

[illegible]

The initial ruling of Zakat was revealed during the Makkian period but no further elaboration was given on this command.

The Companions رضي الله عنهم asked Rasulullah ﷺ about this.

In Surah al-Baqarah, Allah ﻋَﻠَﻴْﻤُ tells us about this:

 *سُورَةُ الْبَقَرَةِ آيَةُ ٢١٧* [Surah al-Baqara verse 217]

"And they ask you to say 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 the 2nd year of Hijra, Allah ﻋَﻠَﻴْﻤُ then revealed the details of Zakat.

So now the Companions رضي الله عنهم knew how Zakat should be discharged.

[illegible]

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2000-2001

- Alfred Hitchcock
- Jack Van Ham
- Cliff Brumbaugh
- Curtis Van Ham
- Various names
- David Brumbaugh

Sīrah of Muhammad ﷺ

ﷺ

ﷺ

Part 15 - The Commandments Increase (II)

Recap Questions

What is the name given to those expeditions which Rasūlullāh ﷺ took part in? **Gazwāt**

What is the name given to those expeditions which were ordered by Rasūlullāh ﷺ but he didn't take part in them? **Ṣarāya**

Which Companion shot the first arrow in Islām?
Sa'ad ibn Abū Waqqās رَضِيَ اللَّهُ عَنْهُ

What was the name of the well in Madīnah which 'Uthmān رَضِيَ اللَّهُ عَنْهُ purchased for the Muslims? **Rūmā**

What was the original Qiblah of the Muslims?
Bayt al-Maqdis



Recap Questions

How many months after the Hijrah did Rasūlullāh ﷺ receive the command to change the Qiblah? **16 or 17 months**

What was the new Qiblah? **Al-Masjid al-Ḥarām**

In which Masjid did the Companions رَضِيَ اللَّهُ عَنْهُمْ turn whilst they were in Ṣalāh?

Al-Masjid al-Qiblatayn

What was the name given to those weak and poor Companions رَضِيَ اللَّهُ عَنْهُمْ who stayed in Al-Masjid al-Nabawī **Aṣḥāb aṣ-Ṣuffah**



The Illness in Madīnah

The town of Madīnah was known for its fever.

When Rasūlullāh ﷺ moved there with his Companions رَضِيَ اللَّهُ عَنْهُمْ, some of them were afflicted by its fever.

Amongst them were Abū Bakr رَضِيَ اللَّهُ عَنْهُ, ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ (who had accompanied Rasūlullāh ﷺ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ when they migrated to Madīnah) and Bilāl رَضِيَ اللَّهُ عَنْهُ.

The fever had not affected Rasūlullāh ﷺ.

The Illness in Madīnah

The ill Companions رَضِيَ اللَّهُ عَنْهُمْ were residing in one house and ‘Ā’ishah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهَا first went to her father Abū Bakr رَضِيَ اللَّهُ عَنْهُ and enquired about his health.

He recited a couplet saying that death was closer to him than the strap of his sandal.

عَائِشَةُ
۱۴

The Illness in Madīnah

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, ‘By Allāh, my father does not know what he is saying.’

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا then went to ‘Āmir ibn Fuhayrah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ and he was lying down in the corner of the house.

He raised his voice and also recited some couplets.



The Illness in Madīnah

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا went to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him what his Companions رَضِيَ اللَّهُ عَنْهُمْ had been saying.

Rasūlullāh صَلَّى اللَّهُ 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 حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ اللَّهُمَّ وَصَحِّحْهَا
وَبَارِكْ لَنَا فِي مُدَّهَا وَصَاعِهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ

“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-Juhfah.”

The Mudd and Ṣāʿ

Allāh ﷻ answered the supplication of Rasūlullāh ﷺ and removed the fever from Madīnah and blessed its trade. Something which we can see to this day.

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.



The Mudd and Ṣāʿ

خَدَّثَنَا أَبُو نَعِيمٍ قَالَ خَدَّثَنَا يَسَعُ بْنُ خَدَّاجٍ قَالَ سَمِعْتُ أَبَا نَعِيمٍ يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُغْتَسِلُ أَوْ كَانَ يُغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَصْدَادٍ وَيَتَوَضَّأُ بِالنَّصِيبِ ١

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).

Ṣaḥīḥ al-Bukhārī 201



The Mudd and Ṣāʿ

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا مِسْعَرٌ قَالَ حَدَّثَنِي ابْنُ جَبْرِ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ أَوْ كَانَ يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ 1

Anas رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to bathe or take a bath with one Ṣāʿ up to five Mudds and used to perform ablution with one Mudd (of water).

Ṣaḥīḥ al-Bukhārī 201

Ṣaum – The Obligatory Fasting

When Rasūlullāh ﷺ came to Madīnah, he commanded the people to fast on the day of ‘Āshūrāh, the 10th 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 2nd year of Hijri, in the last 10 days of the month of Sha‘bān, which is the month preceding Ramaḍān, Allāh ﷻ sent down the following Revelation:

عَاشُورَاءَ

The Revelation

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

"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."

[Sūrah al-Baqarah Verse 185]

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

The Revelation

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

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[Sūrah al-Baqarah Verse 185]

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

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

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

[Sūrah al-A‘lā’ Verses 14-15]



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.

Ṣalāt al-‘Īd al-Aḍḥā’ & Uḍḥiyah

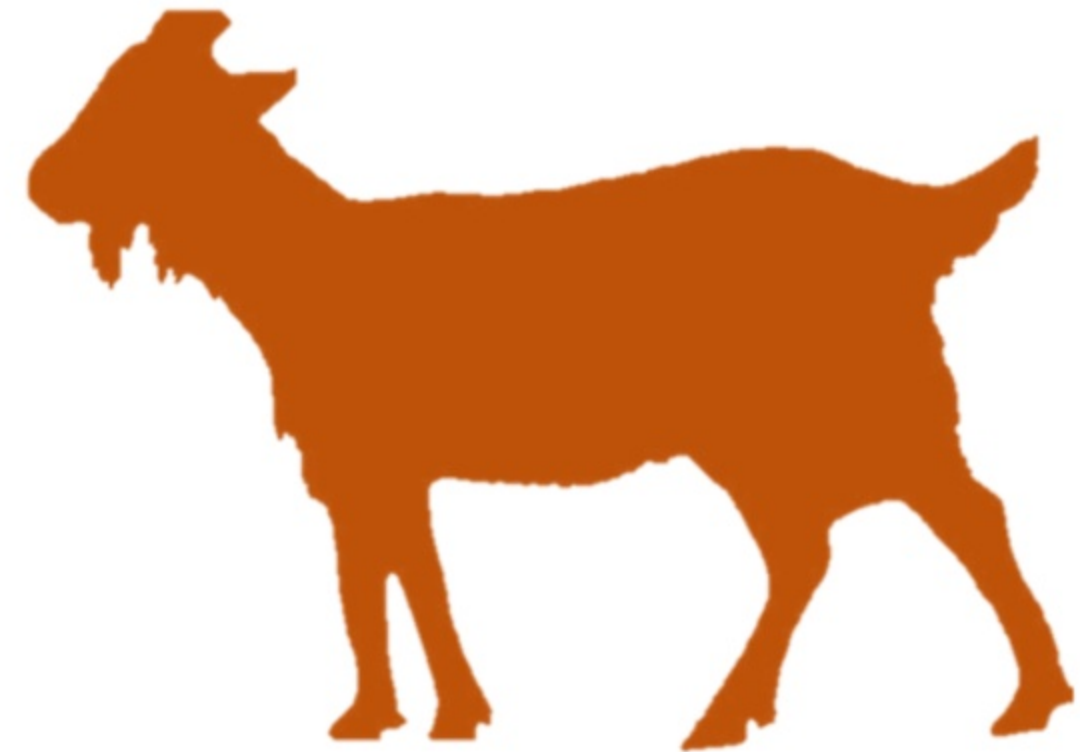
In the same year, the commandment for reading the ‘Īd Ṣalāh on the day of ‘Īd al-Aḍḥā’ was also sent down as well as the commandment for carrying out the Uḍḥiyah – animal sacrifice. The following verse was Revealed:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

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

[Sūrah al-Kauthar Verse 2]

Ḥasan Baṣrī رَحْمَةُ اللَّهِ 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.



The Durūd

Abū Dhar رَضِيَ اللَّهُ عَنْهُ mentions, the command to recite Ṣalāt and Salām upon Rasūlullāh صَلَّى اللَّهُ 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‘rāi:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“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.”

[Sūrah al-Aḥzāb Verse 56]

The Durūd

In this verse Allāh سُبْحَانَهُ وَتَعَالَى tells us the status of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allāh 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 اللَّهُ عَلَيْهِ وَسَلَّمَ and send our Durūd to him.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Durūd Ibrāhīm

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا أَبُو قُرَّةٍ مُسْلِمُ بْنُ سَالِمٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ 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 اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ [Ṣaḥīḥ al-Bukhārī 3370]

‘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 رَضِيَ اللَّهُ عَنْهُ said, ‘We asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, how should one (ask Allāh سُبْحَانَهُ وَتَعَالَى to) send blessings upon you and the members of the family. Allāh سُبْحَانَهُ وَتَعَالَى 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.”’

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 [Sūrah al-Baqarah Verse 219]

“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 the 2nd 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.

Gazwah al-Abwā'

Allāh ﷻ had now given Rasūlullāh ﷺ permission to strive in His path.

The first expedition where Rasūlullāh ﷺ 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 ﷺ took part in was the Gazwah of Tabūk.

الْأَنْبِيَاءُ

Gazwah al-Abwā'

In the beginning of the month of Şafar in the 2nd year of Hijri,
Rasūlullāh ﷺ went with 60 Muhājirūn towards Al-Abwā'.

There were no Anşār in the Army.

The aim of this expedition was to intercept a Qurayshi Caravan and confront the Banū Ḍamrah.

Sa'ad ibn 'Ubādah رَضِيَ اللَّهُ عَنْهُ was left behind in Madīnah to look after affairs whilst the standard of the Muslim army was held by Ḥamzah رَضِيَ اللَّهُ عَنْهُ.

Al-Abwā' is just over 100 miles south of Madīnah.



al-Abwā'



Gazwah al-Abwā'

When the Muslim army reached Al-Abwā', the Qurayshi caravan had already left.

Rasūlullāh ﷺ 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

الأَبْوَاءُ

Rasūlullāh ﷺ returned to Madīnah after 15 days. During this expedition there were no hostilities.

The Grave of Āminah رَضِيَ اللَّهُ عَنْهَا

Al-Abwā' is also the location where the mother of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Āminah رَضِيَ اللَّهُ عَنْهَا passed away.

She was returning from Madīnah with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he was a young child, six years of age.

She fell ill on the journey home and passed away.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was then brought back to Makkah by Barakah bint Tha'labah who is more commonly known as Umm Ayman.



The picture opposite shows the grave of Āminah رَضِيَ اللَّهُ 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 Tārīkhi Li-Sīrate Rasūl ﷺ* 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	Şafar
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 Rabī‘ al-Awwal or Rabī‘ 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.



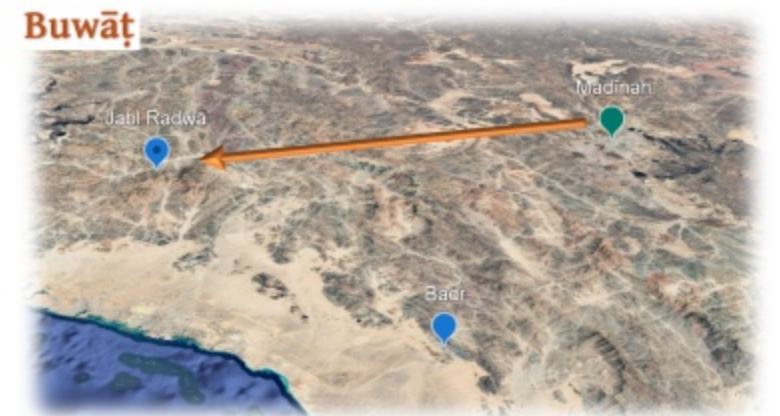
Gazwah Buwāt

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.

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



Buwāt



Madīnah

Jabl Radwā'

Badr

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 ﷺ headed towards Al-‘Ushayrah with 200 Companions رَضِيَ اللَّهُ عَنْهُمْ to intercept a Qurayshi caravan.

Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللَّهُ عَنْهُ was left in charge in Madīnah.

The Muslim army had 30 camels between them which the Companions رَضِيَ اللَّهُ عَنْهُمْ would take turns in riding.

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





Madīnah

Yanbū' al-Nakhl.

Badr

Gazwah al-‘Ushayrah

Upon reaching the area, the Muslim army found out that the Qurayshi caravan had already left some days earlier.

Rasūlullāh ﷺ spent the rest of that month there, as well as a few days in the month of Jumāda al-Thānī.

During this campaign, Rasūlullāh ﷺ made a treaty with the Banū Mudlij and returned to Madīnah. There was no confrontation during the expedition.

غزوة العشيرة

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 ﷺ in charge of affairs in Madīnah	Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللَّهُ عَنْهُ	
Standard Bearer for the Muslim Army	Ḥamzah ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ 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 ﷺ 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 Şafawān

After Gazwah al-‘Ushayrah, 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 Şafawān, which was close to Badr.

غزوة صفوان

Gazwah Ṣafawān

Badr is about 70 miles to the southwest of Madīnah.



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 Ṣafawān (Badr Ūlā’)

Battle Number	4	
Name of the Battle	Gazwah Ṣafawān (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 Ṣafawān	
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 2nd 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, then 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.



Sariyyah ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ

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.



Sariyyah ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ

They all agreed to obey the commands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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 اللَّهُ عَنْهُمْ thought the following month of Shawwāl had begun, therefore they attacked the caravan.



The First Spoils



Wāqid ibn ‘Abdullāh رَضِيَ اللَّهُ 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 اللَّهُ 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.

The Revelation Regarding the Spoils of War

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

The Companions رَضِيَ اللَّهُ عَنْهُمْ returned to Madīnah with the spoils and the captives.

When they arrived, Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ and the other Companions رَضِيَ اللَّهُ عَنْهُمْ who had taken part became upset and regretful.

The Revelation Regarding the Spoils of War

The hypocrites and Jews of Madīnah started to say that Rasūlullāh ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ have made it permissible to fight in the sacred months.

Allāh سُبْحَانَهُ وَتَعَالَى then sent down the following verse:

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

“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-Harām, 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.”

[Sūrah al-Baqarah Verse 217]

The Reward

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.

‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ and the other Companions رَضِيَ اللَّهُ عَنْهُمْ who had taken part in the expedition became very happy when they heard this Verse.

They asked Rasūlullāh ﷺ 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

“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.”

[Sūrah al-Baqarah Verse 218]

The Deal

The Companions رَضِيَ اللَّهُ عَنْهُمْ had taken 2 captives, ‘Uthmān ibn ‘Abdullāh and Ḥakm ibn Qaysān.

The Quraysh sent money to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for their ransom, however Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he would not release them until Sa‘ad and ‘Utba رَضِيَ اللَّهُ عَنْهُمَا were freed.

He feared that the Quraysh had done something to them

After a few days, Sa‘ad and ‘Utba رَضِيَ اللَّهُ عَنْهُمَا came to Madinah.

Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ became a Muslim and stayed in Madīnah until he was martyred in the battle of Bīr Ma‘ūna.



Summary

- More Commandments now came down from Allāh سُبْحَانَهُ وَتَعَالَى.
- In the 2nd year of Hijri, in the month of Sha‘bān, the command for obligatory fasting in the month of Ramaḍān was Revealed.
- Just before the end of the month of Ramaḍān, the command for discharging the Ṣadaqāt al-Fiṭr and praying the Eid Ṣalāh on the day of Eid al-Fiṭr also came down.
- In the same year, the commands for ‘Uḍḥiyah and Eid Ṣalāh on Eid-al-Aḍḥā were Revealed.
- Allāh سُبْحَانَهُ وَتَعَالَى also sent down the Revelation regarding sending Ṣalāh and Salām on Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, upon being questioned about this verse, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught the Companions رَضِيَ اللَّهُ عَنْهُمْ Durūd Ibrāhīm.

Summary

- During the Makkan period the command to discharge Zakāt had been Revealed to Rasūlullāh ﷺ.
- Now further details were Revealed regarding how the Zakāt should be discharged.
- Allāh ﷻ had now given permission to Rasūlullāh ﷺ to strive in His path.
- The first expedition was to Al-Abwā where no confrontation took place, however Rasūlullāh ﷺ agreed a truce with a local tribe.
- This was the same place where Āminah رَضِيَ اللَّهُ عَنْهَا, the mother of Rasūlullāh ﷺ had passed away and was buried.

Summary

- Further expeditions followed where no hostilities occurred but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made further truces.
- ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ was sent on an expedition with some Companions رَضِيَ اللَّهُ عَنْهُمْ.
- They managed to secure some spoils however Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ waited for the Revelation before they were distributed.
- One fifth was reserved for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ and he now accepted this.
- In the next session we will start discussing the first major battle in Islām, the battle of Badr.

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