

A DETAILED AND ILLUSTRATED STUDY OF

THE GREAT BATTLE OF BADR

COMPILED BY B.M.I. FOR @piousfacts ON  

THE DAY OF
FURQĀN

CRITERION BETWEEN GOOD AND EVIL

JUMU'AH
17TH OF RAMADAN
2 YEARS AFTER THE HIJRAH

This book is dedicated to my teacher and spiritual mother whose advice motivated work on it. It is also dedicated to my Seerah students. We ask Allah Almighty to accept this in His Court and make it a Sadqah Jāriya. Āmeen.

The book is set out in slideshow format to make it easier for teaching purposes. It, and Seerah in general, should be studied under a qualified Alim(ah) who can properly explain the context of events and application of rulings. Recommended age for readers is 16 and over.

Please note: 'May Allah be pleased with him' has not been written after a Sahabi is mentioned but all readers are requested to say 'RaḍīAllahu anhu' after a Sahabi's name, and 'sall Allahu alayhi wa sallam' after Rasulullah (peace be upon him) is referenced. The father's name after an individual's name follows the word 'ibn/bint'. The father's name has not been written in the genitive case to make the pronunciation of the name itself clear.

*....If you have believed in Allah
and in that which We sent down
to Our servant (Muhammad) on
the day of Furqān (criterion)
- the day when the two armies met.
And Allah, over all things, is Competent.
(Holy Qur'an, Surah Anfāl: Latter part of Ayah 41)*

*And remember when you were few
and were reckoned weak in the land
and were afraid that men might seize you
but He provided a safe place for you,
strengthened you with His help
and provided you with good things
so that you may be grateful.*

(Holy Qur'an, Surah Anfāl: Ayah 26)



Major battles in life of Rasulullah (peace be upon him), their location and year of occurrence



Aerial view of part of Badr region



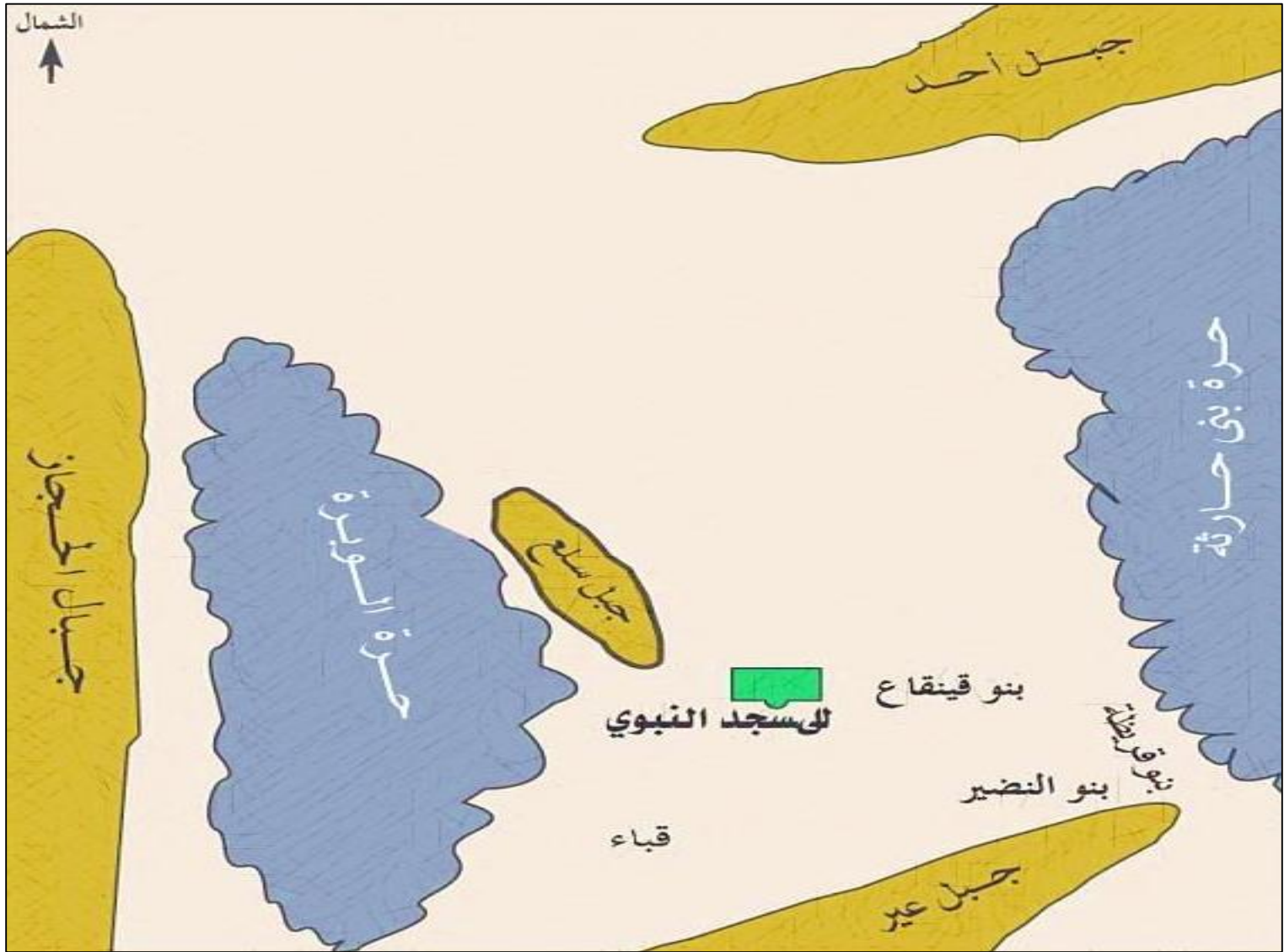
Area of battle of Badr

THE HISTORY OF THE MUSLIMS IN MAKKAH

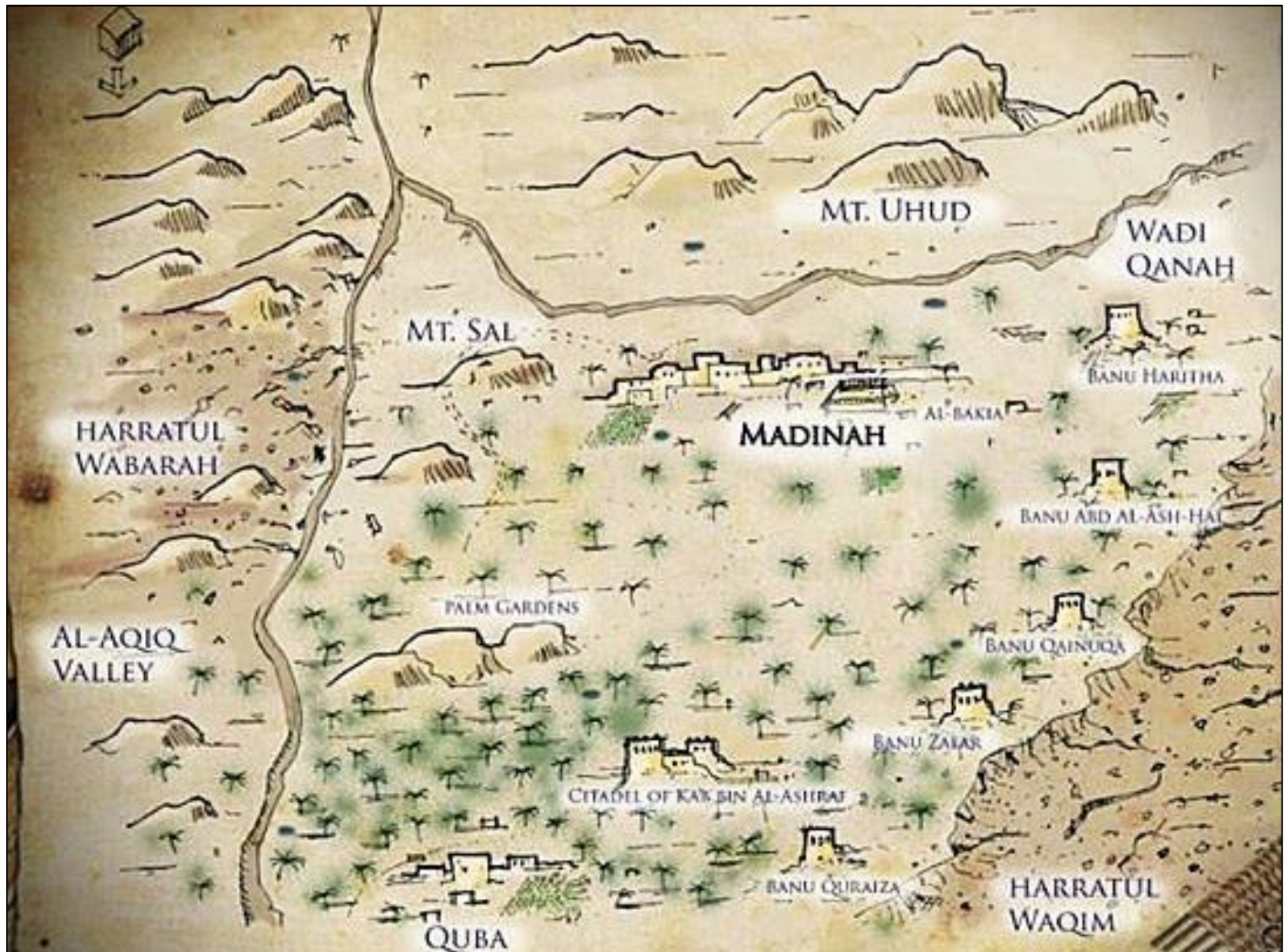
At the age of 40, **Muhammad son of Abdullah, from the Banu Hāshim clan of the Arab tribe of Quraish**, received revelation from **Allah Almighty**, through the angel **Jibreel**, that he was the **final Messenger** sent by Allah for the guidance of all of humankind and Jinnkind. Thus, his prophetic mission of preaching **Tauheed** (Oneness of Allah) and rectifying began. During the first 3 years, he preached privately. Once he made the open call, the people of his city Makkah, who were **Mushrikeen** (polytheists), started a campaign of harassment and torture against the believers, called **Muslims**. During the 5th year, the **Sahabah** (companions of Rasulullah) were given permission to migrate to **Habasha**. There, a kindly king let them practice their religion in peace. For the Muslims remaining in Makkah, the campaign against them only escalated. Between the 7th to 10th year, Banu Hāshim and the Muslims faced a severe boycott. It was in this Makkan period where the first Muslim was made **Shaheed** (martyred) in a ruthless manner by a tyrant named **Abu Jahl**. Her name was **Sumayyah**, and she was an old lady. Her husband **Yāsir** was also martyred from the tortures inflicted. The Sahabah showed that they would sacrifice their lives but never give up their faith. It was in the 12th year where Allah Almighty gave His command for the Muslims to make **Hijrah** (migrate) to Al-Madinah (which had up to now been called **Yathrib**). Rasulullah (peace be upon him) entered Al-Madinah on Jumu'ah 12th of Rabi-ul-Awwal, along with his dearest companion Abu Bakr. He lived there for 10 years and passed away at the age of 63. He is buried in his blessed home, next to his blessed Masjid; **Masjid An-Nabawi**, in the area under the Green Dome. Next to him lie his dearest companions **Abu Bakr and Umar**.

THE SITUATION THE MUSLIMS FACED WITHIN MADINAH

Al-Madinah Al-Munawwarah (The Illuminated City) was the first haven for Muslims. It was a unique place on earth where the slave and freeman, Arab and non-Arab, black and white, man and woman, rich and the poor, all came together to form one cohesive **Ummah** (community). They were all equal before Allah Almighty, and each person had a place and voice in society. All Muslims were **Awliyā'** (friends and allies) for one another. These early Muslims were a mixture of **Muhājireen (emigrants) and Ansār (helpers)**. The Ansār were the natives of Madinah who opened their arms and homes to the Muhājireen. Their main tribes were **Aws and Khazraj**. Rasulullah (peace be upon him) made **Mu'ākhāt** (brotherhood) between individuals from Muhājireen and Ansār, which further consolidated their bonds. However, the Muslims were always alert lest they be harmed by those none too pleased with their growth. Within Madinah itself, the non-Muslim groups consisted of **Mushrikeen** and Jewish tribes; the main ones being **Banu Qainuqah, Banu Nadir and Banu Quraizah**. Before the arrival of the Muhājireen, they had held a financial monopoly in Madinah. The Ansār were primarily farmers and the Jews were traders. Rasulullah (peace be upon him), in his wisdom, dealt with the possibility of threats by making peace treaties (known as **The Constitution of Madinah**) with the Jews and surrounding Arab tribes. It was a last group that posed the most danger; the **Munāfiqeen** (hypocrites). They were a sinister group who infiltrated the Muslims by pretending to be Muslim yet secretly liaised with outside groups in order to sow dissent and overthrow the Muslims. The leader of the hypocrites was **Abdullah ibn Ubayy ibn Sulul**.



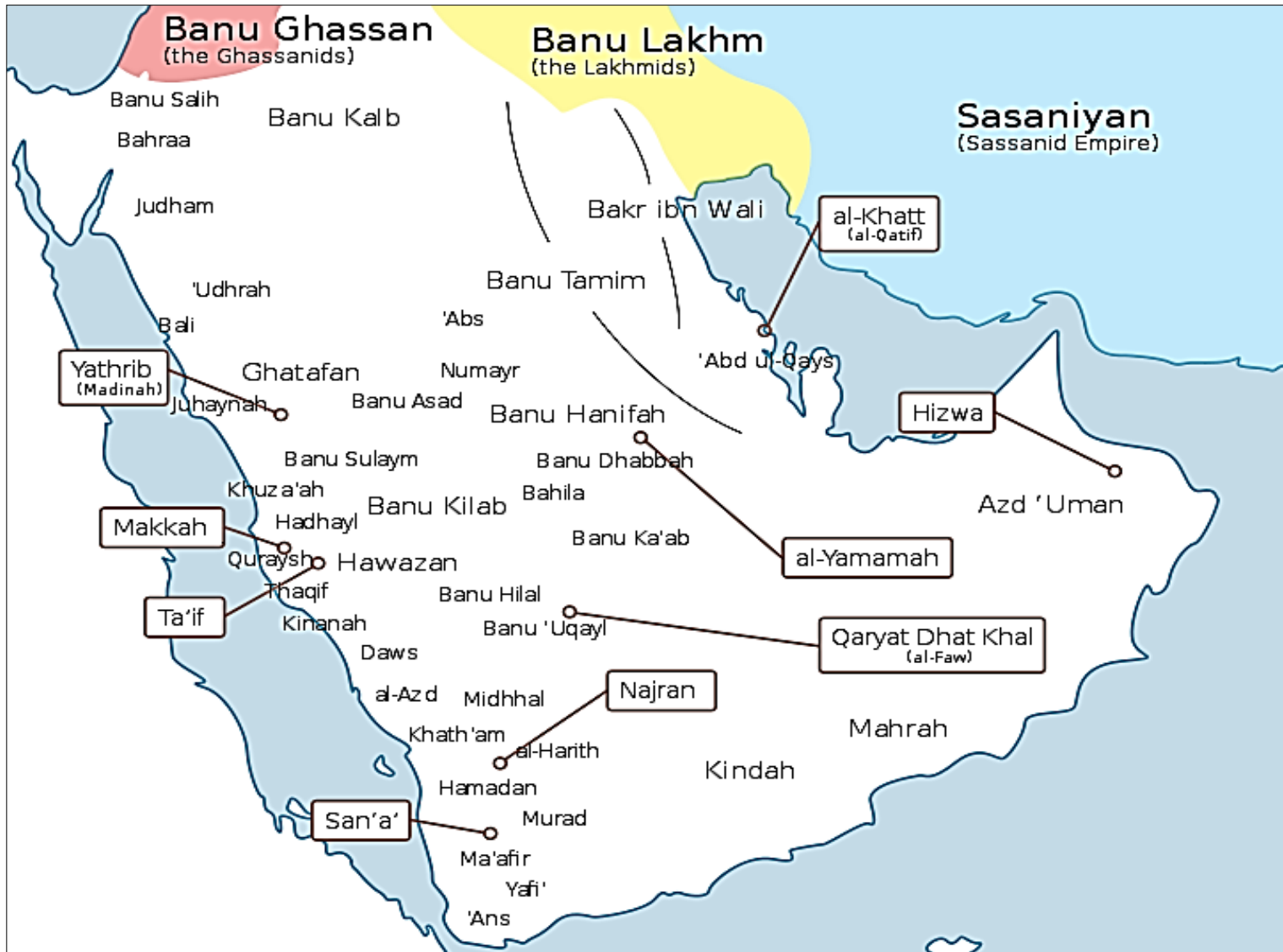
Map of Madinah, surrounded by lava fields to the right and left, with Mount Uhud to its North



Rough map of ancient Madinah

THE THREAT THE MUSLIMS FACED OUTSIDE OF MADINAH

Outside of Madinah, there were **highly antagonistic tribes** who fought the **Monotheistic message of Islam**. They devised plots, planned assassinations, and brought armies against the Muslims. There were **indifferent tribes** who lent support to those fighting the Muslims, in the pursuit of political and financial gain. All across Arabia (and even outside of it, to the extent of the emperors of Rome and Persia) there were those **jealous of the ever-growing Muslim power**. It is a proof of his prophethood that Rasulullah (peace be upon him) quelled these threats through diplomacy, peace treaties, supplicating to His Lord, fighting battles and sending platoons or emissaries. **By the end of his worldly life, all of Arabia had either embraced Islam or submitted to it.** The **Quraish** were particularly antagonistic. They saw the Muslims' successful settlement in Madinah as a personal affront to their dominance and control. The homes that the Muhājireen had left behind were stolen by others of the Quraish, never to be returned. They were not allowed in Makkah, which the Quraish kept open even to their enemies. There was an incident where the Ansāri leader **Sa'd ibn Mu'ādh**'s life was threatened by **Abu Jahl** when he went for Umrah. In another incident, a letter sent by the Quraish to Abdullah ibn Ubayy threatening him if he did not expel the Muslims was also uncovered. There was an atmosphere of such alertness that the Sahabah would often sleep in their armour during the early Madinan days. Some took it upon themselves to guard Rasulullah (peace be upon him) until Allah Almighty Himself assured: *O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (Holy Qur'an, Surah Mā'idah: Ayah 67)*



Rough map of where various tribes lived

THE PERMISSION TO FIGHT BACK

During the 13 years of the Makkan period, the Muslims suffered every kind of torture but were not permitted to fight back. **Khabbāb ibn Aratt** (a participant of Badr) narrates: *We complained to Rasulullah (peace be upon him) while he was sitting in the shade of the Ka'bah, leaning on his sheet. We said to him, 'Would you seek help for us? Would you pray to Allah for us?' He said, 'Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces, yet that would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or (he said) nerves, yet that would not make him abandon his religion. By Allah, this religion will prevail till a traveller from Sana to Hadramaut will fear none but Allah or a wolf for his sheep, but you are hastening.'* (Hadith narrated in Sahih al-Bukhari)

It was in the 1st year of Hijrah that Allah Almighty revealed the permission to fight:

Permission (to fight) has been given to those who are being fought, because they were wronged. And indeed, Allah is Competent to give them victory.³⁹ (They are) those who have been evicted from their homes without right, only because they say, 'Our Lord is Allah'. And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful, Mighty.⁴⁰ (They are) those who, if We give them authority in the land, establish Salah and give Zakāh and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of matters.⁴¹ (Holy Qur'an, Surah Hajj: Ayah 39-41)

WHAT IS JIHAD?

Everyone has a right to protect and defend themselves, their homes and families, and to advocate for their ability to practice their faith without persecution. When Muslims do so, it is called **Jihad**. Jihad means to struggle. A struggle where martial combat also takes place is called **Qitāl**. Qitāl means to fight. Jihad is not about forcing Islam on anyone, taking away the land and lives of non-Muslims or accumulating power and wealth. Rather, Jihad is the struggle to ensure that the rights and lives of Muslims are not taken away by adversarial and ravaging enemies and armies who desire to prey on them. Jihad is the struggle to establish the right of the religion of Allah Almighty to be practiced in the earth. Anyone who harms or tortures or kills, claiming to do so in the name of Islam, is a liar, sinner and enemy of Islam. Muslims disassociate themselves from such individuals and groups. Their example cannot be used to malign the true meaning of Jihad and to promote the false propaganda that Islam advocates violence or dictatorship against non-Muslims, when the exact opposite is true. Rasulullah (peace be upon him) would encourage the Muslims never to wish for a seek out a fight. Should they be faced with one, to be courageous. If they died, they would be replaced with a better life in Paradise.

'O people! Do not desire to meet the enemy, but rather ask Allah for safety. If you do meet them in battle, then be patient and know that Paradise is under the shade of swords.'

Abu Musa narrated that a man came to the Prophet (peace be upon him) and said, 'One man fights for the spoils of war, one fights for the reputation, and one fights for his degree (of bravery) to be seen; which of them is in Allah's path?' He replied, 'The one who fights so that Allah's Kalimah (word) may have pre-eminence, he is in Allah's path.'

(Both Ahādith are narrated in Sahih al-Bukhari)

BEGINNING OF THE EXPEDITIONS

An expedition where a platoon of Sahabah was sent out under a leader appointed by Rasulullah (peace be upon him) is called a **Sariyyah**. An expedition which Rasulullah (peace be upon him) himself led the Sahabah is called a **Ghazwa**. Most of the early expeditions contained no fighting and consisted mainly of the Muhājireen.

The first Sariyyah: Saif-ul-Bahr

This was under **Hamza**, uncle of Rasulullah (peace be upon him). This was the first flag carried in Islam. He led 30 Muhājireen in the month of **Ramaḍan 1 A.H.** to patrol a caravan of Quraish led by Abu Jahl. Peace between both sides was brokered by Majdi ibn Amr Juhani who had diplomatic treaties with both groups, thus no clash took place.

The first Ghazwa: Abwā' (Waddān)

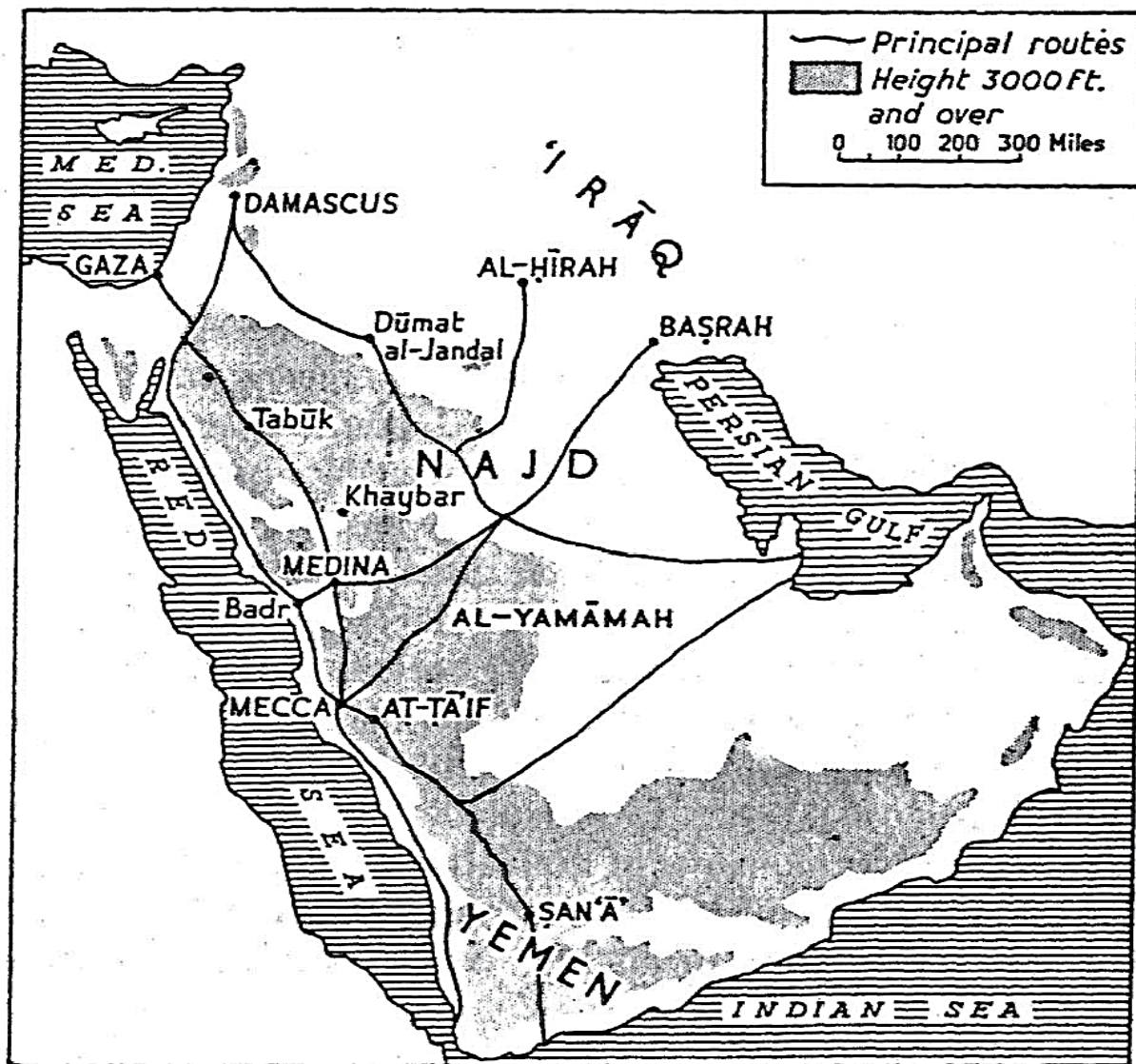
This was when Rasulullah (peace be upon him) set out with 70 mostly Muhājireen Sahabah in **Safar 2 A.H.** to patrol a caravan of Quraish. They didn't end up meeting it. Rasulullah (peace be upon him) made a peace treaty with Banu Ḍamrah tribe.

The first expedition where fighting occurred: Nakhlah

This was under **Abdullah ibn Jahsh**. He was an early Muhājir Sahabi, had migrated to both Habasha and Madinah, and his mother Umaymah was the paternal aunt of Rasulullah (peace be upon him). He set out with 12 Muhājireen in **Rajab 2 A.H.** to reconnoitre the Quraish. They came across a caravan of Quraish. A skirmish broke out, with arrows being shot from each side. One Quraish ally was killed: **Amr ibn Haḍrami**. The rest fled and two were taken as prisoners by the Muslims. They were freed by Rasulullah (peace be upon him) as he had not instructed the Sahabah to fight.

UNFOLDING OF THE BATTLE OF BADR IN MADINAH

In the **Ghazwa of Dhul Ushairah**, which occurred in **Jamadi-ul-Ukhra 2 A.H.**, Rasulullah (peace be upon him) set out with **200 Muhājireen** to patrol the **caravan of Quraish** which was led by **Abu Sufyān ibn Harb**. He was a wealthy man from the Banu Umayyah clan of Quraish and a distant cousin of Rasulullah (peace be upon him). Guarded by 40 men, its wealth was worth around 50,000 Dinar (gold coins). There was no man or woman in Makkah who did not have an investment in this caravan. The caravan had already passed Madinah and was on its way **Syria**, so the Muslims returned back to Madinah. When they heard that the caravan was returning back, Rasulullah (peace be upon him) sent **Talha ibn Ubaydullah and Sa'eed ibn Zaid** (both from the 10 promised Jannah) northwards to bring intel about the caravan. They got confirmation of the caravan but by the time they reached Madinah, the battle of Badr had already occurred! The Quraish had caused the Muslims much financial loss by boycotting them in Makkah, confiscating their wealth which they were forced to leave behind and trying to intercept their caravans after they had moved to Madinah. The Quraish conspired with the hypocrites and some Jews of Madinah against the Muslims. In the **Ghazwa of Safwān (Badr The First)**, which occurred in **Jamadi-ul-Ukhra 2 A.H.**, some Qurashis under **Kurz ibn Jābir Fihri** (who will later embrace Islam) came and attacked Madinan lands and stole the Muslims' animals. Seizing this Quraish caravan was an opportunity for the Muslims to recoup the accumulated losses that had been inflicted upon them over many years, as well as to diminish the political and economic prowess of the Quraish by securing land and trade safety. The great battle of Badr was the 5th Ghazwa where the Ansār also participated.



PRE-ISLAMIC ARABIA (SHOWING TRADER ROUTES)

*For the accustomed security of the Quraish.¹
 That is their accustomed security with the trips of winter and summer.²
 So, they must worship the Lord of this House.³
 Who has fed them against hunger and kept them safe from fear.⁴
 (Holy Qur'an, Surah Quraish: 4 Ayāt)*

THE MUSLIM ARMY SETS OUT

Rasulullah (peace be upon him) encouraged the Muslims who wished to volunteer to patrol the caravan to join him. 'This is the caravan of Quraish, laden with their wealth. So set out towards it. Perhaps Allah will give you spoils from it.' Since it was a time-sensitive event, whoever could quickly prepare and for whom Allah Almighty had destined this honour, was ready. It is due to traits such as purity of heart, courageousness of spirit and swiftness to perform good that these participants will be forever registered as the best of Allah's creation after the Prophets (peace be upon them). On **Sunday 12th of Ramaḍan**, they set out with Rasulullah (peace be upon him). He left **Abdullah ibn Umm Maktoum** in charge of the affairs of Madinah, such as leading Salah.

Participants	Between 313-315 - approximately 236 Muhājjiireen and 77 Ansār
Armour	6 armoured participants Rasulullah (peace be upon him)'s armour was called ' Dhāt-ul-Fuḍool '
Swords	8 swords - most had spears, bows and arrows etc.
Horses	2 horses - belonging to Zubair ibn Awwām and Miqdād ibn Amr
Camels	70 camels - each shared between 2 to 3 people taking turns riding Rasulullah (peace be upon him) shared with Ali and Marthad ibn Abu Marthad Ghanawi . Hamza, Zaid ibn Hārithah, Anasa and Abu Kabsha (both of whom were freed men of Rasulullah) shared one. Abu Bakr, Umar and Abdur Rahman ibn Auf shared one.

EVENTS EN ROUTE TO BADR

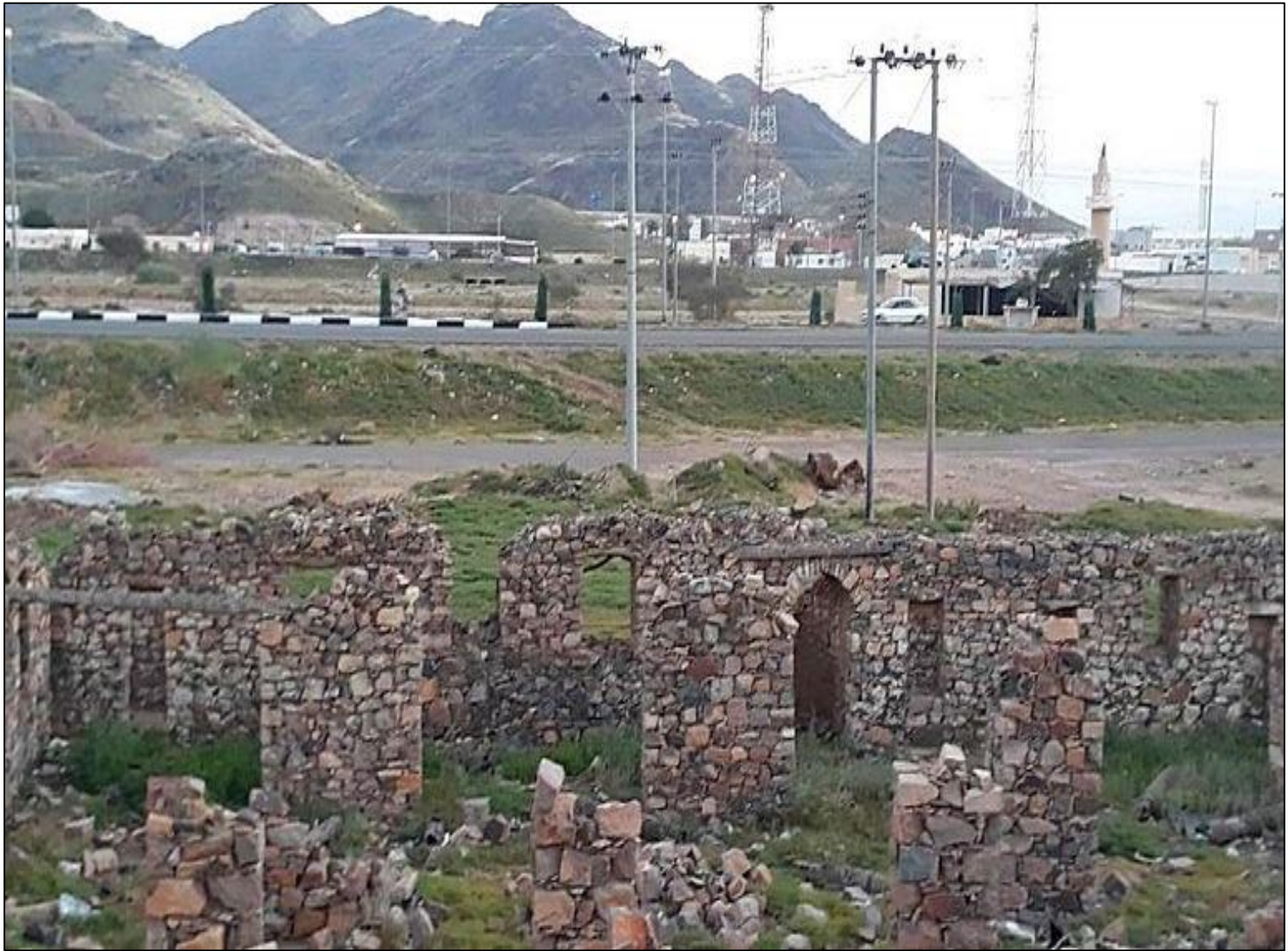
En route to Badr, the Muslims passed through: Aqeeq valley (known as 'the Blessed Valley'), Dhul Hulayfah (Miqāt for the pilgrims from Madinah), Ulāt al-Jaysh, Turbān, Malal, Ghamis al-Humām, Sukhayrāt al-Yamām, Irq-uz-Zhabiyyah, Bi'r Abi Inabah, Rawhā', Shanuka, Sajsaj, Munsaraf, Nāziyah, Ruhqān valley, Wastah, Safrā' valley, Dhafirān, Asāfeer, Dhabbah, Katheeb al-Hannān

The Muslims were in a high state of Iman, accompanied by Allah's Messenger (peace be upon him). He commanded them to cut off the bells tied around their camels' necks. Musical instruments like bells draw the proximity of Shayāteen and would alert the enemy of the location of the Muslims. At **Turbān**, **Sa'd ibn Abi Waqqās** hunted a deer. Although it was far and difficult to catch, due to Rasulullah (peace be upon him)'s Dua for him 'O Allah! Straighten his shot', he was able to hunt it with one shot. The army ate from it.

A miracle happened where two brothers **Rifa'ah and Khallād** had a lean camel which would not get up. Rasulullah (peace be upon him) made Wudhu, placed some of his blessed saliva in the remaining water and fed it to the camel. Then he poured it over different parts of the camel and made Dua for them. After that, they easily rode it to Badr. To thank Allah, they slaughtered it and fed the army. As this battle was in Ramaḍan, the army was fasting. After a few days travel, Rasulullah (peace be upon him) announced that he was not fasting, and the army did not, as they were travellers and Mujāhideen. They made Qaḍa upon returning to Madinah.



Masjid Suqya where Rasulallah (peace be upon him) set up his tent on the way to Badr, paraded his forces and prayed for the people of Madinah



Masjid Munsarif/Ghazala/Musayjeed where the Muslims prayed before they moved on to Safrā'

EVENTS AT BI'R ABI INABAH

When Rasulullah (peace be upon him) reached B'ir Abi Inabah, he assessed the ranks. Anyone who was not of age was sent back to Madinah. Amongst them were passionate youngsters like **Abdullah ibn Umar, Barā' ibn Aazib, Rāfi' ibn Khadeej, Jā bir ibn Abdullah and Usāmah ibn Zaid ibn Hārithah**. Abdullah ibn Umar says that he was too young to participate in Badr and Uhud but was permitted in Khandaq. A future Muslim Caliph, Umar ibn Abdul Aziz, would deduce from this that the maximum age to establish puberty and the minimum age for conscription is 15.

Abu Sa'sa'ah Amr ibn Zaid was tasked with counting the individuals within the army. At first count, they were 313. Rasulullah (peace be upon him) asked for a recount and Lo! A man came riding from a distance and joined them. Rasulullah (peace be upon him) was pleased upon counting their number. It was his blessed habit to make Tafā'ul (take auspicious signs). The number of participants correlated with the those in the army of king Tālūt. They were those that crossed the sea after passing a test proving their faith. They were granted victory despite being outnumbered by the far more powerful army of the giant king Jālūt. Their story is mentioned in Surah Baqarah, Ayāt 246 to 252.

Uthman ibn Affān was married to Ruqayyah bint Rasulullah. He is one of the 10 promised Jannah, 3rd of the 4 Khulafah Rāshideen, and the son-in-law of Rasulullah (peace be upon him) twice over. Ruqayyah had been taken ill. Rasulullah (peace be upon him) sent her husband Uthman and **Usāmah ibn Zaid** (who was like a grandson to Rasulullah (peace be upon him) and who was too young to participate) to tend to her. Although Uthman did not physically attend the battle, he is one of the participants of Badr because Rasulullah (peace be upon him) declared him so.



Area of Bi'r Abi Inabah, with the Bi'r (well) being in the building to the right

EVENTS AT RAUHĀ' AND SAFRĀ'

Rauhā' is blessed valley and one of the valleys of Jannah. Rasulullah (peace be upon him) drank from its well. He prayed in the area of Masjid Rauhā. 70 Prophets before him also prayed their on their way to the pilgrimage in Makkah, and Eesa (peace be upon him) will also do so when he returns to earth. At Rauhā', he sent **Abu Lubābah ibn Mundhir** to assist Abdullah ibn Umm Maktoum in the affairs of Madinah. Ibn Umm Maktoum was an early Muhājir Sahabi and he was blind. Abu Lubābah was Ansāri Sahabi who was from the Aws tribe, and well aware of the people in Madinah. Thus, he was sent to assist in administrative matters and other affairs. The Muslims needed updates on the whereabouts of the Quraish caravan led by Abu Sufyān. When they were at Safrā', Rasulullah (peace be upon him) selected **Basbas ibn Amr Juhani and Adi ibn Abu Zaghbā** to scout ahead for intel of the caravan. The Muslim army continued on.

THE SCOUTS FIND INTEL

Meanwhile, **Abu Sufyān** was wary of the Muslims intercepting his caravan on his way back from Syria to Makkah. He sent a message to Makkah via **Damdam ibn Amr Ghifāri** to warn them of the possible threat and asked for reinforcements. He would ask passersby of news on the Muslims' movements. He met **Majdi ibn Amr Juhani** who was a neutral party between the two groups. Majdi said that he had no knowledge of the Muslim army but had seen two men near a watering hole when the Quraish movements were being discussed.

These two men were the scouts of Rasulullah (peace be upon him). They had managed to overhear a conversation between women working for the Quraish. One owed the other a debt and promised to pay her back when the Quraish caravan arrived safely. They discussed the advancement of an army of the Quraish who were coming to protect the caravan and would arrive in a day or two, according to their calculations. The two Sahabah left to inform Rasulullah (peace be upon him) about this startling news. Abu Sufyān tracked the footprints of the two men's camels. He analysed the camel droppings and understood by seeing date seeds that they must have been scouts for the Muslims, who had been in the area not long before. He decided to head West, taking an alternate coastal route, avoiding the Muslims. He sent a message to the Quraish, 'You had come out to save your caravan, your men and wealth. Allah has saved it, so return to Makkah.' This message reached the Quraish army when they have left Makkah and were in Juhfa.

ABU SUFYĀN'S MESSENGER TO MAKKAH

Ḍamḍam ibn Amr Ghifāri was hired by Abu Sufyān to alert the Quraish about the possible Muslim advancement to their caravan. He created a scene which would cause maximum alarm. He ripped his clothes and cut his animal. He came riding into Makkah in a sorry state with torn clothes and a bleeding animal which he rode sitting backwards. He shouted, 'O Quraish! The merchant-camels, the merchant-camels! Muhammad and his companions are lying in wait for your property which is with Abu Sufyān. I do not think that you will overtake it. Help! Help!'



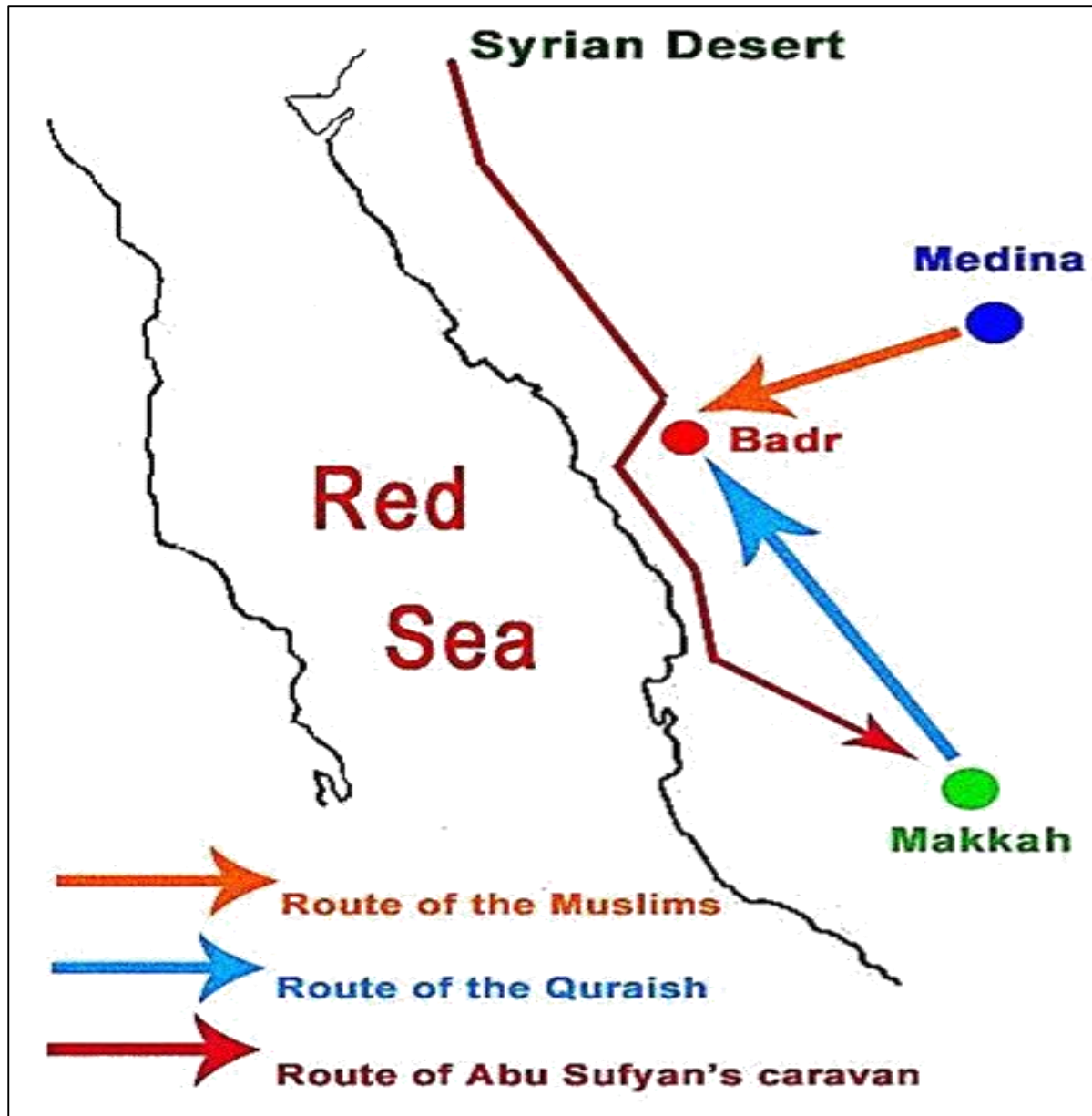
The Bi'r (well) of Rauha'

UNFOLDING OF THE BATTLE OF BADR IN MAKKAH

Upon receiving ḌamḌam's message, the Quraish immediately became riled up. **Abu Jahl ibn Hishām** was the unofficial leader of Makkah. His original name was Amr ibn Hishām but due to his cruel violence and antagonism to Islam, he is called **the father of ignorance**. Abu Jahl had already been making preparations to fight the Muslims and took advantage of the high emotions in Makkah. He gathered **1000 men** from in and around Makkah to go out and fight. All the leaders of Makkah set out except **Abu Lahab ibn Abdul Muttalib**, uncle of Rasulullah (peace be upon him). Abu Lahab was one of the staunchest enemies of Islam and his not joining the army was not due to any consideration for the Muslims. He made Aas ibn Hishām go in his name because the man owed him a debt which he was unable to pay back. **Umayyah ibn Khalaf** was too afraid to set out. When the Quraish had attacked Sa'd ibn Mu'ādh, Sa'd had told Umayyah that Rasulullah (peace be upon him) had prophesised Umayyah's death would happen at the hands of the Sahabah. **Uqbah ibn Abi Mu'ayt** taunted Umayyah of remaining behind like a woman which made his pride kick in and **Abu Jahl** promised to provide him with a horse he could escape on, so he too left. He would indeed be killed in Badr. **Addās** was enslaved by **Utbah ibn Rabi'ah and his brother Shaibah ibn Rabi'ah**. He was a Christian from Ninevah who embraced Islam at the hands of Rasulullah (peace be upon him). He pleaded with Utbah and Shaibah not to fight the true Prophet of Allah. They did not heed and ended up being killed in Badr.

Be not as those who set forth from their homes boastfully and showing off to people, and preventing from the way of Allah. While Allah is surrounding all they do.

(Holy Qur'an, Surah Anfāl: Ayah 47)



IBLEES'S DECEPTION

The Quraish army consisted of initially around 1319 men but ended up being 1000 men, with 50 being labourers such as water carriers and chefs. 600 of them were fully armoured. They had 300 horse riders and 700 camel riders. This is in stark contrast to the Muslims. Their leader was **Abu Jahl** and the flag was held by **Naḍr ibn Hārith**.

Many of the Quraish were still hesitant to fight the Muslims. The Quraish had some on-going issues with the **Banu Bakr clan of the Banu Kinanah** tribe. Concerned members of Quraish worried that if they left their city Makkah unattended, they would leave it open to attack from Banu Bakr and others. **Iblees**, the enemy of mankind who thrives of disbelief and ruthlessness, could not bear this. Iblees came to the Quraish in the form of **Surāqah ibn Mālik**. Surāqah was the well respected leader of the **Banu Mudlij clan of the Bani Kinanah** tribe. Surāqah ibn Mālik will later embrace Islam. He is the one whom Rasulullah (peace be upon him) and Abu Bakr met during the Hijrah and was given a promissory note of protection by Rasulullah (peace be upon him). The Quraish thought they were talking to Surāqah. He promised them that his people would provide soldiers to guard Makkah, and that the Quraish should set forth without a worry.

And (remember) when Shaitān made their (evil) deeds appealing to them, and said, 'No one can overcome you today. I am surely by your side.'

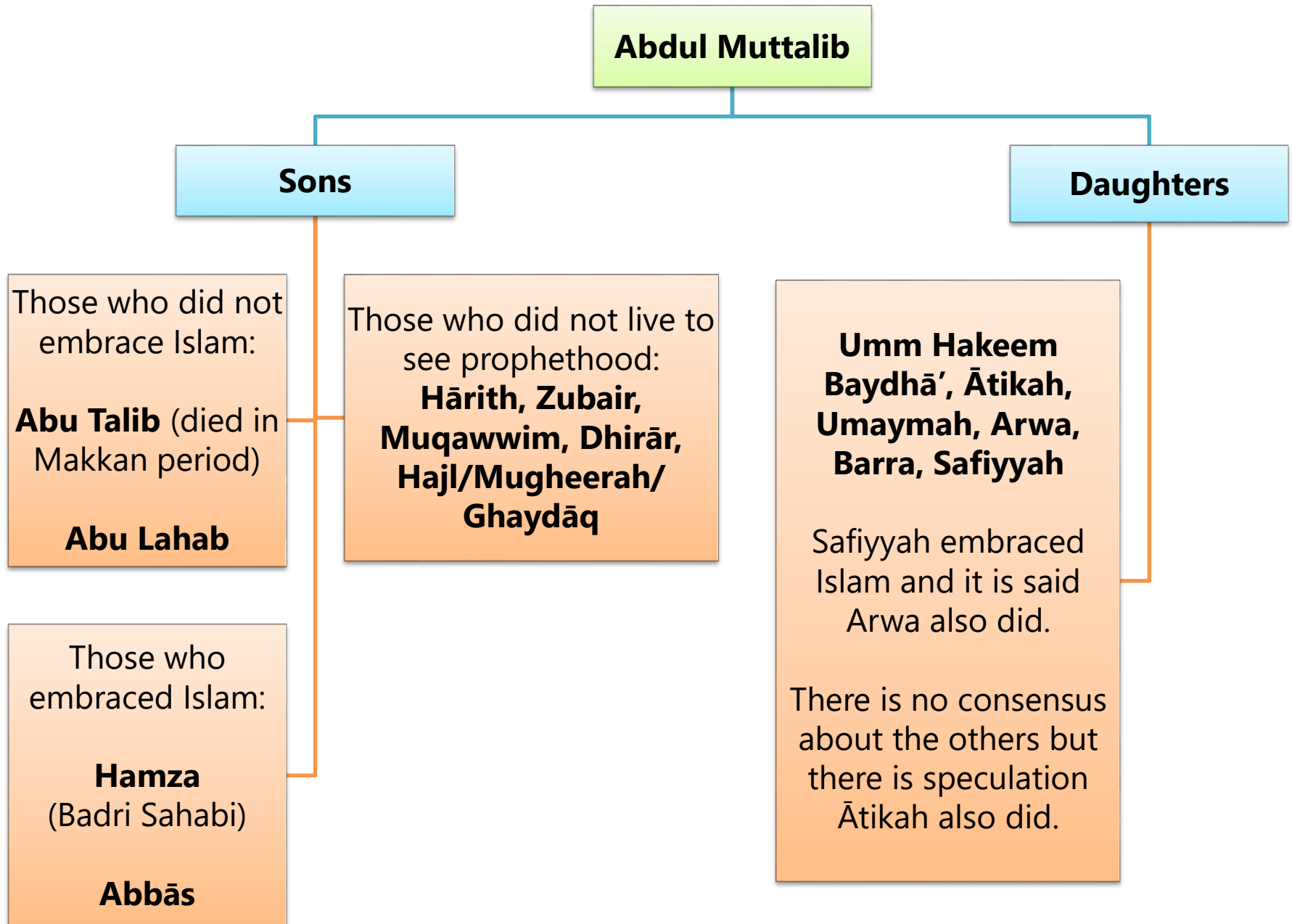
But when the two forces faced off, he cowered and said, 'I have absolutely nothing to do with you. I certainly see what you do not see. I truly fear Allah, for Allah is severe in punishment.' (Holy Qur'an, Surah Anfāl: Ayah 48)

WARNINGS IN ĀTIKAH AND JUHAIM'S DREAMS

Ātikah bint Abdul Muttalib was the paternal aunt of Rasulullah (peace be upon him). She had seen the following strange and frightening dream: A rider halted at Abtah valley near Makkah. He then shouted out thrice, 'O treacherous people! Go forth to the places where you will be defeated in three day hence.' He made the same announcement near the Ka'bah, and the same near mount Abu Qubais. Then he threw a rock off it, which shattered, spraying pieces across Makkah. There was no house in Makkah in which a piece did not fall. She confided in her brother **Abbās ibn Abdul Muttalib**, uncle of Rasulullah (peace be upon him). He confided in his friend **Waleed ibn Utbah ibn Rab'iah**. Soon the dream was common knowledge in Makkah and the people became apprehensive. Abu Jahl made light of this dream and mocked, 'Are you people of Banu Hāshim not satisfied that your men - referring to Rasulullah (peace be upon him) - should claim prophethood that your women are acting like this too? Let us see what befalls us in three days!' Sure enough, three days later **Ḍamḍam** arrived with his announcement. Every house in Makkah suffered casualties due to their setting out for Badr and Abu Jahl himself was killed.

When the Quraish army reached **Juhfa**, they stopped to collect water. At Juhfa, **Juhaim ibn Salt** saw a strange and frightening dream: A rider announced the names of the leaders of Quraish who would be killed. The rider smote his animal's nose and the blood splattered across the Quraish camp. There was no tent of theirs in which the blood did not splatter. When he narrated the dream, Abu Jahl made light of it but many in the army felt uneasy about this rash decision to go to war. Juhaim will embrace Islam during the later Madinan period and the dominant view is that Ātikah too embraced Islam.

UNCLES AND AUNTS OF RASULULLAH (PEACE BE UPON HIM)



VARIOUS QURASHI CLANS' RESPONSE TO SETTING OUT

Abu Sufyān's message informing of the safe passage of his caravan and no longer requiring assistance reached the Quraish when their army was at **Juhfa**. Considering that there was no threat to their goods, the Quraish were ready to return to Makkah. However, **Abu Jahl** insisted, 'By Allah, we will not go back until we have been to Badr. We will spend three days there, slaughter camels, feast, drink wine, and the girls shall play and dance for us. The Arabs will hear of us and respect us! So come on!' They had taken with them singing women to motivate them and promise them sensual delights.

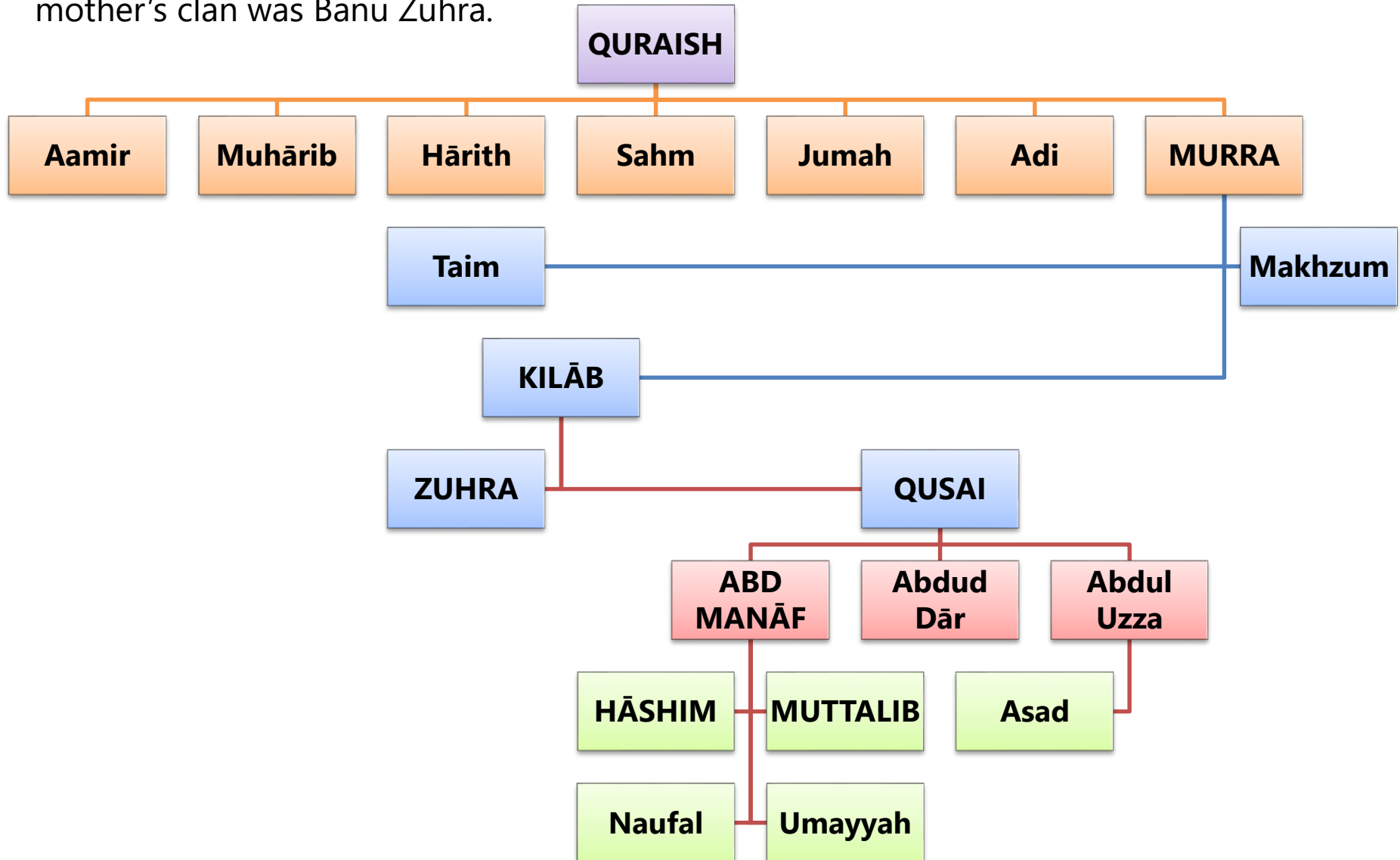
Banu Zuhra was Rasulullah (peace be upon him)'s mother's clan. They left and returned back to Makkah under the advice of their leader **Akhnas ibn Shuraiq**. He was their Haleef; an ally given entry into a tribe. His name was Ubayy but he was called Akhnas (one who withdraws) since he withdrew Banu Zuhra from Badr. It is debated whether he became Muslim during or after the life of Rasulullah (peace be upon him).

Banu Adi was Umar ibn Khattab's clan. They had an overall role amongst Quraish of representing them in foreign affairs. They left the army even before Juhfa when the army was at **Laft**. They ended up meeting **Abu Sufyān** outside of Makkah at **Marr-uz-Zahrān**, and were confirmed in their decision that the war was unnecessary and futile.

Banu Hāshim was Rasulullah (peace be upon him)'s clan. They supported him and suffered a long boycott because they refused to desert him. They were compelled to prove their loyalty to Quraish by joining the army and were threatened when they tried to leave. Amongst those compelled were Rasulullah (peace be upon him) **uncle Abbās**, **his cousins Naufal ibn Hārith and Aqeel ibn Abu Talib** (who will all embrace Islam). It is said that **Talib ibn Abu Talib** returned back.

VARIOUS CLANS OF QURAISH

Rasulullah (peace be upon him)'s clan from his father's side was Banu Hāshim. His mother's clan was Banu Zuhra.



MUSLIMS RECEIVE NEWS OF THE ADVANCING QURAISH ARMY

When the Muslims reached **Dhafirān**, the two scouts **Basbas ibn Amr Juhani and Adi ibn Abu Zaghbā** returned and informed Rasulullah (peace be upon him) about the advancement of a large army. The Sahabah were alarmed as they had not desired a war, nor had they prepared for it. Most of them deep down still hoped to confront the caravan. Allah Almighty describes the state of their heart during this testing time:

And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.

(Holy Qur'an. Surah Anfāl: Ayah 7)

On **Tuesday 14th of Ramaḍan**, they reached **Irq-uz-Zhabiyyah**. They met a bedouin who was asked if he had any news about an advancing Quraish army. He replied that he did not. When he met Rasulullah (peace be upon him), he objected to his prophethood upon which a Sahabi replied to him rudely, out of passionate defence of Rasulullah (peace be upon him). Upon this, Rasulullah (peace be upon him) said: 'Stop. You have used foul language against the man.' This shows that even in the most tense exchanges, Rasulullah (peace be upon him) remained upon the highest level of character.

RASULULLAH TAKES COUNSEL FROM HIS DEVOTED SAHABAH

Rasulullah (peace be upon him) was the most considerate of creation. He understood that his Sahabah were in a situation which they had not anticipated nor prepared for. He was not one to compel anyone to support him nor to push anyone beyond their level of tolerance. His Sahabah were not like the Byzantine mercenaries who fought for salaries or Sassanid regiments who fought for rank, or tribal warriors who fought for plunder and glory. If they fought, it was solely out of a sense of faith and to uphold the Truth. As was his noble habit, Rasulullah (peace be upon him) consulted them on this matter.

Abu Bakr was the first to respond and assured him of unreserved obedience to his command. **Umar** then expressed his agreement. **Miqdād ibn Aswad** (also called Miqdād ibn Amr) then spoke. He was from the Muhājireen and from the first 7 people who openly declared their Islam. 'O Messenger of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Children of Isrā'il said to Musa, *'Go you and your Lord and fight and we will stay here.'*¹ Rather we shall say, **'Go you and your Lord and fight and we will fight with you.'** **We will fight to your right, your left, in front of you, and behind you.** By Allah! If you wished to cross the sea, we would follow you in it. And if you march forth to Bark-ul-Ghimād², we would march with you.' **Abdullah ibn Mas'ud** says, 'Upon this statement, I saw that Rasulullah (peace be upon him)'s blessed face was shining with light.' He made special Dua for Miqdād.

¹ *Referring to the incident in Surah Mā'idah, Ayah 24*

² Located on the Western shore. Arabs did not fight naval battles until the time of Caliph Uthman. This is akin to saying, 'we will go to the ends of the earth for you and with you.'

Abu Ayyub says that the Sahabah used to wish they could have had the fortune of making Miqdād's statement because of the delight it brought to Rasulullah (peace be upon him). Rasulullah (peace be upon him) still waited and said, 'Give me (your) counsel, O people.'

Sa'd bin Mu'ādh realised Rasulullah (peace be upon him)'s intent and said, 'By Allah, I feel you want us (the Ansār) to speak.' Rasulullah (peace be upon him) replied, 'Oh yes!' Sa'd said the heartfelt words of support, 'O Prophet of Allah! We believe in you and we bear witness to what you have preached to us and we declare that what you have brought is the Truth. We give you our firm pledge to listen and obey. O Rasulullah! You left Madinah intending a matter but Allah brought about another. No matter; proceed as you deem fit. You may maintain ties with whom you wish and sever ties with whom you wish, make alliance with whom you wish and oppose whom you wish. We will be by your side. Whatever you take from our wealth is more beloved than what you leave behind. By Allah Who has sent you with the Truth! If you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not begrudge encountering the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allah will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allah.'

All the Ansār heartily concurred and Rasulullah (peace be upon him) was heartened by their support. Around 70 of their males and 2 of their females had given him a pledge during the Makkan period, known as the Second/Great pledge of Aqabah. In this pledge, they promised to defend Rasulullah (peace be upon him). Their response shows that they did not understand this to mean to defend him within the city of Madinah only.

THE ARMY RECEIVES GLAD TIDINGS

Rasulullah (peace be upon him) was pleased at the their fidelity at this crucial juncture. He said to them,

‘Go forth and be of good cheer, for Allah has promised me one of the two!
(i.e. victory over the caravan or victory over the army)

And by Allah! It is as if I now see the places where the enemy will lie prostrate.’

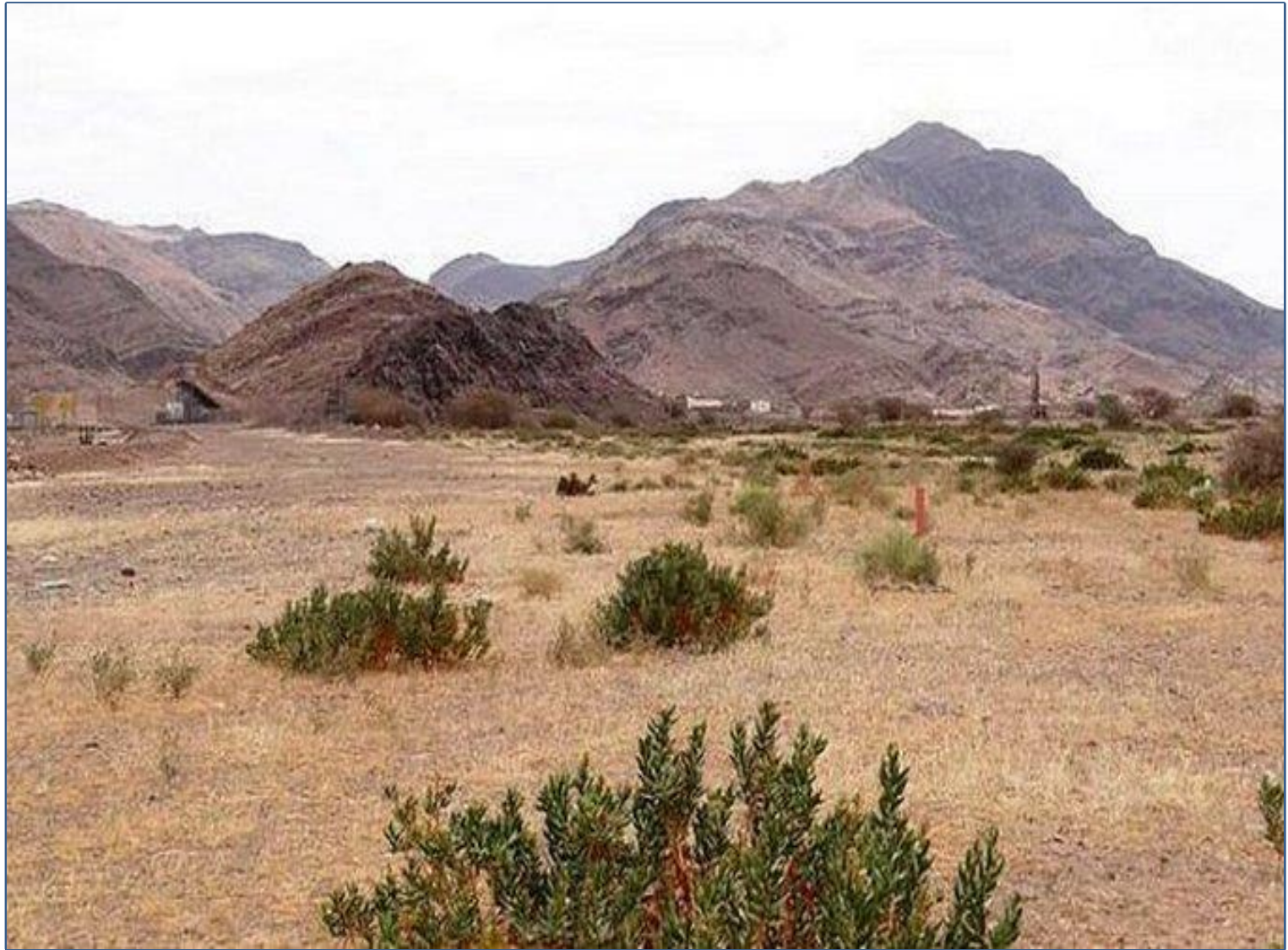
He looked at his devoted companions and supplicated to Allah Almighty,

‘O Allah! Indeed they are barefoot, so give them rides. (They are) lacking clothes, so clothe them. O Allah! Indeed they are hungry, so satiate them.

And poor, so enrich them from Your Grace.’

ORGANISATION OF THE MUSLIM ARMY

Flag (liwā) bearer of entire army	Mus’ab ibn Umair. Flag was white.
Flag (rāyah) bearer of Muhājireen ranks	Ali. Black flag named Uqāb.
Flag (rāyah) bearer of Ansār ranks	Sa’d ibn Mu’ādh
Command of right flank	Zubair ibn Awwām
Command of the left flank	Miqdād ibn Aswad
Command at rear	Qays ibn Abu Sa’sah



Dhafirān valley where the Sahabah received the news of the army and pledged their unwavering support to Rasulullah (peace be upon him)

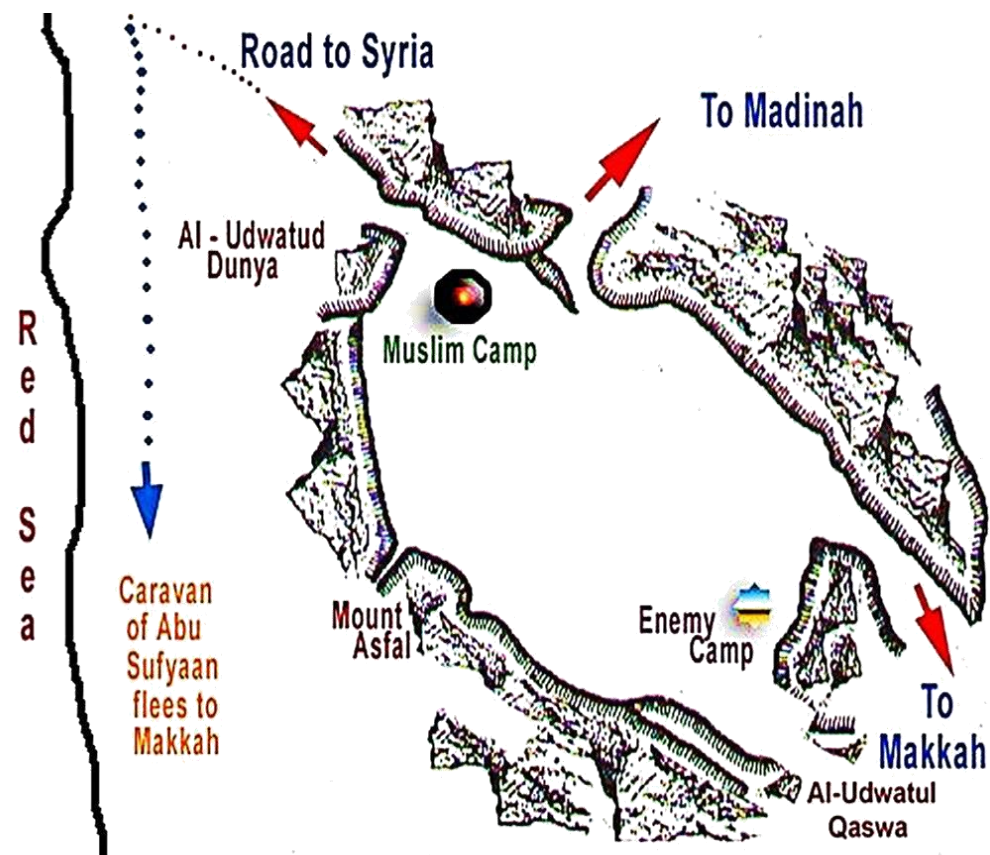


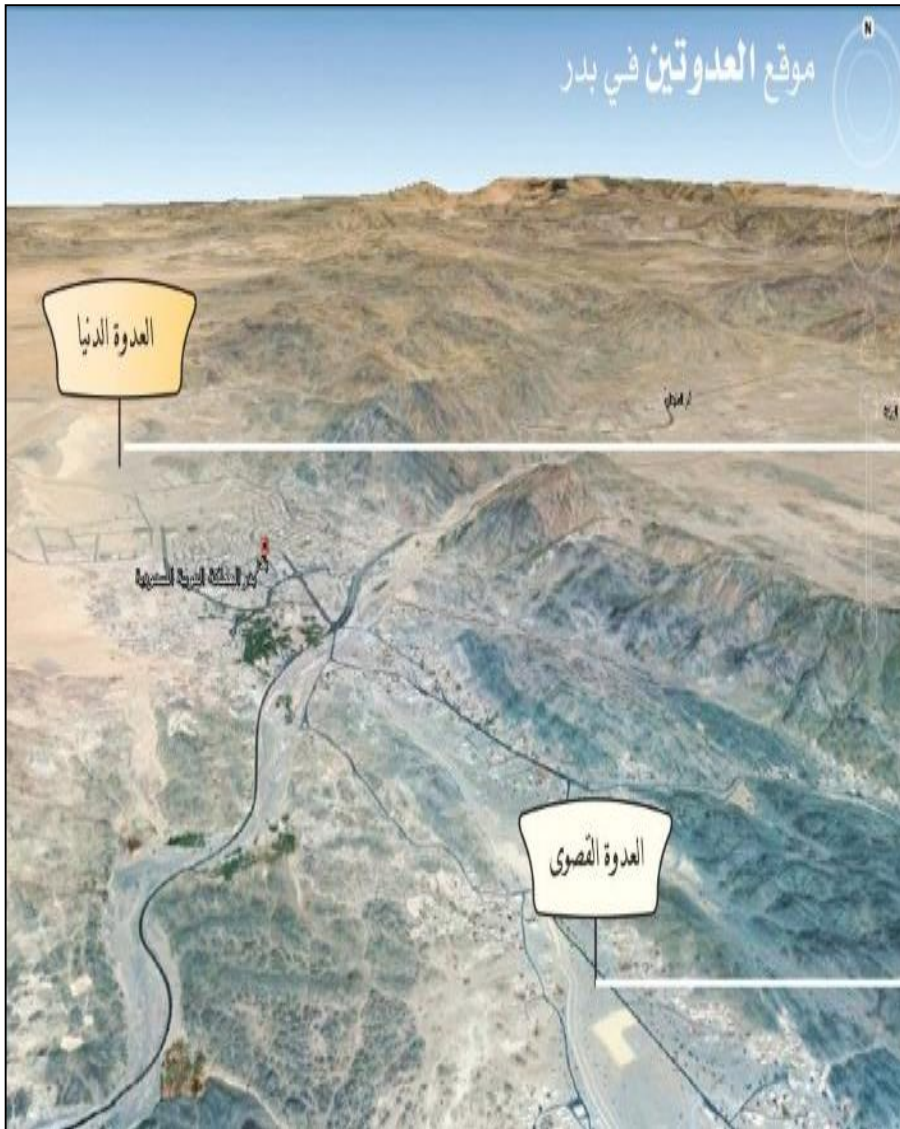
Masjid Irq-uz-Zhabiyyah where the blessed army prayed

BATTLEGROUND OF BADR

Badr is a village around 81 miles South-West of Madinah and North to Makkah. It was a stopover on the trade route from Makkah to Syria, and a yearly festival would take place there. The Quraish reached Badr first and camped at the valley closer to Makkah. It is called **Al-Udwat Al-Quswa** (the farthest valley). The Muslims camped at the valley closer to Madinah. It is called the **Al-Udwat Ad-Dunya** (the nearest valley).

When you were on the nearer side and they were on the farther side, while the caravan was in a lower place than you. And if you had mutually made an appointment, you would certainly have broken away from the appointment, but in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof. And most surely Allah is Hearing, Knowing. (Holy Qur'an, Surah Anfāl: Ayah 42)

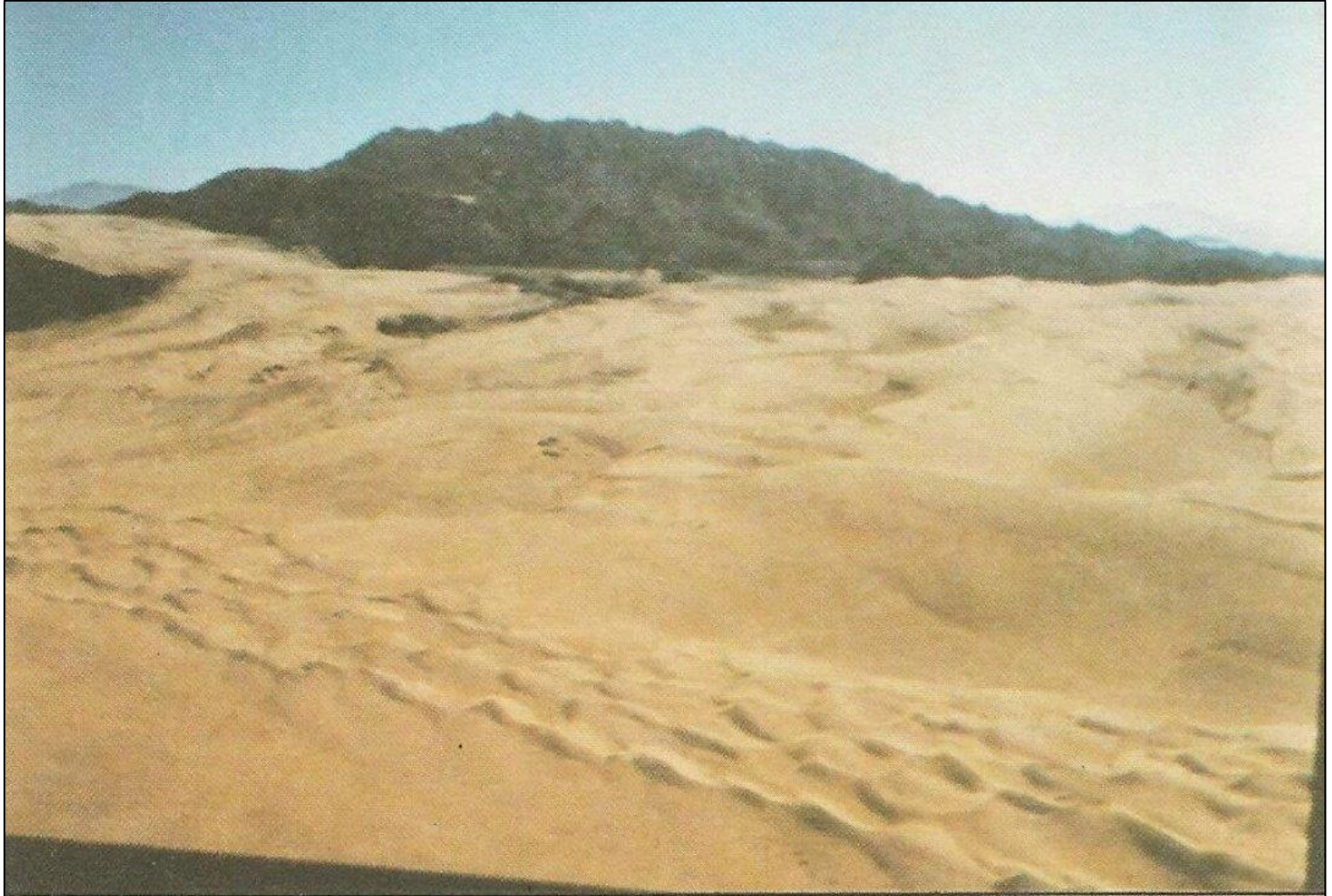




Al-Udwat Al-Quswa and Al-Udwat Ad-Dunya relative to each other



Katheeb (Dune) of al-Hannān where the Muslim army stopped before stationing itself in Badr



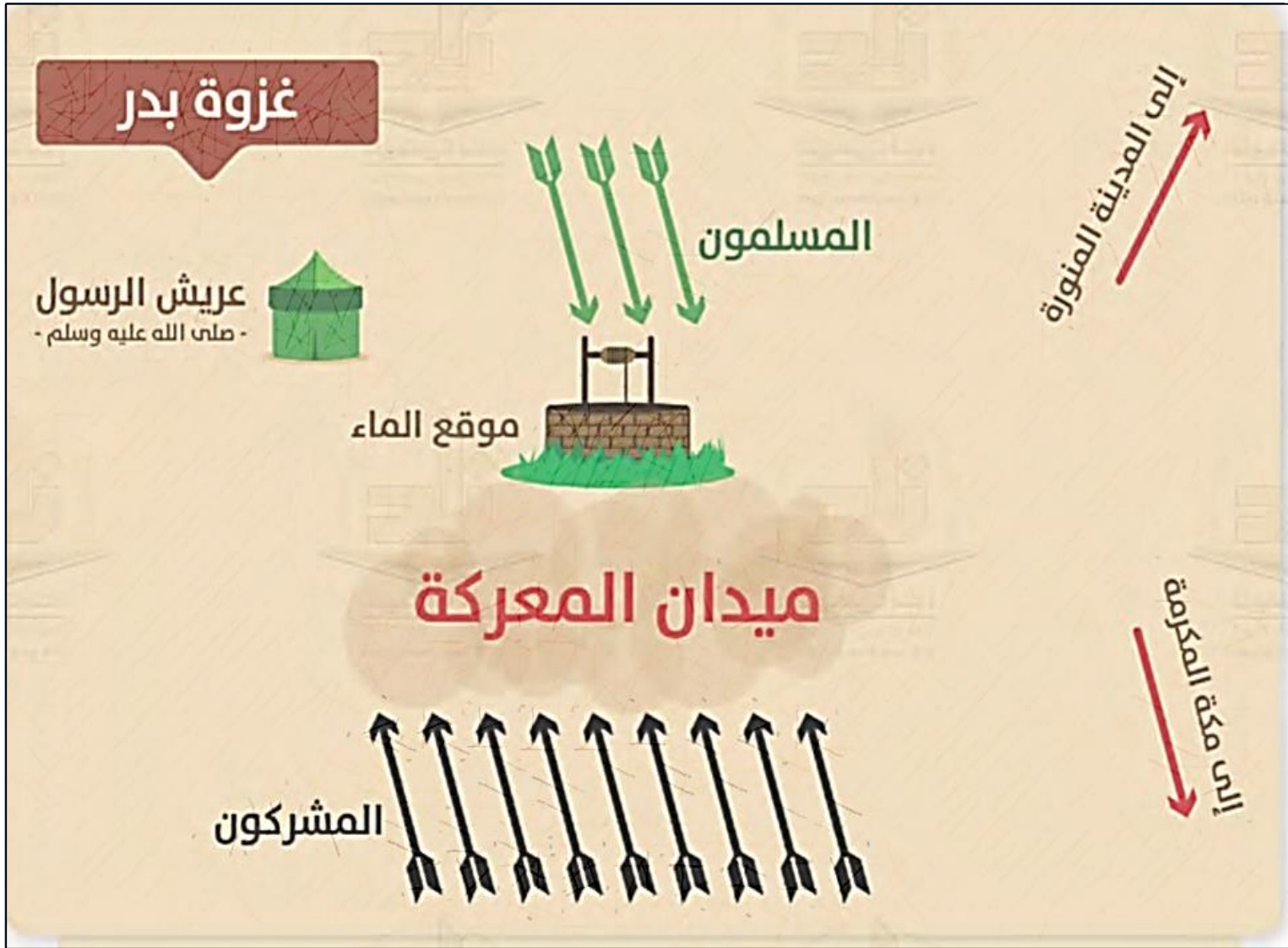
جبل كراش الأسود والعقنقل بجانبه وبينهما نزل المشركون بالعدوة القصوى

Quraish camped at Al-Udwat Al-Quswa, near mount Aqanqal, west to valley of Yalyal

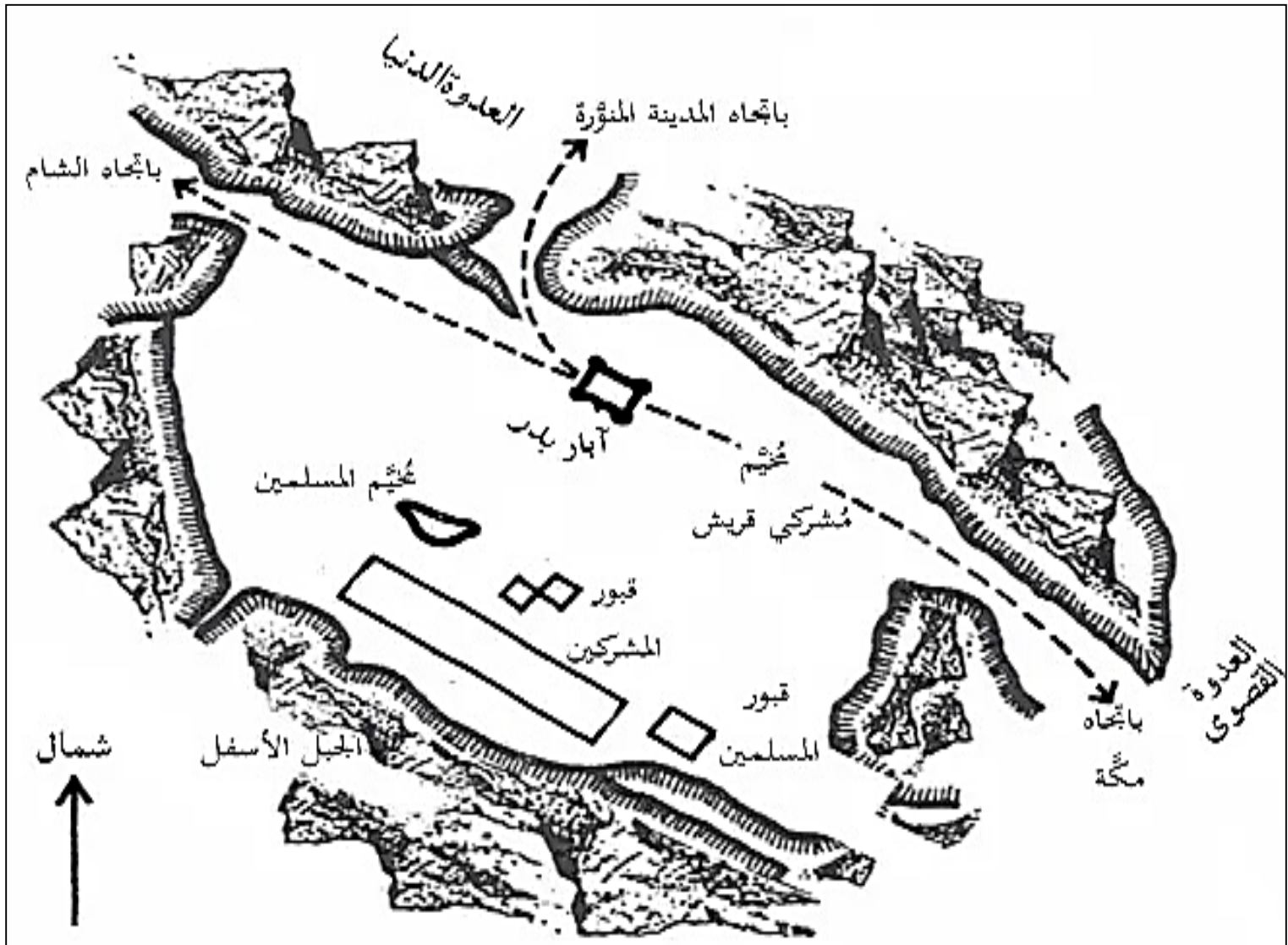
MUSLIM ARMY STATIONS ITSELF

The Muslims initially encamped at the Near Valley of Badr. Rasulullah (peace be upon him) stopped at the nearest spring of Badr. **Hubāb bin Mundhir Ansāri**, who had been appointed with the flag of the Khazraj tribe of Ansār, wanted to offer an idea. He asked with utmost respect, 'O Rasulullah! Is this a place Allah has commanded you to camp at? If so, we have no right to advance nor retreat from it. Or is a decision based on postulation, war tactic and strategy?' Rasulullah (peace be upon him) confirmed that it was the latter. Hubāb then offered the consultation to set up camp at the main well of Badr, with the Muslims stationing themselves between it and the Quraish camp. Then the Muslims should close the small watering places off, leaving this well as a the main source of water. From its water, they would take enough out to form a basin from which they could benefit from fresh clean water. This allowed the Muslims control over the water source in Badr, giving them an advantage in the battle. Rasulullah (peace be upon him) approved of this idea and they did so the night before the battle.

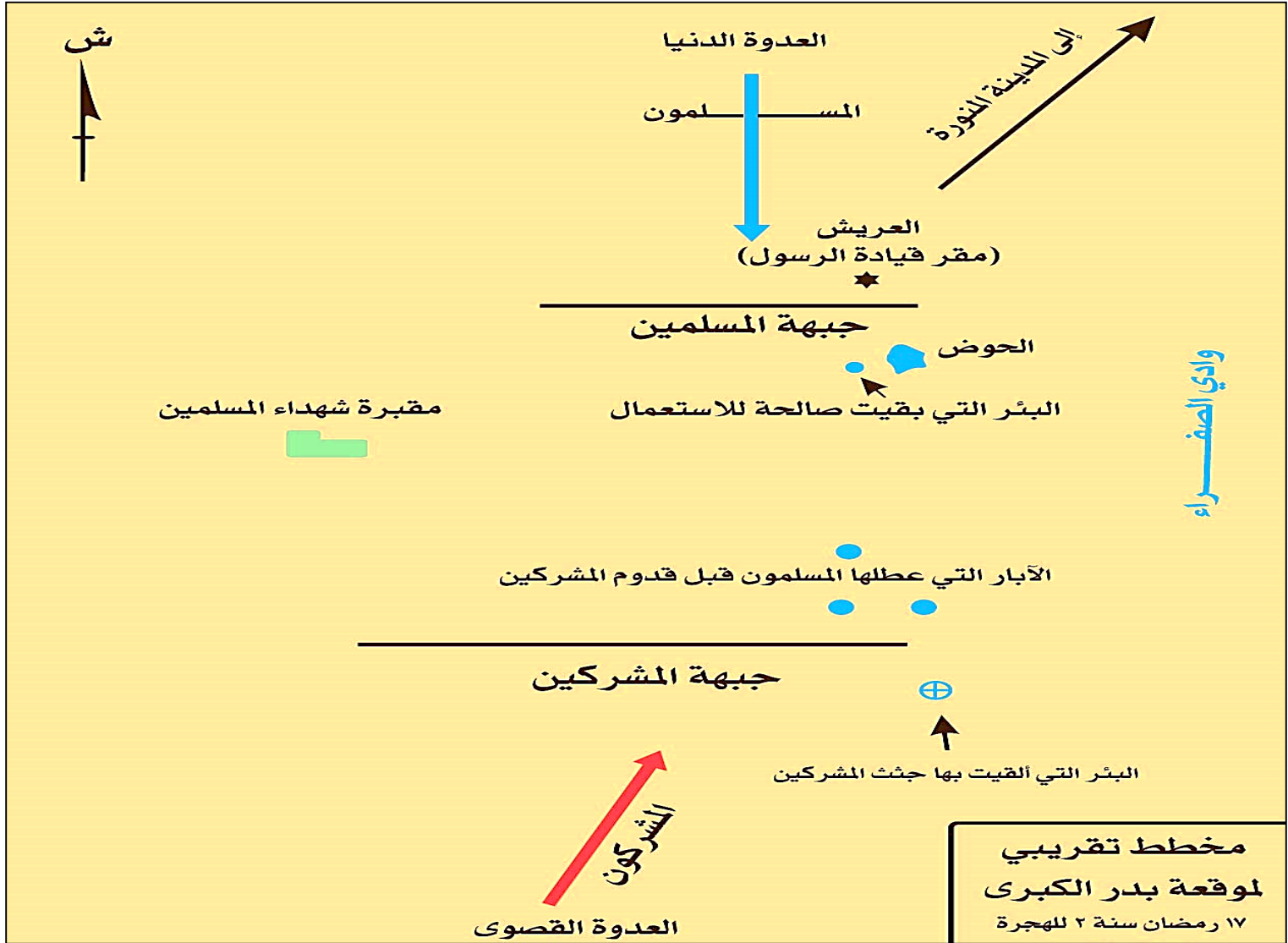
Sa'd bin Mu'ādh Ansāri suggested that an Areesh (trellis) be built for Rasulullah (peace be upon him) on a small hill. This was a type of enclosure supported by palm trunk and canopied with dried leaves. It would function as headquarters for the Muslim army, giving Rasulullah (peace be upon him) a view of the whole battlefield. The Sahabah were comforted in the knowledge of a place they could rally around Rasulullah (peace be upon him) should he require assistance. In the scenario that they were hurt, he could seek reinforcements from his beloved Sahabah in Madinah. Rasulullah (peace be upon him) approved of this idea too.



Map of battlefield layout of Badr



Map of battlefield layout of Badr



Map of battlefield layout of Badr



Masjid Areesh where the trellis of Rasulallah (peace be upon him) would have been



Next to Masjid Areesh is the area where Rasulullah (peace be upon him)'s camel was kept



الحوض الذي شرب منه الصحابة رضوان الله عليهم ورددوا بقية الآبار

The main well of Badr where the Sahabah drank from after covering up the minor wells



The main well of Badr

MUSLIMS FIND OUT NUMBER OF ENEMY ARMY

Rasulullah (peace be upon him) and his companion Abu Bakr set out to reconnoitre the enemy army. They met a bedouin called **Sufyān Ḍamiri**. For safety reasons, neither party was willing to disclose their identity. A conversation took place where they asked the man about the Quraish army and the Muslim army. Just as the Muslims had suspected, the Quraish had indeed set out with a large army and were headed their way. According to the man's calculations, the Quraish army would be headed to Badr at that date. When departing, he asked Rasulullah (peace be upon him) what they were from. He replied, 'We are from Al-Mā.' The man assumed it was some tribe named Mā' near Iraq which he was unaware of. What Rasulullah (peace be upon him) meant by Mā' was water because every creation is made by Allah from water. This type of euphemistic language is permissible during certain times, such as times of threat and danger.

MUSLIMS INTERROGATE CAPTURED QURASHIS

That evening, Rasulullah (peace be upon him) sent a group of Sahabah under **Ali, Zubair ibn Awwām and Sa'd ibn Abu Waqqās** (all from the ten promised Jannah) to find intel on the army. They found two young men called **Aslam and Abu Yasār**. Bear in mind that the Sahabah had intel of the coming Quraish army but no definite information on their whereabouts or size. It is natural that they would hope the young men were associated with the caravan and not the army. If they were associated with the caravan, the Muslims were close enough to intercept it in an easy victory. However, if they were from the army, the Muslims would be facing an unsought battle.

Rasulullah (peace be upon him) was performing Salah, while the Sahabah were trying to extract information from the young men. The young men mentioned they were water gatherers for the Quraish army. The Sahabah thought they were misleading them so they hit them. They then changed their answer to the one they thought the Sahabah wanted to hear and said that they were from the caravan. When he finished his Salah, Rasulallah (peace be upon him) reprimanded the Sahabah. Even in the heat of war, he reminded the believers not to forgo their morals. 'On them telling the truth, you hit them. On them telling a lie, you released them!' He then conversed with the men and learned a lot about the enemy by deduction. They told him the enemy was large but didn't know how large. He enquired how many camels they slaughtered a day to eat. They responded between 9 and 10. He (peace be upon him) deduced that they were between 900 and 1000. When he asked them who was in the army, they named all the big leaders of Makkah: Utbah ibn Rabi'ah and Shaybah ibn Rabi'ah, Abul Bukhtari ibn Hishām, Hakeem ibn Hizām, Nawfal ibn Khuwaylid, Hārith ibn Aamir ibn Nawfal, Tu'aymah ibn Adi ibn Nawfal, Naḍr ibn Hārith, Zama' ibn Aswad, Abu Jahl, Umayyah ibn Khalaf, Nubay ibn Hajjāj and Munabih ibn Hajjāj, Suhail ibn Amr, Amr ibn Abd Wudd. Upon this, Rasulallah (peace be upon him) told the Sahabah 'Hearken! Quraish has sent you their most precious lives.'

THE EVE BEFORE THE BATTLE

That evening, Rasulallah (peace be upon him) showed them where different leaders of Quraish would die the next morning. **Umar** mentions that he witnessed every man mentioned was slain at the exact spot prophesised.

THE NIGHT BEFORE THE BATTLE

That night, Allah Almighty made it rain. The grounds of the Muslim encampment firmed up with the rainwater whilst the Quraish encampment became soggy, making it hard for them to trudge into Badr. The Sahabah collected the rainwater in little reservoirs. Those that needed to make Ghusl did so. They were blessed with a sleep that calmed them before the upcoming battle. See how Allah Almighty advantages His select servants. Rasulullah (peace be upon him) spent the night supplicating. **Ali** says that any time his eyes would open, he saw Rasulullah (peace be upon him) near a tree busy in supplication to his Lord while the Sahabah were lulled into sleep. He could be heard pleading to His Lord while in Sajdah, 'Ya Hayyu! Ya Qayyuum! (O The Ever-Living! O The All-Sustaining!)

(Remember) When He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the Rijz (impurity) of Shaitān, and to strengthen your hearts, and make your feet firm thereby.

(Holy Qur'an, Surah Anfāl: Ayah 11)

THE MORNING OF THE BATTLE

On Jumu'ah 17th of Ramaḍan, the Sahabah were awoken with the beloved voice of Rasulullah (peace be upon him) calling them, 'Salah! O servants of Allah!' He led them in Fajr Salah. He straightened their rows and exhorted them towards Paradise, the width of which is the heavens and the earth. He told them not to start fighting until he gave them orders to do so, to use their arrows mostly, and only use swords in severe hand-to-hand combat when they find themselves surrounded.

FAITH AND DEVOTION : SAWĀD IBN GHAZIYYAH

Rasulullah (peace be upon him) was walking between the lines of soldiers, setting the army in formation. **Sawād ibn Ghaziyyah Ansāri** was standing too far out. Rasulallah (peace be upon him) gently asked him, 'Straighten up, O Sawād', using his stick as a guide to prod him in line. Sawād cried out, 'By The One Who has sent you with truth and justice! You have hurt me, Rasulallah! Allow me to take retaliation.' Rasulallah (peace be upon him) uncovered his own stomach and said, 'Retaliate.' At this, Sawād hugged him and kissed his blessed stomach. When Rasulallah (peace be upon him) questioned him, he said, 'Oh Rasulallah! You see what is before us. If this may be my last time with you, I want my skin to touch yours. This is why I said what I said.' Rasulallah (peace be upon him) blessed him and supplicated for him.

FAITH AND DEVOTION : UMAIR IBN ABU WAQQĀS

Umair ibn Abu Waqqās was the younger brother of **S'ad ibn Abu Waqqās**. S'ad faced much difficulty from his family upon embracing Islam but he never wavered. Inspired by his older brother, Umair too embraced Islam as a young lad and migrated to Madinah. When those too young were being sent back from the army, he tried to hide but Rasulallah (peace be upon him) saw him. Umair being 16, Rasulallah (peace be upon him) wanted to send him back. Umair started to cry. This enthusiasm for Islam moved Rasulallah (peace be upon him) and he allowed Umair to participate. Umair fought bravely and was martyred at the hands of **Amr ibn Abd Wudd**, the strongest warrior of the Quraish. Amr will be killed by **Ali** in Khandaq.

THE QURAISH GET ZEALOUS

Banu Hāshim did not want to participate in this battle. Other notables of the Quraish now realised the gravity of the situation; they would essentially be fighting their own flesh and blood from the Muhājireen. **Hakeem ibn Hizām**, nephew of Mother of the believers Khadijah, was a wise man. He knew that Abu Jahl fanning the flames of war would only lead to loss. He approached **Utbah ibn Rabi'ah** who had been the associate of **Amr ibn Haḍrami**. Amr had been killed in the **Sariyyah of Nakhla**. His death was being used as propaganda to prey on the emotions of the Quraish so that they would support the war against the Muslims, under the pretence of blood vengeance. Hakeem mentioned that if it was a case of retaliation, the blood compensation for Amr's death can be paid and this would put an end to this bloody call for vengeance. Utbah agreed and went to Abu Jahl, offering to pay the blood compensation himself. Utbah tried to speak to the Quraish to stop the hostilities. Abu Jahl taunted him of being weak and having ulterior motives. He said that he was afraid that his son **Abu Hudhaifah ibn Utbah**, who was on the side of the Muslims, may be killed. Utbah became incensed at his courage being put into question. He vowed to fight, falling prey to Abu Jahl's manipulation. Abu Jahl then told Amr ibn Haḍrami's brother **Aamir ibn Haḍrami** to lament his brother. Aamir started singing and crying loudly of his loss, playing to the emotions of the Quraish. This fired up the Quraish and plunged them into battle mode. How unfortunate it is that all across the world innocents are killed, lands destroyed, families ripped apart and hearts left terror-stricken with the match of war being lit by the fuelling of hatred. This fire of hatred leads to people justifying their committing horrific crimes against others while claiming to be civilised themselves.

QURAISH SHUFTI THE MUSLIM ARMY

On the morning of the battle, the Quraish sent **Umair ibn Wahb Jumahi** (who will become a great Sahabi after witnessing a Prophetic miracle following Badr) to shufti the Muslim army. He circled the Muslim camp and checked nearby valleys. He confirmed that they were around 300 with no hidden reinforcement. He warned the Quraish that this meant the Muslims were ready to fight with their all. 'By Allah! I do not think that you will kill one of them except that one of yours will surely be killed by them. If you kill many of them, we will also face many casualties. Will we enjoy life without the people we lose?'

BOTH ARMIES FACE ONE ANOTHER

When the two armies approached closer and were visible to each other, Rasulullah (peace be upon him) began supplicating, 'O Allah! Here are the Quraish, having come conceited and haughty, defying You and belying Your Messenger. O Allah! I beg for Your victory which You have promised me. O Allah! I beseech you to defeat them.'

Abu Jahl called out the same challenge he had called when leaving Makkah, 'O Allah! Whichever of us has broken family ties, oppressed the other, and brought a new matter, give them defeat.' Allah Almighty showed him the answer in his own death.

If you sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces - no matter how numerous they might be - will not benefit you whatsoever. For Allah is certainly with the Believers.

(Holy Qur'an, Surah Anfāl: Ayah 19)

ALLAH ALMIGHTY INSTILLS CONFIDENCE IN THE SAHABAH

When Allah showed them to you in your vision as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.⁴³ And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.⁴⁴ (Holy Qur'an, Surah Anfāl: Ayah 43-44)

The scholars of Tafseer say that Rasulullah (peace be upon him) was shown a vision the night before the battle of the Quraish army, with the army being shown as small. He informed his Sahabah and this gave them confidence. If they had gone into the battle worrying over the army being three times their size, they would have felt grieved. Some say that the vision was the Sahabah seeing the Quraish army as fewer than they were during the battle itself.

As for the Quraish, when the armies met for battle, they saw the Muslims as fewer than they were. This made them boastfully over-confident and insistent on fighting. Then when they fought the Muslims, the Muslims were made to appear double the amount in their eyes. This made the Quraish lose confidence, giving the Muslims the upper-hand.

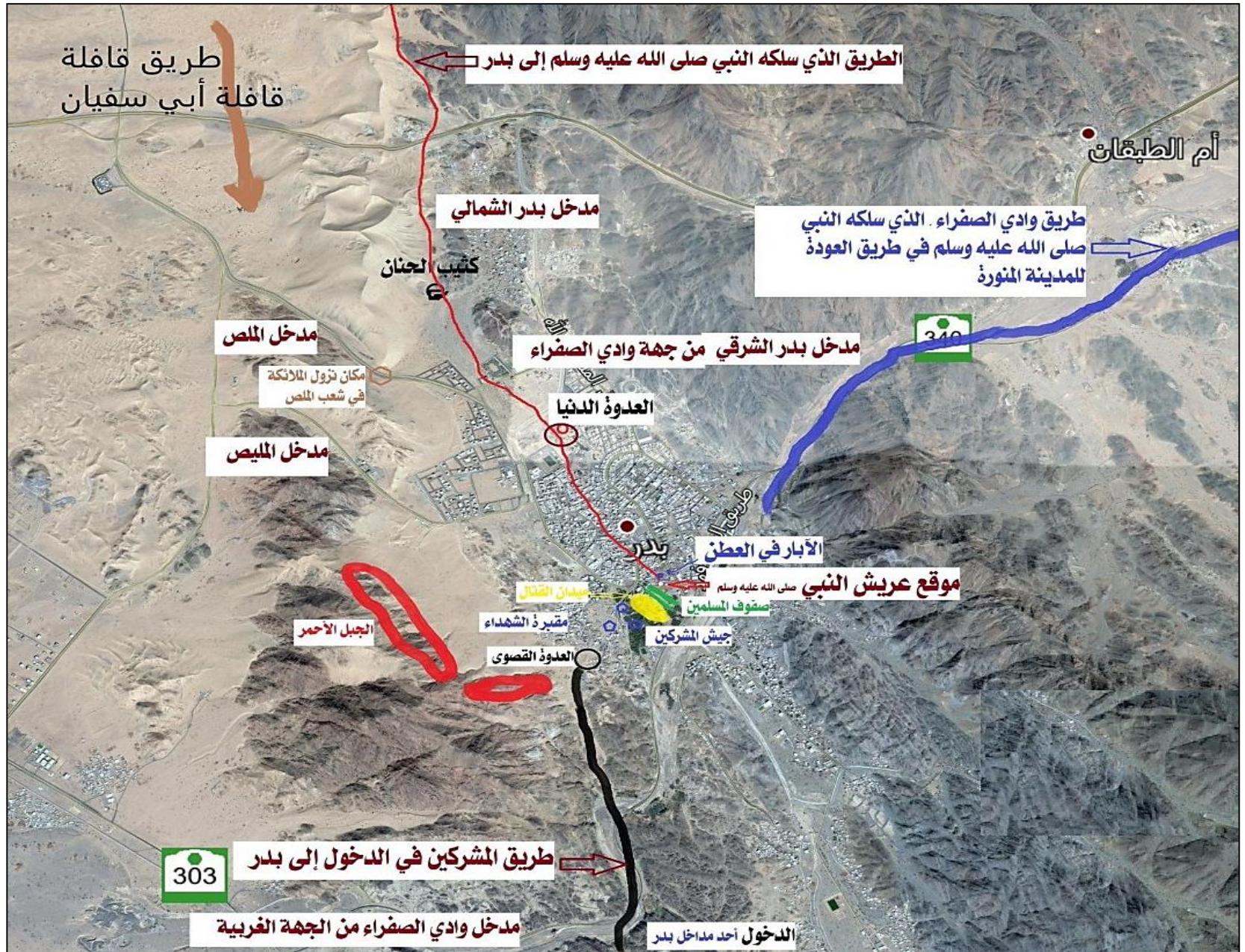
There has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of the disbelievers. They saw them as twice their number by (their) eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision. (Holy Qur'an, Surah Aal-e-Imran: Ayah 13)



Battlesite of Badr



Battlesite of Badr



THE FIRST DEATH

Before the battle even commenced, the first to trigger war was **Aswad ibn Abdul Asad Makhzoumi**. He intended to instigate the Muslims, making an oath that he would break through the Muslim ranks and drink from the watering basin which they had set up near the well or demolish it. He was overtaken by **Hamza** and they fought until Aswad was killed. This death further fanned the flames of war.

More men from the Quraish side came to drink from the Muslims' watering basin as it was the only source of accessible drinkable water. Rasulullah (peace be upon him) commanded his Sahabah, 'Leave them.' Every man who did so would eventually be killed in the battle of Badr except for **Hakeem ibn Hizām**. He was a friend of Rasulullah (peace be upon him) before Islam and will later become a great Muslim. He would always remember this blessing. When taking an oath in Allah's Name, he would say, 'By The One Who spared me on the day of Badr.'

THE FIRST MARTYR FROM THE MUHĀJIREEN

Mihja' ibn Sālih, known as **Mihja' Maula Umar ibn Khattab**, was an enslaved person who had been freed by Umar. He was from the early Sahabah and from the poor Sahabah who faced a lot of persecution in Makkah. Whilst he was in the rows of the army, an arrow was thrown from the enemy army by **Aamir ibn Haḍrami**. It pierced Mihja' and he passed away. He was the first Shaheed of Badr.

THE FIRST MARTYR FROM THE ANSĀR

Hārithah ibn Surāqah was a young man of high Iman from the Banu Najjār clan of Khazraj. He had previously requested Rasulullah (peace be upon him) to make Dua for him to be a martyr. Whilst he was drinking from the well, an arrow was thrown from the enemy army by **Habbān ibn Ariqa**. It pierced Hārithah and he passed away. Habbān will also throw the arrow from which the great Sahabi **S'ad ibn Mu'ādh** will pass away after the battle of Khandaq. Hārithah had been very close his mother **Rubayyi' bint Naḍr** (sister of **Anas ibn Naḍr**, the great martyr of Uhud). After the battle, she came and asked, 'O Rasulullah! You are aware of Hārithah's place with me. If he is Jannah, I will bear (his loss) patiently. Otherwise, you shall see what I do (i.e. how deeply I mourn).' He replied, 'O mother of Hārithah! There is not only one Jannah (Garden of Paradise) but there are many Gardens. And Hārithah is in best one!' He informed her that Hārithah was in 'Al-Firdaus Al-A'lā'; the Uppermost part of Jannat-ul-Firdaus.

THE BATTLE BEGINS WITH THE MUBĀRAZAH

Normally, Arab battles would commence with a Mubārazah. These are preliminary duels where the strongest opponents from each side would come out and challenge the other side to hand-to-hand combat, showcasing the prowess of their warriors. The Quraish came out and threw the challenge out to the Muslims. The first of the Quraish to step out were not the biggest adversaries of Islam but rather those who ruined their own selves by allying themselves with people like Abu Jahl, constantly feeling the need to prove their loyalty to the cause of disbelief. They were: **Utbah bin Rabi'ah, his son Waleed ibn Utbah, and his brother Shaibah ibn Rab'iah**. From the Muslims **Abdullah ibn Rawāha, Mu'ādh ibn Hārith and his brother Mu'awwidh ibn Hārith** stepped forward. The Quraish were unfamiliar with them and when they found out they were from the Ansār, they refused their challenge. 'Our main squabble is with the our relatives from the Quraish. Send them to fight us', they insisted. Rasulullah (peace be upon him) selected his second cousin **Ubaidah bin Hārith ibn Muttalib, his uncle Hamza, and his cousin Ali**. The Quraish said, 'Yes. Honourable equals.' Hamza swiftly killed his opponent Shaibah. Ali swiftly killed his opponent Waleed. Ubaidah and Utbah both wounded each other. Ali and Hamza stepped in and gave the death blow to Utbah. Ali says that it is regarding them that this Ayah was revealed:

***These are two opposing groups that dispute about their Lord
As for the Disbelievers, garments of Fire will be cut out for them and boiling water
will be poured over their heads. (Holy Qur'an, Surah Hajj: Ayah 19)***

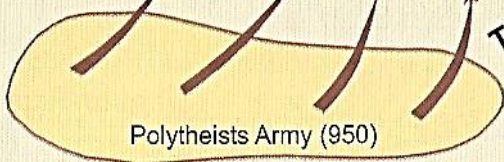
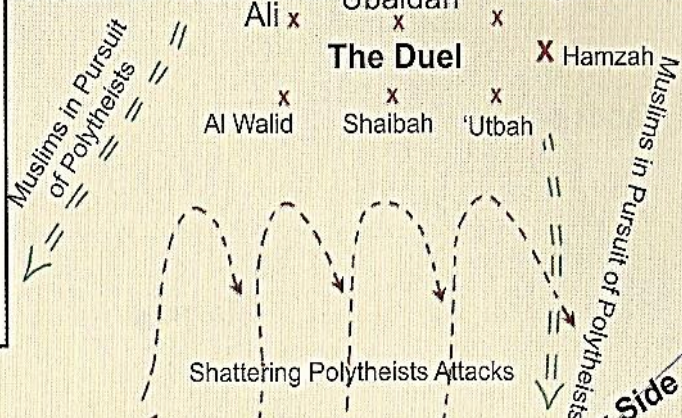
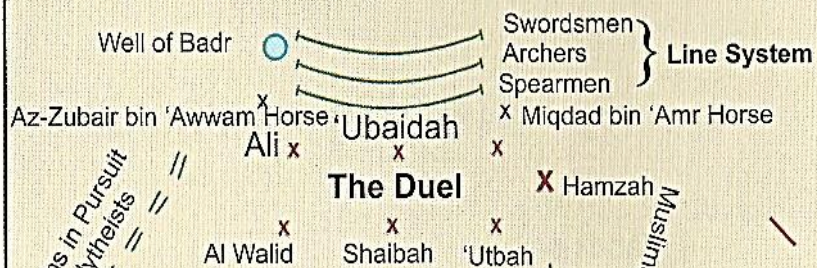
Great Badr Expedition

(The Day of Criterion, the day when the two forces met.)

17 Ramadan 2 A.H.
13 March 624 A.D.

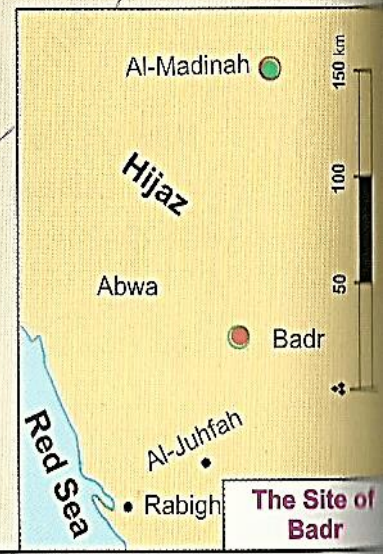
"Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure."
(Qur'ān 61:4)

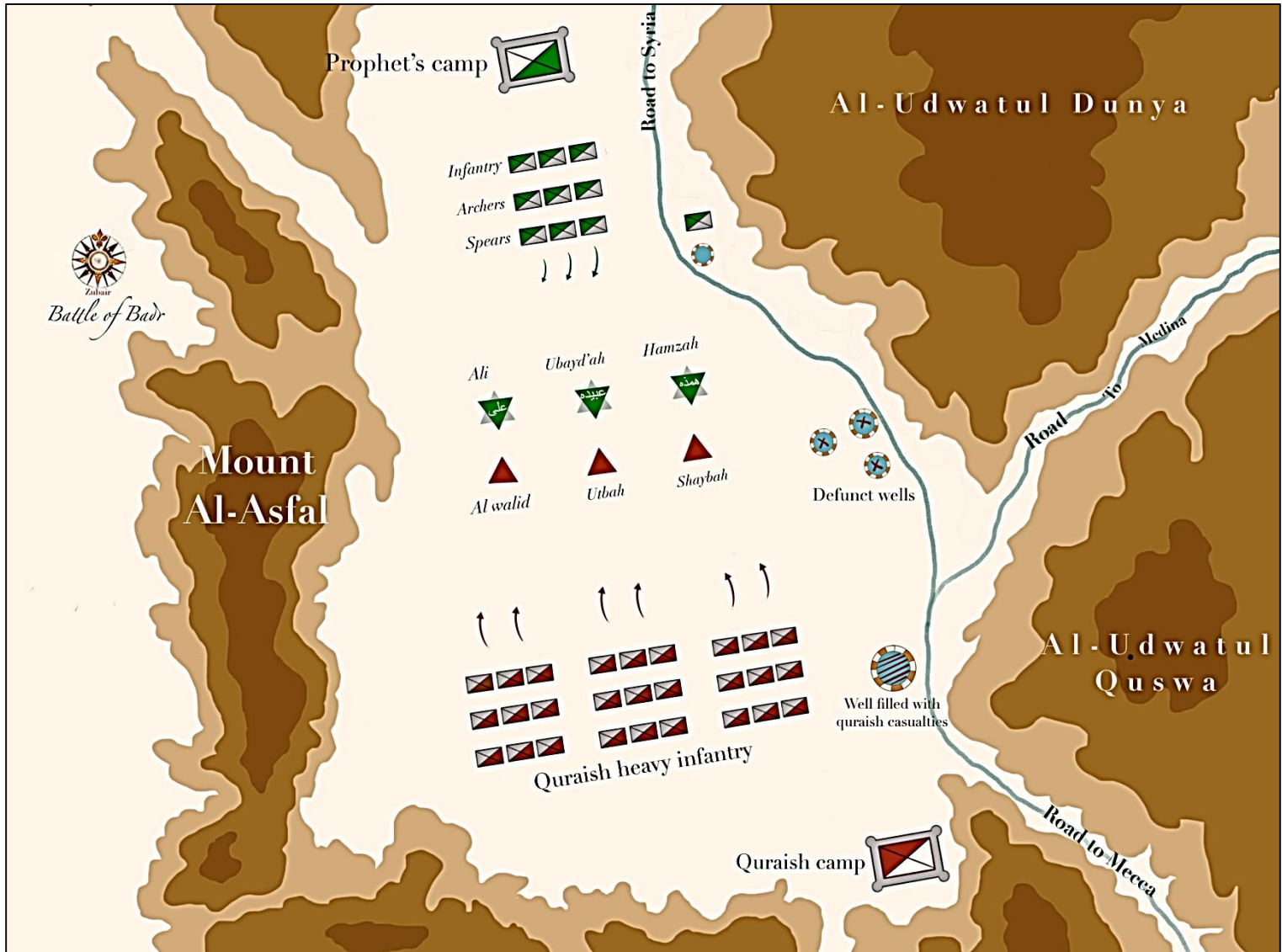
"And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful."
(Qur'ān 3:123)



The Farther Side
The way to Makkah

To Al Madinah





THE FIRST MARTYR IN ISLAM

Ubaidah ibn Hārith, from the Muttalib clan of Quraish, was seriously wounded in his shin. He was removed from the battlefield and moved to a safe location within the Muslim camp. After the battle was completed and the Muslims were returning home, knowing his wound was too deep for him to recover from, he concernedly asked Rasulullah (peace be upon him) if he would be considered a martyr as he would not be dying in the battle itself. Rasulullah (peace be upon him) affirmed that he would. As he was brought close to Rasulullah (peace be upon him) and resting his head in Rasulullah (peace be upon him) lap, he said, 'If Abu Talib was alive today, he would find that I am more worthy of his poetry about Rasulullah (peace be upon him):

By the Lord of the Ka'bah! You lie if you think we will hand over Muhammad.

Such will only be possible if we are struck down around him.

This, to the extent that we leave behind our wives and children.'

Ubaidah passed away at the age of 63 as the Muslims were returning to Madinah. He is buried in **Safrā'**. The Sahabah would smell the scent of musk from there and Rasulullah (peace be upon him) informed them it was because Abu Mu'awiyah i.e. Ubaidah was buried there. Ubaidah is the first martyr in Islam in the sense that he was the first to be wounded once the battle had commenced. His widow was **Zainab bint Khuzaymah Hilāliyah**. She was an incredibly generous woman, nicknamed **Mother of the poor**. Rasulullah (peace be upon him) came to find out that she was still unmarried one year later. He proposed to her and she gladly accepted. Thus, she became 'Mother of the believers' in Ramaḍan 3 A.H. She passed away within the first year of their marriage and was buried in Jannat-ul-Baqee' by her beloved husband, Rasulullah (peace be upon him).



The grave of Ubaidah ibn Hārith in Safrā'

THE FIRST MARTYR ONCE FIGHTING COMMENCES

Before the battle, Rasulullah (peace be upon him) encouraged his Sahabah, 'Get ready and march forth towards a Paradise as wide as the heavens and earth.' **Umair ibn Humām** said, 'Bakhin! Bakhin! (Excellent! Excellent!)' Rasulullah (peace be upon him) asked him, 'What makes you say, Excellent! Excellent!?' He said, 'I hope that I might be one of its residents.' Rasulullah (peace be upon him) said, 'You are surely one of its residents.' Umair was eating some dates but threw them from his hand and said, 'If I live until I finish eating these dates, then it is indeed a long life (i.e. a longer separation from Paradise).' He plunged into battle courageously and was the first Muslim to pass away on the battle field. Umair ibn Humām is the first martyr of Badr in the sense that he was the first to pass away on the battlefield whilst fighting.

THE MARTYRDOM OF A CHAMPION

When the two armies confronted each other, **Auf ibn Hārith** asked, 'O Rasulullah (peace be upon him)! What makes the Lord ever pleased with His servant?' It was from the wisdom of Rasulullah (peace be upon him) to give answers based on context. In this situation, they were in Jihad. He responded, 'That He sees him with his hands drenched (in blood) fighting without armour.' This means that the person does not let his outward disadvantage cower him from valiantly plunging into battle, wounding himself fighting those who aggress against Allah and the believers. Upon this, Auf removed his armour and plunged into battle. He was martyred and his Lord was ever pleased with him.

THOSE EXEMPTED FROM BEING FOUGHT

Rasulullah (peace be upon him) advised his Sahabah to preserve the lives of those who had been compelled to join the enemy in combat. Amongst them, was the clan of **Banu Hāshim**. He especially named his uncle **Abbās**. The great Sahabi **Abu Hudhaifah ibn Utbah** (who had witnessed the death of his father, brother and uncle in the first duel), mentioned that if they came across Abbās, he would fight him. Rasulullah (peace be upon him) expressed his sadness to his dear companion **Umar**. 'O Abu Hafs! Will the face of the uncle of the Messenger of Allah be struck with the sword?' Umar became incensed on behalf of Rasulullah (peace be upon him) and rebuked Abu Hudhaifah who repented. The words had spilled out of him from emotion. He would regret them for the rest of his life, saying that he felt only martyrdom could make up for them. Indeed he passed away as a martyr in the battle of Yamāmah. This is the first time Rasulullah (peace be upon him) called Umar **Abu Hafs**. He loved this so much he kept it as his Kunyah.

Abul Bukhtari, from the Banu Asad clan, was one of the 5 men who ended the boycott. Rasulullah (peace be upon him) never forgot this kindness. He faced off with **Mujadhar ibn Ziyād** (who will be martyred in the battle of Uhud) and asked why the Muslims were avoiding him. Mujadhar explained that Rasulullah (peace be upon him) had given them explicit orders not to kill him. The Sahabi duelled Abul Bukhtari's friend Junādah ibn Maleeha. Abu Bukhtari insisted on duelling the Sahabi, claiming women would call him a coward if his friend fought while he stood by. The Sahabi tried his best to capture Abul Bukhtari alive but killed him in self-defense. He expressed his remorse to Rasulullah (peace be upon him) who did not hold him accountable. Abul Bukhtari had been given an out but his pride had killed him.

THE DUA OF RASULULLAH (PEACE BE UPON HIM)

As the battle starting heating up, Rasulallah (peace be upon him) stayed with his Sahabah and fought alongside them. Then he went to headquarters at the **Areesh**. He was inside with his dearest companion **Abu Bakr. S'ad ibn Mu'adh** stood guard outside. As the fierce engagement of the battle grew hot, Rasulallah (peace be upon him) faced the Qibla, performed Salah, then outstretched his hands to supplicate to His Lord.

'O Allah! Accomplish for me what you have promised me.

O Allah! Bring about what you have promised me.

O Allah! If this group is destroyed today, You will not be worshipped on this earth.

O Allah! I plead with you for your covenant and promise (to grant victory).

O Allah! If you wished, you may not be worshipped.'

Ali says that he would run to check on Rasulallah (peace be upon him) and each time he found him in the same state of Sajdah whilst calling out, 'Ya Hayyu! Ya Qayyuum!' He (peace be upon him) continued to supplicate with such earnestness and devotion that he stretched out his arms so high his cloak fell off his shoulders. Abu Bakr came, picked up the cloak, and put it back on his shoulders, embraced him from behind and said:

'O Nabi of Allah! You have cried out sufficiently to your Lord.

He will surely fulfil what He has promised you.'

Immediately, Rasulallah (peace be upon him) was overtaken by the state of Revelation. When he came out of it, he proclaimed,

'Rejoice, Abu Bakr! Allah's aid has arrived to you. Here is **Jibreel** holding the reign of his horse, driving it forward with dust on his shoulders'

DESCENT OF THE ANGELS

*When you all cried out to your Lord for help, He answered, I will reinforce you with **one thousand angels**, behind each other in succession.⁹ And Allah made this a sign of victory and reassurance to your hearts. Victory comes only from Allah. Surely Allah is Almighty, All-Wise.¹⁰ (Holy Qur'an, Surah Anfāl: Ayah 9-10)*

Archangels Jibreel and Mikāeel had arrived with Allah's aid in the form of 1000 angels as reinforcements from the heavens. To the right was **Jibreel** at the helm of 500, and to the left was **Mikāeel** at the helm of 500.

The hearts of the believers increased in resolve by the presence of these celestial beings and by the mercies from Allah Almighty which they were sent with. The angels descended in other battles to support the believers but this is the only battle where the angels fought alongside the believers! It is mentioned that 70 Jinn Sahabah also participated. And Allah knows best.

The angels descended on what is now known as **Jabal Malāikah** near Katheeb-al-Hannān. They rode on heavenly piebald horses (perhaps in honour of **Miqdād ibn Aswad**'s horse). They were clad in wool; the simple dress of the pious. On their heads, they wore yellow Amamah (turbans) with the tails of the turbans hanging behind their shoulders. This was the same colour turban that **Zubair ibn Awwām** was wearing, honouring him. The colour represented the upcoming victory and joy.

Sa'd ibn Abu Waqqās says that he saw two men clad in white, fighting most fiercely defending Rasulullah (peace be upon him), one to his right and the other to his left. He never saw them before or after that again. It is assumed that they were Jibreel and Mikāeel.

*Remember when you (O Muhammad) were saying to the Believers, 'Shall it not suffice you that your Lord will reinforce you with **three thousand angels** sent down?'*¹²⁴

*Of course (it is), if you all are steadfast and have God-Consciousness, and they rush to you in their heat to attack, then your Lord will reinforce you with **five thousand angels** bearing distinguished markings.*¹²⁵ (Holy Qur'an, Surah Aal-e-Imran: Ayah 124-125)

The number of angels sent was increased from 1000 to 3000. Jibreel came at the helm of another 1000. They took to the right of Rasulullah (peace be upon him), with **Abu Bakr** joining them. Mikāeel came at the helm of another 1000. They took to the left of Rasulullah (peace be upon him), with **Ali** joining them.

The number of angels sent was once again increased from 3000 to 5000. Ali says that he felt a rush of wind three times. Each time, a group of angels came headed by **Jibreel** then **Mikāeel** then **Isrāfeel**. It is said that these 5000 angels will come as a supporting entourage for the believers on Judgement day.

Abu Ruhm Ghifāri narrates the following (paraphrased) incident from his cousin, and Ibn Abbās also heard it from the man: 'While I and my cousin were on the waters of Badr, we saw few people with Muhammad and many of the Quraish. We climbed on a hill (possibly Mount Abraq) and said, 'Once the battle is over, we will plunder.' A cloud came and covered us. We raised our eyes. Lo! We heard the voices of men, neighing horses, and clanking weapons. We heard a man saying to his horse, 'Go ahead, **Haizoum!**' They disembarked on the right side of Rasulullah. Then another came and joined Rasulullah. We once again looked at the Muslims but now we saw them as double of the Quraish. My cousin died from a heart attack by witnessing the descent of the angels. I informed the Prophet (peace be upon him) of what I witnessed and embraced Islam.'

THE ANGELS FIGHT ALONGSIDE THE BELIEVERS

Sahl ibn Hunayf says that sometimes when they were duelling an enemy, the man would be given the death blow before their sword reached him. They realised that the angels had killed the person. The Sahabah could also tell which disbeliever had been killed by an angel due to the sharp fire brand cuts on their fingertips and neck. *When your Lord revealed to the angels, 'I am with you. So make the believers stand firm. I will cast horror into the hearts of the disbelievers. So strike their necks and strike their fingertips.'* (Holy Qur'an, Surah Anfāl: Ayah 12)

Whilst an **Ansāri Sahabi** was chasing an enemy combatant, he heard over him the swishing of a whip and the voice of the rider saying, 'Go ahead **Haizoum**'. The Sahabi glanced at enemy who had already fallen down on his back with his nose smitten as if by a whip. He related that to Rasulullah (peace be upon him) who replied, 'You have told the truth. This was the help from the third heaven.' Haizoum is a heavenly charge-leading horse which this angel, sent from the third heaven, was riding.

The angels also aided the believers in capturing the enemies. When **Abbās** was captured, **Abul Yasar Ansāri** took credit. Abbās was large man and Abul Yasar was slight so it must have been difficult. Abbās mentioned that it had actually been a handsome-faced man riding a piebald horse who had captured him but he could not spot him amongst the Muslims. The Sahabi tried to argue but Rasulullah (peace be upon him) asked him to be silent. He then explained to him that he had in fact been aided by a noble angel. **Suhail ibn Amr** (who was captured and will in the future embrace Islam) says that he saw men with glowing faces, wearing turbans, riding piebald horses, fighting and capturing them.

THE BRAVEST OF THE UMMAH

It is mentioned in Imam Suyuti's Tareekh Al-Khulafa about an incident when Ali was Caliph. He gave a speech to the people in the town square.

Ali said, 'Tell me who is the bravest of men?' They said, 'You.' He said, 'As for me, I never encountered anyone but that I took my due from him, but tell me who is the bravest of men?' They said, 'We don't know. Who is it?' He said, 'Abu Bakr. On the Day of Badr we made a shelter from the sun for the Messenger of Allah (peace be upon him) and then we said, 'Who will be with the Messenger of Allah (peace be upon him) so that none of the idolaters may fall upon him?' By Allah, none of us drew near except for Abu Bakr who brandished a sword over the head of the Messenger of Allah (peace be upon him). No one fell upon him but that he in turn fell upon him. So he is the bravest of men.'

'(During the Makkan period) I saw the Messenger of Allah (peace be upon him) and Quraish grabbed him. One held him and another threw him down and they were saying, 'Are you the one who has made the gods into one God?' By Allah, none of us approached except Abu Bakr, striking this one and restraining that one, and throwing down another saying, 'Woe to you! Will you kill a man because he says, *'My Lord is Allah?'*' Then Ali raised a cloak which he was wearing and wept until his beard was wet and said, 'I adjure you by Allah! Is the believer of the people of Fir'aun better or Abu Bakr?' The people were silent. He said, 'Will you not answer? By Allah, an hour of Abu Bakr is better than a thousand hours of the like of the believer of the people of Fir'aun. He was a man who concealed his Iman, and this was a man who was open about his Iman *(in reference to the believing man mentioned in Surah Ghāfir, Ayah 28).*'



Aerial view of battlesite



The angels descended on a mountain adjacent to the Katheeb (Dune) of Al-Hannān

MIRACLE OF RASULULLAH (PEACE BE UPON HIM)

Rasulullah (peace be upon him) joined the fierce fighting, reciting an Ayah that had been revealed in the Makkan period prophesising this very battle,

Their multitude will be put to flight, and they will show their backs.

(Holy Qur'an, Surah Qamar: Ayah 45)

Jibreel instructed Rasulullah (peace be upon him) to next take a handful of gravel. He did so and went towards the enemy ranks and cast it at them saying thrice,

'Shāhatil Wujuh! (Confusion seize the faces!)

As he (peace be upon him) flung the gravel, pieces from it travelled like a windstorm all across the enemy camp and blast into all their eyes, noses and mouths, rendering them unable to see properly and thoroughly confused. Regarding this, Allah Almighty says,

So it was not you all (believers) who killed them, but it was Allah who killed them.

And you threw not (O Muhammad) when you threw, but it was Allah who threw.

That He might test the Believers with a goodly test.

Indeed, Allah is All-Hearing and All-Knowing. (Holy Qur'an, Surah Anfāl: Ayah 17)

Allah Almighty cast awe into the hearts of the disbelievers, as he did in the other battles, and their ranks began to given way with their numbers adding nothing but confusion.

We will cast Ru'b (awe) into the hearts of the disbelievers for associating with Allah a practice He has never authorized. The Fire will be their home; what an evil place for the wrongdoers to stay! (Holy Qur'an, Surah Aal-e-Imran; Ayah 151)

BATTLE CRY OF THE MUSLIMS

Rasulullah (peace be upon him) continued to exhort and encourage the Sahabah.

'By the One in Whose Power is my soul!

No man will fight them today, being killed having been patient and expecting reward, going ahead and not fleeing, except that Allah will enter him into Paradise.

Rise to a Paradise the width of which is the heavens and earth.'

And be quick for forgiveness from your Lord and for Paradise as wide as are the heavens and the earth. (Holy Qur'an, Surah Aal-e-Imran: Ayah 133)

It was customary to have a battle cry which would impel and steady the troops. This is called **Shi'ār** in Arabic. In the battle of Badr, the battle cry was:

'Yā Mansour! Amit! (Oh Victorious! Bring death i.e. to the enemy.)'

'Ahad! Ahad! (The One! (Allah is) The One!)

The battle cry that the Muhājireen used to motivate and spur one another was:

'Yā Bani Abdir Rahman! (O children of the servant of Rahman!)

The battle cry that the Khazraj tribe of Ansār used to motivate and spur one another was:

'Yā Bani Abdillah! (O children of the servant of Allah!)

The battle cry that the Aws tribe of Ansār used to motivate and spur one another was:

'Yā Bani Ubaidillah! (O children of the little servant of Allah!)

IBLEES THE ACCURSED FLEES

And (remember) when Shaitān made their (evil) deeds appealing to them, and said, 'No one can overcome you today. I am surely by your side.' But when the two forces faced off, he cowered and said, 'I have absolutely nothing to do with you. I certainly see what you do not see. I truly fear Allah, for Allah is severe in punishment.'

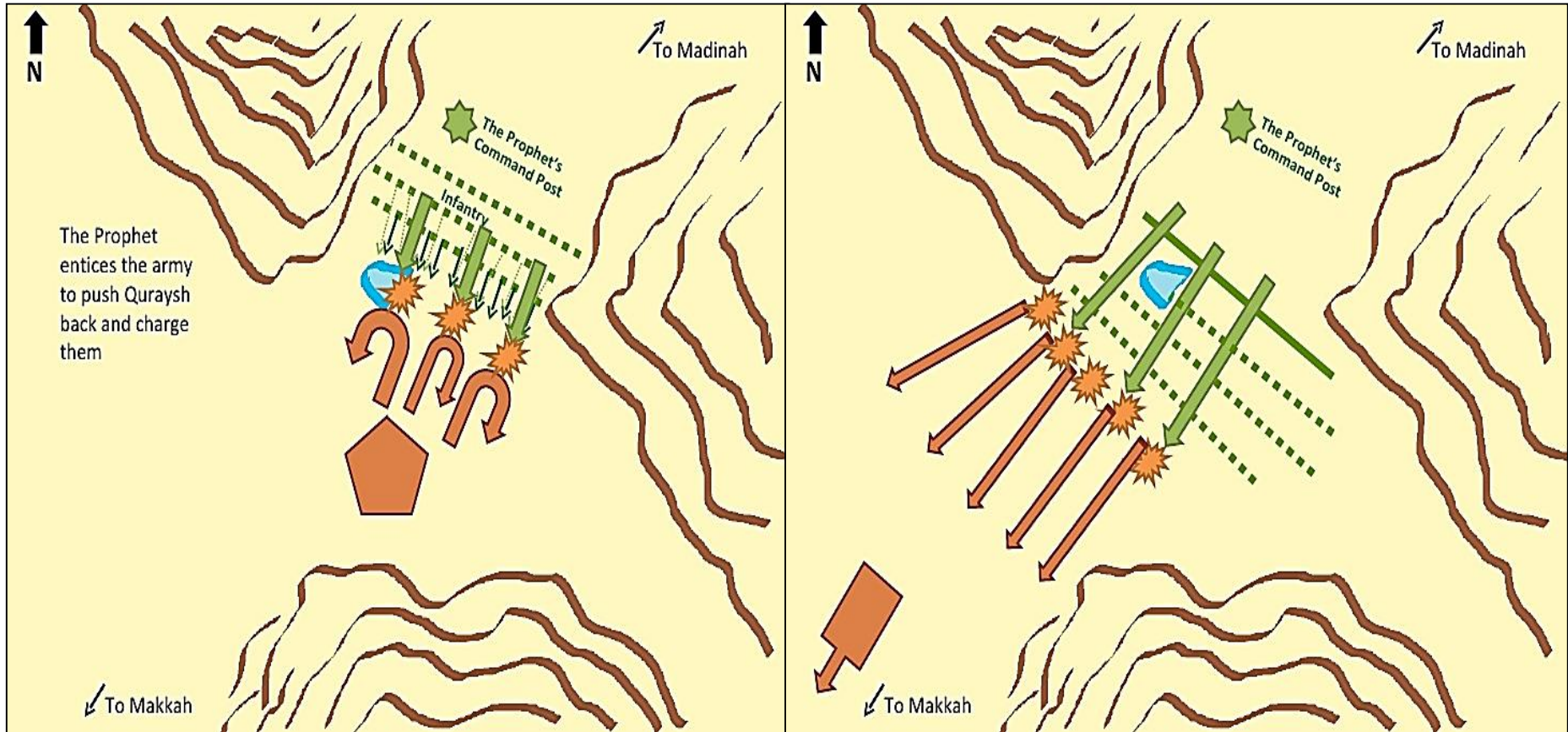
(Holy Qur'an, Surah Anfāl: Ayah 48)

Iblees came marching on the battlefield with his flag and his army of Shayāteen (devils). They came in the guise of men from the **Banu Mudlij** tribe, with Iblees himself in the guise of **Surāqah ibn Mālik**. When Abu Jahl saw him, he tried to rally the Quraish but they continued to rapidly lose ground. On seeing the angels and the battle working in favour of the Muslims, Iblees fled. It is said that he plunged into the red sea to escape. When the Quraish asked the person they assumed to be Surāqah why he was fleeing, he gave a false excuse that it was out of fear of Allah. When the Quraish returned to Makkah, they questioned Surāqah about his desertion and he was surprised by these conversations they claimed to have had with him both before and during the battle. His people vouched for him that he had been with them the whole time. Upon this, the Quraish realised that there were greater forces at play and they had been duped.

'On no other day does the Shaitān feel so belittled, humiliated, defeated and enraged as he does on the Day of Arafah. The reason for this is the mercy of Allah that descends and the forgiveness that He grants for major sins, except for what he saw on the day of Badr.' He

(peace be upon him) was asked, 'What did he see on the day of the Battle of Badr, O Rasulullah?' He replied, 'He saw Jibreel leading the troops of angels.'

(Hadith narrated in Mu'atta Imam Mālik)



The Quraish army eventually flees the battlefield as the Sahabah fight courageously

DEATH OF ABU JAHL

Abdur Rahman bin Auf relates, 'I was in the thick of the battle when **two young men**, still seemingly inexperienced in the art of fighting, one on the right and the second on the left. I was thinking about how I did not have much support. Then they surprised me. One of them asked me to show him **Abu Jahl**. I asked about his intention, to which he replied that he had a strong desire to engage with him in combat until either of them was killed because he heard about how much he had troubled Rasulullah (peace be upon him). I turned left and the other said the same. I pointed him out and he was protected by his people. They rushed, and without a moment's hesitation struck him with their swords and finished him off.' These two brave young men were from the Ansār. The love of Allah and His Messenger is so evident in them in that they did not live in Makkah and witness the horrors that the Muslims had been put through by Abu Jahl and his cohorts, yet they felt the pain of their Muhājireen brethren and their Prophet (peace be upon him) as acutely as if it was their own. Abu Jahl was not a man who the more experienced warriors of the Sahabah would seek out to target because he was surrounded from all sides. Yet, these two young men ran on foot and took on many men who were on horseback until they reached Abu Jahl. They attacked him until he fell off his horse. They were the two brothers **Mu'ādh ibn Afrā'** and **Mu'awwidh ibn Afrā'**. **Mu'ādh ibn Amr ibn Jamuh** assisted them when they reached Abu Jahl. Mu'awwidh was martyred in Badr and his share of the spoils went to Mu'ādh ibn Amr ibn Jamuh. When the battle drew to a close, Rasulullah (peace be upon him) instructed his Sahabah to investigate the battlefield and look for Abu Jahl. **Abdullah ibn Mas'ud** was the one to find him and give him the death blow.

AN END TO ABU JAHL'S REIGN OF TERROR

Abu Jahl lay dying, deserted by the family and friends he would boast about. About him, these Ayāt of Surah Iqra' were revealed. *Do you know if he denies and turns away?¹³ Knows he not that Allah sees?¹⁴ Nay! If he does not desist, We will drag him by the forelock¹⁵ A lying, sinful forelock!¹⁶ Then let him call his council (of helpers).¹⁷ We will call the angels of hell!¹⁸ Nay! Never obey him. And bow down and come closer (to Allah).¹⁹*

Abdullah ibn Mas'ud stepped on Abu Jahl's neck, 'Have you seen how Allah has disgraced you?' He defiantly said, 'I am no more than a man killed by his own people. Who won?' Ibn Mas'ud replied, 'Allah and His Messenger.' Abu Jahl taunted, 'You are standing high, O shepherd!' He told Ibn Mas'ud to ensure his neck be the longest when cut and to pass the message on to Rasulullah (peace be upon him) that his hatred for Islam was more intense now than ever. Ibn Mas'ud sat on him and gave him the death blow. It is fitting that Abdullah ibn Mas'ud was the one to kill Abu Jahl. The Sahabi confirmed through Revelation to be devoid of all arrogance was the one to kill the most arrogant man. On learning of Abu Jahl's death, Rasulullah (peace be upon him) said,

'Allah is the Greatest. Praise is to Allah Who has fulfilled His Promise, assisted His servant and defeated the confederates alone.'

He repeated thrice, 'All praise is to Allah Who honoured Islam and its people.'

He said, '**This is the Fira'un of this Ummah.**'

The Fira'un of this Ummah is worse than the one of Musa (peace be upon him) because that Fira'un let go of his arrogance as he was dying and knew he was headed to hellfire.

Rasulullah (peace be upon him) comforted the son of Sumayyah **Ammār ibn Yāsir**,

'Allah has killed your mother's killer.'

THE MOTHER OF MARTYRS

Afrā' bint Ubaid was a pious and dynamic Ansāri Sahabiyyah. She had 7 sons and she would exhort them all to accompany Rasulullah (peace be upon him). All her sons were blessed with participants of Badr. All of them with die as martyrs in one battle or another, earning her the title **Umm-ush-Shuhadā** (Mother of martyrs). She worried not about who would care of her in her old age but rather about her sons reaching great ranks with Allah. In fact, when the three full brothers Mu'ādh, Mu'awwidh and Auf set out for Badr and only Mu'ādh returned, she told Rasulullah, 'This is the worst of my sons'. She said this by way of reprimand, not out of disdain. Mu'ādh was from the first 6 Believers of the Ansār. Some of her sons are better known through her as Ibn Afrā' rather than by their father. Her sons are as follows:

Son	Father's name	Martyred in
Mu'ādh	Hārith ibn Rifa'ah	Caliphate of Uthman
Mu'awwidh	Hārith ibn Rifa'ah	Badr
Khālid	Bukair ibn Abd Yalil	Rajee'
Iyās	Bukair ibn Abd Yalil	Yamāmah
Aaqil	Bukair ibn Abd Yalil	Badr
Aamir	Bukair ibn Abd Yalil	Ma'unah
Auf	Hārith ibn Rifa'ah (remarriage)	Badr

DEATH OF UMAYYAH IBN KHALAF

When the battle of Badr ended, **Abdur Rahman ibn Auf** (one of the 10 promised Jannah) saw **Umayyah ibn Khalaf and his son Ali ibn Umayyah** lying wounded and weakened on the battlefield. Umayyah and Abdur Rahman had been friends during Jāhiliyyah (period of Ignorance prior to Islam). Umayyah would insist on calling Abdur Rahman by his Jāhili name, refusing to accept Allah as Ar-Rahman. He called out to Abdur Rahman by that name but he refused to respond. Umayyah conceded and called out, 'O Abdul Ilah! (O servant of God)'. Umayyah pleaded with him to rescue him and his son with the promise of far better armour than the one Abdur Rahman had picked up from the battle field. As Abdur Rahman agreed, **Bilal ibn Rabāh** spotted Umayyah. Bilal had been enslaved by Umayyah who had inflicted upon him the worst of tortures. He whipped him, lay heavy rocks on him, dragged him across the streets, had his friends join in torturing him, all simply because Bilal announced his belief in Allah as Al-Ahad (The One and Only). Allah had freed Bilal at the hands of Abu Bakr and honoured him with becoming the **Mu'adhin** of the greatest of creation. Bilal said, 'The leader of disbelief! I will not survive if he does.' Abdur Rahman tried to stop him but Bilal called out to the Ansār, 'O helpers of Allah!' They came rushing and encircled the group. Abdur Rahman told Umayyah to protect himself because he could no longer promise him protection. Umayyah was killed by the Sahabah, screaming in a chillingly loud manner, just as Rasulullah (peace be upon him) had prophesised. Abdur Rahman would joke in the future, 'May Allah have mercy on Bilal. I lost the spoils I had picked up, and the value of the two captives I had tried to capture!' Umayyah's corpse swelled up in his armour; this was the end of the man who had tortured Bilal so much.

OUTCOME OF THE BATTLE

The Battle of Badr was a decisive victory for the Muslims. The Sahabah gave chase to the fleeing enemies who had marched out with so much pomp. They eagerly followed their retreating steps, defeating them or taking captive all that fell within their reach.

70 of the disbelievers died and 70 were captured. The rest fled back to Makkah.

14 Sahabah were martyred. 6 were from the Muhājireen and 8 from the Ansār.

Amongst the Sahabah, there was an atmosphere of gratitude to Allah Almighty. Most of their adversaries were gone in one swift reckoning. They attended to their wounded and buried their martyrs. They also buried the enemy soldiers in another part of Badr, an act of humanity which will not be extended to their dead by the Quraish in Uhud. They started collecting the spoils of war from the battlefield. This is the only Ummah for whom the spoils are permissible. Previous Ummahs would pile them up. If their Jihad had been accepted by Allah Almighty, a fire from the heavens would be sent to consume it.

At the same time, the Muslims lamented over the folly of these tribesmen of theirs who were so antagonistic to the message of the Oneness of Allah that they destroyed themselves. **Abu Hudhaifah** looked on sadly at his dead father **Utbah ibn Rab'iah**. Rasulullah (peace be upon him) asked him about his feelings. Abu Hudhaifah explained that he was not grieving over the fact that his father died at the hands of the Muslims but he remembered the advices his father would give him when he was growing up. He'd always hoped that his father would see reason and realise the folly of worshipping pieces of stone. For this, he grieved. Rasulullah (peace be upon him) comforted him and supplicated for him. He understood his pain because his own father figure, Abu Talib, died on disbelief saying that he only rejected Islam out of fear of what people would say.

OUTCOME OF THE MOCKERS

As for the **24 main leaders of Quraish**, known as **Sanādeed Quraish**, Rasulullah (peace be upon him) instructed for their corpses to be thrown into a defunct dry well, known as the **Qaleeb of Badr**. These were the leaders who inflicted innumerable tortures on the believers and made many assassination attempts on Rasulullah (peace be upon him)'s life. Allah Almighty foreshadowed the battle of Badr in His Promise to Himself deal with and recompense these archenemies of Islam and the Muslims.

Indeed, We are sufficient for you against the Mockers. (Holy Qur'an, Surah Hijr: Ayah 95)

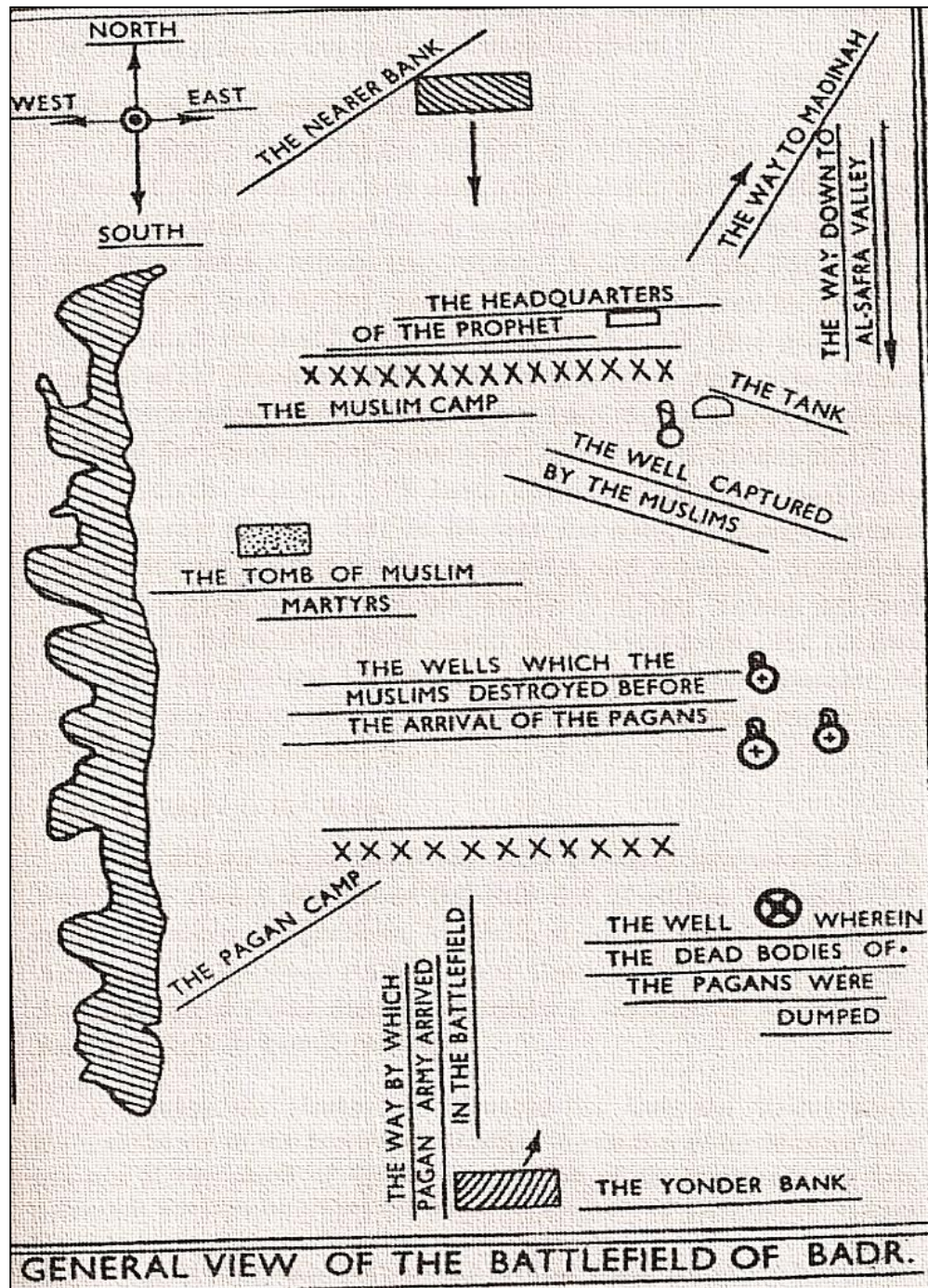
Almost all of the **Mustahzi'een** (Mockers) died in Badr, with some dying before and two shortly after. There will be a new leadership in Makkah under Abu Sufyān who had not been from the Mockers. He will fight the Muslims for five years but eventually he along with Quraish will embrace Islam, either before or during the great Conquest of Makkah (which also occurred in Ramaḍan).

It was the usual habit of Rasulullah (peace be upon him) to stay in a place for 3 days after Allah Almighty granted him victory. On the 3rd day, Rasulullah (peace be upon him) went out to look at the slain polytheists and said, 'What an evil tribe you were as regards your Prophet. You belied me when others have believed; you let me down when others have supported me; you expelled me when others have sheltered me.' He addressed each person individually, 'O so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?' The Sahabah were surprised how they could hear when they were dead. Rasulullah (peace be upon him) replied, 'By Him in Whose Power is Muhammad's soul! You do not hear what I say better than they do!'



القليب : المكان الذي دفن فيه قتلى المشركين

The Qaleeb where the corpses of the leaders of Quraish were thrown in



GENERAL VIEW OF THE BATTLEFIELD OF BADR.

OUTCOME OF THOSE WHO WRONGED THEMSELVES

*When the angels seize the souls of **those who have wronged** themselves, scolding them,*

'What do you think you were doing?' They reply, 'We were oppressed in the land.'

The angels respond, 'Was Allah's earth not spacious enough for you to emigrate?'

It is they who will have Jahannam (Hell) as their home. What an evil destination!⁹⁷

*Except **helpless men, women, and children** who cannot afford a way out⁹⁸*

It is right to hope that Allah will pardon them. For Allah is Ever-Pardoning, All-Forgiving.⁹⁹

(Holy Qur'an, Surah Nisā: Ayah 97-99)

There were some slain disbelievers who had brought faith during the Makkan period but refused to make Hijrah. When the angels took their souls, they tried to make excuses that they had to support the disbelievers because they were under their orders. This excuse was not accepted. They chose to abandon Islam despite being powerful enough to migrate. They were: **Hārith ibn Zama' ibn Aswad of Banu Asad, Abu Qays ibn Fākih of Banu Makhzoum, Abu Qays ibn Waleed of Banu Makhzoum, Ali ibn Umayyah ibn Khalaf of Banu Jumah and Aas ibn Munabbah ibn Hajjāj of Banu Sahm**. Exempted from this are a class of believers known as **Mustaḍ'afeen (Helpless)**. They are those who couldn't migrate due to financial or physical restraints or imprisonment. Rasulullah (peace be upon him) would supplicate for them. **Sahl ibn Bayḍā** was amongst the captives of Badr. When Rasulullah (peace be upon him) issued the command about them, **Abdullah ibn Mas'ud** said, 'Except Sahl ibn Bayḍā...' Rasulullah (peace be upon him) agreed, 'Except Sahl ibn Bayḍā.' Abdullah had seen him performing Salah in the Makkan period so he advocated for him because he knew he was a secret Muslim. Sahl and his brother Suhail both migrated to Madinah.

THE FOURTEEN MARTYRS OF BADR

1. Mihja' ibn Sālih (Muhājir)

He was an enslaved person who was freed by Umar ibn Khattab. He was the first to be martyred when struck by an arrow. *He is one of those praised in Surah An'ām, Ayah 52.*

2. Hārithah ibn Surāqah (Ansāri)

He was also the first to be martyred before the battle commenced when struck by an arrow.

3. Ubaydah ibn Hārith (Muhājir)

He was the second cousin of Rasulullah (peace be upon him) and the first combatant injured in Badr. He passed away on the way back to Madinah.

4. Umair bn Humām (Ansāri)

When Rasulullah (peace be upon him) made Hijrah to Madinah, he made brotherhood between the Ansār and Muhājireen. Ubaidah was made the brother of Umair.

5. Umair ibn Abu Waqqās (Muhājir)

The younger brother of S'ad ibn Abu Waqqās. He was given special permission by Rasulullah (peace be upon him) to participate and was the youngest person in the army.

6. Safwān ibn Wahb aka Safwān ibn Baydhā' (Muhājir)

7. Rafi' ibn Mua'lla (Ansāri)

When Rasulullah (peace be upon him) made Hijrah to Madinah, he made brotherhood between the Ansār and Muhājireen. Rāfi' was made the brother of Safwān.

THE FOURTEEN MARTYRS OF BADR

8. Dhu Shumālain ibn Abd Amr (Muhājir)

9. Yazeed ibn Hārith (Ansāri)

When Rasulullah (peace be upon him) made Hijrah to Madinah, he made brotherhood between the Ansār and Muhājireen. Dhu Shumālain was made the brother of Yazeed.

10. Auf ibn Hārith (Ansāri)

11. Mu'awidh ibn Hārith (Ansāri)

12. Aaqil ibn Bukair (Muhājir)

Auf, Mu'awidh and Aaqil were all brothers from the same mother, Afrā' bint Ubaid. All her 7 sons participated in Badr and 3 of them were blessed with martyrdom in Badr.

13. Mubashir ibn Abdul Mundhir (Ansāri)

When Rasulullah (peace be upon him) made Hijrah to Madinah, he made brotherhood between the Ansār and Muhājireen. Mubashir was made the brother of Aaqil ibn Bukair.

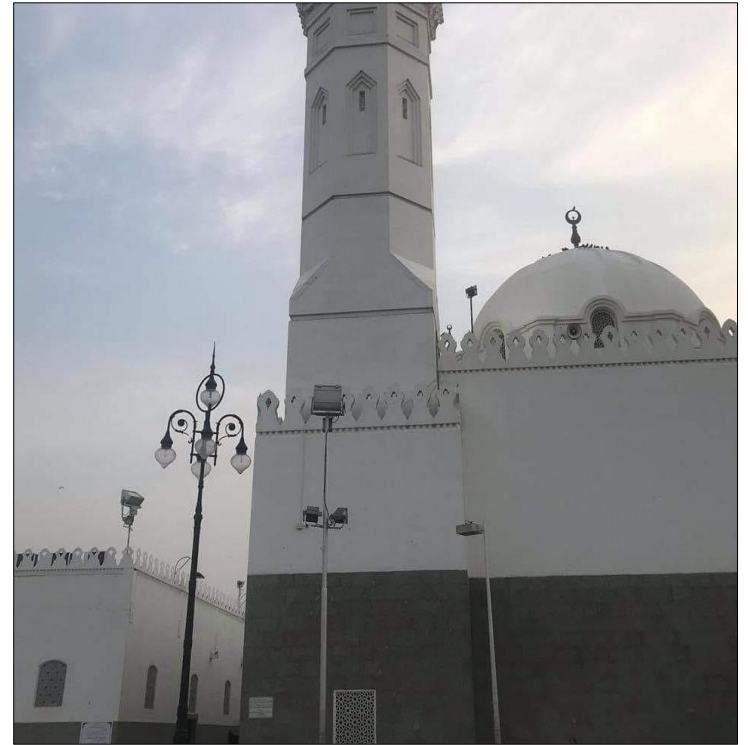
14. Sa'd ibn Kaithamah (Ansāri)

And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive but you do not perceive.¹⁵⁴ And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, and give good tidings to the patient.¹⁵⁵

Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'¹⁵⁶ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.¹⁵⁷ (Holy Qur'an, Surah Baqarah: Ayah 154-157)

DREAM ABOUT SA'D IBN KHAITHAMAH

Sa'd had hosted Rasulullah (peace be upon him) and many Sahabah in Quba when they made Hijrah. **Sa'd and his father Kaithamah** were both eager to participate in Badr but only one could set out. When his father asked to be the one, Sa'd replied, 'Father if it was for anything other than Jannah, I would not prefer myself over you'. So they drew lots and Sa'd's name came out. This honour was written for Sa'd. The following year, when Rasulullah (peace be upon him) made the announcement for the battle of Uhud, Kaithamah eagerly joined. He had seen a dream the previous night of his son Sa'd in the most beautiful form, enjoying the fruits of Jannah. Sa'd had told his father, 'Come join us in Jannah! Indeed I have found my Lord's promise to be true.' Kaithamah relayed the dream to Rasulullah (peace be upon him) and requested for him to make Dua that he be granted martyrdom and companionship with his son in Jannah. Kaithamah was martyred in **Uhud**.



Masjid Dār (house) of Sa'd ibn Kaithamah



Where the Shuhadā of Badr are buried



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
جَلَّ جَلَالُهُ

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ
صَدَقَ اللَّهُ الْعَظِيمُ

أَسْمَاءُ شُهَدَاءِ غَزْوَةِ بَدْرٍ

عُمَيْرُ بْنُ أَبِي وَقَّاصٍ

صَفْوَانُ بْنُ وَهَبٍ

ذُو الشَّمَالِينَ بْنُ عَبْدِ عَمْرٍو

مَهْجَعُ بْنُ صَالِحٍ

عَاقِلُ بْنُ الْبَكِيْرِ

عُبَيْدَةُ بْنُ الْحَارِثِ

سَعْدُ بْنُ خَيْثَمَةَ

مُبَشِّرُ بْنُ عَبْدِ الْمُنْذِرِ

حَارِثَةُ بْنُ سِرَاقَةَ

رَافِعُ بْنُ الْمَعْلَانِ

عُمَيْرُ بْنُ الْحَمَامِ

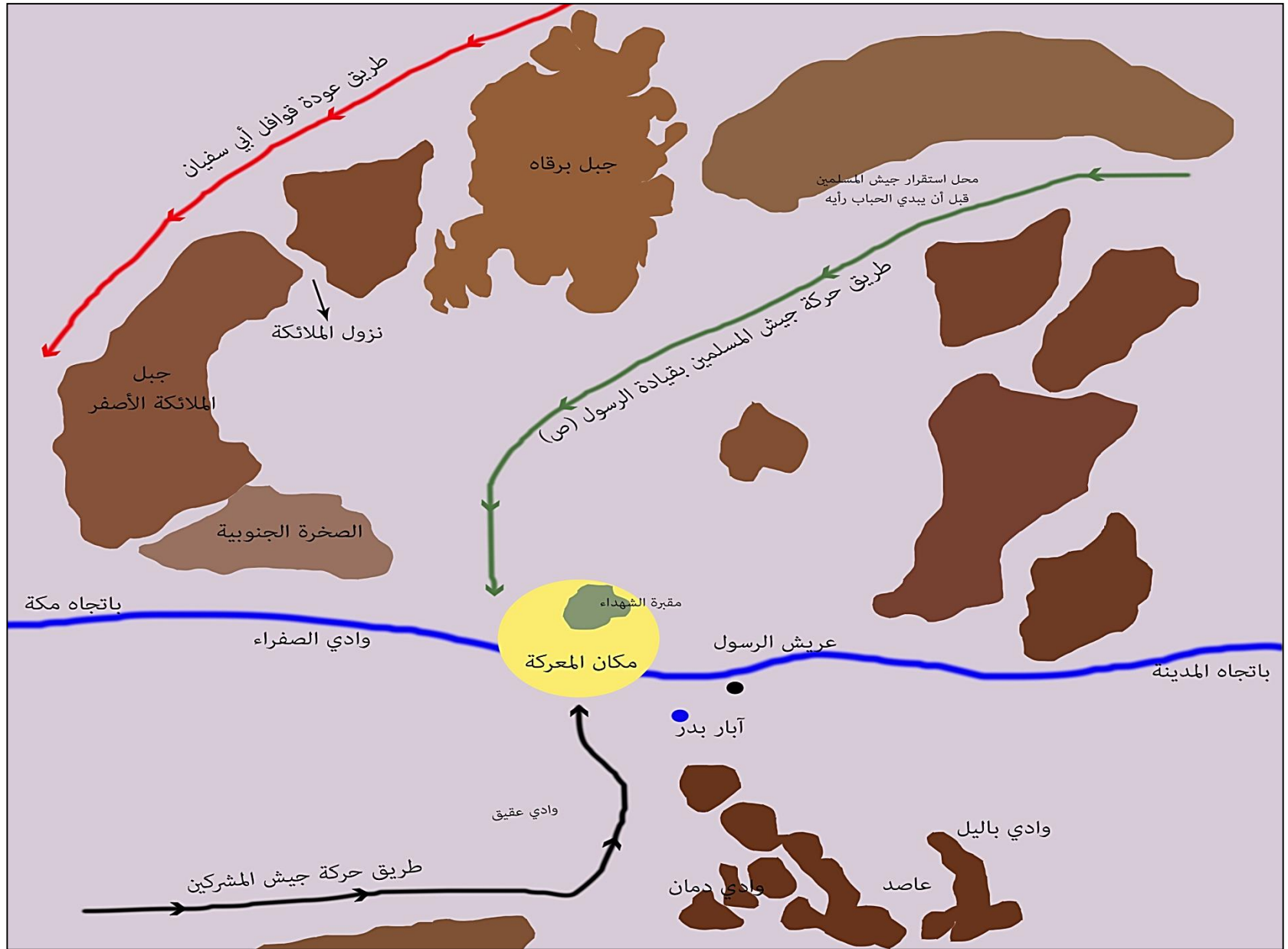
يَزِيدُ بْنُ الْحَارِثِ

مَعْقُودُ بْنُ الْحَارِثِ

عَوْفُ بْنُ الْحَارِثِ

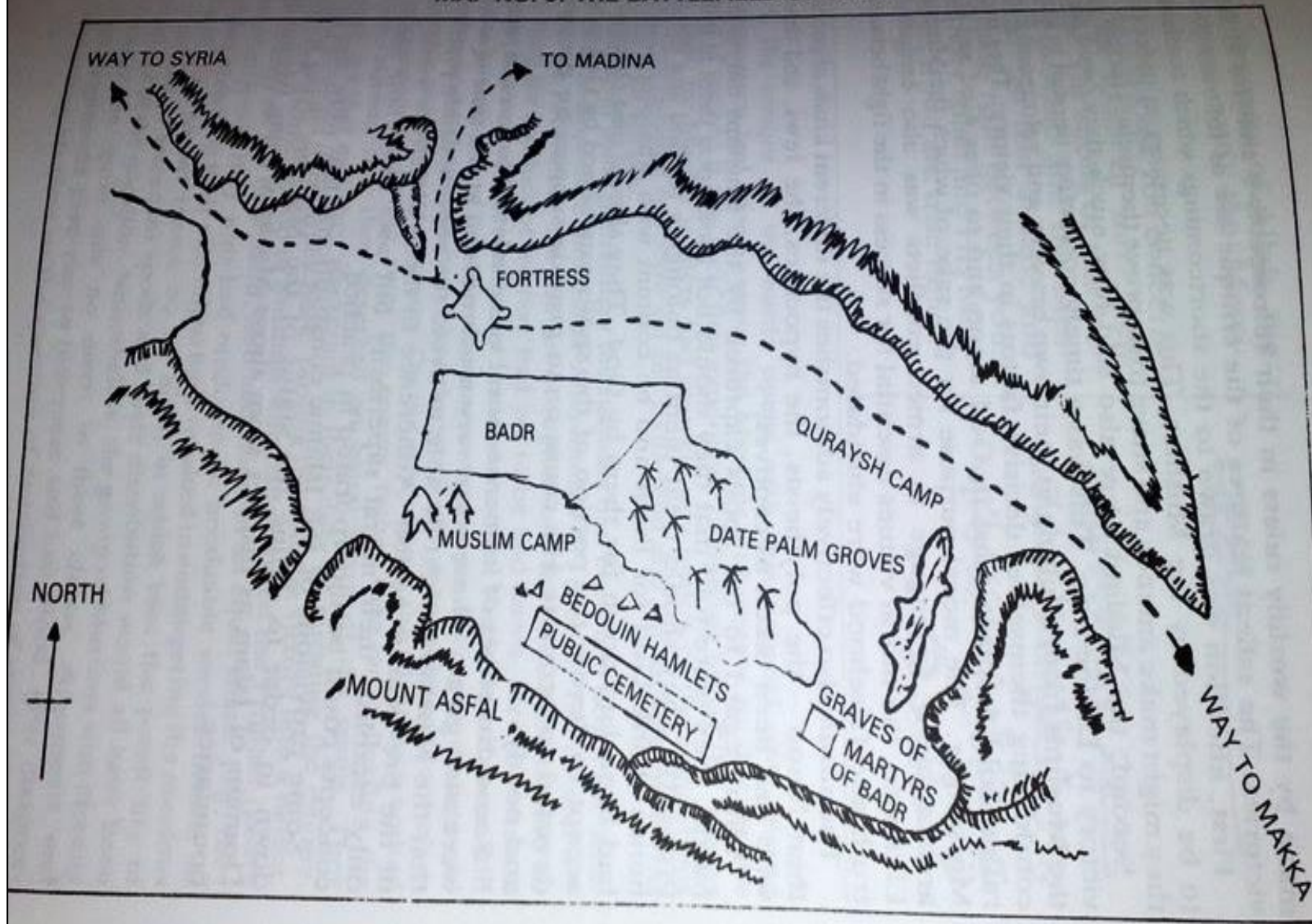
رَضِيَ اللَّهُ عَنْهُمْ جَمِيعًا

Names of the Shuhadā of Badr



Overview of whole site of Badr

MAP NO. 5: THE BATTLEFIELD OF BADR



Overview of whole site of Badr

DISTRIBUTION OF THE SPOILS OF WAR

After the battle was over, the Muslims gathered the spoils. They started to discuss how to distribute it. Those who had collected the spoils said, 'We collected it; so we have more right to it.' Those who had pursued the enemy said, 'You do not have more right to it than we do; we held the enemy at bay.' The men who had been guarding the Rasulallah (peace be upon him) said they were no less entitled. Allah Almighty revealed:

They ask you about the spoils of war. Say: 'The spoils are for Allah and the Messenger.' So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger if you are believers. (Holy Qur'an, Surah Anfāl: Ayah 10)

One fifth of the spoils were apportioned to Allah and his Messenger, meaning Rasulallah (peace be upon him) could give it to whom he willed. This is known as **Khums** (one fifth). On their way back to Madinah, at a large sand hill called **Sayr** (between Maḍeeq and Nāzilah), Rasulallah (peace be upon him) divided the spoils equally among the fighters. **Abdullah ibn Ka'b ibn Amr Ansāri** was given the duty of overseeing the stockpile.

THE SURAH TO STUDY THE BATTLE OF BADR

Anfāl is the plural of Nafil, which means spoils of war or booty. Surah Anfāl has much mention of the events of the battle of Badr. There are Ayāt in Surah Aal-e-Imran about Badr. Uniquely, Surah Anfāl and Surah Taubah/Barā'a do not have the recitation of Bismillah-ir Rahman-ir Raheem separating them, as their themes are intertwined.

THOSE WHO WERE ABSENT YET PRESENT

There are certain Sahabah who were not physically present in Badr but are still from its participants. Rasulullah (peace be upon him) gave them a share just as he gave the other participants. The greatest amongst them is Uthman ibn Affān.

Uthman ibn Affān	Rasulullah (peace be upon him) had sent him back to look after Ruqayyah bint Rasulullah (peace be upon him).
Talha ibn Ubaidullah	Rasulullah (peace be upon him) had sent them both to find out information of the Quraish caravan heading to Syria, and they returned once the battle was over.
Sa'eed ibn Zaid	
Abu Lubābah	Rasulullah (peace be upon him) sent him back to administrate the affairs of Madinah.
Aasim ibn Adi	Rasulullah (peace be upon him) sent him back to administrate the affairs of Qubā' and Aaliyah.
Hārith ibn Hātib	Rasulullah (peace be upon him) sent him back amongst Banu Amr ibn Auf to attend to a matter.
Hārith ibn Samma	He left with them but suffered injury at Rauhā' so Rasulullah (peace be upon him) sent him back to Madinah.
Khawāt ibn Jubayr	He left with them but suffered injury at Rauhā' so Rasulullah (peace be upon him) sent him back to Madinah.

MIRACULOUS SWORD : AUN

Ukkāsha ibn Mihsan was a young man from the Muhājireen. He is from the 70,000 people of this Ummah who will enter Jannah without any reckoning. On the day of Badr, he fought so bravely and fiercely that his sword broke. There were few swords amongst the Muslims on that day. He went to Rasulullah (peace be upon him) to ask for help. Rasulullah (peace be upon him) gave him a branch and said, 'Fight with this, O Ukkāsha'. Ukkāsha did not question this. This was the faith of the Sahabah. Lo and behold! The branch turned into a glistening silver sword in front of his eyes. He fought with it. It was named **Aun** (The Aid). He would also call it Qawiyy (The Strong). He fought with it his whole life until he was martyred in the Ridda wars during the Caliphate of Abu Bakr. The whereabouts of this sword are not known today. Perhaps it was buried with him.

BLESSED SWORD : DHUL FIQĀR

Dhul Fiqār was the sword which Rasulullah (peace be upon him) gave to **Ali bin Abu Talib** from the spoils of Badr. It means 'one with the cleft' because it had a small cleft in its blade. Originally, it belonged to Munbih ibn Hajjāj, one of the staunchest enemies of Islam. It is the same sword Rasulullah (peace be upon him) saw in his dream before the battle of Uhud. It is said to be the same sword which Husain ibn Ali fought with in Karbala. The whereabouts of this sword is not confirmed but it is said to be the one in Topkapi palace, Turkey. It may be that Imam Mahdi will also use it.



Various swords attributed to Rasulullah (peace be upon him)

VERDICT REGARDING THE CAPTIVES

As the battle of Badr drew to a close, the Muslims chased the fleeing enemy soldiers and captured 70. According to the practice of the time, it was left to the victor's discretion what to do with captives. Rasulullah (peace be upon him) consulted with his Sahabah and said, 'Surely Allah has awarded you control over them.' Rasulullah (peace be upon him) had seen displeasure on the face of **Sa'd ibn Mu'adh** when the Sahabah were taking captives. When asked the reason, he mentioned that his preference had been for them to be given the capital punishment. These were not civilians but enemy combatants. This was the victory of the Muslims and they needed to give a strong message to those that thought they were weak prey. **Umar** expressed the same view. He even suggested that the relatives of the captives from the Sahabah should be the ones to put them to death, similar to what the Banu Isrā'il did with those who worshipped the calf. Others gave differing views but Rasulullah (peace be upon him) heart was not content with them. He said, 'Surely Allah has awarded you control over them. They were just your brothers yesterday.' **Abu Bakr** suggested that they should be ransomed. He said, 'They are our relatives, and this money would give us strength against the disbelievers. Moreover, Allah could guide them to Islam.' Rasulullah (peace be upon him) did not reprimand either party for their views but rather marvelled at how Allah Almighty has created hearts differently. He gave the example of Prophet Nuh (*Surah Nuh: Ayah 26*) and Prophet Musa (*Surah Yunus: Ayah 88*) regarding the view of Umar, and the example of Prophet Ibrahim (*Surah Ibrahim: Ayah 36*) and Prophet Isa (*Surah Mā'idah: Ayah 118*) regarding the view of Abu Bakr. The view of Abu Bakr concurred with the wish Rasulullah (peace be upon him) had in his own heart.

Rasulullah (peace be upon him) made the announcement that the captives would be ransomed. Their relatives would have to come to Madinah and pay a fine for their release. The following day, Umar found Rasulallah (peace be upon him) and Abu Bakr weeping; the reason being the revelation of the following Ayāt. *It is not befitting for a Prophet that he should take captives until he has thoroughly subdued the enemy by shedding blood. You settled with the fleeting gains of this world, while Allah's aim is the Hereafter. Allah is Almighty, All-Wise.*⁶⁷ *Had it not been for a prior decree from Allah, you would have certainly been disciplined with a tremendous punishment for whatever you have taken.*⁶⁸ *Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely Allah is All-Forgiving, Most Merciful.*⁶⁹ (Holy Qur'an, Surah Anfāl: Ayah 67-69)

The message behind these Ayāt is that previous Prophets were not permitted to show leniency to captive enemy combatants; they had to kill them. This ransoming was an act of kindness from The Mercy to the worlds (peace be upon him) and a means of Da'wah. Thus, Allah made a dispensation for this Ummah to spare their lives and to benefit from their wealth. Some Sahabah had initially agreed with this view with a focus on the monetary benefit. These Ayāt were revealed as reprimand and as a reminder to keep their focus on establishing the Deen of Allah firmly. Rasulallah (peace be upon him) showed Umar how close the punishment of Allah could have been - right by a nearby tree - had Allah decided to hold them to account, with Umar and Sa'd being spared.

Mut'im ibn Ade'e was a disbeliever who had died some time prior. He was one of the 5 who ended the boycott and he had given protection to Rasulallah (peace be upon him) after Tā'if. Rasulallah (peace be upon him) said, 'If Mut'im ibn Ade'e had been alive, then interceded with me about these repugnant ones, I would surely accept his intercession (and release them).'

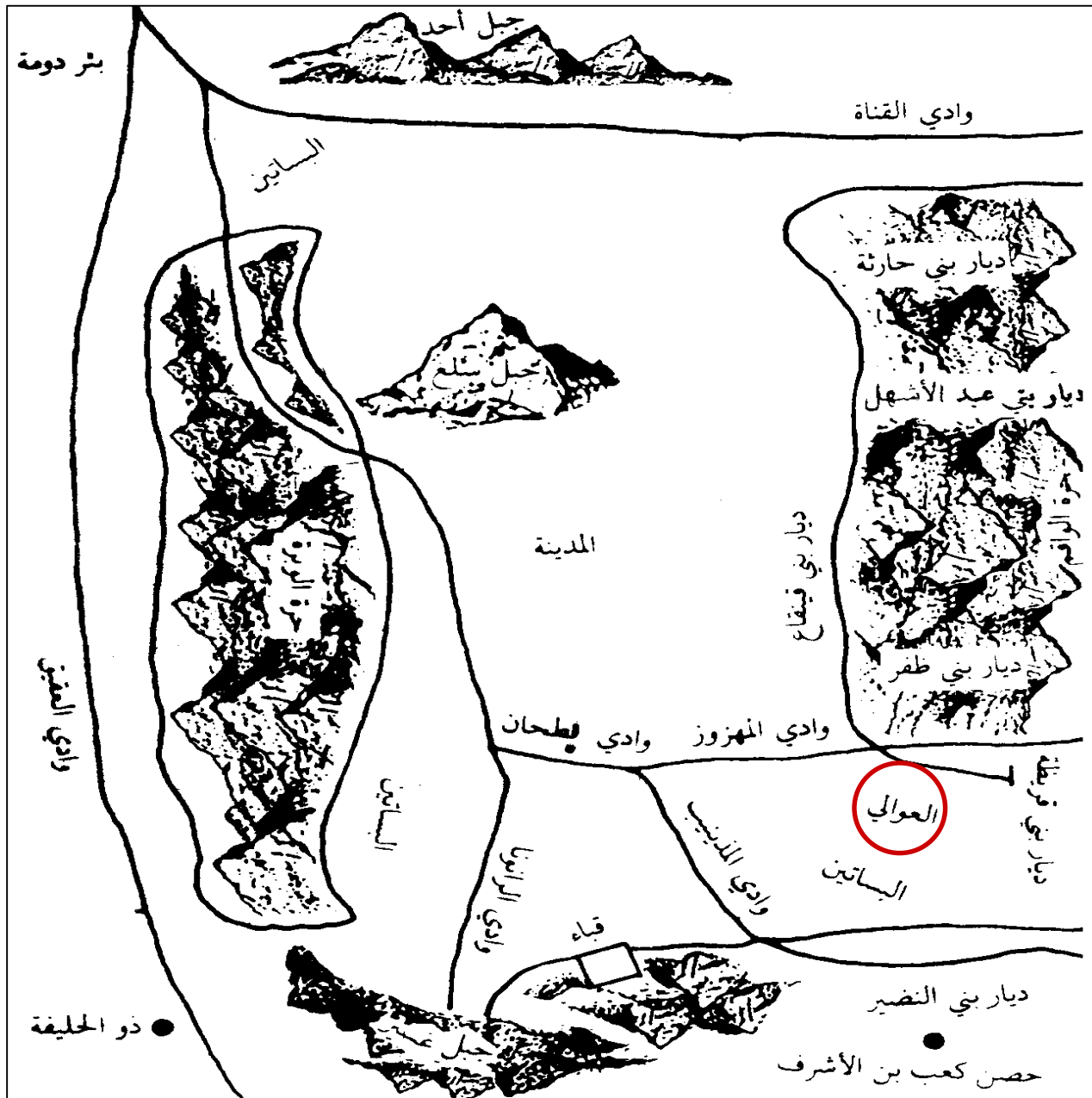
MADINAH'S JOYOUS REACTION

The enemies of Islam within Madinah were hoping that the Muslims would be defeated so they could regain control. At the same time, the Muslims were anxiously awaiting news. Rasulullah (peace be upon him) sent **Zaid ibn Hārithah Muhājiri** on his camel **Qaswā (Aḍbā')** to herald the good news. Zaid entered from the Awāli/Aaliyah suburb of Madinah. He (peace be upon him) also sent **Abdullah ibn Rawāha Ansāri** who entered from the Sāfilah suburb.

The atmosphere amongst the Muslims was electric. Their most formidable opponents and the most powerful men from the most influential tribe were gone or taken captive. The children of Madinah proclaimed, 'Abu Jahl the Fāsiq has been killed.'

Some Jews and hypocrites accused Zaid of a cover-up, saying him riding Qaswā was an indication that Rasulullah (peace be upon him) was no more - may Allah forbid! **Usāmah ibn Zaid** sought out his father to confirm the news of victory. He found his father in the main square with people flocking around him. He was mentioning the names of all the leaders who had been killed. Usāmah asked, 'Father is this really true?!' Zaid replied, 'Yes my dear son. By Allah! It is true!' Young Usāmah then confronted the rumour monger asserting that that man was in fact a Munāfiq and he would report him to Rasulullah (peace be upon him). The hypocrite quickly retracted.

Many people embraced Islam on seeing the Muslims riding into Madinah with the captives. They saw Rasulullah (peace be upon him) in a new light; a sagacious military leader who protected his people with deep concern. However, the flames of jealousy will increase in the hearts of the enemies of Islam and this will lead to events which result in **the expulsion of Banu Qainuqah** from Madinah.



Zaid ibn Hārithah entered Madinah from its upper region of Awāli

THE MADINAN'S COME OUT TO CONGRATULATE

As the Muslims returned from Badr, the Sahabah in Madinah went out to greet them, meeting up at **Rauhā'**. The Muslims all praised Allah and celebrated the victory of Islam together. **Usaid ibn Hudair Ansāri** reflected their emotions aptly when he heartily congratulated them and expressed remorse to Rasulullah (peace be upon him) for not having participated, having not known a battle would occur. Otherwise, they would never have stayed behind. Rasulullah (peace be upon him) confirmed his sincerity. Their sincere intentions will be proven true by their devotion in the battle of Uhud.

Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their pledge (i.e. achieved martyrdom); and some of them are still waiting, but they have never changed in the least. (Holy Qur'an, Surah Ahzāb: Ayah 23)

Salamah ibn Salāmah Badri responded amusingly to all the congratulations, 'Why all this congratulating? They were feeble old men resembling trussed up camels whom we easily discharged like sacrificial animals.' Rasulullah (peace be upon him) smiled and said, 'O nephew! Those were the leaders!'

THE TWO TYRANTS ARE PUT TO DEATH

Amongst the captives, there were two leaders of disbelief, both from the Mockers. **Nadr ibn Hārith** was executed at **Safrā'** on the way back to Madinah, at the hands of **Ali**. **Uqbah ibn Abi Mu'ayt**, a wretched man who used to physically harm Rasulullah (peace be upon him), was executed at **Irq-uz-Zhabiyyah** by **Aasim ibn Thābit**.

DEMISE OF RUQAYYAH BINT RASULULLAH (PEACE BE UPON HIM)

Usāmah ibn Zaid mentions that when his father Zaid ibn Hārithah came into Madinah with the news of victory, they had just finished placing the earth over the grave of **Ruqayyah**, burying her in Jannat-ul-Baqee'. On his return, Rasulullah (peace be upon him) received the sad news that his beloved daughter had breathed her last. He went to her grave and prayed over her. Rasulullah (peace be upon him) wiped the tears from **Fatimah's** face with his hands as he let the women mourn. He told the women,

'Beware of Shaitānic cries. When it is from the eyes and heart then it is mercy.

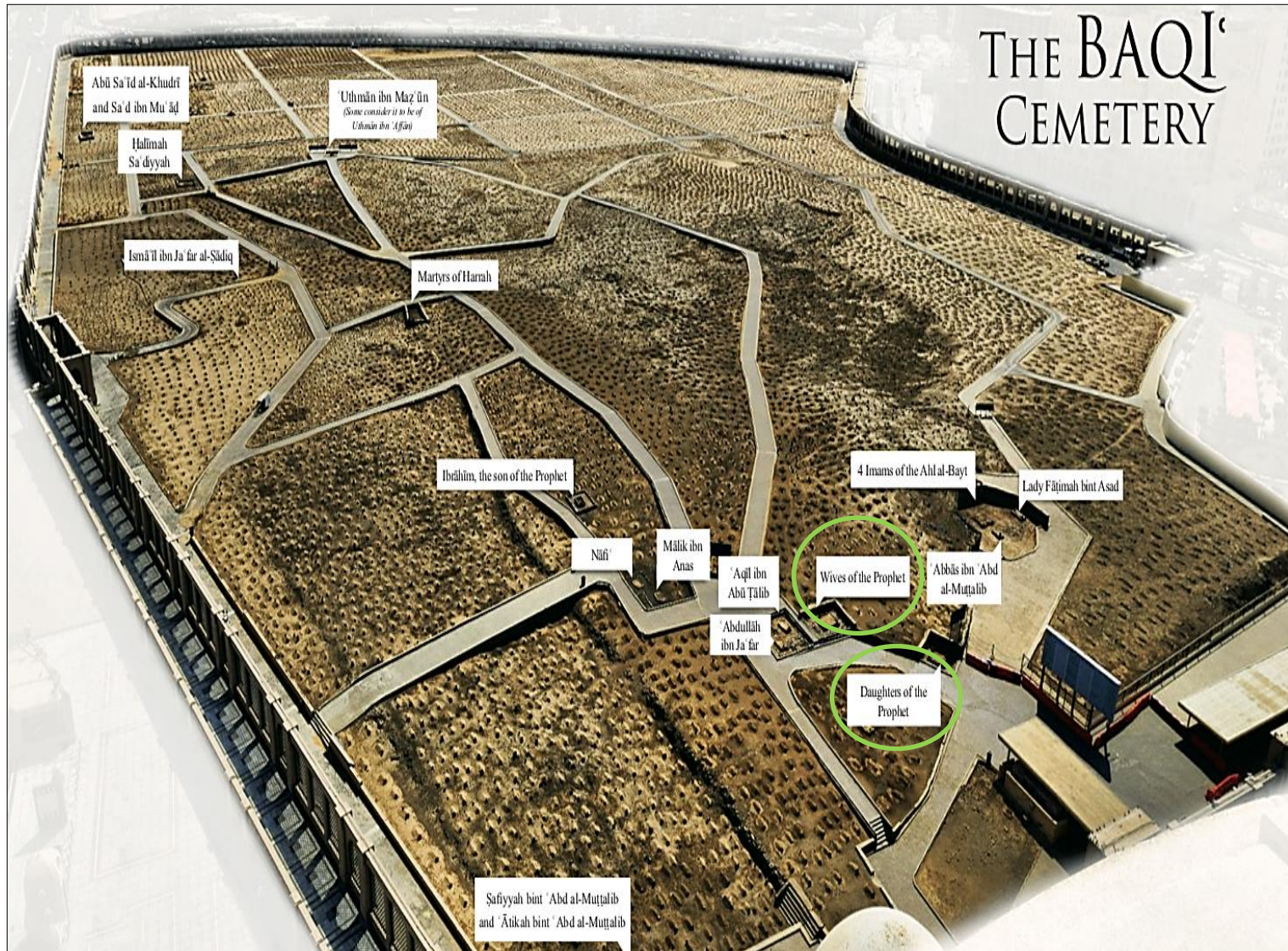
But when it is (wailing) from the tongue and (rage) from the hands then it is from Shaitān.'

Abu Lahab's two sons had divorced Ruqayyah and her sister Umm Kulthum as retaliation to Rasulullah (peace be upon him) for his preaching. The prophetic family bore this with patience and grace. Allah replaced Ruqayyah with a husband who was selected for her by Revelation; **Uthman ibn Affān**. A most beautiful and affectionate couple they made, admired by all. They were from the first 16 people who migrated to Habasha. Rasulullah (peace be upon him) had supplicated for them,

'May Allah be their Companion!

Uthman is the first man to emigrate with his wife after Lut alayhissalām.'

They had one son, **Abdullah**, who passed away in infancy. After Ruqayyah's demise, Uthman was too heartbroken to think of remarrying. Rasulullah (peace be upon him) married Uthman to Umm Kulthum. Selected for one another through Revelation, a blessed and loving union they had. Uthman became **Dhun Nurain** (He of the Two Lights). Umm Kulthum too passed away in Rasulullah (peace be upon him)'s life. Had he any more daughters, he would have consecutively married them to Uthman.



Resting places of the Sahabah in Jannat-ul-Baqee
 Area of the wives and daughters of Rasulallah (peace be upon him) has been encircled

THE BROTHERHOOD OF ISLAM

You will not find a people believing in Allah and the Last Day making allied friendships with those who oppose Allah and His messenger even if these were their fathers, their sons, their brothers or their clan. Allah has placed faith in their hearts and strengthened them with a spirit from Him. He will cause them to enter gardens beneath which streams flow that they may dwell therein. Allah is well pleased with them and they well pleased with Him. They are the party of Allah. Is not the party of Allah the successful ones?
(Holy Qur'an, Surah Mujādilah: Ayah 22)

THE SON

Abu Bakr is the only person whose parents, children and grandchildren - those alive in the life of Rasulullah (peace be upon him) - were all Sahabah. During the battle of Badr, his eldest son Abdur Rahman was on the side of the disbelievers. At one point, Abu Bakr saw him and called out, 'Where is my wealth, foul one?' His son taunted him that it was gone. After embracing Islam, he told his father that he had refrained from attacking him due to familial piety and love. His father answered that had he seen him, he would not have done so because all were equal. This is Abu Bakr about whom Rasulullah (peace be upon him) proclaimed, *'The most merciful of my Ummah to my Ummah is Abu Bakr.'*

THE FATHER

Abu Ubaidah ibn Jarrāh's father, Abdullah, sought him out to attack. Abu Ubaidah avoided him but his father kept dogging his steps. Finally, he had to fight and kill him. None of this was desired by the Sahabah but they made the valiant choice to embrace Islam knowing they would be targeted by their own.

THE BROTHER

Mus'ab ibn Umair was the first ambassador of Islam, selected by Rasulullah (peace be upon him) to teach the people of Madinah before the Hijrah. He grew up very pampered but was abandoned by his family as soon as he embraced Islam. Among the captives was his brother **Abu Aziz ibn Umair**. Abu Aziz says, 'My brother passed by me and said to the Ansāri who was holding me captive, 'Tie him firmly. His mother is a woman of great wealth and maybe she would ransom him for you.' Astonished, I turned to him and asked, 'My brother, is this your instruction concerning your own brother?' Mus'ab replied, 'He is in reality my brother, not you!' The same mother who told Mus'ab 'You no longer have a mother' sent 4000 Dirhams to ransom Abu Aziz. Abu Aziz relates, 'I was kept with some Ansār. Whenever they had lunch or dinner, they would give me bread and dates to eat. I would feel embarrassed that the family is going hungry while I eat but they insisted in obedience to the Prophet (peace be upon him)'s instructions to them to treat us well.' Musab's family will eventually embrace Islam and he would be martyred in Uhud.

THE UNCLE

Umar once called **Sa'eed ibn Aas**, whose father **Aas ibn Hishām** was killed in the battle of Badr at the hands of **Umar**. He asked him if he had any hard feeling about this. He explained, 'I did not kill your father Aas. Rather, I killed my own maternal uncle Aas ibn Hishām. However, I will not apologise to you for fighting a polytheist.' i.e. This was not easy for me but it was for the sake of Allah that I fought him. Sa'eed replied that there were no hard feelings. 'You were on the Truth and he was on falsehood.' Umar marvelled at this and proclaimed that the Quraish were the most forbearing of people.

SACRIFICES OF THE SAHABAH

The Sahabah were not cowed by the enemy in any way. There was an enemy combatant fully covered in body armour. **Zubair ibn Awwām** hurled his spear with such force that it penetrated the only opening in the helmet. That spear passed down from Zubair to Abu Bakr, to Umar, to Uthman, to Ali, to **Abdullah ibn Zubair**. His son **Urwah ibn Zubair** says that his father sustained many wounds and they were so deep that he would play with them as a child. During the Makkan period, when Zubair was just a teenager, he heard the Quraish planned to attack Rasulullah (peace be upon him) so he patrolled with his sword. This made him the first person to hold a sword for the sake of Allah. There were those who defeated so many enemies that they became specific targets of the relatives of those slain. One of them being **Hamza**, whose blessed body was mutilated after he was martyred in Uhud. **Mu'ādh ibn Amr ibn Jamuh** was struck by **Ikrimah ibn Abu Jahl** when he was attacking Abu Jahl. Ikrimah later embraces Islam and will be martyred in the battle of Yarmouk. Mu'ādh's arm was left hanging. When the arm got too difficult to fight with, he put it under his foot, pulled it off and resumed fighting. These were the Sahabah. The zeal to serve Islam was apparent within all the Sahabah. **Umm Waraqah bint Abdullah Ansāriyah** had sought permission from Rasulullah (peace be upon him) to accompany them in Badr to tend to the wounded. In the battle of Uhud, some Sahabiyāt did come to tend to the wounded. This was before the ruling of Hijāb was revealed. He politely refused her permission to participate in Badr but promised her, 'Indeed Allah has prepared martyrdom for you.' She served Islam by studying the Qur'an and teaching it to the women. He would refer to her as Shaheedah (martyr). She was martyred at the hands of some servants of hers during the Caliphate of Umar.

EXCEPTIONAL TREATMENT OF THE CAPTIVES

When the Muslims returned to Madinah, the captives were shared out between different households of Madinah who were told to care for them. The instruction of Rasulallah (peace be upon him) was clear: 'Treat the captives kindly.' Many of the captives had their hearts softened towards Islam because of the kind treatment they received. Infact, the Muslims made the conscious decision to ransom them after being informed through Revelation that an equal number of them would be blessed with martyrdom. Thus, it happened in Uhud. **Waleed ibn Mughairah**, the richest leader in Makkah and head of the Mockers along with Abu Jahl, had been killed in Badr. His son **Waleed ibn Waleed** had been captured. Waleed was ransomed by **Khālid ibn Waleed** (who would become the **Sword of Allah**) for their father's chainmail which was a family heirloom. When Waleed was freed, he immediately embraced Islam. He did so after being freed so that no one could claim he was pressurised or did so for financial reasons.

The ransom for the prisoners ranged between **1000 and 4000 Dirhams** depending on the captive's financial situation. If the captives were literate and unable to pay the ransom, they could **teach 10 Muslim children** reading and writing. This shows that Islam advocates for all members of society regardless of age, gender and socio-economic background to be empowered by literacy. Some very poor Makkans were freed without ransom. There was a poet **Abu Azza Amr ibn Abdullah Jumahi** who used to revile Rasulallah (peace be upon him). He had daughters to care for and no ransom money. He was let go providing he promised to stop warmongering. When he returned to Makkah, he broke his promise. He was the only enemy captured in Uhud and he was executed. Rasulallah said, *'Indeed the believer is not bit from the same hole twice.'*

EXCHANGE OF INDIVIDUALS

Sa'd ibn Nu'mani Ansari went to Umrah a while after Badr. When the Quraish noticed this Muslim, they detained him and took him as ransom. Rasulullah (peace be upon him) solved the matter through diplomacy. He asked for Sa'd to be safely handed back to the Muslims. In return, the Muslims sent **Abu Sufyan's son Amr** to him. Amr had been taken captive by the Muslims but Abu Sufyan had refused to pay for his ransom.

THE PROPHECY REGARDING SUHAIL

Suhail ibn Amr was one of the leaders of Makkah. He was not from the Mockers. He was an eloquent and persuasive man and he used his skill to speak ill of Rasulullah (peace be upon him) and the Muslims. He was known as the **Khateeb (orator) of Quraish**. He gave a speech prior to Badr instigating them to make war against the Muslims. Umar said, 'O Rasulullah! Let us pull out his front two teeth so that he cannot make such speeches again!' Rasulullah (peace be upon him) denied this. 'I do not disfigure lest Allah disfigures me, even though I may be a Prophet.' Suhail was released upon ransom. Rasulullah prophesied to Umar, 'It would not surprise me if Allah shows you a speech from him that pleases you.' Suhail was the one who negotiated the treaty of Hudaibiyah with the Muslims on behalf of the Quraish. He will embrace Islam after Conquest of Makkah. He is the one who gave the rallying speech to the people of Makkah after the demise of Rasulullah (peace be upon him) just as Abu Bakr gave one to the people of Madinah.

THE MIRACLE REGARDING ABBĀS

Abbās was the member of Banu Hāshim given the duty of feeding and giving water to the pilgrims in Makkah. He was the one standing by Rasulullah (peace be upon him) during the great pledge of Aqabah, and had always been sympathetic to him. He was forced to participate in Badr with the Quraish. When he was captured, Abbās was tied with shackles but they were tight. Hearing his mournful cries hurt the heart of Rasulullah (peace be upon him) deeply. The Sahabah removed the shackles and even offered to release him without ransom which he (peace be upon him) refused.

Abbās was a large and tall man. An average qamees (tunic/robe) did not fit him. **Abdullah ibn Ubayy ibn Sulul**, the leader of the hypocrites, lent his to Abbās. The scholars say that it is to pay off this favour that Rasulullah (peace be upon him) gave his blessed qamees for this wretched man to be buried in when he died.

Abbās claimed to have nothing with which to pay ransom. Rasulullah (peace be upon him) asked, 'O Abbās! What about your gold coins?' Abbās asked, 'What gold?' He said, 'The gold that you gave to **Umm-ul-Faḍl**, your wife, on the day you left Makkah and which you both buried!' Abbās was astonished as to how he could know the secret which only the two knew. Rasulullah (peace be upon him) told him, 'Allah informed me about it.' This is the moment Abbās embraced Islam or declared his Islam openly.

His ransom was set at 100 Awqiyah of gold (worth around 4000 Dirhams) whilst **Aqeel ibn Abu Talib**'s was set at 80 Awqiyah. Abbās was shocked because he thought he would be afforded some privilege based on his relationship with Rasulullah (peace be upon him). Upon this Allah Almighty revealed the following Ayāt:

O Prophet! Tell the captives in your custody, 'If Allah finds goodness in your hearts, He will give you better than what has been taken from you, and forgive you. For Allah is All-Forgiving, Most Merciful.'⁷⁰ But if their intention is only to betray you, they sought to betray Allah before. But He gave you power over them. And Allah is All-Knowing, All-Wise.⁷¹
(Holy Qur'an, Surah Anfāl : Ayah 70-71)

Regarding these Ayāt, Abbās says that he wished his ransom had been multiplied many times over. He said that the first promise of Allah mentioned in these Ayāt came true. Everything that he spent for it was replaced by Allah many fold and he received abundant wealth as a boon from Allah. He said he hoped that the second promise, of forgiveness, will be seen coming true in the next world.

THE MIRACLE REGARDING NAUFAL

Naufal ibn Hārith was the paternal cousin of Rasulullah (peace be upon him). He was older than his uncle Abbās. Abbās is said to have paid the ransom to Naufal and Aqeel, his nephews. This is because Naufal claimed to have nothing to pay ransom with. Rasulullah (peace be upon him) asked, 'What about the spears you left in Jeddah?' Naufal was shocked because he had not disclosed to anyone that he had hidden 1000 spears for himself. He gave them all and readily embraced Islam. Rasulullah (peace be upon him) made M'uākāt (brotherhood) between him and Abbās. Naufal will donate a further 3000 spears to the Muslims in the battle of Hunain.

THE MIRACLE REGARDING UMAIR

Umair ibn Wahb Jumahi was the one whom the Quraish had selected to shufti the Muslim army. He, along with the rest of Quraish, faced a devastating loss. The Quraish mourned and wailed for a month. After that, they mourned in silence lest the Muslims come to know. Umair was sitting one day with his friend **Safwān ibn Umayyah**, both lamenting the loss of those who died in Badr. They talked of the hatred for Islam. Umair said that he would kill Rasulullah (peace be upon him) had he not had responsibilities. Safwān promised to take care of his children and his debts if he did. So they both worked on this secret assassination mission. Umair set off to Madinah. Safwān would tell the Quraish that they should anticipate some good news shortly - Allah forbid! When **Umar** saw him coming with his sword in hand, he got hold of him and dragged him to Rasulullah (peace be upon him), rightly fearing he may try to get at him (peace be upon him). Yet Rasulullah (peace be upon him) calmly said, 'Release him.' 'Good morning,' said Umair. 'Allah has granted us a greeting better, Umair. Allah has granted us the greeting of Peace; the greeting of the people of Paradise', said Rasulullah (peace be upon him). 'What have you come for?' 'To pay ransom for a captive', lied Umair. 'And why is this sword around your neck? Tell me the truth.' 'What good have these swords done us?!', postulated Umair. Rasulullah (peace be upon him) told him all about the secret conspiracy between him and Safwān with the exact words they had uttered. Umair immediately embraced Islam and the Muslims were overjoyed. Rasulullah (peace be upon him) told them, 'Instruct your brother in his Deen. Teach him the Qur'an and set free his captive.' Umair requested permission to go back to Makkah to make Da'wah. Through his efforts, many Makkans became Muslims.

ARRIVAL OF THE ZAINAB BINT RASULULLAH (PEACE BE UPON HIM)

Amongst the captives was **Abul Aas ibn Rabee'**. He was the son of Mother of the believers **Khadijah's** sister **Hālah** and married to **Zainab bint Rasulullah**. Zainab had embraced Islam with her family but he had not. He was under pressure from Quraish to divorce her but he adamantly refused. He loved her dearly. When the prophetic family made Hijrah, Zainab was unable to do so. Rasulullah (peace be upon him) received a necklace as ransom for Abul Aas. Upon seeing it, he started to cry. This was the necklace that Khadijah had given to Zainab. He thought of his dear departed wife and of his dear daughter. She had parted with the sentimental reminder of her mother as a last resort to free the father of her two children **Umāmah and Ali**. Rasulullah (peace be upon him) did not give preferential treatment to his family. He sought permission from his Sahabah if they would allow him to send the necklace back and they all heartily agreed. Rasulullah (peace be upon him) asked Abul Aas to please send Zainab and the children to Madinah. Abul Aas sent them with his brother Kinānah. Zaid ibn Hārithah (who was like a brother to Zainab) collected them. On the way, the Quraish attacked the caravan. Zainab fell down and miscarried. The man who attacked her, **Habbār**, later embraced Islam and was forgiven by Rasulullah (peace be upon him). In the 6th year of Hijrah, a trade caravan led by Abul Aas was intercepted by an expedition led by **Zaid ibn Hārithah**. Abul Aas escaped and went to Zainab's house. At Fajr Salah, she declared openly that she had given him protection. He was let go and his goods returned. He returned to Makkah to settle his business, announced his Islam, remarried Zainab and they lived in Madinah. Zainab passed away in Rasulullah (peace be upon him)'s life. He would praise Abul Aas and say, *'He conversed with me and stayed truthful. He promised me and stayed loyal.'*

DISBELIEVERS' FURIOUS REACTION

The first one to bring the Makkans news of the grim defeat was **Husaymān Khuzā'i**. When he mentioned the all their slain leaders, the Quraish refused to believe him and called him mad. The news was confirmed by the fleeing army. They returned in mystified panic with the embarrassment of failure, the shock of witnessing the Divine assistance afforded to the Muslims, and a burning anger at the death of their own. There was now a power vacuum in Makkah so **Abu Sufyān ibn Harb** was selected as the leader. He forbade the Quraish to acquiesce to the Muslims by ransoming their relatives. **Muttalib ibn Abu Wadā'a** secretly paid the ransom of his father, which Rasulullah (peace be upon him) had prophesied to the Muslims. (Both will later embrace Islam.) Upon seeing this, the rest of Quraish followed suit. **Abu Sufyān** set out in Dhul Hijjah with 200 soldiers to Madinah. They killed **Ma'bad ibn Amr Ansāri** and burned the Muslims' crops. Rasulullah (peace be upon him) set out with 200 Sahabah and gave chase. This is the **Ghazwa of Saweeq**. The Quraish began preparing for another battle, using their goods from the caravan to fund the campaign. This would result in the battle of **Uhud** in **Shawwāl 3 A.H.**

Indeed those who disbelieve spend their wealth to avert from the way of Allah. So they will spend it then it will be for them a regret; then they will be overcome. And those who have disbelieved, unto Hell they will be gathered. (Holy Qur'an, Surah Anfāl: Ayah 36)

Abu Sufyān and the Quraish will embrace Islam. The tribe which had tortured the Muslims in Makkah and fought them in Madinah, will willingly enter into the fold of Islam at the hands of Rasulullah (peace be upon him). Allah pleased Rasulullah (peace be upon him) regarding his tribe. They, along with the Ansār and people of Tā'if, will be the strongest to cling onto Islam after his demise.

DEATH OF ABU LAHAB IN THE AFTERMATH OF BADR

As the Makkans were sitting near the Ka'bah, they were shocked to hear the cries of failure from their returning soldiers. When pushed as to how they managed to lose and flee despite outnumbering the Muslims, **Abu Sufyān ibn Hārith**, the paternal cousin of Rasulullah (peace be upon him) who will later embrace Islam, exclaimed that the Muslims were reinforced by soldiers with an otherworldly presence who picked them out. **Abu Rāfi'** was a servant of **Abbās**, uncle of Rasulullah (peace be upon him). He was a Muslim and could not contain his joy at the victory of the Muslims and exclaimed excitedly, 'By Allah! Those were the angels!' **Abu Lahab** heard this and was enraged. He was the disbelieving uncle of Rasulullah (peace be upon him) who harboured a deep-rooted enmity for Islam. He was the first person to openly attack Rasulullah (peace be upon him) and from the Mockers. He started to beat Abu Rāfi' mercilessly, climbing on top of him. **Umm-ul-Faḍl**, wife of Abbās and second woman to embrace Islam, struck Abu Lahab over the head with one of Abu Rāfi's tools, telling him how cowardly he was to beat a man when his master was away. Abu Lahab developed a wound and became afflicted with an illness for a week. He died. His corpse had such a strong stench that his children did not want to bury him, fearing contagiousness. They were forced to do so by the people after three days had passed. They reluctantly did so by pushing it with sticks. That was the end of Abu Lahab, the man whose wealth and children benefitted him in no way, *just as the Qur'an had prophesised in Surah Lahab*. His wife died before him, falling into the nettle trap she had lain out for Rasulullah (peace be upon him). His son Utaibah, who had abused Rasulullah (peace be upon him), had been killed by a predatory animal. The rest of his children embraced Islam, joining the blessed ranks of the believers.

THE STATUS OF THE PARTICIPANTS OF BADR

And the foremost to embrace Islam of the Muhājireen and the Ansār and also those who followed them in goodness. Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever.

That is the supreme success. (Holy Qur'an, Surah Taubah: Ayah 100)'

Jibreel came to the Prophet and asked, 'How do you rate the people among you who were present at Badr?' He said, 'They are the best of the Muslims,' or something similar. He responded, 'So it is with the angels who were present at Badr.'

'Perhaps Allah looked upon the people of Badr and said 'Do what you wish, for I have forgiven you.'" (Both Ahādith narrated in al-Bukhari)

'A participant of Badr will never enter the hellfire.' (Hadith narrated in Ahmed)

The Sahabah who participated in Badr are known as **Ashāb-ul-Badr and Badriyyeen**. The narrations about their exact number ranges from 313-319. The dominant view is that they were 313, then 314 with the addition of one who joined later, and when including Rasulullah (peace be upon him) 315. 319 is including all those that were sent back. Amongst the Sahabah, the degrees of their status is as follows: The four Khulafā Rāshideen and the wives and offspring of Rasulullah (peace be upon him), then the ten promised Jannah, then the participants of Badr, then the participants of Uhud, then the participants of the pledge of Ridwān, then the participants of the Conquest of Makkah, then the participants of the Farewell Hajj, then the Muhājireen and Ansār in general.

Before **Sa'd ibn Abu Waqqās** passed, he asked for an old woollen jubba (robe) to be brought out. He bequeathed, 'Bury me in it. I met the Mushrikeen in Badr whilst I was wearing this. I have kept it for this moment.'

THE PRECIOUSNESS OF THE PARTICIPANTS OF BADR

The Badriyyeen were most near and dear to Rasulullah (peace be upon him) and to the rest of the Sahabah. The Sahabah would desist from criticising them or arguing with them, and would give them preference in matters of consultation and kindness. Rasulullah (peace be upon him) would take care of and spend time with the relatives of those martyred. The Badriyyeen were the only believers who fought side by side the angels. They were the ones who were promised forgiveness from the blessed mouth of Rasulullah (peace be upon him) and who were praised abundantly in the Book of Allah. On one occasion, there were many people in a gathering and limited space. When Rasulullah (peace be upon him) saw that the people did not automatically carve out space when the Badriyyeen arrived, he was grieved. Allah revealed,

O believers! When you are told to make room in gatherings, then do so. Allah will make room for you. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and those gifted with knowledge in rank. And Allah is All-Aware of what you do.

(Holy Qur'an, Surah Mujādilah, Ayah 11)

During the Caliphate of **Umar**, he gave out stipends. The blessed wives of Rasulullah (peace be upon him) received 12,000 Dirhams each. Abbās received 7000. Hasan and Husain each received 6000. The veterans of Badr received 4000. Those who embraced Islam before the treaty of Hudaibiyah received 4000, and so on. When **Abdur Rahman ibn Auf** was passing away, he bequeathed that whichever veterans of Badr were alive should get 400 Dinār (gold coins) each from his wealth. The last of the Badriyyeen to pass away from the Ansār was **Abul Yasar Ka'b ibn Amr Khazraji**. **Sa'd ibn Abu Waqqās** was the last of the Muhājireen and last of 10 promised Jannah to pass away.

NAMES OF ASHĀB-UL-BADR IN SAHIH AL-BUKHARI

It is mentioned in the Sharh of Imam Zarqāni on Mawāhib Laduniyyah: 'We have heard scholars express that supplication made after mentioning their names as recorded in Sahih al-Bukhari (where 44 of the participants of Badr are listed) will be accepted. This has been tested and experienced by many.'¹

بَابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرِ فِي الْجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ
التَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِيَّاسُ بْنُ الْبُكَيْرِ، بِلَالُ بْنُ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الْقُرَشِيِّ، حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ، حَاطِبُ
بْنُ أَبِي بَلْتَعَةَ حَلِيفٌ لِقُرَيْشٍ، أَبُو حَدِيفَةَ بْنُ عَثْبَةَ بْنِ رَبِيعَةَ الْقُرَشِيِّ، حَارِثَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ قُتِلَ يَوْمَ بَدْرِ وَهُوَ حَارِثَةُ بْنُ سُرَاقَةَ كَانَ فِي النَّظَارَةِ، حُبَيْبُ
بْنُ عَدِيِّ الْأَنْصَارِيُّ، حُنَيْسُ بْنُ حَدَافَةَ السَّهْمِيُّ، رِفَاعَةُ بْنُ رَافِعِ الْأَنْصَارِيِّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْدَرِ أَبُو لُبَابَةَ الْأَنْصَارِيُّ، الزُّبَيْرُ بْنُ الْعَوَّامِ الْقُرَشِيُّ، زَيْدُ بْنُ
سَهْلٍ أَبُو طَلْحَةَ الْأَنْصَارِيُّ- أَبُو زَيْدِ الْأَنْصَارِيِّ- سَعْدُ بْنُ مَالِكِ الزُّهْرِيِّ، سَعْدُ ابْنُ خَوْلَةَ الْقُرَشِيِّ، سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلِ الْقُرَشِيِّ، سَهْلُ بْنُ
حُنَيْفِ الْأَنْصَارِيِّ، ظُهَيْرُ بْنُ رَافِعِ الْأَنْصَارِيِّ وَأَخُوهُ، عَبْدِ اللَّهِ بْنُ عَثْمَانَ أَبُو بَكْرٍ الصِّدِّيقِ الْقُرَشِيِّ، عَبْدِ اللَّهِ بْنُ مَسْعُودِ الْهَدَلِيِّ، عَثْبَةُ بْنُ مَسْعُودِ الْهَدَلِيِّ،
عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ الزُّهْرِيِّ، عُبَيْدَةُ بْنُ الْحَارِثِ الْقُرَشِيِّ، عُبَادَةُ بْنُ الصَّامِتِ الْأَنْصَارِيُّ، عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيُّ، عُمَثَانُ بْنُ عَفَانَ الْقُرَشِيُّ خَلَفَهُ
التَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهِ وَضَرَبَ لَهُ بِسَهْمِهِ، عَلِيُّ بْنُ أَبِي طَالِبٍ الْهَاشِمِيُّ، عَمْرُو بْنُ عَوْفِ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عُقْبَةُ بْنُ عَمْرٍو
الْأَنْصَارِيُّ، عَامِرُ بْنُ رَبِيعَةَ الْعَنْزِيُّ عَاصِمُ بْنُ ثَابِتِ الْأَنْصَارِيِّ، عَوِيْمُ بْنُ سَاعِدَةَ الْأَنْصَارِيِّ، عِثْبَانُ بْنُ مَالِكِ الْأَنْصَارِيِّ، فُدَامَةُ بْنُ مَطْعُونِ، قَتَادَةُ بْنُ النُّعْمَانَ
الْأَنْصَارِيُّ، مُعَادُ بْنُ عَمْرٍو بْنِ الْجَمُوحِ، مُعَوِّذُ ابْنِ عَفْرَاءَ وَأَخُوهُ، مَالِكُ بْنُ رَبِيعَةَ أَبُو أُسَيْدِ الْأَنْصَارِيِّ، مُرَّارَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيِّ، مَعْنُ بْنُ عَدِيِّ الْأَنْصَارِيِّ،
مَسْطُحُ بْنُ أَنَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، مِقْدَادُ بْنُ عَمْرٍو الْكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ، هِلَالُ بْنُ أُمَيَّةَ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُمْ.

¹ This is totally permissible. A particular reward is not being attached to the action, nor is there a claim that it is Sunnah or that the supplication is incomplete without it, nor is there emphasis attached to it. The servant is calling only on Allah. He is the One who responds and grants. The names are said to draw on His Mercy.

BADR AS A PRACTICAL LESSON OF GOOD VERSUS EVIL

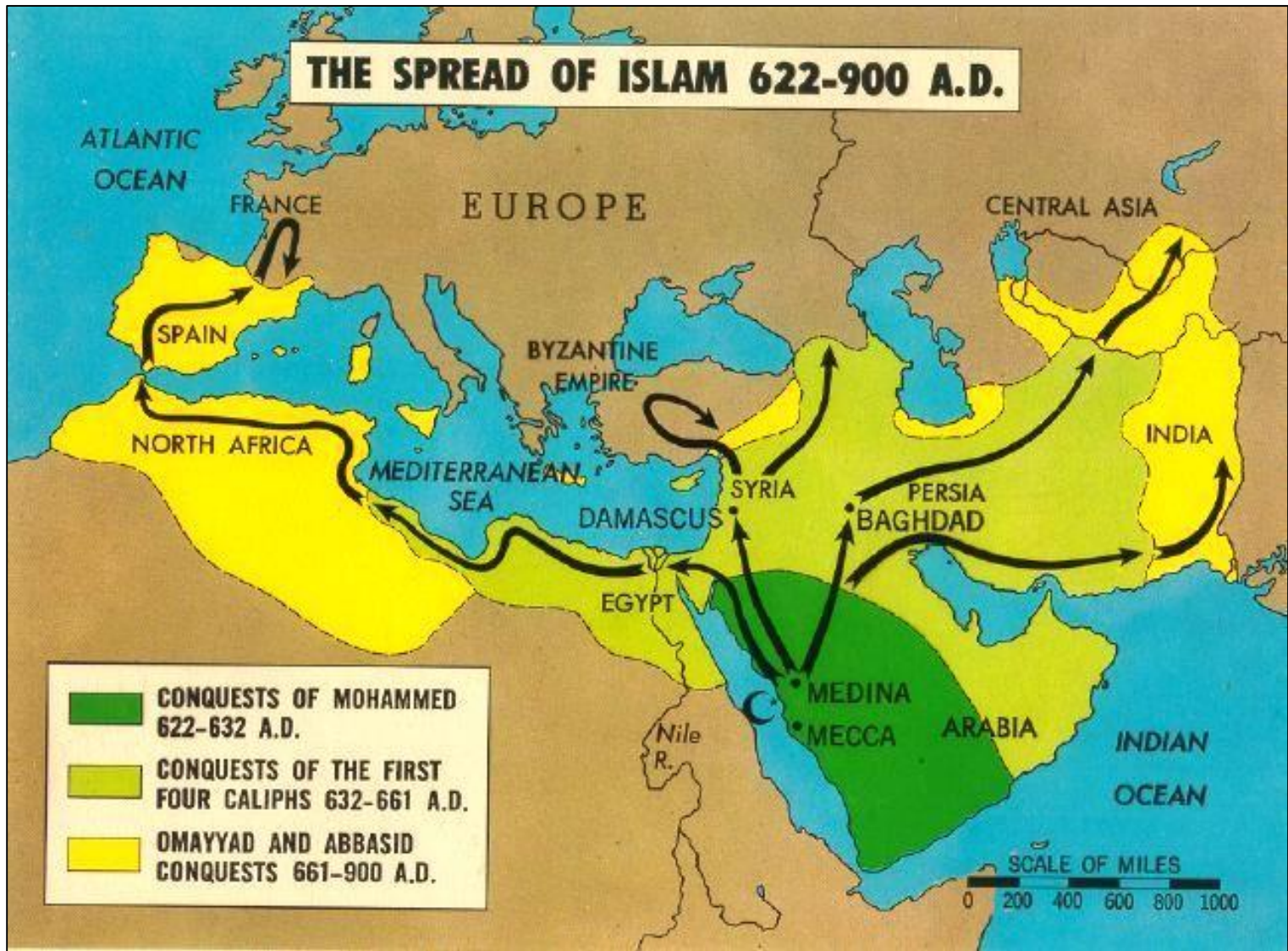
The objective of Badr was to seek Allah's pleasure and receive boons from Him. Allah offered it to them in the form of the caravan (as a pre-emptive attack) and in the form of the army (as a defensive attack). The easier option was victory over the caravan but Allah wanted to make clear the decisive victory of Islam.

That He might prove the truth to be true and the false to be false, however averse the evil-doers might be to it. (Holy Qur'an, Surah Anfāl: Ayah 8)

These were the Muhājireen who left behind everything for the sake of Allah. These were the Ansār who opened themselves up to attack for the sake of Allah. For them, this was not about tribalism, heroism, revenge, or wealth. They fought as one, in total obedience to every command of Rasūlullah (peace be upon him), because they were totally convinced in the message of Islam. Because of this faith, despite the fact that the outward circumstances were not in their favour, Allah turned everything in their favour.

How many a small company has overcome a large company by permission of Allah. And Allah is with the patient. (Holy Qur'an, Surah Baqarah: Ayah 249)

The fast of Ramaḍān was established in 2 A.H. followed by the obligation of Zakāt. A wonderful surprise was the Shawwāl Eid after the victory of Badr. This was also the exact day the Byzantine Christians defeated the Zoroastrian Persians in battle. The Pagan Arabs saw the Persians as closer to them in faith and were enraged when they heard of the victory of the Muslims in Arabia, and the Christians beyond Arabia. We, as Muslims, are ever grateful to every participant of Badr for their sacrifice. Had they not been victorious, the forces against Islam would have annihilated the Muslims, and you and I would not be worshipping Allah today. So all praise is due to Allah, Lord of all the worlds.



Map showing the rapid spread of Islam across the world

*Those who believed and migrated
and struggled in the cause of Allah,
and those who gave shelter and help,
they are the true believers.*

For them is forgiveness and an honourable provision.

(Holy Qur'an, Surah Anfāl: Ayah 74)

*And already had Allah given you
victory at Badr
while you were few in number.
Then fear Allah, hopefully that you will be grateful.
(Holy Qur'an, Surah Aal-e-Imran: Ayah 123)*

*All praise is due to Allah
by Whose blessings all good things are completed.*

A detailed and illustrated study of the great battle of Badr

Compiled by B.M.I. for @piousfacts

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