

The Dream of ‘Ātikah

After seeing this dream, ‘Ātikah called her brother ‘Abbas عليه السلام. 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. ‘Abbas عليه السلام 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. ‘Abbas عليه السلام came out of his house and saw his friend Walid bin ‘Uthbah. He told him about his sister’s dream and made him promise not to tell anyone.

The Dream of ‘Ātikah

Walid then told his father ‘Uthbah and in this way, news of this dream reached all of Makkah. The following morning, ‘Abbas عليه السلام went to Al-Majid al-Haram to perform Tawaf and saw that Abū Jahl was sitting with a group of people discussing ‘Ātikah’s dream. When Abū Jahl saw him, he told ‘Abbas عليه السلام to come to them once he had finished his Tawaf. ‘Abbas عليه السلام completed his Tawaf, went to the group and sat down.



Umayyah Relents

Umayyah finally agreed to go with the Quraysh army to Mecca. Umayyah was a powerful man and his wife had a great influence on him. He was a man of great power and his wife was a woman of great power. He was a man of great power and his wife was a woman of great power. He was a man of great power and his wife was a woman of great power.

Summary

Sīrah of Muhammad ﷺ



Part 16 - The Journey to Badr

Sīrah of Muhammad

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مُحَمَّدٌ سُبْحَانَهُ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Part 16 - The Journey to Badr

Recap Questions

In which month was the command for the obligatory fasting in the month of Ramaḍān Revealed? **Shaʿbān**

Just before the end of the month of Ramaḍān, which other commands were Revealed?

The commands to discharge the Ṣadaqāt al-Fiṭr and praying the Eid Ṣalāh on the day of Eid al-Fiṭr.

Which Sūrah contains the commands for reading Eid Ṣalāh on the day of Eid al-Aḍḥā' and carrying out the animal sacrifice? **Sūrah al-Kauthar**

Which command had come down during the Makkan period, but further details were only now Revealed? **Zakāt**



Recap Questions

When the command was Revealed to send Ṣalāh and Salām on Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, what did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ teach the Companions رَضِيَ اللَّهُ عَنْهُمْ?

Durūd Ibrāhīm

Before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would leave for any expedition, what would he do to ensure matters in Madīnah were supervised?

A Companion رَضِيَ اللَّهُ عَنْهُمْ would be left behind in charge

What was the name of the first expedition in Islām? **Gazwah al-Abwā**

Who is buried in Al-Abwā? **Āminah رَضِيَ اللَّهُ عَنْهَا**



Recap Questions

Which Companion did Rasūlullāh ﷺ send on a mission with some other Companions رَضِيَ اللَّهُ عَنْهُمْ towards al-Nakhlah?

‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ

What were they instructed to do after 2 days?

Open the letter which Rasūlullāh ﷺ had given to them

What did the Quraysh accuse the Muslims of, when they attacked the Caravan?

Fighting in the Sacred Months

How did ‘Abdullāh ibn Jahsh رَضِيَ اللَّهُ عَنْهُ divide the spoils?

He reserved one fifth for Rasūlullāh ﷺ and then divided the rest between the Companions رَضِيَ اللَّهُ عَنْهُمْ who had taken part in the expedition



Gazwah Badr al-Kubrā'

Gazwah Badr al-Kubrā', the greater 'Battle of Badr', was the first proper battle in the history of Islām.

It was the 5th expedition in which Rasūlullāh ﷺ had participated in within the space of a year.

غَزْوَةُ بَدْرِ الْكُبْرَى

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 اللَّهُ 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 ﷺ 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 ﷺ 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.



The Qurayshi 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 ﷺ 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 ﷺ has commanded his followers to travel towards it.

ḌamḌam ibn ‘Amr al-Ghifāri left for Makkah right away.



Rasūlullāh ﷺ leaves Madīnah

Meanwhile Rasūlullāh ﷺ left Madīnah with his Companions رَضِيَ اللَّهُ عَنْهُمْ headed towards the caravan on the 12th of Ramaḍān.

The number of people with Rasūlullāh ﷺ was either 313, 314 or 315, depending on different opinions.

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

There were also 2 flags preceding Rasūlullāh ﷺ. One was called Al-‘Uqāb, held by ‘Alī رَضِيَ اللَّهُ عَنْهُ and the other was in the hands of one of the Anṣār.

‘Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ had been left in Madīnah to lead Ṣalāh.



The Muslim Army

Times were difficult in those days and there were only 2 horses in the whole army.

One horse belonged to Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ and the other to Miqdād رَضِيَ اللَّهُ عَنْهُ.

There were also only 70 camels.

Each camel was allotted to 2 or 3 of the

Companions رَضِيَ اللَّهُ عَنْهُمْ who would take turns in riding the animal.



There is a difference of opinion as to whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shared a camel with.

One opinion is that it was ‘Alī رَضِيَ اللَّهُ عَنْهُ and Marthad ibn Abū Marthad al-Ghanawī رَضِيَ اللَّهُ عَنْهُ.

Another opinion is that it was Abū Lubābah رَضِيَ اللَّهُ عَنْهُ and ‘Alī رَضِيَ اللَّهُ عَنْهُ.

The Camels

When the turn came for Rasūlullāh ﷺ to walk, they both would tell Rasūlullāh ﷺ to carry on riding, and they would walk in his place.

Rasūlullāh ﷺ would tell them that they were not stronger than him in walking and he was no less desiring of reward from Allāh ﷻ than them.

Another camel was shared by Ḥamzah,
Zayd ibn Ḥārithah, Abū Kabsha and Anasa رَضِيَ اللَّهُ عَنْهُمْ.



Another was shared by Abū Bakr, ‘Umar and ‘Abdul Raḥmān ibn ‘Auf رَضِيَ اللَّهُ عَنْهُمْ.

Qays ibn Abū Sa‘ṣa’a رَضِيَ اللَّهُ عَنْهُ was placed at the rear of the army.

In this manner Rasūlullāh ﷺ 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, a mile outside of Madīnah.

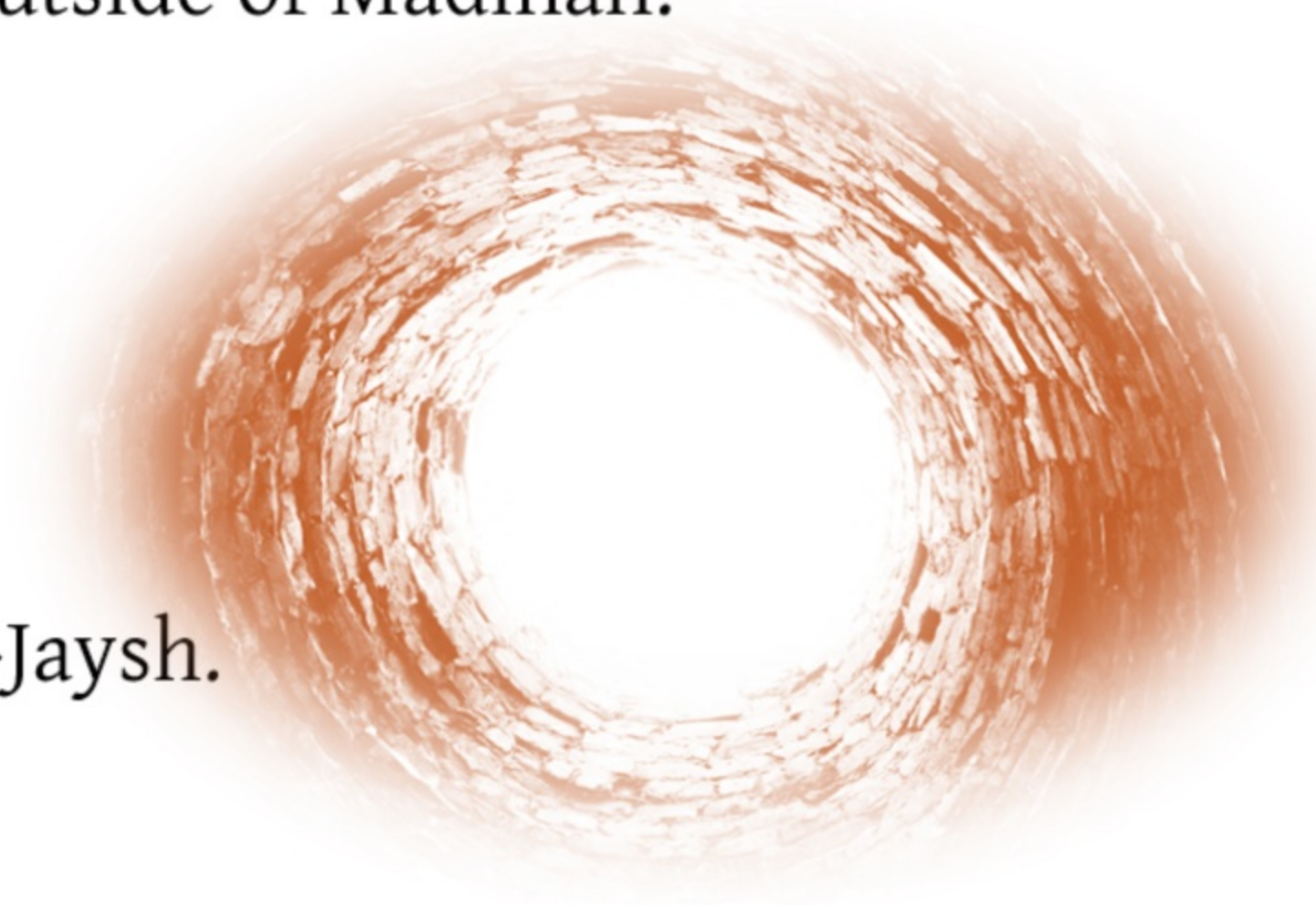
Rasūlullāh ﷺ checked the whole army and whoever was considered young of age, was sent back.

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-Ṣayālah and into the ravine at Al-Rawḥā’

At Al-Rawḥā’, Abū Lubābah ibn ‘Abd al-Mundhir رَضِيَ اللَّهُ عَنْهُ was chosen to overlook matters in Madīnah and sent back.

From there the army went to Shanūka.



The Journey South

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.

The army passed through a vale called Ruḥqān, between Al-Nāziyah and Al-Ṣafrā'.

The Journey South

When the army approached Al-Ṣafrā', Basbas ibn 'Amr al-Juhanī رَضِيَ اللَّهُ عَنْهُ and 'Adiy ibn Abū az-Zaghbā' رَضِيَ اللَّهُ عَنْهُ were sent to scout ahead to obtain information about Abū Sufyān's caravan.



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

Rasūlullāh ﷺ had a paternal aunt in Makkah by the name of ‘Ātikah.

She was the daughter of ‘Abd al-Muṭṭalib.

3 days before ḌamḌam Ghifāri arrived in Makkah, ‘Ātikah saw a dream which frightened her.

عَاتِكَة

In her dream she saw that a rider came on his camel, until he reached a place called Al-Abṭaḥ (which is to the northeast 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.

The Dream of ʿĀtikah

The rider 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.



Jabl Abū-Qubays

The Dream of ‘Ātikah

After seeing this dream, ‘Ātikah called her brother ‘Abbās رَضِيَ اللَّهُ 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 اللَّهُ 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 اللَّهُ عَنْهُ came out of his house and saw his friend Walīd ibn ‘Utbah.

He told him about his sister’s dream and made him promise not to tell anyone.

The Dream of ‘Ātikah

Walīd then told his father ‘Utbah and in this way, news of this dream reached all of Makkah.

The following morning, ‘Abbās رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ to come to them once he had finished his Ṭawāf.

‘Abbās رَضِيَ اللَّهُ عَنْهُ completed his Ṭawāf, went to the group and sat down.



The Address of Abū Jahl

Abū Jahl addressed ‘Abbās رَضِيَ اللَّهُ عَنْهُ and said,
‘Your men made claims of Prophethood and now your
women have also started to make claims of Prophethood.’

أبو جهل

‘Abbās رَضِيَ اللَّهُ 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.

The Wait

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 رَحِمَهُ اللَّهُ, 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.



The Quraysh Prepare for Battle

As 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-‘Āṣ ibn Hishām.

Al-‘Āṣ 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 اللَّهُ عَنْهُ, who was from the Anṣār, was his friend.

أمية بن خلف

Whenever Umayyah used to go to Shām, he would stop by in Madīnah and visit Sa'ad ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ.

In turn, whenever Sa'ad ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ would go to Makkah, he would visit Umayyah ibn Khalaf.

After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah, on one occasion Sa'ad ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ went to Makkah to perform 'Umrah.

Umayyah ibn Khalaf

As per his normal ways, Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ 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‘ādh رَضِيَ اللَّهُ 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.

Umayyah ibn Khalaf

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.’

The Response of Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ

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.

سَعْدُ بْنُ مُعَاذٍ

The Insistence of Abū Jahl

After hearing this, Umayyah became very worried and frightened.

He went and told his wife about what Sa'ad ibn Mu'adh 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.



The Insistence of Abū Jahl

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 Relents

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 Yathrībi 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.

Umayyah Relents

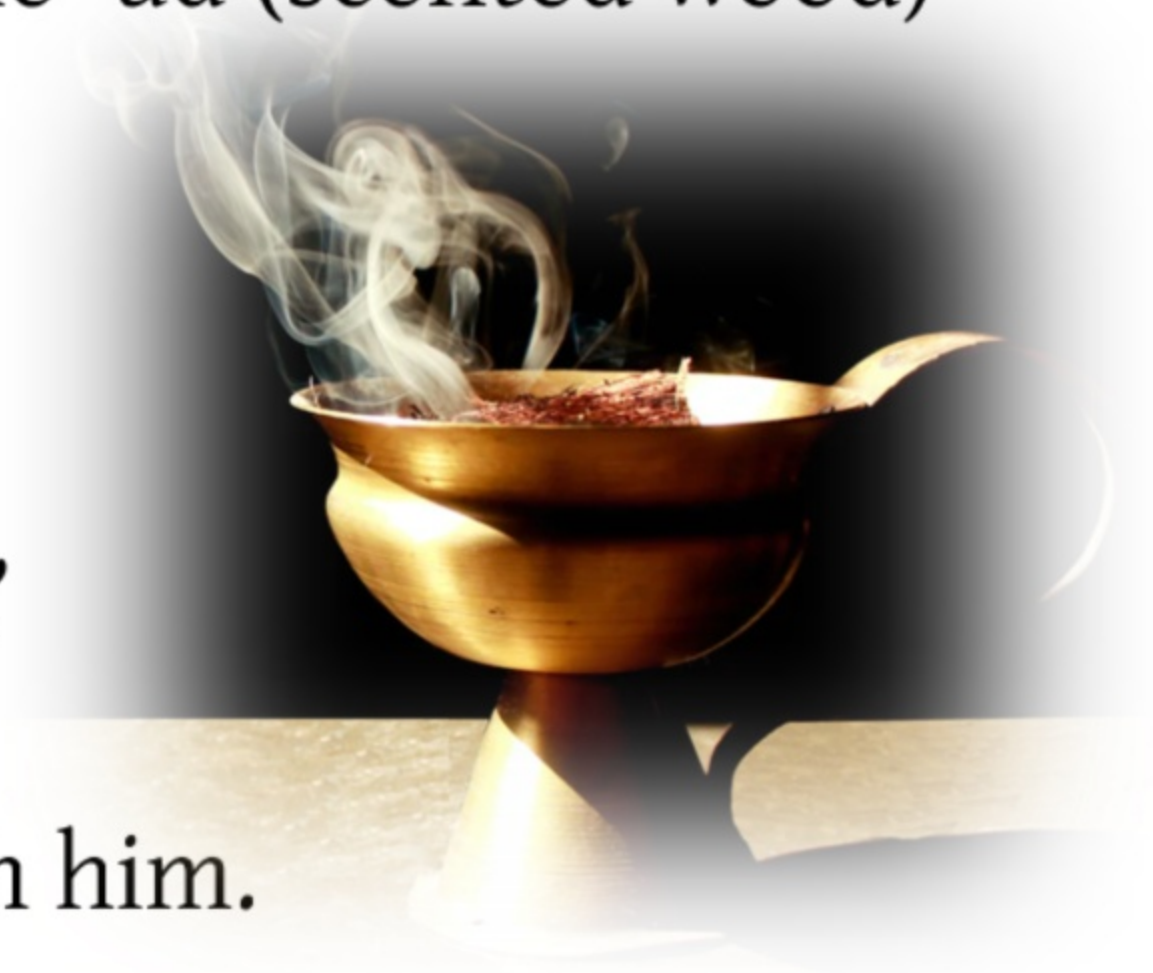
In another narration it mentions that ‘Uqbah ibn Abū Mu‘ayṭ came to Umayyah ibn Khalaf whilst he was sat in Al-Masjid al-Ḥarām with his companions.

‘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 دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿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.” [Sūrah al-Anfāl Verse 47]

The Journey North

The Qurayshi army travelled north towards Badr.

Rasūlullāh ﷺ 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 اللَّهُ عَنْهُمَا came and informed

Rasūlullāh ﷺ that the Qurayshi army had left Makkah.

Rasūlullāh ﷺ gathered the Muhājirūn and Anṣār.



The Consultation

Rasūlullāh ﷺ informed them that the Qurayshi army had left Makkah and asked their opinions on what their next steps should be.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the first to speak and expressed his willingness to follow whatever Rasūlullāh ﷺ commanded. ‘Umar رَضِيَ اللَّهُ عَنْهُ then stood up and expressed a similar desire.

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 ﷺ and he (Rasūlullāh ﷺ) 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 السَّلَام 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 ﷺ getting bright with happiness, for that saying delighted him.”

The Consultation

Rasūlullāh ﷺ 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'adh رَضِيَ اللَّهُ عَنْهُ replied to Rasūlullāh ﷺ saying it seems he wanted to hear from them? Rasūlullāh ﷺ replied that he did.

Sa'ad ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ then made a statement testifying to their belief in Rasūlullāh ﷺ and that they (the Anṣār) would follow him wherever he would go.

Rasūlullāh ﷺ 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 ﷺ also told them that he had been shown the places where certain people would meet their sad demise.

The Revelation

Allāh سُبْحَانَهُ وَتَعَالَى mentions this episode in the Holy Qur'ān:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ

اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (٧) ¹

“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”

[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 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.



News of the Caravan

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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.

Abu Sufyān made his way to the location where the two men had sat and saw some camel droppings.

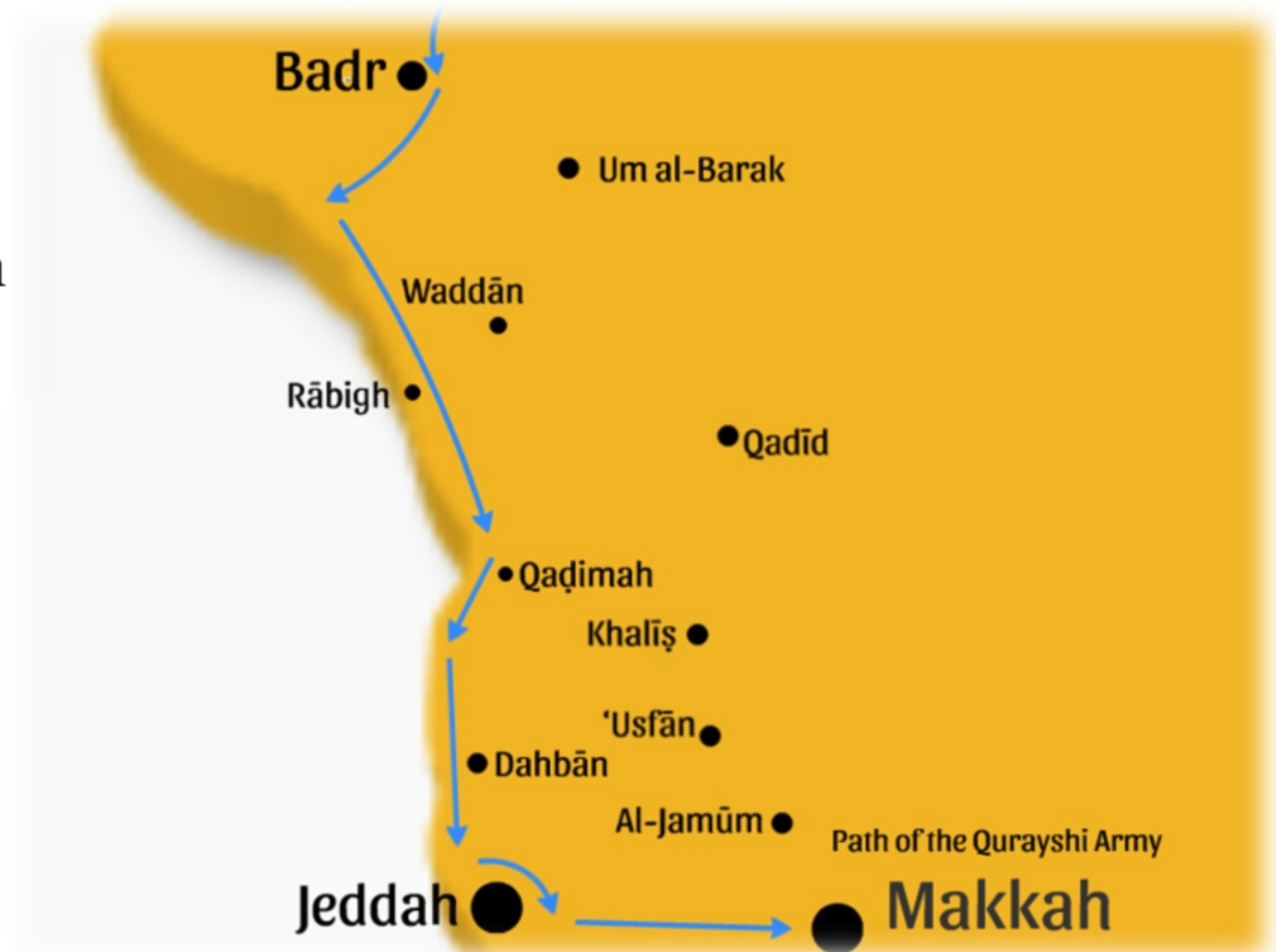
He broke one of the camel droppings and found a date stone in it. Abu Sufyān saw this date stone and said, ‘I swear by my Lord, that this date stone is from Yathrib.’



Abū Sufyān's Intelligence

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.



Abū Sufyān's Intelligence

Abū Sufyān then sent another message to the Quraysh:

انكم انما خرجتم لتمنعوا غيركم 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.”



The Quraysh Receive the Message

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.

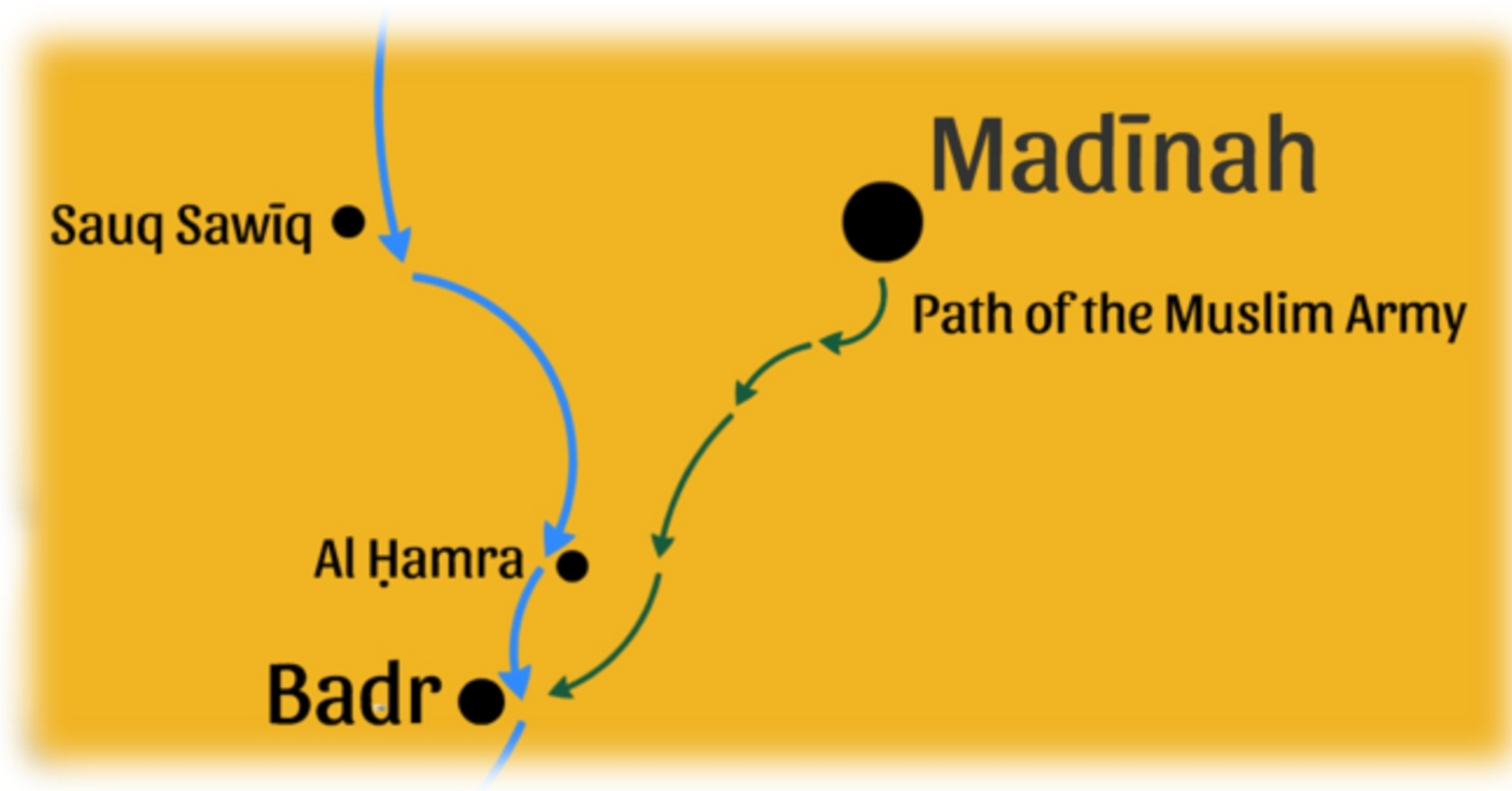
The Banū Zuhrah listened to the advice of Al-Akhnas and returned home. None of them were involved in the battle of Badr.

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 ﷺ now reached Badr with his Companions رَضِيَ اللَّهُ عَنْهُمْ.

The Muslims had travelled in a south westerly direction from Madīnah.



The Armies reach Badr

The Quraysh had reached Badr before the Muslims.

They had travelled north past al-Jamūm until they reached 'Usfān.

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.



Summary

- Rasūlullāh ﷺ had received Revelation informing him of a Qurayshi caravan returning from Shām.
- He left Madīnah with just over 300 Companions رَضِيَ اللَّهُ عَنْهُمْ to intercept the caravan.
- There was no intention of battle with the Quraysh at this time.
- Abū Sufyān who was leading the Qurayshi caravan became aware of the Muslim army and sent a messenger to Makkah to inform them of the news.
- Abū Sufyān told the Quraysh to come to the aid of the caravan.

Summary

- The aunt of Rasūlullāh ﷺ, ‘Ātikah had seen a dream warning the Quraysh of their impending defeat.
- The Quraysh ridiculed her dream, however very soon after, the messenger of Abū Sufyān arrived with the news.
- The Quraysh now prepared for battle with many of the leaders taking part.
- Umayyah ibn Khalaf was hesitant to leave as he had been told of his prophesized demise, however upon insistence from Abū Jahl, he also left.
- Abū Lahab, the uncle of Rasūlullāh ﷺ paid someone else to take his place in the battle

Summary

- Rasūlullāh ﷺ was informed that the Qurayshi army had left Makkah
- He spoke to the Companions رَضِيَ اللَّهُ عَنْهُمْ and asked for their opinions
- They all agreed to so whatever Rasūlullāh ﷺ commanded
- Allāh سُبْحَانَهُ وَتَعَالَى sent down Revelation promising that one of the two groups would become theirs (the Qurayshi army or caravan)
- Abū Sufyān realised the Muslims were close and diverted his caravan to a different route
- Meanwhile the Muslims reached Badr from the north and the Qurayshi army from the south.

[illegible]

Arise, O ye who believe, and follow me, I mean by myself, but I have heard from Ta'abbath (عليه السلام) that you will find the hands of those who are believed trustworthy (عليه السلام).

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The following are some of the things that it is subject to when it performs itself and what it is doing with a group of people in the field of work.

When the group is in the field of work, it is subject to the same things as when it is in the field of work. It is subject to the same things as when it is in the field of work.

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رسول الله

Table 10 – The journey to work

THE CHIEFS
When the two came for Khalid خالد بن الوليد to walk, they both would tell Khalid خالد بن الوليد to carry something and they would walk in his place. Khalid خالد بن الوليد would tell them that they were not stronger than him walking and he was not less limiting of reward than Allah الله. One time another camel was chased by Khaytham, Jariid bin Muthalib, al-Hakim and Sa'ad bin Zayd.

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