

THE BATTLE OF BADR IN LIGHT OF QUR'ĀN

In Ramadan 2 A.H one of the most decisive battles of Islam, which would become known as the Criterion between Truth and Falsehood, was fought. Those who fought alongside the Prophet ﷺ in this Battle would become known as the greatest of the Prophet's Companions, with their names ever being marked with Divine approval. This was the Battle of Badr.

QUR'ĀNIC AND HISTORIC SIGNIFICANCE

The Battle of Badr does not only have historic significance, but on account of the verses of the Qur'ān being revealed regarding it and its participants, it forms part of Islamic belief.

THE CARAVAN

A caravan led by Abū Sufyān was returning from Syria and much of the wealth it carried had been accrued from property of the Muslims, which they were forced to leave behind when migrating to Madīnah. It carried 50 000 dinārs (gold coins) and was going to pass relatively close to Madīnah. It was a tempting target and would provide a potentially heavy economic, political and military setback that was bound to shake the entire structure of the Makkani polytheists. Nabī ﷺ, thus, exhorted the Muslims to prepare a small force to capture the caravan, which would make up for their property and wealth they were forced to give up in Makkah.

THE MUSLIM ARMY

Nabī ﷺ did not give strict instructions for everyone to join, thinking that it would be a small raid. So, some 313 Sahābah: 83 Muhājirīn and 230 Ansār, marched out with the Prophet ﷺ. They were not heavily armed with just 2 Sahābah on horseback, Sayyidunā Zubayr and Sayyidunā Miqdād رضي الله عنهما, and just 70 camels which the Sahābah took turns riding.

this caravan. Abū Sufyān immediately switched roads and wrote to the Makkans, calling them to his aid. Abū Sufyān managed to escape unscathed but now a fully prepared army of 1000 men was marching from Makkah to attack the small Muslim regiment.

HESITATION FOR BATTLE

When Nabī ﷺ heard of these new developments, he consulted with his Sahābah. Since they were unprepared for a battle of this nature, some were apprehensive about facing the enemy in open battle. Some insisted they return to Madīnah and only face the enemy when they were better prepared. Allah ﷻ speaks of this in the Noble Qur'ān:

Just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling. [Anfāl: 5]

However, Nabī ﷺ then exhorted his men, informing them of the gravity of the situation: this army left to proceed unimpeded had the potential of proceeding directly to Madīnah; the casualties then would be far worse, with the women and children also now at risk.

UNWAVERING SUPPORT OF THE SAHĀBAH

Abū Bakr رضي الله عنه was the first to rise and assure Rasūlullāh ﷺ of their unreserved obedience to his command. Next was Umar رضي الله عنه, and third was Miqdād رضي الله عنه, who said, "O Rasūl of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Banū Isrā'īl said to Mūsā, 'Go you and your Lord and fight. We will stay here. [Mā'idah: 24]' Rather we shall say, 'Go you and your Lord and fight and we will fight along with you.'" [Ibn Hishām]

This pleased Nabī ﷺ immensely, but he wanted to hear from the Ansār as well. So Sayyidunā Sa'd ibn Mu'adh رضي الله عنه stood up and said, "O Prophet of Allāh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allah, Who has

THE CARAVAN ESCAPES

The Mushrikīn scouts soon learnt of this movement and informed Abū Sufyān of the Muslims intention to intercept



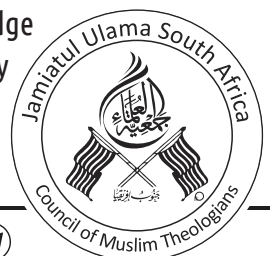
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sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allah will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allah.” [al-Bidāyah wa al-Nihāyah]

THE DAY OF FURQĀN

Nabī ﷺ was elated by the unshaken devotion of his Companions. Allah informs his Nabī ﷺ:

[Remember, O believers], when Allah promised you one of the two groups—that it would be yours—and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers. [Anfāl: 7]

Allah had promised the Sahābah either the wealth of the Caravan or victory in battle. They had hoped that the confrontation would be with the caravan, which would be an easy task. But Allah wished for the truth to be established and falsehood eliminated. Nabī ﷺ and the Sahābah made their way to Badr to meet the Mushrikīn in the first Battle of Islam. This day would become known as the Day of Furqān (the decider between truth and falsehood).

MERCY DESCENDS

Tired and weary after an arduous journey, Allah’s mercy descended on them:

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Shaytān and to make steadfast your hearts and plant firmly thereby your feet. [Anfāl: 11]

On the eve of Battle, Allah sent tranquillity and peace upon the believers allowing them to sleep soundly and arise well rested for the next day. For the believers, it was a blessing; it purified them and removed from them the evil of Shaytān. Their hearts were strengthened and they were imbued with courage.

PROMISE OF VICTORY

The night before the Battle, Nabī ﷺ cried to Allah to grant them victory, “O Allah! Should this group of Muslims be defeated today, You will no longer

be worshipped on the earth,” Allah comforted His beloved Prophet ﷺ and the Believers, giving them glad tidings of victory and assistance of the Angels:

[Remember] when you asked help of your Lord, and He answered you, “Indeed, I will reinforce you with a thousand from the angels, following one another.” And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise. [Anfāl: 9-10.]

ETERNALLY MEMORIALISED IN QUR’ĀN

Unique deeds of valour, deep devotion, and full obedience to Rasūlullāh ﷺ were exhibited on that day. Paragons of virtue and sacrifice, who will continue to be praised by those who believe in the Qur’ān and the words of His Messenger ﷺ. Allah ﷻ showered his praise upon these Sahābah, referring to them as the true believers:

Those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided, it is they who are the true believers. For them is forgiveness and noble provision. [Anfāl: 74]

PRAISE OF RASŪLULLĀH ﷺ

The Sahābah رَضِيَ اللَّهُ عَنْهُمْ who participated in the Battle of Badr are regarded as the most virtuous of all the Sahābah. Their virtue has been expounded in many authentic narrations:

Jibrīl عَلَيْهِ السَّلَام once asked the Prophet ﷺ, “What status do you give to the participants of Badr?”

The Prophet ﷺ replied, “They are the most excellent of all Muslims.”

Jibrīl عَلَيْهِ السَّلَام added, “And so too are the angels who participated in Badr regarded as the most excellent.” [Bukhārī]

And Nabī ﷺ said about them:

Allah ﷻ glanced at the participants of Badr and said, “Do as you please for I have indeed forgiven you.” [Bukhārī]

May Allah ﷻ instil love for these great personalities in our hearts, and grant us the ability to follow in their footsteps, and thereby also become of those regarding whom Allah ﷻ has declared His eternal pleasure.



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