

O Allah! If these servants of Yours
are destroyed, there shall be none to
worship you until the Day of Judgement.

Yaumul
Furqaan

JUNG E BADR

THE FIRST BATTLE BETWEEN ISLAM AND KUFR

Extract from:
Muhammed ﷺ
The Prophet of Islam

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THE BATTLE OF BADR

Badr is a village approximately 80 miles from Madina where an annual gathering would occur during the Period of Ignorance. In it is a well whose owner's name was Badr, from whom the name of the village has been derived. Badr is a place where a bloody battle between the Muslims and Kuffaar occurred; wherein the Muslims had gained a clear victory and shattered the pride of the Kuffaar. Allah (Subhan Wa Taala) named the day of this confrontation as 'Yaumul-Furqaan', describing the Battle of Badr in Surah Anfaal in great detail and mentions it briefly in others as well. Regarding the victory, Allah (Subhan Wa Taala) states,

'And verily, Allah (Subhan Wa Taala) did help you in Badr, when you were resource less. So fear Allah (Subhan Wa Taala) that perhaps you may be thankful.'

(Surah Ale-Imraan, Verse 123)

REASON FOR THE BATTLE OF BADR

As stated before, the actual reason for the Battle of Badr was the killing of Amr bin Hadrami as the Kuffaar of the Quraish were angered and sought revenge for it. Incidentally, the caravan which RasoolAllah Sallallahu Alaihi Wasallam wanted to obstruct in the Ghazwah of Zil Asheerah had now returned from Shaam and was heading towards Makkah. This became known in Madina as well, as that Kuffaar leaders such as Abu Sufyaan bin Harb, Makhramah bin Naufal and Amr bin Aas etc. were present in it together with 30 or 40 other people, and that the stock it had was more than usual. RasoolAllah Sallallahu Alaihi Wasallam said to his Sahaabah, "The Kuffaar of the Quraish circle Madina everyday with the intention of looting and plundering it. Karz bin Jabir Fahri has stolen our animals from us. To obstruct their trade route we should attack this caravan of the Quraish and capture its goods - forcing them to sign a truce

with us", and thus, the Ansaar and Muhaajireen were immediately prepared to follow this strategy of the Holy Prophet Sallallahu Alaihi Wasallam.

DEPARTURE FROM MADINA

On the 11th of Ramadaan 2 AH, RasoolAllah Sallallahu Alaihi Wasallam and his Sahaabah departed from Madina to bring this plan into action. The usual provisions and weaponry of war were not taken, as major fighting was not anticipated.

During this while a rumour spread in Makkah that the Muslims had left Madina fully armed to do battle and raid the returning caravan, exciting the Kuffaar who began to motivate themselves for war against the Muslims. When the news of this reached RasoolAllah Sallallahu Alaihi Wasallam, he informed the Sahaabah of it and said, "There is a possibility of war with the Kuffaar of Makkah." Hearing this Hadrat Abu Bakr, Hadrat Umar and other Muhaajireen RRH said in one voice, "We are ready to face the Kuffaar." RasoolAllah Sallallahu Alaihi Wasallam then looked at the Ansaar who had agreed to lift their swords in war only if Madina was attacked, yet this battle would occur out of it. How could they fight this war?

Nevertheless, Hadrat Sa'ad bin Ubaadah Radiyallahu Anhu, the leader of the Khazraj tribe of the Ansaar, bravely said to RasoolAllah Sallallahu Alaihi Wasallam, "O Prophet of Allah Sallallahu Alaihi Wasallam, we swear by Allah (Subhan Wa Taala) that indeed if you command us, we shall do our best to carry out your order." Another leader of the Ansaar, Hadrat Miqdaad bin Aswad Radiyallahu Anhu said, "O Prophet of Allah Sallallahu Alaihi Wasallam, we are not like the people of Hadrat Moosa Alaihis Salaam who said, 'Let you

and your Lord go and fight.' We will surely fight, and sacrifice our lives for you as well. Hearing the two leaders, Sayyiduna Muhammadur RasoolAllah Sallallahu Alaihi Wasallam became pleased. (Bukhari Sharif, Vol. 2, Pg. 564)

He then reviewed his army and ordered those not old enough for war to go back to Madina (a few miles from where they were), as children do not belong in warfare.

YOUNG SOLDIER

Amongst the children made to go, back was Hazrat Umair bin Abu Waqqaas Radiyallahu Anhu (the younger brother of Hadrat Sa'ad bin Abu Waqqaas Radiyallahu Anhu). After being told to return, he immediately began to cry and refused to do so - spirited to fight for Islam. The Prophet Sallallahu Alaihi Wasallam saw this exhibition of courage and allowed Hadrat Umair bin Abu Waqqaas Radiyallahu Anhu to travel with them; his elder brother Hadrat Sa'ad Radiyallahu Anhu giving him a sword which he hung around his neck. RasoolAllah Sallallahu Alaihi Wasallam appointed Hadrat Ibn Umme Makhtoom Radiyallahu Anhu as the imaam of Musjidun-Nabawee, but feared mischief from the Jews and munaafiqeen of Madina upon reaching a place called Rauha. Thus he sent Hadrat Abu Lubaaba bin Abdil-Mundir Radiyallahu Anhu back to Madina as its governor, and Hadrat Aasim bin Adi Radiyallahu Anhu was also sent to guard the grazing villages close to the city.

After these preparations, RasoolAllah Sallallahu Alaihi Wasallam then proceeded to Badr (where the Kuffaar were believed to approach). His army now consisted of 313 soldiers - of which only 60 were Muhaajireen and the rest Ansaar. After reaching Safraa, two

informants were sent out to gather information on the whereabouts of the caravan. (Zarqaani, Vol. 1, Pg. 411)

THE CUNNING OF ABU SUFYAAN

Spies were also deployed by the Kuffaar of Makkah, who worked extremely swiftly. When RasoolAllah Sallallahu Alaihi Wasallam left Madina, it became known to Abu Sufyaan, who then sent Damdam bin Amr Ghiffaari to the Kuffaar of Makkah with a plan of safety for the caravan, also changing his route and opting for the one closer to the sea rather than the usual. When Damdam bin Amr reached Makkah he began to tear his clothes and stand on his camel's back (as was the custom of delivering a fearful message), frantically delivering the message of Abu Sufyaan saying, "People of Makkah! Your goods for trade are in the caravan of Abu Sufyaan - the Muslims intend to loot it and have already blocked its path! You need to quickly pick up your weapons and save it! (Zarqaani, Vol. 1, Pg. 41)

THE EMOTION OF THE DISBELIEVERS

After hearing this message, the entire city of Makkah was thrown into frenzy. Every tribe of the Quraish, fully armored, stepped out to stop this attack of the Muslims. Every leader (except for sick Abu Lahab) joined their respective tribes for battle, with the killing of Amr bin Hadrami and the Muslims' looting of the caravan in Nakhla still fresh in their minds. A fully armoured army was prepared by the disbeliever with each soldier having two weapons each. Arrangements for food were organised by wealthy individuals of the Quraish (e.g. Abbas bin Abdul-Muttalib, Utba bin Rabia, Haarith bin Aamir, Nudr bin Haarith, Abu Jahl and Umayya etc.) who would alternate in slaughtering 10 camels to feed the soldiers daily. Utba bin Rabia, the richest person of the Quraish, was made the commander of the army.

ABU SUFYAAN ESCAPES

In taking the route to Makkah along the sea, Abu Sufyaan was able to escape any confrontation with the Muslims. After becoming assured of his safety, he sent a letter with a fast-riding messenger to the Quraish saying, "Indeed you've armed yourselves and marched to protect your fellow countrymen and goods. Now however, you should all return to Makkah, as the caravan we are traveling in is safe from any Muslim attack and steadily making its way back to the city."

DIFFERENCE AMONGST THE KUFFAAR

This letter of Abu Sufyaan reached the Kuffaar army in a place called Jahfa. After reading it, the leaders of the tribes began to say, "There's no reason to fight with the Muslims now, we should return to Makkah." Upon hearing this Abu Jahl retorted, "Oath on the Creator - we will march on to Badr! There we will slaughter camels, eat, drink wine and enjoy ourselves, so that every Arab tribe will know of our greatness and stature. They'll always be afraid of us after this" and thus, the suggestion of Abu Jahl was accepted. Every tribe of the Quraish was then included in the Battle of Badr except the Banu Zohra and Banu Adi, who returned back to Makkah. (Seerat ibn Hishaam, Vol. 2, Pg. 218- 9)

THE KUFFAAR OF THE QURAISH IN BADR

The disbelievers chose the most suitable areas of Badr for reaching its plains before the Muslims. When RasoolAllah Sallallahu Alaihi Wasallam neared the area, he dispatched Hadrat Ali, Zubair and Sa'ad bin Waqqaas Radiyallahu Anhuma as informants to gather information regarding the Kuffaar, who were able to capture two slaves of the Quraish appointed to fill water for them. They were

asked after being brought before the Prophet Sallallahu Alaihi Wasallam, "Who from the leaders of the Quraish are present in the army?" The slaves both answered, "Utba bin Rabia, Shaiba bin Rabia, Abul-Bakhtari, Hakeem bin Hazaam, Naufal bin Khuwailad, Haarith bin Aamir, Nudr bin Haarith, Zamah bin Aswad, Abu Jahl bin Hishaam, Umayya bin Khalf, Suhail bin Amr, Arm bin Abdood and Abbas bin Abdul-Muttalib etc." Hearing this list of leaders, RasoolAllah Sallallahu Alaihi Wasallam then remarked to the Sahaabah, "O Muslims! Makkah has sent you its beloveds!" (Muslim Sharif, Vol. 2, Pg. 102, Ghazwah of Badr)

THE HOLY PROPHET SALLALLAHU ALAIHI WASALLAM IN THE FIELD OF BADR

RasoolAllah Sallallahu Alaihi Wasallam set up camp in an area of Badr where no well or fountain of water existed, and where the soil was so sandy that it caused the feet of the horses to sink. Seeing this, Hadrat Hubaab bin Mundir Radiyallahu Anhu asked, "Ya Rasoolallah Sallallahu Alaihi Wasallam, have you picked this area on account of wahi?" RasoolAllah Sallallahu Alaihi Wasallam replied that no wahi was revealed. The sahaabi then said, "Militarily speaking, I think we should camp near the fountains of water further on, which will give us control over the water for the wells the Kuffaar have taken over", with the Holy Prophet Sallallahu Alaihi Wasallam approving his opinion and implementing it. Through the mercy of Allah (Subhan Wa Taala) it also began to rain, which caused the dust and sand to settle. Walking therefore became easy for the Muslims while difficult for the Kuffaar, as the rain had turned the ground of there camp to mud. The believers also collected rain water into a fountain to be used for ghusal and wudhu, and Allah (Subhan Wa Taala) further mentions this blessing of His in the Holy Quran,

'And He sent down water upon you from Heaven that He might cleanse you therewith.'

(Surah Al-Anfal, Verse 11)

THE NIGHT VIGIL OF RASOOLULLAH SALLALLAHU ALAIHI WASALLAM

On the 17th of Ramadaan 2 AH (till night before Friday), the entire army was resting except RasoolAllah Sallallahu Alaihi Wasallam who spent the complete night in dua to Allah Subhan Wa Taala. When the time of Fajr had arrived, he awakened them for salaah, performed it and recited verses of the Holy Quran wherein Jihad was mentioned thereafter giving an eloquent lecture in preparing the Mujaahideen for war. The Sahaabah of RasoolAllah Sallallahu Alaihi Wasallam, were now prepared to go to war against the disbelievers.

WHO SHALL DIE, WHERE AND WHEN?

During the night, RasoolAllah Sallallahu Alaihi Wasallam proceeded to inspect the battlefield with a few devoted Sahaabah. He held a stick with which he used to mark-lines on the earth, saying as he did so, This is where [a specific kaafir] shall die, and tomorrow his corpse will be here." Indeed whatever the Holy Prophet Sallallahu Alaihi Wasallam said was true! The death of each kaafir mentioned by him had occurred precisely where he had foretold it to - not even a single hair's distance from till markings. (Abu Dawood Sharif, Vol. 2, Pg. 364 & Muslim Sharif Vol. II Pg. 102)

From this hadith, two knowledges of the ghaib (unseen) given by Allah Subhan Wa Taala to RasoolAllah Sallallahu Alaihi Wasallam are evidently clear - the knowledge of who shall die and where.

FIGHTING MOUNTS

Though the Kuffaar of the Quraish were adamant for war, there were some amongst them who did not desire bloodshed. Thus Hakeem bin Hazaam, who accepted Islam at a later stage, approached the leader of the Kuffaar's army (Utba bin Rabia) and said "What benefit is there in fighting? The Quraish seeks revenge for Amr bin Hadrami whose blood-money should be paid by you as you were his laleef. If you do so, bloodshed can be alleviated and you'll be regarded as historical personality - one who, through his planning, a war was avoided." Utba was a very sincere person and accepted the proposal, though the conformity of Abu Jahl was also needed. When Hakeem bin Hazaam presented this agreement to Abu Jahl and informed him of Utba's acceptance, he replied, "I know why Utba wants this war not to happen. His son Huzaifa has accepted Islam and has come with the Muslim army. He doesn't want any harm to come to him."

Not stopping there, Abu Jahl then called for Aamir bin Hadrami (the brother of Amr bin Hadrami) and said, "The revenge attack of your brother's murder seems as if it will not occur, as our leader, Utba, is now exhibiting cowardice." Hearing this, Aamir bin Hadrami tore his clothes, place dirt on his head and motivated the Kuffaar for war, who then began to shout out, "An eye for an eye! We are ready for war!" Utba became enraged after hearing the statement of Abu Jahl and said, "Tell Abu Jahl that the battlefield will decide who's a coward!" He called for a helmet, and since none was big enough to fit his head was forced to tie a piece of cloth around it in substitution, thereafter asking for his armour, donning it and becoming prepared to fight the Muslims.

BATTLELINES OF THE MUJAAHIDEEN

On Friday the 17th of Ramadaan 2 AH RasoolAllah Sallallahu Alaihi Wasallam ordered the formation of lines of soldiers. With a stick in his hand, he straightened the lines of the Mujaahideen in making them uniform, ordering them not to cause any noise or disruption but to be occupied in the remembrance of Allah Subhan Wa Taala. A short while before the commencement of battle, two incidents took place which are worthy of being mentioned. We narrate them below.

THE HOLY PROPHET'S SALLALLAHU ALAIHI WASALLAM MUBARAK BODY IS KISSED

While straightening the battle-lines with his walking stick, RasoolAllah Sallallahu Alaihi Wasallam hit the stomach of Hadrat Sawad Ansaari Radiyallahu Anhu, & (in order to gesture him back into the lines) and said, "Sawad Radiyallahu Anhu, stand straight." He replied, "Ya RasoolAllah Sallallahu Alaihi Wasallam, I seek recompense for you hitting me with a stick", upon which RasoolAllah Sallallahu Alaihi Wasallam immediately removed his shirt and said, "My back is present - you may pick up my walking stick and hit me in compensation." The Companion then rushed to the Prophet Sallallahu Alaihi Wasallam, kissed his blessed body and embraced him. And after being asked about this, he replied, "Ya RasoolAllah Sallallahu Alaihi Wasallam! While standing in the battle-line I began to think of the proximity of death, and it was my fervent wish that I embrace you before it." Sayyiduna Muhammadur RasoolAllah Sallallahu Alaihi Wasallam praised the love of Hadrat Sawad Radiyallahu Anhu and made dua for barkat and goodness for him. The Companion then excused the compensation; whilst the other Sahaabah Kiraam simply stared in astonishment at his love for the

Holy Prophet Sallallahu Alaihi Wasallam. (Seerat ibn Hishaam, Vol. 2, Pg. 626, Ghazwah of Badr)

FULFILLMENT OF PROMISE

Hadrat Huzaifa bin Yaman Radiyallahu Anhu, and Hadrat Abu Haseel Radiyallahu Anhu were both returning from a certain area when the Kuffaar stopped them and asked if they were heading for Badr to help RasoolAllah Sallallahu Alaihi Wasallam. They replied in the negative and promised not to assist the Muslim army; later being let go by the disbelievers. After informing RasoolAllah Sallallahu Alaihi Wasallam of this, he separated both of them from the battle-line and said, "We always fulfill our promises no matter what the circumstance. We require the help of Allah Subhan Wa Taala alone, and He is sufficient as a helper." (Muslim Sharif, Vol. 2, Pg. 106)

Any person can recognise the value of a brave soldier against the enemy at a time of war, yet in this instance, with an already weak army of 313 soldiers, RasoolAllah Sallallahu Alaihi Wasallam deprived his army of two extra courageous soldiers only to demonstrate the character a Muslim should possess - that he should be true to his word even to a kaafir.

Allahu Akbar! Is there any other in annals of history that can match RasoolAllah Sallallahu Alaihi Wasallam's ethics? Indeed in the entire creation of Allah Subhan Wa Taala, there is none equal to His Beloved Rasool, Muhammad Mustafa Sallallahu Alaihi Wasallam in any regard!

THE TWO BATTALIONS CLASH

The moment which staged the confrontation between haqq and baatil had arrived. The Holy Quran states,

'No doubt, there was a sign for you in two groups that encountered themselves. One group fighting in the way Allah Subhan Wa Taala and the other disbelievers.'

(Surah Ale-Imraan, Verse 13)

After straightening the battle-lines, RasoolAllah Sallallahu Alaihi Wasallam proceeded to the thatched shed designated to him by the Mujaahideen. This was of great importance, for the initial target of the disbelievers was RasoolAllah Sallallahu Alaihi Wasallam, and the guarding of it was an undeniably tremendous task and not suitable for just anyone. It was to be the fate of Hadrat Abu Bakr Radiyallahu Anhu, the most beloved companion to the Holy Prophet Sallallahu Alaihi Wasallam, to perform this task. He stood with his sword in close proximity of it in defense of RasoolAllah Sallallahu Alaihi Wasallam, assisted by Hadrat Sa'ad bin Muaaz Radiyallahu Anhu and other Sahaabah. (Zarqaani, Vol. 1, Pg. 418)

THE DUA OF RASOOLULLAH SALLALLAHU ALAIHI WASALLAM

At that crucial time, RasoolAllah Sallallahu Alaihi Wasallam alternatively supplicated to Allah Subhan Wa Taala saying, "Ya Allah Subhan Wa Taala, fulfill the promise which you made to me today." So lost was he in meditation that even his shawl could not be felt falling off his blessed shoulders. RasoolAllah Sallallahu Alaihi Wasallam also made sajdah and beseeched the following,

O Allah! If these servants of Yours are destroyed, there shall be none to worship you until the Day of Judgement.

(Seerat ibn Hishaam, Vol. 2, Pg. 227)

The beloved companion of RasoolAllah Sallallahu Alaihi Wasallam, Hadrat Abu Bakr Radiyallahu Anhu, could not bear to see him in such a state of restlessness. 'He thereafter lifted his shawl,

placed it on his shoulders once again and respectfully said, "Allah Subhan Wa Taala will indeed fulfill the promise that He had made to you". Hearing this consolation, RasoolAllah Sallallahu Alaihi Wasallam ceased making dua and recited the following ayah,

'Now this multitude is being driven out and they will turn their backs.

(Surah Al-Qamar, Verse 45)

In this ayah, which was read several times by the Holy Prophet Sallallahu Alaihi Wasallam, an indication of victory is given.

HOW FIGHTING BEGAN

Aamir bin Hadrami first entered the battlefield in seeking revenge for his slain brother, Amr, and was approached by Hadrat Mahjah Radiyallahu Anhu (the slave of Hadrat Umar Radiyallahu Anhu) who became shaheed after fighting him. Thereafter, an arrow of the Kuffaar struck Hadrat Haarith bin Saraaqah Radiyallahu Anhu while drinking water from a fountain, causing him to become shaheed as well. (Seerat ibn Hishaam, Vol. 2, Pg. 627)

HADRAT UMAIR'S RADIYALLAHU ANHU FONDNESS OF MARTYRDOM

While motivating the Mujaahideen for battle, the Prophet Sallallahu Alaihi Wasallam said, "O Muslims! Advance to that Jannah whose width is equal to the skies and earth." Hearing this, Hadrat Umair Radiyallahu Anhu asked, "O Prophet of Allah Subhan Wa Taala, is the width of Jannah really equal to the skies and earth?", who replied, "Yes!" He then exclaimed, "How wonderful." After being questioned by the Prophet Sallallahu Alaihi Wasallam as to why he had said this, Hadrat Umair Radiyallahu Anhu answered, "I said this as I wish to enter Jannah." RasoolAllah Sallallahu Alaihi Wasallam then gave him glad tidings by saying, "O Umair Radiyallahu Anhu!

Assuredly you are Jannati." At that time, the companion was eating some dates. Unable to contain his happiness after hearing this, he immediately threw them away, lifted his sword and proceeded to fight fearlessly against the Kuffaar, resulting in him becoming a shaheed as well. (Muslim Sharif, Vol. 2, Pg.139)

THE COMMANDER OF THE KUFFAAR IS KILLED

The commander of the Kuffaar, Utba bin Rabia (wearing the quill of an ostrich as armour), together with his brother Shaiba bin Rabia and son Waleed bin Utba advanced from the battle-line to challenge the Muslim army. The trio was met by Hadrat Auf, Hadrat Muaaz and Hadrat Abdullah bin Rawaaha Radiyallahu Anhuma. Utba asked of their genealogy and background, and after being informed that Hadrat Auf, Muaaz and Abdullah bin Rawaaha Radiyallahu Anhuma, were from the Ansaar, he said, "We have no business with you!" thereafter screaming the following, "Muhammad! We are Quraish and desire the Quraish for battle. Send them to us, not these Ansaar!" RasoolAllah Sallallahu Alaihi Wasallam then ordered Hadrat Hamza, Ali and Ubaida Radiyallahu Anhuma to meet the challenge of Utba and his two family members, who did as he instructed them to. They were unrecognizable to Utba due to wearing helmets which obscured their faces, and after being told that they were "Hadrat Hamza, Ali and Ubaida Radiyallahu Anhuma, he declared, "Now we fight out match." The three Sahaabah began to fight courageously, which exhibited the vigour of their imaan and left the Kuffaar speechless.

Hadrat Hamza Radiyallahu Anhu confronted Utba and killed him after a gruelling battle. Waleed was faced by Hadrat Ali Radiyallahu Anhu, the Lion of Allah, who with a swift swipe of his sword 'Zulfikaar', immediately slayed him; and though Hadrat Ubaida

Radiyallahu Anhu fought extremely bravely, he was unfortunately struck by Shaiba which caused him to stumble on the battlefield. Hadrat Ali Radiyallahu Anhu saw this and rushed to his aid - killing Shaiba and thereafter proceeding to carry the injured Hadrat Ubaida Radiyallahu Anhu upon his shoulders towards RasoolAllah Sallallahu Alaihi Wasallam. Hadrat Ubaida Radiyallahu Anhu was severely wounded in his shin and asked, "Ya RasoolAllah Sallallahu Alaihi Wasallam! Shall I be deprived of martyrdom in any way?" He replied, "Definitely not. Indeed you have already attained the thawaab of a martyr." The Companion then said, "O Prophet of Allah Sallallahu Alaihi Wasallam, if today your uncle and mine, Abu Talib, was alive, he would have agreed that I am the fulfillment of the following,

We shall only allow the Kuffaar to take control of him (RasoolAllah Sallallahu Alaihi Wasallam) after we have been defeated through battle. We will forget our children and wives; (and fight and die for him. (Abu Dawood Sharif, Vol. 2, Pg. 361 & Zarqaani, Vol. 1, Pg. 418)

HADRAT ZUBAIR'S HISTORICAL SPEAR

After this, Ubaid (the son of Saeed bin Aas), fully draped in steel armour and carrying a great number of weapons, tauntingly said to the Muslim army, "I am Abu Kurush!" The cousin of RasoolAllah Sallallahu Alaihi Wasallam, Hadrat Zubair bin Awaam Radiyallahu Anhu, became excited on hearing this, lifted his spear and proceeded to the battlefield to fight him. After drawing close, he found the entire body of Ubaid shielded in steel armour, with the only visible parts of his body being his eyes. Waiting for the right moment, Hadrat Zubair Radiyallahu Anhu then shoved his spear into the eye of Ubaid with such force that it penetrated his brain and consequently killed him. The Sahaabi then placed his foot onto his

corpse after it had fell to the ground and began tugging at his spear to remove it. He eventually did after great difficulty, seeing that the spear was bent from the force of impact. It was then asked for and given to RasoolAllah Sallallahu Alaihi Wasallam, who kept it with him at all times, later being given to the Khulafaa-e-Raashideen and thereafter to Hadrat Abdullah Radiyallahu Anhu (the son of Hadrat Zubair Radiyallahu Anhu). Hajaaj bin Yusuf Thaqafi (the oppressive governor of the Banu Umayya) made Hadrat Abdullah bin Zubair Radiyallahu Anhu shaheed in 73 AH and confiscated the spear. It has never been found since. (Bukhari Sharif, Vol. 2, Pg. 570).

ABU JAHL IS DISGRACEFULLY KILLED

Hadrat Abdur-Rahman bin Auf Radiyallahu Anhu narrates that, "I was standing in the battle- line of Badr flanked by two young boys: One of them secretly asked, "Please, do you know who Abu Jahl is?" I asked, "Why? What business do you have with him?" He answered, "I've taken a vow to Allah Subhan Wa Taala that whenever Abu Jahl is seen by me, I will either kill him or die fighting, as he is a great enemy to the Prophet of Allah Sallallahu Alaihi Wasallam!" I looked at this boy in astonishment while the second said the same thing. At that moment Abu Jahl appeared before us twirling his sword and gestured towards him. The young boys immediately seized upon him as a predator pounces on his prey, and with their swords, launched a brave and severe attack which brought Abu Jahl to the ground. Their names were Hadrat Mu'awiz Radiyallahu Anhu and Hadrat Muaaz Radiyallahu Anhu, the sons of Afraa. Seeing this, Ikramah (the son of Abu Jahl) rushed to his father's aid and attacked Hadrat Muaaz Radiyallahu Anhu with his sword from the back, striking him on his left shoulder with such force that he managed to cut away his arm from the shoulder socket - leaving the arm to dangle from it by only a little flesh. In this condition Hadrat Muaaz

Radiyallahu Anhu fought and chased Ikramah who was later able to run away from him: The Sahaabi then continued to fight with others but found his hanging arm to be an obstruction to him. Bending to the ground, he then hold it with his feet and rose sharply, completely separating It from his body and in this way was able to fight more freely. Hadrat Abdullah bin Masood Radiyallahu Anhu later passed by Abu Jahl as he lay on the ground with little vigour left in him. He placed his leg upon his neck and said, Abu Jahl! Have you seen the manner in which Allah Subhan Wa Taala has disgraced you?" Abu Jahl, even in this state, arrogantly replied, "This is not an achievement for you. My killing is only the killing of someone by his fellow countrymen. Though I do regret being killed by farmers, and wish It would've been someone else who killed me." (Both Hadrat Mu'awiz and Hadrat Muaaz Radiyallahu Anhuma were from the Ansaar who were farmers. This profession was looked down upon by the Quraish and hence, Abu Jahl's lamentation)

When the battle had terminated, RasoolAllah Sallallahu Alaihi Wasallam passed by the corpse of Abu Jahl with Hadrat Abdullah bin Mas'ood Radiyallahu Anhu. He gestured towards it and said, "Abu Jahl was the Firoun of his time." The Sahaabi then segregated the head of Abu Jahl and placed it at the feet of RasoolAllah Sallallahu Alaihi Wasallam. (Bukhari Sharif, Ghazwah of Badr & Dalaailun-Nubuwwah, Vol. 2, Pg.173)

THE KILLING OF ABUL-BAKHTARI

Prior to the Battle of Badr, Sayyiduna Muhammadur RasoolAllah Sallallahu Alaihi Wasallam said to the Sahaabah, "There are certain people in the army of the Quraish who've not come to fight out of their own will but have been compelled to by the Quraish. These people should not be killed." He then mentioned their

names. Amongst those forced to fight against the Muslims was Abul-Bakhtari. During the battle, he was spotted riding upon a camel with his friend Janaadah bin Maleehah by Hadrat Majzir bin Ziyaad Radiyallahu Anhu. The Sahaabi approached him and said, "Abul-Bakhtari! RasoolAllah Sallallahu Alaihi Wasallam has stopped us from killing you, so I leave you free." He asked, "And what do you say about my friend Janaadah?" The Sahaabi replied, "We won't leave him alone." Hearing this, Abul-Bakhtari became enraged and angrily answered, "Then I shall not be able to bear the Arab women saying that, to save his own life, Abul-Bakhtari forsook his friend", thereafter reciting the following couplet,

*A noble person cannot desert his friend
until he dies, or sees his way*

UMAYA IS KILLED

Umayya bin Khalf was a strong enemy of RasoolAllah Sallallahu Alaihi Wasallam. As the Muslims and Kuffaar confronted each other in battle, he sought to save his life by gaining the sympathy of Hadrat Abdur Rahman bin Auf Radiyallahu Anhu, and won him over due to the relationship he had with him prior to the advent of Islam. The companion wished that he be saved by running away from the battle. However Hadrat Bilaal Radiyallahu Anhu (who was tortured inhumanely by Umayya whilst he was his slave) noticed Umayya and beckoned the Ansaar to meet out justice to him. As they approached, Hadrat Abdur-Rahman Radiyallahu Anhu asked him to lie on the floor in an attempt to save him and covered him with his own body. Nevertheless, he was moved away by Hadrat Bilaal Radiyallahu Anhu and the Ansaar who struck Umayya with their swords, killing him. (Bukhari Sharif, Vol. 1, Pg. 308)

ARMY OF ANGELS

During the Battle of Badr, Allah Subhan Wa Taala had sent down armies of angels to assist the Muslims in war. 1,000 were initially sent which later increased to 3,000, until finally, 5,000. (Holy Quran, Surah Ale-Imraan & Anfaal)

As the fighting intensified they were not able to be seen - though their attack in the war was clearly visible. Some disbelievers had indications of whips on their faces, while others' heads were severed without the markings of swords. All this were the actions of the angels sent by Allah Subhan Wa Taala.

THE KUFFAAR RETREAT

The Kuffaar army became all hopeless of victory after seeing Utba, Abu Jahl and other leaders of the Quraish being killed.

In this despair, they downed their weapons and began to retreat from battle while the Muslims proceeded to arrest them. 70 were arrested and 70 were killed in the Battle of Badr, with the remainder being able to escape. This battle was a major blow to the Kuffaar, who lost their military power in the killing of leaders such as Abu Jahl, Shaiba Zamah, Aas bin Hishaam, Uqbaa bin Abi Mu'eet and Nudr bin Harith etc. These individuals were well-versed in the conventions of war and its rules of engagement; however, their capability as generals unfortunately couldn't equal the imaan of the Sahaabah Kiraam.

SHUHADAA OF BADR

The Battle of Badr had resulted in the martyrdom of 14 Muslims in total. 6 were from the Muhaajireen while 8 from the Ansaar. Their names are as follows:

MUHAAJIREEN

1. Hadrat Ubaida bin Haarith Radiyallahu Anhu
2. Hadrat Umair bin Abu Waqqaas Radiyallahu Anhu
3. Hadrat Dhu-Shimaalain Umair bin Abd Radiyallahu Anhu
4. Hadrat Aqil bin Abu Bakr Radiyallahu Anhu
5. Hadrat Mahja Radiyallahu Anhu
6. Hadrat Safwaan bin Bidaa Radiyallahu Anhu

ANSAAR

7. Hadrat Sa'ad bin Khaithima Radiyallahu Anhu
8. Hadrat Bishr bin Abdul-Munzir Radiyallahu Anhu
9. Hadrat Haaritha bin Saraaqah Radiyallahu Anhu
10. Hadrat Mu'awiz bin Afraa Radiyallahu Anhu
11. Hadrat Umair bin Hamaam Radiyallahu Anhu
12. Hadrat Raafi' binMa'la Radiyallahu Anhu
13. Hadrat Aufbin Afraa Radiyallahu Anhu
14. Hadrat Yazeed bin Haarith Radiyallahu Anhu

(Zarqaani. Vol. 1, Pg. 444-5)

All of the above shuhadaa were buried in Badr save Hadrat Ubaida bin Haarith Radiyallahu Anhu who passed away in a place called Safraa from injuries sustained in battle while returning from Badr. He was later buried here. (Zarqaani, Vol. 1, Pg. 445)

THE PIT-HOLE OF BADR

It was always the practice of the Prophet Sallallahu Alaihi Wasallam to bury a dead body upon finding it, yet during the Battle of Badr, the number of corpses of the disbelievers numbered too

many to be placed into individual graves, and he therefore ordered for all to be put into a pit-hole of Badr. The corpses were dragged inside by the Sahaabah except for Umaya bin Khalf's, whose body became severely decomposed at a very early stage. While being pulled towards the pit his body parts began to detach from each other and was therefore pressed into the sand where he lay. (Bukhari Sharif, Vol. 2, Pg. 566)

ADDRESS TO THE CORPSES OF THE KUFFAAR

After the bodies were placed into the pit, RasoolAllah Sallallahu Alaihi Wasallam stood at a corner and said while addressing them by their names, "(O Utba bin Rabia, O Abu Jahl, etc) Have you found your Lord's promise to be true?" When Hadrat Umar Radiyallahu Anhu saw this, he became surprised and said, "Ya RasoolAllah Sallallahu Alaihi Wasallam, are you speaking to lifeless bodies?" He replied, "O Umar! By Allah Subhan Wa Taala in whose control is my life, indeed the dead hear me more clearly than you, but they do not answer back." (Bukhari Sharif, Vol. 1, Pg. 183 & Vol. 2, Pg. 566)

IT SHOULD BE BEARED IN MIND

After it has been proven from authentic hadith such as Bukhari Sharif that the dead of the disbelievers hear the living, then indeed the mu'mins - especially the Auliya-Allah, Shuhadaa and Ambiya, can hear our salaam and pleas to them after their demise. The above-mentioned hadith has also proven that the Holy Prophet Sallallahu Alaihi Wasallam called out to the dead of the Quraish. If calling out to the Kuffaar is permissible then surely to call out to the Auliya, Shaheeds and Ambiya after their demise is also permissible, which is why when RasoolAllah Sallallahu Alaihi Wasallam used to visit the cemetery of Madina, he used to face the graves and say,

O people of the graves, peace be upon you. May Allah Subhan Wa Taala forgive you and us as well. You have preceded us to the graves and we shall follow towards it soon.

(Mishkaat Sharif, Chapter Ziyaaratil-Quboor)

RETURN TO MADINA

After the victory of Badr, RasoolAllah Sallallahu Alaihi Wasallam remained (here for a few days and later set out back to Madina, taking along with him the prisoners and war-booty attained. This was distributed by him amongst the Muhaajireen when they reached the Valley of Safraa.

The wife of Hadrat Uthman Radiyallahu Anhu Bibi Ruqaya Radiyallahu Anha (who was also the daughter of the Holy Prophet Sallallahu Alaihi Wasallam) was severely sick at the time of the Battle of Badr, and as a result, permission had been granted to Hadrat Uthman Radiyallahu Anhu to remain in Madina and nurse his wife. He was therefore excluded from the battle. However, as RasoolAllah Sallallahu Alaihi Wasallam distributed the war-booty, he kept aside an equal share for Hadrat Uthman Radiyallahu Anhu and also gave him the glad-tidings of partaking in the Battle of Badr though he was not physically present in it. Hence, Hadrat Uthman Radiyallahu Anhu, is also regarded as a 'Badri Sahaabi'.

WELCOME TO THE MUJAAHIDEEN OF BADR

After the Muslims triumph at Badr, the Prophet Sallallahu Alaihi Wasallam sent Hadrat Zaid bin Haarith Radiyallahu Anhu back to Madina to announce the Muslims' success, resulting in the city of Madina to be steeped in joy. They began to anxiously wait for RasoolAllah's Sallallahu Alaihi Wasallam return, and when news of his proximity became known every resident of Madina proceeded to a

place called Rauha to happily welcome him. (Seerat ibn Hishaam, Vol. 2, Pg. 643)

TREATMENT OF PRISONERS

When the Kuffaar of Makkah entered Madina as prisoners, many had gathered to look at them, amongst them being Sayyidah Saudah Radiyallahu Anha. She saw a close family member of hers amongst them, 'Suhail', and said, "Suhail! You too have worn chains as women wear jewelry! Why couldn't you have fought like a brave man and be killed in combat like one?" (Seerat ibn Hishaam, Vol. 2, Pg. 645)

RasoolAllah Sallallahu Alaihi Wasallam later distributed the prisoners amongst the Sahaabah and requested for them to be treated respectfully. They were then taken to be accommodated in their homes; with some taking two while others up to four. The Sahaabah treated the prisoners so honourably that they would feed them the best food (meat, bread etc.) while they lived on dates and water. (Seerat ibn Hishaam, Vol. 2, Pg. 646)

Amongst the prisoners was the uncle of RasoolAllah Sallallahu Alaihi Wasallam, Hazrat Abbas Radiyallahu Anhu. Being a tall person he did not wear a tunic as all those given to him did not fit, and was later presented with one by Abdullah bin Ubai (the Leader of the Munaafiqs), who was similar in height. It has been narrated in Bukhari Sharif that when RasoolAllah Sallallahu Alaihi Wasallam gave his tunic as a kaffan for Abdullah bin Ubai after his death, it was in compensation for him giving his tunic to Hadrat Abbas Radiyallahu Anhu (Bukhari Sharif, Vol. 1, Pg. 422)

RESULT OF THE PRISONERS OF BADR

RasoolAllah Sallallahu Alaihi Wasallam, later consulted his Sahaabah as to what should be done with the prisoners. Hadrat Umar Radiyallahu Anhu suggested that all should be executed for they were the enemies of Islam, further stating that they should be executed by their Muslim family members in Madina. Hadrat Abu Bakr however, responded by saying that as they were close family they shouldn't be killed, though an amount of money should be asked of them as fidyah - and after paying this shall they then be freed. The economical condition of the Muslims was poor at the time. If this fidyah was paid it would be a financial benefit to the Muslims. Hence, RasoolAllah Sallallahu Alaihi Wasallam approved this suggestion of Hadrat Abu Bakr Radiyallahu Anhu and set the fidyah at 4,000 dirhams per prisoner. Those financially able to pay this did so and were subsequently released while those destitute and unable were also let free without payment. The fidyah paid by those let free without the payment of 4,000 dirhams was that, if the prisoner was literate, he was to teach 10 children of the Ansaar how to read and write. (Seerat ibn Hishaam, Vol. 2, Pg. 646)

THE FIDYAH OF ABBAS

The Ansaar had asked RasoolAllah Sallallahu Alaihi Wasallam to forgive the fidyah of Abbas as he was their nephew (in feeling sympathy for him), though this request was not accepted. Abbas was from amongst the 10 affluent leaders of the Quraish who bore the responsibility of feeding the Quraish's army. To accomplish this task he had carried 20 Auqia of gold which remained with him as his turn for feeding the army had not transpired. RasoolAllah Sallallahu Alaihi Wasallam acquired this and gathered it with other war-booty, insisting that he pay the fidyah of both nephews, Aqeel bin Abu Talib and Naufal bin Haarith, his haleef, Amr bin Jahdam, as well as his own. He

replied, "I do not possess any wealth! Where shall get the money to pay for these fidyahs?" RasoolAllah Sallallahu Alaihi Wasallam answered, "O my uncle! Where is the money given by you to your wife Umme Fazl before proceeding to Badr? You had also told her to divide the money between your children if you didn't return!" Abbas became astonished and said "Oath on Allah Subhan Wa Taala who has sent you with truth. Indeed you are Allah's Sallallahu Alaihi Wasallam prophet for knowing what none but my wife and I had knowledge of." He thereafter paid every fidyah asked for by the Holy Prophet Sallallahu Alaihi Wasallam, and after being free, accepted Islam with Aqeel and Naufal Radiyallahu Anhuma. (Madaanrijun-Nubuwwah, Vol. 2, Pg. 97& Zarqaani, Vol. 1, Pg. 447)

THE NECKLACE OF SAYYIDAH ZAINAB RADIYALLAHU ANHA

Amongst the prisoners of Badr was Abul-Aas bin Rabee, the son-in-law of RasoolAllah Sallallahu Alaihi Wasallam, as well as the son of Haala bint Khuwailad (the blood sister of Hadrat Khadija Radiyallahu Anha). It was because of this that after consulting RasoolAllah Sallallahu Alaihi Wasallam, Hadrat Khadija Sallallahu Alaihi Wasallam married their daughter Sayyidah Bibi Zainab Radiyallahu Anha to Abul-Aas bin Rabee. After the announcement of prophethood, Sayyidah Zainab Radiyallahu Anha embraced Islam though her husband chose not to at the time, not separating herself from him nevertheless. Abul-Aas sent then a message to her in Makkah asking for money to be sent for his fidyah. She possessed around her neck an expensive necklace given to her by her mother, Hazrat Khadija Radiyallahu Anha, at the time of her wedding, removed it and sent it to Madina as fidyah for her husband. When RasoolAllah Sallallahu Alaihi Wasallam saw this necklace, the love and remembrance of Hadrat Khadija Radiyallahu Anha overwhelmed him so much that he began to cry, thereafter asking the Sahaabah, "If

you are content, may I return this remembrance of a mother to a daughter?" They readily agreed and the necklace was then returned to Sayyidah Bibi Zainab Radiyallahu Anha. (Taariikh Tabri, Pg. 1348)

After being set free, Abul-Aas returned to Makkah and sent Sayyidah Zainab Radiyallahu Anha to Madina. He was a successful trader who once gathered his stock and traveled to Syria for trade, successfully managing to make a huge profit in that area. While returning to Makkah, Mujaahideen attacked the caravan and confiscated his money and goods, later dividing it amongst themselves as war-booty. He then secretly entered Madina and stayed at the house of Hadrat Zainab Radiyallahu Anha after being given refuge by her. The Holy Prophet Sallallahu Alaihi Wasallam asked the Sahaabah, "If you all are pleased, why not return the money and goods of Abul-Aas?" Understanding his implication, they immediately brought back the goods and placed it before him. Abul-Aas then proceeded to Makkah, where he fulfilled all payments to his creditors and business partners and announced his acceptance of Islam, saying, "O people! I have come to pay each of you, and announce that I am a Muslim, and now intend to go to Madina. Let none say that Abul-Aas became a Muslim and fled to Madina only because he feared his creditors." He then arrived in Madina and began to live with Sayyidah Zainab Radiyallahu Anha (Taariikh Tabri)

MOURNING FOR THE DEAD OF BADR

When word of the Kuffaar's defeat in Badr had spread in Makkah, the entire city was overcome in mourning, with Abu Sufyaan later ordering that they cease crying for fearing being jeered at by the Muslims. Aswad bin Abde Yaguth had two sons (Aqeel and Zamah) and one grandson (Haarith bin Zamah) who were all killed in Badr. He was deeply grieved by their deaths and wished to cry but

refrained from doing so due to the pride of his country. While wailing and lamenting could not be done he nevertheless shed many tears - to an extent that blood appeared from his eyes. One day, he heard the voice of a woman crying uncontrollably and sent his slave to see who it was, thinking that permission had now been given to cry over the dead of Badr (as he too sought crying in his sadness). The slave returned to inform him that the woman was crying over her lost camel. Being a poet, Aswad immediately uttered the following,

*Does that woman cry over her lost camel;
And has not having sufficient dreams desisted her sleep?*

*She shouldn't cry over a camel;
But for Badr; a place where destinies became lazy*

*If you choose to cry, then do so
Over Aqeel and Haarith; both lions of lions*

*Cry for them, yet do not take their names;
And Abu Hakimah and Zaman have no equals.*

(Seerat ibn Hishaam, Vo1. 2, Pg. 657)

THE SINISTER PLAN OF UMAIR AND SAFWAAN

Once, while Umair and Safwaan were crying over their dead in the hateem of the Ka'ba, Safwaan suddenly said, "Umair, my heart shatters when I think of my father and the other leaders of Makkah killed in Badr. Life is now without any pleasure!" He replied, "True, the fire of revenge burns within me as well. The Muslims have killed my close family members and captured my son. Oath on the Lord, if I did not fear my creditors or had any commitments to my children, I

would have surely ridden to Madina and killed Muhammad." Safwaan replied, "Don't worry about your creditors or seeing to your children, I'll pay your debts and take care of your children, and I promise so in the sanctified house of Allah. Following this agreement, Umair proceeded straight to his home, lifted his sword which was bordered with poison and began to ride his horse towards Madina. Upon reaching Musjidun-Nabawee, Hadrat Umar Radiyallahu Anhu apprehended him and began to choke him at the throat –bringing him to RasoolAllah Sallallahu Alaihi Wasallam in this manner. The Prophet Sallallahu Alaihi Wasallam asked as to what intention brought him to the city and was told that he had come to release his son who was captured in Badr. He replied, "Did you and Safwaan plot to kill me while sitting in the hateem of the Ka'ba?" Umair became astounded and said "I bear witness that indeed you are the prophet of Allah Subhan Wa Taala, as none but Safwaan and I had knowledge of this secret." During this while, Safwaan impatiently awaited the news of RasoolAllah Sallallahu Alaihi Wasallam's death in Makkah and was anxious for the arrival of Umair. After being informed of his embracement of Islam however, he could be nothing but further agitated.

Hadrat Umair Radiyallahu Anhu then returned to Makkah after his acceptance, to become an enemy of the disbelievers: All the same, he was able to courageously propagate Islam in the city and was responsible for many staunch Kuffaar accepting it. (Taarikh Tabri, Pg. 1354)

EXCELLENCE OF THE MUJAAHIDEEN OF BADR

The Sahaabah who partook in the Battle of Badr gained a unique excellence over the other Sahaabah. Concerning this, RasoolAllah Sallallahu Alaihi Wasallam has stated, "Indeed Allah

Subhan Wa Taala knows the actions of the Sahaabah of Badr." Allah Subhan Wa Taala has also stated that regardless of what they shall do, Jannah is compulsory upon them; or that He has forgiven them."(Bukhari Sharif, Vol. 2, Pg. 567)

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