني من الاسلام عنده الا تخوف ان اكل اموالكم  
فلما اداها الله اليكم و فرغت منها اسلمت

“O people of Quraysh, is there any of your wealth that I have not returned?” They said “No, may Allāh reward you, we have found you as one who fulfils his promises and noble.”

He then said, “I bear witness that there is no god but Allāh and indeed Muhammad ﷺ is His slave and Messenger. By Allāh, nothing stopped me from Islām except the people would think I had embraced Islām to take your wealth. When Allāh ﷻ returned your wealth to you and I have fulfilled my responsibility, then I embraced Islām.”

Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ then went to Madīnah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave his daughter Zaynab رَضِيَ اللَّهُ عَنْهَا back to him as his wife.

There are different opinions as to whether they had to perform Nikāḥ again or not. According to the scholars from the Ḥanafī school of thought, a new Nikāḥ took place between them, otherwise Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have told Zaynab رَضِيَ اللَّهُ عَنْهَا that she was not permissible for him when Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ came to her house seeking refuge.



## ‘Umayr ibn Wahb

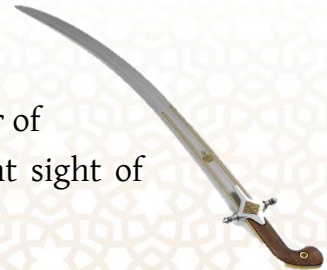
**W**ahb ibn ‘Umayr was the son of ‘Umayr ibn Wahb, a staunch enemy of Islām. ‘Umayr had caused a lot of problems for Rasūlullāh ﷺ and his Companions رَضِيَ اللهُ عَنْهُمْ when they used to live in Makkah. Wahb had been captured in the battle of Badr.

One day ‘Umayr ibn Wahb and Ṣafwān ibn Umayyah were sitting in the Ḥaṭīm when Ṣafwān started remembering those people who had fallen in the battle of Badr saying that life had no enjoyment anymore. ‘Umayr agreed with him and said if he did not have the responsibility of his children and debt, then he would go now and put an end to Muḥammad ﷺ.

Upon hearing this, Ṣafwān got happy and said, ‘I will take on the responsibility of your children and your debt.’ This matter was kept secret between them.

According to some reports, ‘Umayr called for his sword and sharpened it. He then smeared poison over it and proceeded to Madīnah. Other reports say that Ṣafwān gave him the sword.

‘Umayr arrived in Madīnah to carry out his plan and stopped his camel outside the door of Al-Masjid al-Nabawī. ‘Umar رَضِيَ اللهُ عَنْهُ caught sight of him



and immediately realised that his intentions were not good. ‘Umar رَضِيَ اللَّهُ عَنْهُ caught hold of him and brought him in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Umar رَضِيَ اللَّهُ عَنْهُ to let him go and asked ‘Umayr what he wanted. ‘Umayr said that he had come to get his captive freed. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told him to tell the truth, was that really the reason he had come? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked him what was agreed between him and Ṣafwān when they were sat in the Ḥaṭīm?

‘Umayr got worried and asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what did they agree? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him that he had taken responsibility for killing him on the condition that Ṣafwān takes care of his debt and children.



‘Umayr then said, ‘I bear witness that indeed you are the Messenger of Allāh, apart from myself and Ṣafwān, no one had knowledge of this incident. Allāh سُبْحَانَهُ وَتَعَالَى informed you of this, hence I have brought faith upon Allāh and his Messenger.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then called the Companions رَضِيَ اللَّهُ عَنْهُمْ and told them to teach their brother matters of religion, read the Qur’ān to him, and release his captive. As soon as this was said, the

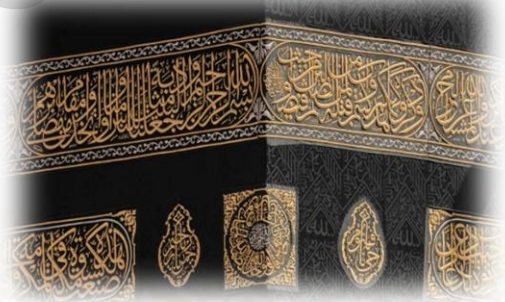


captive, his son Wahb, was released.

‘Umayr رَضِيَ اللهُ عَنْهُ, then said, ‘O Messenger of Allāh, I had made a lot of effort to put out the light of Allāh سُبْحَانَهُ وَتَعَالَى and those people who had accepted Allāh’s religion, I caused them all sorts of problems. Now give me permission, that I can go to Makkah and invite people towards Allāh and Islām. Maybe Allāh سُبْحَانَهُ وَتَعَالَى will guide them and I can pester the enemies of Allāh سُبْحَانَهُ وَتَعَالَى in the way I used to pester the friends of Allāh سُبْحَانَهُ وَتَعَالَى?’ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him permission.

‘Umayr رَضِيَ اللهُ عَنْهُ then left Madīnah. Meanwhile Ṣafwān was going around telling people in Makkah that in a few days he will give them such good news that they will forget the grief of Badr. He kept on enquiring about ‘Umayr رَضِيَ اللهُ عَنْهُ until he found out that ‘Umayr رَضِيَ اللهُ عَنْهُ had accepted Islām.

Upon hearing this news, Ṣafwān became very angry and made an oath that he would never talk to ‘Umayr رَضِيَ اللهُ عَنْهُ or do any service for him ever again.



‘Umayr رَضِيَ اللهُ عَنْهُ reached Makkah and got busy in inviting people towards Islām. Many people embraced Islām due to his efforts and he caused many problems for those who were opposed to it.

## Summary

The trade route between Makkah and Shām passed by Madīnah, which was the new home of the Muslims. The Qurayshi trade caravans would go back and forth, ensuring Makkah had its essential supplies.

One such caravan had travelled from Makkah under Abū Sufyān. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ found out about this caravan, he gathered his Companions رَضِيَ اللهُ عَنْهُمْ. They decided they would try and intercept this caravan which was coming back to Makkah laden with goods.

Abū Sufyan found out about the plan of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and quickly dispatched a messenger to Makkah, to inform the Quraysh to come to the aid of their caravan. The Quraysh received the message, prepared a large army 1,000 strong and marched towards their caravan.

On one hand the Muslims and the caravan were travelling south and on the other, the Qurayshi army was heading north. Abū Sufyān managed to manoeuvre his caravan away from the Muslims. The Quraysh were informed of this, but they continued to travel north.

When the Muslims found out about the Qurayshi army, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consulted his Companions رَضِيَ اللهُ عَنْهُمْ. They decided to

proceed and confront the army. Even though they had not prepared for a conflict and were vastly outnumbered, the sincere faith of the Companions رَضِيَ اللَّهُ عَنْهُمْ would make them follow Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wherever he would go.

A canopy was prepared for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from where he could see the battlefield. He supplicated to Allāh سُبْحَانَہُ وَتَعَالَى and asked for His assistance.

The initial duels were won by the Muslims and the battle ended in complete victory for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Companions رَضِيَ اللَّهُ عَنْهُمْ. Allāh سُبْحَانَہُ وَتَعَالَى answered the prayers of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sent down Angels to help them and keep the religion of Islām alive.

For the Quraysh, what had started out to be a mission to protect their caravan from a small group of ill-equipped Muslims, ended up in a total defeat. The Quraysh returned to Makkah without many of its leaders who had fallen that day, including Abū Jahl, Umayyah ibn Khalaf, ‘Utbah and Shaybah ibn Rabī‘ah. Many more had sustained injuries.

Seventy of the Quraysh had perished in the battle and a further seventy had been taken captive. Amongst the captives were many prominent members of the Quraysh and also members of the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ including his uncle ‘Abbās رَضِيَ اللَّهُ عَنْهُ,

and his son in law, Abū al-Āṣ رَضِيَ اللَّهُ عَنْهُ who was married to Zaynab رَضِيَ اللَّهُ عَنْهَا.

As per his normal practice, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spent three days in Badr after the victory and then returned to Madīnah. He stopped at the well of Qalīb where the corpses of the Qurayshi leaders had been thrown and addressed them, name by name.

News of the Muslim victory reached Madīnah at the same time as Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was getting buried. Her husband ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had been given permission by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to remain in Madīnah to look after his wife so he was not present at the battle. However, all those who had been ordered to remain behind by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were counted as those who had been present at Badr.

The spoils of war were shared out amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ as well as the captives. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given them instructions to take good care of the captives. The Companions رَضِيَ اللَّهُ عَنْهُمْ would feed the captives even before they used to eat themselves.

It was decided that the captives would be ransomed, and the highest ransom was set for ‘Abbās رَضِيَ اللَّهُ عَنْهُ, even though he had professed his Islām. The captives who were poor and could not afford the ransom were freed. The captives who were literate were freed on the condition of teaching the Muslim children how

to read and write. If any of the people who had come from Makkah to ransom their relatives embraced Islām, their captive was also freed. The Quraysh had decided that no one should go and pay the ransom, however some of them started to make their way to Madīnah to free their captives.

Abū Lahab, the uncle of Rasūlullāh ﷺ and staunch enemy of Islām, was not present at Badr. A week after news of the defeat reached Makkah, he died from pustules. His body was put against a wall and covered in stones.

Zaynab رَضِيَ اللَّهُ عَنْهَا sent the ransom to free her husband, Abū al-Āṣ. Part of the ransom was a necklace she had been given by her mother Khadijah رَضِيَ اللَّهُ عَنْهَا. Upon seeing this necklace, Rasūlullāh ﷺ returned the ransom and freed Abū al-Āṣ on the condition that he sends his daughter Zaynab رَضِيَ اللَّهُ عَنْهَا to Makkah. Abū al-Āṣ returned to Makkah and kept his promise.

Zaynab رَضِيَ اللَّهُ عَنْهَا was sent on her way to Madīnah with Kinānah, the brother of Abū al-Āṣ. The Quraysh did not like the fact that she had left in broad daylight so pursued her. When they caught up with her, they frightened her causing her to lose the child she was carrying. The Quraysh agreed to let her go if she came back to Makkah and then left after a few days. In this manner, she arrived in Madinah, one month after the Battle of Badr. Abū al-Āṣ رَضِيَ اللَّهُ عَنْهُ eventually became Muslim before the conquest of Makkah.





Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. The first Islamic society had now been established in Madīnah. Al-Masjid al-Nabawī had been built and Rasūlullāh ﷺ formed a bond of brotherhood between the Muhājirūn and Anṣār. The seventh volume discusses how the Commandments now increased and how the first battle in Islām took place, ‘The Battle of Badr.’

“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

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