



In Defence of the
TRUE FAITH

from *Al-Bidayah Wan-Nihayah*

Battles, Expeditions, Peace Treaties and their
Consequences in the life of Prophet Muhammad (PBUH)



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In The Defence of True Faith

Battle Expeditions, Peace Treaties and their Consequences in the life of Prophet Muhammad (Peace And Blessings of Allah be upon him)

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

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Preface to the Revision

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of hadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra‘eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah’s Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah’s Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book *Al-Bidayah* (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad r. Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

'Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

The Great Battle of Badr

Allah, Most High, says: And Allah has already made you victorious at Badr, when you were a weak little force. So, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Soorah Aal 'Imran 3:123)

Allah (SWT) also says: As your Lord caused you (O Muhammad) to go out from your home with the Truth, and verily, a party among the Believers disliked it; disputing with you concerning the Truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). That He might cause the Truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it. (Soorah Al-Anfal 8: 5-8)

Ibn Ishaq related that 'Urwah Ibn Az-Zubair and others, from among our great scholars, narrated from Ibn 'Abbas all that has been narrated to me in part. So, I combined all their narrations with the one I have concerning Badr. They said: "When Allah's Messenger, peace and blessings of Allah be upon him, heard of the return journey of Abu Sufyan from a trade mission in Syria, the people nursed a craving for it. So, he said: 'This is the caravan of the Quraish, march out to intercept it, perhaps Allah might deliver it to you.' Some people expressed some fear and some were hesitant because they did not reckon that the Messenger of Allah intended war. When Abu Sufyan approached the peninsula, he began to inquire for any news. He would ask in anxiety, due to the people's wealth that was in his care, all the riders that he would meet. He received the news from some riders that Muhammad had mobilized his Companions to intercept him and his caravan, so he should beware."

Abu Sufyan hired Damdam Ibn 'Amr Al-Ghifari and commanded him to quickly go to Makkah and mobilize the Quraish to rescue their wealth, informing them that Muhammad had marched out along with his Companions to intercept him. Damdam immediately rushed to Makkah.

Al-Bukhari related that 'Abdullah Ibn Mas'ood narrated that Sa'd Ibn Mu'adh was a close friend of Umayyah Ibn Khalaf; whenever Umayyah would pass through Madinah he would stay with Sa'd, and whenever Sa'd visited Makkah, he would stay with Umayyah. When Allah's Messenger, peace and blessings of Allah be upon him, arrived at Madinah, Sa'd went to perform 'Umrah and stayed at Umayyah's house in Makkah. He said to Umayyah, "Tell me of a time when (the Mosque) is empty so that I may perform Tawaf around the Ka'bah." Umayyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go back to your family safely." Sa'd, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Madinah." On this, Umayyah said to him, "O Sa'd do not raise your voice before Abul-Hakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umayyah, stop that! By Allah, I have heard Allah's Messenger, peace and blessings of Allah be upon him, predicting that the Muslims will kill you." Umayyah asked, "In Makkah?" Sa'd said, "I do not know." Umayyah was terribly frightened by this news.

When Umayyah returned to his family, he said to his wife, "O Umm Safwan! Do you know what Sa'd told me?" She said, "What did he tell you?" He replied, "He says that Muhammad informed them (i.e. his

Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umayyah added, "By Allah, I will never go out of Makkah." But when the day of (the Ghazwah of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umayyah disliked to go out (of Makkah). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind, and you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept urging him to go until Umayyah said, "As you have forced me to change my mind, so, by Allah, I will buy the best camel in Makkah." Then Umayyah said (to his wife), "O Umm Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I only want to accompany them for a short distance." So when Umayyah went out, he would tie his camel next to wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Ibn Ishaq related that 'Urwah Ibn Az-Zubair said: When the Quraish were ready to march forth, they recollected what was between them and Banu Bakr and they feared that they may be double-crossed. Then Iblees appeared to them in the form of Suraqah Ibn Malik Ibn Ju'thum Al-Mudliji, who was one of the nobles of Banu Kinanah, and said to them: "I grant you confidence that Kinanah will not allow anything you dislike to happen in your absence." So, they marched forth hastily and confidently.

I say: This is the meaning of Allah's statement: And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do. And (remember) when Shaitan made their (evil) deeds seem fair to them and said, "No one of the human beings can overcome you this Day (of the Battle of Badr) and, verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment. (Soorah Al-Anfal 8: 47,48)

Iblees, may Allah's curse be upon him, deceived them till they departed and he accompanied them with his army and his flag as mentioned by several narrators. He made them acquiescent to their death. When Iblees saw the gravity of the situation and the hosts of angels, as well as Angel Jibraeel, descending to aid (the Muslims), Iblees retreated and fled, saying: "I am free of you for I see what you do not see. I fear Allah." This is similar to the statement of Allah: (Their allies deceived them) like Shaitan, when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan says: "I am free of you, I fear Allah, the Lord of Al-'Alamin (mankind, Jinns and all that exists)!" (Soorah Al-Hashr 59:16)

Yoonus related that Ibn Ishaq said: The Quraish filed out in arduousness and docility. They were 950 fighting men lead by three hundred horsemen. Women prompters also accompanied them beating the duff (drum) and lampooning the Muslims in their songs, and retelling the war feats of the Quraish one after the other. This was the situation of these people as they marched forth from Makkah to Badr.

As for Allah's Messenger, peace and blessings of Allah be upon him, Ibn Ishaq said: The Messenger of Allah, peace and blessings of Allah be upon him, departed after a few nights had passed in the month of Ramadan along with his Companions. He appointed Ibn Umm Maktoom to lead the people in Salat and sent back Abu Lubabah from Ar-Rawha' to govern Madinah. He gave the war standard to Mus'ab Ibn 'Umair. In front of Allah's Messenger, peace and blessings of Allah be upon him, were two black flags, one was in the hands of 'Ali Ibn Abi Talib and it was known as Al-'Uqab. The other was with one of the Ansar.

Ibn Hisham said the flag of the Ansar was with Sa'd Ibn Mu'adh. Al-Umawi said it was with Al-Hubab Ibn Al-Mundhir.

Imam Ahmad related that ‘Ali said: There was no one on horseback among us in the Battle of Badr other than Miqdad.

Imam Ahmad related that ‘Abdullah Ibn Mas‘ood said: In the Battle of Badr we were three to a camel. Abu Lubabah and ‘Ali were riding partners with Allah’s Messenger, peace and blessings of Allah be upon him, who took the last turn. However, both of them said: “We will rather walk (while you ride).” He replied: “I am no more in need of reward than you too.”

Imam Ahmad also related that ‘A’ishah narrated that Allah’s Messenger, peace and blessings of Allah be upon him, commanded that rattles be severed from the necks of the camel on the day of the Battle of Badr.

Al-Bukhari related that ‘Abdullah Ibn Ka‘b Ibn Malik narrated that ‘Abdullah Ibn Ka‘b said: I heard Ka‘b Ibn Malik say “I never remained behind Allah’s Messenger, peace and blessings of Allah be upon him, from any expedition which he undertook except the Battle of Tabuk and the Battle of Badr. As far as the Battle of Badr is concerned, no one was blamed for remaining behind as Allah’s Messenger, peace and blessings of Allah be upon him, and the Muslims did not set out for war but to intercept the caravan of the Quraish; but it was Allah, Who made them confront their enemies without intending (to do so).” He related it exclusively.

Ibn Ishaq related that then the Messenger of Allah, peace and blessings of Allah be upon him, set out. Information reached him concerning the Quraish’s advance to defend their caravan. He consulted with the people and he informed them about the Quraish. Abu Bakr As-Siddiq got up and gave an inspiring speech. ‘Umar also rose and delivered a thought-provoking speech. Then Miqdad Ibn ‘Amr stood up and said: “O Allah’s Messenger! Proceed to wherever Allah guides you and we are with you. By Allah, we will not say to you as the Children of Isra’eel said to Moosa, ‘Go you and your Lord and fight you two; we are sitting here, (Soorah Al-Ma’idah 5.24) but (we say), proceed to fight, you and your Lord and we are with you both in battle. By the One Who sent you with the Truth if you advance up to Barkal-Ghimad, we shall fight alongside you against anyone who blocks our path until we are able to reach it.” Allah’s Messenger, peace and blessings of Allah be upon him, commended him and supplicated for him and then said: “O people, advise me.” By this he was referring to the Ansar since they were in the majority and at the Pledge of ‘Aqabah they had said: O Messenger of Allah! We are not under any obligation to you until you reach our land. When you reach us you will be under our protection and we shall defend you from that which we defend our wives and children. The Prophet was thus afraid that the Ansar might not think it necessary to fight on his behalf unless he was attacked in Madinah.

When he said that, Sa‘d Ibn Muadh replied: “By Allah, perhaps you are referring to us, O Messenger of Allah?” When the Prophet, peace and blessings of Allah be upon him, replied in the affirmative, he continued: “We have believed in you and accepted what you say. We have testified that what you brought is the truth, and on the basis of that we have given you our pledge and sworn to hear and obey you. So proceed, O Messenger of Allah, and do whatever you will, for we are with you. By Him Who sent you with the Truth, if you approached the sea with us and dived into it, we would dive into it with you and not a single man would remain behind. We are not against your confronting the enemy with us tomorrow. We are steadfast in war, truthful in meeting. Perhaps, Allah will show you something of us which will gladden your heart. So proceed with the blessings of Allah.” So the Messenger of Allah, peace and blessings of Allah be upon him, advanced with full spirit following the reply of Sa‘d. He then said: “Go forth and be cheerful. Allah has promised me one of the two parties. By Allah, it is as if I can already see the places where those people will die.” This is how Ibn Ishaq, may Allah be pleased with him, related it.

The story has corroborating reports from numerous versions. From them is the one related by Al-Bukhari in his Saheeh from Ibn Mas‘ood who narrated: I witnessed Al-Miqdad Ibn Al-Aswad in a scene which

would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the people of Moosa said: 'Go you and your Lord and fight you two. We are sitting here.' (Soorah Al-Ma'idah 5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet brighten up with happiness, as that saying delighted him." Al-Bukhari related it exclusively in various places in his Saheeh from the Hadith of Mukhariq.

Ibn Ishaq said: Then Allah's Messenger, peace and blessings of Allah be upon him, marched forward from Dhafirah through a mountain pass called Al-Asafir and then he descended into a plain region called Ad-Dabah with Al-Hannan, which is a huge sand dune the size of a mighty mountain, being on his right. Then the Messenger of Allah, peace and blessings of Allah be upon him, descended in the area close to Badr. He rode with one of his Companions. Ibn Hisham said it was Abu Bakr.

Ibn Ishaq related something similar to what Muhammad Ibn Yahyah Ibn Habban narrated to me: Until they met an old Arab man and they asked him about any news that has reached him concerning the movement of the Quraish as well as that of Muhammad and his Companions. The old man said: "I will not inform you two until you tell me where you come from." The Messenger of Allah, peace and blessings of Allah be upon him, said: "If you inform us, we will also inform you." The man said: "Then it is tit for tat." "Regarding the current position of Allah's Messenger, if what I was informed has some truth, then they should be at such-and-such a place by today," which happened to be the exact spot where the Messenger of Allah, peace and blessings of Allah be upon him, was. The man continued: "It also reached me that the Quraish set out on such-and-such day and if my informer was truthful to me, then by today they should be at such-and-such place," indicating the exact place where the Quraish were. When the man had informed them, he asked: "So where are you both from?" The Messenger of Allah, peace and blessings of Allah be upon him, said to him: "We are from water" and then turned away from him. The old man became perplexed, and kept repeating: "From water, what water? It is the water of Iraq?" Ibn Hisham said that the old man was known as Sufyan Ad-Damri.

Ibn Ishaq said afterwards: The Messenger of Allah, peace and blessing of Allah be upon him, returned to his Companions. In the night, he sent 'Ali Ibn Abi Talib, Zubair Ibn Al-Awwam and Sa'd Ibn Abi Waqqas among a group of people to the oasis region of Badr to scout for news. According to what was related to me by Yazeed Ibn Rooman from 'Urwah Ibn Az-Zubair, they caught two water carriers of the Quraish. They were Aslam, a slave boy of Banu Al-Hajjaj and 'Areed Abu Yasar, a slave boy of Banu Al-'As Ibn Sa'eed. They brought both of them back to the camp while Allah's Messenger, peace and blessings of Allah be upon him, was praying. They began questioning them and both of them informed that they were water carriers for the Quraish and that they had been sent to fetch water. Some of the Muslims disliked this piece of news which they heard from the two boys. They had hoped that the boys would be from Abu Sufyan, so they beat the boys severely until they said: "We are from Abu Sufyan," so they left them alone. The Messenger of Allah, peace and blessings of Allah be upon him, bowed, went into prostration and did the tasleem (i.e. ended his prayer) and said: "When they told you the truth, you beat them and when they told you a lie you left them alone. By Allah they spoke the truth when they said they were from the Quraish." Then he turned to the boys and asked them: "What news do you have of the Quraish?" They said: "They are behind this mound that you see." The Prophet asked: "How many are they?" They replied, "Very many." He asked: "What are their numbers?" They replied, "We do not know." The Messenger of Allah, peace and blessings of Allah be upon him, asked them: "How many camels do they slaughter each day?" They replied: "Nine or ten a day." The Prophet said: "They numbered between 900 and 1,000." Then he asked the boys again: "Which of the Quraish notables are among them?" They replied: "'Utbah Ibn Rabee'ah, Shaibah Ibn Rabee'ah, Abul-Bakhtari Ibn Hisham, Hakeem Ibn Hizam, Nawfal Ibn Khuwailid, Al-Harith Ibn 'Amir Ibn Nawfal, Tu'aimah Ibn 'Adi Ibn Nawfal, An-Nadr Ibn Al-Harith, Zam'ah Ibn Al-Aswad, Abu Jahl Ibn Hisham, Umayyah Ibn Khalaf, Nabeeh and Munabbih, the two sons of Al-Hajjaj, Suhail Ibn 'Amr and 'Amr Ibn Abd Wudd."

The Prophet then turned to the Muslims and said: "Here is Makkah confronting you with its choicest sons."

Ibn Ishaq related: When Abu Sufyan saw that the caravan was now safe, he sent a message to the Quraish saying: "You have come out to defend your caravan, your men, and your wealth. Allah (SWT) has saved them, so go back." However, Abu Jahl said: "We shall not retrun home until we reach Badr, camp three days there, slaughter camels, feast and drink wine and have the girls sing and dance for us. The Arabs must hear of us and our march and continue to fear us forever."

Ibn Ishaq said that the Quraish proceeded until they reached the furthest point of the valley behind Al-Aqanqal, a huge sand dune in the middle of the valley of Yal Yal between Badr and Al-Aqanqal, and camped there. Meanwhile, the well of Badr was situated in the nearest point within the valley of Yal Yal in direction of Madinah.

I say: It is concerning this that Allah said: (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. (Soorah Al-Anfal 8:42) i.e., in the direction of the sea-shore. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge). (Soorah Al-Anfal 8:42)

Then Allah sent rain so that the plain of the valley became firm and the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions found the earth to be compact which permitted them swift movement. Concerning that, Allah says: ...and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan, and to strengthen your hearts, and make your feet firm thereby. (Soorah Al-Anfal 8:11) Thus, Allah mentions that He purifies them inwardly and outwardly; He planted their feet firmly, embolden their hearts, and removed from their hearts the insinuations of Shaitan, terror and dangerous suggestions. All these are a consolidation both internally and externally. Allah also sent down on them help from above them as contained in the Verse: (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, (Soorah Al-Anfal 8:12) i.e. on the heads, ...and smite over all their fingers and toes, (Soorah Al-Anfal 8:12) i.e. so that they may not be able to hold their weapon firmly. This is because they defied and disobeyed Allah (SWT) and His Messenger. And whoever defies and disobeys Allah and His Messenger, then, verily, Allah is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire. (Soorah Al-Anfal 8:13, 14)

Imam Ahmad related that 'Ali said: "There was not a horse rider among us except Miqdad and none was spared from slumber except Allah's Messenger, peace and blessings of Allah be upon him, who stood praying and crying under the tree till daybreak." An-Nasa'i also related it from Bundar from Ghundar from Shu'bah.

The night of the Battle of Badr was the night of Jumu'ah, the 17th of Ramadan, the second year of Hijrah. The Messenger of Allah, peace and blessings of Allah be upon him, spent the night praying by the foot of the tree. He used to repeat profusely in his prostration: "Ya Hayyu Ya Qayyoom." (O the Ever-Living, the One Who sustains and protects all that exists).

Ibn Ishaq said: It was related to me from some men of Banu Salimah that they narrated that Al-Hubab Ibn Al-Mundhir Ibn Al-JamooH said: "O Messenger of Allah, is this a place where Allah has directed you and thus we are not permitted to move forward or backward, or is it an opinion: a war strategy?" The Messenger of Allah, peace and blessings of Allah be upon him, said: "It is indeed an opinion: a war strategy." Then Al-Hubab said: "Well, O Messenger of Allah, this is not a good position. Lead the people

further ahead till you reach a well closest to the enemies. Let us camp there and fill up all the wells behind us. Then let us build a cistern and fill it with water. So when we fight the enemy, we shall be able to drink and they will have no water.” The Messenger of Allah, peace and blessings of Allah be upon him, said in response: “You have indeed given us good advice.”

Ibn Ishaq related that in the morning, the Quraish advanced. When the Messenger of Allah saw them approaching from the Aqanqil sand dune into the valley, he exclaimed: “O Allah, here is the Quraish coming in their conceit and their haughtiness challenging You and belying Your Messenger. O Allah, grant me victory which You have promised. O Allah, destroy them this morning.”

When they settled down, a number of the Quraish, including Hakeem Ibn Hizam, dashed for the water cistern of Allah’s Messenger to drink from it. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Let them do so,” and none of them were able to drink from the cistern, except that he was killed with the exception of Hakeem Ibn Hizam. Afterwards, he became a good Muslim and would say whenever he became fervent in his oath: “By Him Who rescued me on the Day of Badr.”

I say: On that day, the Companions of Allah’s Messenger numbered three hundred and thirteen men.

In Saheeh Al-Bukhari, Al-Bara’ narrated: “We used to say that the warriors of Badr were over three-hundred-and-ten, just like the companions of Toloot (Saul) who crossed the river with him; and none could cross the river with him but a believer.” Al-Bukhari also related from him that: “I and Ibn ‘Umar were considered too young (to take part) in the Battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over two hundred and forty nine (249).”

Allah says: (And remember) when Allah showed them to you as few in your (i.e. Muhammad’s) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). (Soorah Al-Anfal 8:43) That occurred in his dream which he had that night. It was also said that it was when he slept in the hut and he ordered the people not to commence fighting until they were permitted to do so. The enemy was coming closer and Abu Bakr As-Siddiq kept waking him saying: “Awake, O Messenger of Allah, they are getting closer,” but, Allah had already shown them to him a little while earlier. This narration is mentioned by Al-Umawi though it is extremely strange.

Allah (SWT) also says: And (remember) when you met (the army of the disbelievers on the day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge). (Soorah Al-Anfal 8:44)

When the two armies met, Allah made it seeming to each group that the other was small so that one might pounce on the other. This is from the pinnacle of wisdom (which belongs only to Allah). This is not contradictory to the words of Allah in Soorah Aal ‘Imran: There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the Believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. (Soorah Aal ‘Imran [3]:13) This is because the meaning of that, based on the more correct of two views, is that the army of the polytheists saw the number of the army of the Believers as twice as much as their own. Based on the correct opinion, this was at the point of the encounter and the actual combat. Allah threw weakness and fear in the hearts of the unbelievers and beguiled them first by seeing themselves small in number at the point of fighting. Secondly, Allah strengthened the Believers with His help; thus He made the Believers seem more than them in multiples so that their resolve became weakened and they became incapacitated, and thus they were conquered. This is why Allah (SWT) says:

And Allah supports with His Victory whom He pleases." Verily, in this is a lesson for those who understand. (Soorah Aal 'Imran 3:13)

Ibn Ishaq related that Abu Ishaq Ibn Yasar and others narrated to me that some people of knowledge from the elders of the Ansar said that when the Quraish settled down, they sent 'Umair Ibn Wahb Al-Jumahi to assess the number of the Companions, may Allah be pleased with them, of Muhammad, peace be upon him. He galloped on his horse around the army and then returned to them and said: "Three hundred men, slightly more or less. But grant me more time so that I may see their ambushes and reinforcement." So he went around the valley till he went far but he did not see anything. So he returned and said to them: "I did not see anything but, O Quraish, I have seen misfortune bearing death and showers of Yathrib bearing destruction. I saw people without credible resistance and no recourse except to their swords. By Allah I do not see you killing one of them except that they would have killed two of you. If they were to kill you with their numbers, then there will be no good life afterwards. So consider your opinion on this."

Then 'Utbah stood to address the people: "O Quraish! What use do you have for meeting Muhammad and his Companions? By Allah, if you killed them, you would not cease to look at the face of one you hate to see (in death). You would have killed your paternal or maternal cousins or a man from your own kinsfolk. So let's return and leave Muhammad to the rest of the Arabs to deal with him. If they succeed in killing him, that is exactly what you desire, if the matter is contrary to that, then he will warm close to you and you would not experience from him what you dislike."

Hakeem said that I proceeded until I came to Abu Jahl and he had already drawn out his arm. So I said to him: "O Abul-Hakam, 'Utbah sent me to you with such-and-such (information)." He said: "By Allah, he has been afflicted by magical spell the moment he saw Muhammad and his Companions. No, by Allah, we will not retreat until Allah decides between us and Muhammad. As for what 'Utbah said, he became faint-hearted only when he saw Muhammad and his Companions and also because his son is on their side and he nurses fear for his safety." When what Abu Jahl said reached 'Utbah, he said, "The one who will be returned empty handed and the one whose lungs are inflated (out of fear) will soon be distinguished between me and him." Then 'Utbah sought a helmet so as to protect his head and there was no helmet in the entire Quraish army due to the huge size of his head, so he wound his garment around his head.

Allah's Messenger, peace and blessings of Allah be upon him, had arranged his Companions and mobilized them efficiently. At-Tirmidhi related that 'Abdur-Rahmaan Ibn 'Awf said: "The Messenger of Allah arranged our ranks by night in the Battle of Badr."

Imam Ahmad related that Abu Ayyoob said: "Allah's Messenger arranged our ranks in the Battle of Badr and then someone went outside the line. The Prophet cast his glance at him and ordered: "(Come here) with me! (Come here) with me!" Ahmad related it exclusively. The chain of this narration is hasan.

Ibn Ishaq related that Habban Ibn Wasi' Ibn Habban narrated to me from some of his elders that Allah's Messenger, peace and blessings of Allah be upon him, straightened the rows of his Companions at the Battle of Badr. In his hand was an arrow with which he straightened the people. Then he passed by Sawad Ibn Ghaziyyah, an ally of Banu 'Adiyy Ibn Najjar sticking out of the line. The Messenger of Allah, peace and blessings of Allah be upon him, pricked him in the stomach with the arrow and said "Straighten your line, O Sawad." He said: "You have injured me and Allah has sent you with the truth and justice, give me back my right." So Allah's Messenger, peace and blessings of Allah be upon him, raised his shirt from his stomach and said: "Retaliate." Sawad embraced and kissed the Prophet's stomach. "What did you do that for, O Sawad?" the Messenger of Allah, peace and blessings of Allah be upon him, asked. He said: "O Messenger of Allah, just what you have seen. I had wished that the last acquaintance with you be that my skin touches yours." The Messenger of Allah, peace and blessings of Allah be upon him, supplicated for him and for what he said.

The two armies arrayed against each other and the enemy filed in the presence of Ar-Rahman. The leader of the Prophets sought help from his Lord, and the Companions were boisterous with varieties of supplications to the Lord of the Earth of the heaven, the One Who Listens to supplication and the One Who Removes tribulation. The first person to be killed among the polytheists was Al-Aswad Ibn ‘Abdul-Asad Al-Makhzoomi.

Ibn Ishaq said: He was an extremely bad-tempered man. He said: “I swear by Allah that I shall surely drink from the water cistern, or destroy it or die in the quest of it. He stepped out and Hamzah Ibn ‘Abdul-Muttalib went for him. When they met, Hamzah amputated his leg from the shin. He fell on his back with his blood streaming toward his colleagues. He scrambled to the cistern and threw himself into it intending to fulfill his oath. Hamzah followed him and struck him until he killed him inside the cistern.

Al-Umawi said, thereby, ‘Utbah Ibn Rabee‘ah became agitated and wanted to demonstrate his bravery. He emerged and stood in between his brother Shaibah and his son Al-Waleed, and advanced half way between both armies and challenged the Muslims to a duel.

Three youths from the Ansar emerged to accept the challenge. They were ‘Awf and Mu‘adh the sons of Al-Harith and their mother was Al-Afra’, while the third youth was ‘Abdullah Ibn Rawahah, according to a report. “Who are you?” the Quraish queried. “A company of the Ansar,” the youths answered. The Quraish said: “We do not have any need for you.” In another narration they said: “We need our equals in nobility. Send men from our cousins to take up the challenge.” Then a man from the ranks of the Quraish announced to the Muslims: “O Muhammad, send to us our equals from our own people!” So the Messenger of Allah said: “Rise, O ‘Ubaidah Ibn Al-Harith, rise O Hamzah, rise O ‘Ali.”

According to Al-Umawi who related from a group of the Ansar that when they (some men of the Ansar) emerged from the lines to pick up the challenge of the Quraish, the Messenger of Allah, peace and blessings of Allah be upon him, disliked that as his first encounter with his enemies and he desired that his kindred should be the ones to draw the first blood. So he commanded the Ansar to return to their lines, and then he ordered those three to advance.

Ibn Ishaq continued: When we had come close to them, the Quraish asked: “Who are you?” This is a proof that they were decked in military garment so they could not be recognized from their weapons. ‘Ubaidah identified himself, as did Hamzah and ‘Ali. The Quraish said: “Yes, our equals in nobility.” ‘Ubaidah, the eldest of the three Muslim swordsmen, dueled with ‘Utbah. Hamzah dueled with Shaibah, while ‘Ali dueled with Al-Waleed Ibn ‘Utbah. As for Hamzah, he did not tarry before he killed Shaibah; ‘Ali also wasted no time in killing Al-Waleed. Striking each other, ‘Ubaidah and ‘Utbah were mortally injured. Hamzah and ‘Ali charged against ‘Utbah with their weapons and killed him. They carried their injured fellow back to their remaining compatriots. May Allah be pleased with them all.

It is established in the Saheehain that Abu Dharr used to swear that this Verse: These two opponents (Believers and disbelievers) dispute with each other about their Lord (Soorah Al-Hajj 22:19) was revealed concerning Hamzah and his opponent as well ‘Utbah and his opponent on the day that they dueled in the Battle of Badr.

I say that ‘Ubaidah was Ibn Al-Harith Ibn Muttalib Ibn ‘Abd Manaf. When they brought him injured to the Messenger of Allah, peace and blessings of Allah be upon him, they laid him at his feet. He put his cheek against the Messenger of Allah’s feet and said: “O Messenger of Allah, if Abu Talib saw me, he would know that I am more worthy of his statement:

‘We protect him till we die in the effort

though we may neglect our children and wives.”

He then breathed his last. May Allah be pleased with him. The Messenger of Allah, peace and blessings of Allah be upon him, said: “I bear witness that you are a martyr.”

It is recorded in the Saheehain from Anas that Al-Harithah Ibn Suraqah was killed in the Battle of Badr by a stray arrow which hit him. His mother came to the Prophet and said, “O Allah’s Messenger! Inform me about Harithah. If he is in Paradise, I shall remain patient, but if it is not, then you shall see what I do (i.e. of wailing which had not been prohibited at the time)?” Allah’s Messenger, peace and blessings of Allah be upon him, told her: “Woe to you! Have you lost your senses? There are wonderful gardens and your son is in the (most superior) garden of Paradise, Al-Firdaws.”

In Saheeh Al-Bukhari, Abu Usaid said: Allah’s Messenger, peace and blessings of Allah be upon him, told us on the day of Badr: “If the polytheists encircle you, resist them with showers of arrows.”

Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, was in the tent with Abu Bakr, may Allah be pleased with him, i.e. while he was seeking the help of Allah, to Whom belongs Might and Majesty. Allah says: (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise. (Soorah Al-Anfal 8:9,10)

Al-Umawi and others related that the Muslims supplicated to Allah in seeking help by His Honor, seeking assistance by Him. Allah says: ...with a thousand of the angels each behind the other (following one another) in succession. (Soorah Al-Anfal 8:9) i.e., following you and as a reinforcement for your group. Al-‘Awfi related it from Ibn ‘Abbas. This is also the opinion of Mujahid, Ibn Katheer, ‘Abdur-Rahman Ibn Zaid and others. Abu Kudainah from Qaboos through his father from Ibn ‘Abbas that “Murdifeen” means each angel behind the other. In another narration from him with this chain, “Murdifeen” means (each angel) following the step of one another in succession. This is also the opinion of Abu Zabyan, Ad-Dahhak and Qatadah. ‘Ali Ibn Abi Talhah Al-Walibi related from Ibn ‘Abbas that he said: “Allah reinforced his Prophet and the Believers with a thousand angels. Jibraeel led five hundred angels on one flank, and Meekael led another five hundred angels on the other flank. This is the more popular narration.

Al-Baihaqi also related that ‘Ali Ibn Abi Talib, may Allah be pleased with him, said: “On the day of the Battle of Badr, I killed a number of the enemies. Then I rushed to see what had happened to the Messenger of Allah, peace and blessings of Allah be upon him. When I got to him, he was in prostration saying: Ya Hayyu! Ya Qayyoom!! Ya Hayyu! Ya Qayyoom!! (meaning: O the Ever-Living, the One Who sustains and protects all that exists) without adding anything further. Then I returned to fight. Soon after, I came back and still found him in prostration saying the same words. I went back to the fighting and then came back (for the third time) and he was still in the position of prostration saying the same thing till Allah granted victory at his hands.” An-Nasa’i had related it in Al-Yawm Wal-Lailah.

Al-Bukhari related from Ibn ‘Abbas that the Prophet was in a tent built for him on the day of the Battle of Badr saying, “O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the Believers) You will never be worshipped after today.” Abu Bakr caught him by the hand and said, “This is sufficient, O Allah’s Messenger! You have asked Allah earnestly.” The Prophet was clad in his armor at that time. He went out, saying: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45,46) This Verse was revealed in Makkah but its confirmation came on the day of the Battle of Badr as related by Ibn Abi Hatim from ‘Ikrimah who said: When the Verse: Their multitude will be put to flight, and they will show their backs. (Soorah Al-Qamar

54:45) was revealed, ‘Umar said: “Which multitude will be put to flight and which multitude will prevail?” ‘Umar added: “When it was the day of the Battle of Badr, I saw Allah’s Messenger jumping in his armor while he was saying: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. (Soorah Al-Qamar 54:45, 46) Only that day did I realize its interpretation.

The Messenger of Allah, peace and blessings of Allah be upon him, came out of his tent to his men and urged them on with the following words: “By Him in Whose Hands is Muhammad’s life, if any man fights them today and is killed while displaying steadfastness and hope in Allah, advancing and not retreating, Allah will surely admit him into Paradise.”

Upon hearing this, ‘Umair Ibn Al-Humam, the brother of Banu Salimah, while holding some dates in his hands that he was eating, said: “Bakh, bakh (expressing wonder and pleasure)! Between me and my entering Paradise is these people killing me?” Then he flung the dates in his hands and drew his sword and fought the enemies until he was killed. May Allah be pleased with him.

Ibn Jareer mentioned that ‘Umair, may Allah be pleased with him, fought while he was saying:

We hastened to Allah without provision

Except piety and striving for the Hereafter

And perseverance upon Jihad in the way of Allah

Every provision is bound to be exhausted

Except piety, righteousness and uprightness

Imam Ahmad related from ‘Ali that: Had you seen us on the day of Badr while we kept close to the Messenger of Allah, peace and blessings of Allah be upon him? Among us, his fighting position was the closest to the enemies. He was the bravest of people on that day.”

An-Nasa’i also related that ‘Ali said: “Whenever we met the enemy and the confrontation became heated, we would seek the protection of the Messenger of Allah, peace and blessings of Allah be upon him.”

Imam Ahmad related that ‘Ali said: It was said to ‘Ali and Abu Bakr on the day of Badr that Jibraeel was with one of you and Meekael was with the other while Israfeel, the mighty angel was observing the course of the battle and he did not participate; or he said: observing the rows.

Al-Bukhari related that Mu‘adh Ibn Rifa‘ah Ibn Rafi‘ Az-Zuraqi narrated that his father, who was one of those who witnessed the Battle of Badr, said: “Jibraeel came to the Messenger of Allah and said, ‘How do you look upon the warriors of Badr among yourselves?’ The Messenger of Allah, peace and blessings of Allah be upon him, said, ‘As the best of the Muslims,’ or something similar. On that, Jibraeel said, “And so are the angels who participated in the Badr (battle).”

Allah said: (Remember) when your Lord inspired the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks...” (Soorah Al-Anfal 8:12) i.e. on the heads. ...and smite over all their fingers and toes. (Soorah Al-Anfal 8:12)